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Outreach Worker Daniel Chejfec Hired To Serve Newark, Hockessin And More

The Jewish Federation of Delaware is very proud to announce the arrival of Daniel Chejfec (pronounced Haifetz like his grandfather's cousin Yascha) as the Outreach Worker for Newark, Hockessin, Dover and lower Delaware. Chejfec sees his role as a facilitator who will help create a Jewish environment that will speak to the special needs of a community that lies beyond the boundaries of Wilmington. Chejfec's function at the Federation will be to research, interview, and help in organizing Jewish life outside of Wilmington and provide ways to integrate that life and those concepts into a tapestry of extended community. The challenge to Chejfec's work will be first, to listen carefully to the needs of those living in the outreach area. With this knowledge, the Federation will have the opportunity to develop a meaningful framework for Jewish interaction assuring the integrity and the desires of Jews living outside of Wilmington.

Toni Young, Past Federation President and chair of the Population Study Implementation committee, is enthusiastic about Daniel's post and states, "We hope that Daniel will meet people who will teach us more about what it is that they want. This will be a two year project to define and list goals about building a community, developing strategies for a road map that will fulfill the needs of that particular community. It has taken seven years to arrive here, and we feel it is very important to the community that we now begin implementing."

Enter Daniel Chejfec, the weaver who draws the threads of variegated communities to the center of the fabric of Jewish life.

Chejfec was born in Buenos Aires and earned a Master's Degree in Sociology. As a youth he was active in the Zionist movement and attended Shalom Alechem Zionist Day School, run by The Labor Party. There he became fluent in Yiddish and Hebrew.

From 1976-1983 military ruled Argentina. Chejfec recounts the story of having to navigate military barricades to go to

school for his exams, and his studies being interrupted by the disturbing roar of tanks rumbling past his home.

He received a Masters of Sociology of Education in Buenos Aires and was active in the Jewish community as an educator. Chejfec decided then to seek new horizons in America. Joining his brother in Los Angeles, Chejfec attended University of

who are committed to building community. "My expectation is to find a way to make everyone feel welcome. In five to ten years down the road I fully expect to see vibrant Jewish life in all parts of Delaware, wherever Jews live."

In 1990 Bill Topkis, then President of Jewish Federation, began this seven year process by initiating a long range planning

Wortman was hired as Executive Vice President, she brought consultant Dr. Jack Ukeles to Delaware to work on the Priorities Study. Wortman and Ukeles are professional planners by training. In completing the priorities study, it was apparent that more data was needed about the Jewish population of the state in order to appropriately plan for the future. Young and Wortman convinced the Federation Board to fund the 1995 Jewish Population Study. Judge Jack Jacobs agreed to chair the Study Committee.

Jacob B. Ukeles was brought in as director of the study. In 1995 the survey was completed, focus groups were held, then the report was presented to the Federation. In 1996-97 Toni Young chaired the Population Study Implementation Committee.

Toni's committee made the recommendation to the Board of what was to be the most pressing and most immediate priority. The immediate priority surfaced as need for outreach to the Hockessin, Dover, Newark, Southern Delaware areas. Findings were highlighted by the surprising research that there now was a population of 3,300 Jewish households outside of the Wilmington area and 3,500 in Wilmington. That phenomenal number raised more questions. Who are these people, and are they interested in becoming part of the Jewish community?

It became evident that the only way to find an answer to these questions was to have an outreach worker who would function as a connection, fact finder and listener to what people outside of the Wilmington area wanted. Judy Wortman hired Daniel. And so by November, Daniel Chejfec arrived in Delaware ready to meet, listen and facilitate. He brings with him an understanding of yiddishkeit as well as the drive to find the answers.

Daniel is available for discussions that anyone might want to engage him in, you can reach him at 302-427-2100. Look for his car - and wave!

"My expectation is to find a way to make everyone feel welcome. In five to ten years down the road I fully expect to see vibrant Jewish life in all parts of Delaware, wherever Jews live."



Southern California where he received a Masters in Social Work and an M.A. in Jewish Community Service from Hebrew Union College. After graduating he became the Director of Jewish Community Relations Council in Atlantic City, New Jersey. Looking for a new challenge and already knowing people in Wilmington, he gladly accepted the Outreach Worker position.

You may find him on a side road in Hockessin or a country road south of Dover in his car, meeting with people, listening, observing. Chejfec is looking for volunteers

program that included a Vision and Mission Statement. By 1991 the mechanism was in place to start evaluating the needs of communities outside of Wilmington.

The challenge for the Federation was to do research which would then help define and prioritize major goals and then implement this newly culled information. Leslie Newman chaired six major goals and formed committees that were then used to research and implement their findings.

Toni Young chaired the Priorities Committee until 1993. When Judy

Hanukkah Gift Giving Guide



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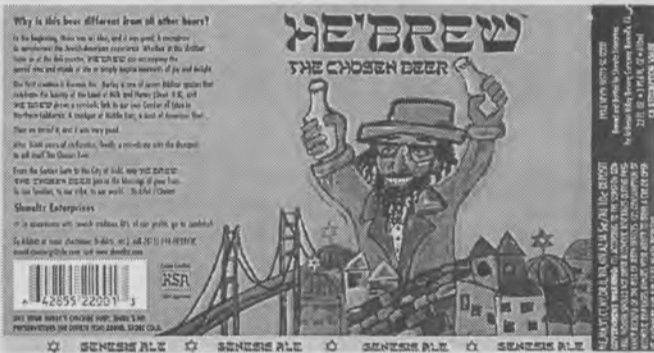
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Let's finish the excuses. This January 18, 1998 is a great day to support the community as a donor or a volunteer. If you can't be at Super Sunday, please answer the call from a courteous volunteer caller and be generous, since every dollar counts.



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EDITORIAL

Law of The Land Is Our Law

Helplessly watching your child face murder charges is the heartwrenching role of Amy Grossberg's parents. And although every parent wants desperately to protect their beloved child, many agree with a local rabbi that it was inappropriate when the Grossbergs decided to use their Jewish tradition as a would be legal excuse for not appearing in court.

According to Rabbi Sanford Dresin of AKSE, "the issue is whether or not they can serve as witnesses in a Delaware court. In a Jewish court (Beit Din) a relative's testimony is not accepted. However, there is a Talmudic directive *Dina Malchuta Dina* (the law of the land is our law). This applies as long as the law of the land does not contradict direct Torah law and does not discriminate against Jews. If a law is uniform for all its citizens it is non discriminatory. Delaware's criminal laws pertaining to wit-

nesses and evidence do not cause any direct prohibition or violation of Halahkic norm or commandment.

For the parents to testify as witnesses in a Delaware court is permitted by Jewish law and it would seem, Delaware law as well.

By analogy, Jews must submit to an autopsy if required by criminal court. Why is it that Amy Grossberg's parents did not protest an autopsy of the infant? They did not bring to bear Jewish law then, why now the inconsistency?

According to Rabbi Dresin, the child is Jewish and not illegitimate. The unwanted child could have been given up for adoption in accordance with Jewish values. Where was Jewish parental concern and involvement then?

By inappropriately bringing up Jewish law, the parents may be guilty of Chilul HaShem (profaning God's name publicly).

Their invocation of Jewish law highlights an incorrect interpretation where Jews would be shown favoritism under the law. This misinterpretation would reflect poorly on God and Jews as well.

Jewish law is not meant to be used indiscriminately, or for uses of convenience. While rachmunas (compassion) is a Jewish value, so is tzedaka (justice). It is uncomfortable for Jewish law to be put forward as an excuse to let wrongdoers off the hook.

Whether or not a civil law should be passed stating that a parent may not testify against a child, the issue of Jewishness is extraneous.

This unfortunate tactic obscures the issue of Grossberg's and Peterson's responsibility for their actions. Attempting to use this excuse places Jews in a poor light. The criminal process should determine the responsibility of Grossberg and or Peterson without regard to their religion or ethnicity.

Today we are inundated with sensationalistic criminal cases. As Jews we value living within the spirit of the law as well as the letter of the law. It is aptly put by the Ethics of the Fathers, Pirke Avot: *Which is the right path to choose? One that is honorable in itself and also wins honor from others.*

VOICE BOX

If you won't be better tomorrow than you were today, then what need do you have for tomorrow? - Rabbi Nahman of Bratslav

When I was young I admired clever people. Now that I am old, I admire kind people. - Rabbi Abraham Heschel

Give of yourself ... you can always give something, even if it is only kindness ... No one has ever become poor from giving. - Anne Frank, The Diary of a Young Girl, 1944

Do not separate yourself from the community. - Hillel

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for The Jewish Voice

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JAN. 9	CAMP PLANNING	DEC. 31

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ISRAEL ANNIVERSARY: Nov. 1947 - Jews celebrate in the streets of Tel Aviv moments after the United Nations voted on November 29, 1947 to partition Palestine, which paved the way for the creation of the State of Israel on May 15, 1948.

Candle Lighting

DECEMBER

5TH - 4:18 PM

12TH - 4:20 PM

OPINION

Jewish Historical Society ... Why Need One?

By Rabbi DAVID GEFFEN, Ph.D.

What a thrill it was for me to attend the meeting of the planning committee of the Jewish Historical Society of Delaware at the home of Toni and Stuart Young. Held during the 75th anniversary shabbat-weekend of Beth Shalom, this gathering gave me an opportunity to realize what strides this organization has taken since Bill Frank first suggested a centennial of Delaware Jewry a quarter of a century ago. Not only has the centennial been celebrated, but the archival collection of the society has grown enormously including documents, memorabilia and artifacts which would amaze not only the members of the Jewish community but also the general community.

It appears that in terms of the history of the Jewish community of the First State every quarter of a century another major step is taken to build on the solid foundation that the last 25 years has built. Interestingly, Judge Charles Keil, who came forward in the seventies to lead the society to its incorporation and first major slide show "Sights and Sites in Jewish Delaware," has returned as a very active participant in this new program of vitalization. He has been joined by his wife Barbara S. Keil, whose article on "Delaware Jewry in the Military" helped to spark Delaware's Jewish Bicentennial celebration in 1976. The third partner is the historian of Delaware Jewry, Toni Young, who put aside her manuscript on Delaware Jews from the 1600s to 1922 in order to provide the community with outstanding leadership as president of the Jewish Federation of Delaware. Soon her manuscript will be a book. This team has been joined by a number of individuals whose names you will soon hear about. Helen Goldberg, president of the Jewish Historical Society, has charged this group to come up with plans for the immediate future and plans for the long-ranged future of the society.

Surely, many of you out there are asking why do you need a Jewish Historical Society and an archives? Of what importance is it to have records of the past when it is the present that really counts and then there is the future. Here I will recall for you the pioneering efforts of three individuals and perhaps then you will be more sensitive to what has occurred in our community.

Emile Topkis, a lawyer by education and a Rhodes scholar, was the grandson of Jacob and Rosa Topkis, the patriarch and matriarch of the Topkis family. Emile realized back in the fifties and sixties that the records of the Jews in Delaware were quite scanty. Single-handedly he began to ferret out these records and preserve them for posterity.

Since, in his own lifetime, he bridged the gap from the beginnings of organized Delaware Jewry in the 1880s and 1890s into the middle of the twentieth century, he was able to discover all types of information about individuals, organizations, businesses which he knew for a fact had Jewish connections. His invaluable notes, which have now been catalogued by the Jewish Historical Society of Delaware, provide the structure on which to build the history of the local Jewish community. First, you need someone to mine the sources and find many of the gems which are hidden there.

Bill Frank was a Delaware journalist, who at various times in his life became very Jewish minded. Fortunately, the last period of his life, he took up his Hebrew name Zev Amity and wrote for the Jewish Voice along with his articles in the city's press. Bill Frank was a maverick who never did what anyone expected of him. That is the reason he was an editorial page journalist for over a half century who was loved and hated but whom everybody read. When Bill believed in an idea, he did not rest until that idea became a reality. When Bill championed the persecuted and downtrodden, he did all he could to help. When Bill wanted to see justice done, he worked very hard to make sure that it happened.

When I got to know Bill in the early seventies, he had decided that the history of Delaware Jewry had to become a living reality. He was well aware of what Emile Topkis was doing but he wanted everyone in the state of Delaware to know about the Jew's history in this state. His first challenge was to the Rabbinical Association of Delaware. He arrived at our meeting one day in 1972 and told us that we had to have a celebration of the centennial of Delaware Jewry. "When?" we naively asked him. He said in response, "By the end of the year." Since it was then June 1972, we knew that it would take a little longer. However, his challenge planted the seed of the creation of the Jewish Historical Society of Delaware and his efforts brought into being the "historic compact" as he called it. That compact made it possible to house the archives of the Jewish Historical Society at the building of the Historical Society of Delaware for the last twenty years.

Harry Bluestone was a most knowledgeable individual. Through his efforts and those of Rabbi Krinsky and Dr. Bimbaum, the Delaware Hug Ivri was established and lasted for almost 40 years. When he was JCC director, Harry was always concerned about the preservation of records of local

Jewish institutions. He was not able to find a place for the records so he decided to write historical surveys about the major Jewish communal institutions. His first was on the Jewish Family Service; then he wrote about the YMHA-JCC; next he wrote on the Kutz Home; then on Jewish education in Delaware and finally on the Jewish Federation of Delaware. We are indebted to

Harry for those publications, groundbreaking in so many ways. We are also thankful that he copied out portions of source material and did preserve many minute books which came into his hands. Without his actual writings and publications, the Jewish community would have lost part of its roots.

Finding and recording the source material, inspiring the creation of the Jewish Historical Society, writing about the backgrounds of the community's Jewish institutions are the legacy of these three great people. Unless a community knows and appreciates its roots, it cannot really plan for the future. Not that the past has to give advice to the present, but it is important to be sensitive to who and what helped create the contemporary world in which we live. None of us really invent the wheel - but each of us has a chance to make it function a little better.

The planning committee will be working closely with the Historical Society in the next few months to articulate goals for 1998 and for the years which will become the 21st century. Your life in Delaware is a part of the ongoing saga of Jewish Delaware. Make sure that what you are doing is preserved for your own family's knowledge and also share it with the larger community. Your records, your photos, your memorabilia are part of the story of this Jewish community. Make sure they are not lost.

A few Delaware Jewish trivia questions to close.

1. Who is the only Delawarean to win the Nobel prize?
2. Who is the best known Jewish Delawarean in the world?
3. What Delaware Jewish artist's work is most seen in the world Jewish community?
4. What Jewish Delawarean helped to create the Christmas seal?
5. Where is a Cedar of Lebanon from Israel planted in downtown Wilmington?

Call the Jewish Historical Society for the answers.

Rabbi Writes: Major Or Minor Holiday

By Rabbi MOSHE V. GOLDBLUM

Most of us would not go out of our way to see a ball game played in the minor leagues. We would consider it quite a privilege to see a major league ball game and we would go more often if we could afford it.

The holiday Hanukkah is handicapped with its being labeled a minor Jewish holiday. The major holidays are the most ancient ones for they are recorded in the Torah text in a number of instances. Hanukkah which tells of the rebellion of the Jewish people against the Antichus IV in 167 B.C.E. is an historical incident that takes place long after the completion of the text of the Torah.

Moreover, the Sager were not very happy with the Hasmonean family. The first and second generations of the Hasmoneans were true Pietists and wanted to make certain that the Jewish people remained true to their faith and their culture. However, the

succeeding generations including such leaders as Alexander Janai, Aristobulus, Hyrcanus and even Herod became ardent Hellenists influencing their people to abandon Jewish traditions.

The Rabbis for a number of centuries wanted to forget about Hanukkah, but following the destruction of the second Temple, a spirit of nationalistic hope and cultural optimism was necessary and the victory of the Maccabees was reinstated and made popular.

Throughout these past 2000 years the Jews have accepted the responsibility to place their menorot in the window in order to publicize the holiday and the story of that accompanies it. The Menorah became a symbol of both the past and the future. The Jewish people could remember with pride the courage and self sacrifice of the Maccabees and could hope with optimism for another opportunity to resettle the land

of Israel and rebuild Jerusalem.

It may be that Hanukkah is considered a minor holiday because the halacha does not make many demands on that holiday. And yet the obligation to kindle the Menorah rests upon the shoulders of both men and women. The spirit of the Hanukkah saga (even the sad fate of Hannah and her seven sons) is so necessary today. The soldiers entering the Israeli Defense forces are minded that they are descendants of the Maccabees in mind. The Jews who are living in Israel now, no matter from whence their families may have come, are resolved to build and maintain their land as they pictured their Maccabean ancestors fighting against great odds in order to establish their own independence the presence of the powerful armies of the Syrians Greeks.

Hanukkah is not in the minor leagues, it must always be a major influence in our lives.

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- ☆ The Jewish Historical Society of Delaware collect our memories and preserve our history.

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OPINION

Israel in Spite of It All

By Rabbi PETER H. GRUMBACHER

I vividly remember the first time I traveled to Israel. It was one of the most exciting experiences of my life. Suzy and I were newlyweds and we were on our way to spend a year in Jerusalem as part of my rabbinic education. I also remember my eleventh trip to Israel last year, the one on which Pastor David Mueller and I brought an inter-faith group to share all of the wonderful points of interest for Jews and Christians alike. That trip too was among the most wonderful times I ever had. There is always something new and exciting to see and this is on my mind as my twelfth trip is being planned for June 24 to July 5, 1998.

Invariably people ask me whether we were frightened. So much is read about in the newspapers that might cause great anxiety, but quite honestly I have never been fearful while we were in Israel. Tourism is Israel's number one industry and you can be sure that everything is done to protect her visitors from danger. Fellow travelers have come back and shared this same perspective with potential tourists, but you really

have to go there yourself to understand what we are talking about. But let's leave that problem alone for awhile.

This spring Israel will be celebrating her 50th birthday and in that wonderful half-century her cities and towns have grown and so many museums and historical sites have opened for the traveler. Every time we go there is something new! Some folks have a hard time believing that a country only as large as the state of New Jersey can have enough to see and do that will keep you busy from morning until night. Those traveling to Israel for the first time never have enough; and those who have been there before would be surprised as to how many sites they did not see the first go-round. On our last trip alone we visited two places in the north which had been uncovered by archeologists in recent years and revealed elaborate and beautiful cities that would take your breath away! We planned on revisiting those places as well as landmarks such as Masada; the old city of Jerusalem; Safed, the magnificent artist colony, and so many other places which make Israel the fascinating land that it is. And, no

doubt, there'll be so much to see which is new even since the last time I visited.

I believe that Jews have an obligation to visit Israel at least once. In spite of all of the problems she faces, in spite of differences in opinion we may have with her government and her policies, in spite of the tensions between Palestinians and Israelis, and, for me, even in spite of the second-class status given to liberal Jews, there is a magnetic pull which draws me to the Jewish homeland. You might think that this is merely a commercial for my upcoming trip to Israel. You bet it is! But more than that, it is a commercial for any trip to Israel. Those who are there for even a brief period of time gain a special understanding of the place of Israel in the Jewish heart. When you come back you feel energized to make your faith and heritage an even greater part of your life. You connect with your People, appreciating the vast number of Jews who have come from all over the world yet whose roots are the same as ours.

If you are interested in joining us next June, give me a call at 764-2393. I'll be happy to answer your questions.

Taking God To Work

Would your temple accept a large contribution from a reputed mobster? When you consider buying a product, do you stop to think about whether it was made by slave labor? Would you buy stock in a company that had substandard conditions for its employees? And if Nazi Germany existed today, would America be trading with it?

These were some of the controversial questions debated at "Taking God to Work: Practicing Jewish Ethics in Our Careers," one of the most popular workshops at the recently concluded Union of American Hebrew congregations biennial convention in Dallas.

Also at the convention, the delegates supported a resolution that calls upon federal and state governments to enact legislation banning the import of products made under these conditions.

"I believe that the way we work can be an extension of our spiritual lives," said Rabbi Jeffrey Salkin of The Community Synagogue, Port Washington, NY and a noted

author on ethics in the workplace, who started off the discussion. The dichotomy that exists between the Monday through Friday "real world" and Shabbat is "psychologically and spiritually damaging," he added.

"We need to bring sanctity into the profane world. Imitating God in our work is a way of achieving holiness," Salkin said.

As business people, ethics professors and rabbis discussed the dilemmas which people face in their daily lives, those listening to the presentation added thoughts of their own. "although parts of this discussion are a gray area, we can't say it's OK to have sweatshops," said one delegate. "Our religion commands us that this is black and white."

Others said the issues are not so clear cut. If we do business with countries that have low wages, it will ultimately lead to the creation of new jobs and over time, wages will correct themselves.

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SYNAGOGUE LIFE

December Dilemma

By IRIS PETROFF

Syracuse local editor

Reprinted from the Syracuse Jewish Observer

December is both a month of celebration and conflict for members of Jewish communities throughout the country. As families and communities prepare to celebrate Chanukah, a minor holiday of the Jewish year, they can find few "safe havens" from the commercialization and secularization of Christmas. At the recent Union of

American Hebrew Congregation's Biennial Convention, Mark Pelavin, associate director of the Religious Action Center of Reform Judaism, and two lay leaders, Andrea King and Carol Kur, led a workshop on how the tensions can be constructively addressed.

Almost 100 people filled the room to hear the advice of the presenters, to share their own successes and to ask questions. Pelavin began by explaining that some level of noting religious celebra-

tions is not illegal in public schools or other public settings. However, teaching religion, having students participate in ritual, or displaying a totally religious display is neither legal nor appropriate. He spoke of realities: "Given that we are not in a perfect world, if we tried to eradicate Christmas from the public schools the casualties would be too high."

At the same time, Pelavin encouraged people, especially parents, to stay on top of what is happening and to raise questions early, long before December arrives. He suggested working with schools to try to create meaningful, alternative celebrations, such as a winter carnival, that could serve to unite and include all. Since many schools are not at a point where they are willing to move in that direction, he suggested helping staff to separate out the religious from the secular (e.g. "Jingle Bells," "Frosty the Snowman" and "Winter Wonderland" as opposed to "Away In a Manger").

He also pointed out that it is important not to let the entire school dedicate December to Christmas, as it is illegal to have an exclusively religious focus. For instance, spelling words do not need to be Christmas oriented, neither do math worksheets; music and art do not have to focus on

holiday projects and classroom stories and school assemblies can have another focus.

Kur and King brought a more personal focus to the issues at hand. Kur said, "I think Christmas is difficult for our children not because of its religious significance but because it is enticingly extravagant and commercially intense and pervasive." She reminded participants that Chanukah is not the "Jewish Christmas." Rather, it is a minor holiday with small gifts and family time and a focus on religious freedom. "The eight candles were not intended to, and cannot, compete with Christmas."

She went on to say that families

need to celebrate Judaism's own rich heritage and traditions throughout the year if they wish their children not to envy their Christian friends.

"They need to see that their own cupboards are not bare." She and King both shared their experiences as mothers. Both have gone to school to make latkes and share the story of Chanukah, again noting that since this is not the perfect world, we need to share knowledge about our traditions with others. In addition, they, and some other participants, stressed the importance of visits throughout the year:

Continued on page 9

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SYNAGOGUE LIFE

Orthodox Women Embracing Torah

By MICHELLE CHABIN

Jewish Telegraphic Agency

JERUSALEM - Raised as an Orthodox Jew in Jerusalem, Dvori Ross went to synagogue on Shabbat mornings and listened to the Torah reading from the women's side of the *mechitzah*, the divider that separates men and women in Orthodox congregations.

The experience was frustrating. "I knew that I could read the Torah myself," she said, "because my father taught all of us when my brothers were approaching their Bar Mitzvahs. But I wasn't allowed to do so in shul because I was a woman."

Although she knew that Reform or Conservative egalitarian prayer offered her the level of participation she sought, it was incompatible with her religiously observant lifestyle - something she wasn't prepared to relinquish.

The answer to Ross' dilemma came in the late 1980s - in invitation to an Orthodox women's prayer service in Jerusalem. The group, which based its practices on the precepts of modern Orthodoxy, was a revelation to the young Israeli.

"The idea of women's participation wasn't strange to me, because I had heard about Reform and Conservative congregations in America," she said.

"But finding that religious women can participate so fully is very satisfying. I don't like being passive. I feel like I belong only when I'm taking an active role."

The issue of women's tefillah groups, as they are known, has prompted controversy in Israel as well as in America. They take on particular significance around Simchat Torah, when Jews celebrate the end of the cyclical reading of the Torah.

Women's prayer groups provide an alternative for women, who are banned from ritual leadership roles in Orthodox synagogues.

Traditionally, Jewish law prohibits men from hearing women's voices, lest they be distracted from their prayer, and does not allow women to be counted in a minyan.

Less clear is the right of women to pray or read Torah on their own.

Earlier this year, a group of Orthodox rabbis in Queens, N.Y., issued a ruling banning such groups.

Sharing the feeling

Ross' feeling of belonging in women's tefillah groups is shared by a growing number of observant Israeli women, who, during the past few years, have founded several prayer groups, most of them in Jerusalem.

Debbie Weissman, an American immigrant who co-founded the first Israel-based women's prayer group in the early 1970s, estimates that 1,000 Israeli women participate in these groups.

"That's not an overwhelming number," she conceded, "but it's a lot more than when we started. That number could be much higher if more women were aware of their options in halacha," or Jewish law.

While the majority of Israeli rabbis continue to balk at the idea of women reading from the Torah or conducting a prayer service, a sizable minority accept the principle and actually encourage it.

Another category of rabbis, while believing that halacha allows for a larger women's role, don't want that role expressed in their synagogue.

Pnina Peli's late husband, Pinchas, an Orthodox rabbi,

encouraged his wife to hold a women's prayer group in their home after the 1973 Yom Kippur War.

"Many women simply take it for granted that halacha prohibits them from many roles," she said. "When they study the texts, they learn how wrong they were."

Noting with delight that at least eight Orthodox synagogues in Israel permit women to dance with and read from the Torah on Simchat Torah, Peli said, "Many Orthodox people insist that a menstruating woman must be prevented from holding a Torah."

"What they don't know, or refuse to admit, is that a Torah can't be made impure, by a woman, a non-Jew, not by anyone."

'Sociological circumstances'

The reason why women aren't permitted to touch or read aloud from the Torah, Peli asserted, "is due to sociological circumstances. People say it can't be done because it hasn't been done. That's different from saying it's against halacha."

Rabbi Shlomo Riskin, the chief rabbi of Efrat, said that even when women's participation is halachically acceptable, community sensitivities must be taken into account.

"I believe that it's halachically permissible for women to dance with a Torah scroll behind a *mechitzah*," Riskin said.

"However, the custom for thousands of years has been for women not to do so. Therefore, if it would cause a split and bad will in the synagogue, then it should not be done."

This is why separate women's prayer groups are forming, he said.

Finding a balance between their own needs, the needs of the larger community and halacha "is part of

the challenge," said Ariel Lester, who organizes women's Torah readings at the Orthodox synagogue Kehillat Yedidyah in Jerusalem, and at Shirat Sarah, a Jerusalem group that meets every six weeks.

On special occasions and on Simchat Torah, the women at Yedidyah read the Torah separately and then return to the services, which are led by the men in the congregation.

Shirat Sarah is a women-only group, and conducts its own service from start to finish.

"There's a creative edge to working within the halacha," Lester said. "And I think that for those who choose to be within a halachic framework, there's a lot of space to move and to create. It sounds paradoxical, but that's the case."

When women engage in serious text study and read from the Torah, she added, "the result is both intellectual and spiritual fulfillment. It's an expression of one's soul."

While acknowledging that their form of prayer isn't for everyone, most women involved in prayer groups expect thousands of others to join them in the years to come.

Felicia Epstein, a leader of Shirat Sarah, said the Israeli women she encounters are intrigued by Orthodox prayer groups.

"In Israel, the religious community tends to be more conservative, so the Americans have led the movement," Epstein said. "However, as more Israelis have become involved, the movement has taken on its own integrity."

Noting that about 40 percent of the 35 women who participate in Shirat Sarah are native-born Israelis, Epstein said, "We are struggling to help the rest feel more comfortable."

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SYNAGOGUE LIFE

December Dilemma

Continued from page 7

apples and honey for Rosh Hashanah; matzah and charoset in the spring. The year-round visits accomplish two goals. They help classmates understand why some children might be out of school and they put Chanukah in perspective both for Jewish children and their peers.

Session attendees offered other suggestions, as well. A member of the lay leadership of Temple Brith Kodesh, of Rochester, explained that his congregation invites all area school superintendents to a meeting each September to share a holiday calendar and discuss concerns.

An educator from California

noted that "the December dilemma really starts in September when high school kids are pressured to be in school, instead of absent in observance of the fall holidays." He, along with local rabbis, created a packet for the public schools which they distribute each summer.

Pelavin supported these efforts, echoing the idea that many problems arise from lack of knowledge as opposed to malice. "It's new to someone every year, though it may seem old hat to us; keep putting the word out." Though he advocated moving gently with regards to December issues, he felt that strong and clear advocacy was needed in September. "We must expect that the schools will accommodate our kids' religious observance schedules."

Beyond issues faced in the public schools, Pelavin addressed problems faced in public settings. He spoke about the Supreme Court ruling which allows some religious symbols on public property as long as it is not an exclusively religious display. "In other words," he explained to illustrate the Supreme Court decision, "a creche by itself is not acceptable, but if it's surrounded with reindeer, it is fine."

He then went on to say that the question of displaying of religious symbols of multiple religions has still not yet been addressed. Sharing his own views, he said, "Think carefully; it isn't a policy I'd find desirable. I don't want my religious symbols diluted in a public forum."

He raised concern about the current practice of the Chabad Lubavitch movement in many communities to set up large chanukiot (menorahs) in public settings, inviting local public officials to light the candles. Pelavin suggested it would be better to invite public officials to Jewish houses of worship to share in the traditions than to use public property for the event.

In closing the program, Kur

noted that "We are a relatively newly blended society and we all need to find our way as we work to share our celebrations and our rituals in a more broadening way."

She encouraged all present to be creative in their approach while staying true to the integrity of who

and what they are and to advocate for religious freedom and separation when needed.



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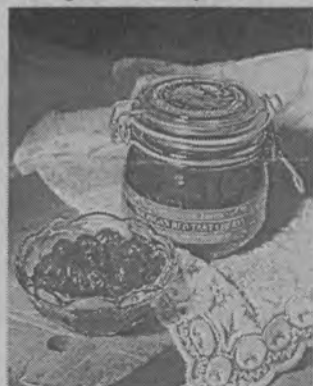


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Attorney John Loftus was a prosecutor with the Justice Department's Nazi War Crimes Unit during the Carter and Reagan administrations, when he discovered "Top Secret" documents revealing that the Nazis he had been assigned to prosecute were working for NATO intelligence. He resigned and exposed this shocking Nazi scandal on an Emmy Award winning segment of "60 Minutes."

In 1992, Loftus co-authored *Unholy Trinity*, a history of how the Vatican helped Nazi smuggling networks to penetrate western intelligence. His newest book, *The Secret War Against the Jews*, exposes the still classified archives of the Holocaust and tells how Israel was set up for the Iran-Contra affair by George Bush.

Admission to "American Secrets" is included in the cost of

your Adult Institute registration fee. Tickets will be given to all participants on the first day of classes. Participants **must** present their ticket at the door to be admitted to the program.

Admission tickets for "American Secrets" will be sold separately to non-course participants at a cost of \$15.00 per person. Limited seating is available, so purchase your

tickets early at the JCC Front Desk, Wednesday, Dec. 10th at 7:30 p.m.

All checks should be made payable to the "Adult Institute of Jewish Studies."

Great Performances

Great Performances — Itzhak Perlman: In The Fiddler's House

Itzhak Perlman takes fiddle in hand to pursue his special affection for traditional Jewish music. This one-hour special follows the famed violinist from the medieval streets and synagogues of the Jewish Quarter in Krakow, Poland to the rollicking bonhomie of Sammy's Roumanian Restaurant on Manhattan's Lower East Side to offer an unforgettable evening of Yiddish melodies, Klezmer wedding songs and a classical violin solo based on Jewish themes. Joining in the fun along the way are Red Buttons; "Picket Fences" Fyvush Finkel, who recreates a Yiddish radio broadcast of the 1930s and legendary Polish pianist Leopold Kozlowski. Great Performances — Itzhak Perlman: In The Fiddler's House will air Thursday, December 25 at 9:00 p.m. on TV 12. Thursday, December 25, 10:00

p.m. **The Teddy Kollek Story: To Live A Dream**

Young Zionist Teddy Kollek left Vienna for the ideal of an Israeli homeland. An energetic pioneer, he helped build one of Israel's kibbutzim, spirited Jewish children out of Nazi-threatened Europe, and secretly commandeered military hardware for the new state of Israel. But perhaps his most amazing accomplishment was serving 28 years as the mayor of the nerve center of the world's religions, Jerusalem. Kollek took on the mantle of the city's biggest booster, promoting tourism, beautification, cultural projects, and tolerance among diverse cultures. His pride in his city was infectious, and his commitment to peace between Jews and Arabs won him allies from both sides. The Teddy Kollek Story: To Live A Dream will air Thursday, December 25, at 10:00 p.m. on TV 12.



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AN OPEN LETTER TO JEWISH FORMER AND PRESENT SERVICE MEN AND WOMEN

The Delaware Jewish War Veterans are offering you a real opportunity. Join us and become active in the future management and direction of our Delaware branch of this 100-year-old National organization - the oldest and only Congressionally-chartered veterans group. You would also be joining the National JWV. JWV works closely with the major Jewish umbrella organizations - including AJC, AIPAC, ADL, local JCRC and NJCRC, etc.; and actively lobbies Congress on behalf of Veterans and other appropriate domestic and Israeli matters. (The Delaware Congressional Delegation knows us well.) Also, an Observer Office is manned by JWV members at the New York UN Headquarters.

Active duty personnel and all honorably-discharged (including peace-time service) Veterans should look at the Delaware JWV as:

- A forum in which you can stand up, and be counted; where your own voice and actions can express your patriotism, your Jewish identity, your support of Israel; your views on local community and National issues and on Veterans affairs; and where you can have a personal impact on these.
- A 100-year old patriotic service organization dedicated to public service to our local community, to fellow veterans, and to the Nation. Delaware Veterans have made major contributions to this long proud history of personal and group involvement. You will enjoy the satisfaction of joining with your fellow vets in activities truly beneficial to others.
- A fully functioning, financially solvent establishment with a solid track record - but which urgently needs an infusion of new, younger, active men and women to continue and expand these worth-while programs and to carry them forward into the next century.

The JWV is, truly, your own heritage - passed down thru the generations from Civil War Veterans to the present. We would be turning over to you as the New Management, the opportunity for you to further develop the DE JWV under the aegis of an aggressive, well-reputed national organization, to grow it in stature and importance and - thus - to build on your goals and objectives and our long tradition of service - and preserve these for future Jewish generations to continue and build on also.

JOIN US NOW - Preserve your heritage from disappearing into oblivion.

For further information and membership applications, please call Harry Lubin, 302-792-0665.

Incidentally, your first year membership dues are paid for by the JWV, Dept. of DE. You are also invited to our next monthly breakfast meeting, Sunday, December 7, 10:00 a.m., B'Nai Brith House, Claymont, DE. Speaker - Ralph Moyed of the *News Journal*.



EVENTS

Jewish Book Month Program at Beth Emeth

Congregation Beth Emeth cordially invites the community to join us on Friday, December 12th as we welcome Rabbi Sharon Forman from New York City. Rabbi Forman will present our program in honor of Jewish Book Month sponsored by the Rosenthal Jewish

Book Month Fund. This was established by Mrs. Murray Rosenthal and her late husband and sister-in-law to encourage the reading of the literature of our People.

Rabbi Forman will be speaking for a brief time during Shabbat evening services which begins at 8 p.m. Following the service she will continue with her theme, "Human Identity and Hebrew Poetry: Finding Our Own Names." She will present four Hebrew poems for discussion.

Our speaker is principal of the religious school of Temple Shaaray Tefila in New York. Prior to that she served as program coordinator in the Department of Education of the Union of American Hebrew Congregations. She majored in English Literature and graduated Magna Cum Laude from Yale University. At Hebrew University College Rabbi Forman received many awards in Bible, History, Liturgy, Hebrew Literature and Jewish Education.

We welcome you to our program, and along with Mrs. Rosenthal hope you will be an integral part of our reputation as the People of the Book.

The Artwork of Flora Rosefsky

The art gallery of the Jewish Community Center is currently displaying the artwork of Flora Rosefsky. Ms. Rosefsky, a native of New York, currently lives in Atlanta and her work is a combination of whimsical illustrations and "abstract, sophisticated pieces that combine Jewish ritual with colorful, textural designs of tissue paper and

pastels." Ms. Rosefsky has named some of her illustrations, "Florages." They incorporate a person's career, hobbies, and honors into a collage of life. Ms. Rosefsky will be at the JCC on Saturday evening, Dec. 6 and Sunday, Dec. 7.

For more information, call 478-5660.



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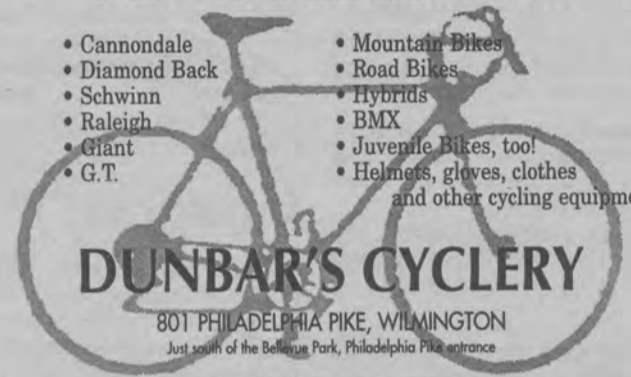
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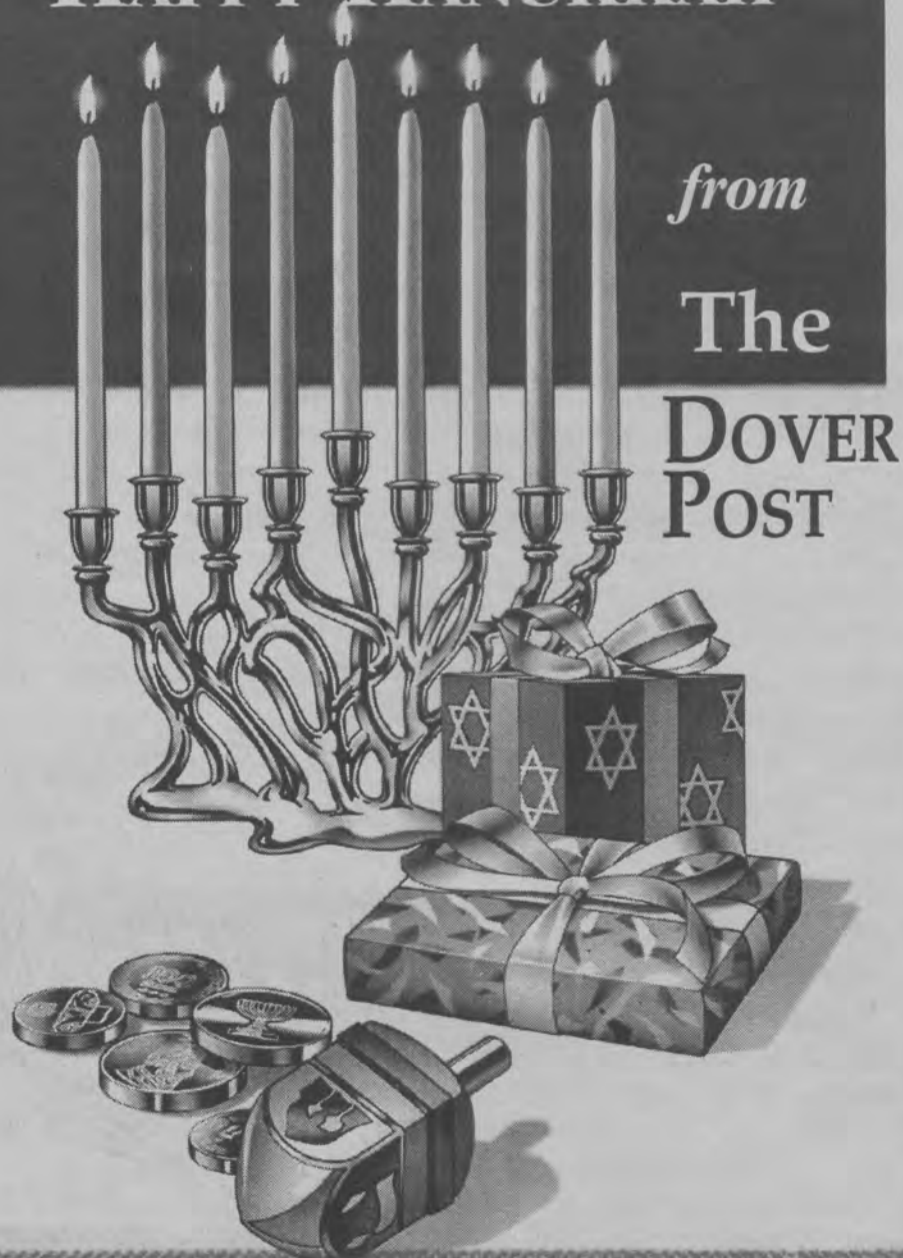
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NATIONAL • INTERNATIONAL

Israel Marks International Day Against Domestic Violence

Israel commemorated the international Day Against Domestic violence MA'ARIV reported. Re'uma Weizman, President Ezer Weizman's wife, spoke before the Knesset, saying, "Today is a sad day for me, but there are women who suffer 365 such sad days a year."

Weizman, the Women's International Zionist Organization and several female Knesset members signed a declaration pledging to act against domestic violence.

Police reports show that in 1997, approximately 30,000 women in Israel filed complaints of domestic violence.

Henry Kissinger Launches Lecture Series

TEL AVIV - Dr. Henry Kissinger, former Secretary of State of the United States, in the Rabin Lecture said that Israel should realize a Palestinian State is inevitable, and enter into talks now with the United States to ensure that it will receive optimal terms for making this ultimate concession.

Professor Anita Shapira, head of the Yitzhak Rabin Center for Israel Studies, said that Kissinger's lecture launched a program of activities designed to honor the memory of the late Israeli Prime Minister who was assassinated two years ago.

Dr. Kissinger pointed out Israel was paying a heavy price for not making the necessary strategic decisions regarding the destination of peace negotiations. It was also pointless to think in terms of "false choices," of either total security in

the absence of peace or idyllic peace without security.

He suggested that Israel should not take for granted the unquestioning support for Israel which had been the hallmark of American foreign policy. It was crucial to understand that the formative experience for today's American decision-makers was Vietnam and not World War II!

Immigrant Nurses to the Rescue

BEER SHEVA, Israel - Soroka Medical Center, the only hospital serving the rapidly developing Negev, has embarked on a unique program to recruit and retrain nurses. Launched in 1990 to address the dramatic growth problem of the region, the program is successfully providing well paying jobs to the huge influx of immi-

National Gallery to Explain Exhibit

B'nai B'rith is calling on the National Gallery of Art to explain why it did not reveal that art featured in the 1990 exhibit "The Passionate Eye: Impressionist and Other Master Paintings from the Collection of Emil G. Buhle" was stolen from Jewish collectors, and that the collector was a known Nazi arms dealer. B'nai B'rith is calling on the eminent institution to establish procedures so that similar mistakes are not made again, and to replenish the Buhle catalog. B'nai B'rith sent a letter today to the National Gallery seeking a response.

"The exhibit raises a myriad of moral questions including why the National Gallery of Art gave a public platform to a Nazi arms dealer who was also the largest Swiss buyer of looted art" said Dr. Sidney Clearfield, executive vice president of B'nai B'rith.

According to several art historians, information on Buhle's past and his art was available to the public as early as the 1970s when the U.S. government declassified the World War II allies' Cooper Report. "For one of the major museums in the United States to ignore where his collections came from and to represent him as if he was an anti-Nazi crusader who was really a Nazi armaments dealer is extremely questionable" said Ori Z. Soltes, director of the B'nai B'rith Klutznick Museum.

B'nai B'rith is calling on museums around the world to establish guidelines pertaining to the acquisition and display of art to ensure that nothing exhibited is stolen art. The Klutznick Museum is sponsoring a Holocaust Art Restitution Project to establish a database on art losses and to research and document Jewish cultural losses.

"The Gallery — which receives more than \$50 million in government funds — should have done its homework on Buhle and the art," Clearfield continued. Clearfield is a member of the World Jewish Restitution Organization and is actively involved in efforts to recover looted assets from victims of World War II. He serves on the Commission for the Clarification of Nazi Activities in the Argentine Republic, and is a member of the Council of the Special Fund for Needy Victims of the Holocaust.

"The previous owners of the art should be given their rightful place in history. The omissions in the catalog throw into question the whole scholarship of the catalog which is now sitting in libraries and universities across the world,"

Clearfield said.

filling a great shortage of health care professionals which has been a problem in the Negev, these nurses are able to understand and empathize with the language and culture specific to the immigrant patients from the former Soviet Union."

The successful effects of this program can be seen on many levels,

ranging from improved medical care to emotional and financial well being. It has provided many immigrants the means to achieve professional status and recognition in their new country, while earning a good living. Tuition Scholarships for the Retraining Program have made it possible for the immigrants to accomplish all this.



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NATIONAL • INTERNATIONAL

Clinton Cutting Down on Importation of Arms

By DANIEL KURTZMAN
WASHINGTON, Nov. 19 (JTA) — In a move directed in part at Israel's attempts to export guns to the United States, President Clinton has temporarily halted the importation of all modified assault weapons.

Saying he would not "let people overseas turn our streets into battle zones," Clinton last week ordered the Treasury Department to suspend importation of foreign-made assault weapons for 120 days while his administration studies whether they can be permanently blocked.

Imports of semiautomatic assault rifles have been banned since

1989. But Clinton accused "some foreign gun manufacturers" of attempting to evade the restrictions by "making minor modifications to their weapons that amount to nothing more than cosmetic surgery."

Federal law currently allows the import of guns designed for "sporting purposes."

Attempting to qualify certain assault weapons under that definition, foreign manufacturers such as Israel Military Industries, which is owned by the Israeli government, have been modifying Uzis and Galils.

Under pressure from U.S. law-

makers, Israeli Prime Minister Benjamin Netanyahu announced last month that he was suspending the sale of such guns in the U.S. civilian market for 90 days. Israel said the suspension was for "humanitarian reasons" and because of the "special sensitivity" of the issue in the United States.

Israel had expected to sell about 10,000 of the assault weapons — worth about \$7 million — to the United States over the next three

or four years, according to Israel Military Industries.

"We didn't fight as hard as we have" to ban such weapons "only to let a few gun manufacturers sidestep our laws and undermine our progress," said Clinton in his weekly radio address. "We've banned these guns because you don't need an Uzi to go deer hunting, and everyone knows it."

Clinton's directive blocked permits already issued to dealers this year for 600,000 guns and freezes applications now pending to

import 1 million more. Some 20,000 of the 600,000 weapons already have entered the country.

Sen. Dianne Feinstein (D-Calif.), who led 29 other senators in urging such action in September, praised Clinton's decision.

"I believe that when the review is completed, hundreds of thousands of military-style assault weapons that have been marketed under the guise of 'sporting weapons' will be permanently barred from importation," Feinstein said in a statement.

Repair Proteins Truly Heroic

REHOBOT, Israel — Researchers at the Weizmann Institute of Science have discovered that two repair proteins perform a truly "heroic" act, stopping genetic mutations dead in their tracks.

In a study reported in the November 14 issue of the *Journal of Biological Chemistry* (Vol. 272, pp. 28906-28911), Institute researchers describe how these proteins "fling themselves" onto damaged genes, which, if replicated, lead to the formation of mutations.

Mutations are changes in DNA that can cause cancer by turning on cancer-causing genes or turning off the genes that suppress cancer.

"If we can fully understand this and other natural DNA repair mechanisms, we may one day be able to turn them on as required in order to prevent cancer," says research team leader Prof. Zvi Livneh of the Weizmann Institute's Department of Biological Chemistry. He conducted the study with Dr. Tamar Paz-Elizur and doctoral student Yoav Barak.

Weizmann scientists discovered the new role of the two proteins by analyzing E coli bacteria. They will follow up this research by analyzing human cells, Prof. Livneh says.

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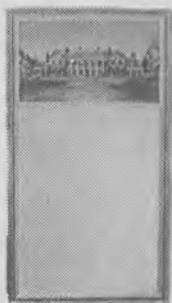
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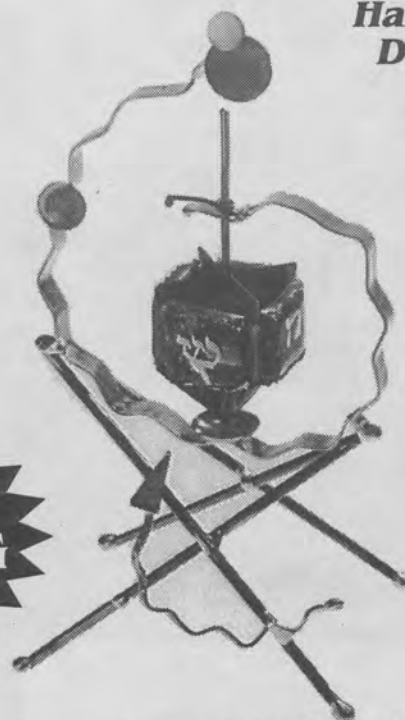
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TERRY SKLAR

Return to Renewal

If the name Adin Steinsaltz means nothing to you, you were obviously not among the twenty or so Delawareans who journeyed to upstate New York recently to "sit at the feet" of one of the most fascinating and brilliant Jewish minds in this country. No, Rabbi Steinsaltz was not our teacher as we spent a refreshing weekend in the Catskill Mountains, but we did have someone who is probably as close to Steinsaltz as anyone could be. I refer to Arthur Kurzweil, renowned as the head of the Jewish Book Club and publisher for Jason Aronson Inc., but better known to those of us lucky enough to be there as a magician, raconteur, and down-to-earth scholar. For two and a half days we were mesmerized by the brilliance of his mind, the clarity of his insight and the number of anecdotes and stories he could recall at the snap of his fingers. I have read many books which employ stream of consciousness as a literary technique, but never before have I personally witnessed an individual who spoke for over ten hours (on and off over the weekend) in a pattern of stream of consciousness and never lost track of the points he had started to make. More importantly, he never lost his audience. We hung on every word; we were transported by his excellence into the world of Talmud and the teachings of Rabbi Steinsaltz in a way that many of us had never dreamed possible.

The theme of the weekend centered around introducing us to the world of Talmud. Most of us were

novices who had little or no experience or understanding of what these volumes contain, but that was the whole point. You did not have to be an expert to read and glean wisdom from this basic Jewish text. As Rabbi Steinsaltz, who has recently completed the first comprehensive modern guide to the Talmud has written, "One could be a Jew ethnically, without knowing the Talmud, but one cannot be a Jew culturally, unless one knows the basic work of Judaism ... Understanding the Talmud gives one a key, not only for itself but for all of Jewish culture. The problem, however is that the Talmud is written in such a way that unless you have a very fair knowledge of the language and the style, or unless you are part of a culture that devotes a fair amount of time to study, it really is an impossible task. In order to enable people to learn Talmud, I have done something that makes it readable." And Arthur Kurzweil went one step further; he taught us how to read what Rabbi Steinsaltz has written.

And what a door he opened for every one of us! Our entire weekend was spent in reading and analyzing just one small section of Mishnah, the one concerning verbal "ona'ah" or causing distress to others by our words. We looked at the literal translation of this passage and then we plunged headlong into the masterful new commentary which has been written for our times in totally understandable language by Adin Steinsaltz in his recently completed Edition of the

entire Talmud. To truly discern what Steinsaltz has accomplished, one must realize that not in the last few hundred years has anyone attempted a project of this magnitude. As Art Kurzweil's daughter once remarked when her father had gone to pick up Rabbi Steinsaltz at the airport after his flight from Israel, "It's like driving a horse and buggy to the station to pick up Rashi from a train trip." Even the most alienated Jew has at least once in his or her life probably heard of the famous Rashi who wrote his own Talmud commentary. And here we were studying firsthand (from a man who sends a good deal of his time with our modern Rashi) those words of wisdom which can open so many new vistas. During the weekend we spoke of the power of language as something which can slander and hurt even if the speaker does not mean to do so. And I thought of the sexual harassment law with which I deal on a regular basis and which is predicated on the fact that the perception of harassment is most important even if the intent to harass was not there. We read the statement that "Anyone who shames another person in public is as if he sheds his blood." And I was reminded of the many times in political life, both here and in the MidEast, when embarrassment and being "backed up against the wall" makes it impossible to find a compromise or solution to a problem.

Our study of the Mishnah (and accompanying Gemarah commentary) on verbal ona'ah ended with the telling of the story of how Rabbi Eliezer, one of the most famous scholars of his time, was excommunicated from the Sanhedrin by his colleagues. Space does not allow me to describe in detail the hours of discussion and comment that this simple story elicited from our group. There we were — ordinary people, some of whom didn't even know what Talmud was two days earlier, and we were fervently expressing our own interpretations and ideas on the deeper meaning of the story we had read and often arguing with what Steinsaltz had written or explained. As Kurzweil encouraged us, we could kiss the pages we were reading if we agreed with what they said or hit them hard with the back of our hands if we didn't. And there were many slaps heard throughout the day as we

became more and more involved in the essence of the lesson before us. It was an eye opening and thoroughly fascinating experience to realize what a treasure we have in our heritage! And the magic of that realization was made more delightful when Art Kurzweil treated us to

another kind of magic. He is also an amateur magician and he spent about an hour dazzling us with card tricks and mathematical amusements. What an exciting, different kind of weekend, one which all of us who attended will treasure for a long time.

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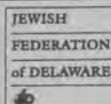
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PANIM EL PANIM

(Face to Face with JFD People)



Super Sunday Plans at Full Throttle

Debbie Perch, Caryl Marcus-Stape and Jeff Stape, 1998 Super Sunday Co-Chairs, have the motor running full throttle in anticipation of Super Sunday on January 18, 1998 at the MBNA facility in Oglethorpe-Stanton. Once again the all day phone-a-thon (or FUN-a-thon) features volunteers calling friends and neighbors with an opportunity to make a generous pledge to the UJA Federation Campaign.

Enthusiasm is high as this year's plans include a friendly competition between local Jewish agency

and Synagogue boards for the highest percentage turnout as Super Sunday volunteer callers. An entertaining role play will be part of the volunteer caller training. The family friendly effort will include an offer of baby-sitting for those parents who volunteer in advance and request such arrangements. Food, friends, family and fun will prevail throughout Super Sunday; a good time for a good cause.

The Super Sunday committee includes: Ron Cohen, Michelle Ellis, Johnathon Epstein, Sy and Sydell Glassner, Jerry Grossman,

Cindy Goldstein, Timothy Habbart, Staci Horowitz, Larry Isakoff, Alice Kamen, Heidi Kinsella, Dr. Steven Klein, Beth Moskow-Schnoll, Esq., Mr. Steven Paikin, Manuel Panar, Sheree L. Pesner, Robin Saran, Connie Sugarman, Linda Vodovis and Dr. Douglas R. White. Dan Weintraub is the Super Sunday Coordinator. This committee is driven to make this Super Sunday a success for the whole community.

Volunteers are still needed for all shifts. Manuel Panar and Heidi Kinsella are leading up efforts to recruit more volunteers than ever

before. Sponsorship opportunities of local businesses are still available. Sheree Pesner and Doug White lead those making sure that good noshing is available for Super Sunday; please call Ron Cohen and Steven Paiken to discuss your options.

Cindy Goldstein and Linda Vodovis are lending their talents to Super Sunday volunteer training. Staci Horowitz, Alice Kamen, Heidi Kinsella and Sy Glassner are facilitating the child care arrangements. Jonathon Epstein and Steven Paiken are leading the pre-

mium planning.

Stu Nemer has agreed to lead Jewish teens through an allocation simulation so they can gain a better understanding of that important and challenging process.

The Super Sunday fund drive benefits the UJA Federation Campaign which is administered by the Jewish Federation of Delaware. To volunteer for Super Sunday, for more information, or to make your pledge early, call the Jewish Federation of Delaware at (302) 427-2100 or contact a committee member.

Consider Charitable Giving as Part of Your Year End Tax Planning

By **MARC L. SHANDLER, Esq.**
Jewish Community of Delaware
Endowment Fund
(also known as the Jewish
Fund for the Future)

As 1997 winds down, many of us review with great pleasure the financial gains that the stock market has brought us, or feel grateful that we made it through this year with our financial position intact. Judaism teaches that material wealth is only fleeting, and therefore it is appropriate for us to consider making additional contributions of tzedaka at this time. Here are a few suggestions concerning ways that you can make a contribution of tzedaka that will be helpful to your tax situation in 1997.

—Give stock which you have held for at least twelve months offers you two-fold savings. First, you avoid paying capital gains taxes on the increase in the value

of your stock. Second, you will receive a tax deduction for the full fair market value on the date of the gift. For example, if you purchased a stock some years ago for \$2,000 and the current value is \$10,000, not only will you get a charitable deduction of \$10,000, but you will also avoid paying any capital gains taxes on the gain of \$8,000. This is a savings of \$1,600 to you!

—Contribute Life Insurance: You can name the Jewish Federation of Delaware as the beneficiary of either a new or existing policy. If ownership of the policy is irrevocably assigned to the Federation, you may claim an income tax deduction for the value of the policy. Any premium payments made by you toward the policy after it has been contributed are also tax deductible. A gift of life insurance has a lasting impact on the future of the community, while

preserving your family name in perpetuity.

—Create a Charitable Remainder Trust: This trust provides income for you and/or your spouse or other selected beneficiaries for your lives or a stated number of years, after which the remaining trust assets pass to Federation to become an endowment fund. The donor or other income recipient can receive either a fixed percentage of the annual value of the trust principal or a fixed dollar amount. A charitable remainder trust can be created by lifetime gifts or under a will. By contributing assets to a charitable remainder trust, the donor not only secures increased income for the donor's family, but also receives a substantial income tax deduction and provides a generous charitable contribution for the benefit of the community.

—Create an endowment fund to perpetuate your commitment to the Jewish community of Delaware and to Jews around the world. This can be done with cash, securities, insurance, real estate or by bequest.

For additional information concerning the Jewish Federation of Delaware Annual Campaign contact Bernie Greenberg at 427-2100, ext. 16. For information concerning endowment giving, please contact Marc Shandler, Esq., director of the Jewish Fund for the Future at 427-2100, ext.

19.

The material contained in this article is for informational purposes only and should not be construed as legal or other tax advice. Individuals are urged to consult their professional advisors when considering charitable giving transactions.

Jews for Judaism

Mark Powers, National Director of Jews for Judaism recently lectured at Beth Emeth.

He has been working for over 15 years to alert the Jewish community to the increasing threat of the well funded missionary movement intent on converting Jews to Christianity and the impact of destructive cults. As an experienced exit counselor, he has worked successfully to bring the most vulnerable Jews back to the religion of their birth.

Problematic to solving the dilemma is the well funded backing of

the group compared to the Jews for Judaism budget of 400 hundred thousand dollars and 5 staff members, although the impact is being felt, according to Powers.

The tactics of the missionary groups have been to proselytize through community churches so that their growth can be exponential. Amazingly enough Jews for Judaism has still been found to be a force that is successful against these odds.

For further information call 410-602-0276 to speak to Mark Powers.

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UJA FEDERATION CAMPAIGN

Event Calendar

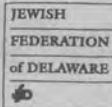
December 11, 1997 **Lion of Judah Dinner** - with writer Vivien Ohrbach-Smith.

January 18, 1998 **Super Sunday** - at MBNA in Stanton-Oglethorpe. To volunteer call JFD at 427-2100.

January 30-31, 1998 **Federation Shabbat** and Study Session, with Israeli educator on Holocaust issues, Rachel Korazim, at Adas Kodesch Shel Emeth.

March 29, 1998 **Israel 50 - Community Event** at the JCC, details to be announced.

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PANIM EL PANIM

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Shift in Time for JCRC Meeting

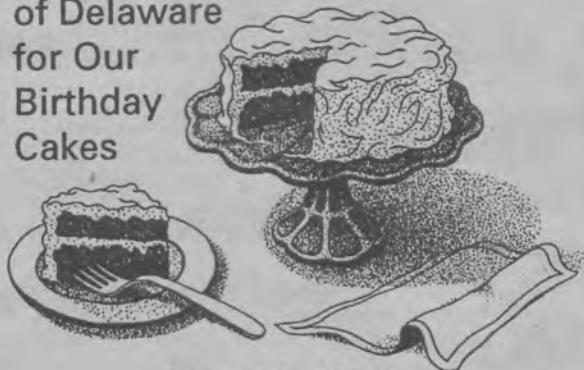
A general meeting of the JCRC will be held Wednesday, December 18, 1997 at noon at the offices of Young Conaway Stargatt and Taylor. The agenda will include a review of the progress of the JCRC's Public Education Task Force's informational project concerning proposals for educational vouchers for students' parents. An innovative dialog between American Jews and German Americans will be discussed with an opportunity for the JCRC co-sponsor the effort. The Committee will consider whether to promote substitute State legislation in

Delaware to have the effect of Federal RFRA religious practice legislation recently struck down by the U.S. Supreme Court. As time allows the Committee will also review the progress of a subcommittee creating guidelines for JCRC functioning; a proposed cooperative community relations venture with AIDS organizations and a proposed cooperative community relations venture with literacy organizations. For information or to RSVP call Matt Denn, JCRC Chair at 571-6661 or call Dan Weintraub, JCRC Director at 427-2100, ext. 17.



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*Join in an electrifying opening ceremony for Israel's 50th Anniversary Celebration at Ramat Gan Stadium - this will be spectacular!

*Experience the "March of Solidarity" as all mission participants walk from a designated point to the Kotel and share Kabbalat Shabbat together.

In addition, there will be more gala events planned by UJA and Israel... more singing, dancing, rejoicing... more opportunities to feel the warmth of Israel and her people!

For information on this trip, please contact the Federation office at (302) 427-2100. Space is limited - so call today!

Hanukkah Meditation for Israel at 50

As we recall the valor of ancient Maccabees who restored Divine worship and Jewish sovereignty to the Land of Israel, let us dedicate ourselves as modern-day Maccabees to once more unite the Jewish people in our Promised Land.

As the Maccabees kindled the menorah in ancient days, may the menorah of modern times, the official symbol of the State of Israel, shed light on all who lead and support Israel and who sustain its moral and material well-being.

As Israel prepares to celebrate its 50th anniversary, may it continue to be a beacon of light and hope to a world deeply in need of its spiritual blessings.

As we gather here together, please God, bless us as we unite with Jews everywhere to kindle the menorah, and may its message illuminate our lives and brighten the world, Amen.

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HAPPY HANUKKAH



Delaware's Seaside Jews

By SANDI NAGEL

Special to the Jewish Times

The really big news around Lewes, Rehoboth and Dewey Beach, Del., is that the Bayside Bakery on Kings Highway will now bake challahs on Fridays, if it gets large enough orders in advance.

Now you may ask how I, Sandi Nagel, have scooped the paparazzi with this story of these potential challah shoppers. I was lucky enough to be invited to the second gathering of the very proud new Jewish group calling itself the Seaside Jewish Community. And, let me tell you, I got warm fuzzies and it wasn't from the ocean sun.

What a thrill to be at the Edgewater home of Lenora and Bob Cohen, who hosted the most *haimish* event I have been to in ages. It was a covered dish supper. About 125 people turned out.

There were infants in arms, enough school-age kids to open a religious school, and loads of retirees. Sprinkled here and there were the weekend trekkers, like Barry and Bonnie Morrison. He works at Paul's Salon and she at a

florist shop in Hampden, but Saturday night they take off for their beach condo and stay until Wednesday. They know that soon they will be permanent residents of that community and will join friends Allyn and Harvey Fruman in being non-commuters. On the flip side, Gary Richmond of Ferris, Baker Watts makes his permanent home at the beach and comes up to Baltimore two days a week to go into the office, how they got to the beach communities while noshing the homemade kugels; there were at least a half-dozen most delicious ones. Marian and Alvin Levy were the weekend commuters who may be thought about a move, sold their Dalton Road house in a few days and had to find a new residence quickly. The beach was their destination even though they hated leaving the kids and grandchildren.

Jay Reamer was downsized by London fog after a 32-year career. He headed to Rehoboth to open an outlet store, MidWest Feather and Down, the place to buy incredible down comforters, pillows and even clothing that is necessary for those cold winter days down there,

Wife Betsy, who headed up the development office of Choral Arts, was a weekend commuter for a year, but now heads the development office of the Lewes (Del.) Chamber of Commerce.

Sara Green was ecstatic proclaiming, "I finally met other Jews." Jeff and Roz Fried take daughter Samantha, who is quite an entertainer, to Berlin, Md., for her Hebrew education every Sunday. They dream of a Hebrew school close by. Fortunately for them, Michael Kraus already is volunteering to head up the Education Committee. Joe Green has donated his time to be the attorney for the new group, while treasurer Harvey Fruman boasts more than \$200 in the coffers Lynn Chichi seems to be one aspect of the glue holding this group together. Her enthusiasm along with the Frumans' dedication have created Seaside Jewish Community fever along the shore. Everyone credits Peter Weiss, owner of Pierre's Pantry in Rehoboth, as being the one to come forth in the local paper and ask if there were any other Jews in the area wanting to

get together. Now they are up to 150 families.

They admit that in their former residences of Philadelphia, Wilmington, Baltimore, New York, etc., they took their Jewishness more for granted. Here they seek to unite and you can bet they will succeed.

The Seaside Jewish Community Group will hold its Chanukah Party on Friday, December 19 at 7 p.m. The party will be held at "All Saints

Episcopal Church", 18 Olive Avenue, Rehoboth Beach. Andrea Farrell will chair this event and will speak on "The Real History of Chanukah, It's Not Just Another Christmas."

The children will be making their own candles for the Chanukah menorah. Reservation a must. For more information please contact, Lynne Chichi, 644-2209, Lenore Cohen, 645-0183, or Allyn and Harvey Fruman, 226-2209.

75th Celebration Summary

A series of guest speakers and several celebrations were the highlight of a weekend commemorating Wilmington's Congregation Beth Shalom seventy-fifth anniversary. Friday evening November 7 a near capacity audience gathered at the synagogue for a special shabbat service which featured Rabbi Joel Roth as guest speaker. Rabbi Roth, Professor of Talmud and Rabbinics at the Jewish Theological Seminary of New York, shared with the audience his perspective of Conservative Judaism in a thought provoking sermon.

Saturday morning at the synagogue a Shabbat service led by alumni of the Beth Shalom Religious School included an address by Philadelphia Inquirer writer David Preston. Mr. Preston who is an alumnus of the religious

school is the son of George Preston and the late Helena Wind Preston. Mr. Preston's talk presented with humor, nostalgia and heartfelt emotions reminded the audience of the contributions his mother, a holocaust survivor, made to this community in her teaching of the holocaust. An alumni luncheon followed the service.

Saturday evening a gala celebration at the Delaware Art Museum was attended by over 225 synagogue members, community leaders and Rabbis from the Delaware Valley. Rabbi David Geffen, former Rabbi of Beth Shalom, and currently Rabbi of Temple Israel, Scranton, Pa. presented a tribute to long time synagogue and community leader Bernie Siegel. Mr. Siegel a former synagogue Vice-President and life member of the

Board of Directors is also a past President of Jewish Federation of Delaware, life member of the Kutz Foundation and the recipient of numerous community service awards. Bernie and his wife Ruth are ardent supporters of Israel, having visited the country every year for the past 40 years and are recipients of the "City of Peace" award, presented by the government of Israel. The celebration included a reception, Havdalah service, dinner and musical entertainment.

The weekend concluded on Sunday afternoon with a family entertainment program "Frolic Judaica" which included games, songs, art contests and storytelling. Chairs for the seventy-fifth weekend were Helen and Norman Schutzman.

Marianne Ehrlich Green, Local Author Signing Book

NEWARK, Del. — A member of the local Jewish community will be conducting her first book signing on December 9, 1997 at the Newark Borders Books & Music.

Marianne Ehrlich Green has written a book entitled *Internship Success*, a comprehensive guide explaining the internship process. Published by VGM Career Books, this book is based on real case histories, incidents and scenarios. Following each case history are recommendations, scripts or tips to deal with the discussed problems.

As stated in *Internship Success*, "Internships are cited as a key factor in helping new graduates land full-time jobs." For this reason alone, *Internship Success* is an

essential guide for all potential interns.

Ms. Green also dedicates time to the Jewish Community of Newark. Marianne is a member of Temple Beth El in Newark and sings in the choir. She also served on the Temple Beth El Board of Directors as secretary from 1988-1991.

Extremely dedicated to the future of all students, Ms. Green is employed as the Assistant Director for the Career Services Center at the University of Delaware in Newark, Delaware. Ms. Green coordinates experiential learning programs and internships for the undergraduate and graduate students as well as alumni. These experiential learning programs and internships administered by Ms.

Green provide students with the opportunity to "test drive" potential careers, develop skills, network with employers, and build their resumes.

Ms. Green received her Bachelor of Arts in English from Goucher College in Towson, Maryland. She then proceeded to obtain a Master's degree in Counseling Education from Washington College in St. Louis, Missouri, as well as a Master's degree in Education from Xavier University in Cincinnati, Ohio.

On December 9th at 7:30, you can meet Ms. Green at Newark Borders Books & Music and hear her talk briefly about the value of internships.

75th Celebration of Beth Shalom



Bernie Siegel, Honoree (left), and Norman Schutzman co-chair.



Rabbi David Geffen (left), and Bernie Siegel

News From Albert Einstein

In mid October a group of volunteers spent the evening in the Albert Einstein Academy library hand signing approximately 1,000 Investors in Education Campaign letters. Each year the Academy

runs its annual campaign in the fall asking for funds to support the school, its students and its mission. With the leadership of Barbara Yalisove, the Investors in Education Chair, and the many wonderful vol-

unteers who agreed to help, we accomplished our task. It truly was a fun evening learning about the school's past with our former Head of School Judy Goldbaum and her husband Richard. Shared were

numerous stories and tales as we signed letters and reminisced over an old scrap book. Special thanks to Nancy Kauffman, proud grandparent of Allison Saran, and Cheryl Jacobs, who's son graduated last year for helping this evening, along with Seth Bloom and Jonathan Neipris (current parents and board members), Rabbi Ellen Bernhardt (head of school) and Valerie Adelsheim (AEA Director of

Community Relations). We are truly grateful to all of our wonderful and dedicated volunteers for their help. To date their efforts have raised over \$10,000 to benefit the students and programs of the Academy. Thank you everyone.



High Quality Kutz Home Answers to a Higher Authority

By FAYE J. HARRIS

Editor of *The Jewish Voice*

As our parents age, we are often faced with the dilemma of their failing health and care. The Kutz Home takes the commandment of honoring thy father and mother to a loving compassionate note of rachmunos. Since its inception almost a century ago beginning with the Bichor Cholem Society, the Kutz Home has shown a continuous commitment that nurtures

Jewish tradition and values to the parent, or loved one, as their top priority. Recent renovations provide an atmosphere of warmth and caring, in tandem with a state of the art facility. The innovative design includes a new dairy kitchen that creates a home like environment where residents can participate in cooking class and enjoy quality time in the adjoining activity space cozily arranged for playing games or schmoozing.

The impact of recent nursing home investigations by Senator Marshall's legislative committee that have caught the attention of

the press have been most disturbing for the staff, residents and their families. While some facilities have serious infractions, Kutz Home does not. Yet, in reporting, the press has lumped the Kutz Home and other quality facilities with inferior nursing care facilities. As so often happens in a media frenzy, the infractions cited were exaggerated based on the interpretations of the writer.

Director Karen Friedman has a higher criteria of standards and care provided by the Kutz Home than those imposed by the State of Delaware. "I want to make sure that we have all the possible safeguards for all residents available, but a design based on code alone does not always meet need." Throughout the renovation project upgrades and changes that well exceeded codes were the priority of a dedicated staff, Board and Building Committee. Nursing home regulations and patients' rights are prominently displayed in the Kutz Home.

According to Friedman, scrupu-

lous attention to any hint of impropriety, is met with immediate rectification and the development of policy and practice to avoid any similar problems in the future. Quality assurance improvement is first priority. "We are always looking to make changes, because we need to, not because of state requirements," states Friedman. She invites the public to tour the facility and to call her with their concerns.

Friedman's diligent attendance at all legislative hearings shows a commitment that goes beyond her immediate interest in the Kutz Home to include a commitment to the industry as a whole.

One way The Kutz Home advocates and protects residents is in choice of staff. They are adamant about the quality of the care giving staff at Kutz Home. All new staff is held to strict requirements. New staff are required to undergo a criminal background check, and are carefully observed during their ninety day probation period. Staff is required to attend ongoing train-

ing and educational programs and is expected to show a commitment to their work through performance and attendance. The hallmark of the staff at Kutz Home is evident in their compassionate and professional interaction with the residents and their families. A core of volunteers are always present, interacting with residents. They offer good company with games, reading, tea and refreshments.

According to Friedman, the staff is greatly affected by the ongoing turmoil caused by legislative hearings and resulting press reviews. "There should be concerns for facilities that are not following requirements. This staff is highly responsive, responsible and caring. We are concerned that some people might also put the Kutz Home in the category of Nursing Care Facilities that do not meet stringent requirements. It is insulting and offensive to those doing a wonder-

ful competent job, such as our nursing staff. Good professionals may be leaving the industry because of all this bashing. We

must appreciate all the good the staff does and be sensitive to the difficult positions they hold."

According to Joan Wachstein, President of the Kutz Home, "Because we get such wonderful support from the entire community, including the Jewish Federation through the UJA Campaign, United Way, and the Kutz Home Auxiliary, we can give our residents extra touches. This is a fabulous nursing facility. We have a wonderful committed Board of Directors, and our Auxiliary is always there for fund raising. I am honored and proud to join the pictures of past presidents that grace these walls. Karen is a wonderful executive. She does everything to make it the best nursing facility in the area. We do all we can to follow Torah and honor our parents."

(Editor's note: The public is invited to the Kutz Home on December 21, 1997 at 2 p.m. for the Annual Auxiliary sponsored Hanukkah program. There will be a bake and craft sale and raffle. Some of the crafts will be resident made. Please call 302-764-7000 for more info.)



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Tax Tips For Business Travelers

If you and your spouse enjoy turning a business trip into a little bit of pleasure, taking an extra step at the hotel check-out desk can save you from sending Uncle Sam more money than necessary. The IRS could cut your hotel deduction in half (on the basis that your spouse also occupied the room) unless you follow these two tips. If your hotel charges the same rate for single or double occupancy ask them to state that fact on your bill. The IRS can't argue that you paid more for double occupancy. If your hotel charges a separate rate for single and double (usually the case), ask them to note the single rate on your bill.

Source: Best fares 9/97



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ARTS • ENTERTAINMENT • BOOKS

Judaica Works of Art on Review

By BONNIE FALCHUK

Evolving, expanding, and attaining new heights - these are words that come to mind to describe the richness, variety, and direction of Judaica offered today.

"Traditional Judaic objects have made the transition into Judaic works of art, and as such have become very collectible," says Sharon Rosen, manager of the shop at Beth Shalom, of the high level of artistry and sophistication available today.

"When I was a kid, you couldn't buy Hanukah things anyplace," says Paula Shulak, whose mother Sadie Segal remedied that situation by starting one of the nation's first synagogue-affiliated Judaica shops over 50 years ago in Albany, NY.

Saying that her mother "got the bug somehow that it would be nice if people had a place in the synagogue where they could buy things," she describes how her mother would travel to New York to visit wholesalers on the East Side, so often that the Jonathan David Company and my mother became good friends! Her mother would then store the merchandise in a spare bedroom at home; it was her father's job to help carry the boxes to the shul every Sunday. The shop she founded is still in

business 50 years later.

But while long on memories, the stock itself was pretty much basic issue. According to Paula Shulak, "Back then you had an old-fashioned menorah - it was brass with the lions of Judah - and that was your entire menorah selection."

Not so today. Now, the expansion of the market is evident; not only do many synagogues run Judaica shops of their own (see box), but many local stores and museums also offer items with Jewish themes. In its small gift shop, for example, the Delaware Center for the Contemporary Arts offers the work of Arden artist Joy Davis, who creates one-of-a-kind mezuzahs from mixed metals.

The range of each item is also expanding, as Sharon Rosen points out. Dreidels are available at Beth Shalom "from 15 cents to a hundred dollars," and in a wide variety of styles.

There are also new categories of Judaica available. The micro-calligraphy of local artist Barry Wexler is an example of this. On a trip to Safed in Israel, he saw micro-calligraphy for the first time and was so drawn to it that several years later, the former DuPont chemist is doing it full-time. It involves using minute Hebrew letters to form

images. For a bar or bat mitzvah portrait, he will scan a photo or sketch into a computer which converts the image into line art. The lines are then formed of Hebrew letters in what is not simply a random pattern, but a complete portion of Torah. Working "almost like a scribe" to ensure completeness and accuracy, he can create a picture not only of the student, but also of the Torah portion they spent so much time learning.

For almost all tastes, there is something out there. The following examples may illustrate this, but it must be remembered that they represent only a very small sampling of what is available in and around Delaware. And most shops will be getting even more as Hanukah approaches.

Are you perhaps looking to buy something for a child or grandchild? There is so much to choose from. For the littlest ones, try the Sticker Extravaganza at Beth Emeth's shop, where Barbara Katz

also features a Jewish Old Maid card game with such figures as Scheindel the Schadchan (holding a phone to each ear) and a cigar-smoking Yetzer Hora. Do you need a child-oriented menorah? Take a

look at what's available at Beth Shalom. There's a whole line of transportation menorahs - including bicycles, motorcycles, helicopters, buses and trains. There are also menorahs featuring Mickey Mouse and Winnie the Pooh, as well as Noah's ark menorahs. Remember board games like Candyland? There's a Jewish one at Beth Shalom: Kosherland.

Or maybe you are looking for a Jewish gift for someone who likes to cook. If so, visit Adas Kodesch's shop, run by Mary Samuels, for its cornucopia of cookbooks. No one with a sweet tooth could resist the see-through cookie jar with the inviting word "NOSH" on it. The shop at Beth El has tapestry challah covers, while Beth Emeth has handcrafted wooden challah boards and Hanukah aprons.

For your home - starting with mezuzahs, the choices again seem endless. At Beth Emeth, woven mezuzahs from local artist Steve Medwin (whose work is now available nationally) are offered. Every synagogue shop has a wide variety of mezuzahs, so only a very few can be mentioned here. They range from the very simple ones at Beth El to much more ornate ones in both traditional and

contemporary designs. For those unable to find precisely what they're looking for, custom-made mezuzahs in silver or other metals are available at Joy Davis' studio in Arden.

And menorahs. Again, the choices are many. One menorah especially suitable for a large picture window is the 28-inch electric Lucite menorah at Beth El, with its lacy braided crystalline arms and blue candles.

There are even gifts oriented toward driving. At Beth Emeth, audio tapes and a car mezuzah from Israel are available.

Sue Levinson of Temple Beth El's shop appreciates jewelry, and offers a wide variety of necklaces, among them a mezuzah necklace.

Ties and socks (Mazel Toes!) for Hanukah are available at Beth Shalom, as well as T-shirts, vests, and scarves.

For ease in entertaining, Partyland in the Branmar Plaza is a good stop. Louise Premeaux stocks several lines of paper products for Hanukah, including gift wrap and tags. She also has pasta in the shapes of Stars of David.

From the sublime to the fun - it's in Judaica, and it's here. One wonders what Sadie Segal would think.

Schindler a Cruel Do-Gooder

By ANNELI RUFUS

Jewish Bulletin of Northern California

Oskar Schindler, his widow insists, was not a hero. In her new memoir, "Where Light and Shadow Meet," Emilie Schindler concedes that, yes, the German wheeler-dealer saved more than a thousand European Jews from Nazi death camps by employing them in a do-nothing munitions factory. For this, she suggests that we "make a toast for my husband."

Yet the film "Schindler's List" and the Thomas Keneally book on which it was based told a skewed and inaccurate saga, she declares - a tale deliberately spiced to suit Hollywood's hero-making appetites. Now, with the

help of journalist Erika Rosenberg, she proceeds in prose, sometimes folksy, sometimes expansive, to tell us her side of the story.

"You will thank me for not lying to you," she promises, "[if] my story is not precisely what you expected." But her late husband's image as a selfless hero is "not entirely fair. People should know how these events actually took place."

Hell hath no fury like a woman scorned.

That Oskar Schindler treated his wife terribly, that he was a tireless womanizer, drinker and squanderer of cash, is no secret. The film made those aspects of his character salaciously clear. But to hear it firsthand is to burn with a steady, sym-

pathetic anger, which rises and falls as the narrator wills it and which transcends - usually - the preachy tone she often injects.

The book begins with the author's own childhood in what was then Bohemia. We see her as a happy farm girl: simple, not particularly attractive, eating dark bread with butter and chives while surrounded by family, friends, villagers and goats. Amid these "idyllic landscapes, now shattered by the war," against a girlishly romantic backdrop of "the blue September moon rising over the plum trees," she meets Schindler at 20. While his looks are "nothing special," she feels "his deep blue eyes caressing me. It was a virile look, dark and penetrating."

Swiftly married, the two are swept along in the rising current of the war. We see early images of Hitler seducing the crowds as Oskar Schindler first works for counterintelligence and then buys his famous factory, bribing Nazis with diamonds and caviar and risking danger all along. He was motivated not entirely by profit, not entirely by brotherly love, his widow tells us, but by a vague haphazard melange of the two. Meanwhile, she finds evidence of his infidelity everywhere. At one point he appears at his wife's sickbed with one of his lovers.

"When I was walking in town or attending get-togethers," the author muses, "I used to look at all the women and ask myself with which ones and how many of them Oskar had affairs. The answer became easier over time: surely with all those who would allow it."

Stark private memories run as a double narrative alongside the larger, more public drama of Oskar Schindler and his list, which is presented here in sweeping, dramatic detail. We meet compelling characters like the melancholy Nazi, Amon Goeth, who was not as heavy as the character Ralph Fiennes played in the film, Emilie Schindler tells us. He was thin, with feminine hips.

"That monster appears to me in my nightmares," she confides, "as a terrible, bloody mask."

And lest you believe that Oskar Schindler himself was singlehandedly responsible for saving the Jews, think again. It was Emilie, she declares, who got the permit to establish the munitions factory in Brunnlitz. It was she who traded on the black market and begged wealthy neighbors for food and medicine to help the Jewish workers. It was she who entertained SS officers' wives and children to keep the Nazis contented. It was she who hand-fed the sick and the starving. It was she to whom "our Jews" came asking for abortions and eyeglasses.

"Although each of these requests sent shivers of fear down my spine," she writes, "I always found ways to take care of them."

The story continues well beyond where the movie ended, following the Schindlers through a devastated Europe where "everything seemed destined to eternal damnation." Jewish companions help them survive: a Jewish American field commander serves them their first meal in days and offers transit; a Jewish organization settles the

Schindlers in a new home in Regensburg, Germany, where Germans shun the couple and only Jews will do business with them. In fact the author painstakingly cites so many Jewish benefactors in this latter portion of the book that the reader feels a bit overwhelmed, if not actually patronized.

After the Schindlers immigrate to Argentina and begin working at a ranch, we see Oskar Schindler acting as profligate as ever. The saga of his putative heroism long over, the book's double narrative now narrows to a single painful strand. We see only a shambling marriage in its final stages of collapse. Explaining how her love for her husband is ebbing away, the author inserts this odd note:

"I was becoming dry and distant. However, I am like the Sabras, the natives of Israel: on the outside they seem hard and insensitive, but inside they are sweet and sincere, like the fruit of the cactus growing on the desert in which they live."

When Oskar Schindler leaves alone for Germany to collect post-war reparations, his wife has a vague premonition that he is leaving her forever. And he is. In subsequent years, he writes to her of his lush life in Europe. She ceases reading his letters and burns them unopened.

Yet later she learns that her husband had one final wish, which on his death was granted: to be buried in Jewish ground.

"Where Light and Shadow Meet" by Emilie Schindler with Erika Rosenberg (162 pages, W.W. Norton, \$22).



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ARTS • ENTERTAINMENT • BOOKS

Anti-Semitism: Ellen S. Meyer Reviews Books

Review by ELLEN S. MEYER
"ANTI-SEMITISM IN AMERICA"
 By LEONARD DINNERSTEIN

I love browsing the bargain books section that lines the inner door to Borders. I often find fascinating books that I'd never heard of or forgotten books that I'd wanted to read — all at rock-bottom prices.

In that very section about six months ago I happened upon an unknown book that piqued my interest: ANTI-SEMITISM IN AMERICA by Leonard Dinnerstein. Written by a professor of history at the University of Arizona, this 250-page book with more than 100 additional pages of footnotes is not the light summer fare I sought last May, but it proved a valuable, readable compendium of the sad history of anti-semitism in our country.

Professor Dinnerstein, who appears to specialize in historical topics of Jewish interest, has also written THE LEO FRANK CASE, AMERICA AND THE SURVIVORS OF THE HOLOCAUST AND NATIVES AND STRANGERS. As a recent showing at the Ritz Cinema in Philadelphia of THE LONG WAY HOME, a documentary about the surviving Jews of

Europe from 1945 until 1948, I noted that Professor Dinnerstein's research provided one of the film's sources.

ANTI-SEMITISM IN AMERICA, published in 1994, traces anti-semitism in the new world from the arrival of the first Jews in New Amsterdam from Recife, Brazil in 1654. A prologue indicts the 1500+-year history of anti-semitic teachings in Christianity as nourishing what would become a pervasive culture of intolerance brought to the colonies by the Europeans. When one is taught in one's church that Jews are Christ-killers and can only redeem themselves by repenting and accepting Jesus as their savior, it is easy to stereotype all Jews as something undesirable.

Those first Jews who came to New Amsterdam were not warmly welcomed, merely tolerated. Although they could not worship in public, hold public office or vote or even trade with the native peoples, the laws were carelessly applied and the few Jews in their midst were left alone by the dominant Christian populace. Communities in Savannah, Charleston, Philadelphia and Newport soon followed. At the time of the American Revolution South Carolina was the

only state where Jews could both vote and hold elective office. In 1830 the Jews in the United States numbered 4,500. By the advent of the Civil War the number had swollen to 150,000.

Although most Christian Americans' first encounter with a Jew was with the itinerant peddler and did not appear to cause any problem on a one-to-one basis, the nativism that gripped mid-19th century America with the first large waves of immigration from Ireland and Central Europe also washed up on our shores an acceptance of overt anti-semitism. In 1862 a series of scandals involving price-gouging and smuggling caused General Grant to expell all Jews from his military district in Tennessee. Jewish merchants had been involved, but they were by no means the majority of the miscreants. However, because of their distinctive accents and dress and because of pervasive anti-semitic feelings throughout the populace, they were singled out for punishment. Jewish leaders, who had been urging immigrant Jews to become Americanized as quickly as possible and to blend with the dominant culture, complained to President Lincoln, who immediate-

ly rescinded the order of expulsion. However, even the icon Lincoln was known to harbor attitudes that Jewish peddlers were more likely than not to be swindlers.

Antisemitism emerged full-blown with the enormous influx of Jews from Eastern Europe from the 1880s to the 1920s. Antisemitism not only flourished among the Brahmins of Boston and in the City of Brotherly Love of Philadelphia, but among fellow Jews as well. German Jews, who feared that the "greenhorns" from Russia and Poland would topple their shaky acceptance in the broader society, were quick to organize immigrant aid societies to acculturate the Jewish immigrants with deliberate speed. (Many of the organizations founded at this time were the forerunners of contemporary Jewish organizations.) One rabbi in Denver even encouraged fellow Jews to discourage co-religionists from emigrating to America, and Rabbi Joseph Krauskopf of Philadelphia started a movement to take immigrant Jews from the urban centers and relocate them on farms. He foolishly believed that once gentiles saw Jews as farmers their anti-semitism would magically vanish.

The dawn of the 20th century brought with it the Progressive Era that in its approach to Jewish-Christian relationships was anything but progressive. Mainstream publications such as HARPER'S WEEKLY and THE CENTURY MAGAZINE featured articles questioning whether Jews could ever adapt to American culture and whether they could ever become respectable citizens. Rather than

being praised for working hard and being thrifty, immigrant Jews — and by implication, all American Jews — were castigated for being driven and living in abysmal surroundings. When Jews became dominant in the garment industry, they were criticized for supplanting the Irish and Germans in that trade. No matter what Jews achieved, there was disapproval.

Antisemitism peaked during the Second World War. Colleges restricted the number of Jews they would accept; neighborhoods agreed to covenants forbidding Jewish ownership and Nazi bunds rallied in cities with large German-American populations.

It was only after the destruction of European Jewry became known after the war and only as a corollary of the civil rights movement, that active, vocal anti-semitism became unacceptable in the general Christian community.

The last chapter of Dinnerstein's book traces the tragic history of the schism between African-American and Jew.

Professor Dinnerstein ends his book with the warning that although anti-semitism has undoubtedly diminished in the past fifty years, it has not totally disappeared, and one must remain vigilant in protecting against it. He is confident that anti-semitism will continue to decline, and although sporadic outbursts will occur and must not be ignored, the acceptance of Jews as head of Fortune 500 corporations and as powerful members of the administration bode well for the security of American Jews.

Siegel Shares Insight on U.S. Jewish Life

By DONNA OSHRI

New Jersey Jewish News

Being Jewish has changed drastically over the years, said Joel Siegel, film critic and entertainment editor. With that change, he claims, Jews are losing their history.

Speaking at the Monday, Nov. 17, opening lecture of the 1997 Insights Speaker Series, sponsored by JCC MetroWest and the New Jersey Jewish News, Siegel told the audience of about 400 that before the turn of the century Jews "were oppressed, we were persecuted, and most of us were poor."

All that has changed, Siegel said. During this past century, "America has become a very interesting place for its Jewish community."

Stressing that for the first time "Jews have been free to participate in the world around them," Siegel said Jews today dominate three of the largest areas that make up modern day society: science, medicine and the arts.

"Jews are on the front page of newspapers every day," Siegel said.

Although Jews "have never been more secure," Siegel contends, "we've never been more endangered."

He said Jews dominated the film industry mostly because "you could get into the business with no money, with virtually nothing."

And one thing that the Jewish film industry did," Siegel said, was "spread the idea that we are all equal under God."

For example, he said, "I think

Steven Spielberg is a flat-out genius." When Spielberg made Schindler's List, he contends, "he was so serious about what he did that he started the Shoa Foundation," which is in the process of collecting testimonies up to 40,000 currently from Holocaust survivors all over the world.

Using a computer, Siegel added, "People will be able to punch in a name and information will come up! It's an astonishing thing, and he made it happen."

Another contribution to Jewish culture, said Siegel, is the Yiddish language, which is today "a dying language. It cannot be saved. The Yiddish culture cannot be saved. What we can save are pieces of it and knowledge of it."

Furthermore, the intermarriage rate is the highest it has ever been. "But that's not what I'm concerned with," Siegel, whose wife is not Jewish-born, said, "I'm more concerned that we are losing our history. I'm more concerned that [this generation] does not care about who we are and where we come from."

"We are all here because of our history and I'm afraid that if we lose our past, we lose our future."

One of the ways to ensure that that does not happen, he said, is "to sit around and talk to our children."

"The things I remember about my family, I remember because I heard about not through the video camera."

"The video camera gives us an

excuse not to remember because we know that we will always have access to it," Siegel said. "I still remember my grandmother's voice, and if it was on video it would give me an excuse not to remember."

Children, he said, have to know "who we are and how we fit in, and also that we're different."

Siegel has been the entertainment critic for WABC's Eyewitness News since 1976, and has reported on entertainment-related news on Good Morning America since 1981. He has been honored with five New York Emmy Awards, the Public Service Award for "distinguished news reporting and commitment to freedom of the press" from the Anti-Defamation League of B'nai B'rith and the New York State Associated Press Broadcasters' Association Award for excellence in reporting.



Barbra Streisand Tribute to a Legend

Limited edition medals are being issued to commemorate the induction of Barbra Streisand into the Jewish-American Hall of Fame. She joins previous honorees like Albert Einstein (1970), Golda Meir (1978), Jonas Salk (1980), Benny Goodman (1989), and Leonard Bernstein (1993).

Barbra Streisand has gained worldwide fame as a supreme entertainer — in the theater and motion pictures ... on television and concert tours ... and of course on recordings. Barbra is the only artist ever to have earned Oscar, Tony, Emmy, Grammy, Golden Globe, Cable Ace and Peabody Awards! She won the 1968 Academy Award for Best Actress in her motion picture debut ("Funny Girl"). And Ms. Streisand won her second Oscar in 1976 co-composing the song "Evergreen" for her hit film, "A Star is Born." She was awarded a special Tony as "Star of the Decade," and 10 Golden Globes for acting, directing, producing, songwriting, and as World Film Favorite. Barbra has achieved more gold (37), platinum (21), and multi-platinum (10)

albums than any other artist. Barbra Streisand is not a star ... she is a legend!

The Streisand Foundation, which Barbra has funded since 1986, has made grants totaling nearly 10 million dollars to American organizations that promote and support: civil rights and race relations, the environment, youth-related issues focusing on the economically disadvantaged, and AIDS research. She donated her former 24 acre Malibu Estate to the Santa Monica Mountains Conservancy, where it has been dedicated as a center of ecological studies.

Ms. Streisand was recently named as honorary chairwoman of the board of directors of Hadassah's newly established International Research Institute on Women. In 1983, Barbra produced, co-wrote the screenplay, directed and starred in the motion picture "Yentl." And her film company is now producing a series of six television dramas paying tribute to non-Jews who heroically saved Jews from the Holocaust.

NATIONAL • INTERNATIONAL

Clinton Given Man of Peace Prize

By TRUDE B. FELDMAN

White House correspondent

The East Room of the White House was the scene on November 21 for the presentation to President Clinton of The Man of Peace 1997 Award. The first-ever Rabin-Peres Peace Prize — given to the President by former Israeli Prime Minister Shimon Peres and Leah Rabin, widow of former Prime Minister Yitzhak Rabin — was established by the Rabin and the Peres Foundations. The two "peace centers" are financed, in part, from the 1994 Nobel Peace Prize that Rabin and Peres shared with PLO Chair Yasir Arafat.

In her welcoming remarks at "this extraordinary occasion" — Hillary Rodham Clinton said: "Today, we come together to reaffirm the spirit of peace and reconciliation. Peace between nations is often the work of individuals, and Shimon Peres and Yitzhak Rabin are two individuals who have worked hard for peace in the Mideast.

"Just days ago we marked the dark anniversary of Rabin's loss. Today, with this ceremony, we say that his cause continues — with the work of his wife, and Mr. Peres and the work of numerous other indi-

viduals throughout the world."

Peres, in his remarks, said that the Mideast is becoming more preoccupied with economics than politics. "Politics is a business for politicians who seek glory," he said. "Economy is a business for people who seek food. And every country that goes over from glory to food, from trying to make an impression to render service, is really leading the people to a new era."

Leah Rabin stated: "Peace is becoming a reality and is on its actual way ... the President knew how much the Mideast needed and deserved peace ... and we are here to express gratitude for his efforts which will eventually carry the fruits of peace."

President Clinton told the diplomats, officials, Congressmen and heads of Jewish organizations that he accepts the award — a large copper and glass sculpture, inscribed with "Jerusalem, City of Peace" — on behalf of his administration and others who have worked to promote the Mideast peace process.

He added: "There can be no greater recognition than (that) this award was founded by the family of Yitzhak Rabin and by Shimon

Peres, two men who helped give the world one of its greatest gifts — the hope of a new era of peace in the land of light and revelation."

Clinton related that, on a table in his residential office, he has a silver tray given him by Mr. Peres, the yarmulke he wore at Rabin's funeral, the pin he wore to the gravesite and a stone he took from the grave, as well as the last photo of him and Rabin taken together.

He went on to say that Rabin and Peres rose to the height of Israeli politics by being concerned with the security of Israel, and that after a lifetime devoted to its security, based on their experience and understanding, not only of the particular situation, but of human nature, they reached a unique partnership premised on a commitment to peace as ultimately the only guarantor of security.

"They found the sort of courage that we saw when Anwar Sadat (Egypt's former President) and Menachem Begin (Israel's former Prime Minister) signed the 'Camp David Accords,'" Mr. Clinton said. "And I'll never forget the day here at the White House in September, 1993, when Mr. Rabin said, 'Enough of blood and tears.'"

Clinton added that after an

assassin's bullet took Rabin's life, Peres stayed true to the path the two men had chosen, even when the enemies of peace waged terror against the people of Israel. "In recent months, the pace of change has slowed, and bonds of trust have eroded on both sides," he noted. "The answer is not to bemoan the present condition, but to renew our resolve to move forward."

He said that during recent negotiations in Washington and in the Mideast, Israelis and Palestinians worked together seriously in an atmosphere of genuine respect, and they faced the essential task of building cooperation and preventing terrorism.

"They moved closer to agreement on concrete steps to benefit the Palestinian people," he added. "They worked to advance the discussion on more difficult issues they will face in permanent status negotiations. Now, both sides must realize the need for urgency. The window of progress will become smaller with time. The frustration of ordinary people, both Israelis and Palestinians, will grow in the absence of progress. That is why we want the parties to work intensively on the matters that Prime Minister Netanyahu and Chairman Arafat have undertaken to discuss,

namely: security cooperation, redeployment of Israeli forces, a time-out on provocative actions, and the acceleration of permanent status talks.

"By addressing these issues, we can establish for Israelis and Palestinians that peace will bring tangible benefits. By speeding the progress on this track, we can move closer to invigorating negotiations between Israel and Lebanon and Israel and Syria to establish a lasting and comprehensive peace."

Mr. Clinton asked the two foundations that his prize money of \$75,000 be used to fund scholarships for Americans to study in Israel — "which would further strengthen the bonds between our nations and deepen the friendship between our people ... And while I'm honored to be the first recipient of this award, the only prize that really matters, in the end, is the prize of peace we must give to the children of the Mideast."

(The Rabin Foundation is an academic organization, created as an act of the Israeli Parliament two years ago, after the assassination of Yitzhak Rabin. The Peres Foundation is oriented to joint Arab-Israeli projects in education and economics.)

Polish Priest Condemns Colleagues Anti-Semitism

By RUTH E. GRUBER

BERLIN — A Polish Jesuit priest has condemned the anti-Semitic statements of a fellow Polish priest — and what he sees as the inadequate official reaction to them.

In a sermon on Oct. 26, Gdansk priest Henryk Jankowski said that "one shouldn't tolerate the Jewish minority in the Polish government" and that Jews should not be allowed in Poland's recently elected government.

Stanislaw Musial wrote that

statements made by Jankowski were "an anti-Semitic utterance in the worst, Nazi form."

"If one shouldn't tolerate someone in the government why should one tolerate him as a teacher, a doctor or even a shoe cleaner?" he wrote. "That Nazi anti-Semitism led to the murder of 6 million Jews."

Musial's article was published in a leading Polish Catholic intellectual monthly and reprinted last week in the *Gazeta Wyborcza*, Poland's largest daily newspaper.

The comments by Jankowski were only the latest in a series of questionable remarks he has made.

In a 1995 sermon, he said, "We can no longer tolerate being governed by people who have not declared whether they come from Moscow or Israel" and that the Star of David is "implicated in the swastika as well as the hammer and sickle."

Jankowski was suspended from priestly duties after the latest incident.

Musial also criticized the reac-

tions of Polish officials and others to Jankowski's statement.

"If in a Western country a Catholic priest of similar stature as Jankowski expressed comparable anti-Semitic opinions then, I guess, many people of good will would protest in the streets. This is not possible here at the moment," he wrote.

"It is not surprising that anti-Semitism is not seen as a threatening evil," when "opinion-shaping bodies and moral authorities" have failed to denounce Jankowski's

anti-Semitism.

Musial urged the Polish church to write a document teaching about "the sin of anti-Semitism."

Stanislaw Krajewski, the American Jewish Committee's Polish consultant, lauded Musial's article.

"Musial expressed everything that Jews hoped be expressed," he said. "It is great that a Catholic priest has said all that. He represents the face of Poland in which we recognize ourselves."

South African Jews Angry at Rabbi Harris

By MICHAEL BELLING

JOHANNESBURG (JTA) — The South African chief rabbi's apparent support for a new tax on the wealthy has angered some local Jews.

Chief Rabbi Cyril Harris caused the stir with testimony last week before the country's Truth and Reconciliation Commission, which

has been attempting to resolve issues left over from the era of apartheid and heal the nation's wounds from that period.

At issue was whether Harris, who was testifying on the role played by religious organizations under apartheid, had expressed support for a proposal put forward by an academic that an annual tax

of 0.5 percent of assets be assessed on people with a net worth of more than \$422,000.

Responding to a question from the commission after his prepared testimony, Harris said: "I am not an economist, only a preacher, but I have heard favorable comment" about the proposal.

Some Jewish businessmen responded with outrage over what they perceived as Harris' support for the academic's proposal.

Others said that while the question posed by the commission referred to the proposal, Harris' reply referred in general terms only to "equalization" and redistribution via "some kind of wealth tax."

They also pointed out that Harris had voiced fears about the proposal — the rabbi said that South Africa was already a heavily taxed country and that a wealth tax could be a disincentive for investment.

The critics, however, pointed to another statement from Harris: "I

feel religious communities have to endorse practical programs for redistribution."

Marlene Bethlehem, national chairwoman of the South Africa Jewish Board of Deputies, who was present at the hearing, said Harris "did not answer on behalf of all Jews in South Africa and he did not commit us to such a tax."

"The media, and especially the radio, highlighted this comment, which was only a response to a question."

During his testimony, Harris acknowledged the "failings" of the Jewish community in the apartheid years, noting that although many Jews did not agree with the regime and had some kind of "awkward tension" about it, most members of the Jewish community benefited from it.

"In that the Jewish community benefited from apartheid, an apology must be given to this commission," Harris said.

He added that many Jews had not been silent about the evils of apartheid and that some had suffered as a result.

He pointed to several possible reasons why the Jewish community as a whole had remained silent:

- * apartheid desensitized decent people to the suffering of millions;
- * it turned otherwise decent people into cowards;

- * fear, because the small Jewish population, too, was living under the oppressive apartheid regime; and

- * the post-Holocaust generation had a "hypersensitivity to survival" and feared anti-Semitism.

"The Jewish community in South Africa confesses to a collective failure to protest against apartheid," Harris testified.

"Distancing oneself from the anguished cry of the majority and myopically pursuing one's own interests can never be morally justified."



NATIONAL • INTERNATIONAL

Jewish Women Lag Behind Professional Men

By NANCY ZUCKERBROD

Washington Jewish Week

INDIANAPOLIS (JTA) — Why were so few women on the dais with Prime Minister Benjamin Netanyahu at last week's Council of Jewish Federations' General Assembly?

"It's terrible," said G.A. chair Alice Berkowitz, one of five women who accompanied the 50 men seated around the premier.

The dais seats were reserved largely for "major players" in the Jewish communal world, and that leaves women out, according to a recent study by Ma'yan, a Jewish

women's organization in New York.

Women made up 25 percent of the members of boards of 45 American Jewish organizations surveyed in 1994. But just five of the coed organizations had female presidents.

On the professional side, only one woman rose to the highest paid position in the 45 organizations. And more than half of those organizations had no women in their five highest-salaried positions.

The state of affairs at large federations is similar, said Deanne Stone, director of the CJF Women's Department.

None of the 17 largest federations has a woman in the top professional position and only one of the large and intermediate federations — Cleveland — is led by a woman, she said.

For a long time, the women's division was the training ground for women to learn all kinds of skills.

Indeed, of the handful of women on the dais with Netanyahu, most led women's divisions, said Carol Saal, chief fund raiser for the San Francisco federation.

However, Nancy Sternoff, who heads the Baltimore federation's women's division, said women

sometimes have a hard time moving out of that division.

When women strive for top professional positions, they end up "hitting a wall," said Sternoff.

Saal said, "I purposefully chose to avoid that route — the women's division. I felt I wanted to do it in the same way a man could do it. I didn't want to be labeled or overlooked," said Saal.

But Stone said women's divisions should not be overlooked because they raise 30 percent of the United Jewish Appeal's annual campaign.

Ma'yan is in the process of

developing an "action plan" in response to the survey. Details have not been revealed, but its goals are to form partnerships with Jewish organizations and develop programs to achieve gender equality. Ma'yan officials also plan to collaborate with female Jewish lay leaders and educate the Jewish community at large about these issues.

"It is our intention to be a catalyst. Things won't change organically," Eve Landau, executive director of Ma'yan, said. "There is a tacit acceptance of the status quo by both men and women."

New Jersey Resident Honored by Yad Vashem

By LORI SILBERMAN BRAUNER

New Jersey Jewish News

It was only natural for Hungarian physics professor Imre Farkass to help save Jews and others during the Holocaust.

But for Jewish-born Kathy Katona and the other survivors whom Farkass sheltered during the war, his actions were nothing short of heroic.

Last week, the State of Israel and Yad Vashem's Holocaust Martyrs' and Heroes' Remembrance Authority, in response to written testimony submitted by some of the survivors whom he helped rescue, conferred upon the Madison resident and his former wife, the late Pirooska Ozoray, the title of Righteous Among the Nations.

"Without his spirit and extraordinary courage, I would not be here today," said Katona at the Nov. 13th awards ceremony, held at Drew University in Madison. The ceremony was the culmination of a day-long conference sponsored by Drew's Center for Holocaust Study and the Simon Wiesenthal Center on the Psychology of the Third Reich.

The conference, with presentations by professors and psychologists, explored factors influencing the decision of non-Jews during the Holocaust either to join the Nazis, rescue innocent victims or remain neutral. Among the speakers were Thomas Kean, Drew's president and former NJ governor, and Mark Weitzman, the Wiesenthal Center's national associate director of educational outreach.

As a teenager, Katona was hidden in a "safe house" for close to two months with the help of Farkass. After being shuttled from place to place during the war, and spending the last couple of months in a monastery, Katona survived the Holocaust and now lives in Union.

"Every person is equal. There is no difference between people no matter what," said Farkass in an interview before the award ceremony. "From my childhood, my father was a very liberal humanist," he said, adding that "we were brought up that way."

"Politically, I was dead set against every type of dictatorship

— Hitler, Stalin, Mussolini — they were all equally bad," Farkass said.

These beliefs led Farkass, now 78, and his wife — his "companion in arms" — to take concrete action. At the time of the German occupation of Hungary in 1944, Farkass was an assistant professor at the Technical University of Hungary in Budapest.

After learning that Adolph Eichmann had begun to deport Jews from the countryside following the occupation of Hungary in March of that year, "I decided that the Gestapo is a bunch of bullies," Farkass said.

In Budapest, Farkass began to organize an underground cell of 40-50 people, who forged passports and birth and marriage identification papers and collected and distributed underground papers and firearms — thereby saving countless lives.

While all these activities were going on, Farkass also hid nine Jews and four gentiles in an unlikely place — at the Technical University's Institute of Physics. From 1942, Farkass started collecting dry and canned food in the huge cabinets of the institute; two years later, he had enough food to feed 10 people for two months during the siege of Budapest. From June to September 1944, he hid two Jewish couples under the stairs of the auditorium in a 10' x 10' room — its only piece of furniture an "out-of-order" toilet. Both couples survived the war. From December of that year until February 1945, Farkass hid five Jews and three non-Jews in an empty boiler room behind the toilet.

Humorously recalling one November day in 1944, when he counted 14 illegal acts he had committed, he said he had little fear. "I was bored, very conceited and extremely lucky," Farkass said. "I decided that I can outsmart the Gestapo."

In addition to sheltering Jews at the institute, Farkass also arranged for a few dozen more to stay at homes of friends. One of those Jews was Kathy Katona.

Katona, now 69, was a childhood friend of Farkass; he and Katona's older sister had dated as teenagers. Shuffled around from place to place during the war,

Katona and her sister turned for help to Farkass, who arranged to place her with the father of Farkass' friend, Imre Ozoray, in June or July of 1944, she said in an interview. In written testimony that was submitted to Yad Vashem, Katona described Farkass' visits to the safe house.

"Imre came and gave us a pep talk ever time ... Nobody knew anything about their family and Imre came and quieted down everybody and gave us a pep talk and said, 'Hold out, hold out. You can't go yet. You can't go yet. You have to stay.' He organized this whole thing."

Katona, who ended up at a Benedictine monastery until her liberation by the Russians in January 1945, also converted to Christianity during the war with the belief that she could save her life. "It didn't mean anything," said Katona, acknowledging she has no religious affiliation today.

While Katona's father and sister survived the war, her mother was

fatally injured during the siege of Budapest, only a few days before liberation. Katona came to the United States in 1966, and worked as both a senior research technician and an accountant until her retirement. Before last week's ceremony, she and Farkass had seen each other twice since the war: once in Budapest in 1956 and again in Madison in 1994.

After World War II, Farkass was divorced from his first wife (who later married his friend, Ozoray); he married his second wife, Bambi, in 1951. He left his homeland after the Hungarian Revolution in October 1956, coming to the United States on a preference quota in April 1957. For 23 years he worked at Bell Laboratories in Whippany as a member of the company's technical staff, retiring in September 1988.

At the awards ceremony, Farkass was presented with a medal and certificate of honor by a representative of the Israeli consulate, Daniel Kutner, designating

him as a Righteous Among the Nations for his rescue of Jews during the Holocaust. His name will also be inscribed on a wall of honor at Yad Vashem.

"The biggest tragedy of mankind took place in Europe — the Holocaust," said Istvan Kovacs, consul general of the Hungarian Consulate in New York City, at the ceremony. "The deeds of Imre Farkass taught many of us that one should stand up for his or her principles," no matter how dangerous, he said. "Imre Farkass did it not for the well-deserved award of today — but for the love of humanity."

In 1995 and 1997, Farkass had been asked to address Drew students in a class held under the auspices of the co-directors of the Center for Holocaust Study, professors Ann Saltzman and Jacqueline Berke. At the awards ceremony, he repeated what he had told the students: "I had seen inhumanity, I did not sit still, I took my stand and fought for my beliefs. Do the same thing in your life!"

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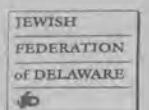
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NACHES



Miller-Gensler announce engagement

Andrew and Barbara Miller of Wilmington, DE announce the engagement of their daughter, Elizabeth Ann, to Gary Reid Gensler, son of Paul and Janet Gensler of Rockville, MD.

The future bride earned a B.A. degree in Speech Communications from the University of Maryland, College Park. She is a freelance video producer and is owner of

EMA Productions. The future groom, a graduate of James Madison University, earned a B.S. degree in Mathematics. He earned an M.S. degree in Statistics from the University of Georgia and is currently employed as a clinical trials statistician with the EMMES Corporation in Maryland.

A June 1998 wedding is planned.

Labowitz Birth

Tabitha and Jeffrey Labowitz proudly announce the birth of their son, Benjamin Graham Labowitz (Binyamin Moshe), Friday, November 28, 1997, 29 Cheshvan 5758, Shabbat Toledot. The great grandmother is Lynne

Labowitz. The grandparents are Etta Jane and John Hall, Fredericksburg, VA., Susan and Russell Labowitz, Wilmington, DE.

Benjamin is named in loving memory of his great grandfather Morris Labowitz.

Dr. Stewart Cooper Honored

Dr. Stewart Cooper of Wilmington, Delaware and a professor at University of Delaware is

being honored for receiving an award from the BioMedical Society of Japan.

World AIDS Awareness Celebrated University of DE Speaks About Aids

"I don't know." This was how Scott Fried described his future to some 4 plus University of Delaware students last Thursday night. Fried, a motivational speaker, author and educator, has been living with HIV since 1987. Speaking at a program organized by Meredith Gordon, a junior at the university and the Vice-President of the Hillel Student Center, Scott captivated the audience with his straight forward discussions of the facts and fictions of HIV and AIDS.

He began the night by posing questions to the students about

their knowledge of the disease. Once he set the tone for the evening, he asked if anyone in the audience knew anyone with HIV or AIDS to raise their hands. Then he asked everyone to raise their hands because they now all know someone infected — him. Scott then proceeded to talk about his experiences and how the virus has changed his life, sharing a video of friends that have died from the disease.

The program grabbed the students attention and kept them asking questions over the whole two

hours Scott spoke. By the end of the night, there was not a person who left unaffected. He urged the students to get involved if any of their friends were putting themselves at risk for HIV and AIDS. The main message he wished to get across was if we know enough about the disease, we can prevent it from affecting our lives the way it affects his.

Sylvia & Isadore Silverman Scholarship Fund

The Sylvia and Isadore N. Silverman Scholarship Fund will be awarding its eighth annual scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington

Street Ext. and Torah Way, Wilmington, DE 19802, and should be returned by March 13.

The fund was established in 1989 to honor the Silvermans' 55th wedding anniversary by their four daughters and many friends.

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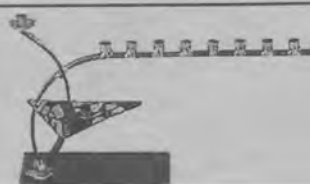
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CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Thursday deadline, published in *The Jewish Voice*. Please provide entries in the same format as seen on this page. The Jewish Voice fax number is 427-2438.

DECEMBER

Friday 5

Beth Shalom, Dover, Family Shabbat Service.

Tot Shabbat, 7 p.m. Congregation Beth Shalom.

Sunday 7

Young Jewish Singles of Delaware 20's and 30's Day trip to the National Museum of American Jewish History for a guided tour and panel discussion with four rabbis from four branches of Judaism. Dinner at the Singapore Kosher Restaurant will follow. 1:30 p.m. at the museum front lobby or from Delaware, 12:30 at the Delaware J.C.C. Look for person with fluorescent green baseball hat. Cost \$15 which includes dinner and museum. Must R.S.V.P. by Dec. 4th. For more information, to R.S.V.P. or to be put on mailing list, call Phil at (302) 652-6688.

Monday 8

Kraft Lecture Series, 7:30 p.m. Rabbi David Aaron. Congregation Beth Shalom.

Jewish Author Series, Renowned cookbook author, Faye Levy, brings Kosher cooking into the 1990's at the Jewish Community Center at 7:30 p.m. Her low-fat cookbook features 225 easy, traditional and contemporary gourmet Kosher recipes.

Levy is a graduate of La Varenne Cooking School in Paris. She is a well-known food writer, journalist, and cooking teacher. She has written for several national food magazines and is the award-winning author of fifteen cookbooks. The cost for this program is \$2.50 per person. The cost is \$6.00 per person and includes brunch. This program is being co-sponsored by the Wilmington Chapter of Hadassah and the JCC. Advance reservations are required at the JCC Front Desk. For more information, contact Michelle Silberglied, Cultural Arts Director, at (302) 478-5660.

Kraft Lecture Series, Rabbi David Aaron, 7:30 p.m. Topic: Love, Spiritual Growth, and Personal Power. Congregation Beth Shalom.

Hanukkah Gift Shop opens 9-4:30 Monday-Thursday and 9-3:00 Friday.

Tuesday 9

The JCC Fitness Center's Food Watch program from 7:30 to 8:30 p.m. Food Watch offers a Registered Dietitian who will discuss ways to overcome the nutritional obstacles of the holidays and analyze your diet to find the key areas that will bring you success. For more information on this program, contact Suzanne Rodriguez, Fitness Center Coordinator, or Jay O'Neill, Head Trainer, at (302) 478-5660.

Beth Shalom, Dover, Board meeting.

Wednesday 10

Sisterhood Chanukah Auction and Cookie X-Change, Temple Beth El.

Thursday 11

Torah Thursdays with Rabbi Wortman, 10:30 a.m. Congregation Beth Shalom.

Friday 12

Boards Shabbat at 8 p.m., Temple Beth El.

Aleph Class Consecration, 7:30 p.m.

Saturday 13

Murder Mystery Night for Teens. "I didn't do it." - The Butler, "An evening of intrigue and suspense." - Colonel Mustard, "I was riveted all night long." - Miss Scarlet, "A wonderful evening!" Professor Plum. The reviews are in and they're fantastic! Join your 7th and 8th grade Junior Council friends at 8 p.m. for a special mystery evening at the Jewish Community Center. The cost is \$5.00 per person or \$4.00 per person with a can of food to feed the hungry. For more information, call Michelle Ellis at (302) 478-5660.

Congregation Beth Shalom, Dover, Family Morning Service.

Sunday 14

Adas Kodesch Shel Emeth Talmud Torah, Washington Blvd. and Torah Way, Wilmington, DE 19802 - (302) 762-3618. Come join our Garin program from 9-10:55 a.m. for a special Chanukah program. Garin, a new Hebrew/Judaica program for children inK-1 meets every month through May. Taught by our creative and experienced teacher, Mrs. Linda Vodovis, this group experience exposes children to spoken Hebrew, Hebrew songs, letters, arts & crafts, as well as stories related to the holidays. Please call Mrs. Weinberg at 762-3618 for more information about this exciting program!

Chanukah Bazaar at Temple Beth El at 11 a.m. There will be games and crafts for kids and one stop shopping for all your Chanukah needs. Lunch will also be available. Temple Beth El is located in Newark at 301 PossumPark Road. For more info, call 366-8330.

Chanukah Assembly, 10 a.m. and Bazaar, 11 a.m., Temple Beth El.

Cantorial Jubilee Concert in honor of the 50th anniversary of the Cantors Assembly, will take place on Sunday evening, Dec. 14 at 7 p.m. The event will be held at Temple Adath Israel of the Main Line in Merion, PA.

AKSE Men's Club Breakfast, co-sponsored with Adult Education. Speaker will be Dr. Ofira Seliktar, 9 a.m.

Tuesday 16

Beth Shalom, Dover, Antique Show Organizational Meeting, 7:30 p.m.

Friday 19

Albert Einstein Shabbat, 7:30 p.m., Temple Beth El.

Saturday 20

Young Jewish Singles of Delaware 20's and 30's Annual

Chanukah Party, come schmooz, meet new people and see old friends, eat and drink. \$10.00, 7:30 p.m. R.S.V.P. by December 17, 1116 Parkside Dr., Oak Lane Manor, in Northern Delaware, just 20 minutes from Philadelphia. To R.S.V.P., for directions or to be put on our groups mailing list, call Phil (302) 652-6688.

Renewal Service, 10 a.m. Temple Beth El.

Sunday 21

Yiddish Theater Trip - Yiddish theater in New York on Wednesday, December 3rd. Participants will attend a matinee performance of the classic play by David Pinski, *The Blacksmith's Folly (Yankel der Shmid)*, which will be translated into English and Russian. Before going to the theater, participants will go to lunch (on your own) in New York. Cost: \$50 for ticket and bus. Call A.K.S.E. at 762-2705 A.S.A.P. to make reservations. Your check is your reservation.

Jewish Author Series, Rebecca Goldstein, will discuss her novel "Mazel," at 11:00 a.m. at the JCC. "Mazel" depicts the story of three generations of women.

Goldstein was born and raised in Westchester County, NY, where her father was a cantor. She graduated from Barnard College and received her Ph.D. in philosophy from Princeton. She is the author of three other novels and one collection of short stories. The cost is \$6.00 per person and includes brunch. This program is being co-sponsored by the Wilmington Chapter of Hadassah and the JCC. Advance reservations are required at the JCC Front Desk. For more information, contact Michelle Silberglied, Cultural Arts Director, at (302) 478-5660.

Men's Club Breakfast, 9:30 a.m. with guest speaker Stewart Schiffman discussing the Internet, Temple Beth El.

Wednesday 24

Beth Shalom Christmas Volunteer Project. Congregation Beth Shalom will again sponsor a community service project on Christmas Eve and Christmas Day, working in shelters, hospitals, nursing homes, and other community facilities. Last year over 70 adults and children worked in the Ronald McDonald House, St. Francis Hospital, the Mary Campbell Center, Cokesbury Village, and the Child, Inc. Center. Our efforts were much appreciated, and our service allowed many Christians to be home on their holiday. Members of the community may join us in this worthwhile project; contact the Beth Shalom office at 654-4462 to volunteer.

Dinner & Bingo, AKSE, 6 p.m. Adults \$7, Children 5-12 years, \$4. Children 4 and under Free. Deadline for reservations Dec. 19. Call AKSE office, 762-2705.

Thursday 25

Pancake Breakfast featuring the Maagal Dance Troupe. The Jewish Community Center will hold their Annual All-You-Can-Eat Family Pancake Breakfast and Chanukah Program. Breakfast will be served from 10:30 a.m. to 12:15 p.m.

Chanukah games, gym and pool activities and arts-n-crafts projects for families will be offered from 11 a.m. until 12:15 p.m. The Maagal Dance Troupe from the Mexico City JCC will begin their performance at 12:30 p.m.

The cost for the breakfast and performance is \$5.00 for children, \$8.00 for adults. The cost for the performance only is \$4.00 for children, \$7.00 for adults. There is no charge for children under the age of 3. Advance reservations are recommended by calling the JCC Front Desk. For additional information, contact Michelle Weintraub, Assistant Executive Director, at (302) 478-5660.

Beth Shalom in Dover is again helping to sponsor the Christmas Dinner at the Salvation Army. Donations and volunteers are needed. Call Helen Gelof at 653-9907.

Saturday 27

Beth Shalom in Dover Men's Club and Sisterhood are sponsoring Hanukkah Hoopla at 6 p.m.

Sunday 28

Beth Shalom in Dover is sponsoring a Family Breakfast at 9 a.m. Children's activities will be making an oil menorah.

Wednesday 31

First Night Dover, Downtown Dover. Klezmer band is again being sponsored by Beth Shalom. Tickets on sale at Beth Shalom for \$5.

APRIL 1998

Sunday 5

New York Theater Trip The Jewish Community Center has planned a trip to see "Ragtime" - The Musical on Sunday, April 5, 1998. John Lahr from The New Yorker was quoted as saying, "A powerful theatrical experience. Everything about Ragtime is Big - A big cast, a big concept and a big victory for musical theater collaboration." The bus will leave the JCC at 8:30 a.m. and will allow time for lunch on your own before the performance. The cost is \$107.00 for JCC members and \$117.00 for non-members. Spaces are limited. Paid reservations are now being accepted at the JCC Front Desk. For more information, call (302) 478-5660.

The Seaside Jewish Community Group will hold its Chanukah Party on Friday, December 19 at 7 p.m. The party will be held at "All Saints Episcopal Church", 18 Olive Avenue, Rehoboth Beach. Andrea Farrell will chair this event and will speak on "The Real History of Chanukah, It's Not Just Another Christmas." The children will be making their own candles for the Chanukah menorah. Reservation a must. For more information please contact, Lynne Chichi, 644-2209, Lenore Cohen, 645-0183, or Allyn and Harvey Fruman, 226-2209.

Orthodox Politicians Cry Foul

By NAOMI SEGAL

JERUSALEM, Nov. 24 (JTA) — Israeli Orthodox politicians cried foul this week when an Israeli pop singer who was once a man was chosen to represent Israel at this year's Eurovision song contest.

Politicians said choosing the singer known as Dana International to represent Israel would be a mark against the Jewish people.

"The Eurovision song contest interests me about as much as the weather in Antarctica," Knesset member Shlomo Benizri, of the Shas Party, told Israel Radio.

"But as a son of the Jewish people, it offends me. The Jews are supposed to be a light unto the nations, but this is a message of darkness." International's song, "Diva," was chosen from among 33 entries.

The chairman of the selection committee, Gil Samsonov, said the song was superior to all the other entries. He added that the singer's transsexuality would, perhaps, help Israel's chances.

"We should be seen as a liberal, free country that chooses songs on their merits," he said.

mation, call Ella Zukoff at (302) 478-5660.

Ongoing

Israel 50 Program - discussion of a history of Israeli cinema. Guest speaker Amy Kronish, 10:00 a.m. at Beth Shalom.

Minyans - Adas Kodesch Shel Emeth (traditional), Washington Boulevard and Torah Way, Wilmington, DE, 762-2705, Monday through Friday, 7:30 a.m. and 5:30 p.m., Sunday-8:00 a.m.

Chabad (Orthodox), 1306 Grinnell Road, Wilmington, DE, 478-4400, Sunday, 9:00 a.m., 208 Cheltenham Drive, Newark, DE, 455-1800, Sunday, 9:00 a.m.

Congregation Beth Emeth (Reform), 300 West Lea Boulevard, Wilmington, DE 19802, 764-2393, Monday through Friday, 7:55 a.m.

Congregation Beth Shalom (Conservative), 1801 Baynard Boulevard, Wilmington, DE, 654-4462, Monday through Friday, 7:30 a.m., Sunday, 9:15 a.m.

Torah Classes in Wilmington - Mondays: 8 p.m. - Talmud. Tuesdays: 12:30 at 1 Rodney Square - Skaden Arps: Talmud. Wednesdays: Behind The Lines, The weekly Torah portion, 8:30 p.m. Call Rabbi Vogel at Chabad in Wilmington at 478-4400 for more information.

Torah Study in Newark - Mon.-7-8:30: Secrets of Existence; 8:30-9:30: Talmud

Tues.-7:00: Rambam's Mishnah Torah; 8:00: Intro to Jewish Mysticism. Individual classes available. Call Rabbi Sniderman at Chabad, 455-1800.

Volleyball - Young Jewish Adults of Delaware (YJAD's) co-ed, noncompetitive volleyball league continues every Wednesday night from 6:00 p.m.-8:00 p.m. at the JCC. Call Phil Gross at 652-6688 for more information.

Young Jewish Singles of Delaware - Weekly volleyball and dinner sampler after. Non competitive! Play, schmooz and eat. Every Wednesday at 6 p.m. at the Wilmington J.C.C. Volleyball 6:00 p.m. Delaware J.C.C. Dinner 8:00 p.m. Call for location. Jewish Community Center just off Rt. 202 in Delaware. Contact Phil Gross, (302) 652-6688; Jewish Community Center (302) 478-5660.

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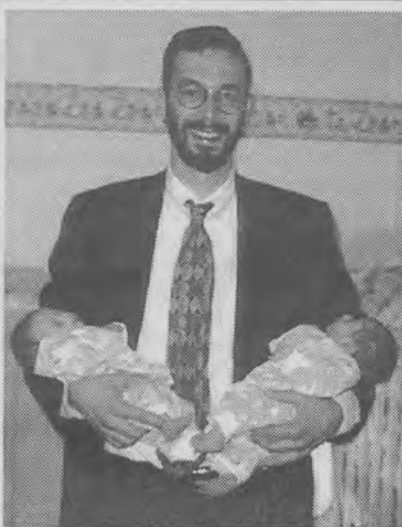
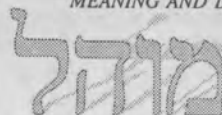
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