

The JEWISH VOICE

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Rosh Hashanah 5756



Riva Brown



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LATE BITS

The following summaries relate to late breaking stories and other items of interest. Much of what follows was not available at press time in a more substantial form. Other summaries reflect current developments. These news items are adapted from what has been provided to The Jewish Voice from the Jewish Telegraphic Agency (JTA).

JERUSALEM — Despite intense efforts, Israel and the Palestinians are not expected to sign the long-awaited interim agreement in Washington this week.

WASHINGTON — Amid continuing concern over budgetary cutbacks, the Council of Jewish Federations releases a study showing that government funding for Jewish social service and health care agencies in 45 Jewish communities totaled \$3.67 billion this year.

JERUSALEM — Japan's prime minister, during a visit to the Middle East, pledges an additional \$200 million to the Palestinian Authority.

GENEVA — World Jewish leaders laud a meeting with the Swiss Bankers Association, calling it a first step toward returning Swiss accounts of Holocaust victims to their rightful heirs. (lengthy news report)

WASHINGTON — Germany agrees to a multimillion dollar settlement with 11 Holocaust survivors, including Hugo Priñez, who has been denied reparations because he was an American citizen during the war.

JERUSALEM — A hijacked Iranian plane lands in Israel after being refused landing rights in Saudi Arabia and Jordan.

NEW YORK — The launching of the bicentennial celebration of St. Thomas' Jewish community is put on hold, courtesy of Hurricane Marilyn.

NEW YORK — Jewish scholars respond to a revolutionary new translation of the Christian Bible.

WASHINGTON — First lady Hillary Rodham Clinton addresses more than 1,000 Jewish women philanthropists here.

NEW YORK — Plans to merge the Council of Jewish Federations, the United Jewish Appeal and United Israel Appeal are being honored after a CJF quarterly meeting last week in Detroit.

NEW YORK — Israel's U.N. Ambassador Gad Ya'acobi sees the 50th session of the United Nations General Assembly opening on a positive note for Israel, although clear challenges remain.

NEW YORK — Georgian President Eduard Shevardnadze travels to a synagogue celebration in a remote town, joining a delegation of the American Jewish Joint Distribution Committee.

GENEVA — The recent push to return Swiss bank accounts of Holocaust victims to their rightful heirs is not the first such attempt.

SAN JOSE, Costa Rica — After a fiery debate, Costa Rica's Jewish community votes to remain Orthodox.

BERLIN — Jewish women in Germany encounter obstacles in their quest to become equal participants in the Jewish community.

About The Cover

[Editor's note: Riva Brown of Living Letters Studio created the original art work which appears on the cover of this issue. The following is an explanation of the art in her own voice.]

Rosh Hashanah is a time of year which is highly charged with symbolism. Since it represents the beginning of the new year, it reminds us of the circular nature of the months, therefore, the outer border is made up of the names of the months of the Hebrew calendar.

The inner border is a Havdalah candle, which represents the separation of the sacred from the everyday. In the center is the Jewish star which has transformed into the shape of the dove of peace. It is my fervent wish that this year will be the first of many years of peace for Jews and our neighbors in every country.

The flames which charge the top of many letters, while naturally representing the candle flame, also represents the inner spiritual fire that many people feel most strongly in tune to at this time of year. It also can be thought of as representing the eternal flame of the Yahrzeit candle as we remember our cherished ancestors.

The piece concludes with a quote from the Ne'ilah service. When we are all tired and hungry, we ask to be sealed in the book of life ... not merely inscribed, but sealed. This is indeed a fitting wish for all of humanity.

Riva Brown
Living Letters Studio

A Note About Style: Rosh Hashanah or Rosh Hashana

The Jewish Voice maintains a style policy not to alter an acceptable English spelling of Hebrew or Yiddish words in material submitted for publication. Rather than value a standardization for the sake of consistency this policy instead places a premium on the writers' acceptable choices of spelling, since readers understand both Rosh Hashanah and Rosh Hashana to mean the same thing, no disservice is done to comprehension. Within an article one spelling will be used unless there is a quote containing an alternate acceptable spelling. This policy will apply to Sukkot (Succot), Hanukah (Chanukah) and in the event of other Hebrew or Yiddish words used with more than one acceptable English spelling.

Special Thanks

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Special High Holiday Issue



Citizens... see p. 54



Pickles... see p. 46



Israel... see page 40

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L'Shanah Tova Tikatevu

5756
from The JEWISH VOICE

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EDITORIAL

Exercise Your Prayer Muscles

Exercising twice a year would be a poor way to gain strength, lose weight, improve posture or increase endurance. Likewise davening in shul twice a year would be a poor way to develop skills in prayer or to realize benefits therefrom. Many of us are concerned with our physical fitness but we allow our spiritual fitness to atrophy. Now is a perfect time to shape up spiritually.

The high holidays are a time for introspection, repentance and forgiveness. The Hebrew term for prayer — *L'hitpallel* comes from the root meaning to think about oneself. Yom Kippur is a day outside of time ideal for self-reflection in the synagogue.

The Roman historian Josephus praised the Jewish practice of weekly assembly for Torah instruction as providing for a thorough hearing and learning. The challenge of Jewish continuity

was less formidable when Jewish practice was practiced more frequently. Have we gone from a weekly assembly to a weak assembly?

Many of those who attend synagogue twice a year may be tired of the encouragement to go more often. The day may seem long, the prayers boring or the Hebrew difficult. Attending more often renders the experience more familiar and uplifting. The day may seem shorter, the prayers more interesting and the Hebrew less difficult. There is so much to gain. At the risk of crossing those who are tired of such encouragement; put a little more synagogue in your life.

Along with the time you spend at home, work, and at the gym add some time to your schedule in the synagogue. You can't "Hear, O Israel" if you are not there, O Israel.

After The Beijing Conference

"Women hold up half the sky."

Mao Tsetung

It should first be said that the history of the U.N. is one of a flawed morality for its persistent and pervasive anti-Semitism. Despite its belated rejection of the "Zionism is racism" canard it still has failed to fully demonstrate an even-handedness with respect to Israel. Where the murderous Baruch Goldstein was properly condemned, deadly terroristic opponents on the peace process from the Palestinian side are routinely exempted from U.N. comment. Israel alone has not been invited to join a regional grouping of member states. The history of U.N. Women's Conferences past leaves an abysmal legacy of anti-Semitism which

still casts a shadow. (See, for example, the chapter concerning a previous U.N. Women's Conference *Deborah, Golda & Me*, by Letty Cottin Pogrebin.) The Zionism is racism canard began in Mexico 1975, persisted in Copenhagen in 1980, and some say even in Nairobi in 1985. There was little evidence of anti-Semitism in Beijing in 1995.

Reva Price, a lobbyist for B'nai B'rith International, said she had "really good conversations with women from all over the Arab world while wearing my Jewish Women's Caucus button and Jewish star necklace. Price noted "great conversations" with women from Tunisia, Kuwait and Jordan, allowing that some "at the Arab tent didn't want to talk with us, but

that's the exception, not the rule; said Price. One measure of the changes afoot was the presence of two Palestinians, both Israel citizens, who joined 80 Jewish women in a caucus of Jewish women gathered in the non-governmental organizations (NGOs) in Hairou, China.

One reason less attention was paid to Jews was the pressing need to focus on such real issues as the refugee crisis in Bosnia/Herzegovina, as most refugees are women or children. According to conference attendee Judy Palkovitz of Hadassah, the focal points of the conference included the education of girls, rape as a war crime, the right of women to inherit property, the right of women to say "no" to sexual relations, domestic violence, access to health care (including abortion) and the prevalence of HIV/AIDS in women. Other topics included preventing rape, forced abortions, and female genital mutilation (so-called female circumcision).

According to a list of non-governmental organizations at the Beijing Conference, compiled by the Earth Times News Service, among the groups participating were the American Jewish Committee, American Jewish World Service, Hadassah, National Council of Jewish Women (NCJW), National Jewish Community Relations Advisory Council (NJCRAC), Women of Reform Judaism - the Federation of Temple Sisterhoods, Women's American Aid and Counseling (Israel), Women's League for Conservative Judaism, and Women's Studies Centre (Israel). Not altogether surprisingly among the non-governmental organizations from Israel were the Union of Palestinian Medical Relief Committees, the Palestine Human Rights Information Center, and the Palestinian Working Women Society.

The U.S. government's delegation included Hillary Rodham Clinton whose critical statements on human rights earned appropriate applause. U.S. ambassador to the United Nations Madeline

Albright was in attendance. Marjorie Margolis-Mezvinsky, a former Congressperson who is incidentally a Jewish woman, served as the Deputy Chair/Director of the U.S. Delegation and she will speak at a forum on global women's issues on September 27 in Wilmington.

Delegates' problems of access to the conference with visas and lodging underscored China's reluctance to permit an unfettered examination of human rights issues. Conflicts at the Conference included 150 singing protesters breaking through a police line and confiscation of Chinese language materials. Tibetan and Taiwanese delegates were refused permission to attend the grassroots forum.

One in eight people in the world is a Chinese woman. Chinese women suffer under both a government which routinely violates human rights and a society which so devalues females that infant girls are often put to death because of their gender. The world's women, including the small Jewish delegation, convened in part to focus attention on the plight of Chinese women. China has legislated equal rights for women but such laws are largely unenforced.

A staggering variety of people, cultures and viewpoints were heard at the conference. The Vatican and Islamic groups worked together to try and thwart codification of gender specific human rights. Taking a different tack Bella Abzug said, "Women must be brought to the peace table, the trade negotiating table, the boardroom table and not just the kitchen table."

The Fourth World Conference on Women is merely one step on a long road toward full human rights protections for women. The absence of anti-Semitism is a positive note. Coincident with the conference, The World Bank is to increase its funding for the advancement of the world's women by 50 percent over the next three years. As the Jewish new year begins it is time for the world to celebrate a new year in human rights for women.

The JEWISH VOICE

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VOICE MAIL

Reader Questions Allocations

To the Editor:

Re the August 11 issue, I have several comments concerning the Federation supplement, specifically, the allocations for 1995/1996:

I was rather shocked to see the magnitude, and percentages, of the costs of operation of the Federation, and the campaign. Combined these total \$415,000, and almost 28% of the total. Individually, each is higher than any other local recipient.

Re Federation, how is the \$231,846 arrived at? How many paid employees does the Federation have? Why? What functions do each perform? Are these duplications of functions carried out by the "constituent" agencies? Or do they just "oversee"? Would the monies be

better utilized by the agencies, rather than overhead? Does the Board of Governors review the Federation budget?

Re campaign costs of \$183,154, isn't 12+ percent somewhat high for raising funds? How is it that the two allocations add up to such a nice round number of \$415,000?

And, what in the world is the National Agency dues of \$55,202?

Just a few more: how do these values compare with Federation cities of comparable size? With Federation campaigns of similar size?

Appreciate your response.

Jacob Hoffman
Wilmington, Delaware

A response to this letter appears on page 5.

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October 19	Election Preview/Fall Fashion	October 27

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12 NOON THURSDAY

OPINION

Spending Community Dollars

By **TONI YOUNG**
JFD President
and **JUDY WORTMAN**,
Executive Vice President

Special To The Jewish Voice

Jacob Hoffman's letter to the editor, included in this issue, requests information about the Federation's budget and the costs of administering the UJA/Federation Campaign. Recognizing our responsibility to spend community funds wisely, we welcome the opportunity to answer his questions and to further the community's understanding about the JFD's mission and operation.

The major responsibilities of the Jewish Federation are financial resources development; community planning and allocations; recruitment and development of volunteer leadership; representing the Jewish community in the general community; building coalitions with other community organizations in order to work for the health and welfare of the people of Delaware; fighting anti-Semitism and racism; educating the local Jewish community about Jewish issues, Israel and world Jewry; and most importantly, working to en-

sure that the Jewish community thrives and survives for future generations.

We believe Federation is successfully fulfilling its mandate; however, we know we are limited in our ability to achieve maximum effectiveness in some areas by the small size of our staff. The Jewish Federation of Delaware has four professional positions, an executive director, a campaign director, a JCRC director, and a finance director. Each director has many specific responsibilities and also must support the work of numerous volunteers. The support staff of four comprises an office manager, a data processor, an assistant bookkeeper and a secretary/receptionist.

The budget, including salaries, overhead, and direct costs, is divided into three components: Campaign, Administration/Planning, and Programs/Services. The largest portion of the budget, approximately 50%, goes to fundraising. As Mr. Hoffman states this portion is about 12% of the campaign income. Campaign expenses represent the cost of reaching about 3000 identified households, plus reaching newcomers and attempting to attract the unaffiliated. Providing educational events which help community members understand needs is an important part of campaign work. In an ideal world, as Maimonides taught in his works on tzedakah, committed Jews would voluntarily offer assistance to meet needs of the Jewish community. In the real world, however, hundreds of volunteers under the supervision of a full time campaign professional work for twelve months every year to reach all potential contributors through direct solicitations, phone calls, mailings, and events. The executive director works in the area of major gifts as well as planned giving. The finance director and support staff also spend a portion of their time on fundraising activities. The campaign goal is \$2 million. Our community is capable of reaching that goal without significant additional expenditures of funds. Through generous contributions, which would bring us to 2 million dollars, community members could reduce the costs of running the campaign to 9%.

According to the Council of Jewish Federations, 12% is well within the range of what comparable Jewish Federations spend. Ac-

ording to "Charity Standards" recommended by the Better Business Bureau (The Non Profit Times, Feb. 1995) charities can spend... "50% of public contributions on fundraising and administration."

The Federation does not "duplicate the services of other agencies." Instead as the only community agency responsible for community planning, Federation brings community representatives with diverse opinions to consensus in order to avoid duplication and cross purposes. Often it is difficult to judge the effectiveness of planning, but at this moment our community has several concrete examples of successful planning: One, we have created a set of priorities which guide our expenditure of community dollars and give the community a unified sense of direction. Our dollars are allocated to further specific goals not to fund deficits. Two, we have agreed to conduct a population study and needs assessment in order to understand various segments of our community more precisely. Three, recognizing that our community cannot support more than one supplementary campaign in addition to the annual campaign, community leadership agreed that the current capital campaign of the Kutz Home would be the additional campaign. Part of the success of the Kutz Home campaign is due to the force of a united community working together. Four, after close to two years of planning discussions, the JFD moved out of its space at the Jewish Community Center complex this summer in order to allow Albert Einstein Academy to expand. Numerous discussions between JFD, AEA, Jewish Family Service, and the Jewish Community Center have led to a mutual understanding of purposes and a combined effort. Five, more attention to the needs of our facilities have led to more dollars being spent on capital maintenance.

Among the programs/services run by JFD is the Jewish Community Relations Committee which is our community's voice to the general public, elected officials, and the media. The JCRC provides information on public policy issues to the Jewish and general communities, works to safeguard the rights and interests of the Jewish community, promotes human rights locally and globally, and through the Halina Wind Preston Holocaust Education Center offers comprehensive resources, teachers' seminars, speakers, and special programs to promote education about the Holocaust to

the people of Delaware.

Allocations to national agencies include dues that we must pay to national agency bodies from whom we receive specific services, i.e. Council of Jewish Federations, Jewish Community Center Association, National Jewish Community Relations Advisory Council, and the Jewish Telegraphic Agency, as well as direct support of important endeavors like HIAS, which has resettled enormous numbers of Jews from the former Soviet Union in the U.S. in recent years.

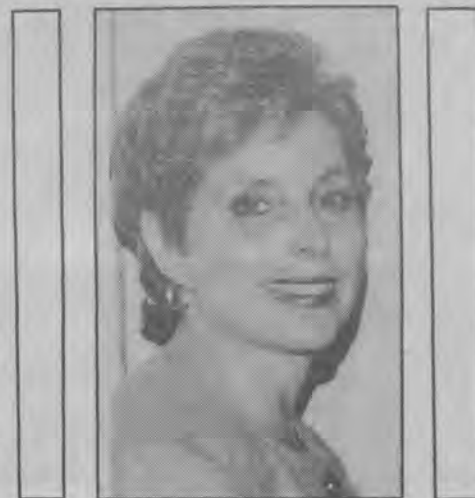
The Federation's allocation of \$415,000, which is lower than the original Federation request, was recommended by the Planning and Allocations Committee and approved by the board. In other words, elected community leaders carefully reviewed the budget.

In conclusion, we believe that we are spending community dollars effectively. In fact, in the past two years, the campaign has increased by 13% while the campaign budget remained flat. We are one of very few federations that have raised increased dollars.

At this moment in American Jewish history, when large numbers of Jews choose to leave Judaism and the Jewish people behind them, our mission is more important than ever. We cannot eliminate any major areas of our mission; however, we are willing and eager to discuss any recommendations for spending fewer dollars. Our Federation is strengthened by questions and suggestions of concerned donors. We depend on your participation.



Toni Young, JFD President



Judy Wortman, Executive Vice President

A Great Shofar Is Sounded, A Faint Small Voice Is Heard

By **Rabbi SANFORD L. DRESIN**
Spiritual Leader of AKSE

Rosh Hashanah is also known as Yom Hazikaron, Remembrance Day, emphasizing Jewish continuity in the form of an unbroken chain whose links were forged by faith, prayer, ritual, study and practice.

Recently here in Wilmington during the Hebrew month of Elul which serves as a prelude to Rosh Hashanah, it was my privilege and pleasure to attend and participate in four authentically Jewish and spiritually moving events; the Hebrew naming of a baby girl, a B'rit Milah, a Pidyon Habon and a Cheva B'rachot Seudah. With the possible exception of the first of these four Jewish life cycle events, many Jews would be hard pressed to identify, let alone explain, the significance of these events, and yet these same people if asked whether they are in favor of Jewish continuity would certainly reply resoundingly in the affirmative. Jewish ignorance despite all our good intentions is what paves the road to Jewish oblivion. Yes we all are in favor of Jewish continuity but for the most part it's a kind of NIMBY—not in my back yard. We call for creative and innovative programs to bolster our continuity theme but in reality they are nothing more than euphemisms for magic bullets and instant panaceas to be designed, devel-

oped and implemented by a host of surrogates—the Jewish professionals who are expected to get the job done even in our absence. We truly need the "Jewish Professionals" from the Talmud Torah teacher to the synagogue administrator, but they are no replacement for parents who model religious commitment for their children and thereby achieve credibility for themselves and relevance for Jewish practice.

Insight into the problem of fortifying the next generation with Jewish values as well as a possible solution to that problem is offered in the Haftarah from the Book of Samuel read on the first day of Rosh Hashanah. The Haftarah conveys the pain of Eli HaKohen over the arrogant and sinful conduct of his sons. "Why are you doing such things?" he asked of them, "I hear evil reports about you from all the people?" Unfortunately we are told that his pleas fell upon deaf ears. Although he lived nearly 3,000 years ago, Eli's problem is our problem. How can we curb the rampant dissipation, active or passive, from the ranks of the people?

The possible solution to this problem of Jewish continuity is to be found in the next chapter of The Book of Samuel which talks of the prophet Samuel's childhood. As a child he was apprenticed by his parents to Eli in

gratitude to G-d for his birth, for he had been born to them late in their marriage. "And it came to pass when Eli had laid down in his place—now his vision had grown dim and impaired... at that time the Lord called Samuel and he ran to Eli and said, here I am for you called me, and he said, I did not call you, lie down again. And again the boy heard the voice of G-d calling to him, but, the blind Eli sent him back to sleep again."

Is this not the attitude of many parents today? Our children hear G-d's voice calling to them, inspired by a teacher or an experience in the synagogue, but, instead of building on that call, parents tell their child go back to sleep, don't bother us, we're too busy. Either by our words or by our actions we are telling our children that there are more important things than faith and Jewish practice. There is shopping and tennis and golf and soccer and ___ and ___. On Rosh Hashanah during the Musaf service we will read the thousand year old prayer of Rabbi Ammon of Mainz, entitled Unesaneh Tokef which begins "Let us now relate to the power of this day's holiness... when a great Shofar will be sounded and a faint small voice will be heard."

May Rosh Hashanah 5756 along with the sound of the Shofar awaken us to the need for holiness in our lives and in the lives of our children, enabling us to not only hear their voice, but, also to respond to it with holiness, with love and with devotion to Torah, Mitzvot and the Jewish people.



Rabbi Sanford L. Dresin, Spiritual Leader of AKSE



B.W.

OPINION

Reflections On The Death Penalty

By JOEL F. GLAZIER

Special to The Jewish Voice

During the 1960s, while in high school, I remember seeing a protest poster which read, "Capital Punishment—Those Without the Capital Get the Punishment." More recently I saw a poster of six world leaders with their right hands raised. The caption read, "All those in favor of the Death Penalty, Raise your Hand." The pictured leaders were Mao-Tse Tung, Joseph Stalin, Ayatollah Khomeini, Adolf Hitler, Muammar el-Quaddafi and Bill Clinton. Thinking locally, a growing number of U.S. governors could be included in this unseemly company.

How does the U.S. come to be associated with such dictatorial personalities? Among the Western industrialized countries, America is the only one which actually executes its citizens. In 1994, 31 prisoners were executed in 13 states and this year, state sponsored killings have included mentally retarded prisoners, some in states which have just signed on to the ritual of execution.

This being the time of year for introspection of one's deeds, life and atonement, perhaps some thoughts on this deadly topic are in order. Obviously fear of crime and an apparent need for avenging murders is a common part of the pro-death penalty thinking. Is killing the best way society can come up with for dealing with criminals?

If the 2,780 people currently on American death rows were suddenly executed this month, could one feel safer. Imagine the lesson children would learn—killing people is o.k. and violence is an acceptable way to handle problems. Can't one feel safe knowing violent criminals are incarcerated with no chance of parole? Other countries use this method of punishment since abolishing the death penalty.

States which have restored the death penalty report that violent crime increases after an execution. Studies also show, constantly, that a state exhausts more resources, finan-

cially, legally and judicially on prosecuting for a death sentence and subsequent appeals and execution than would be involved if life imprisonment were the sought after penalty.

"You shall give life for life, eye for eye..." So it is written in Exodus 21:22-25. When religious belief is invoked as the reason for supporting the death penalty, perhaps one can find, during this season of religious reflection, that death is also prescribed for many offenses, among them for those who violate the Sabbath (Exodus 31:14-15); contempt of parents (Exodus 21:17); and adultery (Leviticus 20:10). Rather sobering thoughts as one ponders the year's misdeeds and even the actions of others.

In this century as many as 23 Americans

have been put to death where it was later shown their convictions were wrongful. Statistics continue to bear out the unfairness of the death penalty in the area of race, where blacks are more likely to be sentenced to death and executed at a rate totally out of their proportion to their number in the general population especially when compared to white criminals and murderers. While it is rare for a white person to be executed for murdering a black, when a murder victim is white the likelihood of a death sentence is high.

When delving into the nether world of executions, strange logic takes over, besides those of discriminatory statistics based on race of killers and victims. When Delaware began tinkering with its machinery of death in 1991, the Corrections Department faced the embarrassment of planning an actual hanging. By a matter of days, that hanging was put off and the state turned to a merchant of death, Fred A. Leuchter, Jr., to develop a new lethal injection chamber. This was an individual later found to have misrepresented himself as an engineer and in fact was known by the Anti-Defamation League as a prominent Holocaust revisionist, who denied the Nazi gas chambers were designed to kill people.

This lone local incident dealing with an individual who survives by deceit underscores the emptiness of any logical, reasonable thoughts on the subject of a government planning and carrying out premeditated killing of its own citizens.

Perhaps it is better to reflect on the words in the Mishnah Mikkot 1:10 which states that "a Sanhedrin (religious court) that puts a man to death once in seven years is called a court of destroyers." Rabbi Akiba stated that if he had been a member of the sanhedrin, no one would ever have been executed. In more modern times, the national advisory council of the JCRC, the Synagogue of America and the American Jewish Congress declared their opposition to the taking of human lives by the

state as a means of administering justice.

Hopefully 5756 will see a decrease in the use of such barbaric means of justice in our country and the grisly company of dictators. L'Shana Tova.

(Joel Glazier is a school teacher, activist, Beatles expert, member of the Halina Wind Preston Holocaust Education Committee, a member of Amnesty International's Human Rights Education Steering Committee, and an occasional contributor to The Jewish Voice.)



Joel Glazier



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OPINION

Raising Jewish Children: Apples, Bees and the Shofar's Secret Code

By KAREN MOSS

We American Jews have it all backwards. We barely note the cycle of festivals which makes up the Jewish year, but when Rosh haShanah and Yom Kippur roll around, we stand up and take notice. Even if we never darken the doors of a synagogue during the year, most of us wouldn't miss the stirring notes of Kol Nidre or the Rosh haShanah service that precedes it by nine days. This is not a good formula for instilling a love of Judaism in our children.

The Jewish calendar is packed with lots of joyous, exciting festivals which can't help but fire the imaginations of our children. Each festival carries with it particular symbols, and unique forms of celebration much of which takes place in the warmth and comfort of our own homes. Yet we choose to emphasize Rosh haShanah and Yom Kippur which are almost devoid of home content and joyful ritual. And

we expect our children to commemorate these holidays by spending long, tedious days in synagogue. For a smart people, sometimes we Jews can be pretty dumb.

The antidote does not involve marginalizing Rosh haShanah and Yom Kippur. The cure for this lackluster observance of Judaism is more observance: observance of the fun, kid-friendly festivals that will provide our children with a storehouse of wonderful, positive Jewish memories.

But it's already September, the kids are back in school and the high holidays are fast approaching, so we need to make the best of a less than ideal situation.

Let's take a look at Rosh haShanah.

Whatever you do, don't compare our New Year to January 1. That's comparing apples and oranges and doesn't do justice to either species of fruit. Instead, talk with your children about the first day of school. Happily, the beginning of school and the beginning of the Jewish New Year closely coincide.

Author and Jewish educator Joel Lurie Grishaver uses this concept in his excellent series of Jewish holiday books entitled "Building Jewish Life."

Grishaver points out that the first day of school is both exciting and scary. Everything is new. Every backpack is filled with new pencils, notebooks, erasers and markers which have been selected with considerable care. Each child goes to a new class with a new teacher to start a new year of learning.



as a reminder during the coming year and will generate an interesting discussion next Rosh haShanah.

Just as the school year is a new beginning, so is Rosh haShanah. It is a day for asking questions and making wishes; it is a day to make a break with what came before and try to become the best people we can be. We are a year older, and we try to become a year wiser. That's a tall order.

Introspection resulting in new behavior patterns is as difficult for your child as it is for you and me.

Here's where the shofar comes into play. Its piercing blasts wake us up and remind us to get back on track. And it is a rather persistent alarm clock: it's blown 100 times each day of Rosh haShanah!

If you can get your hands on a shofar, let your kids try to play it. Producing a sound from a shofar is a gradually acquired skill, but they'll have a ball trying. If they succeed in eliciting any noise, the sound will probably mimic severe gastric distress. That's okay. (In point of fact, the mitzvah of the shofar is to hear it being blown, not to actually blow it yourself. However, unless it's Shabbat, there is nothing wrong with blowing your little heart out, and the more hands-on stuff you do with your kids, the better.) If your family is shofarless, use your vocal chords to imitate the sounds of the shofar. No one is going to tape record you, and your children will be highly amused.

While they're huffing and puffing (or after you've done your very best shofar imitation), talk about the three different sounds the shofar makes. Tekiah is one long blast. Shevarim is three short blasts. Teru'ah is nine quick blasts. When the shofar blower pours every last ounce of his or her energy into a Tekiah, it's called a Tekiah Gedolah.

Continued on page 9



Karen Moss



Happy New Year

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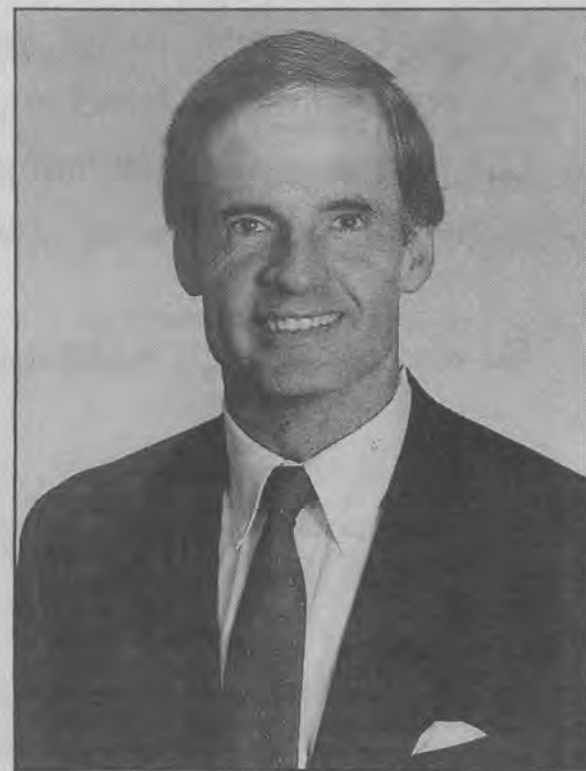
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OPINION

Raising Jewish Children

Continued from page 7

Ask your children if the sounds remind them of anything. One famous rabbi heard a hidden code in each of the three sounds. He heard shouting, groaning and crying. Before you divulge the code, see if your children can figure out which shofar sound corresponds to each of the rabbi's categories. (Tekiah =shouting, Shevarim =groaning, Teru'ah =crying and Tekiah Gedolah =one great, long, final cheer.) You might ask them why groaning, shouting and crying sounds would be associated with Rosh haShanah. Be prepared for some wild answers! If you and your children draw a total blank, try the explanations Grishaver proposes: Shouting, says Grishaver, indicates, "You are lucky. You live in the wonderful world which G-d created." It's a clarion call to wake up and smell the roses before it's too late.

Tears might stem from sadness at the realization that, "You are not as good a person as you could be. This year you have done many wrong things." Groaning is sort of a cosmic "oy" uttered at the realization of the daunting task that lies ahead. In Grishaver's words, "You have much work to do in order to become the best person you could be. You must start today."

The final, long, loud cheer of Tekiah

Gedolah is an expression of hope and optimism. It is the last of the 100 shofar blasts heard on Rosh haShanah. It tells us that despite our frailties, we will persevere and become better people.

If your children are in babysitting during services, pull them out when it's time for the shofar blowing. Hearing the shofar is a mitzvah, and it's a bit of dramatic pageantry that will make a deep impression.

There's no escaping the fact that Rosh haShanah is not a home-centered holiday. We eat apples and honey and round challah at our holiday meals, but the most important part of the celebration takes place in synagogue. This calls for some creative planning on your part. Why not start a family tradition of visiting an apple orchard before Rosh haShanah? You probably won't have to venture more than 20 miles from home. There are plenty of orchards in Delaware and nearby Maryland and Pennsylvania. Call ahead to make sure they'll allow you to pick your own, and find out what other facilities they have on the premises. You might even get a hayride or petting zoo thrown into the bargain.

Another possible family outing might include a trip to a beekeeper to observe how honey is made. Ashland Nature Center maintains a small farm which includes beehives. The farm is located at a different site than the nature center, and is open to the public on a limited basis only, so make sure you call in advance. You might enlist your children's

assistance in determining how many dishes you can make for your holiday table that include honey as an ingredient. Or plan it yourself and let them try to guess which foods contain honey.

I know a woman who creates a beautiful platter for her holiday table. She arranges apple slices in concentric circles, alternating slices from red and yellow apples. I borrowed her idea last year and took it one step further, using red, yellow and green apples.

If you look at things the right way,

what started out as a liability (the paucity of home-centered Rosh haShanah rituals) could turn out to be an asset. Since there are no requirements, as long as you recite the correct bracha, virtually anything goes!

(Karen Moss is a former editor of The Jewish Voice.)



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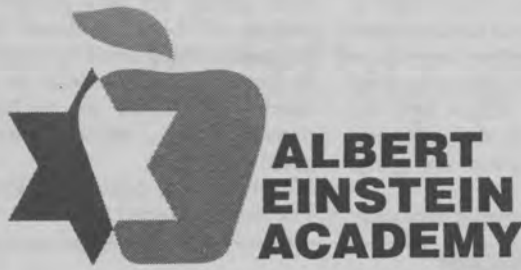
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ARTS • ENTERTAINMENT • BOOKS

Book Review:
Pioneer American Synagogues

Reviewed By
MARVIN S. CYTRON

Special To The Jewish Voice

Let's get the phone directory and work on "Jewish Geography"!

How many times when traveling and spending the night away from home, especially in the South, Midwest or far West do you get the phone directory and begin looking up names? Usually it starts with your family name, hoping to find some "mishpochah" then searching for other Jewish names. More often than not you will then turn to the classified section to look up Synagogues, Temples, Houses of Worship, etc. to get some idea of the size of the Jewish Community. After finding the names of the synagogue(s), did you ever wonder how long there has been a synagogue in a particular state?



Marvin Cytron

Employing his interest of synagogue history and photography, Wilmington resident Julian Preisler

has compiled an easy to read, informative book of the oldest existing synagogues in each of the fifty states and the District of Columbia. Every state is represented, and, yes, there is a synagogue in North Dakota! Mr. Preisler has worked part-time as the archivist/staffer for the Jewish Historical Society of Delaware (JHSD).

A history of the congregation is provided and in most cases illustrations of its existing or historical buildings. The narrative also includes a brief synopsis of Jewish settlement in the state.

Represented are some of the historical and well known synagogues most notably Congregation Shearith Israel, the Spanish & Portuguese Synagogue, New York City (1654), Kahal Kadosh Beth Elohim, Charleston, South Carolina (1794), and Rhode Island's Touro Synagogue (1759). But it is the lesser known synagogues that provide a sense of Jewish settlement in America.

The largest pioneer synagogue is, where else, but in Houston Texas (1854) with 1800 families, the smallest in Ardmore, Oklahoma (1890), 10 families. The newest of the pioneer synagogues is in Anchorage, Alaska (1958) one of two synagogues on "The Last Frontier". The largest metropolitan area of a state does not necessarily mean that the location of the pioneer synagogue: The oldest synagogue in Florida is not in the Miami Beach, Ft. Lauderdale, Palm Beach "strip" but in Pensacola (1878). Of personal interest is Congregation Kol Ami of Salt Lake City, Utah (1873) where this reviewer and his bride attended their first Rosh Hashana Service together nearly forty years ago.

The architectural treatment of the historical buildings is a potpourri of domed, Moorish, Greek Revival and neo-classical design. Perhaps the most attractive of these historical structures is Congregation Ahavath Beth Israel of Boise, Idaho (1895). Theirs is the oldest synagogue building in continuous use west of the Mississippi River and is of Romanesque design with Moorish influence incorporating a circular rose window in the front facade.

For those readers who like to keep count of such things, the most popular synagogue name chosen by these Jewish pioneers for their houses of

worship is Emanu El. Of interest, the name of Kentucky's oldest Synagogue (1842) is "The Temple". While all branches of American Judaism are represented among these pioneer synagogues, Reform Judaism has the largest representation. Most "First Staters" know that our pioneer synagogue is Wilmington's Adas Kodesch Congregation (1885), now Adas Kodesch Shel Emeth Congregation after a merger earlier this century with Chesed Shel Emeth Congregation. A lesser known fact is that of

the thirteen original colonies Delaware was the second (after New York) to permit Jews to be admitted legally.

Mr. Preisler's book is a handy reference and guide for those travelers interested in the history of Jews in America. The book price of \$10.00 (ten dollars) includes shipping and handling. The book may be ordered directly from Julian Preisler, 518 West Fourth St., Wilmington De 19801. A portion of the sales of the book will be donated to The Jewish Historical Society of Delaware.

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Raphael Bouganim Memorial Art Show Premieres At The New Gratz College Gallery

A memorial exhibit of the works of painter Raphael Bouganim, called "the Moroccan Chagall," opened on Sunday, September 17, at Gratz College's new Leona P. Kramer Memorial Art Gallery as part of the celebration of Gratz's 100th anniversary.

The exhibition's fifty works of art represent the full range of subject matter and style of Bouganim, a

Gratz alumnus. Born in Morocco, raised in Israel and the United States, his work reflects the broad mix of cultures to which he was exposed during his lifetime. Ranging from Biblical and Talmudic themes, to memories of Israel and scenes in America, his most riveting paintings depict his childhood in Mogador, an Atlantic seacoast town in Morocco. The son of a rabbi, his boyhood

memories tumble onto the canvas in brilliant colors. Floating dream-like images swirl into life.

Trained at Bezalel Academy, Israel's premier art school, and the Art Students' League in New York City, Bouganim's works have been exhibited and are part of collections throughout the United States and Israel. He also was an award winning illustrator of textbooks and magazines, and wrote and illustrated stories for children. Bouganim also designed stained glass windows for the education building at the Frank Lloyd Wright-designed Beth Sholom synagogue in Elkins Park, where he taught and was artist-in-residence.

Continued on page 13



After the Neilah, Raphael Bouganim 1986

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Concentration Camp Music In Delaware

WILMINGTON, DE—The Delaware Symphony Orchestra Strings, under the direction of Conductor Stephen Gunzenhauser, will present

the first concert of the 1995-96 Chamber Series on Thursday, October 5, at 8:00 p.m. in the Gold Ballroom of the Hotel duPont. Complimentary champagne and pastries are served during intermission.

The 1995-96 Chamber Series has an international flavor this season. The first program of the series features string music from Czechoslovakia, including Cernoshorsky's *Fugue and Toccata* as arranged by Wilmington composer William Copper, Suk's *Meditation on an Old Bohemian Carol*, Pavel Haas' *Study for Strings*, and Dvorak's *Serenade for Strings*.

Subscriptions to the 4-concert Chamber Series are still available for \$124.00. Single tickets to the October 5 concert are \$35.00, and may be purchased by calling the DSO Box Office at 302-656-7374 or 800-273-4411 from Kent and Sussex Counties. Subscriptions and single tickets may also be purchased in person at the DSO Box Office, Monday-Friday, 10:00 a.m.-10:00 p.m.,

OR at the door one hour before each performance.

With the exception of the opening work of Cernoshorsky/Copper, the works on this Chamber program were performed on September 13, 1994, at the Nazi concentration camp Theresienstadt, by the Orchestra of Theresienstadt under the direction of Karol Ancerl. Pavel Haas,

Continued on page 14

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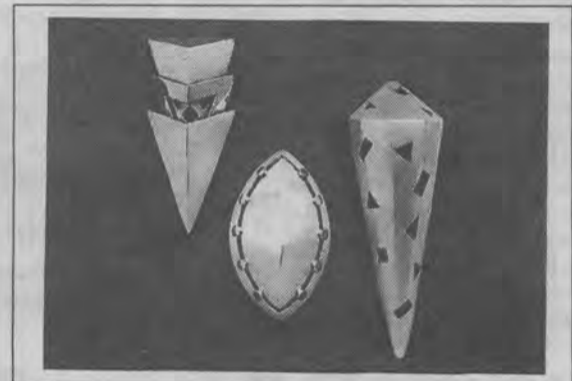
Memorial art show premiers

Continued from page 12

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The Bouganim Memorial Exhibit is free and will be open to the public through Friday, October 27. For information about the exhibit hours, call Gratz College at (215) 635-7300.

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ARTS • ENTERTAINMENT • BOOKS

The Music of Andrew Lloyd Webber The "Sunset" Edition Arrives In Delaware on October 20, 1995

Wilmington, Del.—**The Music of Andrew Lloyd Webber—The "Sunset" Edition**, this brand new 1995 version of the theatrical concert sensation, comes to The Playhouse Theatre in Wilmington, Del., October 20-29.

Under the direct supervision of Andrew Lloyd Webber, the production showcases musical numbers and orchestral suites from such musicals as *The Phantom of the Opera*, *Cats*, *Jesus Christ Superstar*, *Evita*, *Song and Dance*, *Aspects of Love*, and Lloyd Webber's latest Tony Award-winner *Sunset Boulevard*.

The Music of Andrew Lloyd Webber—The "Sunset" Edition will mark the first time that audiences around the country will hear songs from *Sunset Boulevard*. Musical numbers to be performed include the title number, "Sunset Boulevard," the love duet "Too Much In Love To Care" and "With One Look."

Among musical performances of **The Music of Andrew Lloyd Webber** are "Jesus Christ Superstar" from the musical of the same name, "All I Ask of You" and "The Music of the Night" from the *Phantom of the Opera*, "Memory" from *CATS*, and "Don't Cry For Me Argentina" from *Evita*.

Andrew Lloyd Webber is the com-

poser of *JOSEPH AND THE AMAZING TECHNICOLOR DREAMCOAT*, *JESUS CHRIST SUPERSTAR*, the film scores of *GUMSHOE* and *THE ODESSA FILE*, *JEEVES*, *EVITA*, *VARIATIONS* and *TELL ME ON A SUNDAY*, combined as *SONG & DANCE*, *CATS*, *STARLIGHT EXPRESS*, *REQUIEM*, a setting of the Latin Requiem Mass, *THE PHANTOM OF THE OPERA*, *ASPECTS OF LOVE* and *SUNSET BOULEVARD*. His awards include four Tony Awards, four Drama Desk Awards, three Grammys, including the award for Best Classical Contemporary Composition for *Requiem* in 1986, and five Laurence Olivier Awards.

THE MUSIC OF ANDREW LLOYD WEBBER is directed and

choreographed by Anthony Van Laast, whose recent credits include Andrew Lloyd Webber's new production of *JOSEPH AND THE AMAZING TECHNICOLOR DREAMCOAT* and *EFX* starring Michael Crawford at the MGM Grand in Las Vegas.

Performances of **THE MUSIC OF ANDREW LLOYD WEBBER** are Tuesday through Saturday evenings at 8 p.m. Wednesday and Saturday matinees at 2 p.m. Sunday matinee at 3 p.m. Ticket prices range from \$34 to \$52. To purchase tickets or for more information, call the Box Office at (302) 656-4401. Special group rates are available by calling (302) 594-3166.

Words & Music :

Spiders, Success and More

By STEVE COHEN

Special To the Jewish Voice

The Delaware Valley theater season started off with a bang as the Merriam Theatre presented *Kiss of the Spider Woman* last week. It continues its run with three more

performances after our publication date.

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fantastic dance sequences are engrossing, and Rivera's performance is definitive, and she displays high leg extensions that belie her age.

The supporting cast is good — especially Juan Charon as the flamboyant gay prisoner. The book by Terrence McNally and the music by John Kander and Fred Ebb serve the concept but are not up to the memorable standards of their other work.

Having opened recently during the Iowa State Fair in Des Moines, Rodgers & Hammerstein's musical *State Fair* is now at the Playhouse in Wilmington, en route to Broadway. The odd thing about this production is that it, and the music, will be eligible for 1995-96 awards because it is "new" to Broadway. *State Fair* was a movie written by Rodgers & Hammerstein at the same time that they were creating *Carousel*, in 1945. Its hit song, "It Might As Well Be Spring," won the Academy Award but has never been heard on a Broadway stage.

This production sticks close to the original movie script. It is directed by James Hammerstein, son of the author. The stars are John Davidson, Andrea McCardle, Kathryn Crosby and Donna McKechnie.

Frank Loesser's 1962 musical hit, *How To Succeed in Business Without Really Trying*, came back to Broadway last season in a sparkling new production, and is still going strong at the Richard Rodgers Theatre. We saw *How To...* last week.

This is a funny satirical look at big business, as pertinent today as it was in the 60's. The music and lyrics are superb.

In fact, I liked this production even more than the original. Partly that's because of the depth of casting. A half dozen secondary characters each have their show-stopping moments. In addition, my context has changed. When *How To...* was new, I had seen a progression in Loesser's work from

Continued on page 15

Concentration Camp Music In Delaware

Continued from page 13

whose *Study for Strings* was a part of this program, was a composer imprisoned at Theresienstadt. Two months after the 1944 performance, Pavel Haas perished.

The Delaware Symphony Orchestra Strings dedicate this performance to the memory of those musicians who perished during the Nazi holocaust.

Programs of the DSO are supported in part by grants from the National Endowment for the Arts and the Delaware Division of the Arts, a state agency committed to enhancing and supporting the arts in Delaware.

For more information, call (302) 656-7374.

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What's On TV?

BOB DYLAN UNPLUGGED
Appearing with his seasoned tour-

ing unit, Bob Dylan performs the old and the new in **BOB DYLAN UNPLUGGED**, airing Monday September 25 at 11 p.m. on TV 12. The critically acclaimed performance includes classic such as *Like a Rolling Stone* and recent hits like *Dignity*. The "unplugged" format was a natural choice for Dylan, who started his career as an acoustic performer years ago.



Another vintage musical opens officially in New York this week. Stephen Sondheim's break-through hit from 1970, *Company*, is having its first revival since then. I saw it at a Sunday evening preview performance attended largely by theater professionals. It was a real *event*, with a knowledgeable audience cheering every song.

This is a spectacular revival, funny and touching, expertly performed by

a youthful cast. Sondheim is often described as an intellectual who is more interested in word play than in the larger issues of people's feelings. Nothing could be further from the truth. The words and music of *Company* penetrate to the heart of love and fear, of jealousy and envy. *Company* is at the Roundabout Theatre for a limited run until November.

Continued on page 53

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Words & Music:
Spiders

Continued from page 14

the brash and comic *Guys and Dolls* through the much more serious and sentimental *Most Happy Fella* and *Greenwillow*. Thus, when *How To...* opened I felt a bit of a let-down. Loesser wasn't continuing in what had appeared to be his career pattern. Now, since this revival comes so soon after a revival of *Guys and Dolls*, I see *How To...* as a natural successor to Loesser's earlier street-smart *Guys*.

The new cast recording of *How To...* is on the RCA label and stars Matthew Broderick. It's catchy and is more complete than the original cast album, so it belongs in everyone's collection. But no one can equal the personality of the original cast's Robert Morse.



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Poole and Grumbacher Honored By JNF

By PRISCILLA SIEGEL

Special To The Jewish Voice

With drought and water conservation on everyone's mind these days, the Jewish National Fund Tree of Life Award Dinner on September 14 in Winterthur's lush setting seemed particularly timely. Since 1901 JNF has been planting trees in Israel and conducting water conservation and reclamation projects, including the building of dams and reservoirs.

Two hundred people attended the gala dinner at which community leaders Elizabeth Poole and Rabbi Peter Grumbacher were honored for their active involvement in providing for the needs of Delaware residents.

Implicitly making the analogy between JNF's ecological revitalization projects and the revitalization of communities through the efforts of concerned individuals, Paul Fine in his award presentation to Elizabeth Poole praised Ms. Poole for her leadership in the United Way of Delaware, her work in bringing to fruit-



Elizabeth Poole was honored for her work with United Way and other beneficial organizations.

tion READ-ALoud Delaware and her participation in numerous other community life-enhancing organizations.

Sister Jeanne Cashman, who

made the presentation comments for Rabbi Grumbacher spoke warmly of his "sharing, caring, heart" and his dedication to the State of Israel. An active member of the National Conference of Christians and Jews, Rabbi Grumbacher in his response observed that seeing the State of Israel through Jewish and Christian eyes is a "truly extraordinary experience," and reminded the audience that Israel will be celebrating Jerusalem 3000 this year.

CNN's media moderator, Bernard Kalb, was guest speaker of the evening. Having served for more than thirty years as a correspondent covering world affairs for CBS News, NBC News and The New York Times, Kalb has an experienced perspective on the major international events of the last three decades.

Focusing his comments on the difficulties of the peace process in the Middle East, Kalb first outlined the Palestinian dilemma. In the Palestin-



Rabbi Grumbacher and Elizabeth Poole, Honorees at JNF Tree of Life Award Dinner.



Bernard Kalb, featured speaker, at the JNF Tree of Life Award Dinner, makes a point.



Rabbi Peter Grumbacher speaking from the podium.

Photos by Jerome Siegel

ian view, Israelis are being asked to give up land, but (more difficult), the Palestinians are asked to give up hatred. Kalb pointed to three critical factors faced by Arafat: collapse of the Soviet Union, the Persian Gulf war when Arafat chose alignment with the wrong side, and the enigma of Syria's Assad—what is Assad thinking, what stops him from moving?

In Kalb's analysis, Syrian normal-Continued on page 18

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Bosnian Students to Address Delaware Coalition To Bosnia

Annual Meeting To Feature Students

The second annual meeting of the Delaware Coalition for Bosnia will feature Amina and Azra Kurtovic, 15-year old twins from Tuzla who are currently students at the Friends School in Philadelphia. They will describe their ordeal in escaping from Bosnia and the challenges they faced in that war-torn country. They will be accompanied by Dr. Michael Sells, Professor of Comparative Religion at Haverford College and head of the Community of Bosnia Foundation, which assisted the twins in their long journey to safety. Their story is a powerful one — and one that must be told.

The annual meeting of the Delaware Coalition for Bosnia will take place on Tuesday, September 26, 1995 beginning at 8:00 p.m. The meeting will be held at the Second Baptist Church, 2500 Silverside Road in Wilmington, DE and is open to the general public.

Members of the Coalition in good standing will be eligible to vote for the incoming directors. The Nominations Committee has proposed the following names: Nader Assawah, Rev. Lloyd Auchard, Rabbi Marla

Feldman, Michael P. Kelly, John Scully, Mark E. Smith, Dale G. Stoodley, R.N. Tezcan, Rev. Arlen Vernava, Betty Westenbroek.

The Delaware Coalition for Bosnia is a grass roots coalition of organizations and individuals who are concerned about the atrocities taking place in the former Yugoslavia. It is a broad-based coalition with people of diverse faiths and ethnic backgrounds. Its leaders include clergy, attorneys, professors, corporate executives, small business owners and civic leaders.

NCBI Diversity Workshop Offered

The Delaware Chapter of the National Coalition Building Institute will hold a one-day "Welcoming Diversity" workshop on Wednesday, November 15, 1995. The public is invited and encouraged to attend.

NCBI is a worldwide, multi-cultural organization committed to ending prejudice and discrimination. Our work centers on prejudice reduction, conflict resolution, community building, and leadership development. The Delaware Chapter frequently

conducts workshops in the Delaware Delaware area.

Goals for the workshop are to get us talking about important issues at a deeper level, to enable us to value diversity within relationships, and to improve our ability to address oppressive remarks and behaviors in a way that changes others' minds. The workshop is experiential, and the environment is upbeat, hopeful, and supportive.

The workshop runs from 8:45 am to 4:15 pm. It will be hosted by Temple Beth El (301 Possum Park Road, Newark, DE). The site is wheelchair accessible. Lunch is provided and will be kosher. Advance registration is necessary. The cost ranges from \$25 to \$75, with individuals asked to pay whatever amount they think is appropriate. For more information, call Buck Buchanan at (302) 429-9221.



Forum To Speak on Beijing Conference at DuPont Country Club

On Wednesday, September 27, 1995 at 7:30 p.m. at the DuPont Country Club, in the Crystal Ballroom, a forum will be held on the results of the Fourth U.N. World Conference on Women in Beijing (September 4-15); and the Path Forward, as well as Global Women's Issues: U.S. Priorities & Comments.

The speakers are Marjorie Margolies-Mezvinsky, the Deputy Chair/Director of the U.S. Delegation to the United Nations Fourth World Conference on Women, and Gracia Hillman, the Senior Coordinator for International Women's Issues, Office of the Under Secretary for Global Affairs, U.S. Department of State.

The program allows ample time for questions from the audience, and a post-program reception with complimentary fruit punch and fancy cookies plus cash bar.

The sponsors are the U.S. Depart-

ment of State, Delaware Chapter of People to People International and the U.S. Department of Labor, Women's Bureau, Region III, in partnership with 14 organizations.

Tickets are \$10/person. Checks payable to: PTP. Mail to: Forum on Global Women's Issues, 1806 Jaybee Road, Wilmington, DE 19803.

For additional information contact Kathleen M. Meyer, Executive Vice President, Delaware Chapter of People to People International. Phone: (302) 764-6654 or Jyo Patel, Chapter Director, at (302) 478-8400 or Julia Longmire, Chapter Director at (302) 984-2570.

Poole and Grumbacher

Continued from page 16

ized relations with Israel carries the threat for Assad of a more open, normalized society within his country, which in turn threatens the power of this brutal dictator. There are other Syrian political appetites waiting in the wings.

Ultimately, however, Kalb believes that a deal between Syria and Israel will emerge, because Assad is boxed in. If there is no agreement, Netanyahu, who is negative toward a deal with Syria, might be elected. And Kalb is optimistic that the peace process between Arafat and Rabin will continue and will work out.

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CAJE Conference At Maximum Capacity at UMass, Amherst

MASSACHUSETTS—The Twentieth Annual Conference on Alternatives in Jewish Education, held at the University of Massachusetts at Amherst, was a "full house" event, with every program of the conference filled to capacity. Twenty-two hundred Jewish educators, including 12 from Delaware's community, attended the four-and-a-half day conference, from August 13-17, and came away enlightened and inspired.

Those who attended (as distinct from the more than 100 would-be participants who had to be turned away) were able to choose among over 600 sessions-workshops covering every aspect of the Jewish school curriculum, pedagogic techniques, new technologies, and issues on the Jewish communal agenda.

For one afternoon, on Tuesday, August 15, the entire conference devoted itself to the study of Jerusalem, in preparation for the celebration of Jerusalem 3000 this coming year and for the next CAJE Conference, to be held in Jerusalem in 1996. This event, entitled "Jerusalem 2999," featured text-based study and creative workshops on how to apply the texts, all of which focused on Jerusalem. A hands-on interactive display of "A Walk Through Jerusalem," created by the Boston Bureau of Jewish Education, was

available for viewing throughout the conference.

In the evenings, CAJE Conference attendees enjoyed a rich sampling of Jewish cultural offerings, including contemporary Jewish music, storytelling, dance, and film. The musical groups who performed included Safam, Begeg Kefet, Klezmir, Voccolot, the Besht Tellers, Ketzev, Craig Taubman, Voice of the Turtle, the Wholesale Klezmer Band, Davka, Doug Cotler, Kol B'Seder, and Debbie Friedman leading the CAJE Chorale, among others. There were also comedy clubs, a cantor's concert and a reminiscence of Shlomo Carlebach.

Participants in CAJE 20 represented an international mix, with a group of ten British educators from Limmud (the British equivalent of CAJE), a dozen Israelis and nine from the Former Soviet Union. In addition, there were South Americans, Australians, and a Swede.

The participants from Newark and Wilmington returned from CAJE with renewed vigor and an even greater commitment to imparting Jewish knowledge to our children and our communities.

The individual synagogues helped to fund their teachers and principals for this worthwhile conference, and the Adult Institute also contributed toward expenses.

Next Year In Jerusalem!



CAJE participants from Wilmington: Left to right: Elaine Friedberg, Sue Paul, Rivka Ini, Arlene Davis, Gail Weinberg; Back Row: Ann Herman, Eleanor Weinglass, Karen Moss, & Laurie Cowan. Also Attending: Ralph Friedberg and Michelle & Steve Medwin

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PANIM EL PANIM
(Face to Face with JFD People)



Our Community Depends On Our Commitment To The Future

By JORDON ROSEN, CPA

How do we celebrate our lives? With our work, our generosity, our faith, our love, our smiles, and, sometimes, even with our tears. And how do we pass down the blessings of our lives from generation to generation? In the tradition of Jewish faith, we share the fruits of our labors so that the dreams of our children and children's children can become reality. The Endowment Fund of the Jewish Federation of Delaware offers all of us the opportunity to extend those dreams not only during our lifetime, but beyond the limit of our years. This, the first in a series of articles on planned charitable giving, looks at the needs and benefits of endowing the Wilmington Jewish community.

The idea of "planned giving" is just as the term implies. In contrast to annual charitable giving, planned gifts consider both the current and future financial needs of the individual donors and their heirs, as well as the future needs of a charitable institution or community project. For example, a young professional may be able to purchase an inexpensive life insurance policy naming a charitable organization as the beneficiary. Older individuals, with both a paid-up policy and a reduced need to maintain a high level of coverage, can simply transfer ownership and beneficiary designation to a charitable organization, or a community fund such as the Jewish Community Endowment Fund of Delaware. Sometime in the future the charitable beneficiary will be able to continue its mission as a direct result of that individual's legacy.

Another popular vehicle for planned charitable giving is the charitable remainder trust. Although we will discuss the benefits of a CRT in detail in a future article, the charitable remainder trust provides (1) a continuous stream of income to the donor for a stated number of years

or for life, (2) a chance to earn a greater yield on investments, (3) a current income tax deduction in the year the assets are contributed to the trust, and (4) a potential for significant estate tax savings. The charitable remainder trust is an ideal way to satisfy one's income and estate tax planning as well as his or her philanthropic intent. At the conclusion of the trust term or death of the donor (or donor's surviving spouse), the assets remaining in the trust are distributed to the named charitable organization(s).

Community foundations such as the Jewish Community Endowment Fund offer an easy and inexpensive way for one to show commitment to the future of this community. The community foundation generally has many of the required forms to establish a charitable fund and is knowledgeable in the types of funds available to the donor (such as designated funds, field-of-interest funds, scholarship funds, charitable remainder trusts, etc.). Community foundations have relatively low minimum funding requirements and easy to understand investment options to allow most individuals to establish a

This is a benefit for those who wish to establish a fund to honor or remember a friend or family member.

In today's social and financial environment, many institutions and communities must look at building a base of current gifts, as well as those that will mature in future years, to ensure the continuity of services and the community as a whole. The Jewish community in Delaware, as around the world, is faced with the challenge of continuity. Jewish schools, family counseling, cultural expansion, support for Israel and relief for those in need are only a few of the areas that will depend on the foresight of each of us within the community today, just as past generations had the vision to preserve this Jewish community for us.

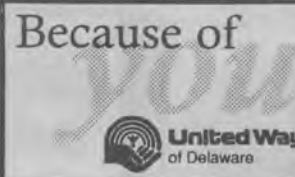
For further information on endowments and planned charitable gifts, please contact Judy Wortman at the Jewish Federation of Delaware.

Jordon Rosen, CPA is tax partner at the Wilmington accounting firm of Barbacane, Thornton & Company. Mr. Rosen is a trustee of the Jewish Community of Delaware Endowment Fund.

National Registry of Holocaust Survivors

The American Gathering/Federation of Jewish Holocaust Survivors has compiled the *National Registry of Holocaust Survivors*, the most comprehensive database in the world about survivors of the Holocaust. It is permanently housed in the U.S. Holocaust Memorial Museum in Washington, D.C. and describes the ordeals of more than 95,000 Jewish Holocaust Survivors and their families. The National Registry is updated and published annually. According to Elie Wiesel, the duty to gather information about the Holocaust is "a mission that the victims have assigned to us: to collect

memories and tears, fragments of fire and sorrow, tales of despair and defiance and names — above all, names." For information about adding names to the Registry, contact Rabbi Marla Feldman at (302) 427-2100.



JFD Is Calling You

Mah nishtana ha'shana hazeh mi kol hashanot? Why is it that this new year some of us will be receiving phone calls different from any other year? A demographic study of the Jewish community of Delaware is being conducted and phone calling will begin in October. What will you do if you receive one of these calls? Hopefully, you will give your time and attention and respond to the questions the caller has for you. Your participation will help to identify demographic trends and service needs of Delaware's Jewish community — and that's you.

This Population Study has been approved and is being funded by Federation and the Jewish Community of Delaware Endowment Fund. We have engaged Ukeles Associates, Inc. to conduct the study for us, and

many of our lay and professional leaders are helping to design the questionnaire. There are two major research components: a telephone survey of an anonymous sample of the population, followed by focus group research. These methods together will provide the leaders of our community with the data necessary to develop a strategic plan which will take our community into the next century.

As we think about beginning a new year together, we ask ourselves how we can most help our own community here in Delaware? The first step is by letting the community know how it can most help you and best meet your needs. So if you are the recipient of one of these phone calls, don't hang-up — your participation and cooperation will be much appreciated. *L'Shana Tovah Tikatevu!*



Artist Yala Korwin's work, above, is on display at the JCC.

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PANIM EL PANIM

(Face to Face with JFD People)



Breast Cancer Awareness Program

Jewish Family Service, The Jewish Community Center, The American Cancer Society, and Zeneca Healthcare Foundation are co-sponsoring a Breast Cancer Awareness Program on Thursday, October 12, from noon to 1:30 p.m. at the Jewish Community Center. Lunch will be served at 11:30 a.m.

The keynote speaker for the program is Nancy G. Brinker, Founder of the Susan G. Komen Breast Cancer Foundation. The Komen Foundation is the nation's largest private fund or of research dedicated solely to breast cancer research, with over \$39 million expected by year-end 1995 and awarding more than 200 major research and project grants.

Ms. Brinker is the author of *The Race is Run* and *One Step At A Time*. Other speakers on the panel include Emily Penman, M.D., Breast Surgeon; Maggie Thorpe, RN, Medical Center of Delaware Outreach Program; and Henry DePhillips III, M.D., Family Physician. The program will be moderated by Valorie Mack, WJBR Radio.

This program is free and open to the public. Pre-registration is required. Contact Jewish Family Service at (302)478-9411 to register. The deadline is October 6.

This program is made possible by an educational grant from the Zeneca HealthCare Foundation.

Elderhostel At The JCC

The Jewish Community Center will be hosting two more weeks of Elderhostel in the Fall. Elderhostel is an educational opportunity for people 55 years and older who want to continue expanding their intellectual horizons and develop new interests and enthusiasms.

The first session, October 23-29, will feature three classes: Jesus and His Jewishness, The Shtetl in America: Eastern European Immigration to America (1890-1930) and Jewish Response to Modern Anti

Semitism.

The second session, November 6-12, features Judaism, Sex and Sexuality, The Shtetl in America: Eastern European Immigration to America (1890-1930), and Jewish Responses to Modern Anti-Semitism.

The cost for local residents is \$175.00 and includes a Kosher lunch daily. If you are interested in Elderhostel, please contact Nathan Barnett, Elderhostel Coordinator, at (302) 478-5660.

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organizations to recognize emerging trends and adjust their focus to meet those trends," said Bruck.

With these changes, Jewish Women International is staking out its position as an organization committed to meeting the needs of contemporary Jewish women. According to Bruck, issues such as Jewish continuity, domestic violence, and personal and professional growth are of universal concern to Jewish women. Jewish Women International will address those concerns.

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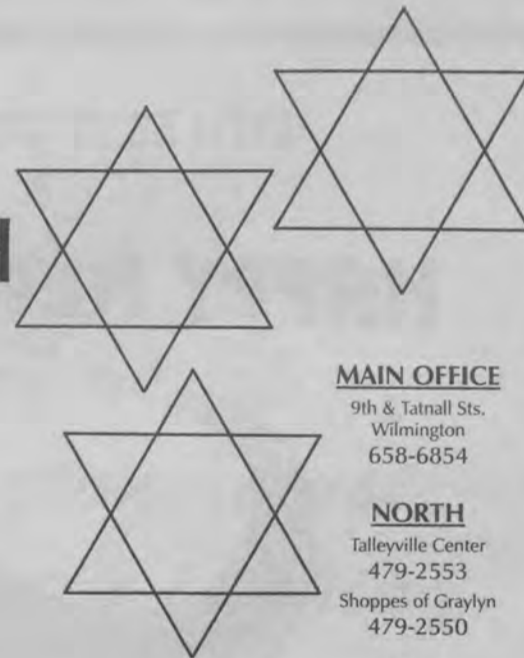
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PANIM EL PANIM

(Face to Face with JFD People)



JCRC Presents Rubin Briefing

By DAN WEINTRAUB
Special To The Jewish Voice

Growing up in the 1950s he thought that everyone was Jewish, a Democrat and a Dodger fan. Dr. Lawrence Rubin, Executive Vice-Chairman of the National Jewish Community Relations Advisory Council, told a Delaware audience how he now sees a very different picture in his address titled "Challenges for the 90's: Jewish Community Relations & the Political Process." Rubin spoke at a dinner and briefing sponsored by the Jewish Community Relations Committee (JCRC) of the Jewish Federation of Delaware (JFD) on Thursday, September 7, 1995 at the Jewish Community Center (JCC). John Elzufon, the Chairperson of the JCRC introduced Mr. Rubin.

Among the topics Rubin addressed are NJCRAC's legislative agenda for the 104th Congress, Church and State issues, the Middle East peace process, and current developments in Israel advocacy.

Despite the expectations of some that Jewish involvement in public affairs would have long ago peaked, it still continues to thrive, Rubin said. The genius of the Jewish people, he asserted, is in connections to the broader community. Jews have long been engaged in building bridges to other people and forming coalitions. Jewish interests have been advanced by advocating for what is good for

the United States, not just what is good for the Jews. Rubin considers coalition building to be the cornerstone of Jewish public affairs involvement.

Rubin explained that a few within the Jewish community believe that Jewish groups should only safeguard Jews and work to ensure the vitality of Israel. In contrast opinion polls have shown that over half of the responding Jews consider the most important thing that they can do Jewishly is to maintain their commitment to social justice. Although other choices were participation in synagogue or advocacy for Israel, this majority considered the most important aspect of being Jewish was a commitment to social justice.

Rubin characterized Jews as hyperactive in public affairs. Jews are less than 3% of the population but 4% voters. He says that political activism is the messianism of Jewish affairs. Generally, Jews are not institutionally involved in politics as Jews. While providing political education and action recommendations. Community Relations Councils (or CRCs) stress Jewish interests, policies, and perspectives.

The nation's apparent rightward thrust highlights the need to build stronger bridges. If all the Jewish communal eggs are in one basket then what happens when the party of choice is out of power? That would be the cardinal sin of political rela-

tions. Many moderate Republicans, Rubin says, are Pro-Israel, active in political advocacy, see a need for a social safety net, and do not agree with many of the religious right's views. Therefore he sees Jewish support for moderate Republicans. Jews eschew extreme political positions, Rubin said, and there is an enduring value to moderation. Rubin noted a growing conservatism among younger Jews.



Dr. Lawrence Rubin

The general core convictions of the Jewish community, in Rubin's view, include opposition to prayer in school and opposition to school vouchers; however Jews do worry about the values that seem lost by our society.

Currently social and human services agencies are gravely threatened by Congressional proposals, Rubin said. Many American Jews agree that budget cuts may be called for but such cuts should not be inflicted dispro-

portionately on the backs of those in a state of poverty. There are poor Jews especially among the elderly. Congressional plans call for 50% cuts in programs in the areas of health and human services. Funds from the Federal government support the work of organizations such as the Jewish Family Service of Delaware (JFS), The Milton and Hattie Kutz Home, and the JCC Senior Center. To make up for the shortfall in Federal programs the philanthropic efforts of Delaware Jews would have to increase two hundred fifty percent. Community Relations Councils (or CRCs) work to protect these funding streams. (See related article by Rabbi Marla Feldman, on welfare reform in this issue.)

Today social service providers and advocate groups have formed a new coalition. Among the challenges they are facing is a proposal to limit non-profits' lobbying.

On the NJCRAC international agenda is support for the Middle East peace process and democracy. While acknowledging the fear, mistrust, and trepidation which exists, Rubin says it should be noted the 70% general support for the peace process. Many Israelis' sense of personal security is threatened but that is the goal of the opponents of the peace process. There are lingering doubts and dissent, historically disagreements were kept within the tent, but now there's a change to open opposition. Some strident opponents of the peace process have called Prime Minister Rabin a traitor. Such hostile, harmful lan-

guage is hurtful to the Jewish community said Rubin. He said it is not appropriate to undermine the legitimately elected government of Israel.

Rubin sees two issues on Capital Hill with a direct bearing on the Peace Process. The issue of Jerusalem's final status, according to the Oslo accords, is supposed to be negotiated after all other issues are concluded. Bob Dole's legislative efforts this year to immediately move the U.S. Embassy from Tel Aviv to Jerusalem has rocked the boat on this delicate plan. Rubin says now the rift over the Embassy has turned Jerusalem into "a political football". While the consensus of the American Jewish community has long been that the U.S. Embassy should be in Jerusalem the change at this time may be seen as disruptive. Congressional reauthorization of MEPFA, the Middle East Peace Facilitation Act, which allows U.S. efforts to support steps taken by the Palestinian Authority to meet the terms of the Oslo agreement, has been tied to an obstructive 45 day renewal process until recently. Rubin sees a need for reauthorization of the MEPFA although he understands legitimate concern with Palestinian Authority's non-compliance. He gives the example of the failure of the PLO to renounce portions of its covenant which call for the destruction of Israel. Rubin thinks obstructive legislation could defeat the process. He believes that economic success in areas under the administration of the Palestinian

Continued on page 23

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JCRC Briefing

Continued from page 22

Authority will directly enhance the peace process' potential for success.

Rubin has twice met Yaser Arafat, Chair of the Palestinian Authority (P.A.). The Arafat of October was quite different from the Arafat of August. In October he was testy about not yet getting money, and failed to appreciate the need for accountability. Ten months later the money has come and programs have started in Gaza. Lives were in *extremis* but now there is first rate day care, psychiatric care and more. Today in Gaza there is the advent of normalcy, weddings are taking place, lovers walk on the beach. The not yet concluded Oslo 2 agreement, which will mean an extension of Palestinian Authority's administration to West Bank, scares some Israelis. Rubin said attitude change will fol-

low behavioral change, noting this is traumatic for many settlers.

Rubin commented further on issues around which Jews could serve as activists. He spoke of COEJL, a Jewish coalition of People and organizations concerned with the environment, which is funded through a foundation grant. This shows the possibilities of pursuing social issues in Jewish context. A few years ago some 2,000 activists marched in Washington on the Mall at a reproductive choice rally. Twenty percent of the activists were Jewish according to a newspaper poll. Rubin suggests Jews can pursue pro-choice objectives within organized Jewish community; as well as the contrary position.

JCRC Chairperson John Elzufon questioned Rubin about the role of water as a major challenge in the peace process. Rubin repeated the comment that the history of Middle East is the history of water. He explained that the three major stumbling blocks to the resolution of Oslo 2 are Palestinian prisoners, Hebron and water. Israel wants to maintain authority over the water which is under the West Bank. Israel expertise in water use has led to the export of agricultural technology.

Rubin said one hears less about day to day progress in the peace process than the occasional dramatic obstacles. For example there is now a \$40 million water project waiting for the signing of Oslo 2 before it is started. After the treaty was signed with Jordan, business people sent a

flurry of FAXed proposals across the border with opportunities for investment, joint ventures and partnerships. A major regional economic conference has been scheduled for Amman where Israelis will join business persons from throughout the Arab world along with such U.S. representatives as Vice President Al Gore. At the same time as there are tremendous opportunities in the Middle East there are still dramatic, painful stories there as well says Rubin.

Another question for Rubin con-

cerned immigrants toward whom Jews have traditionally thought laws should be generous and fair. Currently there are a variety of proposals for new immigration legislation; to allow fewer immigrants into the country and to provide less money to them. Nationally many people are concerned with illegal immigration. Jews were one of the only white groups to have voted against Proposition 187 in California which would limit the rights of illegal immigrants. In recent years Israel has absorbed six hundred thousand immigrants.

This is as if the U.S. took in 30 million people during a time when the U.S. actually took in only one million immigrants. Israelis regard investments in immigrants as investment in human capital since immigrants enrich a country.

Another Delawarean asked who selects the positions that the umbrella organization NJCRAC takes and by what process? Rubin explained a process of identifying and prioritizing concerns; ten months of deliberations; the trickle up of positions

Continued on page 24



JCRC Chairperson John Elzufon introducing Rubin.

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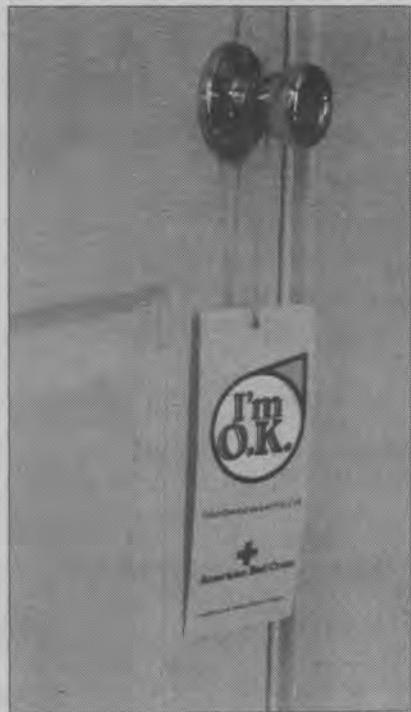
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PANIM EL PANIM
(Face to Face with JFD People)



UJA, CJF Discuss Merger Plan To Form One Fund-Raising Agency

By **CYNTHIA MANN**

NEW YORK, (JTA) — A dramatic proposal to merge the central American Jewish fund-raising organizations has surfaced as the latest effort to make communal institutions more responsive to the changing needs of the Jewish world.

The plan could profoundly affect the distribution of American Jewish money to Israel, to other places overseas and to programs at home.

The proposal calls for the consolidation of the Council of Jewish Federations, the United Jewish Appeal and the United Israel Appeal, the agencies that oversee a national \$725 million annual fund-raising campaign for both local needs and humanitarian projects abroad.

The plan will be high on the agenda of the CJF quarterly meeting next week in Detroit.

The architects of the proposal stress that it is now only preliminary, and that there are serious concerns which must be addressed before the plan can win the consensus needed for its implementation.

The biggest challenge is finding a way to ensure that enough money will continue to flow to Israel and to Jewish projects overseas at a time

when local Jewish needs are assuming a higher priority. Pressure to direct more funds locally will only intensify as pending federal budget cuts are put into place. Most insiders say a resolution of this issue is the key to winning support for the plan from organizations whose primary focus is overseas.

Critics fear that the plan could jeopardize the Israel-Diaspora partnership by not providing for enough representation in the governing bodies for advocates of overseas interests, even though this is a stated goal of the plan. They also express concern that too much power will be concentrated in too few hands.

But proponents maintain that the current national structure is outmoded and that not making a dramatic change risks rendering the organized Jewish world irrelevant.

Leaders from key agencies were in Chicago last week to press their concerns with the authors of the plan in advance of the CJF quarterly.

The proposed merger is the latest plan by the Committee to Study the National Structure, formed in the spring of last year under the auspices of the CJF and UJA. Members were charged with examining the struc-

ture, accountability, function and performance of the major national philanthropic organizations: the UJA, CJF, UIA; the American Jewish Joint Distribution Committee, also known as the JDC; and the Jewish Agency for Israel.

They also looked at the relationship of these organizations to local federations.

After concluding that a more efficient national organizational structure was needed and would save considerable sums of money, the committee devised a series of models.

But the merger idea, unveiled this summer, reflects the most radical proposed change.

"What's occurring in the Jewish world is cataclysmic," said Joel Tauber, president of the UJA and co-chairman of the committee. "If we do nothing" to reform the structure, "the organized Jewish community could become irrelevant."

"For the last 50 years, the needs have been survival, of Israel," and of Jews in distress, Tauber said.

"But we are entering a new era," he said. "The rescue of Jews will always be a paramount priority, but Israel is more secure economically and militarily, while anti-Semitism has decreased, at least in the United States."

The new crisis is Jewish identity, Tauber said. Although the old organizations "did a marvelous job, it takes a

JCRC Briefing

Continued from page 23

from constituent organizations, votes, debate and consensus building. Positions taken are not so broad as to be meaningless, but now so narrow as to be exclusionary. NJCRAC does not always take a position on important issues, Rubin notes. For example there is no NJCRAC position on religious pluralism in Israel.

Affirmative action is a hot button issue on which NJCRAC took a position in 1981. That position was renewed in 1983 and revised in 1985. This year both a proponent and an opponent of affirmative action spoke to the NJCRAC assembly to present positions on the topic. It is clear that some Jews want to delve further on the issue of Affirmative Action. Polls show deep ambivalence about the issue. The goal of equality is broadly supported but that does not necessarily mean support for race or gender based quotas. Jews have supported corrective measures for historic discrimination. Some question if current policies constitute special favors, said Rubin.

Hillels are taking on the challenge of fewer college students voting. One Jewish Delawarean asked Rubin what resources are available to draw Jewish young people into the fold of the organized community. Rubin suggested that activist projects on campus are a good draw. Today fewer college students vote. Hillels can

sponsor candidate forums, voter registration drives, satellite broadcasts, newspaper ads, and work with Black Student Unions or other groups to increase voting. Today there are many activists on campus. Many such activists are Jews but are not Jewishly affiliated.

Another question for Rubin was how to counter the far right's religious inroads into school boards and other local elections. Rubin explained that such groups now have access and organization. In stemming their tide it is useful to remember that mainstream Christians unite over the very Christmas songs that cause discomfort for Jewish pupils. To affect the educational process Jewish community relations professionals have to take great care to advance community objectives. It is important, says Rubin, for community representatives of Jews to communicate with educational officials early and often about concerns. Community relations councils are often involved in informing others about what our Constitutional separation of church/state principles are. Rubin said he finds that good will towards Jews is plentiful but unfortunately ignorance about Jews is also plentiful.

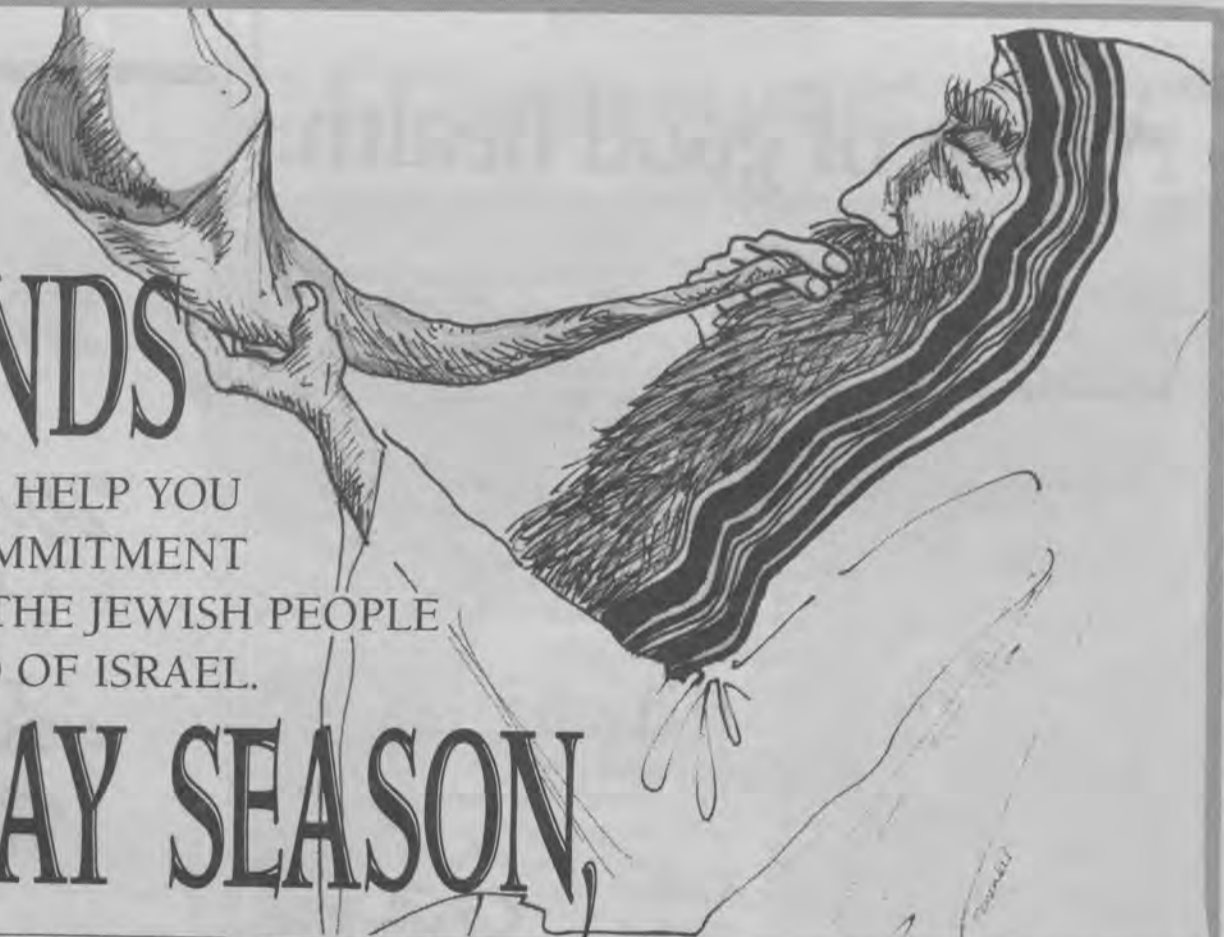
There is a silent Jewish majority in support of the peace process, Rubin said. He said it sometimes seems easier to be against something. The influence of the National

Continued on page 25

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PANIM EL PANIM

(Face to Face with JFD People)



Hillel Is Gelman's Topic At AKSE Brunch

All AKSE congregants are welcome to attend the AKSE men's club's monthly Sunday breakfast on October 29, 1995. Brunch is scheduled at 9:30 a.m. and the program will be from 10:00 a.m. to 11:00 a.m. The cost is \$3.00 for an all-you-can-eat deluxe Sunday brunch. For more information, contact A.K.S.E. Congregation, 302-762-2705. "Come and join the group!" say our members.

On October 29, 1995, the featured speaker is Dr. Robert Gelman, President, Board of Directors, Hillel, at the University of Delaware.

Dr. Gelman will speak on the following topic: Meeting the Needs of

the Jewish Student Population at the University of Delaware.

Over the last two years, Hillel at the University of Delaware has blossomed with the construction of the Abe and Pearl Kristol House and its first full-time professional staff member. This growth has resulted in challenging new issues which Hillel is now addressing. The challenging issues include a Kosher dining room facility, expanding the scope of participation by both undergraduate and graduate students, and the refocusing of the program to reach out to the entire Delaware Jewish community. Currently Hillel is interviewing for a new director at the University of Delaware as well.

Tauber also said the UJA in its current form simply is not equipped to meet the challenge of fund raising in the future.

"More than \$1 trillion will go from one generation to the next in the next 30 years" in the Jewish world, he said, and "we don't have the structure to deal with this. We don't have the franchise to deal with endowments and testamentary giving. This has never been our bailiwick."

The CJF is the association of Jewish community federations, which raise money in concert with the UJA. Federations autonomously decide how much money to keep at home for local needs, which they disperse, and how much to allocate overseas.

The overseas allocation is given to the UJA, which is independently governed; this year that allocation was 42 percent of the gross amount of money raised.

The UJA then decides how much it needs for operational expenses and divides the rest between the UIA and JDC, which provides humanitarian relief for Jews around the world, including Israel.

That division is decided on the basis of a negotiation between the UIA and JDC, both of which own the UJA. The UIA's function is to distribute and monitor its share of funds to the Jewish Agency for Israel for social services in the Jewish state.

The UJA also gives money to the New York Association for New Americans, which helps resettle immigrants in the United States.

The overseas portion of federations' allocations traditionally was roughly 50 percent, but it has dropped in recent years, frustrating and angering some who believe that Israel is the biggest draw of the campaign.

Federations, in turn, are increasingly preoccupied by the question of Jewish continuity in the United States and will be further pressed to meet local community demands to compensate for anticipated sharp cuts in funds from the federal government.

The proposed merger was roughly outlined in an Aug. 2 memo to federation leaders by Tauber and the other committee co-chairman, Charles Goodman, who is immediate past president of the CJF.

accountable to an assembly, a "superboard" and an executive committee, headed by a lay chair and a professional.

The outline in the memo emphasizes that the governing bodies of the new organization would "be balanced between representatives of the federation system and of overseas interests."

It also says there would be "some means of assuring an appropriate share of funds for overseas purposes."

The advocates of overseas interests "need assurances that we'll have the funds to get through the change and take care of our recipients," the JDC and the Jewish Agency, Tauber said. He conceded that the transition would be "rough."

For UIA Chairman Shoshana Cardin, the question is: "What level of assurance gives us enough security to move forward" with the proposed restructuring? Cardin, in an interview from Israel, said she welcomes a new national Jewish "construct" but is not sure that this is it.

Local federation executives were reluctant to speak about the plan, and many are expected to resist a specified commitment to overseas programs at the expense of local needs, such as day schools, Jewish community centers and family services.

Under the current proposal, federations would continue to decide how to divide the campaign funds between local and overseas needs.

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UJA, CJF Discuss Merger

Continued from page 24

different organization" to carry out the new mission of building and preserving Jewish identity, he said.

"We are changing our rescue efforts," he said. "We now need to rescue our spirituality" and identity.

The Israel Experience program is a prime illustration for Tauber of the

need for reorganization. Its target is 50,000 U.S. Jewish youths annually, but only 5,000 to 6,000 youths are participating.

For the program to succeed, it needs a national marketing campaign, massive community outreach and "interesting programs in Israel to attract the kids," Tauber said.

That now requires the involvement of the UJA, CJF and UIA. Instead, "we need one organization responsible" so "crossing the lines and getting the approval of three different boards" can be avoided, he said.

"We need one organization responsible"

Goodman was unavailable for comment. Under the plan, the UJA, UIA and CJF would become a "new single organization." The JDC, as a direct-service organization, would remain independent.

The plan calls for a breakdown of the new "mega" entity into four departments: one for fund raising, one for domestic affairs, one for overseas affairs and one for finance and administration.

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PANIM EL PANIM

(Face to Face with JTD People)



Reaching Out To Intermarried UJA Brings Couples to Israel

By MICHELE CHABIN

JERUSALEM, (JTA) After years of struggling with the issue of intermarriage, the United Jewish Appeal has begun to offer Israel Experience missions to interfaith couples.

The first mission, which traveled to Israel last month, offered a unique blend of Jewish and Christian sites and experiences. Unlike other UJA missions, which concentrate on Jewish history and culture, the "intermarrieds" tour included visits to such Christian sites as the Mount of Beatitudes, Nazareth and Bethlehem, as well as places of Jewish interest.

A year in the planning, the tailor-made pilot trip attracted eight couples in their 20s and 30s. Few, if any, had ever visited Israel.

By all accounts, the decision to accommodate intermarried couples within the framework of the UJA represents a bold step for the fund-raising organization.

Although the UJA has long accepted non-Jews wishing to tour Israel with their Jewish spouses, it has been loath to offer missions specifically for intermarried couples.

The reason: Such an action might have suggested that the UJA and, by association, the Jewish community as a whole was giving intermarriage its official stamp of approval, according to UJA officials.

The decision to cater now to intermarried couples "was based on the high rate of assimilation and intermarriage in the Jewish community," UJA National Chairman Richard Pearlstone said in an interview.

"It seemed like the appropriate time to reach out, to help intermarried couples feel more comfortable in the Jewish community," he said. "This action says we want them in the community and this wasn't the message 10 years ago."

Although Pearlstone acknowledges that including such couples "does have fund-raising implications down the road, a more important goal is to help the couples enjoy Jewish values" so that they can bring them into their homes.

"Maybe we should have reached

out earlier, but at least now we are trying to rectify the situation," he said.

Perhaps not surprisingly, the idea for the mission came from a Jewish mother worried about her intermarried son's future.

Sandy Lefkowitz, the mission's organizer, said she came up with the idea four years ago, when her son Mark married a Danish Christian named Caroline.

"When Mark told us he was going to marry Caroline, my husband and I decided that we would in no way compromise our relationship with him," she said.

"At that time we made the decision to bring them to Israel, hoping it would re-establish Mark's identity with Israel and introduce Caroline to Israel in a low-key way."

Lefkowitz, a resident of Westport, Conn., had at first planned a private family trip. But then she approached officials at the UJA with the idea for a full-fledged mission.

"There was a lot of support," she said, "but also a lot of resistance. Initially, the organization's Rabbinical Cabinet wasn't receptive to the idea because they thought it would condone intermarriage. It was an uphill battle."

As the trip got off the ground, Lefkowitz said, "there were many

problems to overcome."

For example, because the UJA does not allow religious symbols in its brochures, the crosses on church pictures were airbrushed out, she said.

Another issue was the minimum donation the couples would be asked to give, which is customary for UJA missions.

"I argued that by setting a minimum amount, we would be pre-selecting the couples, something that went against the spirit of the mission."

"It seemed like the appropriate time to reach out..."

Ultimately, the kinks were ironed out through compromise.

Once the 10-day mission was a "go," organizers in the United States and Israel went to great lengths to ensure that it would balance Jewish and Christian concerns in a positive, noncoercive environment.

Choosing tour guides, for example, was an issue.

"If a tour guide isn't sensitive to the issues intermarried couples confront in their personal lives, and doesn't realize that just coming to Israel represents a major commitment between the spouses, missions like this couldn't be successful," Lefkowitz said.

Although many in the Jewish community might hope otherwise, in

Lefkowitz's eyes, "this was not a mission to convert, but to teach both spouses to love the Land of Israel."

Indeed, none of the non-Jewish spouses interviewed at the end of the mission expressed a desire to convert to Judaism.

Nonetheless, there was no doubt that the participants were moved by their visit. And the UJA plans to organize similar missions in the future, according to a UJA spokeswoman.

Sitting in the lobby of a Jerusalem hotel just prior to a Friday night visit to the Western Wall, the participants praised the experience as "meaningful" and "nonjudgmental."

"I've always wanted to visit Israel," said Rebecca Castro, 28, a Christian from San Diego.

"It's ironic. I wanted to come but my husband, Adam, didn't. His uncle paid for the whole trip, probably with the ulterior motive of getting Adam closer to his Jewish roots, and maybe to push me, too."

Raised as a Catholic, Castro said the trip "brought me closer to my belief in God, but not to my Christian roots."

"I found Israel gorgeous, one of the most beautiful places I've ever been to. It's peaceful and safe, something I didn't expect."

"This was a very positive experience," agreed Castro's husband, Adam Rappaport. "I expected to be subjected to more lectures on the religious institutions here and on the longevity of the Jewish people."

Instead, he said, "I learned more about the nation politically, economi-

cally, socially. It's been 110 percent positive."

For Dave Rispoli, a 32-year-old Catholic from Hollidaysburg, Pa., the reason for coming was simple.

"I wanted to understand my wife's heritage and religion," he said. "Our home has a Jewish orientation and I sometimes attend synagogue services."

"I found the trip educational and enlightening, but I wouldn't say it strengthened my Christian roots," he said, adding, "It didn't encourage me to be more religious, one way or the other."

Of the group's reception in Israel, 28-year-old Mark Lefkowitz, whose mother organized the mission, said, "We've been very lucky. Most people have addressed us as equal parties in a larger travel experience."

The only complaint, which was voiced by several of the non-Jewish spouses, involved what they termed a "condescending" lecture by a speaker in Safed.

"He addressed us not as intermarried couples but as Jews with partners," Lefkowitz said.

"He didn't make me feel welcome, so I just tuned out," said Lefkowitz's wife, Caroline Tobiasen.

Even so, Adam Rappaport said, "I'm glad we didn't come on a regular UJA mission. I feel more comfortable with other intermarried couples because we have issues in common, like peer pressures and family pressures."

"Jews married to other Jews don't share these concerns."

Hillary Clinton—

Continued from page 26

a commitment to bringing new respect and dignity to the "work and worth" of women and girls.

"I am grateful that you have made a commitment, not only on behalf of Jews around the world, but on behalf of what it means to be a human being as we approach the new century," she said.

Representing 111 communities and 36 states, Lion of Judah women "are at the forefront of recognizing the ever-changing role of women," said Betty Kane, chairwoman of the UJA's National Women's Campaign.

Women's philanthropy has assumed an increasingly significant role in the UJA Federation system, with Jewish women contributing about \$140 million every year to the UJA's mission to rescue the imperiled, care for the vulnerable and revitalize Jewish life.

(JTA correspondent Laura Weisskopf in Chicago contributed to this report.)

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Sew What? JFD Joins Quilt Exhibit

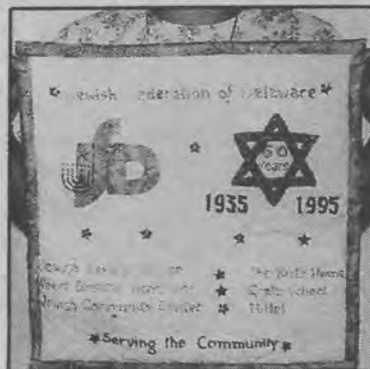
The Delaware Art Museum, located on 2301 Kentmere Parkway, is organizing an exhibition of quilt squares illustrating the community spirit of 100 community groups in the area. The exhibit will feature both the quilting craft and the efforts of community groups such as The Jewish Federation of Delaware (JFD). A resource notebook, describing each organization and the quilt square it contributed accompanies the exhibition. The exhibition will begin November 28, 1995 and continue through January 28, 1996.

The block depicted in this photograph commemorates the 60th Anniversary of the Jewish Federation in Delaware. The materials are primarily in blue and white (the colors of the Israeli flag). The pictorial JFD logo and six pointed Star of David are featured as appliques. The affiliated agencies are listed in blue glitter paint. It is quilted with 12 button stars which represent the 12 tribes of Israel. The lettering was painted by Lelaine Nemser, Assistant Director of JFD. The block was designed and quilted by Rhonda Foreman, Finance Director of JFD.

For more information on the Community Quilt Celebrates 1995 exhibition call (302) 571-9590.



Rhonda Foreman...



and her quilt.

Survey Shows Intermarried Unaware Of Outreach Programs

By DEBRA NUSSBAUM COHEN

NEW YORK, (JTA) — Only a small fraction of intermarried couples are aware of — or even interested in — efforts to reach out to them by the Jewish community, according to a new survey.

Just 6 percent of respondents described themselves as "very aware" of such programs. Only 4 percent said they had ever participated in a Jewish outreach program.

Nearly three quarters — 72 percent — of people involved in intermarriages are completely unaware of the Jewish community's programs reaching out to intermarried families.

The survey comes at a time when communal concern over reaching out to intermarried families has increased. The 1990 National Jewish Population Study revealed a national intermarriage rate of 52 percent, spurring wide reconsideration of Jewish communal priorities, and leading many Jewish groups to devote significant resources to try to reach intermarried families.

"We had no idea how few people are actually reached, which is probably a function of how little investment is made," said Egon Mayer, executive director of the Jewish Outreach Institute, a New York-based organization that promotes the inclusion of interfaith families in the

Jewish community.

The national survey of those involved in marriages in which one partner is Jewish was conducted for the Institute by the National Family Opinion Corp.

Nearly half of those surveyed — 48 percent — said they are uninterested in outreach programs.

Slightly more than a third — 35 percent — indicated any interest in engaging with the Jewish community through such programs.

But, of the 35 percent, two-thirds indicated a lack of awareness that the Jewish community provides programs of outreach for intermarried families.

The adult children of intermarried couples are even less interested in Jewish outreach programs, the survey found. Less than 8 percent of this group reported any interest in such programs.

"Since two-thirds of those who are interested aren't aware that the community has programs for them, there is a very serious miscommunication" between the Jewish community and the intermarried, Mayer said.

A 1994 task force convened by the Council of Jewish Federations concluded that federations should do more to reach out to intermarried families. And some have: At least two federations, in Minneapolis and

MetroWest, N.J., recently hired professionals whose job it is to work with the intermarried.

Hayim Herring, a Conservative rabbi who was hired by the Minneapolis Federation for Jewish Service to work with that population, among others, said he is not surprised by the Institute's survey's findings.

"We've done a very poor job advertising what it is we have to offer," Herring said. "As an American Jewish community we spend so little on outreach that our first effort ought to be a public campaign to make people aware."

Thirty-five percent of interfaith couples interested in Jewish programming is "a very significant minority," Herring said. "How can we ignore that?"

The Institute's survey also found that 60 percent of those who said they have participated in an outreach program did so at a synagogue, where the program was led by a rabbi.

Most of those programs have been at Reform temples, nearly all of which offer courses and other programs targeting interfaith families, said Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, the umbrella for 857 Reform congregations.

Fully 60 percent of the families that participate in the Reform movement's program "Stepping Stones to a Jewish Me," subsequently affiliate with the temple, Schindler said. The program began

Continued on page 34

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7:30 p.m. CLASSES

1 Hebrew Through Poetry
Ann Jaffe, Instructor
Pre-requisite: Knowledge of language and ability to read Hebrew.

2 Yiddish 102
Ruth Goodman, Instructor
Basic knowledge of Yiddish and ability to communicate.

3 Returning to the Garden
Rabbi David Kaplan, Instructor
In the Creation Story, Adam and Eve try to hide from each other, from G-d and from themselves. As a result, they are cast out of the garden. We encounter spiritual difficulty because we try to hide from each other, from G-d and ourselves. We perceive ourselves to be spiritually banished. The course is designed to help the individual remove some of the above barriers which separate one from a more spiritual life. Experiential exercises, writing, diad and group discussion, text and theory are utilized.

4 Interfaith Couples Series
Myrna Ryder, Instructor
This course is designed to begin to address some of the issues faced by interfaith couples. Participants will explore their expectations, the meaning of religion in the home, religious differences, raising children in interfaith homes and an overview of Jewish holidays.

5 When Hate Comes to Town
Evelyn Lobel, Rabbi Marla Feldman and Judy Mellen, Instructors
This course will be taught in three parts. First, the class will explore the psychology of prejudice with programming implications. Next the class will examine modern manifestations of anti-Semitism including classic hate groups such as the KKK and new stained of anti-Semitism in the African American community. Finally, the class will discuss the "politics of division" and the growing intolerance of diversity generated by the agenda of the radical right.

8:45 p.m. CLASSES

6 Four Women Only (Men are Cordially Invited)
Rabbi Peter Grumbacher, Instructor
We will examine the biblical and rabbinic material concerning the four matriarchs of our tradition -- Sarah, Rebecca, Leah and Rachel. Their contributions to the growth and development of our People as seen through the eyes of our sages are dwarfed in comparison to their husbands. Is there other evidence to suggest something more should be posited in their favor?
Contemporary literature will also be presented to focus on new and different approaches to the "Mothers of Israel" and their place in Jewish thought. Copies of Hebrew Scriptures should be brought to class.

8:45 p.m. CLASSES

7 The Shtetl in America: Part II (1930s to the Present)
Cantor Norman Swerling, Instructor

Through this course, we will examine the changing demographics, the evolution of new institutions, the impact of the Shoah, the establishment of the new State of Israel, and Lifestyle of the Not So Rich and Famous.

8 Beginning Hebrew
Arlene Davis, Instructor

7:30 & 8:45 p.m. CLASSES

9 More Than Just Bible Stories
Rabbi Sanford Dresin, Instructor

Creation, Noah and the Flood, the Binding of Isaac, Jacob and Esau, Moses and the Burning Bush, the Ten Plagues, the Sinai Experience, the Golden Calf, Korach's Rebellion, the Spies and more. Biblical epics as you may never have learned them before, seen through the eyes of both ancient and modern Biblical scholars and commentaries.

10 Jewish and American Law: A Comparative Study
David J. Margules, Esquire, Instructor

Through a series of diverse sources, the course will examine similarities and differences between traditional Jewish law and American common and constitutional law. The first class will focus on the respective philosophical bases of the two legal systems. The remainder of the course will explore how the two systems deal with specific issues such as free speech; the rights of aliens, strangers and minorities; business ethics; and family law.

11 Timeless Wisdom: Ethics of Our Fathers II
Rabbi Chuni Vogel, Instructor

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This course is a continuation of last year's course; however, it is not necessary to have attended last year.

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7:30 & 8:45 p.m. CLASSES

12 What Did They Think of The Jews?
Rabbi Laurence Malinger, Instructor

Throughout history, the Jewish people and their religious traditions have been viewed in different ways by the contemporaries. Reactions from their non-Jewish neighbors expose a broad spectrum of emotions: honest respect, genuine acceptance, begrudging tolerance, subtle dislike, and vicious hatred. We will explore the works of philosophers and poets, politicians and novelists, inventors and world leaders.

The primary text for this class will be *What Did They Think of The Jews?* collected and edited by Allan Gould. We will explore the content of *Mein Kampf* and *The Protocols of the Elders of Zion*. The Jews, for whatever reasons (their brains, their lack of brains; their nationalism; their wealth, their poverty; their talent, their lack of talent) tend to elicit strong reactions in their non-Jewish neighbors. Class participation is necessary.

13 The Shabbat Musaf
Cantor Daniel Leeman, Instructor

This course will provide a practical training for the simple chanting of the traditional Sabbath morning service from *Y'kum Purkan* through the *Amidah* Service. The course will compare the Orthodox, Conservative and Reform prayerbooks showing how English readings and translations have been developed from the original themes. An analysis of the laws and customs relating to the recitation of the *Amidah* and its blessings will be included. As a cassette tape will be utilized, only elementary Hebrew reading is required.

14 Hebrew Reading, Intermediate Level
Eleanor Weinglass, Instructor

This course is appropriate for the not-quite-beginner-reader who wants to develop prayer reading and comprehension skills. Focusing on prayers of the Shabbat morning service, learners will increase their reading proficiency, learn to read many Saturday morning prayers, identify basic vocabulary of the prayer text, and understand the underlying ideas of the prayers.

15 Art in Judaism
Riva Brown, Instructor

This course will look at Hebrew calligraphy, manuscript illumination, famous Jewish artists, art in the Torah and micrographica (tiny lettering). This course is geared toward the non-artist. No artistic or calligraphic experience is needed.

16 The Big Questions in Life
Rabbi Eliezer Sneiderman, Instructor

How does Judaism answer the Big Questions in life? Is there life after death? Heaven? Hell? What is the purpose of life? How can I believe in G-d? Where are things leading to? Why do bad things happen to good people? What is time? These are just a few of the questions which will be examined, and students should come to class prepared with questions of their own.

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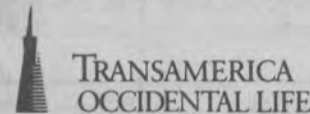
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REPORT

**American Jewish Life In 50 Years:
University of Delaware's Klaff Predicts**

By YOSEF I. ABRAMOWITZ

"Rabbi Yohanan said: Since the Temple was destroyed, prophecy has been taken away from the prophets and given to fools and children." — Talmud

For five years on Monday nights, Jewish identity issues were dramatically and amusingly played out on "Northern Exposure," the hit CBS series about a New York Jewish doctor living in small-town Alaska. Was Dr. Joel Fleischman going to live with Maggie O'Connell? If so, would their home be a Jewish one? How do you define who's part of your community and who can say Kaddish for the dead? And can importing bagels from New York maintain one's Judaism far from the centers of Jewish life? Fleischman wrestled with these issues, escaped from them and ultimately returned to New York. "Mazel tov," says O'Connell as Joel re-enters the land of his ancestral past, leaving her behind.

The tension between the Jewish doctor and his non-Jewish love interest, and their struggle to accommodate his troubled yet unyielding Jewish identity, may hold a clue in real life to what Jewish life might look like in 50 years here in the "lower forty-eight."

"The decisions we make today, where to allocate money and to what

projects, will affect the American Jewish community for generations to come," says Professor Robert Chazan, chair of the department of Hebrew and Judaic studies at New York University and chair of the Wexner Graduate Fellowships Committee, which funds graduate training for future Jewish leaders. "To have the greatest impact, however, we must think not 5 or 10 years down the line, but 25 or 50."

A peek at the future, at Rosh Hashana 5805 (2045 C.E.), is important as the Jewish community today takes stock of 5755 and assesses its priorities. And despite the fact that "Northern Exposure" was canceled last season, the prognosis about the Jewish future may not be all bad. But that all depends upon whom you ask.

"When the United States celebrates its Tricentennial in 2076, the American Jewish community is likely to number no more than 944,000 persons, and, conceivably as few as 10,420," Elihu Bergman, the assistant director of the Harvard Center for Population Studies, wrote in *Midstream* in 1977, unleashing a storm of debate and eventually widespread rebuke. While Jewish sociologists and demographers are split between optimists and pessimists, none of today's pessimists come close to

sounding the death-knoll as does Bergman. But even the optimists, like Steven Cohen, a professor at the Melton Center at Hebrew University, predict that in 50 years the 5.8 million strong American Jewish community of 1995 "will be smaller than it is today."

Here are the grim vital statistics:

Half of all weddings involving a Jew are to a non-Jew and that number exceeds 2 out of 3 in many "new frontier communities" like Los Angeles, Colorado, and in smaller Jewish communities, like Alaska, where there are 3,000 Jews. The Jewish population is increasingly moving out of high density Jewish cities to places where there are fewer Jews, so the interfaith marriage rate is likely to climb even higher. Of the interfaith marriages, more than two thirds of the children are being raised in another religion or with no religion. "Almost all, over nine in ten by my calculations, of the grandchildren of today's mixed marriages will not identify as Jews," says Cohen. Intensifying this demographic time bomb is the lowest fertility rate in the country of any religious group. If there was no interfaith marriage, the community would still be shrinking.

Professor Vivian Klaff of the University of Delaware, a moderate in the demographic debates, projects a Jewish population that will shrink about 15 percent to a little over 4 million people in 50 years. "Lowered fertility combined with an aging population, and an increasing level of assimilation is likely to lead to a

decline in the population," he writes in a forthcoming study of the Jewish family. And in their new book on Jewish life, *Jews and the New American Scene*, Seymour Martin Lipset and Earl Raab predict that "the cohesive body of Jews will not only be a smaller portion of the American population by the middle of the next century, it will be smaller in absolute numbers."

Despite the strong negative trends in Jewish life, however, there are optimistic and youthful voices who contradict the conventional wisdom.

"There will be 7-8 million Jews in 50 years," says Abby Holland, 18, the immediate past president of the Reform Movement's National Federation of Temple Youth (NFTY). Her optimism is echoed in different degrees by Andrew Ashkenazi, 17, head of the Hadassah-sponsored Young Judaea youth movement; Eitan Gulton, 18, head of the United Synagogue Youth (USY) of the Conservative movement and by Jeffrey Greenberg, 18, head of the National Council for Synagogue Youth (NCSY), affiliated with the Orthodox Union. The worst case scenario, articulated by Greenberg, is that the community will stay about its current size.

"Maybe the academics and the experts are tired, old, cynical and maybe they have given up on Jewish life, but maybe the 16, 18 or 22 year olds haven't," says Dr. Gary Tobin, director of the Cohen Center of Modern Jewish Studies at Brandeis University. "I would expect

that what you hear from the 16 to 18 years olds is radically different from what you hear from the 50 and 70 year olds.

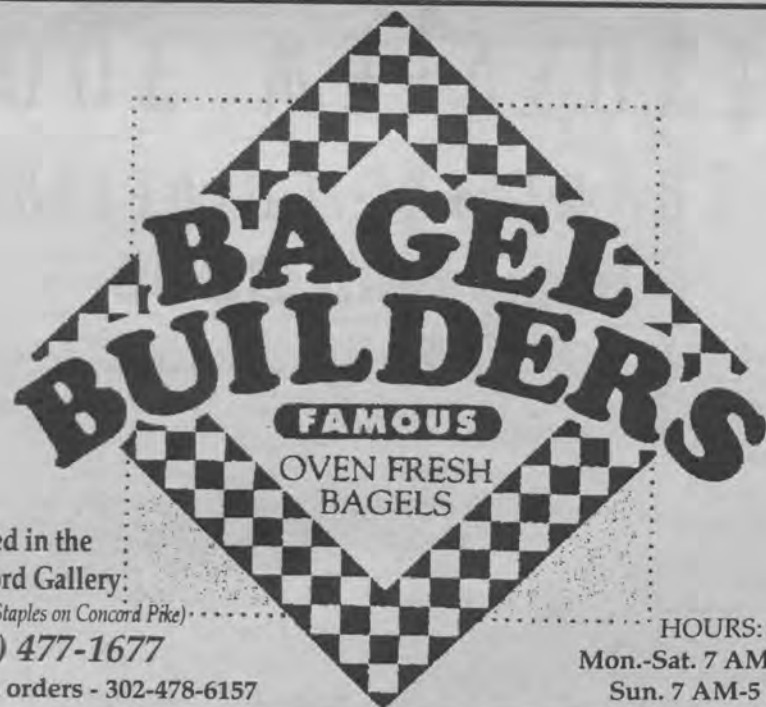
"Why? Because they are the next generation of Jews who aren't going to die."

"These teens are a cadre of leaders and their idealism and energy will help mold the Jewish community of the future."

According to Peter Geffen, the 1963 USY president and current director of the Israel experience program of the CRB foundation, "there is no question that we are sitting on the potential of an enormous demographic crisis that could eat up vast numbers of our people within the next 10-15 years. But the flip side is that I believe as a matter of faith that our tradition has transcendent and practical value. Given exposure, it will speak to the hearts and minds of presently disconnected Jews as long as we spend the next decade focusing our resources. By the year 2010, if we have not marshaled the human and financial resources to put forward our best face and the highest quality of what we can discern and distill from our tradition that speaks to people's real-life needs, then we would have failed."

Behind some negative trends in Jewish life, Egon Mayer, the director of the Center for Jewish Studies of the City University of New York and of the Jewish Outreach Institute, sees opportunity. "Effective Jewish outreach can swell the ranks of the Jew-

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ABA Names Rubenstein Solo Practitioner of the Year

CHICAGO—Harvey Bernard Rubenstein, a Wilmington attorney, has been named the 1995 Sole Practitioner of the Year by the American Bar Association General Practice Section's Sole Practitioners and Small Firms Committee. The award was presented to Rubenstein at a luncheon on August 5, 1995 at the Sheraton Chicago Hotel.

Rubenstein has been a solo practitioner since 1967, specializing in worker's compensation and personal injury cases. He has practiced on his own and in an office presently comprising himself and his wife, Myrna, who serves as his office manager and secretary.

In addition to his practice, Rubenstein has devoted his time to community and civic affairs and the Delaware State Bar Association. He has served as Special Discovery Master for Complex Litigation Cases in Superior Court since 1989, President of the Delaware State Bar Association from 1991-92 and President of the St. Thomas More Society from 1992-93. Rubenstein is active in the Jewish community, serving as Founding Member of the Board of Governors, Jewish Historical Society of Delaware, President of Adas Kodesch Shel Emeth Congregation from 1978-81 and from 1982-85, Chair of the Jewish Community Relations Committee of the Jewish Federation of Delaware from 1980-81, member, Board of Gov-

ernors, Jewish Federation of Delaware from 1978-85 and Chair of the Wilmington-Gratz Hebrew High School from 1975-76. On the national level, Rubenstein was active in the National Conference of Bar Presidents and has served on the ABA Standing Committee on Professional Discipline since 1992.

"There isn't one aspect of Harvey's life to which he hasn't brought vision, imagination and dedication," said Michael J. Rich, State Solicitor and past president of the DSBA. "His love of the law and his idealism for it was and continues to be expressed in the manner in which he represents clients, participates in civic or community affairs and how he views his service as a volunteer bar leader."

In her nomination letter, Executive Director Rina Marks said: "Every decision he makes, every case he undertakes and every community or Bar project he assumes receive his full attention and are conducted under the assumption that failure is not an option, and that mediocrity and anything less than a full concentrated effort should not be tolerated."



Illustration by Beth Weintraub

Survey Shows Intermarried Unaware

Continued from page 28

in Denver several years ago and has since been replicated in about 10 communities. It offers two years of free Hebrew school to the children of unaffiliated interfaith families.

"If every synagogue and Jewish organization in America were to do this, the percentages of those who convert would be infinitely higher," he said. "I wish to God we had the money to advertise on radio, TV and in newspapers."

The question of where to devote scarce communal funds — to work harder to reach the unaffiliated intermarried or instead, on programs to build Jewish identity among those already interested in Judaism — is a central policy question continually being addressed by Jewish organizational leaders. Opinions differ dramatically on which is the correct focus for the Jewish community to take.

Mayer said the survey's findings indicate that the Jewish community needs to work harder to reach the intermarried who may be interested in outreach programs as well as those who are not.

Mayer was asked whether, given the fact that just 35 percent of intermarrieds have any interest in being approached, the data indicate that the Jewish community should not devote its limited resources to trying to attract them.

"The data certainly challenge our premise," he said.

But "35 percent of a million (intermarried) households is a very large population, since there is a total population of 2.5 million Jewish households," he said.

"For those who are presently not interested in what the Jewish community might have to offer, the burden is upon the community to affect a change of heart through a public education campaign," wrote Mayer in the survey report.

Not everyone agrees that the Jewish community should work harder to reach intermarried families.

The data show "that it's time to put to rest utopian delusions that the intermarriage crisis can be transformed into the greatest opportunity of modern Jewish history. It's demographic nonsense," said Steven Bayme, director of the Jewish communal affairs department at the American Jewish Committee.

If only 35 percent of intermarrieds are interested in outreach, then most will not become Jewish, said Bayme.

"It's naive on our part to think that they will. Most mixed marrieds have taken a walk (away from Judaism), and there's nothing we can do about it," he said.

"To simply chase after people who have no desire to be chased is a misdirection of Jewish communal resources," he said.

"The core of the Jewish future is not going to come from the mixed marrieds, but from those people who form Jewish families, including in-marrieds and converts to Judaism, and a minority of mixed marrieds

prepared to commit themselves to bringing up children Jewishly," Bayme said.

Other findings of the study include:
* Some 69 percent of intermarried respondents said the differences in religious backgrounds has posed no difficulty in their marriage. Those who said it did pose some problem listed feeling comfortable in Jewish organizations and synagogues, deciding how to celebrate holidays, getting along with in-laws and raising children as the areas of greatest difficulty.

* Interest in learning about Jewish outreach programs declines with age. The most interest — 57 percent — was demonstrated by intermarried people younger than 30; interest declines to 43 percent among those in the 30-39 range, and to 34 percent among those in the 40-49 range.

* Non-Jewish women married to Jewish men are twice as likely to be interested in learning about Jewish outreach than are non-Jewish men married to Jewish women.

* Intermarrieds are most interested in outreach programs focusing on increasing understanding about Jewish life and culture, providing preparation for holiday celebrations, improving relationships with their spouse and raising children.

* Intermarrieds are least interested in programs focusing on becoming affiliated with the organized Jewish community or participating in synagogue life.

* They prefer to be reached by

Continued on page 53



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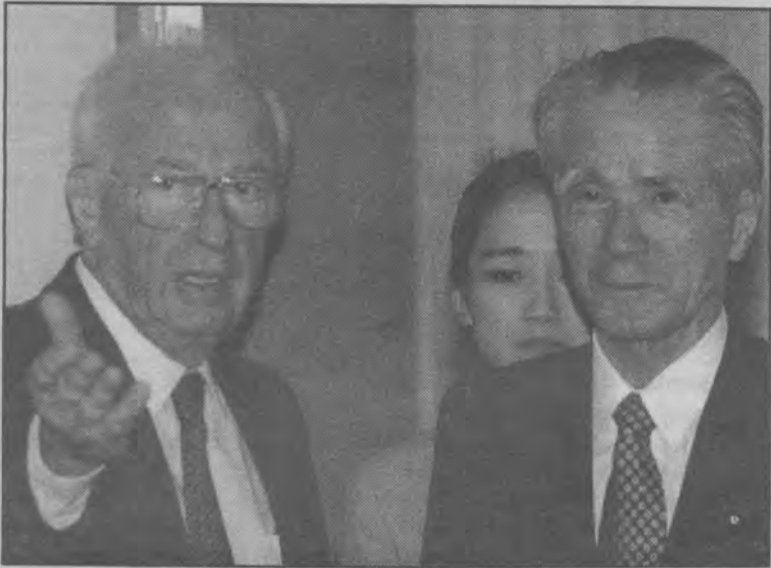
BRIEFS

AOL To Buy An Israeli Software Company

America Online announced its intention to acquire the Israeli software company Ubick, HA'ARETZ reported.

The acquisition is expected to be completed by the end of the month and Ubick will reportedly receive \$14.5 million in the deal.

Source: Israel Line prepared by Osnat Yanushevsky-Yacoby and Joshua Mitnick at the Consulate General of Israel in New York.



RABIN AND MURAYAMA: JERUSALEM -- Israeli Prime Minister Yitzhak Rabin and Japanese Prime Minister Tomiichi Murayama at the start of their meeting in Jerusalem Sept. 17. Murayama's visit to Israel is the first-ever by a Japanese premiere to the Jewish state. RNS NEWS/Reuters

Rabin Asks Russian Help With Iran And Syria on POWS

During a meeting in Moscow last week with Prime Minister Yitzhak Rabin, Russian Prime Minister Victor Chernomyrdin proposed that the two countries begin an exchange of intelligence between security officials as well as consultations on the threat of Muslim extremism, HA'ARETZ reported.

Rabin updated Chernomyrdin on negotiations with the Palestinians and Syria. He said Israel would prefer face to face negotiations with the Syrians, but that the U.S. and the Syrians prefer to conduct talks through American mediation.

The Prime Minister asked Chernomyrdin to utilize Russia's influence on Syria and Iran to obtain information on missing IDF soldiers and prisoners of war.

The Russian Prime Minister said his country was interested in participating in the building of a canal from the Mediterranean to the Dead Sea and in establishing a water desalination plant.

Source: Israel Line prepared by Osnat Yanushevsky-Yacoby and Joshua Mitnick at the Consulate General of Israel in New York.

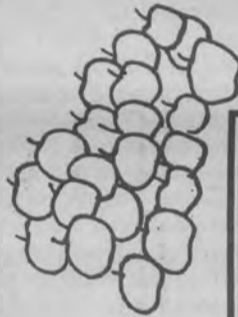


Fireworks light the Israeli sky as celebrations of Jerusalem 3000 begins. The spectacular night display was the first in a series of scheduled events in Israel and around the world commemorating 3000 years since David founded Jerusalem. RNS NEWS/Reuters.

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Commentary: How Will Welfare Reform Affect The Jewish Community

By Rabbi **MARLA J. FELDMAN**
Director,

Jewish Community Relations Committee

Will government budget cuts in the social service sector impact the Jewish community? Jewish Federations around the country are asking that exact question as numerous plans for welfare cut-backs are being debated in Washington. The typical program "hit lists" include low-income housing, rental and heating assistance, job training programs, child care services, food programs such as Food Stamps, School Lunch, WIC and AFDC. Though politicians promise constituents that Social Security remains a sacred cow, Medicaid and Medicare programs will undoubtedly be cut or restricted. Shifting funding mechanisms to block grants for states also is a means of reducing funding levels as block grants are not likely to keep pace with inflation or compensate for increased need in times of recession.

There is no doubt that members of the Jewish community will be affected by these cuts and that Jewish



Rabbi Marla J. Feldman

institutions will be called upon to provide assistance. Our community has a long history of caring for one another. Who can forget Isaiah's

charge, repeated each Yom Kippur: "Is not *this* the fast I require of you ... to share your bread with the hungry, to take the wretched poor into your home, when you see the naked, to clothe them, and not to ignore your own kin!"

Yes, we take care of our own. But Jewish institutions and Jewish philanthropy cannot replace government dollars, especially in an environment of growing need and declining charitable giving. Nationally, charities obtain about 30% of their funding from the government, with institutions like nursing homes and hospitals relying on the government for at least 75% of their funding. A recent study done by the Jewish Federation of Metropolitan Chicago revealed a potential loss of \$54.4 million to its agencies due to projected cuts in federal spending. To compensate, that community would have to double its annual campaign!

Things are not quite so bleak here in Delaware. Our local Jewish institutions are less dependent on government dollars than other Jewish communities. The greatest impact is likely to be in services to the elderly, who constitute a significant proportion of our population and whose needs continue to grow. The Kutz Home relies on federal dollars for

80% of its income, receiving over \$2,100,000 through Medicare and Medicaid. These programs may be limited under current proposals, but are not likely to be eliminated altogether. Also at risk are funds the JCC receives for early childhood, adult and family programming and the seniors' activities. The JCC receives over \$56,000 under Title III of the Older Americans Act to serve as a Nutrition Site. Without these funds, the senior center would not be able to provide its services to the elderly in the community. The Jewish Family Service receives government funds to assist frail home-bound elderly. In addition, the clientele of the Jewish Family Service include many individuals who receive government benefits. Without Food Stamps, Med-

icaid and other assistance programs, the Jewish community will be called upon to provide the "safety net" for these families. According to Arnold Lieberman, Executive Director, JFS is already being asked by more Jewish families and individuals for assistance with food, heating, etc. Current plans would lead to 2,000 Delawareans being dropped from government assistance programs and, undoubtedly, this will lead to additional requests to the Jewish community.

Of serious concern to the Jewish Federation system are benefits for legal immigrants, primarily from the former Soviet Union. Like many Jewish Federations around the country, the Jewish Federation of Dela-

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American Jewish Life in 50 Years

Continued from page 33

ish community in a very short space of time by providing networks of inclusion for the 2 million non-Jewish spouses and children of the intermarried that will exist at the beginning of the 21st century. By enabling non-Jewish family members to participate and join in Jewish communal activities they will ultimately come to identify with the life and culture of the Jewish people, resulting in Jewish inclusion and growth."

Applying Dr. Mayer's reasoning to Northern Exposure's Joel Fleischman and Maggie O'Connell, had they married and produced children, they could represent a net gain to the Jewish people if, as a family unit, they adopted Judaism. Mayer's idea, not accepted as realistic by most experts, may not be far off the mark.

In a forthcoming study of real Alaskan Jews, Bernard Reisman and Joel Reisman of the Cohen Center, find that despite low levels of Jewish organizational affiliation and high lev-

els of interfaith marriage, "younger Jews observe Jewish customs and attach more importance to being Jewish than do older Jews... This finding is especially noteworthy since the rates of intermarriage are also statistically associated but in the opposite direction." In other words, even though intermarriage is high, it is positively correlated with Jewish pride and observance. Another surprising finding of the study is that among Alaskan Jews, there is a high frequency "with which the non-Jewish spouse acquiesces to the household being considered as Jewish and that children will be reared as Jews."

If we make these patterns the norm in the United States within the next 50 years, then we will defy the prophecies of the demographers and affirm the visions of the youth. But it's a long shot. Yosef I. Abramowitz, a journalist, lecturer and consultant, is the editor of the forthcoming "Jewish Family & Life!", a Jewish parenting and lifestyles magazine. He can be reached at JFamilyL@aol.com

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JEWISH SCHOOL OPENS BERLIN: BERLIN -- German President Roman Herzog receives flowers from school children as he arrives for the opening ceremony of the Jewish "Heinz-Galinski" school Sept. 15. Heinz Galinski was the chairman of the central committee of the German Jews and died in 1991. RNS NEWS/Reuters.

France Tightens Security After School Blast

NEW YORK, (JTA) — France has heightened security nationwide in the wake of a car bomb that exploded outside Lyon's largest Jewish school this month. The blast injured at least 14 people, one seriously.

The school clock was late, which kept the students from being outside the school when the bomb went off. Police suspected Algerian Muslim extremists. Algerian extremists have threatened France for backing the

military government in Algeria, a former French colony. Of the recent attacks in France, this was the first targeting French Jews. Singling out a Jewish target was "in perfect keep-

ing with the ideology in this instance," said Elan Steinberg, executive director of the World Jewish Congress, adding that this was the view of the French government.

Welfare

Continued from page 36


ware has a contract with the federal government to provide assistance to New Americans through the Jewish Family Service. Refugees currently receive temporary cash assistance, Medicaid and SSI, if eligible. Legal immigrants who are sponsored under family reunification provisions also are eligible for some benefits after an initial period. These benefits are likely to be eliminated, despite the fact that legal immigrants pay for citizens' benefits through federal and state taxes.

Current proposals would leave a gap in the safety net for refugees and legal immigrants who fall on hard times after the initial period of support and before they become citizens. Waitlists for citizenship interviews and courses, which already can take years, are likely to grow longer with proposed cuts in staff for these departments. The most vulnerable are those between 65 and 74 years of age who are unemployable (residents of over 5 years who are 75 years old become eligible for benefits). HIAS estimates that by the end of the decade there will be nearly 20,000 Jews from the former Soviet Union who fall into this gap. Altogether there will be approximately 53,000 Soviet Jewish non-citizens who will be ineligible for Medicaid, SSI, Food Stamps and other such programs. The Jewish community cannot compensate for this need with its current level of philanthropy.


In addition to the individuals in our community who will be affected by cuts impacting low-income families, many of our institutions, here and in other Jewish communities will not survive if certain proposals are implemented. Jewish hospitals, nursing homes, family services, and senior centers will go out of business. As Rabbi David Saperstein stated in testimony before the House Ways and Means Committee Subcommittee on Human Resources, "Those who suggest that the private charity sector, above all the religious sector, can fill the void of a government withdrawal from guaranteeing assistance for the poor gravely misread the realities we face. Indeed, such a withdrawal will cripple our ability to maintain current levels of services let alone expand to meet an explosion of new needs."

The budget and welfare proposals being discussed in Washington will have a direct impact on the Jewish community and its ability to provide desperately needed services. As members of the community, we must relay our concerns to our representatives: Congressman Michael Castle: 428-1902, Senator William Roth: 573-6291, Senator Joseph Biden: 573-6345.

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Commentary: A New Agenda For Israel-Diaspora Relations

By **EVIATAR MANOR**
Consul General of Israel

The unique relationship between the American Jewish community and Israel must be reevaluated because of profound changes that have occurred in both of our communities.

Nearly 50 years after the rebirth of the Jewish nation, the peace process has removed the immediate existentialist threat to the State of Israel and eliminated its isolation in the Middle East and the world at large. Peace treaties have been signed with two of our four Arab neighbors, and negotiations are continuing with the Palestinians, Syria, and Lebanon.

In America, we have always looked upon Israel as a beleaguered nation, as a poor cousin. In 1948, the fledgling community needed all of the help that it could get both financially and morally. In response, the American Jewish community opened its heart and its pocketbook. It raised a prodigious amount of money to help get the country started and to absorb subsequent waves of immigrants.

Today, Israel has diplomatic relations with more than 150 countries, including a handful of Arab nations. International businesses are opening



Israeli Consul General Eviatar Manor

up branch offices and the arts are flourishing throughout the country. Likewise, Israel continues to absorb a flood of immigrants from the former Soviet Union who are galvanizing the country and adding immeasurably to its economic, cultural, and ethnic diversity. In short, we are experiencing prosperity in a way that we only dreamed would happen.

With all of your help, Israel has become a thriving center of Jewish life and culture, of business and art. These dramatic developments are transforming Israel and should con-

sequently find their reflection in Israel's relations with the Diaspora. But, the next generation of Israeli and American Jews do not have the instinctive ties that their parents had with each other—and there is a real danger that the two could grow apart.

Today, the American Jewish community has successfully integrated itself into American society. American Jews have succeeded in prestigious fields like medicine and law. Yet, the American Jewish community finds itself at a crossroads because of its aging population and an intermarriage rate at an all-time high of more than 50 percent. Rightfully so, continuity has become the battle cry of Jewish federations trying to maintain support for Israel and local Jewish organizations as well as to preserve the community's religious and ethnic identity.

I have been here long enough to observe that the Jewish community has a deep desire to meet the challenge of Jewish continuity and to solve the problems associated with creating a vibrant Jewish life in America. It is not an easy task. You will have to tap all of the resources and energy at your disposal to overcome these difficulties. But, perhaps this is exactly the area where we can begin to work together.

The relationship between Israel and the American Jewish community is changing very slowly; however, it still does not reflect the momen-

tous changes in our communities. I think that we need to reestablish the relationship as two equals helping to fulfill each other's needs, not as a parent-child relationship. We are the two largest Jewish communities in the world. The future of the Jewish people depends on us and on our ability to work together. It is imperative that we cooperate in order to meet the challenges of the Jewish world today.

In many ways, each of us have unique attributes and resources which we can share with each other. We need to learn from and to give to each other both financially and culturally. A relationship built on mutual respect, brotherhood, and a shared sense of responsibility and unity would ensure a prosperous, well-educated Jewry. And it would build an even stronger bond between our prospering nations.

Of course, Israel still needs and welcomes your help to absorb immigrants, reforest the country, build hospitals and community centers, and fund the rehabilitation of poor neighborhoods. All of this has greatly benefited our country and is wholeheartedly appreciated.

However, the time has come for Israel to try to strengthen the Diaspora communities, too. Together, we need to begin fighting against assimilation and promoting

Jewish culture. With the resources of a full-fledged Jewish state, Israel could send over professors, scientists, artists, and musicians. Or, it could help with the visits of American Jewish teenagers and college students who are exploring their Jewish identity. In short, Israel has the ability and the desire to strengthen the Jewish identity in all of us.

Today, I sense a need for an open dialogue between the Jewish community and Israel. Let's create a two-way traffic of ideas and an exchange of contacts. Business people can strengthen their economic ties; educators can develop relations between schools here and in Israel; American Jewish youth can visit a kibbutz or a yeshiva, and Israeli youth can come here to learn about American society and different schools of Judaism. By sharing our resources and knowledge, we will strengthen our Jewish identity and our communities going into the 21st century.

We will succeed in confronting these momentous challenges only if we stand together as a united people. Let the coming High Holidays be a time for self-reflection and let us emerge renewed in spirit.

(Eviatar Manor is the Consul General of Israel for the Mid-Atlantic region, which includes Delaware.)

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Hijacked Muslims Land In Israel

By **NAOMI SEGAL**

OVDA AIR BASE, Israel (JTA) — Israel went where none of its Arab neighbors dared to go this week when it allowed a hijacked Iranian jet to land on Israeli soil.

But within hours of the arrival of the hijacked flight in southern Israel, the Iranian news agency IRNA was reportedly accusing the "terrorist hijackers and Israeli officials" of being involved in a "prearranged scheme with the knowledge of the Israelis."

At the same time, the government of Iran issued an appeal to U.N. Secretary General Boutros Boutros-Ghali for the immediate return of the plane, crew and passengers — and for the extradition of the hijacker — of the flight that landed in what it described as "occupied Palestine."

By Tuesday evening, Israeli officials indicated that they were planning to return the plane and its 177 civilian passengers and crew to Iran as quickly as possible.

For air controllers at Ben-Gurion Airport near Tel Aviv, the hijack drama began Tuesday morning, when a Kish Air Boeing 707 on a flight from Teheran to the Persian Gulf island of Kish radioed a distress signal.

The pilot indicated that the plane had been hijacked — he did not say by whom — and that he had been refused landing permission by Saudi Arabia and Jordan.

He added that his fuel was running dangerously low and that he thought that he would have to crash-land if Israel did not give its consent to land at Ben-Gurion.

Prime Minister Yitzhak Rabin, contacted at a session of the Knesset's Foreign Affairs and Defense Committee, forbade the plane to land at Ben-Gurion, fearing that it was filled

with explosives and on a terror mission.

Instead, he instructed the Israeli air force to escort it to Ovda, a large military air base in the southern Negev that is also used as a civilian terminal, mainly for charter flights to Eilat.

"I did not want to be a partner or to bear responsibility for the crash of a plane full of passengers," Rabin later said.

An Israeli Hercules transport plane, carrying an army anti-terror team, touched down at Ovda immediately after the Iranian plane landed, with the crack unit ready to attack, if necessary.

But further radio contact with the cockpit soon established that beyond the hijacking itself, there was nothing sinister about the flight.

According to the Israel Defense Force chief of staff, Lt. Gen. Amnon Shahak, the hijacker was a flight attendant who was armed with a pistol and was "fed up with living in Iran."

The hijacker has reportedly sought political asylum in the United States. He originally wanted the plane to fly to Europe, but the plane did not have enough fuel, according to sources at the air base here.

All the flight's passengers were transferred to the Ovda terminal, where they were offered lunch by air force personnel after they conducted Muslim prayers.

The male passengers, including the hijacker, were questioned by Israeli authorities.

Israel reportedly refused Tehran's demand on Tuesday that the hijacker be returned to Iran.

Five of the passengers have also asked not to be returned to Iran, according to reports.

An English teacher among the passengers who spoke to Israel Television voiced his thanks for Israel's "hospitality."

He made it clear, though, that the

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Alfred Dreyfus about 1894

After 101 Years, French Army Admits Innocence Of Dreyfus

By NAOMI SEGAL

JERUSALEM, (JTA) — More than a century later, the French army has openly admitted that Capt. Alfred Dreyfus, an Alsatian Jew convicted of treason and sentenced to life imprisonment, was innocent.

The declaration was made during a discussion convened by the French Jewish community at which Jean-Louis Moreau, head of the army's history department, said Dreyfus had been innocent of all charges against

him and was persecuted because he was a Jew, the Israeli daily Ha'aretz reported.

The Dreyfus Affair, as it came to be known, was a "military conspiracy which led to the conviction and deportation of an innocent man, and partially on the basis of a falsified document," the historian said.

Moreau said his remarks were nothing new and that the army had recognized Dreyfus' innocence since the charges were dropped.

The French Supreme Court in 1906 had overturned Dreyfus' 1894 conviction of spying for Germany, but the army had yet to openly state that the Jewish officer had not betrayed France, according to historical sources.

At the time of Dreyfus' conviction, the French army was rife with anti-Semitism.

Dreyfus had maintained his innocence, but his case did not gain public interest until evidence surfaced showing that another person spied for the German nation.

The suspect was acquitted quickly, prompting writer Emile Zola to publish an open letter, the famous "J'Accuse," claiming that the judges followed orders from the military.

One result of the Dreyfus Affair was to unite and bring to power the French left wing. Widespread anti-militarism and rabid anti-clericalism followed, leading to the separation of church and state in France in 1905, historical sources said.

The Dreyfus Affair remains controversial, even in the late 20th century. Last year, Moreau's predecessor was ousted after he suggested that Dreyfus was not innocent.

Also last year, the elite Polytechnique engineering school refused to have a statue of Dreyfus erected on its campus outside Paris.

PNC Head Vows To Hold Covenant Until Settlers Out Of Hebron

By MATTHEW DORF

WASHINGTON, (JTA) — The Palestine National Council will not amend its covenant calling for the destruction of Israel as long as Jewish settlers remain in Hebron, its chairman said this month.

"The council would not be able to proceed" with the problem of

Hebron "hanging from the air," said Salim al-Zanoun, chairman of the PNC, at a meeting here sponsored by the National Association of Arab Americans.

The PNC, the PLO's so-called government in exile, needs a two-thirds vote of all its members to amend the covenant.

Zanoun's stance directly contradicts PLO Chairman Yasser Arafat's promise to amend the covenant within 60 days of presumed Palestinian elections in the West Bank and Gaza, under Palestinian control.

The Palestinian Covenant calls repeatedly for the destruction of Israel.

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Hijacked

Continued from page 38

passengers — who had hardly dreamed that they would begin their vacation in Israel — were anxious to be getting back to their homeland.

Other passengers, among them women in black chadors, spoke freely with Persian- or Arabic-speaking journalists.

Some observers here speculated that Israel might wish to link the episode with its ongoing frustrations over Iran's failure to supply information on the whereabouts of captured airman Ron Arad.

Iran has long been suspected of direct involvement in the captivity of Arad, whose plane was downed over Lebanon in 1986 and who is believed to have been held by pro-Iranian groups there.

But the prime minister was plainly unwilling to treat the hijack episode as anything other than a chance incident that was to be handled — once security fears were allayed — on the basis of purely humanitarian considerations.

(JTA correspondent David Landau in Jerusalem contributed to this report.)

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Letters from Israel

Delaware's Judy Stiebel's Hadassah Trip To Israel

140 Jam-Packed Hours

By JUDY STIEBEL

Special to The Jewish Voice

Where do I begin? How can I describe the trip that I have dreamt



Judy Stiebel

about for over 10 years? I could hardly believe that I was finally in Israel until my passport was stamped with the "Visit Permit" at Ben Gurion Airport. I had finally arrived in the land of my dreams!

Israel is a truly special place. Friends who visited before me tried to tell me that but until you experience it yourself you cannot truly know how special it is. Jerusalem is exciting, beautiful, ancient and modern all at the same time.

I was a delegate at Hadassah's 81st National Convention in Jerusalem for seven and a half days ... that's 180 hours. When you subtract the time spent sleeping at night (usually 5 hours or less) 37-1/2 hours, that means about 140 hours were jam-packed with memories that will last me a lifetime, or at least un-

til my next visit there. The theme of the convention was "Sisu et Yerushalayim," Rejoice with Jerusalem, and that is exactly what we did. From the opening session at Mt. Herzl with the Young Judeans in attendance, touring the Old City, visiting the hospital at Mt. Scopus and meeting with a staff doctor, visiting the Valley of the Communities, observing the moving program at Yad Vashem, strolling at the International Arts & Crafts Festival, we felt the warmth of Israel (both spiritually and physically) and that was only in the first 48 hours!

The women of Hadassah have given so much to Israel. It was very inspiring to see first hand the fruits of our labor. We were welcomed with open arms by the Israelis. Signs throughout the country expressed their thanks. The hospitals at Mt. Scopus and Ein Kerem were awesome. Funds raised in the United States help to sustain these wonderful teaching hospitals. On Sunday we met with Professor S. Godfrey of the Pulmonary Unit at the Hadassah-Hebrew University Medical Center at Ein Kerem. He told us about the lung transplants and laser surgery and services administered to almost 1,000 bronchoscopy patients seen each year. A new lung function test has been developed at this Hadassah hospital. At the dedication of the Mother and Child Center, Hadassah's Leadership Award was presented to Elsie Roth, the nurse responsible for our involvement in the Nurses Council's mission to Bosnia, and resulting drive for funds and medical supplies totaling thousands of dollars. Her story was a

perfect example of how one person's efforts can make a difference.

Every event and session of this convention was special. I could write a book about each one. We were addressed by a long list of impressive speakers. Some of them were Avraham Burg, Chairman of the Executive World Zionist Organization and Jewish Agency for Israel; Mendel Kaplan, Past Chairman of the Board of Governors, Jewish Agency for Israel; Professor Shmuel Penchas, Director General of Hadassah Medical Organization, Binyamin Netanyahu, Knesset Member and Leader of the Likud party; Martin Indyk, U.S. Ambassador to

Israel; His Excellency Yitzhak Rabin, Prime Minister of Israel The Honorable Shimon Peres, Israel Foreign Minister, Deborah Kaplan, Past National President, and the new National President, Marlene Post, were elegant speakers along with many of our past national presidents. During the business session we learned that the Hadassah College of Technology can now issue Academic Degrees along with Associate Degrees, and recognition was given for the accomplishment of two of its students: one young woman whose photographic work was winner of a world-wide competition, and a young man who designed a wheel chair for the handicapped for use on El Al and other airlines. At the program at Yad Vashem, we heard the life story of Rena Quint, a witness of the Holocaust, who experienced one miracle after another that enabled her to survive to tell her moving account.

The entertainers for the convention were superb. The exciting Noa (Achinoam Nini) & Gil Dor performed at the opening evening session; we listened to the Air Force ensemble at Ramat David Air Force Base; in Tiberias at the Lido we heard the Youth Orchestra of Tiberias, watched the Upper Galilee Dance Group, and the Sadot Sh'baemek Jordan Valley Singing Group (these groups were funded by a grant from L'Oreal). Students of Hadassah Neurim entertained us at the beautiful Youth Aliyah Village on the shores of the Mediterranean; we were lucky to hear the beautiful voice of Deborah Kaplan's daughter, Miriam Aron, who sang the havdalah



Dedication of Hadassah Mother & Child Center at Ein Karem.



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COMMENTARY

The Free Market System vs. Family and Human Values

By Rabbi LEONARD G. GEWIRTZ

Rabbi Emeritus of A.K.S.E. Congregation

Most followers of popular religions in America today consider it important to believe in G-d; pray in a holy place; celebrate sacred holidays and rites of passage; obey rules of personal morality (such as monogamous marriage, euthanasia, and self abuse), and do not recognize the whole area of social-economic morality; respect for the sacredness of human personality; G-d's concern for ethical-moral behavior toward others as part of religion. These are for "do-gooders," "liberals," "bleeding hearts."

Biblical religion and its commandments for ethical-social behavior are not relevant to a great segment of American popular religion. Of course Biblical religion includes, indeed is the source of, all that "American popular religion" believes and teaches. However, Biblical religion also teaches and commands the *Mitzvot*, Commandments, that govern the ethical-social-economic area of life. Biblical religion is founded upon the ethic, "... the poor shall never cease out of thy land, therefore I command thee saying: 'Thou shalt surely open thy hand unto thy poor and needy brother.'" (Deut. 15) The Bible legislated many laws to prevent poverty, or reduce poverty in its agricultural society:

1. *The Sabbatical Year*: The creditor "shall release the debt which he hath lent unto his neighbor" (Deut. 15:1). Debts were cancelled.

2. *Law against interest and profit*: "If thy brother be waxen poor, thou shalt uphold him ... Thou shalt not lend thy money upon interest, nor sell him food for a profit. I am the Lord Thy G-d, who brought you

out of the Land of Egypt" (Lev. 25:35-38; Ex. 22, 25).

3. *Jubilee Year*: "The land shall not be sold in perpetuity; for the land is Mine" (Lev. 25:23). If the person had a change of fortune and had to sell his land to acquire funds, the land returned to the original owner, or his sons, in the Jubilee Year (Lev. 25:50).

The Mosaic Laws indicate how the Bible approached the less fortunate person and how it proposed to aid the poor citizen. With faith in G-d, and the application of these laws, the people believed "there shall be no needy among you — for the Lord will surely bless thee in the land" (Deut. 15:4).

In later centuries, during the reign of Herod, when commerce began to flourish (37-4 B.C.E.) and merchants needed loans to pay their debts, Hillel the Elder, authority and teacher of *Halakha*, issued a *Takanah* called the *Prozobol* (see Gitten 36b). This was a special contract, whereby the borrower agreed to suspend the Mosaic Law, agreed to pay a limited interest and to honor his debt beyond the *Sabbatical Year*.

Nevertheless, the thrust of the Mosaic Law clearly enunciates the principle for the concern of the poor and needy.

The Rabbis in the Talmud perpetuate the Mosaic ethic when they proclaim: "In these respects the Deed of Loving Kindness, *Gemilut Hasadim*, is superior to charity, *Tzedakah*. Charity can be done with one's money; but *Gemilut Hasadim* is done with one's person and one's money; charity can be given only to the poor. *Gemilut Hasadim* is given both to the rich and to the poor" (*Sukkah* 49b). *Rambam* (Maimonides) the greatest codifier, defines *Gemilut Hasadim* as a loan

without interest. Basing himself upon Mosaic Law (Lev. 25:35 & 37) he says: "It is a *Mitzvah* to lend money to the poor and the rich without interest" (*Rambam, Mishpatim, Law of Lender and Borrower, Chapter 1:1*). Everyone, poor and middle class, needs Deeds of Loving Kindness. A loan without interest given to the merchant to maintain his business retains his independence.

The Jewish immigrants to America from 1880-1930 grouped together to found *Gemilut Hasadim* societies to lend money to fellow immigrants for loans without interest. These Free Loan Societies helped fellow immigrants to start "peddling," establish small stores, and marry-off their daughters. Immigrants who made a little money joined Free Loan Societies to build up capital and they received no interest. The Jewish labor unions also established free loan societies for their members. This is the Mosaic Law applied to the 20th century.

This account of the Deeds of Loving Kindness as found in the Bible, in the Talmud, in the *Rambam Code*, and *Jewish Life*, clearly indicates that Biblical religion is not limited to prayer, to marriage and funeral rituals, and the like. Biblical religion is concerned with the elimination of poverty through Free Loans, job security and love of fellow human beings.

Now let us apply these concepts to our contemporary situation in our beloved America, to the "bottom line."



Rabbi Leonard G. Gewirtz

"Facing the Next Recession Without Fear," announced the headline on the *Business Day* page of the *New York Times* (5/19/95) article. It presented the following reasons for this optimism:

1. Profits have soared ... according to Standard & Poor's estimates profits rose more than 40 percent. This helped fill corporate coffers with cash, ready for a rainy day.

2. American industries are improving their efficiency. One corporation leader says, "We're going to lay off in traditional parts of the economy on a continuing basis; we're always going to be shedding those jobs."

3. Most people are relieved just to have a job, and therefore their wage demands are modest, pay increases have been down, medical benefits and pension plans are kept low.

The article in the *N.Y. Times* points out: Corporate America's hard won financial rigor "was won at the expense of human hardship. Successes have come at a higher price in terms of careers shattered, and communities disrupted. As for all the traumas of the recent past,

the experts concede that there is more to come."


The *Wall Street Journal* carried the headline, "Amid record profits, companies continue to lay off employees" (5/14/95). What are the families of these employees to do, until the free-market system will readjust itself and reabsorb the people who were ejected from the system?

Honestly, do we appreciate the disruption to family life when we read that an American corporation will dismiss 3,000 employees from its staff; or another corporation will eliminate 1250 jobs in Fairfax, Virginia; or the Energy Department will dismiss 3,788 employees? Are we concerned about what will happen to NASA's scientists and their families when 25,000 people will be dismissed from NASA's research staff (*N.Y. Times*, 5/21/95)? What are the consequences to families when they are uprooted and forced to move to new communities; what happens to their children when they find themselves strangers in new schools, new churches, new environment?

Elie Wiesel, Nobel Prize author, addressing the graduating class at Sacred Heart University, said: "I have learned that whenever a community is threatened, all are affected. Whenever a single human being is humiliated, the human image is cheapened. Whenever a person suffers for whatever reason and no one is there to offer a hand, a smile, a present, a gift, a memory, something is wrong with society at large" (*N.Y. Times*, 5/29/95).

Private ownership in the free-market system has a moral obligation for the ethical responsibility


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SYNAGOGUE LIFE

Intro To Judaism Classes
To Begin Wed., Sept. 27

Those interested in learning more about Judaism, the Jewish people and faith are invited to the orientation session on Wednesday, September 27th. This will be held at Temple Beth El, 301 Possum Park Road, Newark, Delaware and will begin at 7:30 p.m. One need not have decided to choose Judaism to participate in the program which runs through the Spring, but the classes are limited to those in relationship with a Jewish person or those considering conversion.

The topics to be covered include

comparative religion, comparative Judaism, holidays, liturgy, bible, Holocaust, history and Israel, as well as others. Classes are held at area synagogues, and the schedule will be available at the first session.

Each student must have a sponsoring rabbi either by the first class or soon thereafter. For questions or information, call Rabbi Kaplan (Temple Beth El, 366-8330), or Rabbi Grumbacher or Malinger (Congregation Beth Emeth, 764-2393) as soon as possible.

AKSE Women's Simchat
Torah Service Welcomes
All Women

Adas Kodesch Shel Emeth Congregation will hold its thirteenth annual Simchat Torah Women's Service on Tuesday morning, October 17. The women's Torah reading will begin in the Berlin Chapel at approxi-

mately 10 a.m., immediately following the sixth hakafah of the traditional service in the main sanctuary. All women and girls are invited to attend and participate. Everyone who so chooses will receive an aliyah.

Babysitting will be available at the synagogue for a nominal fee by advance reservation. For babysitting arrangements, contact Sylvia Wagman at 475-8351 by October 5.

Adas Kodesch Shel Emeth Congregation is located on Washington Street Extension and Torah Drive in Wilmington. For further information, contact Karen Moss at 478-4991.

Women's Tefillah
Group Meets At AKSE

All women and girls are invited to pray together on Shabbat morning each month. This service is led by women for women. Participate in the *Shacharit* (Morning Service) and the Torah Service. Join in the lively and insightful discussions. No previous experience necessary!

Services begin at 9:30 a.m. The following are the dates for 5756: November 11, December 27, February 24, March 23, April 20, May 11, June 15.

Open to the entire community at no charge. Membership in AKSE is not a requirement.

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Keil-Herrmann Memorial
Lecture Features
Rabbi Paul Menitoff

Congregation Beth Emeth welcomes the community for its annual Keil-Herrmann Memorial Lecture on Friday, October 6 during Shabbat evening services beginning at 8 p.m. Rabbi Paul J. Menitoff will be the guest speaker.

Rabbi Menitoff currently serves as the Executive Vice President of the Central Conference of American Rabbis. He is the immediate past Regional Director of the Northeast Council of the Union of American Hebrew Congregations. In addition to numerous positions of importance he has held in the Reform Rabbinate, Rabbi Menitoff is a Labor Arbitrator and Mediator under the auspices of the American Arbitration Association.

The Keil-Herrmann Memorial Lecture was established in memory of Mrs. Rosa K. Keil and her daughter Mrs. Zelda K. Herrmann, two women of distinction locally and nationally. For well over a decade men and women involved in the Jewish community have honored their memories through their presentations. We know that Rabbi Menitoff will carry on that tradition as he speaks on the subject *Modernity: A Challenge to Jewish Survival*.

Beth Emeth New Member
Shabbat On October 13

The Membership Committee of Congregation Beth Emeth will hold its new member Shabbat on Friday, October 13 at 8 p.m. New members will be blessed during the service and will be honored at an elegant Oneg

Shabbat sponsored by the membership committee. Potential members are invited. Please join us to welcome the new members. The Beth Emeth office is at 764-2393.

Temple Beth El Men's Club

The next breakfast meeting of Temple Beth El Men's Club will be on Sunday, October 15 at 9:30 AM. The speaker will be Edward Simon, Delaware Dept. of Labor, discussing the future of the Delaware Labor

Market. The breakfast buffet is open to the community. Enjoy bagels and lox and the camaraderie of old and new friends. Call 366-8330 for more information.

Judy Steibel's
Trip To Israel

Continued from page 40

prayers for us; several entertainers performed Jerusalem of Gold—celebrating the music of Naomi Shemer, including Naomi Shemer; the charming Chava Alberstein, The First Lady of Israeli Song had us hanging on every word she sang even though many couldn't understand Hebrew; Yehoram Gaon and Orchestra performed at the closing ceremony where we danced along with their music, followed by the laser show and fireworks display arranged by the Israel Ministry of Tourism and the Jerusalem Municipality at Safra Square.

A special film tribute to out-going National President, Deborah Kaplan, helped us to visualize the accomplishments of this fine Hadassah leader. Mrs. Kaplan has been a part of so many important decisions in Hadassah that we could never list them all in this small article. It was an honor to be present at the installation of the new national president, Marlene Post. I believe she personifies the Hadassah woman. She is a loving mother and wife and dedicated nurse who has made Israel a priority in her life. Her efforts on behalf of patients at many of Israel's medical facilities and rehabilitation centers was awe inspiring. Her energy and exuberance are contagious. She has worked long and hard in climbing the ladder of Hadassah leadership and she will be a credit to our great organization.

At the business session delegates approved the proposed budget including quotas and goals totaling \$28,183,333.

We recited the special prayer while planting trees at Kiryat Hadassah as beautiful violin music played in the background.

Although not part of the Convention agenda, 20 delegates took a separate trip on a free morning to Masada. We climbed the infamous Snake Path by dark to reach the top to watch the breathtaking sunrise. After touring this amazing Herodian fortress, we spent a refreshing few hours at the Ein Gedi Spa where we "mudded up" and floated in the Dead Sea. It was a special experience that "bonded" our group and one that I will never forget.

Another memorable event was the Kabbalat Shabbat at the Garden of Redemption in the Old City. After the conclusion of the singing and dancing, many walked to the Western Wall. This was when it hit me ... I was there ... in Jerusalem ... at this holy, ancient place ... the exact place where Jews have come to pray for thousands of years. The feeling that came over me was one that I don't expect to experience ever again.

Because I was lucky enough to receive a subvention from the National Office, I participated in a special two-day itinerary for Young Leaders. In addition to participating in the

events with all the delegates, the 100 young leaders were able to meet and form special friendships with each other over the course of the convention. On Wednesday we visited the Ramat David Air Force Base where there was an air show, were greeted by the young, but very capable colonel who is Base Commander, and a lunch in one of his hangars. That same day the young leaders also visited Zfat's ancient synagogue in the Old Jewish Quarter and the picturesque Artists' Colony with charming galleries on cobbled alleyways. The relaxing waters and tree shaded beaches at Nof Ginosar were a pleasant contrast to the hustle and bustle of the day's activities. After a soothing dip in the waters of the Sea of Galilee, we boarded a boat for a special ride for our group where we sang and danced our way to the gala at the Lido on the shores of Lake Kinneret, Israel's primary freshwater reservoir. After the gala, our buses headed to Kfar Giladi in the Upper Galilee where we spent a very short six hours before heading off early Thursday morning for jeep rides to Metulla. There we met Mike Ginsburg, a New Yorker who made aliyah many years ago and who now is director of civilian defense at the northern most moshav near the Good Fence. It was a very strange feeling to stand at that strategic spot and see how close Israel actually is to Lebanese villages. From there we headed to Hadassah Neurim to meet the other delegates and be entertained by some of the students. We were escorted to one of the buildings that house students during the year. These homes were nicer than many college dorms in the United States! Our fund raising dollars help to maintain these homes also. The young leaders returned to Jerusalem for a special viewing of the film, "Song of the Siren" at the Cinematheque. After seeing the film we had a discussion with the young man who directed this new-genre Israeli film. Our discussion was followed with a delightful reception in the gardens with yet another beautiful view of this special city. These young women shared a unique experience. We came together to "Rejoice with Jerusalem." We pledged to Hadassah, to Israel and the Young Leaders movement, our time, talent and commitment. We were bound to each other by our common goals, interests, values, roles as Zionists and as American Jewish women.

By now you may have guessed that I had a great trip. The only thing that I regret is that I didn't share this time with my family. But I am now determined that they will see this amazing and wonderful country.

This wonderful experience that I shared with so many women only served to renew my excitement and commitment to continue to work as much as possible to help fulfill Hadassah's goals for the future. I hope others will join me in this extraordinary endeavor that is known as Hadassah.

HAPPY NEW YEAR
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SYNAGOGUE LIFE



"Spiritual Destiny" by Jonathan Rosen, is a wood sculpture donated to Temple Beth El by Robert and Vicki Temko. The sculpture, as left is now on display.

Shabbat Programs For Beginners And Families

Adas Kodesh Shel Emeth will be initiating two new Shabbat programs this year.

WHAT PAGE ARE WE ON? If you are reluctant to come to the synagogue because you can't keep up with the service, if you wonder why we read certain prayers, if you wish there were time to discuss the significance of the prayers, this service is for you. Come to the all-new, anxiety-free, No-Hebrew-Necessary Beginners' Service for adults. Meets from 10:00-11:30 a.m. on the first Saturday of every month. Led by Rabbi Sanford Dresin and Dr. Harris Finkelstein, with additional guest leaders.

FRIDAY MEANS FAMILY: Children, teens, parents, grandparents, Aunts, Uncles, Significant Others, relatives, friends and neighbors of all ages are welcome to join the AKSE family on the second Friday evening of each month, at 8:00 p.m. We invite you to join in the service, participate in the singing, enjoy the Talmud Torah celebrations, and share in the other special events.

Both of these services will begin in November. They are free of charge and open to all members of the community. Membership in AKSE is not a requirement. For further information, please call the AKSE office at 762-2705.

Elderhostel

The Jewish Community Center will be hosting two more weeks of Elderhostel in the Fall. Elderhostel is an educational opportunity for people 55 years and older who want to continue expanding their intellectual horizons and develop new interests and enthusiasms.

The first session, October 23-29, will feature three classes: Jesus and His Jewishness, The Shtetl in America: Eastern European Immigration to America (1890-1930) and Jewish Response to Modern Anti-Semitism.

The second session, November 6-12, features Judaism, Sex and Sexuality, The Shtetl in America: Eastern European Immigration to America (1890-1930), and Jewish Responses to Modern Anti-Semitism.

The cost for local residents is \$175.00 and includes a Kosher lunch daily. If you are interested in Elderhostel, please contact Nathan Barnett, Elderhostel Coordinator, at (302) 478-5660.

Front Row L to R: Marni Grossman, Rebecca Neipris, Stephanie Makar. Second Row L to R: Hannah Grossman, Josh Romirowsky, Allison Goldberg, Elana Romirowsky, Ari Roisman, Bechy Lewittes. Back Row L to R: Katie Tanzer, Matt Tanzer, Andrea Weissman, Erica Imber. Wilmington students enjoy a fun and educational summer at Camp Ramah in the Poconos. Camp Ramah is the camping arm of the Jewish Theological Seminary of America.



Join us for a HEALTHWATCH Program at the
JEWISH COMMUNITY CENTER
101 Garden of Eden Road
Wilmington, DE 19803

Thursday, October 12, Noon-1:30 pm

Lunch will be served at 11:30 am

A 90 minute forum on Mammography and early detection of breast cancer

Breast Cancer Awareness

Speakers:

EMILY PENMAN, M.D.

-BREAST SURGEON

MAGGIE THORPE, RN

-MEDICAL CENTER OF DELAWARE,
CANCER OUTREACH PROGRAM

HENRY DEPHILLIPS III, M.D.

-FAMILY PHYSICIAN

Keynote Speaker:

NANCY G. BRINKER-BREAST CANCER SURVIVOR AND FOUNDER, THE SUSAN G. KOMEN BREAST CANCER FOUNDATION.

The Komen Foundation is the nation's largest private fundor of research dedicated solely to breast cancer research with over \$39 million expected by year end 1995 and awarding more than 200 major research and project grants. Ms. Brinker is the author of *The Race Is Run One Step At A Time*.

Program Moderated by:

VALORIE MACK-WJBR RADIO

Registration:

Contact Myrna Ryder, Jewish Family Service of Delaware (302) 478-9411 Registration Deadline: October 6

Co-Sponsored by:

Jewish Community Center • Jewish Family Service of Delaware • American Cancer Society and Zeneca Healthcare Foundation

Free Admission

Open to the community. Pre-registration is required. Lunch will be served at 11:30 am



Nancy G. Brinker

Made possible by an educational grant from the Zeneca HealthCare Foundation.

NACHES

Rudnick-Goldblatt

Carol Sue Rudnick and Donald Toby Goldblatt were united in marriage July 23, 1995 in Chicago, Ill.

The bride is the daughter of Mr. and Mrs. Frank Rudnick of Chestertown. The groom is the son of Mr. and Mrs. Stuart Goldblatt of East Northport, Long Island, N.Y.

The double-ring ceremony was performed by Rabbi Peter H. Grumbacher of Wilmington, Del., and Rabbi Audrey S. Pollack of Wilmette, Ill.

The bride wore a tea-length gown of candlelight lace featuring a demi-fitted bodice with a V-neckline and bouffant sleeves highlighted with pearl and sequin beading. A lace pillbox hat with veiling complemented the gown. She carried a bouquet of jewel-tone flowers.

Tami Rudnick of Chicago, Ill., was the maid of honor for her sister.

Nick Goldblatt of Sayville, N.Y., served as a best man for his brother.

Wendy and David Goldstein, Rockville, sister and brother-in-law of the bride, and Florence and Steven Roffman of Greenlawn, N.Y., sister and brother-in-law of the groom, held the Chuppah.

Sisters Leslie and Stacey Rudnick and brother-in-law, Jim Hasik of Arlington, Va., were the ushers.

Junior attendants were Elana, Diana and Rebecca Roffman, nieces of the groom of Greenlawn, N.Y., Elaine Goldstein, niece of the bride of Rockville, and Megan Thomas of Chestertown.



Rudnick-Goldblatt

Ring bearers were Andrew Goldstein, the bride's nephew of Rockville, and Daniel Roffman, the groom's nephew, of Greenlawn, N.Y.

Following a wedding trip to Italy and Switzerland, Mr. and Mrs. Goldblatt are making their home in Chicago.

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

The Jewish Voice
Naches Section
100 W. 10th St., Suite 301
Wilmington, DE 19801-1645

Send a stamped self-addressed envelope if you would like your photograph returned. Please allow three to six weeks for return.

Weinstein Birth

Dr. and Mrs. Edward Weinstein (nee Judi Ufberg) proudly announce the birth of their son, Alexander Seth, born June 18, 1995.

Happy grandparents are Ceci and Hal Ufberg, Wilmington, and June and Larry Weinstein, Long Island, New York.

Alex's great-grandmothers are Hilda Shames, Longboat Key, Florida and Betty Ufberg, Coconut Creek, Florida.

Alex is named in memory of great-uncle Alvin Rothschild and great-grandfather, Samuel.

Saran Birth

Bruce and Robin Saran are proud to announce the birth of their son, Jesse Ezra Saran. He was born on August 19, 1995 and weighed 9 lbs. 2 oz. His grandparents are Mr. and Mrs. Robert Kaufman of Wilmington and Mr. and Mrs. Leonard Saran of Buffalo, New York. His great-grandmother is Mrs. Bess Walk of Pompano Beach, Florida. Jesse was named after his maternal great-grandfather Jesse Harry Kaufman and paternal great-grandfather Isador Goldman.

Tribute To Victims of Domestic Violence

In honor of Domestic Violence Awareness Month, the Delaware Coalition Against Domestic Violence is sponsoring a **Tribute to Victims and Survivors of Domestic Violence**. The Tribute will be held on October 18, 1995 at 7:00 p.m. at the Tatnall building in Dover, Delaware.

Violence in the home is a grim reality for many. The **Tribute to Victims and Survivors of Domestic Violence** will provide an opportunity to remember the many women and children who have been tragically killed by this epidemic, and the many women who continually live with and triumph over violent relationships.

The Clothesline Project, Delaware's local chapter of a national program that exhibits T-shirts created by victims of violence against women, will be on display at the Tribute. Each shirt portrays a woman's unique experience with violence. The Clothesline Project is intended to help to heal the personal wounds caused by domestic violence and at the same time create a powerful visual experience for the general public.

Kleiman-Ainbinder

On June 11, 1995 at Adas Kodesch Shel Emeth, Wilmington, Delaware, Michael Kleiman married Richa Ainbinder. Rabbi Leonard Gewirtz and Rabbi Simeon Maslin officiated at the wedding. Michael, who is the son of Dr. Jack and Dr. Marcia Kleiman, is a lawyer at White and Williams in Philadelphia. Richa, the daughter of Dr. Zarah and Dr. Harriet Ainbinder, is a student in the doctoral program in School Psychology at Temple University.

Michael's Oiruf was held at AKSE on June 10, 1995. Richa's Oiruf was held at AKSE on May 27, 1995. It was the first Bride's Oiruf held in Wilmington.

The couple resides in St. David's, Pennsylvania.



Kleiman-Ainbinder



High Holydays 5756/1995

Teshuva - Repentance; Tzedakah - Justice

As we observe our High Holydays, *teshuvah* is uppermost in our minds and hearts. *Tzedakah* is in our hearts and hands throughout the year. At this season, the two are closely linked: our repentance depends largely on our actions toward those in need.

There is no traditional Jewish blessing for either *teshuvah* or *tzedakah*.

Some say this is because we do not offer a blessing for a commandment we cannot complete on our own - and our *teshuvah* is not complete until God accepts it. Our *tzedakah* is not complete without the participation of another person - the recipient.

Today in our midst there are so many who need our help. Many are children who live in poverty even though their families struggle to support them. Many are old and have lost the ability to care for themselves. Others are simply too sick, or lack the basic education and skills necessary to lift themselves out of poverty.

Millions of people are hungry in America and we have the power to help them. Jewish tradition urges us to do so; our own repentance depends on it. Thus *tzedakah* and *teshuvah* are linked as we pledge that our actions in the coming year will reflect our renewed sense of justice.

With that understanding and in that spirit, MAZON asks that you contribute the dollars that you and your family save by not eating on Yom Kippur, our day of voluntary fasting. As you provide important help to those in need, so, too, will you strengthen the link in your own life between *tzedakah* and sincere *teshuvah*.

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FEATURES

Yizkor, The Remembrance Of Things Past

By SARA R. HOROWITZ

In the synagogue where I grew up, when the Chazan pronounced the word "Yizkor", the children filed out. For most young people, the Memorial Service meant a bonus social hour in the synagogue corridors, a break in the solemnity of Yom Kippur or a fitting culmination on an eight-day holiday. Superstition warned against hearing Yizkor while one's parents still lived, and consideration for mourners granted them the privacy to grieve uninhibited and unobserved by voyeurs.

Tishrei, the season of memory, prompts us to recall and recount. The Zichronot of the Rosh Hashanah shofar liturgy, wherein we imagine God remembering us, gives way to the personal probing of the past year's deeds (the 10 days of teshuvah), the private and collective remembering of the Yom Kippur liturgy, the resonances of wilderness and wandering evoked by the Succah, our desert dwelling, the seamless cycle of memory enacted on Simhat Torah. We remember our ancient ancestors, along with our more immediate ones, invoked during the Memorial service.

When the Yizkor service began, the synagogue emptied of its children—all except those who had al-

ready tasted the bitterness of bereavement. Those of us remaining inside the sanctuary glanced surreptitiously at one another, sensing a tacit bond.

In the balcony where I sat, old women sobbed audibly, their bodies heaving with the effort of grieving. Our family, by contrast, mourned stoically, reciting the prayer with dry-eyed dignity. I admired our decorum, but also secretly envied the wild grief of the keening women. For them, the Yizkor hour triggered wave upon wave of memory and emotion. For me, the formulaic references to gan eden and "righteous men and women" seemed disconnected from the person I sought to commemorate. Most often, Yizkor left me struggling. I found I could not "remember" on command.

The Dissonances of Formulaic Memory

Rather than triggering deep memory, the ritualized remembering often turned into a kind of forgetting. The Yizkor formula emptied me of memory, distancing me from my own past, from the women weeping around me and from my friends socializing in the outer hallway. Perhaps the formula itself was to blame, its neat promise of a remembering God and a swift entry into paradise

belying the actual messiness of memory and mortality.

In the Yizkor service, identical wording does service for very different types of death—old age, young lives cut short, illness, violence. Our utterance dissolves different kinds of relationships into the theme of "memory," as though death erases the nuances by which we have come to know those close to us. As some congregants murmur the Yizkor formula for mother, father, child, oth-



Sara Horowitz

ers vainly flip through the pages of the Mahzor searching for one appropriate for a much-loved uncle, a golden nephew, an adored aunt, a mentor, a stillborn, the absence of the prayer redoubling the absence of the person recollected.

As a child, Yizkor meant a dual isolation: from chattering friends of lighter memory, from solemn adults of weightier. As an adult, I still sense the inherent contradictions of the

Memorial service, which calls upon us to remember together, but leaves each of us tucked into private spheres of memory.

Memories beg to be told—to oneself, to others. Death silences one's life-narrative, the story by which one knows oneself, by which one exists. Remembering restores, restories.

The Restorative Power of Prayer

While the private reflections of Yizkor pull us apart, the passages of collective memory—mythic memory—evoked in Tishrei liturgy draw us together by means of a shared narrative. The literary (but not literal) description of the ten martyrs, the Akedah, of Isaac, the twists of Ruth's life, the unpredictability of human destiny, the role of divine agency, form the backdrop against which I may measure my own experience, my own questions. Moreover, the narrative tension between the desire to recollect and retell on the one hand, and the unwieldiness of the events evoked—their resistance to retelling—mirrored my own struggles with memory and narration.

The Martyrology of Yom Kippur, for example, depicts not only the ten martyrs' horrific deaths, but the truncation of their ability to tell stories. "How the tongue that taught the glorious message is brought low to lick the dust," Rabbi Ishmael laments the decapitated Simon ben Gamaliel, moments before his own death. God cuts short the story—telling even of angels: "If I hear one more word, I will turn the world to water!" First

death, then divine intervention, cuts short the story of catastrophe. But our own telling, centuries later, reinstates these abruptly cut off narrations.

Without telling there is no memory, no remembrance without narration. Liturgically, even truncated narrations are restored, retold to their conclusion. The dead are spoken about and for.

For this reason, the Memorial service makes strong claims on our loyalty. When my childhood friends left the sanctuary, they were replaced by scores of people who would show up for Yizkor, then leave. For many, this section of the liturgy comprised their strongest link to Judaism, a link seasoned by life's deepest connections and severings.

For the Yizkor prayer is not about human memory at all. Its imperative asks not that we remember, but that God remember.

Taking the long view, we pit the limits of our own memory against the Eternal's. Through our act of recollection, God recalls. Poignantly we link memory with eternity, as though the bits and pieces we recollect can shore up the erosion of time, and in hope that we, too, may live on in the memory of those we leave behind sorrowing.

As Jews, we constantly imagine God remembering us. Unbounded and compassionate, the God the Yizkor prayer invokes counteracts the storylessness implied by death.

Continued on page 47

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FEATURES

Yom Kippur and The Pickle Works

By MARVIN S. CYTRON

Special To The Jewish Voice

Now what does Yom Kippur have to do with a pickle plant? Every Yom Kippur as soon as the day is done and we complete our "break the fast" meal I will call my two brothers (one residing in Minneapolis and another in Virginia) or they will call to wish us a good year and catch up on family news. Although we speak to one another several times a month, Yom Kippur is a "must" call and the conversation with my brother Ashley, three years younger than I, will always include the question, "Did you go to the bathhouse and pickle plant during the afternoon service break today?"

We grew up in St. Louis and during the 30's and 40's lived upstairs over our father's Dry Goods store on the north side, a blue collar area dotted with light industry including slaughter houses, pie factories, defense plants, and dominated by Sportsman's Park, the home of baseball's Gashouse Gang, the St. Louis Cardinals and the hapless St. Louis Browns. By the mid-40's most of the Jewish community numbering 50,000 had long left the north side of the city and migrated to the west end of the city some 40 blocks away,

leaving behind a minuscule Jewish enclave and the Jewish Old Folks Home. A singular synagogue remained in the area, a 20 minute walk from our home. The "shul" as we knew it had neither a rabbi nor cantor, and services were conducted by lay members including Mr. Gordon, hardware store owner and president, "Chazen" Katz, a butcher and Mr. Shapiro, sometime musician, shames and shofar blower. Membership consisted of those remaining Jews on the north side, older residents, shopkeepers and garment workers mostly of modest income. Financial support from the 75 or so attendees consisted of selling tickets for the High Holidays and the practice of auctioning off aliyahs (honors) most notably the honor of being called to the Torah, but more about this later.

High Holiday attendance by our family was a big event. My mother would always have us dressed in new clothes particularly new shoes bought in August presumably for school but never worn to school until after the holidays. The store was always closed for the day and our family, including my two maiden aunts, would walk together to shul, my father leading the way carrying his tallit and mahzor wrapped in paper. In a working class, deteriorating, neighborhood we received many stares; seven finely dressed people walking down the street in the middle of the week. Yom Kippur was an all day affair and our mother would bring lunch for my brothers and I, usually consumed upstairs in the one room cheder. One Yom Kippur my brother Ashley, then about 5 years old, wandered downstairs into the shul eating a salami sandwich. Wow what a fuss over that!

Now for the pickle works: Generally about 2:00 in the afternoon there was an extended break in the Yom Kippur service and my father would want to go for a walk and get some fresh air. My brothers and I would accompany him in these long walks and one year we ended up in the neighborhood where he grew up, some ten blocks from the shul.



Marvin's father

Our father, David, came to America in 1911, aged 15 with his mother, sisters and brother from Lithuania. His father had emigrated several years earlier and they lived in a tenement area not far from the steel foundry where my grandfather was a laborer. During one of these walks he took us to the public bathhouse his family utilized (who had indoor plumbing in those days?) and we had a tour of the bathhouse. Near the bathhouse was the Heifetz Pickle works and we walked around the outside facilities looking at the huge vats and relishing the aroma of the pickle brine. After that first trip to this area this walk became part of our Yom Kippur routine.

There was, however, another reason for this walk in the afternoon. Our father disliked the aforementioned practice of auctioning off the aliyahs and would try to schedule his walk to arrive just as the auction was complete and the afternoon service began. One year his timing was off and he had to sit through the auction (prost! vulgar! as he would call it), we, of course, thought it was great fun. This particular year there was an effort to sell the highest honor (Maftir Jonah) for the princely sum of \$50. The bidding was spirited until they reached \$40, and the bidding stopped. Mr. Gordon was pleading for a \$50 bid and you guessed it, my

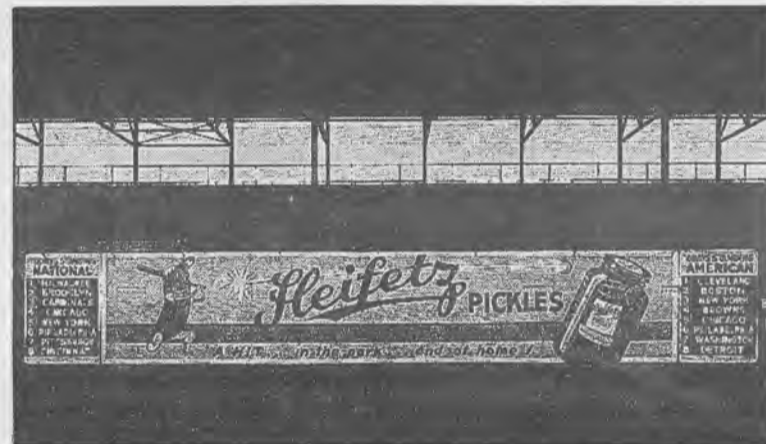
brother Ashley, then about 8 years old, raised his hand and Mr. Gordon shouted "sold to Mr. Cytron, maftir Jonah, for \$50". Our father, a quiet, unassuming man did not object and we looked forward to his being called to the Torah. The service resumed and prior to the Torah reading portion of the service my father walked over to Mr. Katz the "Chazen" and they chatted for a few moments. When the reading approached the final aliyah we expected our father to be called to the bima. Instead Avram, an aged, poor but pious man was given the honor by our father, an honor he could never afford. What a sparkle in his eyes as he approached the bimah for his aliyah.

A few years later we moved from the North side to the West end in a "real house with a yard", and to a

new and different Jewish world of synagogues, temples, rabbis, cantors, choirs and no more auctions. Many years later toward the end of my father's life, I recalled this episode of the aliyah and said that I thought it was one of the most wonderful examples of a mitzvah I had ever seen. To my amazement, my father had virtually forgotten the incident and he told me it was the right thing to do for a man like Avram.

Every year when his three sons talk about the pickle works, and the bathhouse on Yom Kippur its not about those places, but the memory of a father who was a "mensch". As Leo Rosten describes "mensch" in his book, "The Joys of Yiddish," "an upright, honorable, decent person. Someone to admire and emulate".

(Marvin Cytron, a member of Congregation Beth Shalom, is a contributing book reviewer for The Jewish Voice, and is currently writing a family history from which this article is derived.)



Heifetz Pickles sponsored the scoreboard at the St. Louis ball park. At far left is a Heifetz Pickle ad from an old Missouri newspaper.



Tenth Generation Jeweler Gary Mann Specializes In Judaica

PHILADELPHIA—Ten generations of Judaica jewelry are ingrained in Gary P. Mann, the Philadelphia jeweler who is a designer, gemologist and master goldsmith devoted to custom creation for his customers.



Mann's ancestors entered the jewelry business more than 200 years ago in Kiev, Ukraine, but pogroms forced them to flee at the turn of the century, first to England and then to Canada. His grandparents opened jewelry stores in Toronto, Montreal, and Eastern Canada, and then they settled in Buffalo, N.Y.

Gary Mann spent his childhood in his parents' jewelry store in Rochester. He opted to be a designer, whereas previous generations were mostly merchants and traders.

Mann studied sculpture, design and jewelry at the Rochester Institute of Technology after first serving an apprenticeship in Toronto with a Hungarian goldsmith. He later graduated from the Gemological Institute of America in New York—one of only four such schools in the world.

Many of Gary Mann's customers come from other sections of the Delaware Valley area to his neat corner shop in Philadelphia's Mannayunk section, a fast-growing, upscale community of interesting,

unusual shops and top-rated restaurants.

"People who think of jewelers as primarily stone cutters or watch repairmen would be surprised at the extensive training required of skilled artisans," declares Mann. Experienced as a model-maker, he notes that three-dimensional model-making is little-known, "but it is the most demanding aspect of jewelry design."

Every detail must be perfect, he points out, "a large piece might take a month to create and complete."

Mann explains that a wax model, rather than a sketch, is usually the first step in creating a custom-designed piece. An example, he says, could be a customer giving him a family ring that he or she wants updated. Such commissions are an honor, very challenging, and enjoyable—and also very time-consuming: "I spend half my time talking to customers," he reports.

Gary P. Mann Design treats each piece of jewelry as a very special object of beauty. Over the years,

Mann has created many original pieces to meet a wide variety of tastes.

One of the designer's favorites pioneered an exotic metal pattern: he took a piece of white gold and made it look as though yellow gold had been dripped on it. The white gold oxidizes and becomes darker. "I call it my 'Tigerskin' series," he says.

Mann came to Philadelphia in 1978 for a family birthday party and showed a few of his designs. Receiving an offer he "couldn't refuse," he relocated to Philadelphia and there met his wife-to-be. Norma Mann is also a designer and they center joint creativity in their store.

Gary Mann was a featured exhibitor recently at the National Museum of American Jewish History in Philadelphia, the only institution of its kind in America. He showed his special creation of mezuzahs in a variety of materials.

Gary Mann's credo is integrity and skill as a creative jeweler—and a 10th generation heritage.

National Register of Holocaust Survivors

The American Gathering/Federation of Jewish Holocaust Survivors has compiled the *National Registry of Holocaust Survivors*, the most comprehensive database in the world about survivors of the Holocaust. It is permanently housed in the U.S. Holocaust Memorial Museum in Washington, D.C. and describes the ordeals of more than 95,000 Jewish Holocaust Survivors and their families. The National Registry is updated and published annually. According to Elie Wiesel, the duty to gather information about the Holocaust is "a mission that the victims have assigned to us: to collect memories and tears, fragments of fire and sorrow, tales of despair and defiance and names — above all, names." For information about adding names to the Registry, contact Rabbi Marla Feldman at (302) 427-2100.

FEATURES

The Shofar - A Remembrance

By JOE BYER

Special to The Jewish Voice

During the High Holidays, a few years ago, I was asked to blow the shofar on Rosh Hashanah, in Beth Shalom Synagogue, in Wilmington, Delaware. I had my own shofar, a very old one, made of ram's horn, about 200 years old.

My great grandparents would blow this shofar on the High Holidays and during the morning services in the month of Elul.

My grandparents lived in Troki Woods, where they manufactured turpentine, which was surrounded by Shtetl Rozanka. Because it was too far to walk to Shuhl in Rozanka, the Jewish settlers would gather in my grandparents' house for services. They acquired all the necessary objects for rituals and the shofar was one of them.

During World War I my grandparents and uncles were murdered by the Cossacks who accused them of being Communists.

The shofar, kiddush cup and havdalah were inherited by my parents and when my sister Taybe got married it was given to her as a gift. Taybe married a man from Bialystok, Leon Sirotek. They lived there with their two boys until World War II broke out. In 1942 there was a liquidation order by the Nazis to eliminate the Jews of Bialystok, a city of 100,000 inhabitants and about 40,000 Jews. The Germans gathered 500 men into a Synagogue, including my sister's husband and burned it down to the ground. When my sister heard about the tragedy, she immediately went into hiding. Near her apartment was a huge ice cellar which supplied ice to the neighborhood. During the War it was abandoned and it was there my sister and the two boys, Moshele aged eight and Davidl fifteen years old, hid in a bunker which they dug in the cellar. They were joined by other neighbors and this was their living quarters for six months. At night they would leave

their hiding place in search of food. One night a Polish man saw one of my sister's companions coming out from the ice cellar and informed the Gestapo that there were Jews hiding since he had seen shadows near that building. The Germans searched the place and arrested all nine of them, including my sister and her sons. When Moshele started to cry the Germans picked him up by his legs and smashed his head against a brick wall. The boy died instantly. When my sister saw what happened to her youngest son she shouted to her other son Davidl "Antlof!" Davidl ran away and disappeared into the narrow streets of Bialystok. The Germans gave chase but luckily couldn't find him. My sister and the others were sent to Auschwitz where my sister Taybe met our sister Genya with her twin girls. Taybe thought that Dr. Mengele experimented on the twins. Nobody heard about their fate.

One day my sister Taybe was led to the crematorium. She was #101. She and the last woman, #102 couldn't be squeezed into the chamber on that day so it was postponed for the following day. In the meantime the Russians advanced rapidly and the Germans had to abandon their plans and retreat. My sister and the other woman whose name was Marsha survived and were liberated. They became "Lager Schwesters" or concentration camp sisters. Taybe went back to her old hiding place, where she found the shofar, kiddush cup and other personal items. She married Baynish Tanenbaum, who had lost his wife and children and they moved to Montreal, Canada, where he had relatives.

My sister died in 1970. During the years in Canada she searched for her son Davidl all over the world, especially Italy and Israel, but it was fruitless. She even wrote to General Dayan in Israel. Rumor was that Davidl reached Port Bary in Italy and from there he sailed on a fishing boat

to Palestine, but never reached there as the fishermen were pirates and they threw their passengers overboard.

When my sister died, I attended her funeral in Montreal and then went to her house, where I found the shofar and the kiddush cup.

When I blow it during the Holidays I remember my sisters Taybe, Genja, Sarah and forty members of my family, Moshele, Davidl and the six million Jews. It reminds us of the Inquisition, the expulsion of the Jews, anti-Semites and the suffering Jews of all ages.

This old shofar will continue to carry the message and tell the history and suffering of the Jewish people.

(Joe Byer taught Hebrew school for many years at Beth Shalom in Wilmington.)



Rabbi Shmuel Sztainhendler blows the shofar in the recently rededicated sanctuary at the Hatikva Jewish Community Center of Santiago de Cuba. After 30 plus years, the center re-opened through the efforts of the American Jewish Joint Distribution Committee, which is funded in large part by the United Jewish Appeal. Locally the UJA - Federation Campaign is administered by the Jewish Federation of Delaware (JFD).

NCJW Examines "Drive-Thru Delivery" At Forum

The National Council of Jewish Women, Wilmington Section, will hold its annual Public Affairs Luncheon and Forum on Wednesday, October 25, 1995 at the DuPont Country Club at 11:30 in the Blackgates Room.

On Tuesday evening at 7 p.m. a reception for contributors of \$75, \$100 and \$125 will be held at the home of Lynne and Gene Ellick. A light gourmet supper will be served.

This year their focus will address the topic of "Drive-Thru Delivery, The Newborn Express," exploring women's rights to quality care after giving birth in a hospital setting.

They hope to help clarify the rationale of who determines sound medical judgement and the importance of the relationship between a woman and her physician. Since there are over four million deliveries a year, the hospital is the most used place to give birth. There is wide agreement that the results of early discharge often put a mother and child in danger of serious problems, sometimes causing near-fatal medical emergencies.

Dr. Paul Durbin, Professor and coordinator of the Medical Scholars Program of the University of Delaware and the College of Urban Affairs and Public Policy will be our moderator.

Other panelists are Dr. Lamar Eric Ekbladh, Chairman of the Dept. of Obstetrics and Gynecology at the Medical Center of Delaware, Dr. Shirley Klein, Director Pediatric Clinic, Medical Center of Delaware, Carol Doohan, R.N., B.S.N., C.P.H.Q. Director of Managed Care Program, Blue Cross and Blue Shield

of Delaware, and Edith Wonnell, R.N. M.S.N., Director of the Birth Center of Delaware.

The National Council of Jewish Women, Inc. is a volunteer organization, inspired by Jewish values, that works through programs of research, education, advocacy and community service to improve the quality of life for women, children and families to help ensure individual rights and freedoms for all.

Yizkor, The Remembrance

Continued from page 45

In God's memory, one is eternally restored.

Yizkor, to remember. To remember. To once again be part of the whole, to once again be whole.

From the Depths the Image Reappears

Never a reliable servant, memory comes upon us inconveniently, inappropriately, its configuration unexpected, unanticipated, unaccountable. As Proust discovered when he bit into a tea-soaked biscuit and was struck with wave upon wave of involuntary memory, our most vivid, most painful, most precious memories come upon us unbidden. Those triggered by the recitation of the Yizkor prayer may not always measure up to our expectations of the moment. In fact, memory may stubbornly turn a blank page on us.

At other moments, tentacles of intense memory may seize us, squeeze us, distancing us from events at hand. Friends recall missing the presence of a loved one, suddenly and piercingly, at the bat-mitzvah of a daughter, the wedding of a son, the completion of a PhD—years after that person's death.

To an extreme degree, this isolation hits the survivors of Nazi genocide, whose violently painful memories surface of their own accord. In *Holocaust Testimonies: The Ruins of Memory*, a meditation on the video-taped recollections of Shoah survivors, Lawrence Langer explores the sense of aloneness which these

memories engender. With sensitivity and compassion he describes how even well-intentioned listeners may do violence to the fabric of a testimony too horrifying to hear, thereby silencing the flow of memory or leaving the speaker feeling estranged.

Yet the Yizkor hour demands that we remember on cue and in concert, that the grief which isolates becomes also that which connects. The woman whose body shakes with sobbing, the one who stands dry-eyed and silent, the man who struggles with the memories of conflicts never resolved, the man who gathers around him his small children as a comfort, and the one who stands alone all consent to struggle at this moment together.

Ultimately Yizkor formalizes (but cannot be) the unruly act of remembering, just as the wedding ceremony formalizes (but cannot create) the risky act of loving. Measured against the formal expectations of the moment, we may sometimes deem our own emotions deficient. Or, by our divergence from those neat expectations, we may recognize the outlines of our own beings, the truth of our own experiences, the course of life has followed.

(Sara R. Horowitz directs the Jewish Studies program at the University of Delaware. She is the Co-editor of *Kerem*, a journal which celebrates the creativity of Jewish spiritual life. This article originally was printed in "Sh'ma" and it is reproduced here with permission.)



The Ram's Horn is used in the ritual prayers of those celebrating Rosh Hashanah, the Jewish New Year, and Yom Kippur, the day of atonement. CREDIT: RNS PHOTO (Reproduction rights not transferable)



FEATURES

Opponents Wish To Cut Out, End This Jewish Practice

By LUCI SCOTT

PHOENIX, Aug. 15 (JTA) — Miriam Pollack says she will never stop hearing her two son's screams as they were being circumcised.

"They were quite different from any other screams these children have ever had," the Berkeley, Calif., educator said.

"I had them circumcised because I felt, as a Jewish mother, this was my obligation and even joy to do, to bring these children into the faith and peoplehood that I love."

But after years of reflection Pollack has come to a different conclusion.

"How many thousands of Jewish boys and Jewish men did we lose during the Holocaust because they couldn't hide? All the oppressor had to do was pull down their pants," says Pollack, adding that girls carry their Jewish identity without having their bodies altered.

Pollack has written about her new thinking on circumcision in "Jewish Women Speak Out: Expanding the Boundaries of Psychology," a book edited by Kayla Weiner and Arinna Moon that was published in July.

She maintains that issues of gender and power are central to the ritual of circumcision.

"Circumcision functions to bond the baby boy to a male-defined community, a male-defined God, over and against the authority of the mother," she writes in the book.

"Our culture has totally disarmed us as women," Pollack says. "It is a cutting not only of the baby boy, but a violation of the maternal-child bond."

Despite such objections, circumcision, which is first mentioned in the Bible with reference to Abraham's being commanded to circumcise his sons, continues to be practiced by the majority of American Jews.

"Circumcision and being buried in a Jewish cemetery are two of the most fundamental commandments observed by even the most assimilated Jews who don't observe anything else," says Rela Geffen, a sociology professor at Gratz College in suburban Philadelphia.

"Any kind of ritual can be questioned," she says. "But this is so fundamental. Jews have been willing to die to preserve this."

And despite widespread acceptance of the practice, some opponents of the ritual have become increasingly vocal, setting up organizations advocating an end to the practice that has been a central tenet of Judaism.

The Bible tells Jews not to offer

blood sacrifices or to harm the body in any way, but "circumcision is largely regarded as blood sacrifice," says Norm Cohen of Birmingham, Mich.

Cohen, a member of the National Organization to Halt the Routine Mutilation of Men, also known as NOHARMM, has written an alternative ceremony for a bris, which he is offering on-line. One-third of NOHARMM's membership is Jewish.

Cohen, the son of a rabbi, also is concerned about the impact of circumcision on the mother-son bond.

"Circumcision is a betrayal of trust that babies have in their parents, and in their mother, particularly," he says. "Whatever happens to the baby, the baby attributes to the mother, regardless of the good intentions that are present."

Other opponents of circumcision contend that there is no sound medical reason for maintaining the ritual.

"It's not over when the cutting stops," says Ron Goldman, a psychologist who runs the Circumcision Resources Center in Boston.

After reviewing medical and psychological literature, he says he found "a lot of information that raises very serious questions about this practice, specifically the literature on childhood trauma."

In the medical world, the view on circumcision is also changing. The American Academy of Pediatrics has said there is no medical indication to support the surgery.

Even the authoritative Dr. Benjamin Spock is changing his tune.

As recently as 1992, "we felt there was no medical indication to perform routine circumcision on newborn boys," says Dr. Michael Rothenberg of Seattle, co-author of the last two editions of Spock's famous book on baby and child care.

Rothenberg, pediatrics and psychiatry professor emeritus at the University of Washington, adds, however, that he and Spock understand that "there would be families who, for religious reasons, feel it is necessary to perform the ritual."

An estimated 60 percent of newborn males in the United States are circumcised today, a figure that has been dropping for about two decades, from a high of 90 percent. The United States is believed to be the only country in the world that routinely circumcises male babies for nonreligious reasons.

American Jews who are speaking out against circumcision say many of their co-religionists are repressing and denying anxiety because even questioning the ritual is taboo.

Some who refuse to circumcise their sons say their decision has led to varying levels of ostracism in their communities.

"It put me in the position of heretic, which I don't want to be. I don't think of myself as a heretic," says Natalie Bivas of Palo Alto, Calif., who refused to have her son circumcised.

A rabbi told her that if she did not have the baby circumcised, no Jewish girl would go out with him, other children would make fun of him at camp, and he would hate his body and hate his mother.

"My choice was to have my son hate me or to do something I think is morally wrong," says Bivas. As much as he understands at the age of 8, she says of her son, "He thinks it's a good idea to leave him alone."

Moshe Rothenberg of Brooklyn says he withstood "enormous pressure" and temporary family alienation to have a bloodless bris for his son, Sammy, now 7.

"I only see this issue as one of abuse," he says. "I have a certain loyalty and commitment to my own people, but I'm opposed to abuse in all forms. I will not do it to my child in the name of continuing tradition."

Bivas, who once led the area's Alternate Bris Support Group, claims that circumcision is risky and dangerous. There have been cases of circumcision resulting in medical problems, including blood infections and even death, she says.

At some hospitals, Jewish medical personnel are leading the charge in refusing to assist in circumcisions.

Betty Katz Sperlich, a registered nurse at St. Vincent's Hospital in Santa Fe, N.M., risked losing her job when she declared herself a conscientious objector so she would not have to set up the equipment, strap the baby down or throw away the amputated foreskin. The hospital says 40 percent of the maternity nurses are conscientious objectors. They now have legal protection against losing their jobs if they refuse to participate in circumcision.

Sperlich, a member of the national group NoCirc, co-founded another national advocacy organization, Nurses for the Rights of the Child.

"I felt guilty being a Jew and not having my son circumcised," she says. But she has since reconciled her position on circumcision with her Judaism.

"Judaism is a living religion, and as a living religion, we can change our tradition," she says. "I don't see why we can't keep the traditions that are beautiful and drop the ones that are brutal."

Street in Wilmington. The musical is a story of events in 1920 when Delaware became a "storm center" for the passage of the 19th amendment.

Prominent Delaware women and men argued on both sides of the issue from John G. Townsend, Florence Bayard Hilles, and Mabel Vernon to Mary Wilson Thompson, Emily Bissell, and "Bull McNabb." And then there was President Woodrow Wilson and the DuPont cousins. The production mixes the

speeches and music of the period with modern musical commentary.

The admission cost is \$3.00 per person. A discussion session on the historical events will follow each performance. For more information and to reserve tickets, please call (302) 655-7161. This program is made possible in part by the Delaware Humanities Forum. **First Vote** is presented in cooperation with CELEBRATION75, Delawareans celebrating a woman's right to vote.

THE EYE

(and the peace process)

Said the eye one day, "I see beyond these valleys a mountain veiled with blue mist. Is it not beautiful?"



The Ear listened, and after listening intently awhile, said, "But where is any mountain? I do not hear it."



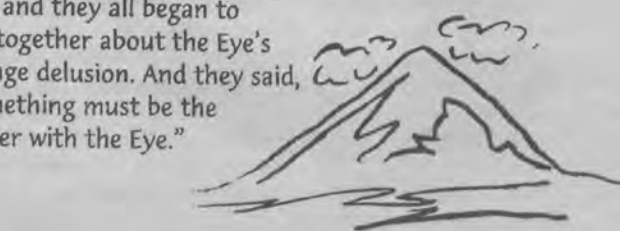
Then the Hand spoke and said "I am trying in vain to feel it or touch it, and I can find no mountain."



And the nose said, "There is no mountain, I cannot smell it."



Then the Eye turned the other way, and they all began to talk together about the Eye's strange delusion. And they said, "Something must be the matter with the Eye."



Musical Celebrates woman's Suffrage

To commemorate the 75th anniversary of the ratification of a woman's right to vote, the Historical Society of Delaware will premiere Joyce Hill Stoner's new historical musical **First Vote**, about woman's suffrage in Delaware on November 3 and 4 at 8:00 p.m. in the Delaware History Museum, 504 Market

ROSH HASHANAH 5756

Some Like It Hot:
Rosh Hashanah Tunisian Style

By DANIEL ROGOV

(WZPS) Few people celebrate Rosh Hashanah with more culinary gusto than Jews who live or have their roots in Tunisia. In addition to being a time of religious devotion, the holiday is also an opportunity for families to gather together to feast on familiar traditional foods. On their arrival at the home of the oldest clan member, each family member is greeted with a cup of hot, sweet tea. Once settled, hot savory pastries and hors d'oeuvres are passed around on huge copper trays, together with candied almonds and stuffed prunes.

The celebratory dinner starts when the oldest member of the family announces: "The new year has come. Let those of us who have survived the old year remember with kindness those who did not, and let us then celebrate the hopes of the year to come with prayer, with song and with food to warm our souls and heal our bodies."

The meal that follows is composed entirely of Tunisian dishes but is also universally Jewish in that it incorporates fish, a symbol of fertility; carrots sliced in rounds to resemble gold coins, symbolizing prosperity; fruits and vegetables as a reflection of the hope for a bountiful harvest; and apples, which are dipped into a small dish of honey to signify the hopes for a sweet year.

Tunisian cuisine is not as exotic as one might imagine, although it is very hot. In fact, Tunisian Jews probably have as many recipes for making hot sauce as Russian and Polish Jews have for borscht. The Tunis-born great-grandmother of a family now living in Jerusalem recently gave me 24 recipes, each discretely different, for producing a variety of hot sauces to complement various dishes.

Hot sauces in themselves, however, do not create a culinary style, and the Tunisian kitchen, although based on a country-style cuisine, is a rich one. Popular dishes include tagines, meat or poultry stews often cooked together with fruits; fish dishes that rely on subtle seasoning and vegetables; cous-cous stews that can be based on meat, poultry or fish; *merguez*, a sausage that comes on what seems to be an infinite variety of flavors; and a collection of marvelous sweet pastries and cream desserts. The following recipes are designed to serve 6-8.

Stuffed Fennel Bulbs*Bisbas Michchi*

6 fennel bulbs, well washed
675 gr. (1-1/4 pounds) minced beef or lamb
3 Tbsp. parsley, chopped finely
1-1/2 tsp. tabil (recipe follows)
1 tsp. black pepper
salt to taste
6 Tbsp. olive oil
3 eggs, lightly beaten
2 Tbsp. dried breadcrumbs
375 gr. spicy tomato sauce

Cut off the hard bases of the fennel bulbs and cook in lightly salted water just until tender (about 15 minutes). Drain and cut in half lengthwise.

In a mixing bowl combine the meat, parsley, tabil, pepper and salt to taste. Blend thoroughly. In a skillet heat the oil and in this fry the mixture until well browned. Let cool and then mix in the eggs and

breadcrumbs.

Place 6 of the fennel halves cut side up on a greased baking dish and onto these pile the filling. Top with the remaining fennel halves, spoon over the tomato sauce and place in a hot oven to bake for 20 minutes. Serve hot.

Tabil Spice Mixture

This is the most popular Tunisian spice mixture and is used to season meat, poultry, stuffings and vegetables. To make the mixture combine 2-1/2 tsp. each finely chopped garlic, ground caraway seeds, crushed hot red pepper flakes and ground coriander seeds. The mixture may be made as hot or mild as one likes by varying the amount of hot pepper flakes used. Tabil may be stored almost indefinitely in a well sealed jar.

Sole with Zucchini Sauce*Hout Makli*

16 small to medium sole fillets
salt and pepper to taste
the juice of 6 lemons
8 small zucchinis
1/2 cup olive oil
4 medium onions, chopped
4 cups tomato sauce
1-2 tsp. tabil, harissa, zhug or other hot sauce
4 cloves garlic, minced
oil for frying
4 eggs, lightly beaten with 3 Tbsp. water.

flour for dredging
Wash and dry the fish fillets, season with salt and pepper, sprinkle over half the lemon juice and set aside.

Peel the squash and slice into thin rounds. In a heavy skillet heat the olive oil in this and sauté the squash rounds until browned on both sides. With a slotted spoon remove the slices and reserve. Reheat the oil and in this sauté the onions until translucent. Add the tomato sauce, hot sauce, garlic, season with salt and pepper and cook, uncovered, over a medium high flame, for 5 minutes, stirring constantly. Return the squash to the sauce and continue to simmer on a low flame, uncovered, for 5 minutes longer.

In a separate skillet heat oil 1/2 inch (1 cm.) deep. Dip the fish fillets first in the egg and then dredge in the flour and fry until nicely browned on both sides. Drain the fillets on paper toweling.

To the sauce add the remaining lemon juice, correct the seasoning with salt and pepper and pour over the fish fillets. Serve hot.

Tagine with Chicken and Fruits*Tagine Wusla al Habib*

1 large or 2 small chickens, cut into convenient serving pieces
2 onions, chopped finely
1/4 cup parsley, chopped finely
2-3 Tbsp. margarine
1/4 tsp. ground ginger
salt and black pepper to taste
1/2 kilo (1 lb.) pears, apples, prunes or a mixture of these (pears and apples should be peeled, cored and sliced)

Place the chickens, onions and parsley in a large pot, pour over water to cover, add the margarine and ginger and season with salt and pepper. Bring to the boil and then simmer gently, covered, until the chicken is very tender (about 1 hour).



Traditional Tunisian ingredients, many of which have been colored by spices and herbs such as saffron, turmeric and paprika.

Add the fruits and continue to simmer until they are just tender, taking care not to let the fruits disintegrate. Serve with rice or couscous.

Honey Cream*Muhallabia*

100 gr. (6 oz.) very fine sugar
1-1/4 cups sweet white wine
5 Tbsp. honey
1 tsp. grated lemon rind
pinch of ground cinnamon
4 whole eggs
2 egg yolks

In a heavy skillet slowly heat the sugar in 2 tsp. of water, stirring regularly, until the sugar has melted and turned into a caramel syrup. Immediately pour the syrup into a cake tin, tilting it so that the entire bottom of the tin is coated. Let cool.

In a saucepan heat the wine and honey, stirring until the honey dissolves. Add the cinnamon and lemon rind, stirring well. Remove from the flame and let cool for 5 or 6 minutes.

In a mixing bowl beat together the egg yolks and whole eggs. Add these to the honey-wine mixture, beating until well-blended, and pour into the cake tin. Place the tin in a large pot of water (be sure that the water is not higher than 1cm. (1/2-inch) from the lip of the tin) and bake in a medium oven until the mixture is set (about 45 minutes). Let cool for 15-20 minutes and then refrigerate.

Just before serving, run a thin knife blade around the edges to loosen the sides and invert onto a chilled serving dish.



When you can't breathe, nothing else matters

AMERICAN LUNG ASSOCIATION
1-800-LUNG-USA

Shirley G. Adelman's
No-Fat Honey Cake

Ingredients:

3 cups of flour
1 tsp. cinnamon
1/8 tsp. ground cloves
1/2 tsp. nutmeg
1 tsp. baking soda
2 cups honey
1-1/2 cups orange juice
1/2 cup chopped pecans
1/2 cup chopped walnuts
1/2 cup raisins
1/2 cup dried apricots, chopped in food processor
1/2 cup slivered almonds

Directions:

1. Preheat the oven to 350 degrees.
2. In a large bowl, mix together all the dry ingredients. Set aside.
3. In another bowl, mix together the honey, orange juice, the nuts, except the almonds, and the dried fruits.
4. Add the orange juice-honey mixture to the flour. Mix well.
5. Spray with oil two 9x5 loaf pans. Divide the batter between pans.
6. Sprinkle the almonds on the top of the batter.
7. Reduce the oven temperature to



325 degrees and bake for 1 hour to 1-3/4 hours. Test to see if cake is done by inserting a skewer in the center ... if it comes out dry, the cake is done.

8. Cool on rack before removing from pan.

(This recipe comes from the healthy kitchen of Shirley G. Adelman.)

Rosh Hashana Commentary:
Americans Need To Weigh
Behavior Toward Peace Process

By Rabbi IRVING GREENBERG
NEW YORK (JTA) — For Rosh Hashanah, American Jewry needs to make a hard hitting cheshbon hanefesh (soul reckoning) with itself over its behavior since the Israeli peace process has begun.

Maimonides says that the shofar carries a message: "Sleepers, wake up... You who are comatose, arouse yourselves from your deep sleep! Analyze your behaviors and turn to repentance..."

No one needs to hear this message more than the leadership of American Jewry which is best described as sleep walking through the peace process.

Ever since the 1993 Oslo accords, the American Jewish effort for Israel has been limping. It was almost as if people were relieved of a burden — and were only too willing to step to the side. Some of the blame must go to Israel Prime Minister Yitzhak Rabin who attacked AIPAC as if it were interfering with Israel's sovereign government. Since then, a combination of internal turmoil, long pent up rivalry and jealousy by other groups and a split between hawkish and dovish elements has weakened America's best foreign policy lobby.

The Labor government has taken a courageous, high risk gamble for peace. However, the extent of the risk, the costs to Israel and the legitimate internal debate over the policy in Israel have not been made clear to the American public. This leaves Israel more vulnerable to a breakdown in the process.

Within a year's time the deeply divided Israeli public could install a Likud government which could withdraw from the present process — yet the American public is essentially unprepared for such a policy choice.

To act as if Israel is out of the woods in terms of international support is a classic case of self-delusion and premature messianism.

The peace process is testimony to the achievement of Jewish power. The collapse of the Russian Empire, the persistence of American support for Israel combined with the political/economic/military strength of Israel convinced enough Arab leaders to deal with the reality of Israel. This is a stunning victory for the fifty year Jewish policy of rebuilding Jewish strength after the Holocaust.

The Israeli government's decision was also a triumph of the ethics of Jewish power — the Jewish commitment to exercise its strength morally in the real world. In an ideal world, the Jewish achievement would include the full restoration of Biblical Israel, including such classic foci of the Jewish soul as Hebron (home of the Patriarchs), Shechem (ancient religious center) and Judea (the main locus of Biblical life).

But Arabs are heavily settled in these areas and seeking their own national dignity and independence. Rejecting brutal suppression or the incorporation of the Arabs in a way that could undermine Israel's Jewish character and its democracy, the government opted to strike a territorial compromise that is painful to national memory and risky in terms of security and vulnerability to terror.

To succeed, this courageous moral choice requires statesmanship, moral passion and the wisdom to achieve sufficient security and freedom from terrorism. In a real world, the government had to pursue this policy with a deeply disliked partner, Yasser

Continued on page 50

ROSH HASHANAH 5756

Rosh Hashanah Message From Yitzhak Rabin

The following is a Rosh Hashanah message from Israeli Prime Minister Yitzhak Rabin. Dear Friends, My Brothers and Sisters, Children of the Jewish People:

From Jerusalem, the eternal capital of Israel and the Jewish people, I send you greetings of peace and wishes for a good year. Warm regards from our common home.

Rosh Hashanah marks the beginning of the Jewish new year. At this time, Jews all over the world, whether in Cape Town or Edinburgh, Miami or Buenos Aires, Jerusalem or Afula, congregate as one people, with their families, in synagogues and at home. Together, we take stock of the past year and prepare for the new one.

These days, we find ourselves at one of the most important and fateful hours of the Jewish nation. We find ourselves in the process of strengthening the future of the Jewish people and the State of Israel for generations.

This is a period of internal dispute and stormy debate, but it is important that we all know, in Israel and the Diaspora, that whatever the decisions will be, there will always be "Ahavat Yisrael," true love of Israel and the Jewish people.

In the words of our sages, "All Israel is responsible for one another." We cannot forget for one moment that while some support the course which we are taking and others oppose it, we are all brothers, and we share a common fate.

I want you to be partner in our accomplishments this year, to share with us the wonderful moments, as well as the difficult ones.

This was a year of major accomplishments: We signed a peace treaty with the Hashemite Kingdom of Jordan, the country with which we share the longest border, with whom we fought two bitter wars and suffered thousands of casualties.

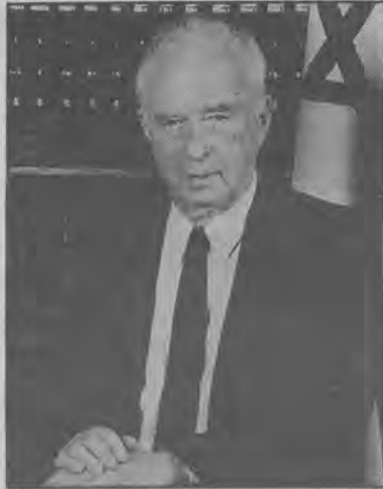
Today, tens of thousands of Israeli tourists have already visited Amman and its outskirts. Tens of thousands of Jordanians have toured the streets of Israel. This is the meaning of the word "peace."

We are continuing our conciliation with the Palestinians — and it is not easy. It is impossible to erase 100 years of hostility and bloodshed with the stroke of a pen and a single handshake. It is an ongoing and often painful process. We need to break down the tremendous psychological barriers between us, to understand the other side, to realize that they do not wish only to cause us harm.

We are about to implement the second stage of the agreement with the Palestinians. There are difficulties. Two peoples desire to live on the same strip of land, and we must find ways to live in peace and security, side by side.

In our talks with the Syrians, who also control Lebanon, there have been no real breakthroughs. We hope that in the coming year we will reap the fruits of peace also with Syria. Thus, we can hope to reach comprehensive peace in the Middle East.

My brothers and sisters, I will not conceal from you the difficulties which we are facing. As you know,



Prime Minister Yitzhak Rabin

we also face bitter enemies who violently oppose the peace. They are fundamentalist extremists who employ terrorism in order to murder both us and the peace process.

In the past year they used a new form of warfare against us: suicide bombers, living bombs who inflict numerous casualties, who cost us the precious lives of soldiers and civilians alike.

We have invested heavily in manpower and protective measures, both financially and in the field. There is no way to — and no one who can — promise absolute protection against terror.

Nonetheless, I say to you that we are responsible for the lives of every Israeli everywhere, and we will do everything and make every possible effort in order to protect them.

I want to tell you today that the buds of peace have already been a diplomatic and an economic blessing. Today there is a new openness toward us in the Arab countries, and we are on the brink of establishing diplomatic relations with several of them. The economic boycott is crumbling.

We have made great strides in the economy. Our markets have grown and our prosperity has increased. Leading business experts have heaped praise on our flourishing economy. This is almost entirely due to the peace process.

Brothers and sisters, on Rosh Hashanah we also look to the future. We must commit ourselves to ensure the continuity of our people and our heritage. Together, we must work to strengthen Jewish identity, especially in the Diaspora, where assimilation is quietly eroding our numbers. This above all is the greatest task now facing the Jewish people.

In the past, both you and we, together, invested great efforts in the call, "Let My People Go!" No longer do we need to express this cry.

From now on we must dedicate our efforts under a new banner, "Let My People Be Jewish!" There is still much that needs to be done to strengthen Jewish education. The State of Israel and its people are committed to working with the Diaspora to meet this great challenge.

Today there are no obstacles to aliyah. The entire world, including the Arab world, permits aliyah, and anyone who wants to come to Israel will be welcomed here with open arms. There is no other nation in the world that absorbs immigrants as we do. We encourage aliyah.

In the last few years we have absorbed 700,000 immigrants, most of them from Russia and the CIS. A large number of them have already purchased their own homes and most have found suitable jobs. The process of immigration is never an easy one, yet most immigrants express a high level of satisfaction. We are proud of this.

The current Zionist challenge, yours and ours, is to absorb this outstanding aliyah as well as possible.

This Rosh Hashanah, 5756, is especially significant, with the celebration of the 3000 years of Jerusalem as the capital of the Jewish people. Since the days of King David, Jerusalem has been the heart of the Jewish people and the focus of our dreams. Jerusalem will forever remain united, under Israeli sovereignty. We look forward to welcoming you, "This year in Jerusalem."

Wishing you a shanah tovah, shanah shel shalom, u'gmar chatimah tovah.

Yitzhak Rabin

Rosh Hashanah Message From Pres. Ezer Weizman

The following is a Rosh Hashanah message from Israeli President Ezer Weizman.

JERUSALEM — Rosh Hashanah this year coincides with Jerusalem's anniversary celebrations. For more than 3,000 years, Jerusalem has been the sovereign and spiritual center of Israel and the Jewish people.

Jerusalem is unique. No other city has survived so many years and yet remained as it was 3,000 years ago — the City of David, the City of Zion and Jerusalem. The Jewish people cannot exist without Jerusalem and it cannot exist without the Jewish people.

No other city has made such an important contribution to humanity. From here the prophets taught social justice, direct rule, fraternity and equality among humankind and true peace among nations. From here the message went forth to humankind that there is good, hope and redemption.

It is therefore no wonder that other nations and faiths have turned to and yearned for Jerusalem as well.

The State of Israel is now in the middle of peace negotiations. This is a very difficult and protracted process that brings with it much internal and painful friction.

But we are united in a united Jerusalem. Jerusalem has always been and remains the center of yearning of Jews throughout the world.

Israel has diplomatic relations with more than 150 countries. World leaders visit us regularly, as do important delegations. Our economy is sound and our exports increase yearly. Our hi-tech industries are among the most interesting and significant in the world.

At the same time Israel has successfully absorbed half a million new immigrants. Israel is held in high esteem throughout the world and is given honor by all who have come to know it.

During the past year we signed a peace treaty with Jordan. I hope that the peace process will continue, enabling us to sign similar treaties with

our other Arab neighbors.

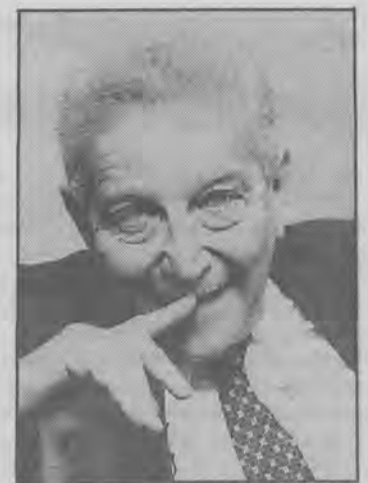
I know that you are troubled and seek answers to many questions, such as the meaning of Zionism today and the continuity of the Jewish people in the Diaspora.

The solution is aliyah, for Jews to come and live in Petach Tikva, Rishon Le-zion, Beersheba, Metulla, Yerucham, Nahariya and many other cities in Israel. Together we will overcome our problems.

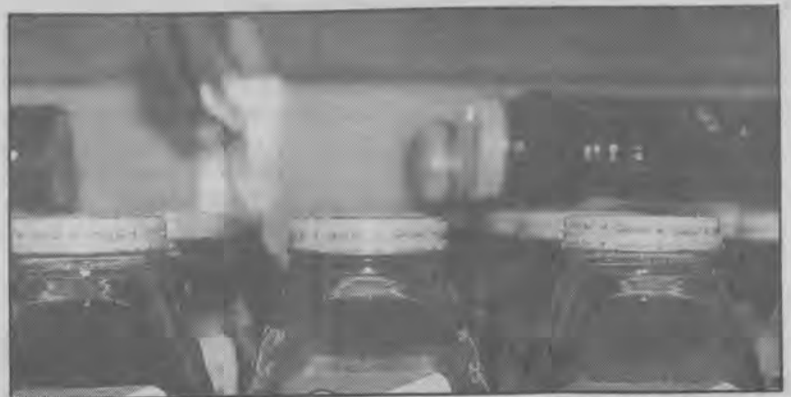
You were always proud when Israel fought and won her battles. Now Israel is strong and she warrants no less your continued pride and support.

On the eve of Rosh Hashanah, I send you and your families my sincere wishes for a year of true peace, health and success.

Ezer Weizman



President Ezer Weizman



Jews Weigh Behavior

Continued from page 49

Arafat and the Palestine Liberation Organization. Moreover, the Palestinians were not unified in accepting Israel's right to exist and not fully committed to make the peace functional by facing down groups like the Islamic fundamentalist Hamas and curbing terrorist actions.

Inside Israel, a legitimate policy debate broke out. Was the PLO committed and dependable enough? Was the proposed peace worth the price in lost territory and historical memory, weakened national unity — not to mention economic costs of uprooting and/or defending the settlers?

Unfortunately, American Jewry took a holiday. The vacuum was soon filled by people who were totally opposed to any territorial concessions — an expression of their political naivete and/or ideological messianism. Spokesmen poured vituperation on the government and used terms like 'traitor' and 'criminal' about the Prime Minister.

As it turned out the religious and political right had better connections to the newly installed Republican majority so their views received even more visibility.

During this moratorium of leadership, talk of significant diversions of American Jewish funding from Israel has grown apace, creating the impression of alienation from Israel. But the bulk of American Jewry does not want to distance from Zionism. Israel will be desperately needed as a resource for inspiring and educating American Jewish youth and future leaders; Israel remains the great model of Jewish life and vitality and the focus for Jewish loyalty and identity.

Three immediate steps can turn this situation around:

First, over the High Holy Days, all American rabbis should speak on the significance of Israeli policy — including the degree of risk and the legitimate policy disagreements on Israel. The sub-theme should be that if peace is achieved, it will pave the way for a new partnership to renew Jewish life worldwide in which Israel will be a major resource and partner.

Second, the organizational leadership of American Jewry, together with AIPAC, should launch a broad public information campaign to make clear both the extent of Israel's risk and the limited Arab response. At the least, this will reduce the risk that a shift in the Israeli elections will damage Israel's standing.

Third, in the past, when left-wing criticism of Israeli policy went too far and threatened to delegitimize Israel, American Jewish communal leadership came down very hard on the critics. We now know that the best policy is not to deny the right to criticize but rather "criticism, yes; delegitimation, no."

The right must do the same thing now to its extremists. "Criticism, yes, but delegitimation — and foreclosing Israeli policy options — no."

A significant first step was taken in the Conference of Presidents of Major American Jewish Organizations' resolution requiring civility in discourse on the issues. But a crack-down is now in order.

Winning the peace is subtler and more elusive than winning the war. Moral maturity and sobriety and a higher level of responsibility are needed to convert this opportunity — or the next one, if this fails — into a permanent settlement. Rosh Hashanah is the time for repentance and new policies. (Irving Greenberg is president of CLAL — The national Jewish education organization)



ROSH HASHANAH 5756

Rosh Hashanah Commentary: Jewish Continuity and Renewal

By Rabbi BERNARD S. RASKAS
ST. PAUL (JTA) — Rosh Hashanah is late this year. Rosh Hashanah is early this year.

In between these regular comments is the truth. Rosh Hashanah always occurs on the first day of Tishri. We can set our calendars on it.

Indeed, ever since the Jewish calendar was set centuries ago, Rosh Hashanah has been the fixed symbol of Jewish continuity and renewal. The ritual has evolved into a set theme, giving us a time to review the past and prepare for the future. Rosh Hashanah is a great statement of the way Jewish life reaffirms itself and, at the same time, launches us with confidence into the future.

On Rosh Hashanah, the shofar has been sounded for thousands of years. On Rosh Hashanah, the apples and honey remind us of our childhood. Rosh Hashanah anchors us in history and strengthens our identity.

Friedrich Wilhelm, the king of Prussia, once asked his chaplain to prove the endurance of religion. "Your Majesty," the chaplain replied, "the Jews." He correctly saw that the Jews collectively and individually are the embodiment of a long and continuous history of ideas and experiences.

Rosh Hashanah makes us aware that deep within the consciousness of the Jew burns the awareness of a unique spiritual destiny. Our personal existence is bound up with the deeper meaning of history. We are not lonely individuals on an endless road.

Rosh Hashanah is also a time for renewal, for chesbon hanefesh, a spiritual self-examination. If anything, this one holy day emphasizes that as a group and as individuals we can change; indeed, we must change.

This year on Rosh Hashanah we will enter synagogues that range in design from the work of Percival Goodman to Frank Lloyd Wright and everything in between. We will see Torah covers that dazzle in design. Silver Torah decorations will include the contemporary designs of Wolpert, Zabari, Ofin, Greenvercel

and others.

The tallitot, or prayer shawls, will reflect the work of Agan or will be tie-dyes or individual weavings. The kipot will show stunning creativity. The music will not only include the traditional nusach, or standard melodies, but the contemporary work of Janowsky, Davidson, Bernstein and even a whiff of Bob Dylan. Sermons by rabbis, both men and women, will cover every conceivable topic from intermarriage to the environment to world politics to personal problems.

These forms of renewal introduce more vigor and relevance to Rosh Hashanah. The Talmud itself notes with approval the statement: "Just as his [or her] ancestors left a place to create new forms, so I was left a place by my ancestors to create new forms." (Hulin 7a)

At a recent meeting, the newly elected secretary of a group was asked for the minutes of the prior meeting. He arose, cleared his throat impressively and said, "The minutes of the last meeting were one hour,

20 minutes and six seconds." Then he sat down.

Rosh Hashanah does not record the minutes of the year in simple units of time. Indeed, the more accurate assessment of a year is not the hours spent or the seconds kept, but the measure of human emotions and feelings, the joys and the tears, the hopes and the fears.

On Rosh Hashanah a person must measure himself or herself by ideas of right and wrong; of deeds done and left undone; of sin, guilt, repentance, forgiveness and amendment of life; of community responsibility and irresponsibility. This is an opportunity to correct our spiritual statement and balance the account of living.

Rosh Hashanah, then, is the time for continuity and renewal as a human community, as Jews and as individuals. It is time to offer gratitude in the words of the classic prayer marking milestones: "For having the opportunity of life, for having sustained and for having reached a new time."

(Rabbi Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul and distinguished visiting professor of religious studies at Macalester College. He is author of the trilogy "Heart of Wisdom.")



The coiled challah represents the time of renewal and has also been interpreted as a crown.

"Pillars" To Be Honored

Adas Kodesch Shel Emeth is continuing the High Holiday tradition of recognizing "pillars" of the Congregation with special honors, endowed by contributions to AKSE. This year there are two honorees—Faith Brown and Sarah Goldstein. A short testimonial will precede the presentation of a certificate of honor to each honoree.

Because of these two honorees, AKSE has earned a reputation as "the shul of the performing arts." Faith, with her husband Lou, instituted the popular Cafe Tamar concert more than 37 years ago at AKSE, and continues to produce, direct, and perform in it every year. The choral and dance groups which she leads have performed at many community events as well. Faith also taught in the AKSE Talmud Torah for many years. Sarah, with her Concert Committee, has presented an extraordinary series of musical talent at AKSE in the annual classical concert. Sarah is also a long time member of the Board and Ritual Committee and has served as V.P. of Ways and Means.

Conservative Biennial Slated For November

The United Synagogue of Conservative Judaism will hold its Biennial Convention November 2-6, 1995, at the Grand Hyatt Hotel in Washington, D.C. The theme of the event is "Creating a Jewish Environment: Jewish Living Now." The Convention will include a panel discussion on The Role of Religion in American Life, featuring Chancellor Ismar Schorsch, William Cardinal Keeler and a representative of the religious right. Yossi Beilin will speak on ma-

ior developments in the ongoing Israeli peace process. For further information or to register, call the United Synagogue Convention Office at 212-533-7800, ext. 2611, or fax 212-353-9439.



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NEWS

Teen Donates Bat Mitzvah Gifts To Habitat For Humanity

Eden Cardozo, like any 13-year old Jewish girl knew her bat mitzvah would be something she would remember forever. For D.C. Habitat for Humanity, Cardozo's bat mitzvah also was something to remember. Cardozo, several months before the April event decided to donate any monetary gifts she received to *Her House*, a Habitat for Humanity project in northwest Washington.

At last count, Cardozo's contribution to the project is \$15,000. Groundbreaking for the house, which will be occupied by a single mother and her two children, occurred Saturday, Aug. 26.

Habitat for Humanity was formed in the early 1980s by former President Jimmy Carter with the goal of making affordable housing available to lower income individuals who could not purchase a house in the conventional manner.

(Source: Marcia Kay writing for Washington Jewish Week)

B'nai B'rith Protests To Italy's Ambassador About Rome's Proposed Fascist Street

WASHINGTON, D.C. — B'nai B'rith expressed its concern today that the mayor of Rome has proposed renaming a street in the city for Giuseppe Bottai, a notorious collaborator in Hitler's anti-Jewish campaign. Tommy P. Baer, international president of B'nai B'rith, sent a letter to Italy's Ambassador to the United States, expressing concern over the proposed name change.

"As an organization with members in 55 countries, including Italy, we believe that this action can only divide Italians at a time when public figures should be promoting greater understanding in intergroup relations. We hope that Mayor Rutelli will reconsider his proposal," Baer wrote.

B'nai B'rith is the world's oldest and largest Jewish organization.



ISRAELI MINISTER CHINA: HUAIROU, CHINA -- Israeli Labor Minister Ora Namir (R) addresses Palestinian delegates September 3 at the NGO Forum on Women on the outskirts of Beijing.

Israel Names Arab As Ambassador

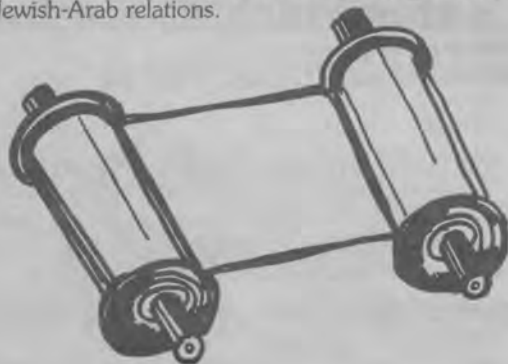
By NAOMI SEGAL

JERUSALEM, Sept. 17 (JTA) — For the first time in the history of the Jewish state, Israel's Foreign Ministry has named an Arab citizen to serve as an ambassador.

Adib Hassan Yihye, a lecturer at Tel Aviv University and the National Defense College, will serve as Israel's ambassador to Finland.

Yihye, 49, is a resident of Kfar Kara. He was awarded an Israel Prize in 1986 for his work in education.

He also teaches Arabic and Hebrew at Ulpan Akiva, a residential language school in Netanya that was twice nominated for a Nobel Peace Prize for its work in Jewish-Arab relations.



Million Man March's Goals Are Laudable But Leader Is Distasteful

By DANIEL KURTZMAN

WASHINGTON, (JTA) — Less than one month before the Nation of Islam's planned "Million Man March" on Washington, Jewish leaders are struggling to come up with an appropriate response.

Concerned that the event could legitimize Nation of Islam leader Louis Farrakhan, Jewish leaders say they feel a responsibility to voice their objections to the march.

At the same time, they are finding it hard to denounce the event when they essentially support its goals.

"It's a situation full of potential pitfalls," said Stephen Steinlight, director of national affairs for the American Jewish Committee. "It's going to require all of the wisdom we can muster."

Farrakhan has declared Oct. 16 a national "day of atonement," borrowing from the Jewish holy day of Yom Kippur.

He is calling on African American men to "straighten their backs," take more responsibility for their communities and commit themselves to a restoration of values.

In addition to marching on the nation's capital, he is asking African Americans across the country to stay away from jobs, shopping malls and schools as part of an economic boycott.

Although acknowledging that the event "in itself presents a laudable goal which all Americans of conscience can support," Abraham Foxman, national director of the Anti-Defamation League, said it simultaneously "holds the potential for advancing the influence of one of America's most vocal hatemongers and anti-Semites."

"We think people of good will who are opposed to bigotry should not march with a bigot," Foxman said.

But he added that no one should infringe on African Americans' right to choose their own leaders and chart their own political course.

In weighing a response, Jewish leaders say they must also remain sensitive to the potential strain an antagonistic stance could put on black-Jewish relations.

Arab Land For Roads

By NAOMI SEGAL

JERUSALEM, (JTA) — The High Court of Justice has cleared the way for Israel to expropriate Palestinian-owned land to build bypass roads.

The roads would be part of the plan to redeploy Israel Defense Force troops in the West Bank.

The court last week rejected a Palestinian petition, which asked that land past Nablus and Jenin not be used for the roads.

The court accepted the argument of the head of central command, Maj. Gen. Ilan Biran, who said the roads were essential for security in the redeployment plan.

He said the roads would be used by Jewish settlers in the region during the interim phase, as well as by security forces.

"It's a highly complex problem of community relations," said Phil Baum, executive director of the American Jewish Congress.

"We're trying to do our best to maintain Jewish dignity and self-assertiveness without at the same time contributing to misunderstanding and antipathy between blacks and Jews," he said.

Foxman said the Jewish community "genuinely desires" an improvement in African Americans' quality of life, but he added, "We can and must ask under what banner will African Americans be more likely to succeed — the banner of divisiveness and hate, or of harmony and tolerance?"

In coordinating strategy, said Baum, Jewish leaders are adhering to the adage "above all, do no harm."

"Part of our concern is that we don't want to do anything to elevate Farrakhan," Baum said. "The wisest course might be to do nothing."

Support for the march comes from a number of community leaders, though major national black groups such as the National Association for the Advancement of Colored People and the Urban League have not expressed support.

Among the march's supporters is Philadelphia Mayor Edward Rendell, who is Jewish.

Although he has not endorsed the march, Rendell said he supports the goals of the event, downplaying Farrakhan's sponsorship. His position has been sharply criticized by some segments of the Philadelphia Jewish community, who say support for the march and support for Farrakhan are inseparable.

People familiar with the event say it could draw more people than the famed 1963 March on Washington, which brought out 250,000 to demonstrate for civil rights.

One of the Nation of Islam's most vocal critics in Congress, Rep. Peter King (R-N.Y.), said African Americans should question the wisdom of heeding Farrakhan's call to action.

"Anyone who skips school or work to allow themselves to be used by a bigot should really think twice about that," King said through a spokesman.

Indicative of the apprehension surrounding the event, leaders of Washington's Jewish community say they have been discussing security issues.

"We expect and hope that it will be a peaceful march, which is certainly its avowed intention, but we certainly want to be prepared and want to make sure that our synagogues and people are safe and protected," said Peter Krauser, president of the Jewish Community Council of Greater Washington.

Tensions between Jews and the Nation of Islam recently flared in Washington when the two Jewish members of Mayor Marion Barry's religious advisory committee resigned after a representative of the Nation of Islam was invited to attend meetings.

"Inviting the Nation of Islam to sit on the mayor's advisory committee is essentially granting them a badge of legitimacy that they do not deserve," said Jeff Weintraub, who, with Rabbi Ethan Seidel, resigned from the commission.

"This is an indecent group that is being invited into a decent society," he said, adding, "I do not by my presence want to give my sanction to a group of that nature."

The Rev. Terry Wingate, director of Barry's Office of Religious Affairs, said he was "pained" by the resignations. The committee is reportedly considering establishing a code of conduct that would deal with issues of tolerance and mutual respect.

Regarding the march, Jewish organizations said they would continue to coordinate strategy in coming weeks and would also seek advice in private meetings with African American leaders "whose opinions we value and trust," Steinlight of the American Jewish Committee said.

He declined to specify with whom they are meeting.



RABIN GREETSS RUSSIAN KIDS: MOSCOW -- Israeli Prime Minister Yitzhak Rabin, visiting Russia to discuss Russia's sale of nuclear reactors to Iran, addresses students at a Jewish school in Moscow Sept. 14. The Jewish community in Russia, politically oppressed under Communist rule, now carries on extensive programs to preserve Jewish religious, cultural and educational traditions. RNS NEWS/Reuters.

Musings Before Musaf

By DAN WEINTRAUB

Editor of The Jewish Voice

As the High Holiday season gets underway there is no better time for introspection and Jewish learning. It is a time for reflection over sins to other people and sins before God. *The Jewish Voice* sought the advice of some of the most learned persons in Delaware on matters which seem particularly relevant at this time of the year. Fortunately Rabbi Peter H. Grumbacher, the spiritual leader at Congregation Beth Emeth, saw fit to answer the following questions which are related to this time of contemplation. (Editor's note: This is largely an attempt at humor. Please do not be alarmed. You should also know however that some of the questions below are no joke.)

JV. What are the consequences, in the context of Yom Kippur, for going to the front of a long line for the tellers at the bank, without waiting one's turn?

PG. First of all, you shouldn't go to the bank on Yom Kippur even if you wait your turn. Second, you have the holiday all wrong: it is on Pesach that we speak about "tellers,"

namely, "on that day you shall tell your child... "On Yom Kippur we have "speakers" who speak, and speak, and speak.

JV. What are the consequences on Yom Kippur for installing computer software in more than one computer when not so authorized by the licensing agreement with the software manufacturer?

PG. Considering that I know nothing about computers and less about your technical question, I remain sinless on the day of Atonement.

JV. What would you say to the young man who takes four years before asking his steady to marry?

PG. I would ask the steady why she didn't ask him?

JV. Is it okay not to like Kathie Lee Gifford?

PG. Just ask my family, Dan, about what I think about Kathie Lee. She's the one person I often mention as the WORST.

JV. What do you say to parents of Hebrew School students who act as though all Jewish learning ends with a Bar or Bat Mitzvah?

PG. As Woody Allen would say... "It doesn't???" Seriously though,

if they want their child's IQ to remain at the level of a thirteen year old or less, then stopping at Bar/t Mitzvah is the way to go. A child has few choices about important matters: if s/he will stop their secular education; if they can drive before the legal age, etc. Some things should have no choices and it that is imparted from day 1 of religious school then the question won't even come up.

JV. What are some of the contemporary conundrums that are significant at this season of introspection but did not confront most previous generations?

PG. We are all Jews-by choice: we can choose to remain in the sphere or out of it. I heard something a few years ago I have been pondering since that time; it used to be that Jews went to the synagogue because they were Jews. Now they go to learn to be Jews. Then there is the question of whether Generation X, or whatever it is called, will find anything within Judaism to draw themselves closer since the Holocaust and even Israel to a degree are not doing it.

JV. How about this drought?

MOVIES & MUSIC: Spiders

Continued from page 15

Anne Meara's humorous drama, *After-Play*, was a surprise hit during a limited engagement at the Manhattan Theatre Club and has now moved to the intimate Theatre Four on 57th Street in New York City. The playwright, known originally as part of a standup comedy act with husband Jerry Stiller, is now playing a role in her own play. Her performance is appealing and the play is a satisfying night of theater.

After-Play chronicles the reunion of two couples in a restaurant after a play. Their get-together is a metaphor for purgatory, an emotional summing-up of four lifetimes. Meara

plays an Irish Catholic convert to Judaism, similar to herself in this regard, but with many more problems and resentments than, one hopes, she could have herself. Barbara Barrie is sensational as Meara's friend.

Closely related in theme to *After-Play* are three one-acters about confronting death called, collectively, *Death Defying Acts*. The authors are David Mamet, Elaine May and Woody Allen. Mamet's and May's plays are clever, while Allen's is a masterpiece. This is vintage Allen, in top form. He even has the guts to write a leading male character who falls in love with a 21-year-old, hears another character say: "She's young enough to be your daughter," and replies: "I know, but she's not my daughter!" To top it off, Allen then exposes that middle-aged philanderer as a fool and a loser.

Charles Busch's latest play is

Swingtime Canteen, a spoof of World War II shows at military bases. We saw it, appropriately, on the 50th anniversary of V-J Day. It could stand on its own as a revue of great songs, but the show rises above that because of the brightness of Busch's script and his personal charisma as he portrays an aging female movie star who entertains the troops. Maxene Andrews, of the Andrews Sisters, plays herself in this fun show at the Blue Angel.

An interesting sidelight is the fact that the writers of all of the plays I've discussed are Jewish, except McNally, though McNally's composer and lyricist are!

Merger

Continued from page 26

this chance for reform.

"Conventional wisdom [calls for] incremental change, change at the edges," he said. But "we are at a new point in Jewish life" when it is "time for dramatic change. It's a once-every-50-years opportunity and we have to seize it."

Members of the study committee plan to meet with federations across the country in the fall and early win-

ter. They expect then to make changes in the plan before it is submitted to the boards of the CJF, UJA, UIA and JDC, which must approve it before it can be implemented.

CJF leaders, meanwhile, emphasized that they are not advocates of a particular reform plan.

Maynard Wishner, CJF president, would say only that "of the various models advanced, this one seems to draw the broadest support, although many issues remain to be addressed."

Uganda

Continued from page 56

150 prayerbooks to the Abayudaya, and he convinced Brown University Hillel to raise money to complete the Abayudaya synagogue. Hearing about the Abayudaya from Matt's and Julia's efforts, Jews from all over the world have sent kipot, tallit, tefillin and Hebrew books. Matt even convinced his agnostic brother, Jeremy, to observe a shabbat with the community when he visited East Africa in August.

Our visit in March, 1995 was much too short. We had to leave without participating in shabbat ser-

vices because of the restrictions of public transportation. We were inspired by the dedication of this small outpost of Jews in preserving their Judaism. In spite of all that our son has done for the members of Abayudaya, we truly believe that they have done much more for him. They have given a young Jewish adult, who was not particularly interested in being Jewish, a renewed appreciation for Judaism. Seeing the Abayudaya struggling to preserve their Jewish religion has made Matthew realize the value of being Jewish. For that alone, we can never thank Abayudaya enough.

Commentary

Continued from page 41

to the needs of family life. If we expect the "under-class," single mothers, and single fathers to assume the responsibility of parenthood and family life—to pay bills, to care for their children, to live a family life — then we have an equal expectation that private ownership will assume its moral responsibility, NOT to disrupt family life, but obey the Biblical principle, "Thou shalt uphold him." (Lev. 25, 35).

The Ten Commandments are written on two tablets. One tablet proclaims the commandments between the person and G-d, the essence of personal religion. The other tablet proclaims the commandments between person and person, the essence of social-ethical religion. Biblical religion, total religion, encompasses personal and social morality.

Survey Shows Intermarried Unaware

Continued from page 34

small group programs, short pamphlets and newsletters, and computer on-line services.

The survey of 552 nationally representative households with at least one adult who is of Jewish heritage was undertaken earlier this year by the National Family Opinion Corp., as part of a larger survey it conducted of 100,000 American households.

PG. Drought? It seems as if you have some very good questions and a lot of them.

JV. Thank you. You have been so helpful I really should let you have the last word.



The late Raphael Bouganim, whose work is pictured above, is represented in an exhibition at Gratz College. For information call (215) 635-7300.


Kids Needed For Movie

Sharon Cohen, of Wilmington, is making a movie and is looking for young people (age 10-16) to take part in the film. Young people interested in appearing in the film will not be paid. All are welcome and should just show up. The filming will take place on October 8 from 2-6 p.m. at the Jewish Community Cemetery


on Foulk Road in Wilmington. Dark clothing (brown, blue, navy or black) suitable to what would be worn at a funeral should be worn. Boys should wear coats and ties. Girls should wear suits, dresses. The fictitious funeral is set in the 1980's so period wear is appropriate. For more information call Steve Michlin at 762-0334.



ROSH HASHANA ART -- Rosh Hashanah, the Jewish New Year, is referred to in the Hebrew Bible as a "a day of sounding the horn" because of the frequent blowing of the shofar during the holiday. This piece, "Seven Sounding Shofrot," is from the collection of Congregation Kol Ami, Annapolis, Md. Shofrot is the Hebrew plural of shofar. (Art by Barry Nemett). RNS NEWS/Reuters.



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CALENDAR OF EVENTS

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

OCTOBER

Thursday _____ 12

Young Jewish Adults of Delaware (YJAD) - Happy Hour Drop-In at O'Friel's, 6:30 p.m. "A great way to break-up the week." Please call Sandi at (302) 658-5297 for more information or just drop by O'Friel's.

Tuesday _____ 17

Young Jewish Adults of Dela-

ware (YJAD) - Simchat Torah Services. Join us for Simchat Torah services. Please call Merrily at (302) 477-1302 for place, time, etc.

Saturday _____ 21

Young Jewish Adults of Delaware (YJAD) - Haunted Hayride. All are welcome for our second annual Hayride. RSVP by October 18 to Phil at (302) 652-6688.

Sunday _____ 22

The Newark Chapter of Hadassah, has planned its Third Annual Craft Show, Sunday, October 22, 10:00 a.m. to 4:00 p.m. at the Aetna Fire Hall at Routes 4 and 273. Sandwiches and refreshments will be provided by the Aetna Fire Hall Ladies Auxiliary. Tables are available for \$25. For more information, please call Sydell Glassner at 738-9608 or Leslie Darden at 368-0974. **Women's American ORT,** Brandywine Chapter-at-Large, Paid Up/New

Member Brunch, Noon to 3pm at Wilmington JCC, 101 Garden of Eden Road. Free to paid members. Non-members \$5, which will be applied to membership dues. RSVP: Ruth Rosenberg (302)529-1296

Ongoing

Young Jewish Adults of Delaware's (YJAD's) co-ed, non-competitive volleyball league continues every Wednesday night from 6:00 p.m. - 8:00 p.m. It will move inside to the J.C.C. gym as of September 6, 1995.

Exhibit Highlights Henrietta Szold "Daughter of Zion: Henrietta Szold and American Jewish Womanhood," a new exhibition, will be open at the Jewish Historical Society of Maryland (JHSM), 15 Lloyd Street, Baltimore, from April 9 through December 10, 1995. "Daughter of Zion," will reveal and reinterpret the life and work of Henrietta Szold through artifacts, audiovisual materi-

als, label text, documents and rare archival photographs. A native of Baltimore, Szold (1860-1945) is best known as the founder of Hadassah, the women's Zionist organization. For more information, call at The Jewish Historical Society of Maryland, (410) 732-6400.

Protection From Abuse Seminars. The Project For Domestic Violence Reform, Inc. will sponsor monthly seminars on the use, filing and hearing of Protection From Abuse Petitions by victims of domestic violence. The seminars will be conducted by an attorney trained and experienced in family law. It will be the fourth Wednesday of every month from 7:00-9:00 p.m. at the Delaware Technical and Community College, Wilmington Campus, Fourth and Orange St., and is open to the public without charge.

The new Protection From Abuse Act makes it possible for victims of domestic violence to get protection from

their abusers without bringing a criminal action. Victims can request no contact orders; removal of deadly weapons; and custody of children and support for a limited time. The seminars will provide information and answer questions about how to obtain and use these petitions.

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

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

★ ★ ★ ★ ★ NEW AMERICANS

New Citizens Naturalized

We Take For Granted What Others Prize

By SYLVIA G. LEVEN

Special To The Jewish Voice

After the Motion for Admission of Applicants, administered by Hairabed Kazandjin, U.S. Naturalization Examiner, the rendering of the oath of allegiance by Lisa Friedkin, Deputy Clerk of the United States District Court, the promising to protect and defend The Constitution of the United States of America from all enemies foreign and domestic, more than sixty people present in the Federal Courthouse for the Naturalization Ceremony on September 7, 1995, along with family and friends, spent their first moments as actual American Citizens. No longer having to show a green card or feel as an outsider, these people had just become part of the greatest country in the world. Welcomed as new citizens by The Honorable Sue

L. Robinson, United States District Court Judge, twenty applicants even had their names changed to fit their new status as American citizens.

The New Americans were given the advice: "Be sure to vote, one vote can make a difference and "Obey the laws. If you remember these two pieces of advise, all the rest will fall into place." These "words of wisdom" were given by Mr. Marvin Balick, member of the Lions Club of Wilmington, a former school principal and a prominent member of the Jewish community.

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all." These words held a different meaning to the new citizens that recited them. No longer were they just people from all over the world, (India, Sweden, Pakistan, the Philippines, Canada, Ethiopia, The Ukraine, Venezuela, Germany, Taiwan, The United Kingdom, Ecuador, Vietnam, Haiti, Jamaica, Ireland, Korea, Russia, Brazil, Ghana, Libya, Switzerland, Turkey, Italy, Nigeria, and the USSR.

(The Former Soviet Union)), but they had all the rights, privileges, and responsibilities that go along with them. Within this most recent naturalization ceremony were several families that owe a debt of thanks to the Jewish Family Service of Delaware, and to Roberta Berman, Director of the Resettlement Program. Becoming a citizen is hard enough, but with the help of the JFS (Jewish Family Service) resettlement program, life after being transferred to Delaware from another state, or being resettled here is made all that much easier.

During the past year, several immigrant families have made the move to Delaware for several reasons. Some because this is where good employment opportunities were to be found, or because other members of their family were living here already.

Many of the new Americans were from the USSR, Ukraine, and Russia. These included the following new citizens: Lilya (Emiliya), Babinsky from the Ukraine; Mila Babinsky; Emily Nabutovsky from Russia; Joseph (Josif) Nabutovsky from Russia; Vera Nabutovsky from Russia; Abram Sheynin from Russia; Liya Sheynin from Russia; Michael Yampolsky from the USSR; and Olya Yampolsky from the USSR.

Many have been in Delaware for several years. Some have had mar-



Michael and Olya Yampolsky, American citizens, at the Naturalization Ceremony on September 7, 1995.

riage ceremonies here. Some of the sons had become Bar Mitzvah. After taking the oath of allegiance, several of the participants stated that they felt "more secure," "connected," like they finally "belonged." Thanks to the JFS, several of the participants

work for large corporations, such as DuPont, or in retail, or as computer programmers, but have backgrounds in other areas, such as electrical engineering learned in Moscow.

These new citizens are to be congratulated.

major projects that will have a significant impact on the city.

For Jerusalem 3000, JNF is building Gan Yaldei Yisrael, a unique children's garden that overlooks key sites; completing the magnificent Green Belt of trees that encircles Jerusalem and symbolizes its unification; restoring the Jerusalem Corridor forests destroyed in the July 2 fire, the largest in Israel's history, and developing the KKL Park and Events Center in the Judean Hills.

These projects will improve the quality of life for all Jerusalem residents. I ask the Jewish community to make a significant new year's resolution: join NIF in enhancing Jerusa-

lem, our eternal spiritual capital and the heart and soul of the Jewish people.

Our Fire Emergency Campaign is particularly urgent. The July 2 fire destroyed two million trees, devastated nearly 5,000 acres of land, and caused at least \$20 million in damage. The initial planting of trees to replace those destroyed must take place after the first winter rains in November.

Rosh Hashanah is the most appropriate time to join this process of renewal. Let us resolve that in new years to come, the Jerusalem Corridor will be thriving and verdant again.

A happy and healthy new year to you, your family and all Israel.

Reform Movement to Collect Food

NEW YORK (JTA) — With a goal of collecting 1.5 million pounds of food for the poor in the United States, the Reform movement is launching its annual national food drive on Rosh Hashanah.

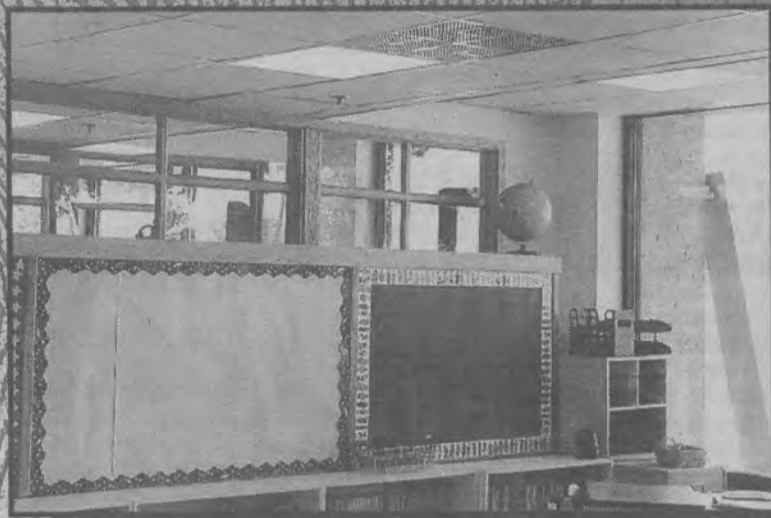
Congregants at Reform temples across the country will get empty grocery bags on Rosh Hashanah and return them filled on Yom Kippur, Sukkot or Simchat Torah.

Last year, 1 million pounds of groceries were collected and distributed to the poor.

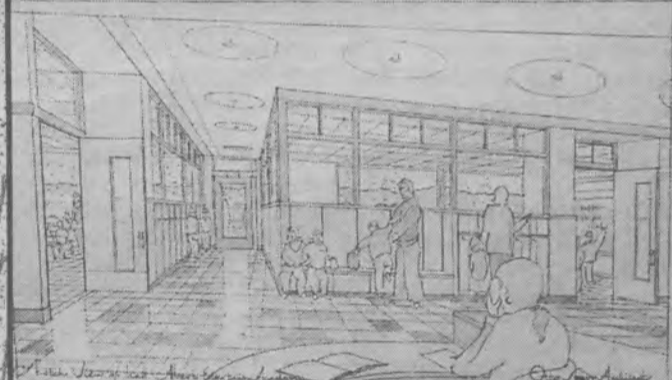


The apples in this still life cannot be dipped in honey but can be seen on display at the Delaware Art Museum. This piece, titled Still Life With Fruit, is by Severin Roosen (c1816-1872).

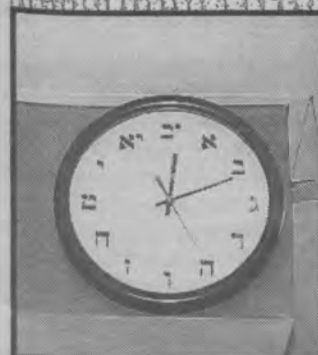
SPOTLIGHT IN ALBERT EINSTEIN ACADEMY'S NEW SPACE



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In A Land Zionists Once Rejected, Following Matt To Uganda A Tribe Adheres To Judaism

BY AVI V. STIEGLITZ

NEW YORK, (JTA) — When world Zionist leaders rejected Uganda as a possible Jewish homeland at the turn of the century, they probably never imagined that one of the native tribes in the eastern African nation would adopt Judaism.

In 1919, a small group of the Buganda tribe in western Uganda began to follow the Old Testament.

The tribe leader, Semei Kagungulo, had been struck by the special relationship described in the Bible between the Jewish people and God, said Jacques Cukierkorn, the rabbinic adviser to Kulanu, an organization now aiding the tribe in their quest to become more knowledgeable about Judaism.

As a result, Kagungulo abandoned the New Testament and lived a Jewish lifestyle by adhering to the scriptures of the Old Testament.

The Buganda tribe in western Uganda had initially been converted to Christianity by European missionaries who frequented the region.

Kagungulo took to heart the apocalyptic passages in Isaiah about how the people of the world will want to be Jewish.

Kagungulo also was a highly respected general and an adviser to the king of Uganda.

"He was a macher," Cukierkorn said.

After he wrote a book of religious guidelines based on the Old Testament for his 500 tribal members, they decided to start calling themselves the Aba Yua Daya — or "I am a Jew" in their native Luganda.

The book included traditional Jewish practices such as ritual circumcision and separation of milk and meat.

"Evidently, he didn't know of rabbinic Judaism and actually composed a primitive prayer book," Cukierkorn said.

Every time they came into contact with Jews, they would change their ways and adopt new practices, he said.

In the mid-1920s, a Jew known only as Joseph spent time with the tribe teaching them more about prayer and about the different holidays, he added.

There was little contact between the Jewish world and the Aba Yua Daya from that point until the early 1990s, when two students happened to stumble upon them.

While visiting Kenya, the two American university students, Matthew Meyer and Julia Chamowitz, met one of the leaders of the Aba Yua Daya in a synagogue in Nairobi

and were invited by him to visit the tribe.

The visit was so inspiring that upon returning to the United States, Delaware's Matt Meyer wrote more than 30 letters to different organizations about the Aba Yua Daya. Delaware's Congregation Beth Shalom donated a Torah to the Abu Yua Daya after learning about Matt's associates.

"When I read" Matt's "letter I immediately saw that Kulanu could play a pivotal role," Cukierkorn said.

Kulanu, based in Silver Spring, Md., is dedicated to helping Jewish fringe groups in different regions of the world learn more about Judaism and possibly undergo conversion, said Cukierkorn, who was born in Brazil.

In June, Cukierkorn was part of a 14-member delegation Kulanu sent to visit the Aba Yua Daya and distribute prayer books, tapes and a Torah to them.

The tribe's current population is between 500 and 600, below the 2,000 Aba Yua Daya members the tribe had before Idi Amin took over Uganda and made life difficult for them through his brutal regime.

The group has expressed an interest in converting to Judaism and moving to Israel.

When asked by Cukierkorn why they wanted to convert, they said they rejected the practices of those around them such as female circumcision.

One of the group's leaders added: "A Jew has the potential to make the world a better place."

Although they would like to immigrate to Israel, the Aba Yua Daya insist that they do not want to become Jewish because of that.

They point to the fact that they began to follow the Old Testament long before Israel became a state.

Kulanu's first priority is to further their knowledge of Judaism and maintain their physical well-being.

"The goal of Kulanu is to continue educating them and then down the road to do conversion," Cukierkorn said.

Meanwhile, he is trying to raise the \$36 per year needed to educate each of the Aba Yua Daya children.

The community does not have running water or electricity.

Cukierkorn said that when he was there, the community leaders asked him a "sheilah," or question that was indicative of their impoverished state: "Can we light two candles for the entire community?"

continued dancing into the night. Meanwhile, the five of us sat and told stories of our histories. The Ugandans belonged to a group called the Abayudaya, who I thought had as strong a claim to Judaism as anyone. They practiced Judaism every day of their lives. As a community, they had suffered at the hands of their government and their peers because of their Jewish practices. The stories Julia and I had to tell were perhaps a bit unfathomable to them — that there were many Jews in our country who do not go to synagogue every Shabbat, who eat bacon and sau-

By ELLEN S. MEYER

Member of The Jewish Voice
Editorial Committee

I'll never forget Matt's phone call. "Mom. Dad. You'll never guess where I was this weekend!" It was November, 1992. Matt was calling from Kenya, where he was spending first semester of his college junior year. He was calling to tell us about his visit to the Abayudaya, a tiny community of Jews in a remote village outside Mbale, Uganda, with a friend he'd met in Kenya who was also studying abroad — Julia Chamowitz. (By happenstance, Julia turned out to be the grand-niece of Wilmington's Leah Kraft.) Aside from a sole visit from an Israeli ambassador sometime in the 1960s and a lone traveler from England in 1991, Abayudaya was totally isolated from world Jewry.

The community, which had suffered in silence Idi Amin's persecution in the 1970s, was anxious to become known to and establish a connection with Jewish people throughout the world.

Matthew came home from his five-month stay in Kenya determined to return. He convinced a Boston foundation to give him a year's grant upon his graduation from college so was able to spend September, 1994 to September, 1995 back in East Africa. His father and I decided to visit midway during his year's hiatus, and needless to say, our planned trip included a stop in Mbale, Uganda. On Friday, March 3, 1995, we visited the Abayudaya.

The community was just as Matthew had described it — warm, welcoming, genuinely observant and extremely impoverished, but willing to share graciously what little it had.

A book could be written on our travel from western Kenya to eastern Uganda for what was supposed to be a full day's visit with the Abayudaya, including shabbat services. Because our transportation fell

sage, and who have little desire to speak Hebrew. The Abayudaya's strength of conviction and ability to live Jewish lives isolated in a village in Uganda inspired me. I wanted to do something, if at the very least to insure that the Abayudaya never again had a synagogue torn down or were never again stripped naked and tortured like they had been in recent years.

On that night, the five of us drew up a plan of action. We were five young people, Joab the oldest at 35 and me the youngest at 21. We dreamt of how we would transform the Abayudaya community, then depressed by the consequences of isolation, into a vibrant community inspired by the hope that things were getting better and inspired by their own Jewish beliefs, phenomenal in their own right. But Julia and I were sure to highlight that we were simply university students. It would be difficult to catch people's attentions back home, difficult to lift their hearts about the Abayudaya the way ours had been lifted. The following morning, before we left the village, the *Kohavim Tikvah* youth choir was sure to send us off with Hebrew songs in Ugandan tunes that have been playing in my heart ever since. That day I knew we had a mission,

through, we, at the last minute, had to travel native fashion, in a crammed, broken-down van (where the vehicle had to be started by pushing it down a hill, a passer-by pulled the door off and a sudden rainstorm made us realize that there were no working windshield wipers as our driver kept his head at a 90-degree angle out his permanently open window — not to mention that one of our fellow passengers was a live chicken). Miraculously, we did arrive — albeit several hours late — to a formal Ugandan ceremony. First, we were given a tour of the Abayudaya compound, followed by the planting of a tree in our honor. Next came a program in the synagogue, consisting of speeches in English, Hebrew and Buganda (the native tongue), a concert by the synagogue choir with its Hebrew songs set to haunting African melodies and a presentation of lovely hand-made gifts. The program ended with the singing of "Hatikvah".

The compound consists of a partially completed brick synagogue (built by the congregants), a schoolhouse, a synagogue office and tiny mudhut homes. There is no electricity or running water. The Abayudaya land sits on the crest of a hill overlooking the lush Ugandan countryside. Most of the congregants are farmers and eke out a living (and little else) by raising animals and crops such as jackfruit (a seedy melon unknown in this part of the world).

The Abayudaya cling to their Judaism and literally follow ancient Hebrew tradition. For example, they do not allow a menstruating woman inside the synagogue as the Bible forbids it. The Abayudaya practice Jewish circumcision, strictly adhere to kashruth, do no work on shabbat and are amazed that there are members of world Jewry who are not as observant as they. Yet because they became Jews by self-conversion three generations ago, they are not

and an obligation to act.

We came home to the United States, having finished our study abroad program in Kenya. We spoke, and we wrote letters. We sent tapes and pictures. More people laughed than listened. Many more, Jews in Uganda? One rabbi told me, "You have a good story, but I don't think Israel wants to hear about more black Jews." They were not Jewish, though, which meant few groups could help us. Slowly, one by one, people started to respond. It began to snowball. We got their music and pictures on the World Wide Web and inquiries from around the country: more and more people interested in visiting. A synagogue partially completed (thanks to Brown University Hillel). A Torah donated (thanks to Congregation Beth Shalom).

After finishing at Brown, I returned to Kenya. I found the Abayudaya who I left were no longer an interesting group of people practicing Judaism. They were my family. Throughout my just completed year in East Africa, I visited the Abayudaya regularly, not as a benefactor or supporter but as a family member. I brought them my Mom and Dad and brother from the U.S. They made me come home to welcome to Mbale the delegation of



Ellen S. Meyer

accepted as Jews under traditional Jewish law.

Matt and Julia have worked very hard to introduce the world to the Abayudaya. Judging from the recent press coverage Abayudaya has received — from a prime-time report on National Public Radio to the JTA article disseminated throughout the Jewish press — they have succeeded beautifully. They have used computers and networking and mailings and speeches to alert world Jewry to the existence of Abayudaya. Last June Matt assisted a group of a dozen Jews affiliated with Kulanu, a Jewish organization dedicated to finding remote Jewish congregations, in coordinating its visit to the Abayudaya and joined them for their weekend stay. The Kulanu group was led by Rabbi Jacques Cukierkorn, a young rabbi in a suburban D.C. congregation and the first rabbi to visit the Abayudaya. As recently as mid-August, Rabbi Hershey Worch, an orthodox rabbi from Melbourne, Australia, joined Matthew at the Abayudaya compound. Through Rabbi Worch, the Chief Rabbi of Israel now knows about the Bible Abayudaya; there are plans for a formal conversion. One of the Abayudaya youth is being prepared for rabbinical training. Matt was instrumental in getting Beth Shalom to donate a much needed Torah and

Continued on page 53

Firsthand Account Of The Abayudaya

By MATTHEW MEYER

Special To The Jewish Voice

For me, the story of the Abayudaya is a story of inspiration. It is a community of people which found Judaism on its own in 1919.

It has been nearly three years since five of us sat in a small hut in a village near Mbale, Uganda. Three were Ugandan — Aaron Moses, Gershom Sizomu, and Joab Keki, and two of us American — Julia Chamowitz and I. It was right after Havdalah. A variety of South African, Zairean and Ugandan music played outside as several children

Kulanu, which included the first-ever rabbi. I returned to Mbale just weeks ago to welcome the first Orthodox rabbi to visit the Abayudaya. I come back to the United States, with the pain of leaving the Abayudaya fresh in my veins, to see this family of mine in newspapers and on radio throughout the country. One community leader appears headed to get his life's dream of a formal Jewish education. A formal conversion to Judaism that will be recognized by Jews around the world is closer to reality than ever before. Three years ago, just as the Abayudaya realized that the world did not consider them Jewish, such an idea was a distant dream. My Ugandan family has hope that tomorrow will be a better day. With recognition from the outside, the strength within the Abayudaya remains steadfast.

Since then, the Abayudaya have continued living Jewish lives. The fact that I have participated in bringing the first Torah to the Abayudaya, building their largest synagogue, and contacting the first rabbis to come visit the community are mere footnotes to a community whose heartfelt belief in the basic principles of Judaism remains strong. The Abayudaya are inspiring, and if you don't believe me, I encourage you to go and see for yourself!



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OBITUARIES

LOUIS GOLDEN

Louis Golden, 75, a lifelong resident of Wilmington, died Friday of apparent heart failure in Riverside Hospital on August 11.

Mr. Golden, of 309 Barrett St., worked in housekeeping at what is now Wilmington Hospital for 20 years until retiring in 1984.

He was a member of Wilmington's Adas Kodesch congregation.

Survivors include a brother, Martin of Smyrna, and a sister, Sadie Golden, with whom he lived.

STEVEN "TED" KAUFFMAN

Steven "Ted" Kauffman, 56, a partner in U.S. WATS, a Chadds Ford, Pa., marketer of discount long-distance rates, died September 16 of heart failure in Philadelphia's

Lankenau Hospital.

Mr. Kauffman, of Mendenhall, Pa., earlier worked in construction with Joseph and Steven Corrado in Wilmington. He also supervised development of suburban Philadelphia office complexes.

He once earned enough points in a year to qualify as a bridge life master. He was a member of Brandywine Country Club.

Raised in West Chester, he graduated in 1957 from Peddie School, a Hightstown, N.J. boarding school. After attending Princeton University, he graduated from Drexel University in 1962.

Survivors include his wife, Diane Gartner Kauffman; his parents, Devere and Sylvia Kauffman, and a

brother, Walter, all of the West Chester area.

The family suggests contributions to Kauffman Library, Keshet Israel Congregation, West Chester.

JULIUS BERNARD LIPNER

Julius Bernard Lipner, 73, of Delray Beach, Fla., formerly of Brooklyn, N.Y., died September 10 of heart failure in West Boca Raton Hospital, Boca Raton.

Mr. Lipner was a stockbroker and branch manager for Gruntal & Co., Brooklyn, for many years until 1992.

Survivors include his wife, Caroline Lipner, two daughters, Rissa Pritzker of Chatham, Brandywine Hundred, and Stacy Lawrence of New Jersey; a sister and three grandchildren.

The family suggests contributions to the Anti-Defamation League of B'nai Brith.

HARRY A. PORTER

Harry A. Porter, age 94, former resident of Wilmington, Delaware, died August 20, 1995, in Valencia, Calif. He is survived by his wife of 65 years, the former Anna Statnekoo, his son, Robert L. Porter, and daughter, Adrienne McPherson, both graduates of P.S. duPont High School.

Harry is also survived by grandsons David Porter and Mark McPherson; granddaughter Judy Porter Green; great-grandsons Zachary and Jacob Porter; great-granddaughters Jenna Porter Green and Katy Rose Green.

Internment took place at Eden Memorial Park, Mission Hills, Calif.

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LOUIS SWINGER

Louis Swinger, 98, of Brandywine Hundred Apartments, 400 Foulk Road, Brandywine Hundred, died Sept. 10 in Riverside Extended Care Pavilion.

Mr. Swinger owned and operated a grocery store, Swinger's Market, at 10th and Wilson streets, Wilmington, for more than 50 years. He retired and sold the business in 1978.

He was a member of Congregation Beth Shalom.

His wife, Gertrude Swinger, died in 1993. He is survived by a son, Samuel, with whom he lived; two brothers, Isadore and Manuel, both of Wilmington; four grandchildren and six great-grandchildren.

The family suggests contributions to Congregation Beth Shalom or Riverside Extended Care Pavilion, both in Wilmington.

DR. ROBERT J. ZURKOW

Dr. Robert J. Zurkow, 77, a dentist in Dover for 45 years until retir-

ing in 1991, died September 9 in Kent General Hospital, after a six-year battle with Hodgkins lymphoma.

Dr. Zurkow, of Fox Hall Drive, Dover, began his practice in his hometown of Dover after graduating from the University of Pennsylvania Dental School and serving in the Army dental corps in Europe during World War II. Before retiring, he served on the staff of Kent General Hospital.

An avid outdoorsman, he enjoyed annual sailing trips off Maine and fishing in Florida.

Survivors include his wife of 45 years, Frances Miller Zurkow; a son, Jeffrey of Camden, Maine; a daughter, Pamela Pramuka of Norwalk, Conn.; a brother, George of Wilmington; and a sister, Louise Koffsky of Chevy Chase, Md.

The family suggests contributions to Congregation Beth Shalom or Kent General Hospital Foundation, both Dover.



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Jewish Women International Is New Name for BBW

WASHINGTON—*Jewish Women International* is the new name for B'nai B'rith Women. The Organization starts its 98th year with a new name and a strong vision.

"The approach of our hundredth anniversary is an ideal benchmark for innovations," said Jewish Women International president Susan Bruck. "And with the rapid changes taking place in the Jewish community and our society at large, it's important for organizations to recognize emerging

trends and adjust their focus to meet those trends," said Bruck.

With these changes, Jewish Women International is staking out its position as an organization committed to meeting the needs of contemporary Jewish women. According to Bruck, issues such as Jewish continuity, domestic violence and personal and professional growth are of universal concern to Jewish women. Jewish Women International will address those concerns.

Family Court Seeks Advocates For Children

You can make a difference in the life of an abused, neglected, or dependent child. The Court Appointed Special Advocate program (CASA) in the Family Court of the State of Delaware is currently seeking qualified adults to serve as CASA volunteers.

Court Appointed Special Advocates are trained volunteers assigned by Family Court judges to represent the best interests of abused, neglected or dependent children who are the subject of Court proceedings. As an official of the Court, the volunteer conducts an independent investigation into the child's life and presents facts to a judge in written reports and verbal testimony. The CASA advocates for the best interests of the child by investigating and monitoring a case until the child is provided a safe and permanent home.

CASAs are selected, trained, supervised and evaluated by Program Coordinators from the Family Court Staff. Program attorneys provide legal representation for CASAs and legal advice for the program. Last year the Delaware CASA program had 142 volunteers and served 395 abused, neglected and dependent children. The Delaware CASA program began in 1981 with the support of the Wilmington Section of the National Council of Jewish Women and the Junior League of Wilmington. NCJW Chapters and Junior League have continuously supported CASA programs throughout the United States.

Volunteer training is scheduled for New Castle County on September 26 and 28, 1995. If you would like to speak up for a child call the CASA office at 577-2846.

NCBI Diversity Workshop

The Delaware Chapter of the National Coalition Building Institute will hold a one-day "Welcoming Diversity" workshop on Wednesday, November 15, 1995. The public is invited and encouraged to attend.

Goals for the workshop are talking about important issues at a deeper level, valuing diversity within relationships, and addressing oppressive remarks and behaviors in a way that changes others' minds. The workshop is experiential, and the

environment is upbeat, hopeful, and supportive.

The workshop runs from 8:45 am to 4:15 pm. It will be hosted by Temple Beth El (301 Possum Park Road, Newark, DE). The site is wheelchair accessible. Lunch is provided and will be kosher. Advance registration is necessary. The cost ranges from \$25 to \$75, with individuals asked to pay whatever amount they think is appropriate. For more information, call Buck Buchanan at (302) 429-9221.

NCBI is a worldwide, multi-cultural organization committed to ending prejudice and discrimination. Our work centers on prejudice reduction, conflict resolution, community building, and leadership development. The Delaware Chapter frequently conducts workshops in the greater Delaware area.

Captain's Deck Employee Of The Month

Captain's Deck Retirement Community announces Cathy L. Williams, as the July 1995 Employee of the Month. Ms. Williams, who lives in Wilmington, has been a member of the Food Services Department for just over four years and was recently promoted to head cook. Cathy takes great pride in the cuisine she prepares for the residents and personally promotes the "good soup and salads." In her free time, Cathy enjoys bike riding and cooking for family and friends.



Illustration by Beth Weintraub

Beneficial National Names Promotions

Robert W. Pierce, President and Chief Executive Officer, Beneficial National Bank, announced the following promotions.

Arthur E. Lodge promoted to Vice President, Commercial Lending.

Mr. Lodge joined Beneficial National Bank in 1992 as an Assistant Vice President. He is a graduate of the University of Delaware and holds a B.S. in Finance and Economics. He is also a graduate of central Atlantic School of Commercial Lending at Bucknell University.

Mr. Lodge is a member of the Robert Morris Association and the Wilmington West Rotary Club.

Elliott Golinkoff promoted to Vice President, Sales and Business Development.

Mr. Golinkoff joined Beneficial National Bank in 1994 as a Business Development Specialist. He holds a B.A. in History and Political Science from Brooklyn College of the City University of New York and a Masters of Public Administration from the Graduate School of Public and International Affairs, University of Pittsburgh.

Mr. Golinkoff is a former City of Wilmington Director of Commerce and former Executive Vice President of Delle Donne and Associates.

Mr. Golinkoff is a member of the Board of Directors of the Grand Opera House, the Board of Directors of the Delaware Symphony and is on the Executive Committee of the Milton and Hattie Kutz Home for the Aged.

JCRC Briefing —

Continued from page 24

Rifle Association (NRA) is an example of how a militant political minority can effect policy. Many anti-Semitic paranoids consider the Jewish minority to be too influential and well organized.

The National Jewish Community Relations Advisory Council (NJCRAC) is the umbrella organization which embraces 13 national Jewish agencies and 117 Jewish Community Relations Councils, including Delaware's JCRC.



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