

# The JEWISH VOICE

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## Happy Chanukah



### INSIDE

Arts .....	28	Delaware Visits Israel .....	3	Local .....	12
Calendar of Events .....	39	Editorial .....	4	One Woman's Opinion.....	17
December Dilemma .....	8	Kids' Stuff .....	30	Rabbi Writes .....	10



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FEATURE

# What Is Overseas?

By **BARBARA H. SCHOENBERG**  
**DEBORAH K. COHEN**

In this imperfect world which we live it is important to focus on reality. What matters? What is important? On Wednesday, November 18, 1998 we had the privilege to participate in such a reality check.

Early in the morning we boarded a bus in Jerusalem and traveled to Lod airport to greet a plane full of new immigrants as they disembarked for the first time in Israel, their new homeland. What a thrill to witness these 173 new Israelis from the former Soviet Union ranging in age from infants through seniors who had packed their entire lives in eighty-eight pounds of luggage and traveled for over twenty-four hours to embark on a new life. Their wide eyes and smiling faces displayed such hope and enthusiasm one could not help but be overcome with emotion. Although we could not speak Russian, a simple Shalom and a smile conveyed our warmest best wishes and you could feel the electricity of the moment with the hugs given in return. The process was extraordinary; each family exchanged their passports and every adult was given \$1,000 cash and then, after a small repast, set out for various destinations in their beautiful new country.

We visited a school for the children that has a rigorous program of orientation including bridging the language barrier as well as the cultural differences from the old to the new. The school was a modern facility with fabulous visual aids to make the transition as easy as possible and every child was happy and excited with our visit. They rushed to pose for pictures and show off their new Hebrew skills. You could feel the pride and excitement of everyone in the classroom; the children, the teachers and most of all, us.

Next we were off to an absorption center. The word defies reality. It was an exciting place, beautiful surroundings, serving the needs of hundreds of immigrants daily. Help securing housing... help securing

employment... all of these resources being taken advantage of by many on an hourly basis... all made possible by our contributions. We sat in on an adult ulpan filled with middle aged men and women, doctors... teachers... scientists... all enthusiastically learning Hebrew so that they can continue with their professions in Israel or seek out new professions. There are a myriad of training programs available. We spent time at a training center for bus and truck drivers. Skills sorely needed in Israel, and experienced first hand how they deal with skids on slippery stone highway. It was like being on a roller coaster with a skilled landing. Israel is actually recruiting in South America and the FSU for individuals with these and other skills to immigrate to Israel.

We lunched with teens who were selected to come to Israel from the FSU at fifteen and sixteen, without their families, to become a part of this fabulous country. When asked, "Why did you want to come to Israel" they responded immediately, "We are Jewish, this is where we belong." These boys and girls look forward to serving in the Army and then pursuing higher education. Once they make the transition, many of their families join these kids and the children aid the parents in the resettlement process.

We laughed with these new Israeli citizens; we shared their stories, were saddened by their hardships and heartened by their success. Most of all we had the opportunity to share in their enthusiasm and rekindle our own commitment. Our overseas dollars do make a difference. It is a human story. To bear witness to individuals embarking on a new life in search of success and a secure future for themselves and their family is truly what it's all about. This is what is important; this is what matters. Let us set aside our frustrations with the Israeli government; the problems will get fixed. In the meantime, let us reaffirm our commitment to our heritage with credible giving in 1999 so the flow of humanity can continue to survive and thrive.



From Israel With Love: (L to R): JFD President Barbara Schoenberg, Executive VP Judy Wortman, Debbie Cohen, Andrea and Scott Feinman, enjoyed a fulfilling trip to the Jewish State.



"Our" children in school at Arad-Tamar. Partnership 2000 bridges the gap between Israelis and Americans, of all ages.

# The New Millennium: P2K And GA Heralds A Watershed Year

By **LELAINE NEMSER**  
Does anyone care? Do North American Jews care about the lives

of Israelis? Do Israelis care about what Diaspora Jews think? After our trip to Israel for the General Assembly and visit to Arad, our Partnership 2000 city, the answer is a resounding "YES." Five thousand North Americans and Israelis engaged in group and individual dialogue, working on hard issues. Some discussions dwelt on past angers and hurts, some on mutual problems and some on the joys of being one family, "One Heart." Discussions were held in Jerusalem at the GA, at sites all over Israel for prearranged "topics," and Partnership 2000 communities. The effect was exhilarating for all involved.

The highlight of the week was our visit to our "family" of volunteers in Arad and Tamar, a region near the Dead Sea. They are a group of dedicated people from all walks of life who want to develop their area to its fullest potential. They are very eager to work with us, not only to physically develop and invest in their towns but to enrich their lives culturally and Jewishly. They offer their assis-

tance and partnership to help us to enrich our community culturally as well.

The realization that our communities had the same types of problems and challenges was a very intense bonding experience. We came away with the strong feeling that cultural exchange is a very high priority. We felt a renewed sense of urgency that Jewish Education is an even higher priority. Jewish Education is needed by all ages from preschool through adulthood. Many people, both Israeli and North American, commented that Israelis needed "Jewish" education just as much as the Diaspora Jews.

As for the future, we hope for continued travel between Arad/Tamar and Delaware. We will start this coming summer with campers and Maccabbiah competitors from Israel and American camp leaders for the English speaking camp (Kefiada) in Arad. This delegation would like to bring the Arad children's orchestra (ages 10-14) to New Jersey and Delaware to

(Continued on page 34)

# GA98 - An Israeli Point Of View

By **MOTY BRILL**

I was invited by the Jewish Agency for Israel (JAFI) to participate in the GA that took place in Jerusalem on November 16-19, 1998. Twelve individuals from Arad-Tamar, members of the community leadership and some spouses, came to the opening gala event in Jerusalem's International Convention Center. The ceremony was nice with the Prime Minister's speech as one of the highlights. Some of Israel's best performers entertained us. We were part of about 5,000 attendees, and one could feel a great sense of strength to be part of the Jewish leadership.

The next day was the day for me. I participated in a morning session about Israel-Diaspora relationships. We sat at round tables with Diaspora individuals talking about

why we have gaps of understanding and gaps of communication. The panel consisted of Professor David Libai, former Minister of Justice, and Judge Gerald Weinstein from the Atlantic/Cape May Federation. When Shoshana S. Cardin addressed a question about relationships to the judge, he told the audience about his experience with the Arad-Tamar people as an example of the real option of the Jewish people to get a new way of communication with the Israelis. During lunchtime, we had a meeting with our counterparts from the New Jersey and Delaware partnership. We spoke about the projects that are ongoing in Partnership 2000 and what we hope to achieve in next year's projects. The afternoon session was dedicated to the Partnership 2000

all over the United States and Canada and the regions in Israel. Even though we were the last to enter the project, it seems that we have accomplished a lot more than other regions. The sincere conversations and the fact that we touched the real issues from day one means that we are now in a good position to expand the relationship with the "sister" Federations and to start a new era in our Jewish life. The end of the wonderful day was a meeting with the Delaware mission in the cafe talking about our feelings after this experience and promising each other that "We will meet each other next year or sooner."

Moty Brill is a scientist who serves as the volunteer chair of the Living Bridge Committee in Arad-Tamar.



# Keep The Light Of Judaism Alive

Chanukah – the Festival of Lights – celebrates the power of a people to triumph over adversity. Fueled by their faith, a small band of Jews drove thousands of well-financed and well-trained soldiers from their homeland. They reclaimed their holy Temple from the foreigners who had defiled it and renewed their commitment to G-d.

The light of an oil lamp, which should have burned out after a single day, illumined their efforts. Miraculously, the flame glowed for eight days, rekindling their spirits as they rededicated themselves to the principles of the Covenant.

Today, thousands of years after the Maccabees historic victory, Jews continue to draw strength and comfort from the glow of the Chanukah lights. Each night of this eight-day festival gives us time to retell this ancient story and reflect on the modern-day miracles that have been inspired by the Maccabees' milestone.

During this past year, we have rejoiced in Israel's 50th anniversary. Each special program and event provided an opportunity to celebrate the historic partnership between Israeli and North American Jews. Our two peoples worked side-by-side to create a Jewish homeland and continue to support its growth and development.

We held our collective breaths as Prime Minister Netanyahu and PLO leader Yasser Arafat met with U.S. President Bill Clinton to hammer out a peace agreement. In one

voice, we prayed for the safety and security of Israel's people as the historic Wye River Memorandum was signed.

During their recent trip to Israel, (covered prominently in this edition of the *Jewish Voice*) a delegation from the Delaware Jewish community saw ample evidence of the strength of this unique relationship between our two people. The highlight of their journey was Arad-Tamar, Delaware's Partnership 2000 community. The group saw many examples of miraculous transformations. They were impressed by a tour of a nursery in Neot-Hakikar. Here, they witnessed the seeds of their involvement in this United Jewish Appeal project literally take root in the development of technology which will shorten the growing season for date palm trees and dramatically increase

the yield of fruit. A grant from the Goldinger Family Trust helped make this project possible.

Buoyed by the warmth and friendship of the people of Arad-Tamar, the delegation moved on to Jerusalem, the site of the annual General Assembly. Our Delaware communal leaders participated in an historic event – the first time that the State of Israel hosted this ingathering of Jewish leaders. This change in venue, which celebrated the historic merger of the Council of Jewish Federations and the United Jewish Appeal and the United Israel Appeal, gave attendees access to meetings with high-level government officials and the opportunity to talk face-to-face with Israelis about their hopes, dreams and concerns.

The theme of Chanukah is re-dedication.

Now, more than ever before in our history, we must dedicate ourselves to projects and programs that improve the quality of life for Jews in Delaware and throughout the United States, in Israel and around the world. Let the light of the Chanukah rekindle our commitment to our people.

*Hag Orim Same'ah! Happy Chanukah!*

*Editor's Note: The Jewish Voice omitted the name of Bob Weiner in last week's editorial. A hearty belated Mazel Tov on Councilman Weiner's re-election to New Castle County Council.*

## The Market's Up Again

By JFD STAFF

Yes, the stock market continues to defy trends and befuddle the experts. But what does this mean for you, and for our community? Everyone benefits by your arranging a transfer of appreciated securities to the Jewish Federation of Delaware and our annual UJA Federation Campaign.

Why not do it? Look at the advantages:

- \* Avoid capital gains tax. Get a tax deduction.
- \* Use the stock to pay off or increase your pledge - or make a new gift!
- \* Help ensure the long-term security of our community by establishing an endowment fund through the Jewish Fund for the Future.

And there are more options from which you may choose. Whatever selection you make, please keep JFD in mind when arranging your end-of-year tax plans.

For more information, please call the Jewish Federation of Delaware at 302-427-2100. Thanks, and may your Chanukah candles provide a warm glow in your home during the next few weeks.

## The Parsha Place

Week of Dec 7 Vayeishev Genesis 32:4-36

The Talmud states: "A person should never single out one child among the others. For it was because of a mere garment which Jacob gave to Joseph and not to his other sons that they became jealous of him. And the matter resulted in the descent of our ancestors into Egypt" (Shabbat 10b).

Of course, the decree of the exile into Egypt goes back to Abraham's time, but the oppression would not have been so severe were it not for the jealousy of the brothers, the progenitors of the tribes of Israel (Tosafot).

Source: *The Call of the Torah* by Rabbi Elie Munk.

## Voice Box

"I'm here to listen and learn."

Texas Governor George W. Bush upon visiting Israel with three other new GOP governors.

...

"Governments improperly took this property from the rightful owners without compensation... now it is our common responsibility to ensure that finally, justice is done."

Undersecretary of State Stuart Eizenstat during a conference on Nazi-seized property during World War II

...

"We have hired this team because we are very serious about winning the elections."

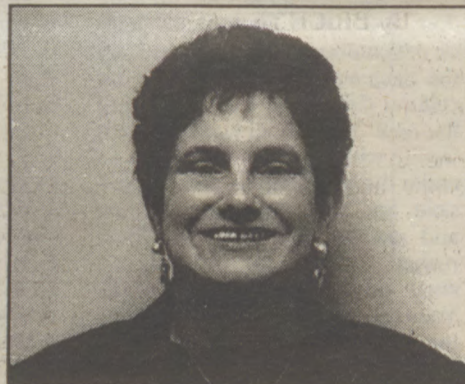
Aliza Goren, spokeswoman for Labor Party leader Ehud Barak, on the impending arrival of political strategist James Carville, who will work for Labor along with pollster Stanley Greenberg and media specialist Robert Shrum.

## Edelman Named Voice Editor

Judy B. Wortman, Executive Vice President of the Jewish Federation of Delaware, is delighted to announce the appointment of Lynn Edelman as Editor of the *Jewish Voice*. Edelman most recently served as Public Affairs and Press Officer for the Consulate General of Israel in Philadelphia. In this role, she helped promote the political, economic and cultural interests of Israel throughout the States of Delaware, Pennsylvania, Southern New Jersey, Ohio, Kentucky and West Virginia.

Edelman has addressed the public relations and marketing needs of large Delaware Valley health and human service organizations since 1980. She is the former Public Relations Director of Crime Prevention Association of Philadelphia, and has also coordinated communications for Center in the Park, a community center for older adults and Elwyn Institutes, an international network of day and residential programs for individuals with disabilities.

Edelman is both personally and professionally active in the Philadelphia area



Jewish community. She has served as Acting Public Relations Director of the Jewish Federation of Greater Philadelphia, has freelanced for the *Jewish Exponent* and has consulted with such organizations as Jewish Family and Children's Service and State of Israel Bonds.

She resides in Dresher, PA with her husband, Mitchell and two sons, Scott and Lee. They are active members of Congregation Beth Or in Springhouse, PA.



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## SHABBAT Candle Lighting

DECEMBER

11TH — 4:20 PM

18TH — 4:22 PM

25TH — 4:25 PM

JANUARY

1ST — 4:30 PM

THURSDAY NOON DEADLINE for all articles, advertisements and news

ISSUE	FOCUS	DEADLINE
DEC. 18	PARTY & ENTERTAINMENT GUIDE	DEC. 10
JAN. 8	VOICES OF WOMEN	DEC. 31
JAN. 29	CAMP PLANNING AND EDUCATION	JAN. 21

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12 NOON THURSDAY EIGHT DAYS BEFORE PUBLICATION

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OPINION

# Xappy Xanuka

By GLORIA DONEN SOSIN©

On the 25th of Kislev we celebrate the eight day Festival of Dedication, our wonderful Jewish holiday or should I write Kholiday, perhaps Chalidai, Hollidday or even Cholliday. We retell the story of the Maccabees to our children, about Mattathias and his five sons who fought against King Antiochus and the Syrians. When Mattathias grew too old, his son Judah, known as Judah Maccabee led the Jews to victory and reclaimed the Temple in Jerusalem. Only enough oil was found to relight the Ner Tamid, the Eternal Light, for one day but miraculously it continued to burn for eight days. We light the candles each night as we recall our divine deliverance from persecution. There is no dispute about the story.

Non-Jews often equate this festival with Christmas (pronounced (Krismas) which comes at the same season, but the two are totally unrelated. From a simple custom of giving money, gelt (about which there is no argument, the spelling, that is), and shepping nakhes (the

ineffable pleasure of parents concerning their children), the Jews, in an effort to be equal or more than equal and not deprive their, nebakh (no translation needed), underprivileged children, began also to give presents, not just one present, but one for each night, and each night has to be grander than the next. Khas vi khalila (which is best translated, as heavens forfend, or God forbid) the child next door or in the same Hebrew class should get a finer present – but that is a different matter.

Writing the name of the holiday in English, however, – ah, that is indeed a problem. In Hebrew it is quite simple – five letters. The exact phonetic symbols for the Hebrew: \_\_\_\_\_ (sometimes \_\_\_\_\_) are, in transliteration: KH-A-N-U-K-A-H.

KH for the Khah, A for the vowel sound following, N for Nun, U for the Vav, then K for the Kuf, A again the voweled consonant, and H, Heh. KHANUKAH \_\_\_\_\_

It might be CH instead of KH if the CH were always pronounced as in Bach, or Loch Lomond. In

English however, CH is usually the CH in chair, or cherries, or cheese. Sometimes CH is just K as in chemistry and choir or SH in words from French like chateau, but looking through the dictionary there is no word beginning with CH which is pronounced with that guttural sound. How all the other spellings appeared is anyone's guess. The double N's and K's are particularly mysterious, no reason for them at all.

In alphabetical order I have seen the following spellings for this five letter Hebrew word: channuka, Channukah, Chanuka, Chanukah, Chanuko, Hannuka, Hannukah, Hanuka, Hanukah, Hanukkah, Kanukkah, Khannuka, Khannukah, Khanuka, Khanukah and Khanukkah. A newspaper announcement last year illustrated the problem perfectly: "Hanukkah Dance. The Chavurah of the Hebrew Institute will hold a Hannukah dance..." Two different transliterations for the same letter and two different spellings for the day – Ridiculous!

Rabbis conjure up their own ver-

sions. Newspapers and magazines are arbitrary. Jewish publications carry ten variations in one issue. Advertisers for reasons known only to themselves and surely not to God, because in His infinite wisdom He avoids such pretty arguments, make up their own spelling. The time has come to do something about a uniform spelling for the name of this holiday. Purim presents no problem. Pesah is also acceptable, even Pesach. Rosh Hashonah and Yom Kippur (although why the double P when there's only one P in Hebrew) are the norm.

I have a solution to propose. In Russian the letter X has the equivalent sound for the "KH" sound, or "CH" as in Bach, or Ich or Loch. So few words begin with "X" in English that this would solve the problem without causing too much confusion. Make it XANUKA and you've got it. The X could also be used for foreign names and words using that sound that come into our language and need a precise spelling. Introducing the X would be the closest to the sound, which

is what transliteration is intended to do. Russians laugh XA, XA, XA and not CHA, CHA, CHA, which is related to the mambo. Why not establish the X as the equivalent for the sound from Hebrew?

Let the Conferences of Rabbis, the Conference of Presidents of Major Jewish Organizations, the Union of American Hebrew Congregations, the United Synagogues of America, the Jewish Telegraphic Agency, Jewish Week, Hadassah, the Jewish Museum, the UJA, B'nai B'rith, Agudath Israel, Brandeis University and all the other Jewish organizations and institutions plus the major American newspapers including The New York Times and the Washington Post, decide once and for all that the way to write that eight day holiday is Xanuka. Or is that too much XUTSPA? If the "X" is unacceptable, let's settle on Khanukah and everyone will be Khappy. It is time that the Jewish people agreed on at least one thing. Who can tell where such agreement might lead?

Happy Xanuka!

# Vivá La Chanukah

By BRIGITTE DAYAN

CHICAGO, Nov. 25 - Chanukah has always perplexed me. It has neither the intensity of a major holiday nor the obscurity of a minor one. Unlike Rosh Hashanah, Yom Kippur and Passover, I spend little, if any, time preparing for it. I need to put neither my soul nor my house in order.

Yet, it doesn't have the feel of a minor holiday either, largely because society Jewish and general has elevated its status far above that accorded it by our tradition. Having grown up in Paris, where the separation between church and state is not as clearly delineated as it is here, I appreciate this increased attention. My older sister Yael and I attended public school in Paris, and Christmas celebrations occupied much of our time during the month of December. As an antidote, my father invented the concept of Papa Chanukah. Each year, a month or so before the holiday, Yael and I diligently wrote our letter to Papa Chanukah, letting him know what gifts we wanted that year. Then, we eagerly awaited his response and our gifts.

One year in particular, Yael and I thought we had outsmarted our father, um, Papa Chanukah, that is. We asked for a magic wand, believing with all the innocence of a kindergartner and first-grader that we would henceforth possess all the toys that we desired. My father, in a bind, told us that Papa Chanukah had informed him that there were no more magic wands available that year, and that we should try again the following Chanukah. To my father's relief, Yael and I matured sufficiently by the next year to realize that alas, magic wands exist only in Papa Chanukah-land.

Although I no longer write letters to Papa Chanukah, I hold positive memories of my childhood celebrations. And while this ritual suspiciously close to Christmas, I realize in retrospect may have created anticipation for the holiday when I was a child, as an adult, I feel no such excitement.

These days, rituals of a different sort mark the holiday for me.

For example, there is the awkward moment that invariably presents itself each year: My family tradition is to refrain from eating foods fried in oil during the entire duration of the holiday. Instead, on issur hag, the day after the holiday, we fry a Moroccan version of sfganiot. (The only reason I can imagine for this custom is that there are two ways to commemorate a miracle that occurred with oil one is to eat foods fried in oil and the other is to abstain from such foods.) Inevitably, I'll be sitting at someone's table and the latke platter will make its way to me. I try to brush off an insistent hostess, but claiming to watch one's cholesterol intake during Chanukah doesn't work (I've tried), so we get into what seems like an annual wide-eyed discussion of my family's customs.

And then, there are the rituals I've practiced all along but have never much thought about. There is, in fact, an element of fun and happiness embedded in the holiday that ought not be dismissed as child's play. On Chanukah, we don't recite eulogies, nor are we allowed to fast. We gratefully celebrate our victory over the Syrian-Greeks, who would have stripped our religion of meaning. Yet, we realize that we alone did not secure this victory; and accordingly, we recite Hallel, the prayer of jubilant thanksgiving to G-d, on each of the

eight days of Chanukah. Together, these rituals impart an important message about the power of human effort combined with faith.

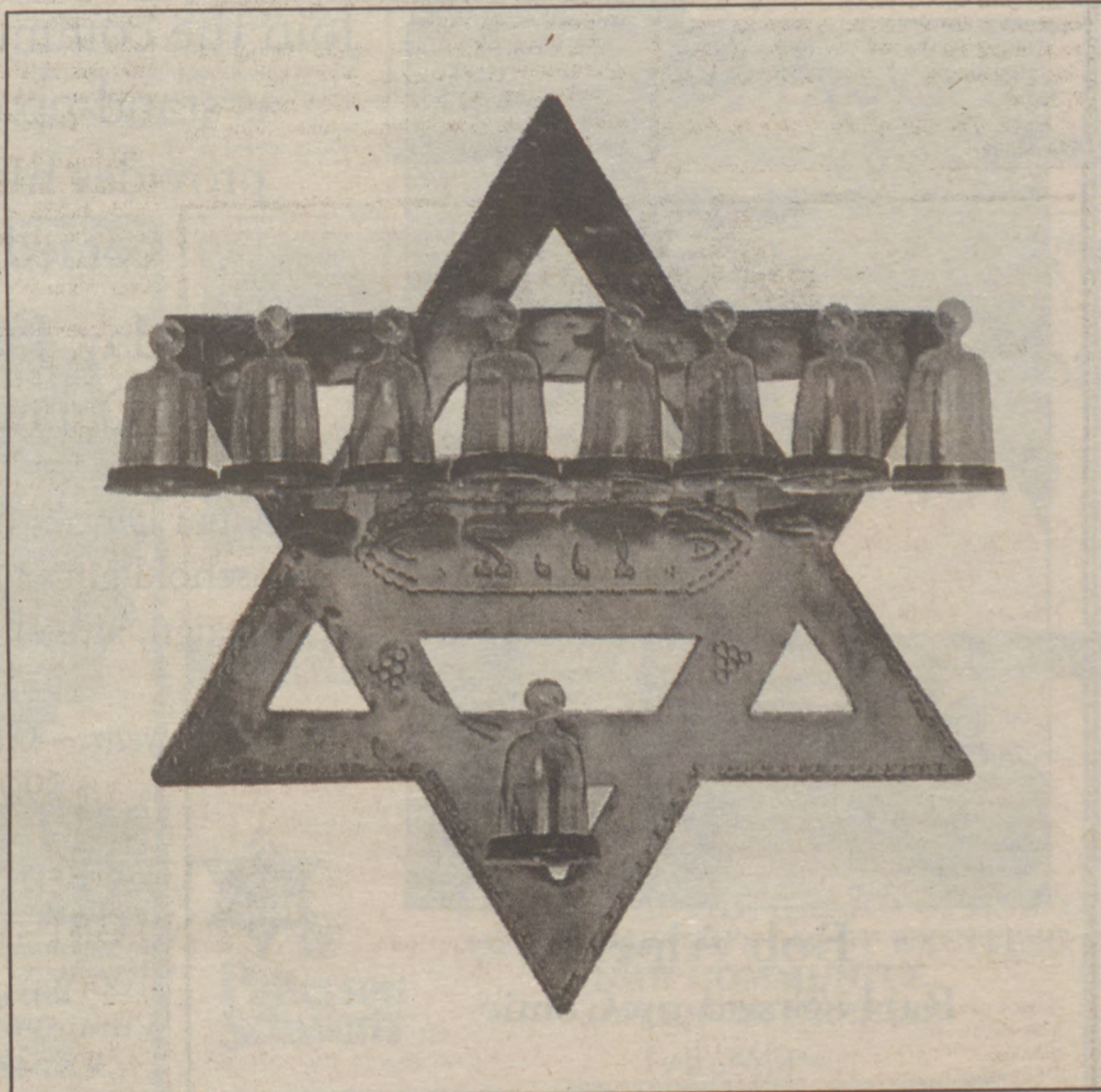
As with so many aspects of Judaism, it is ritual that has defined the holiday for me. As a child, it

created a sense of excitement, and as an adult, it creates an anchor that, if studied, holds profound meaning.

And so maybe this Chanukah, when I'm offered the latke plate for the first time, I'll begin by explain-

ing my family custom. I know Papa Chanukah would be proud.

If you're like me, you still may not quite know how to think of Chanukah. Share your thoughts and any interesting Chanukah customs at [bdayan@juf.org](mailto:bdayan@juf.org)





## DECEMBER MEMORIES

*Editor's Note: This article is excerpted from Rabbi Bob Alper's book "Life Doesn't Get Any Better Than This: The Holiness of Little Daily Dramas." Rabbi Alper will appear at the 1999 JFD Chai Division Dinner at the Delaware Museum of Art. Call 427-2100 for more information, and visit Rabbi Alper at [www.bobalper.com](http://www.bobalper.com).*

**By Rabbi BOB ALPER**

My father used to take showers with the lady next door.

It was all pretty kosher. We rented half of a "duplex" house at 89 University Avenue in Providence, and the Winn family occupied the other half. "Duplex" means different things in various places; in

Providence, a "duplex" was a house with two separate entrances and two mirror-image units. Ours had three floors and a basement suitable for Cub Scout den meetings.

The way the house was designed, the bathrooms on the second floor shared a common wall, tub alongside tub and toilets back to back. The insulation was fairly thick, but subdued sounds could get through, and soon after the Winn family moved into 91 University Avenue my father and Ruth Winn discovered that they observed similar morning shower routines. The muffled knocking back and forth on the tiles at 7:15 a.m., then a cute neighborhood

joke, is now a piece of family folklore.

My mother and Ruth became friends immediately; forty years later and four hundred miles apart, they still dearly love one another. Laughter is what started it all off, but it was a hurricane called Carol that really brought us all together.

For eight days Providence was without electricity, and neighbors drew closer to one another. Cold food went into the Keoughs' old gas refrigerator at 85 University Avenue, while our battery-operated radio was the source for news and entertainment. The Winns' vast quantities of sporting equipment helped everyone pass the time until that late afternoon when we were sitting on our porches and my mother suddenly yelled, "the lights are on!" Everyone rushed inside.

The bonding held.

The Winns' oldest son Cooper David Winn IV, and I were classmates, through never best friends. Still, we spent lots of time together, as neighboring kids do, and some of the most memorable moments occurred around the December holidays. Chanukah at my house. Christmas at his house.

Mutual envy.

For me, Chanukah generally meant one gift from my parents per night, but factoring in additions from grandparents, other relatives and friends, I averaged sixteen to twenty each season. Not bad. I would even feel a bit on the smug side as I walked to school in the morning reporting to Cooper on

the prior night's take.

That is, I felt smug until early Christmas morning when I would race over to the Winns' side of the house to inspect the mountains of presents, the massive quantities strewn about the living room, such a volume of stuff that even the recognition in later years that the haul included a suspiciously large amount of underwear and socks could not make me rationalize away my jealousy.

The feeling of Chanukah has remained with me: our old tin menorah and the look, the smell, the soft, smooth texture of its candles, sometimes dripping their orange wax across my fingers. There were the traditional songs, the latkes and applesauce, and our one decoration, "Happy Chanukah," printed on colorful paper dreidels and placed across the dining room entryway. The sign was worn, faded, but it was our tradition, and for eight days it transformed the room into a chamber of happy expectation.

Most of my presents were modest. I loved to make Revell models of antique cars, and so something like a Stanley Steamer one night might be followed by a Stutz Bearcat the next. Another year it was accessories for my small American Flyer train set. One night it might be a new caboose, and another night a little building to place near the tracks. I remember categories of gifts, but the particulars have long faded.

Except for two presents that I've

never forgotten.

The first was a twenty-six-inch English bicycle. It arrived on the year when I went for the gold in the "eight small presents or one big present" option game. Friday was the designated night, and as soon as the candles were lighted and the songs sung, I dutifully complied with the "Close your eyes tight" directive. The waiting seemed to go on forever as I listened to my father's grunts and a bumping noise coming up the cellar steps. When he approached the dining room, I heard the rhythmic, metallic sound of a spinning tire, and knew that my yearlong series of unsuitable hints had been acknowledged.

Later we went to synagogue, and before the service began, I stood in the foyer for what seemed like hours, watching as every person entered, brushing the snow off their coats and stomping their boots. I scanned the arrivals, looking for Joey or Sammy or Ricky or anyone else I knew. "Guess what! I got an English bike!"

Other Chanukahs, though, were not as festive. My parents constantly struggled financially, one of the consequences of my father's checkered career and made worse, later, by the albatross of medical bills from my sister's long illness.

My father was always involved in the paper business. During the eight years when we lived on University Avenue he worked for at least six different companies in

Continued on page 7

## HANUKKAH GREETINGS

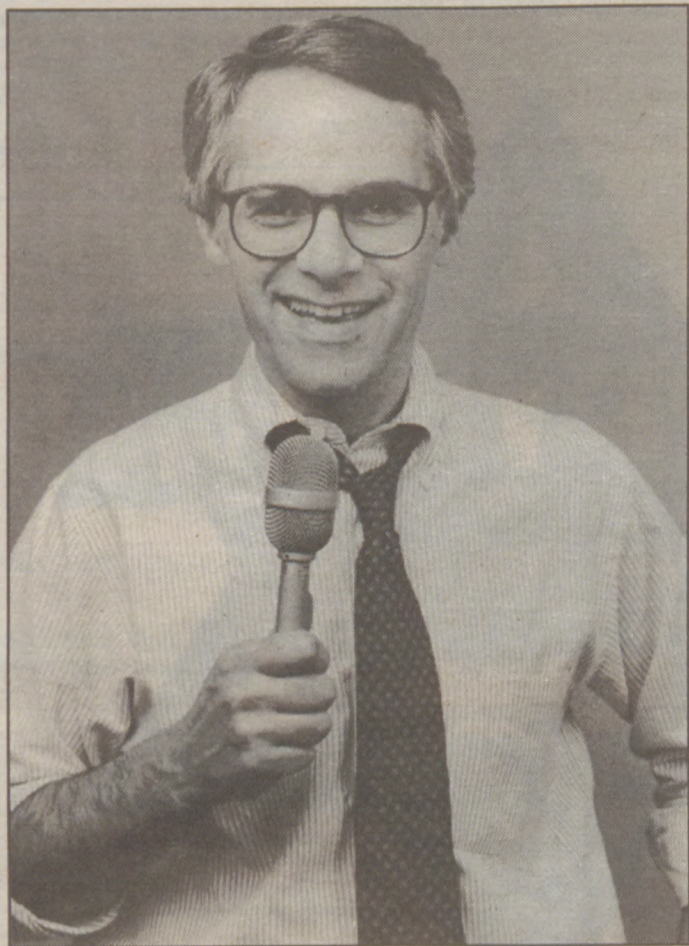
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Israeli businessman Ronny Douek financed the refurbishing of a bus into a mobile screening room for Alternative, a drug education program aimed at reducing chemical abuse among Israeli teens.

### Chailights

(Continued from page 6)

waste paper, paper chemicals, and wholesale tissue. Each position would begin with optimism and end with him returning home one night carrying his electric typewriter.

He always bounced back, always landed another job somewhere, somehow. Yet the process was draining, and the weeks or months between paychecks grim. One of those dark periods coincided with Chanukah.

I knew things were tough that season. We didn't starve, but everything had to be cut back as we tried to make do on the salary my mother earned fitting women into corsets at the Peerless Department Store. "I know it's hard," she would say, "but some day our ship will come in." I believed her. Sometimes I could even visualize "our ship," a small speck on the horizon slowly, surely heading right for us.

"Our ship," burdened with riches, was still far out to sea when

Chanukah began. This year, I knew, would not be like other years. The grandparents and a few of my parents' friends came through, but, my parents explained, I would need to understand that they just couldn't afford presents this time. Just this year. Next year will be better.

Chanukah overlapped Christmas, fortuitously. The Winns were busy with their preparations, so I didn't see much of Cooper. I was glad school was already on vacation; there was no need to report to friends on my Jewish version of an empty stocking.

That Christmas morning I didn't rush next door.

On the final night of Chanukah my parents surprised me with a gift. It was a small one, they warned. Nothing very special. But I'd been so understanding of what was happening that they wanted me to have it. I felt a slight twinge of guilt over their sacrifice as I accepted the little package.

Inside the box was a plastic

model for my collection, a replica of a Chris Craft cabin cruiser. Probably cost about \$2.95. I glued it together the next day, and for years, until I went off to college, the little boat sat on a shelf in my bedroom. It was far from being my fanciest model. Long discarded, the thought of it means more to me now than it ever did back then.

When I look back on all those Decembers of my childhood, those often wonderful days of mystery, anticipation, celebration, I know for a fact that I received many dozens of presents over the course of the years. They form an indistinct blur. After all, a long time has passed.

In truth, of all those gifts, I can actually remember only two. Only two. One was a twenty-six-inch English bicycle. Shiny black, three-speed, with a headlight powered by a generator that spun alongside the tire and its own silver air pump latched to the frame.

The other was a plastic model boat.

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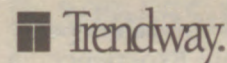
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# December Dilemma Or Discovery

By LAUREN POKRAS  
*Jewish Family Service*

We all take a deep breath of anticipation as the symbols, lore, lights, songs and enchantment of the holiday season flood in. With their senses and hearts wide opened, children dive right in with abandon. They naturally want to be a part of it all. Being a Jewish child or an interfaith child during the holiday season can be a mix of yearning, excitement and confusion. It isn't easy.

I remember singing in elementary school chorus, wondering if it was all right to sing about the holy night and the birth of the 'newborn King.' I settled on mouthing anything that sounded remotely religious but feeling justified in belting out 'Jingle Bells' and 'Let it Snow.'

It was fun to help my friends decorate their Christmas tree. My parents taught me there's a difference between celebrating something you believe in, and helping friends celebrate something because they believe in it. This distinction helped me understand my place. Children in their infinite creativity, make up little rules and patchwork solutions to get around the ambiguity of being a minority in a majority culture. Every child wants to belong. Each child needs gentle and secure guidance to balance the mix of feelings and beliefs that abound as the mystique and wonderment of light, color, and sounds of the holidays wrap around them.

It helps when the guidance they receive comes from parents who are settled with their own attitudes

and values regarding the family's celebration and participation of Christmas and Chanukah. This is often easier said than done. In an interfaith marriage, and even a marriage between Jews of differing family traditions, there are some weighty questions to reflect upon. Navigating celebrations and explanations with extended families adds another dimension. Are you comfortable with each other's religious symbols and practices in the home? Have you agreed about how the children will be raised or considered what kinds of religious and secular involvement is acceptable for your family? It can take several seasons of experience and patient sharing to find the ways that work best for your family.

A good way to begin is to sit down together and discuss your ideas and values before the pressures of the holidays go into full throttle. Children are shown best in an environment where parents approach such questions and answers positively and are mutually supportive. Guidance flowing from such discussions is more likely to clarify and reinforce what you want your children to learn.

Regardless of the particular holiday we claim, there is a shared spirit of hope in new beginnings, giving and the opportunity for thoughtful growth through fun and meaningful traditions. The lesson of Chanukah is holding faithfulness to one's values in the face of oppo-

sition. This is a challenge to some degree for all families each year. It is said that when a group is secure in its own inner space, it can be a light unto nations. On a more intimate level, parents strive to ground children securely in their own faith while helping them to understand and appreciate the plurality that makes up the world of faith today. We will gather to discuss the ways

families are working this out, AND how we can make it easier to include the four essential ingredients of family celebrations: fun, food, festivity and family togetherness! Join our multifaceted discussion: "December Dilemma" on Thursday, December 10th at 7:00 p.m. at the Chesapeake Bay Girl Scouts Council Building on 501 S. College Ave. in Newark.

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AGENCY LIFE

Spend Christmas At The JCC



Folk singer Robyn Helzner to perform at the JCC Family Pancake Breakfast on Friday, December 25th.

The Jewish Community Center will hold its Annual Family Pancake Breakfast on Friday, December 25. The breakfast will begin at 10:00 a.m. and will include an all-you-can-eat buffet of pancakes, scrambled eggs, orange juice, coffee and milk.

After breakfast, singer/cantor Robyn Helzner will perform a mix of traditional and new arrangements. Helzner's music inspires Jewish audiences to identify with their cultural roots and non-Jewish listeners to appreciate a vital part of Jewish culture. Helzner knows how to move an audience. She radiates a passion for Jewish folk music and an enthusiasm that captivates her listeners. In addition to her children's folk songs, she also delights audiences with her spirited and moving renditions of Hebrew, Yiddish, Ladino, Russian and American-Jewish folk songs.

Helzner is an internationally acclaimed performing artist. Her recordings from RAH Productions include her latest release, "Hearts Awaken," featuring a collection of Hebrew, Yiddish and Ladino songs by the Robyn Helzner Trio and a special group of guest vocalists and musicians. "A Fire Burns," another Helzner release, combines a mix of Hebrew and Yiddish tunes from music lovers of all ages and her classic children's recording, "Clap

Your Hands," features songs in Hebrew, English and Yiddish and has been designed for year-round Shabbat and playtime singing.

Helzner said performing at the Delaware JCC makes December 25th a day to look forward to. "We sing American songs and songs of our community, with families, on a day when other people are coming

together," she added. "So we can do it too."

Costs for the breakfast and performance are \$5.00 for children ages 3-12, \$8.00 for adults, \$7.00 for students and seniors. Advance reservations are required. For more information, please contact Ivy Harlev, JCC Program Director, at (302) 478-5660.

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RABBI WRITES

Chanukah - A Time To Rededicate

By Rabbi SANFORD L. DRESIN

It has been said that society is not only an organ of **expression**, but that it is also an organ of **repression**. "Conformity," wrote Emerson, "is the virtue most in demand in society."

Chanukah celebrates the victory of the non-conformist Maccabees over Jewish Hellenists - more of a *kulturkampf* than a military victory. Dr. Nahum Goldman brilliantly said it all when he pointed out that in the 19th century, we had to fight for the right to be equal while,

today, in the 20th century, we have to fight for the right to be different. On Chanukah we celebrate the victory of the few who dared to be different and who ultimately prevailed - **rabim b'yad meatim**.

On Chanukah, we laud the Maccabees, our glorious non-conformist ancestors, and affirm, as they did in Modin over 2,000 years ago, that we need not be mere **creatures** of circumstance, but that we can be **creators** of circumstance.

The method of lighting Chanukah candles, comprises one of the major Talmudic disputes between Hillel and Shammai. Hillel ruled that we are to light one candle the first night and increase by one candle each succeeding night of Chanukah. Shammai contended that we are to light eight candles on the first night and decrease by one candle each night thereafter. This dispute is illustrative of a major philosophical difference between these two Talmudic giants. Shammai was a perfectionist, ready and willing to point out a person's shortcomings. According to Shammai, perfection was to be man's unremitting goal. Hillel on the other hand was well aware of man's ability to range from perfection to depravity. To reinforce the good a person's accomplishments, no matter how small, must be

applauded. Hillel's position, fortunately, has become the paradigm for Jewish ethics. The wicked are concerned with their own physical needs and the spiritual needs of others. The righteous are concerned with their own spiritual needs and the physical needs of others.

The Torah portion usually read during Chanukah is the Sedra of *Vayeshev* which focuses on Joseph and his criticism of his brothers. In his youth Joseph, too, was unable to affirm people for their good deeds and avoid dwelling on their faults. His outlook not only did not benefit his brothers, it made them worse. Jacob realizing the consequences of Joseph's behavior, sends him to inquire as to his brothers *Shalom*. The word

*Shalom* here has three facets of meaning; peace, wholeness and welfare. Jacob has a subtle message for his critical young son - look at the whole picture, be an enabler not a critic. Joseph by demanding that his brothers be perfect specimens, has created a slippery slope.

On Chanukah we light a total of 36 candles over an eight day period. The number 36 is reminiscent of the mystical 36 righteous persons who it is believed inhabit each generation and also of righteousness itself. If we only learn to accent the positive in relating to our spouses, children, parents and fellow human beings, we too can become instruments for rededication, which is after all what Chanukah is all about.

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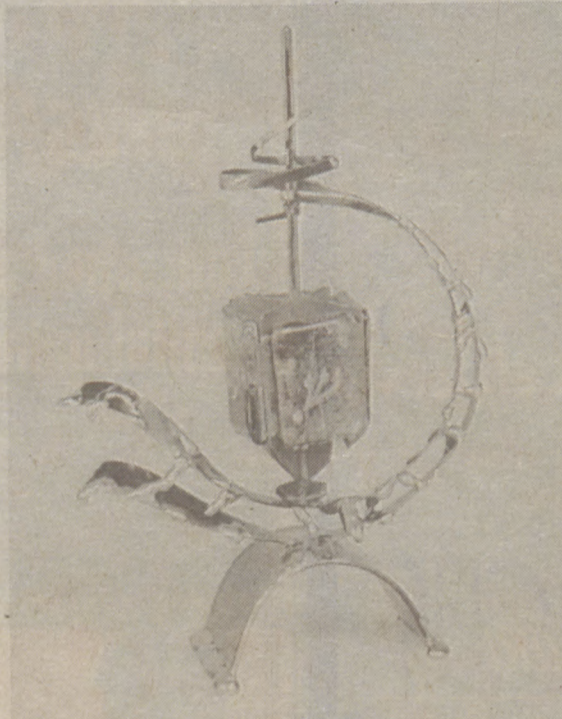
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# One Community Says No To Saturday Classes

By **RON OSTROFF**

*The Jewish State*

HIGHLAND PARK, N.J., Nov. 25 — The Woodbridge Board of Education voted to change the school calendar to avoid Saturday classes in November.

The board, at its Nov. 19 meeting voted unanimously without comment to move makeup classes from Nov. 21 to Friday, Feb. 12.

The board took no action on

classes scheduled for Saturday, Jan. 9. But the board president said in an interview that the Jan. 9 classes were expected to be rescheduled to a week day at the December board meeting.

"In light of what has happened in the last few weeks, the board would be hard pressed to consider Saturday for a makeup day," said Ellen Hoydis, the board president.

The change came after an Oct.

30 front page story in The Jewish State called attention to the scheduled Saturday classes and produced strong objections from Jewish community leaders — and even Woodbridge Mayor Jim McGreevey.

"I think it is very wrong to put the children in the position where they have to make the choice between the spiritual and the secular," said Rabbi Milton Kula of Conservative Congregation Adath Israel of Woodbridge. "It's a double standard. They wouldn't do it on their day, Sunday, or on vacation. But Saturday, our Sabbath, doesn't matter for them. When it comes to the Jewish community, we don't matter in the least."

The Nov. 21 Saturday sessions were to be makeup classes for time lost after a Labor Day storm downed power lines and trees and closed township schools on Sept. 8. Since Colonia High School and Colonia's Lynn Crest School were also closed Sept. 9, they are scheduled to be open Jan. 9.

The days must be made up because the state requires students to attend 180 school days per year. The Woodbridge district has no snow days which could be used for weather emergencies such as the damage caused by the Labor Day storm.

The Saturday makeup days were discussed at two public school board meetings in October. School officials said Saturdays were selected because of the money. On a Saturday, teachers, janitors and

bus drivers would be paid straight pay and cost less than \$10,000. Holding school on election day would have cost an \$50,000 to \$60,000.

After strong objections from the

Jewish community and others who complained it took away treasured "family time," the nine-member board took an informal poll and voted 7-2 to change the Saturday

(Continued on page 27)



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# Shalom Dan Shalom Sue

By LYNN EDELMAN  
Editor

In October, Federation said goodbye to JCRC Director Dan Weintraub, who left to become Endowment Director of the United Jewish Community of Harrisburg, and bid welcome to his successor—veteran Jewish communal professional Susan Shaffer. Shaffer marks her return engagement in the Wilmington Jewish community, having served more than a decade ago as Assistant Executive Director of the Jewish Community Center.



Prior to signing on with the Jewish Federation of Delaware, Shaffer served as Administrative Director of Senior Adult Services for the Jewish Community Centers of Greater Philadelphia. This local posting is a rarity for Shaffer who has spent much of her 25 years "in the business of Tzedakah" on the road.

She worked with JCCs in Richmond and Norfolk, Virginia and Skokie, Ill and "watched history in the making" as the first Director of Units for B'nai B'rith International in Washington, D.C. Shaffer explained that "This marked the first time that men and women combined memberships to

form coeducational groups."

Shaffer is excited at the prospect of working with her JCRC Committee on Israel issues, legislative concerns, inter-faith relations, Holocaust education and public education campaigns. She also is developing educational programs and seminars for young leadership and recruiting volunteers for Super Sunday, slated for February 7th at MBNA in Christiana.

Shaffer and her husband, Jerry Deitch, a patent attorney with Dupont, reside in suburban Philadelphia with their daughter, Willa. They are active members of Main Line Reform Temple.

# Shandler Takes On National Challenge

By JFD Staff

Judy Wortman, Executive Vice President of the Jewish Federation of Delaware has announced that Marc Shandler, who has served as the Director of the Jewish Fund for the past two and a half years is leaving that position, effective January 1, 1999.

"Marc will leave us for an exciting opportunity in our national office. We are proud that the work he has done here so effectively has brought Marc and our Federation national attention," said Judy Wortman, Federation's Executive Vice President.

Shandler has been named an Assistant Director of Planned Giving and Endowments for the United Jewish Appeal and the Council of Jewish Federations. In his new role Shandler will serve as a consultant to Federation endowments throughout the country, assisting them on matters of endowment policy development, governance and administration. "Essentially," said Shandler, "Our role is to assist local Federation endowments in adopting the most efficient and effective practices as possible to ensure that their

endowments will continue to grow."

Shandler said that he was extremely pleased with the progress that the community has made in developing endowment funds during the past two and a half years, and was sorry to be leaving Wilmington. "Over the past several years we have been able to increase the size of the communal endowment fund from just over \$4

million to \$6.4 million, with annual distributions to charitable institutions of over \$350,000. In addition, we have been able to begin helping all of Federation's constituent agencies in developing endowment plans for the future. I am looking forward to returning to Delaware as a representative of the national UJA Federations of North America to consult on planned giving and endowment issues."



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# Response To Lori

By **CONNIE GOODMAN KRUPIN**

I will never forget the fall of 1960. I was five years old. As the holiday season was approaching and I was in kindergarten, my classmates were eagerly anticipating the celebrations and especially, the gifts we would all be receiving. For me, of course, Hannukah promised eight surprises and I could hardly wait. My classmates were waiting for Christmas trees and Santa Claus. So was my very best friend, Lori. Lori was not in my kindergarten class, but she lived down the street from me and, as I recall, we spent every waking moment together when I was not in school. Lori and I discussed everything. We compared notes on things like big sisters, moving to a new neighborhood, Barbie dolls, the Beatles and even peanut butter and jelly sandwiches versus tuna fish. We trusted each other because we were pals. Lori and I discussed the upcoming holidays. She told me that Santa Claus would be bringing her many games and toys. her family would bring her some, too. She seemed as excited to decorate her Christmas tree as I was to play dreidel and to light the Chanukah candles.

But in the midst of the merriment, I had a dilemma. I had been carefully taught about Chanukah; about the miracle and about the rituals. I had also been told that the Santa Claus on television commercials and in the department stores was a man dressed in a costume. he was a legend, not a real person. Lori's presents were coming to her from her parents, not a jolly old man in a red suit. On one subject, Lori was wrong. I knew she was wrong about this, so I asked my mother what to do.

My mother seemed very clear on the subject. She simply explained to me that there are many people in the world and many different ideas. In time, Lori's mother will tell her the truth, but not yet. It was not my place to tell her. I had to respect that her family had different customs and that her parents knew best for their family. So I kept the secret. I never told Lori what I knew and I never told any of the kids in school what I knew.

Hannukah and Christmas came and went; indeed many of them came and went. That first lesson of tolerance and respect has never left me. I have practiced it ever since,

long after Lori and I grew up to have five year olds of our own. Every year that passed saw Christmas wishes go to Lori and Hannukah greetings come to me.

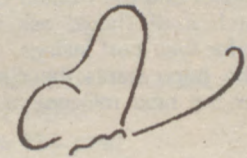
Last Hannukah, along with the Hannukah greetings from Lori came a book and a note. The note explained that this was an important book to Lori and that she thought that it would be important for me to read it, too. Perhaps I could clear up some confusing details for her regarding the Jewish history in the book, that is, if I had "picked up (any) along the way." I didn't have to open the book to know immediately what it was. I have always known about such missionizing books, indeed such ways of thinking. In spite of considerable advice to discard the book, I gave Lori a chance. I began to read the book. Surely, her fervent belief had not obscured her awareness of me, of my deep faith and pride. And in recognizing this, she would have to assume that my faith was fulfilling and worthy of pride. Certainly, although our lives had branched out in different directions and took us to different cities, she would always remember her Jewish friend. She would remember all of the afternoons that she would accompany my mother to Hebrew school to collect me so that we could spend a little time together before dinner-time. She would remember tasting matzoh on Pesach and remember me explaining the reasons why we did not serve ham or shellfish in our home. Surely she would remember the Shabbat candles in my home every Friday evening. And she would remember my Jewish wedding, in which she took part and the significance of the ketubah. She must have felt the same sense of respect as I did as part of her wedding party in the Methodist church.

And in knowing and remembering me, didn't she have to assume that there were others like me? I read the characteristic portrayal of the "lost" Jewish family, whose inappropriate and stereotypical values caused them pain, only to discover "salvation" in Christianity. I read until I realized that Lori didn't remember me at all. I read until I realized that Lori believed me, and

perhaps all Jews, to be closer to the cartoon in the book and wholly unlike the proud, intelligent and committed Jews that we are. I read until my blood ran cold and I could read no more.

It has taken me six months to respond to Lori's Hannukah greetings. I considered not responding at all; indeed, these words are inadequate in expressing the depth of my feelings. But that would serve in

only perpetuating the notion that Lori's way of think was not offensive to me, and God forbid, even accurate. In reflection, I find the most ironic part of this experience is that the object of my first lesson in tolerance has turned out to be the one who has dealt me perhaps the most intolerant blow of my life. I am left with the thought that perhaps my mother should not have limited her teaching to me.



*Le Papillon*

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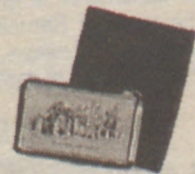
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# NATIONAL • INTERNATIONAL

## JTA's News Summary

A new U.S.-Palestinian commission was launched during a meeting between U.S. Secretary of State Madeleine Albright and Palestinian Authority Chairman Yasser Arafat. U.S. State Department spokesman James Rubin said the commission would work to create a channel for \$900 million in new U.S. aid to the Palestinian Authority that was pledged last week.

Israeli troops opened fire on Palestinian protesters in the West Bank after the demonstrators beat two Israelis, one of them a soldier, and set fire to their car. The protesters near the town of Ramallah were demanding the release of Palestinian activists held in Israeli jails.

Israeli police believe that a Jewish extremist may have been responsible for last week's stabbing death of a 41-year-old Palestinian father of six in eastern Jerusalem. Police are investigating links between the killing and six previous stabbings of Arabs, one of them fatal, that began late last year in a fervently Orthodox neighborhood in Jerusalem.

A senior Israeli diplomat was suspended from her post for two weeks amid allegations that she leaked to the press a classified Foreign Ministry document regarding the peace process. According to the allegations against her, Colette Avital provided journalists with a document outlining possible Israeli reactions to a unilateral declaration of a Palestinian state. Avital, a former consul general to New York and former ambassador to Portugal, denied the allegations.

U.S. Secretary of State Madeleine Albright opened a conference as representatives of some 44 nations gathered in Washington for an international conference examining the fate of Holocaust-era assets. Her remarks were believed to be her most extensive public comments about her Jewish lineage following her discovery last year that her Czech grandparents and other relatives died in the Holocaust. The State Department and the U.S. Holocaust Memorial Museum convened the four-day conference to focus on a range of assets not covered by last year's

(Continued on page 15)



Foreign Minister Ariel Sharon discusses Israel's security situation with Texas Governor George W. Bush and a small contingent of Republican governors. The group visited Israel last week.

## The Year 2000: A Time For Repentance

By RUTH E. GRUBER  
ROME, Nov. 29 (JTA) — Pope John Paul II has issued an edict declaring the year 2000 a Holy Year during which both individual

Catholics and the Roman Catholic Church itself should ask forgiveness for their past failings. The pope wants the church to enter the next millennium with a

clear conscience. During the Holy year celebrations, the church is expected to ask forgiveness for

(Continued on page 14)



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# chanukah

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# Kutz Home Auxiliary Sponsors Chanukah Celebration

The annual Chanukah Celebration sponsored by the Auxiliary of the Milton and Hattie Kutz Home will be held at The Kutz Home at 704 River Road, on Sunday, December 13th from 1:00 to 3:00 p.m. A raffle drawing (for cash), bake sale, craft sale, refreshments, entertainment, and other surprises

await the celebrants. All funds raised by the raffle and bake sale go directly toward the residents' social and recreational activities programs. This celebration is open to the entire community. Come share the joy of this holiday with the residents and enjoy the festivities!

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## Catholics

(Continued from page 14)

specific past errors, including the Inquisition and its treatment of the Jews.

Holy Year begins on Christmas Eve 1999 and lasts until Jan. 6, 2001.

Sunday's edict, known as a Papal Bull, called on Catholics to

make a "humble recognition of our faults."

During Holy Year, the edict said, the church should "kneel before God and implore forgiveness for the past and present sins of her sons and daughters."

It said the church had to acknowledge that history "records events which constitute a counter-

testimony to Christianity."

The Papal Bull also called for Jerusalem to be a center of interreligious peace.

"May the Jubilee serve to advance mutual dialogue until the day when all of us together — Jews, Christians and Muslims — will exchange the greeting of peace in Jerusalem," it said.

## JTA's News

(Continued from page 15)

London conference on Nazi gold namely, looted art works and unpaid life and property insurance claims.

Lawyers for the Council of Jewish Federations filed a claim in a U.S. federal court against its former payroll company, which it contends has swindled the national organization for nearly two years. According to CJF executives, the federal government is also pursuing a criminal case against the now-bankrupt Payroll Express. In a statement, CJF, the umbrella organization for some 200 local federations, alleges that the company apparently stole "up to several million dollars in payroll taxes earmarked for payment" to the Internal Revenue Service.



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# Hillel Happenings: Reflections On A Fantastic Fall

By JONATHAN EPSTEIN

It's getting cool outside, but things are just heating up at University of Delaware Hillel. From weekly Shabbat dinners and bagel brunches to High Holiday Day services and building a Sukkah, Hillel staff and students have been busy this semester "maximizing the number of Jews doing Jewish with other Jews" and educating the overall campus community about the need for sensitivity and understanding differences.

In the wake of the controversial publication last year of a Holocaust revisionist's ad and opinion column by the campus newspaper, the Review, Hillel mobilized and teamed up with university officials to develop a week-long Holocaust education program this fall.

The Nov. 1-6 program — co-chaired by Hillel Executive Director Renee B. Shatz and Rev. Laura Lee Wilson of the Wesley Foundation, chair of the Religious and Spiritual Life Concerns Caucus — featured a sold-out trip to the Holocaust Museum in Washington, D.C., a showing of the award-winning Steven Spielberg movie

Schindler's List, a lecture and a performance by the Avodah Dance Ensemble, all well-attended by more than just Jewish students.

One of the hallmarks of the week was the Holocaust memorial quilt. Students could make a patch for the quilt throughout the week at a booth Hillel set up at the Perkins Student Center, and one day at Trabant Student Center. In all, 42 squares were made for the quilt, said Shatz, who called the entire program "a major success with Hillel at the forefront." "We reached students that are not necessarily Jewish and we reached students who are not necessarily involved on campus about an issue of importance involving Jewish life on campus," she said.

The semester, which is nearing a close, has also been characterized by a developing spirit of cooperation between Hillel and other Jewish organizations, including the Chabad House and Rabbi Eliezer Sneiderman on campus, as well as community agencies in Wilmington.

In October, about 10 students traveled to The Milton & Hattie

Kutz Home and built a Sukkah for the center's seniors to celebrate Sukkot. Continuing the social action theme, a group of students returned just last week to enjoy ice cream sundaes and just shmooze with the residents.

Hillel also teamed up with Jewish Family Services to develop a series of discussion groups about women and body image issues. Entitled "It's a Female Thing," the series addresses topics important to women ranging from self-esteem to eating disorders.

Hillel is also expanding its efforts to broaden its appeal to the rest of the school's 2,000 Jewish students, many of whom have still not been touched by the organization. That's where Joe Kleinman comes in. Kleinman, a 22-year-old Queens, N.Y., native and member of the Jewish Campus Service Corp, comes to Newark from Raleigh, N.C., with a mission to reach out to students in dormitories and Greek life who aren't involved in Jewish activities on campus.

So far, Kleinman has been spending time getting acquainted with UD and the Jewish communi-

ty, working with the student leadership of Hillel and speaking to about 150 students at the Student Activities Night in September. Shatz said he plans to light menorahs and make potato latkes in the student dormitories during Chanukah, while students are studying for finals. In addition, he has just received approval from the campus television station, SLTV, to don a chef's hat and air a program about kosher cooking for college students; the pilot will air in February, giving Kleinman plenty of time to come up with his first meal.

And the routine activities continue as well, particularly the free Shabbat dinners every week that have consistently drawn between 50 and 80 students, and the free bagel brunches that attract about 25 students at a time. Hillel has also attached other programs to the brunches, including swing dancing and ultimate frisbee.

The High Holy Days at UD Hillel featured Shai Hold, a fourth-year student at the Jewish Theological Seminary in New York, serving as Hillel's Rabbi for packed services. "He was absolutely phenomenal," Shatz said. "Everyone loved him." Hillel also served meals to about 50

students on Rosh Hashanah and about 90 for the pre-fast meal on Yom Kippur.

Among the other special events this semester;

- Participating in the AIDS Walk in Philadelphia on October 18

- Taking a hayride under the stars, sitting around a bonfire and singing songs from youth group days

- Dancing the night away at Hillel's annual semi-formal dance, A Walk Under the Stars, at the Brandywine Suites Hotel in Wilmington

Finally, Hillel's annual Hillelathon fundraiser, when the organization contacts parents of nonmembers to encourage them to sign their children up, is expected to raise another \$4,500, beating last year's total of \$4,000.

And new student elections are slated for December 6 to install the student board for 1999.

Look for more updates on Hillel in the future. For more information about Hillel or to ask questions, contact Shatz at (302) 453-0479 or email her at rbshatz@udel.edu. Hillel's Internet site is [www.udel.edu/stu-org/hillel](http://www.udel.edu/stu-org/hillel).

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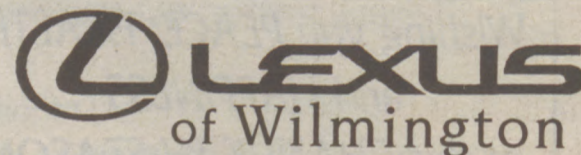


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ONE WOMAN'S OPINION

Bravo! Bravo! Bravo!

I recently had the opportunity to attend two very different productions in our area, one at The Playhouse and one at Chapel Street Theater in Newark, both of which were well done. Below are my reactions:

Bully for you, John Davidson, for providing Delaware audiences with a stunning appearance as Theodore Roosevelt Jr.! As I watched his performance in the Playhouse a few weeks ago, it was almost miraculous to see the changes wrought on Davidson by makeup, hairdo, voice and stance. He was transformed from the genial host of a preshow reception for the press into the blustering, energetic Roosevelt. Here was a study in perpetual motion! For over two hours the audience was captivated by a solo tour de force as Davidson appeared in BULLY, An Adventure with Teddy Roosevelt. He guided us through a myriad of high and low points in the life of this fascinating President. And it was clear that Davidson himself IS truly fascinated; he praised Roosevelt extensively in his impromptu remarks both before and after the show. "We're living in a time when we can use a Presidential hero and I recommend Teddy Roosevelt. He was the man who said that if you're dreaming

you should wake up and take a stand for something." Much of the rhetoric in the script does reflect Teddy's philosophy of life and governing and has much to say to the "me" generation.

Both Davidson, the star, and his Director hope that this tour (now 7 weeks old) will lead to a Broadway opening. "It's a work in progress and I learn from every performance." Quite a change for Davidson who is best known for rather placid roles in Oklahoma and State Fair but who is obviously very invigorated by this new challenge! When asked why people should come to see this show, Davidson said, "Don't come to see John Davidson because hopefully, he's not there. He's lost in TR and loving it. People need to know who this incredible man was and to experience him face to face. He set this country on the right course at the turn of the century, when the rich were getting richer and the poor, poorer. With all the immigrants coming in, he kept America on track, while recognizing the contributions of all these cultures. He defined the modern idea of the Presidency. He set America up as a world power, to police not only this hemisphere, but the rest of the globe as well. His ideas of how self government should work, morality

in government, and of how to conserve this country's natural resources, should inspire us to keep making America a better place in which to live."

An added treat for those who attended this performance was the opportunity to meet Teddy's grandson. TR the third who lives near Philadelphia. I had a chance to chat with the octogenarian and he agreed with me that everyone could learn from BULLY even him! He said that he had heard about some things his grandfather had done for the first time during the show and that it was as if he were back in his presence. No finer tribute could be made to Davidson's performance, as far as I'm concerned. In particular the vivid description of how TR killed his first bear was breathtakingly intense. (It also was a great tale of how Teddy bears came into being.) Another example of the actor's skill was the amazing way in which he "interacted" with imaginary characters on stage with him. At one point he talked to 3 other men, 3 dogs and held a phone conversation all at the same time. I am not sure there are many actors who can do that with REAL people on stage! And exuberance almost beyond belief was evident as Davidson took the "bully pulpit"

time and again during the evening to espouse some of TR's cogent ideas. "There's no room in this country for hyphenated Americans." "Our nation calls not for a life of ease but a life of strenuous endeavor." "Life is a gallop - we must rust out or wear out. I prefer to wear out." "The only man who ever makes a mistake is the man who never does anything."

It was uncanny for me to realize that Roosevelt accomplished almost as many liberal innovations as FDR while he was in office; the evening was educational as well as tremendously entertaining. Although I thoroughly enjoyed the production, there were two areas where I would offer some constructive criticism. One deals with lighting which in its effort to be dramatic sometimes resulted in just being too dark for too long. The second deals with the length of the show. I felt that it could be shortened a bit and still deliver the impact of its message and its star. All in all John Davidson managed to evoke almost every possible emotion in a masterful way. If BULLY makes it to Broadway, my guess is it will be a hit.

The offering of the After Dinner Readers Theatre at Chapel Street Players consisted of three one act

plays which presented more food for thought than sterling performances. But in their own way, they made for a pleasant evening. The actors who appeared in most major roles are based in New York but have previously studied with James Cunningham, a professor at U of D and the director of the Readers Theatre. Jane Lowe and Roberto De Felice excelled most in THE BRUTE by Anton Chekhov, a difficult, talky script which is a farce that blurs the lines between comedy and drama. It is important to view this play in the context of the time in which it was written. Chekhov's lack of esteem for women is evident (and a bit hard to take for today's emancipated females). However, the actors' skill and excellent performances tended to take the edge off the script. In particular, Dr. Cunningham's portrayal of the Servant was superb. He evoked every nuance of the comedy in the script. Such was not the case, unfortunately with Bertolt Brecht's hard hitting play, THE JEWISH WIFE. I was particularly looking forward to seeing this because I had heard about but never read or seen it. The time is Nazi Germany and the scene is that of a woman packing and saying goodbye to her friends and

(Continued on page 18)



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## One Woman's Opinion

(Continued from page 17)

family because she is leaving her Aryan husband and fleeing for her life. Unfortunately, the powerful impact of the script was somewhat lost due to Miss Lowe's unconvincing portrayal. She started out well using the phone to say goodbye to several people. At one point she said, "I'm a bourgeois woman with

servants - now suddenly only blondes can have these things." And we anguished with her in her grief, but when she began an imaginary conversation with her husband trying to explain her reasons for leaving, the acting became rather plastic and unconvincing. The forcefulness of Brecht's words and ideas got lost along the way. As the introduction to the plays

pointed out, Brecht appeals to the intellect but goes straight to the heart; however, in this production the arrow missed its mark a bit. Finally, the third play of the evening was Tennessee Williams' THIS PROPERTY IS CONDEMNED. The impact of this script is, of course, its magnificent painting of character and Jaqui Tobin as the young girl, Willie, did

a delightful interpretation. The utter decadence of the South was aptly created by both Tobin and Chris Briscoe, who was more of a foil for Willie's meanderings than anything else, but it was an enjoyable performance and more than did justice to Williams. The After

Dinner Readers Theatre is free to the public and is aimed particularly at English students at the University. I can think of no better way to make the classics come alive today. Performances are scheduled at Chapel Street Theater twice a year.

## Brandywine Zoo Lights Up The Nights

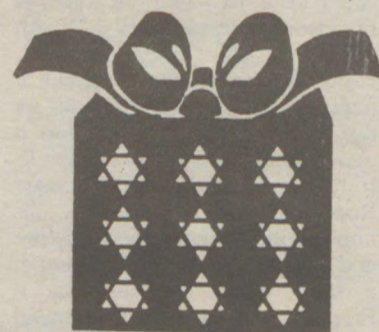
WILMINGTON - The Brandywine Zoo will light up the Wilmington skyline for the first ever night-time event at the zoo on Thursday, December 10, 1998. From 6:30 p.m. until 8:30 p.m., the public is invited to a rare nightly experience at the zoo after dark. Decorated with festive lights, the zoo will offer a variety of family fun!

Family-fun activities include: caroling to the animals to kick off the season, decorating an evergreen for wildlife, and story telling by zoo staff and volunteers. Visitors to the zoo that evening can also enjoy snacks and hot beverages.

Anyone wishing to attend this rare nightly experience at the zoo, should register by Monday, December 7. To register, call the Brandywine Zoo at (302) 571-7850, extension 208 or, register in person by going to the zoo. The cost for zoo members is \$4.00. The cost for non-zoo members is \$6.00.

The Brandywine Zoo,

Delaware's only zoo, is located across from the Brandywine River on North Park Drive. Zoo hours are from 10 a.m. to 4 p.m. daily. It is owned and operated by Delaware State Parks and the Delaware Zoological Society. For more information or directions to the Brandywine Zoo, call (302) 571-7788.



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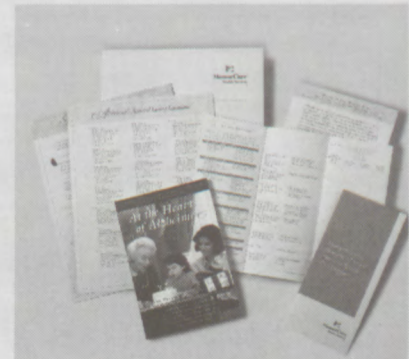
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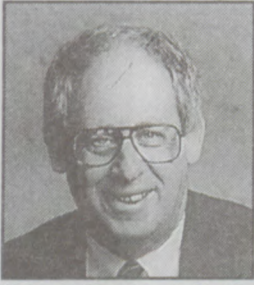
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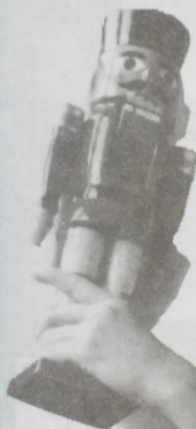
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# Join Us For "Ort Works"

NEW YORK — In a gallery filled with the black and white photographs of young Eastern European Jews trained by ORT to become beekeepers, blacksmiths, seamstresses and auto mechanics

from the 1920s through the 1940s, French historian and social activist Serge Klarsfeld praised ORT as "one of the most solid pillars on which rests the education of the Jewish people" and described

the treasure trove of ORT photos and memorabilia that he had discovered in the basement of ORT France as documenting "ORT's work in a very difficult period in Eastern Europe, Russia, Ukraine, Romania, the Baltic countries, ...

These hundreds of photos were expressing the organized Jewish will to bestow Jewish individuals with a professional education, ...to take them out of ignorance and misery to education and prosperity."

Speaking at the exhibit opening on Oct. 26 at the Museum of Jewish Heritage in New York City's Battery Park City, the Statue of Liberty and Ellis Island visible across the harbor, Klarsfeld said, "I knew these photos were not only

the illustration of the work of ORT but were also linked to the Holocaust. ...Looking at these faces we would so much like to be able to warn them, to enter the photos and tell them: 'Be careful! Escape! Go to Palestine! Take a boat to the United States! Run away!'"

The 49 photos and accompanying ORT diplomas in the special exhibit are the latest gifts to the Museum by Mr. Klarsfeld and his wife, Beate. As a Nazi hunter Beate Klarsfeld achieved worldwide recognition when she tracked down Klaus Barbie, former head of the Lyon Gestapo.

David Altshuler, director of the Museum created as "A Living Memorial to the Holocaust," described ORT's present vitality

with "a presence in more than 50 countries and with more than 10,000 instructors." In fact, with some 262,000 students in ORT programs worldwide, ORT is the world's largest non-government network of technical and vocational training schools. ORT's three technical institutes in the U.S. are providing high-tech training in a Jewish environment for thousands of students, many of them Russian Jews.

The "ORT works" special exhibit can be seen at the Museum of Jewish Heritage through Feb. 11, 1999. A bus trip from our area is planned for Sunday, December 20. It will also include a visit to Bramson ORT Technical Institute. For more information, call Ruth Rosenberg at (302) 529-1296.

## New Chanukah CD On Sale

By PAUL WIEDER

UF News Correspondent

CHICAGO, Nov. 25 - When you've listened to enough albums, you begin to recognize record labels: Tuff Gong for reggae, Deutsche Gramophon for classical, Sanachle for ethnic sounds. One of my favorites is Rhino, for oldies anthologies by artist, musical style, or era. They have even created anthologies of recordings published by other labels, like Sugar Hill (hip-hop), Sun (early rock), and Excello (blues and R&B).

This time, Rhino has collected Jewish holiday songs. Their latest release is "To Life! Songs of Chanukah and Other Jewish Celebrations."

"At first the idea was to license, in typical Rhino fashion," says executive producer David McLees, "a compilation of essential repertoire from a variety of sources. But my search through the bins produced bubkes. We soon found that most of the 'standards' had not been recorded or recorded well. That didn't stop us."

The album contains songs by classic Jewish performers

Theodore Bikel ("Chanukah, Oh Chanukah," and a "Fiddler" medley) and the Barry Sisters ("In Meina Oigen Bistie Shain" and "Hava Nagila") as well as a cut from Mandy Patinkin's new "Mamaloshen" album ("Reb Elimeylekh"). There's also a rousing "Tzena Tzena Tzena" by the Weavers.

Still, a vast majority of tracks are performed by the album's producer, Jay Levy. "I was given the opportunity to bring my two great passions \*producing for artists across the spectrum and Jewish music \*together.\* His backing band" or "Klezmer wrecking crew," as they kiddingly came to call themselves\* includes Brave Old World bassist Stuart Brotman, Springsteen drummer Gary Mallaber, and Zinovy Goro's Russian emigre band.

On one track, "Maoz Tzur/Rock of Ages," Levy is joined by Nell Carter. Famous as the nanny on "Gimme a Break," she led the chorus in the movie of "Hair," and recently played Miss Hannigan in a revival of "Annie." What results

(Continued on page 25)

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# CAMPAIGN UPDATE

## Book And Culture Fair

By BETH LEBENSON  
PRAVER

UJA Federations Press Service

The buffet table at the Jewish Book and Cultural Festival in Kishinev, Moldova, was deep with baked gefilte fish and sweet pastries. Paulina Borocin remembered her grandmother making the same Russian Jewish dishes and smiles as she dug into the food and the memories.

To Paulina and thousands like her at the second annual Jewish Book and Cultural Festival that took place across the former Soviet Union this fall, this food is more than mere sustenance and even more than memories. It is a symbol of the revival of Jewish life across this vast region with 1.5 million Jews. The festival was sponsored by the American Jewish Joint Distribution Committee (JDC), with funding from the United Jewish Appeal Federation Annual Campaign.

JDC organizers were giddy as they estimated attendance numbers for this year's festival, named "OFEK," a Russian acronym for "Community Festivals of the Jewish Book" that also translates into Hebrew for "Horizon."

Last year, more than 10,000 people attended Jewish festivals in

32 communities across the former Soviet Union for programs such as poetry readings, skits on Jewish humor, ancient Jewish book displays, seminars on Jewish underground writers, and concerts. This year, nearly that number of visitors have already shown up - and the festival is only half over and planned for 54 communities, 22 more than last year.

"A lot of people still have not been exposed to Jewish culture and Jewish traditions, and the OFEK festival allows people to get information and begin to fill this gap," said 35-year-old Galina Karger of Kishinev, a festival organizer and participant. "Last night's concert, for example, was written by a talented student whose mother is Jewish but who was never exposed to Jewish culture before. So this experience helped him discover himself as a Jew. This is an addition to all the different Jewish organizations participating here. A lot of things are interwoven."

Jessy Tabunova, a 20-year-old Jewish actor from Tiraspol, Moldova, says the festival is about his self-identification as a Jew. "I attend Russian school, I read Russian literature, we are all

(Continued on page 29)



These students in Kishinev were among tens of thousands of visitors to the second annual JDC-supported Jewish Book and Cultural Festival across the former Soviet Union. JDC is funded through gifts to the UJA Federation Annual Campaign. UJA Press Service Photo

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# Make Every Day Sacred

NEW YORK, N.Y. — Is there a prayer for Running a Marathon? A blessing for Falling in Love?

There is now, thanks to a new collection of spiritual resources and rituals developed by the faculty of CLAL—The National Jewish Center for Learning and Leadership.

Fifty-one special and everyday moments are given religious expression, many for the first time, in the new publication, *Sacred Days 5759-5760/1988-1999*. The collection, available in time for Hanukkah gift-giving, includes a weekly engagement calendar good through December 1999.

A marathon runner's blessing joins meditations for Gardening, for Preparing a Family Recipe, and Organizing a Room, among some of the more unusual offerings in the collection. But *Sacred Days* is also a guide to marking deeply meaningful life-cycle experiences — such as Celebrating Birthdays or Pregnancies, Taking on New Responsibilities, and Visiting the Sick—in ways that are not always emphasized in traditional prayer books.

*Sacred Days* was inspired by conversations between CLAL faculty members and students who asked for advice on marking the important events in their lives. When the "right" Jewish resource was not immediately apparent, CLAL's rabbis and scholars, representing every Jewish denomination, returned to traditional sources

of wisdom.

The ritual for Falling in Love, for example, incorporates the story of Jacob and Rachel and the love of poetry of the Song of Songs. The ritual invites celebrants to celebrants to tell the stories of how they met, to recite a blessing thanking God for bringing joy to couples, and to study the passages in Genesis where Jacob and Rachel meet and fall in love.

The ritual for Running a Marathon, meanwhile, includes quotations from the Book of Psalms, such as "Bless God, celebrate God's praises, who has given us life and has not let our feet slip." (66.9)

*Sacred Days* represents CLAL's work in joining the contemporary needs of Jews with voices from the tradition, and in discovering the ways in which individuals can deepen their experience of holiness in everyday life.

*Sacred Days* includes dates for all Jewish holidays, Torah readings for Shabbat, and candlelighting times for 11 cities in North America and Jerusalem.

CLAL is a not-for-profit educational institution founded in 1973. Through classes, seminars and publications it prepares individuals for their roles as Jewish leaders, and through consultations with communal institutions helps to shape tomorrow's Jewish communities. *Sacred Days* is a creation of CLAL's National Jewish Resource

Center, dedicated to increasing awareness of sacred practices that enhance and transform North American Jewish life.

Individual copies of the *Sacred Days* calendar are available from CLAL at \$12.00 per copy, plus

shipping (\$2.00 for the first copy, \$1.00 for each additional copy being shipped to the same address. Shipment via overnight or priority mail is available at extra charge).

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## Dreidels

(Continued from page 23)

may be the first gospel song recorded by two Jews (Yes, she is!).

Most of the tracks by major stars are grouped in the largest category, General Celebration. The songs are predictably outstanding, especially the Barry Sisters' rousing "Hava Nagila." The two pieces by Yiddishist Alex Shub are the aural equivalent of Roman Vishniak's photographs, more piquant than merely nostalgic.

Levy's own vocal and guitar contributions are solid and very listenable. His voice is warm and pleasant, like James Taylor's. He does admirably on what might have been the most challenging, the Sephardic "Ocho Kandelikas," which features convincing flamenco guitar work. His best tracks are children's songs "like The Dreydl Song," "Dayenu," and "Chag Purim;" I can hear them coming from a Jewish classroom, the kids singing along.

Even the packaging is excellent.

The liner notes come with the complete lyrics to most of the songs, in works of Judaica, and the CD itself looks like a kippah\* which, when removed, reveals something that will make you

chuckle.

So skip the video-game cartridge this year and get your kids "To Life!" for Hanukah. You'll be giving a present to the whole family, and one that will last all year.

## Jewish War Veterans Calendar Available

The 1999 Jewish War Veterans of the USA (JWV) limited edition calendar is now available through the JWV National Headquarters.

The beautifully photographed calendar uniquely reflects the faces of Jewish service personnel and veterans.

The calendar includes Jewish holidays for the year 1999 and historic military dates of importance.

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# From Delaware To Detroit: A Maccabi Adventure

The 1998 Jewish Community Center Youth Maccabi Games were held in Detroit this past August. A group of 10 athletes traveled to Detroit to represent the Delaware Jewish community. Our athletes competed in three different venues: tennis, girls basketball and swimming. Ari Kayne participated in the tennis competition, while our other athletes, representatives from both the Delaware JCC and the Katz JCC in Cherry Hill, participated in girls basketball and swim team competitions. Our basketball team members included Elana Caplan, Naomi Frankel, Amanda Hersh, Jamie Jacobs, Rebecca Neipris, Stefani Nochumson and Stephanie Yellin. Our swim team members consisted of two athletes. Laura Jane Penneys and David Penneys.

The athletes were both very excited and nervous as they arrived at the Philadelphia International Airport. After checking their luggage, hugging their parents and saying goodbye, they were off to Detroit. Upon their arrival at the Kahn Jewish Community Center, they were greeted by hundreds of athletes from all over the country and the world. While our athletes waited to meet their host families, they were given a watch, water bottle and gym bag. One by one, the host families arrived to pick-up the athletes from our delegation.

The opening ceremonies were held at the Palace of Auburn Hills. There were approximately 7,000 Jewish athletes, accompanied by

their coaches, waiting outside of the stadium to make their grand entrance. Each delegation lined up alphabetically and paraded in through the arena gates. Finally, it was Delaware's turn to enter, and for one brief moment, all eyes were on our delegation. Once all of the athletes and coaches were seated, the opening ceremonies continued with presentations by local dignitaries and concluded with the oaths of sportsmanship and the lighting of the torch. The games were officially underway!

The competitions began on Monday morning, August 16th. Throughout the entire week, our athletes competed against other athletes from many states and countries. Our swim team members placed in several events with the highest honor going to David Penneys who won a silver medal in the 200m freestyle competition. Ari Kayne competed in both singles and double tennis competitions and had several successful matches. He played against some very tough opponents from California, Detroit and other cities. The girls basketball team had a wonderful experience competing against teams from Greater Washington, Seattle, Bergen County and San Francisco. Although the girls did not come home with a medal, they had the time of their lives.

After the games concluded each day, our athletes went home with their host families for dinner. After dinner, the athletes and coaches



Members of the girls basketball team who participated in the JCC Maccabi Youth Games this summer, stop for a moment and pose for a photo with their coach.

attended social and cultural programs. Each night featured a different theme or activity and provided a wonderful opportunity for the athletes to meet and "hang-out" with other Jewish teens from JCCs around the country and the world. Monday evening included a trip to the Detroit Zoo and Tuesday and Wednesday nights were spent at the Kahn JCC. Tuesday was Sports Night, where the athletes were able to participate in several non-competitive events. Wednesday was Israel Night and features some fun Israeli dancing. Thursday evening was spent at a local park where all

7,000 athletes and coaches enjoyed a delicious barbecue. No organized activities were planned for Friday and Saturday evenings, allowing the athletes to observe Shabbat and spend time with their host families.

Sunday was the final day of the games and the official closing ceremonies were held at the Detroit JCC. Our athletes said farewell to their new friends, boarded the shuttle bus to the airport and headed for Philadelphia where they were greeted by their proud parents.

The 1998 Delaware JCC Maccabi Club was supported by

funds from the Mark J. Caplan Memorial Youth Maccabi Fund, established in Mark's memory to represent his continued support of Judaism, youth and sports. Funds were also made available through a generous donation from the Wilmington B'nai B'rith Lodge.

Next year's games will be held in August 1999 at the Katz JCC in Cherry Hill, New Jersey. For more information about participating in the Maccabi Youth Games, coaching or supporting the Delaware JCC Maccabi Club, please contact Scott Bowers, Delegation Head, at (302) 478-5660.

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### Saturday Classes

(Continued from page 11)

class in November. Hoydis and Joyce Grehl said they wanted to stand by the board's original decision, but voted with the majority in the formal vote Nov. 19.

"It's a moot point at this point," Hoydis said to explain why she did not vote against the change.

"In a district this size, it would be very difficult to find a day that would be satisfactory to every person," she said.

School officials seemed somewhat puzzled by the reaction from the Jewish community over Saturday classes.

"We did it before and not a single complaint," said Dr. LeRoy Seitz, the superintendent of schools.

And in this case, the matter came up at two school board meetings and was considered by the principals and parent-teacher organization presidents at each school.

"But once the board received concerns — not only on the religious aspect, but about the problems it would put on families on Saturday — the board decided to change it," Seitz said.

The Friday, Feb. 12, President's Day weekend, session will run from 8 a.m. to noon and cost between \$12,000 and \$13,000, Seitz said. Early dismissal is traditional on the day of a holiday weekend because the traffic that runs through Woodbridge is "horrendous," he said.

Grehl said the board got about

35 phone calls concerning the Saturday classes. And she didn't think that was enough to change her decision.

"I didn't feel that was a majority decision," she said. "I felt that if this was so important, we would have gotten the calls before the first vote."

"The students and parents of the Jewish community have to also make a choice," Grehl said. "Some of my best friends are Jewish and on Saturdays they are participating in sports programs and dances and they would do this (go to classes on Saturday)."

Grehl said the solution is to build snow days into the school calendar, so this doesn't happen again.

Debi Sager of Colonia, mother of three children in schools in the Colonia section of Woodbridge, was "pleasantly surprised" about the calendar change.

"It's nice to know that at some time they're listening to somebody," she said.

Then Sager explored the conflict mentioned by Grehl.

"It's a tough question," Sager said. "When you are not in a segregated society, we make a choice to play soccer on Saturday. But that's a choice. It's not fair for public school officials to say we have to be in school on Saturday. School is not an option."

Alan Blank, president of Adath Israel, said school is "inappropriate on any Sabbath."

He and others said they did not attend the public school meetings

where the matter was considered. But the board should have known better, they said.

"We have to place our faith in the board, that they'll do the right thing," Blank said. "But I don't think they realize that opening on Saturday is wrong."

He said his daughter participates in marching band for sports events on Friday.

"I don't want to deny her that enjoyment. It's unfortunate that those events happen on Friday," Blank said. "But the idea of regular class on Saturday was the straw that broke the camel's back for me. How far can you bend?"

School officials said religion had nothing to do with their initial decision to hold Saturday classes. In fact, the district closes school for Rosh Hashana and Yom Kippur.

"We're going to meet with Mr. Blank and Rabbi Kula and discuss with them the matter of the Saturday classes," said Seitz, the superintendent. "We want their thoughts on it."

Rabbi Diane Cohen, spiritual leader of Conservative Temple Ohev Shalom in Colonia, called the board "shortsighted" for not taking care of both Saturday class days with one vote.

"Why are they putting this off?" she asked. "It's not appropriate. They should admit they made a mistake."

Ron Ostroff is editor and publisher of The Jewish State, an independent weekly newspaper based in Highland Park and covering

Central New Jersey.

The Jewish Community Relations Committee (JCRC) has been discussing this issue with

the Red Clay School District. For more information, please call JCRC Director Sue Shaffer at (302) 427-2100, ext. 17.



The family that lights together ... eats latkes together! May your family be warmed by the lights of the Chanukah.

### REMINDER

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## ARTS & ENTERTAINMENT

# Prince of Egypt

**Film Review By  
Rabbi MARK LEVINE**

*The Dayton Jewish Observer*

The dazzlingly beautiful animated feature, *The Prince Of Egypt*, achieves what Jews in every generation are obligated to do; namely, breathe life into our ancient texts so they speak the language of our times.

This interpretive process is called midrash, and it has a rich history within the Jewish tradition. A midrash not only explains a biblical text, but it sometimes alters the stories in the Bible to teach its lessons. In that spirit, DreamWorks executives state very clearly at the beginning of the film that the movie is an adaptation of the epic tale taken from the Book of Exodus.

Not to worry. All of the additions are compelling. They add flesh to the characters, advance the plot, and make the ancient narrative more meaningful.

For example, the film spends considerable time, and uses some amazing special effects, to depict the affectionate sibling rivalry between Moses (Val Kilmer) and Rameses (Ralph Fiennes).

The crucial scene that establishes this relationship is a wildly playful chariot race through the streets and alleys of the Egyptian capital. The three-dimensional quality of the animation is reminiscent of the

chase scene in the classic film *Bullet*, and the constantly shifting camera angles will have you reaching for a seat belt.

Another plot line added to the movie is the Hollywood-style romance between Moses and the Midonite princess, Tziporah (Michelle Pfeiffer).

The Torah dispenses with their courtship and marriage in six short sentences. Such brevity, however, will hardly suffice on the big screen.

In the film, Tziporah radiates a sense of physical strength and spiritual purity which is a stark contrast to the highly structured, almost debauched world of Pharaoh's palace.

In her presence, the wayward prince develops a greater appreciation for the natural rhythms of life, and, in the words of one of the lovely new songs written for the movie, he learns to see the world through heaven's eyes. It is no coincidence that immediately after Moses tells Tziporah he loves her, he encounters God at the burning bush. This pivotal scene is wonderfully done. The fire of the burning bush is luminous, crackling and sparkling as it dances on the bush. The glory and ethereal mystery of it all compels Moses to stick his hand into the flame. The divine light dances on his arms and hands

and then innocently retreats.

The theological difficulty of how to portray the voice of God was also handled brilliantly. After several unsuccessful attempts to generate a multilayered sound, the film makers settled on using Val Kilmer, who also reads the part of Moses.

In doing so, they subtly communicate the idea that each of us can hear the voice of God in our own awareness, if we take the time to

listen.

This lesson is repeated even more powerfully in the miracle of the parting of the Red Sea. Filming this technological extravaganza was a feat of artistic ingenuity.

Under the leadership of Henry LaBounta, who was nominated for an Oscar for his work on *Twister*, a crew of 12 traditional animators and computer graphics personnel spent more than two years and over 318,000 hours to create the

seven-minute segment.

*The Prince Of Egypt* is great entertainment. But along the way, it accomplishes what Jewish educators are always striving to do; to pass on our people's magnificent history in a way that touches the heart of all who hear it.

*(Rabbi Mark Levine is editor of Sparks E'zine; an online magazine for Jewish youth located at <http://www.sparksmag.com>)*

## Relive Your Youth At The Museum Of American History

**By PAULA SHULAK**

It is a bit sobering to realize that your memories are now the basis of a museum exhibit, but I guess reaching Senior Citizen status has that effect! As I meandered through the fascinating displays at the National Museum of American Jewish History on Independence Mall in Philadelphia, I could not help but reminisce about my own youth and early years in Delaware and I am sure that anyone who takes the time to visit the

Museum's new exhibit entitled "Creating American Jews" will have a similar experience.

Actually, the exhibit has three distinct parts. There is a short film entitled "The Promised Land" which consists of a series of interviews with several American Jews from very different backgrounds including Black Hebrews, Cubans, Turkish/Egyptians, Spanish and English as well as the more familiar Eastern Europeans and Germans. It is a celebration of the diversity of

our people. In the words of Margo Bloom, the Museum's Director, "The identity of American Jews varied according to when they lived, the region and neighborhood they settled, where their grandparents and parents came from, whether they were Sephardic or Ashkenazic, observant or secular, male or female, young or old. Some of these attributes are accidents of birth, but most are matters of choice." The speakers are brief

**(Continued on page 31)**

## Rise to a Morning of Chanukah Fun and Excitement With a Private Showing of DreamWorks' The Prince of Egypt

*Sponsored by the Jewish Community Center of Delaware*

Join your friends for a bagel breakfast, Chanukah party and private showing of DreamWorks' new release, *The Prince of Egypt*. This epic drama features the voices of Val Kilmer, Sandra Bullock, Jeff Goldblum, Michelle Pfeiffer, Ralph Fiennes, Danny Glover, Steve Martin and more!

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Where: Regal Brandywine Cinemas

When: Sunday, December 20, 1998  
10:00 a.m. Breakfast and Activities begin  
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Cost: \$8.00 per person in advance  
\$10.00 at the door (if available)  
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## Book and Culture Fair

(Continued from page 24)

exposed to Russian culture, and now we have the opportunity to be exposed to Jewish culture," Jessy said. "So this festival is good for me."

It is good for the organized Jewish community as well, says Marlene Hour, JDC's OFEK Coordinator. Similar to last year, JDC worked with leaders in each community to organize their respective festivals, a method still somewhat unusual in the former Soviet Union. And once again, committee members brainstormed to such an extent that they walked away with programs that filled the months of September and October and far surpassed what anyone had anticipated.

In addition to the story-telling sessions, comedy hours, book displays, concerts, poetry readings, and dance recitals that marked both annual festivals, activities were added for the current festival that encompassed the communities in ways that Hour had only dreamed possible last year.

The town of Dnepropetrovsk held a contest through the local radio station where listeners wrote and submitted an "OFEK theme song" in anticipation of the festival. A winner was chosen the day the festival opened, and the station played the song throughout the festival.

Smaller communities created "OFEK-on-Wheels" and brought book and cultural displays to outlying areas where many Jewish resi-

dents were unable to travel. And larger communities created highly professional brochures and advertising campaigns that look like they came from one of New York's top agencies. Other activities were added as well such as Kabbalat Shabbat celebrations, Jewish video hours, Jewish food-tastings, Israeli cultural presentation, and a Jewish "quiz show" for local teen-agers.

"At first, I was surprised," says Hour. "But now, I'm almost taking it for granted. The momentum of this project is really incredible. They really understand now what it means to have a community event, and that makes it even more meaningful."

Regions such as Siberia, which had hosted one festival last year, expanded this year to hold three. Given the isolation of the Jewish community in this vast area, the significance and impact of the festivals cannot be underestimated. Other communities like Kiev and Moscow, which didn't have a festival last year, decided to create one after seeing the level of success elsewhere.

"A lot depends on how the Jewish community remembers things," says Paulina, the 45-year-old festival-goer in Kishinev as she sizes up OFEK's importance and impact. "If we keep our memory of our past alive and teach it to the younger generation, then the community will survive. But a lot depends on the community itself and how we preserve our collective memory - because it's no problem

being Jewish here now."

*UJA Federations Press Service issues stories twice monthly about individuals and programs that receive assistance from the overseas beneficiary agencies of the UJA Federation Annual Campaign. The Press Service tells the human stories of the work of these beneficiaries, the Jewish Agency for Israel and the American Jewish Joint Distribution Committee.*

### UJA Federations/Joint Distribution Committee Facts: The OFEK Book and Cultural Festival

Below is a sampling of some of the events of the OFEK Book and Cultural Festival, which was celebrated in 54 cities across the former Soviet Union this fall. OFEK was sponsored by the American Jewish Joint Distribution Committee, with funding from the UJA Federation Annual Campaign.

- Lecture on Jewish literature for children
- Lecture of the world and home of Jewish literature
- Songs and Poetry of Jewish authors
- Children's Sing-Along
- Video on Sholem Aleichem
- Play on I. Babel's creative work
- Exhibition of children's drawings on Jewish themes
- Exhibition of books, stamps, videos and postcards with Jewish themes
- Kabbalat Shabbat celebration
- Meeting with Hillel leaders
- Weekly Torah portion discussion

- group
- Story-telling of Moshe Rebeinu
- Video about Israel
- Concert of Jewish music
- Games, contests, lottery, quiz on Jewish topics
- Jewish book fair
- Debate on "My First Jewish Book"
- Jewish theater performance
- Jewish food-tasting
- Jewish humor-hour

- Talk with head of local Jewish library
- Havdalah celebration
- Jewish family club meeting
- Macabee youth activities such as chess, tennis, basketball and volleyball
- Jewish family photos exhibit
- Jewish newspapers and magazines across the FSU
- Meet the Jewish poets

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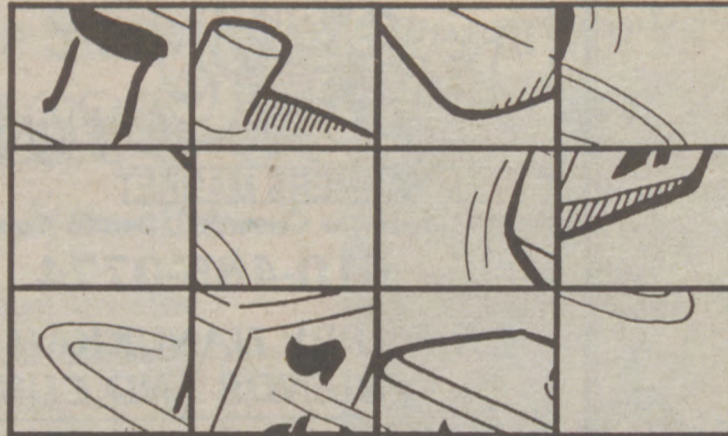
BY BARRY GROSSMAN AND STAN GOLDBERG

**JIGSAW DREIDEL**

THE DREIDEL IS A 4-SIDED TOP PRINTED WITH HEBREW LETTERS:

נ NUN ג GIMMEL ה HEH ש SHIN

TRANSLATED THE MEANING IS:  
A GREAT MIRACLE HAPPENED THERE.  
ASK MOM OR DAD TO HELP YOU CUT THE PIECES AND  
PUT TOGETHER THE PUZZLE.

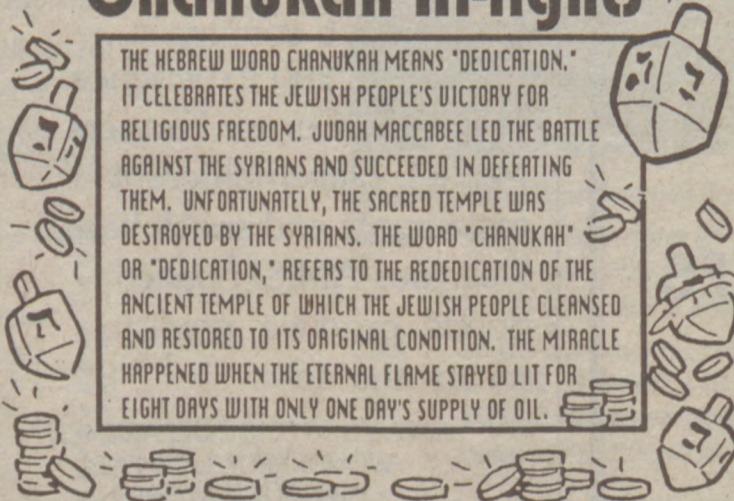


**THE KLEIN FAMILY** in FEAST OF DE-LIGHTS



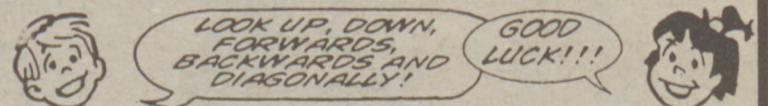
**Chanukah Hi-lights**

THE HEBREW WORD CHANUKAH MEANS "DEDICATION." IT CELEBRATES THE JEWISH PEOPLE'S VICTORY FOR RELIGIOUS FREEDOM. JUDAH MACCABEE LED THE BATTLE AGAINST THE SYRIANS AND SUCCEEDED IN DEFEATING THEM. UNFORTUNATELY, THE SACRED TEMPLE WAS DESTROYED BY THE SYRIANS. THE WORD "CHANUKAH" OR "DEDICATION," REFERS TO THE REDEDICATION OF THE ANCIENT TEMPLE OF WHICH THE JEWISH PEOPLE CLEANSED AND RESTORED TO ITS ORIGINAL CONDITION. THE MIRACLE HAPPENED WHEN THE ETERNAL FLAME STAYED LIT FOR EIGHT DAYS WITH ONLY ONE DAY'S SUPPLY OF OIL.



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**CHANUKAH WORD SEARCH**



- DREIDEL
- GELT
- CANDLES
- MACCABEE
- DONUTS
- OIL
- CHANUKAH
- PRESENTS
- SHAMAS
- LATKES
- CHARITY
- MENORAH

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R	O	I	L	L	M	M	S		
E	Z	N	S	Y		E	T	H	
I	S	U	V	O	R	N	A		
D	G	E	L	T	E	O	E	M	
E	X	Q	T	S	O	R	A		
L	E	S	E	K	T	A	L	S	
C	H	A	R	I	T	Y	H	R	
	K	P	C	A	N	D	L	E	S
E	H	A	K	U	N	A	H	C	



## Relive Your Youth

Continued from page 28

but potent in their beliefs and some may surprise you. As one of them stated, "The essence of who we are as a people is travelers. Bedouins in the desert. Nomads. It's there in the Bible. It's there in our myths. It's there somewhere in our DNA as Jews." And another - "You can almost forget you're still in exile if you live on Park Avenue this decade and on the East Side the next. A Jew who has become entirely stabilized is not really a Jew."

On the opposite side of the gallery, there is a photographic exhibit by Mark Berghash entitled "Galut: Jewish Identity in America" which captures on film the many faces of modern American Jews. It is possible to obtain an audio guide to hear the voices of these individuals (which I did not have time to do) but the artist's stated aim is to "effect a reintroduction of one type of Jew to another...". He carries this out with an interesting way of presenting the photos almost as if they were "mug shots" with a front face and a profile of each subject. Thus, each must "look" at his or her neighbor and be "introduced." He is of course also introducing us

to the myriad diversity of American Jewry today.

Finally, the major portion of the exhibit fills the rest of the gallery in a soaring ceiling to floor display of five eras in our history. They are: A New World. Pioneers, Immigrant Neighborhoods, Modern Communities, and New Identities. I must share with you the difficulty I had in following the way in which the displays are arranged. The signage is not conducive to an easy flow and I was quite confused for awhile until I figured out that one side of the room centered on general community life and the other followed individual families during the five historic periods listed above. It also was tedious to understand how the objects on display and their descriptive explanations were correlated, but I finally determined that small icons next to the text were the key. I think clearer directions and explanations for the viewer would help. However, this small annoyance did not detract from the fact that this is a powerful, comprehensive and VERY interesting exhibit of our American Jewish history from its beginning in the 1600's to the present. I also could not help wondering what the

reaction of a Chassidic family (parents and seven children who were in the gallery at the same time as I) was to the New Identifies display which clearly identified a Jewish lesbian!

Some of the highlights in the various displays for me included a Hebrew sampler from Colonial times; a description of the Jewish pioneer, Otto Mears, who built the first roads in Colorado; a Yiddish typewriter from the early 1900's; copies of the virulently anti Semitic Protocols of Zion and the writings of Father Coughlin; a letter from an immigrant attending night school classes in Philadelphia writ-

ten to John Wanamaker, asking for a job; early colonial wimpels or Torah binders; a postcard from Andrew Goodman received 3 days after he was missing during the Civil Rights marches in the South during the 1960's. It was at this point that my memories turned into history as I viewed Jewish women's groups cookbooks (several of which I still have in my kitchen from the 60's); Soviet Jewry stamps which I helped to distribute as Chair of the JFD Soviet Jewry Committee in the 70's; and a copy of the Jewish Catalog published when I was a bride in the 50's and still in use on my bookshelf! It's a

shock to know you are a relic but to the 15 year old who preceded me on the tour of the gallery all of these items are just archives, while to me they are very real. I know that each of you will have the same reaction when you visit the American Jewish Museum and I truly urge you to do so. It is located at 55 North 5th Street on Independence Mall East in Philadelphia.

You can call for information at 215-923-3811. Admission is \$3 for adults, \$2 for seniors, students and children over 6. The exhibit is worth taking the whole family to enjoy!

## Share The Season

Newark (November 17) — The SHARE (Self-Help and Resource Exchange) offers a unique and effective way for area residents to improve their own celebrations of the Holidays, and at the same time, make a significant contribution to the betterment of the lives of others - all while saving money and time!

SHARE, offered locally through the Food Bank of Delaware, rewards community volunteers with up to 50% savings on food. SHARE will distribute a special food package for the traditional winter holidays like Christmas or Hanukkah. The "Price" of each food package is only \$15, plus a promise to do two hours of any kind of community volunteer work.

The Christmas package will include a ham, onion, white potatoes, vegetables, fruits, and much more, - even pie! Each meal will serve a family of eight for less than \$1.75 each. Every month SHARE participants receive wholesome, first quality food at significant savings of time as well as money. During the Holidays, schedules are always stressed, using SHARE to do the lion's share of seasonal grocery shopping allows people to spend more time with their families, doing the kinds of things that everyone always talks about doing during this special time of year.

The benefit to the community, in terms of volunteer service, is substantial too. In fact, nationally, SHARE's sales and distribution of 750,000 holiday food packages represents more than 1.5 million hours of community service time.

SHARE food packages are an ideal way for community service organizations to buy large quantities of food, with great respect for the budget. SHARE is not a charity per se, but a means of combining volume buying with desperately needed community service hours to ease the cost of feeding a family.

It's a win-win situation.

Agencies and community members who may be interested in making SHARE part of their holiday

giving should contact the Food Bank of Delaware at 302/292-1305, ext. 216 or 213. Deadline for next order is December 10.

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# JEW IN AMERICA'S MILITARY

By MURRAY KAYE  
and MARILYN COOPER

Interwoven into the fabric of United States military history are thousands of names of service men and women of the Jewish faith. These people have served our nation from the outset of our history, beginning with the American Revolution and through the centuries with its subsequent wars.

The dictionary defines heroism as "heroic conduct, especially as exhibited in fulfilling a high purpose or attaining a noble end ... the qualities of a hero."

For one to be a hero, in the military sense, he or she need not have been wounded or killed in action. What separates two individuals serving in the same physical position, side by side, when one is wounded or killed and the other survives: are they not both heroes?

Over 550,000 Jews served in the armed forces of the United States in World War II. Also, about 11,000 were killed and over 40,000 were wounded. There were two recipients of the Congressional Medal of Honor, 157 Distinguished Service Crosses, Distinguished Service Medals and Navy Crosses. In addition, 1,600 earned the Silver Star Medal for a total of about 52,759 Medals. Also, about 50,242 other decorations, citations and awards were given to Jewish Heroes for a total of over 103,000 decorations. (1)

The story of those of the Jewish faith who served this nation begins with the American Revolutionary War. There is no doubt that among the soldiers of General Washington's army there was a representative group of Jews, for instance it is known that the grandfather of Uriah Phillips Levy, US Navy (1792-1862), enlisted as an infantry private in the Philadelphia militia at the age of 42. (2) This same publication describes Uriah Levy, who would end his career as a Navy Commodore in command of the U.S. Mediterranean fleet:

"When Congress responded to President James Madison's appeal for a declaration of war against England in 1812 Uriah Levy, although only 20, had already amassed a lifetime of experience as a sailor.

"Despite his tender age, the Navy offered Levy the prestigious

rank of midshipman. Shockingly, Levy turned the offer down preferring, instead, to accept the lower rank of sailing master. Of this decision, Levy said, 'A sailing master is indispensable... and in battle he is much exposed. I seek this position in the belief that it will enable me to render greater service to my country.'" (2)

It is interesting to note that the United States Navy accorded a great tribute to Commodore Uriah Levy when in March 1943 it launched the new Destroyer Escort, DE 162 and named it after him. This ship, the USS Uriah Levy, saw extensive and heavy action in the Pacific.

The Congressional Medal of Honor, (CMH) America's highest decoration for heroism in battle was first awarded to a Jewish serviceman in the Civil War. He was Benjamin Levy, who as a private in Co. B, 40th New York Infantry while serving as a drummer boy, saved two Regimental banners which had been abandoned. He managed to carry them through the battle at Charles City Crossroads, Va. to safety and prevented their capture by the enemy. During that war five other servicemen earned the CMH as well.

In the Indian Wars, a sergeant in the United States Cavalry, together with other soldiers held their position while under strong Indian attacks, at Little Big Horn, Montana. Their duty was to return with water for their unit. The CMH recipient was George Geiger.

In World War I, William Sawelson, a sergeant in the 312th Infantry Regiment, 78th Infantry Division, earned his CMH posthumously by saving a wounded comrade lying in a shell hole who called out for help. Sergeant Sawelson, left his safe position to aid the wounded man, even when he was under heavy enemy fire. He further tried to assist this man by returning to his own shell hole for water, and while trying to reach him a second time, the sergeant was cut down by heavy machine gun fire.

In World War II, two CMH medals were awarded to Jewish servicemen. One was Isadore S. Jachman, a Staff Sergeant in the 513th Parachute Regiment, and Second Lieutenant Raymond Zussman, 756th Tank Battalion. Both in their different zones of action, displayed outstanding heroism in saving their companions who were wounded in one case, and heroically directing fire to the enemy positions under most hazardous conditions, in the second.

In Vietnam, Captain Jack H. Jacobs, serving in the US Army Military Assistance Command was awarded the one CMH given to a Jewish serviceman in that war for: "conspicuous gallantry ... at the risk of life above and beyond the call of duty" ... Although wounded with his unit under extremely heavy fire ... he assumed full control, fought the enemy and managed to evacuate several wounded soldiers.

In this century one name stands out in the military history of Israel, and that is of Colonel David (Mickey) Marcus. A 1924 graduate of the US Military Academy at West Point, he was one of the more famous Jewish graduates of that institution.

Having served under both

General McArthur and General Eisenhower in World War II, he was a genuine American hero. In 1947 he went to Palestine to help organize the Jewish regular army, setting up a training and recruiting program. It was during this period that he was mistaken for an intruding Arab when he tried to re-enter the Israeli lines and was shot and killed by one of his own troops. Colonel Marcus is buried at West Point and will always be remembered for his heroic service in helping Israel to survive those terrible days that gave birth to the State of Israel. (3)

Add to these Jewish heroes the names of countless men and women who served in all of America's wars and whose names are etched not only on the Vietnam Wall, but on numerous monuments across the nation. When duty called through the ages, Jewish fighters answered the call and served their nation and their people.

We turn now to a relatively new Delawarean who served in the combat area of the war in Vietnam. We speak here of Rabbi Sanford L. Dresin, who retired from the U.S. Army Chaplain Corps as a Colonel.

A chaplain serves in an arena somewhere midway between morality and humanity and the brutal and painful realities of war. The battlefield is where courage and personal sacrifice thrive alongside cruelty and inhumanity.

Before his experience as a congregational rabbi, where devotion to the best tenets of religion are offered and practiced, he served for a period of twenty-six years as a Jewish Chaplain in the United States Army. Included in that service was a devastating period in which he tended to the religious

and sometimes secular needs of the service people of the Jewish and other faiths, in the cauldron of the Vietnam war. There he observed and was exposed to many cases of heroism as well as bestiality, and realized first hand what we humans are capable of when dealing with one another.

Jewish people have served in all of America's wars. In Vietnam, there were about 5,000 Jews among the half million troops in the country during Rabbi Dresin's tour of duty. Providing comfort and counsel to the Jewish troops stationed in Vietnam was made possible through the signature means of transport for the military: the helicopter. The Jewish troops were scattered over four geographical areas: the North, along the border between North and South Vietnam, South to the Mekong Delta, the area around Saigon, which was where Chaplain Dresin was based, and the northern part of the country to the central highlands.

Often times during his tour from 1969 to 1971, he would officiate at religious services at several locations in one day. A helicopter would take the Chaplain to fire support bases and base camps. As an example, he celebrated Purim with the troops as often as six times in a single day.

Tension and stress were always present. The travels that Chaplain Dresin undertook in the jungles were not without its own dangers. He recalled a particular Purim holiday when he had traveled by helicopter to six different sites and with dusk coming, he decided not to visit a seventh camp.

The Chaplain and crew returned to their home base. He was awakened the next morning by the sound of an explosion and fire. The helicopter that he had flown on the

day before had crashed and exploded upon takeoff. That might have been his seventh trip.

Of all the wars that have involved American troops, Vietnam was perhaps the most horrendous. Fighting, in large unit operations, as was characteristic of World War II, was replaced in Vietnam by guerrilla warfare. This warfare, fought in the jungles of Southeast Asia, with its unorthodox methods, was psychologically, emotionally and physically draining. With no clear picture of exactly who the enemy was, it's mental confusion, the energy-sapping jungle and debilitating heat, was a war that caused extreme physical exhaustion. All this, and with death and destruction everywhere took an enormous spiritual toll on the fighting personnel. Vietnam left an indelible picture in the minds of all participants, and perhaps especially to those who tended to the spiritual well-being of the troops as did Rabbi Dresin.

There are many Delaware veterans of recent wars who have stories to tell of their harrowing, and unique experiences. We hope they will come forward and bring those stories to our attention. We look forward to writing about them in some future issues.

As we kindle the Chanukah lights, may we be inspired by their patriotism and pray for the end of all wars.

(1) Source: Jewish War Veterans, National Headquarters, Washington, DC

(2) Source: "An American, A Sailor and a Jew" - pg. 8, National Museum of American Jewish Military History, Washington, DC

(3) Reform Judaism, Fall 1996 (pgs. 42-43)



Life's tough  
between issues.



Israeli police arrest a protester during demonstrations last week against new building in East Jerusalem.





# ISRAEL AT 50



## Delaware's Connection To The Holy Land

By TONI YOUNG

After closing their "First Stop," coffee and bagel shops in Wilmington, Tony Samolsky and his wife Inez Sunshine retired to Dover where Tony, a floral designer, now works part time in the Eden Hill nursery. Samolsky loves living in Dover, but he recalls with great pride his days as number 461754 in the Israeli army.

As a youngster in Johannesburg, South Africa, Tony Samolsky was a member of Habonim, the Jewish scout movement. He received "lots of indoctrination about Israel" which he welcomed because anti-Semitism was strong in South Africa. "I also objected to the whole apartheid thing which I felt

was very close to the Nazi regime," Samolsky explains. In spring 1959, after finishing high school,

Samolsky and a group of friends were uncertain what to do with their lives and decided to volunteer in the Israeli army which desperately needed soldiers. The Suez Canal situation and the withdrawal from Sinai a few years earlier, had been a big shock to the Israelis, and although they thought things were under control, they didn't know what to expect next. The South African Zionist Federation immediately gave Samolsky a physical and accepted him into the Israeli army.

During his first three months in Israel, Samolsky lived in former

British barracks in Haifa and studied Hebrew eight to nine hours a day along with army volunteers from all over the world. His class of eighteen people was for English speakers; there were also classes for volunteers from South America and France. All of the Mahal volunteers were "young doers with a mission."

The next three months were spent in a grueling boot camp. "On the first day of boot camp, the officer showed me a wall with a list of names of men who had died in training and warned that if I didn't follow orders, I would end up on the list," Samolsky recalls. "We had to train hard enough that at least two people committed suicide. Remember, they were training people in a very short time for a desperate situation." The army used live ammunition in training exercises, a fact that Samolsky believes helped create the tough Israeli soldier admired worldwide.

Samolsky remembers vividly his entrance to Jerusalem after a four day march at the end of boot camp. With sore, blistered feet he marched up the main street into

Jerusalem with hundreds of other soldiers and civilians and felt the hair on the back of his neck stand up. "I had to put my hand there to push it down. It was an amazing spiritual experience. I never felt anything like it before or since."

During his two year stint in the Israeli army, Samolsky did guard duty and border patrol in Jerusalem as well as on kibbutzim. Many evenings, the army was on full alert and his unit was called up. One night while on guard duty in a divided Jerusalem, Arab soldiers fired on his unit from a rooftop and actually hit the soldier in front of Samolsky who then ran into the alley and rolled them both in safety. While he was stationed on Kibbutz Geshet, on the Jordan River in the southern part of the Sea of Galilee, Samolsky helped plant some of the first grapevines in the Jordan Valley. The Zetler family of South African grape growing fame had a son in the Israeli army and encouraged the kibbutz to plant vineyards. Samolsky also worked on Kibbutz Hasolalim near Bethlehem where he planted thirteen miles of nut and

apricot trees. Soldiers worked on the kibbutzim during the day and on guard duty at night.

After his two year stint in the army, Samolsky was eager to make aliyah. He was offered membership in a moshav, but his former wife wanted to return to South Africa so after another six months, they did so. In army training, soldiers were taught that if they did not stay in Israel, they "should be defenders of Jewry and create their own security for Jews in whatever country they went back to." When Samolsky returned to South Africa, the country had Jewish day schools. Whenever the schools felt uncomfortable, he and others would maintain a presence at the schools.

In 1980, Samolsky moved to the United States, but he has visited Israel several times and "will definitely continue to visit." He feels passionately about the importance of Israel. "After 2000 years of history and 2000 years of being shunted about, we finally have enough people with guts and gumption to fight for what is rightfully ours."

## From The Chosen People To The Village People

Professor J.P. Dessel has been excavating in Israel for almost twenty years. He has directed his own excavations at Tell el-Wawiyat and Tell 'Ein Zippori, both located in the Lower Galilee. On Monday, December 7, Professor Dessel will be sharing the results of his work at these two sites in a presentation at 206 Kirkbride Hall starting at 7:30 p.m.

Much of what we know about the ancient world in the Middle East is based on the excavation of urban settlements, and on textual sources such as the Hebrew Bible and the Amarna Letters. Because of this, we know more about ancient cities and less about the cultural, social and economic roles played by rural villages. The excavations of the villages of Tell 'Ein Zippori and Tell el-Wawiyat, in the Lower Galilee of Israel, help redress this imbalance and provide a clearer picture of rural life in Late Bronze Age and Iron Age Israel. Both Tell 'Ein Zippori and Tel el-Wawiyat are multi-period mounds, though clearly not urban in character. Tell 'Ein Zippori is a particular-

ly good example of a settlement with a great deal of resiliency. It was almost continually occupied for over 1,000 years, in part due to its location near a secure water source and arable land, but also perhaps due to the persistence of entrenched local elites. A village perspective is long overdue in archaeology and has significant repercussions for our understanding of the social landscape of the ancient Israel.

J.P. Dessel took his Ph.D. in Biblical Archaeology at the University of Arizona. He has taught Near Eastern Archaeology and Biblical History at the University of Delaware, the University of Pennsylvania, Bryn Mawr College, and currently teaches at Villanova University. Next semester, Professor Dessel will be the Distinguished Visiting Scholar in Jewish Studies at Bucknell University.

This program is sponsored by the Frank and Yetta Chaiken Center for Jewish Studies. It is free of charge and open to the public.

## A message from our consul general Dan Ashbel

In recent years there were severe, damaging, political splits in the American Jewish Community. The main culprits may have been Israeli politicians who transferred Israel's own political divisions to the Diaspora. Nobody has benefited from this - except, probably, our adversaries. I believe that we can now begin a new chapter. Many of us are united on the main issue which will face Israel in the coming months of the peace process: the quest for peace and security, the unity of Jerusalem, defensible borders, opposing the "right of return," and the Jewish people's inherent rights in its historic homeland. If common denominators on these topics could once again be found, I am certain that Israel and the Jewish people will be able to face the future in a much stronger position than without them.

## HANUKKAH GREETINGS FROM THE MONTEFIORE MUTUAL BENEFIT SOCIETY

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## The New Millennium

(Continued from page 3)

play on tour through the communities. The orchestra was so extraordinary and professional that the music brought tears to our eyes. We are planning to have Israeli children and chaperones housed locally. We hope to match the high level of hospitality which the Arad community showered on us.

We might also look forward to finding new ways to invest in our People. The Delaware Jewish community has already invested in the Tamar region's agricultural research and development. We have sent money from the Goldinger Fund to develop fish ponds and date palm research and nurseries in the lower Dead Sea area. We visited these projects and had a meaningful visit hearing about the science of development in an arid area, seeing "our" fish, tramping out to the fields and packing house (for melons) and engaging the professors and inhabitants of the moshav in lively discussions over lunch (fish, of course!). When we left (reluctantly),

our guide asked us how he could help us in the future.

This extraordinary offer was repeated many times by other Israelis in the Arad-Tamar Region. This Partnership 2000 project is not a one way street. It is a Partnership. It is our chance to stop talking about our differences and start working on developing our strengths. Natan Sharansky said that if we can free the captives from Russia by working together then we can work miracles. We have infused Israel with almost one million new immigrants, including many talented musicians, hi-tech workers and ordinary everyday people who want a better life for their families. Native Israelis and North Americans want this too - for their families to live freely, to protect their heritage, to form a culturally enriched and prosperous community, and to move toward the millennium with peace for all Israel.

For further information call Judy Wortman at Federation, 427-2100.

## CONNECTIONS

By JUDY WORTMAN

Connections of ten days, fifty years, four thousand years

Connections made between us Brothers and sisters - travelers bonding with secret stories, giggling through our tears.

Connections with our ancestors touching golden stones of a golden city

Digging tunnels deeper and deeper to an ancient home that lives again above,

A modern home in the Jewish Quarter. A knock on the door.

Connections to old friends who returned to the holy city.

Down the narrow streets son Daniel studies Torah with ancient rabbis living as before

Connections made to Miri who guides with love of past made real in colors bold as red-

gold sunsets of Yerushalayim

And connections made to Haym, his parents defiant survivors turned away from Haifa's port to yet another camp in Cyprus.

As we ran from British in the night and tried to hide the family in Eretz Yisrael.

Connections with desert stones and mountains carved by salted sea

A sea, not dead, but healing, soothing generations

A sea that made Lot's wife turn back and greet our generations.

Connections with another home in Tzfat

Soon the bride will greet Shabbat in poetry and song.

And on Shabbat we are welcomed to Arad

As Abraham and Sarah greeted strangers and made them feel like angels

Connections - in Ein Gedi we see the desert bloom and hear King David's psalms as he rested by the waterfall

Jewish farmer to Jewish farmer - Delaware to Naot Ha KiKar and Ein Tamar

Date palms and Saint Peter's fish incubating as technology incubators bear fruit in Arad

We connect - human to human - Jew to Jew

Mothers and fathers; sons and daughters

All different and all the same from Yemen and Warsaw and Minsk from Delaware and Moscow and Addis Ababa

Many people, many roads one heart.

# Happy Chanukah

from the  
Officers and Staff  
of the

Jewish  
Federation of  
Delaware

&

The JEWISH VOICE

JEWISH  
FEDERATION  
of DELAWARE





# Delaware And Arad-Tamar Perfect Together





# What's Cooking?

## A Spanish Family Feast

When my husband, Walter, and I decided to explore the Catalunya province in northwest Spain we had no idea that we would stumble on the remnants of a bygone Jewish culture. We did our homework and found that nearly 1,000 years ago there were cities in Spain where most of the inhabitants were Jewish. As doctors, mathematicians, court advisors, diplomats and military leaders, they contributed to a vital part of the economy. But in 1492, after long years of persecution and harassment, the community was brutally devastated by the Spanish Inquisition. The same year that Columbus left for the New World, several hundred thousand Jews who refused to convert to Christianity were expelled from Spain.

Today, there are few Jews in Spain but a strong Jewish presence remains in many towns and villages. In Barcelona, we finally located the Synagogue Maimonides and Jewish Community Center at 24 Avenir street. It is supported by 300 families, most of whom are Sephardic. Many escaped from the Holocaust by climbing over the treacherous Pyrenees mountains. After World War II, some returned to Spain from Morocco. The synagogue, quietly built in 1954, is a handsome five story, stucco building. It was the first synagogue to be built in Spain in almost 500 years. Services are held daily. A kosher butcher shop, located half a block down the street, also stocks canned goods from France and Israel and good wines from nearby Tarragona. Product kosher certifications are from rabbis in France and in Israel. The small, scrupulously clean store is owned by Mr. Yitzaak Cohen, a Moroccan Jew, who is also the local shochet and mashkiach. It was a short drive by car to Gerona, 60 miles east of Barcelona where the ghosts of Jewish life still echo in the steep, dark and mysterious streets of the Call, the old Jewish ghetto. Dating back to the 9th century, Gerona was one of the most important Jewish communities in the area. It was in Gerona that Moses Nahmanides (widely known by his acronym Ramban) write a commentary for the Kabbalah. In nearby Besalu, time seems to have stood still. In the 13th century, it was home to a flourishing Jewish community. A massive 12th century bridge, twisting at odd angles across the river Fluvia, was once the only entrance to the medieval village. Today, life is centered around the village square where on a tranquil, sunny morning we went to the tiny tourist office to get the key to the ancient mikvah. Discovered when an old dye factory was demolished, the mikvah is the only one remaining in Spain and one of only three from that period remaining in Europe.

Modern Spain is a sunny, enchanting country bustling with good-hearted people. And in the Catalan province, the lusty foods and wines are suffused by the light and warmth of the Mediterranean.

La Boqueria, the grand central market in Barcelona, is boisterous and fascinating, a great place to absorb the feel of Barcelona, eat spinach and mushroom tortilla (a thick, moist omelet) and sip on thick mugs of steaming fragrant coffee. Absolute bliss – and the flavors remain a delicious memory. The well-cared for stalls are a tribute to Catalan cuisine and to the reverence the Spanish have for the highest quality produce. Plump and perfect fruits and vegetables are displayed with artistry, (in October, there were at least 20 varieties of mushrooms and truffles). Fresh caught fish and seafood, are arranged on ice and green leaves, and salt cod, an Eastern Mediterranean staple, is displayed in crystal clear water, so that all the saltiness has been leached out. I'll go back if only for a mouthful of the sharp, crumbly Manchego, just one of the sensational sheep's milk cheeses produced in Spain.

Jews have always refined the dishes of whichever country they found refuge in, then adapted them to the laws of kashrut. The recipes below are typical of those found on contemporary Spanish-Jewish tables at Chanukah and represent the best of Spain's rustic, robust flavors. Butter is rarely found on the dinner table. Olive oil is almost exclusively used which fits right in with the symbolism of Chanukah. Besides foods fried in oil, popular tradition from the Middle Ages dictates that dairy dishes may also be eaten on Chanukah (the origin traced to the story of Judith, in the book of Judith of the Apocrypha). Rice pudding made creamier with prepared custard pudding may be topped with strawberries or diced fresh fruit.

The Chanukah recipes below are all made ahead, and most are served at room temperature, with no last-minute attention needed. A bowl of tangerines make a colorful, edible centerpiece.

### Chanukah Family Feast

Bowls of Olives and Roasted Red Peppers

Mushroom and Dill Tortilla\*

Cod Fritters\*

White Asparagus with Two Sauces\*

Catalan Spinach, Raisins and Pinenuts\*

Tomato Bread\*

Rice Custard with Honey and Almonds\*

Bowl of Tangerines

**Mushroom and Dill Tortilla**

(parve)

(serves 4)

2 tablespoons olive oil  
1 large onion, coarsely chopped  
1 pound sliced mushrooms  
1/4 cup coarsely chopped dill  
2 teaspoons all purpose flour  
6 eggs, lightly beaten  
1/8 teaspoon salt  
pinch nutmeg  
fresh ground pepper  
Preheat broiler. Heat the oil in a

medium, cast-iron skillet over medium heat. Add the onion and cook until onions begin to lose their raw look, 3 to 4 minutes. Add the mushrooms, dill and flour. Cook, stirring often, until mush-

rooms are heated through, 3 to 4 minutes. Drain off any liquids. In a separate bowl, whisk eggs with salt, nutmeg and 1/2 teaspoon fresh ground pepper. Pour over the mushroom mixture and stir to mix. Cook over medium low heat, pushing dry edges to center as it cooks. When center is still damp, slip under the preheated broiler and cook until top is beginning to brown. Cut into wedges. Serve with a tomato or savory salsa.

Nutrients per serving: calories - 203; protein - 12 g; carbohydrates - 6 g; fat - 15g; cholesterol - 314 mg; sodium - 172 mg

### White Asparagus with Two Sauces (parve) (serves 4-6)

1 pound white asparagus, trimmed

#### Green Onion Vinaigrette

1/4 cup olive oil  
3 tablespoons cider vinegar  
2 cocktail gherkins, coarsely chopped  
1 large scallion, thinly sliced  
1 tablespoon chopped parsley  
1/2 teaspoon minced garlic  
salt and fresh ground pepper

#### Curried Mayonnaise

1/2 cup light mayonnaise  
2 tablespoons fresh lemon juice  
1 1/2 teaspoons curry powder  
1/2 teaspoon sweet paprika  
Wash asparagus well. Wrap loosely in paper towels (4-5 thick stems in each). Microwave for 3 minutes at High or until asparagus is barely tender. Let stand 5 minutes before serving. Serve with sauces to spoon over.

For Green Onion Vinaigrette: whisk together the olive oil and vinegar. Stir in the gherkins, scallion, parsley, and garlic. Season to taste with salt and pepper. Serve at room temperature.

For Curried Mayonnaise: Combine mayonnaise and lemon juice. Mix well. Whisk in the curry powder and paprika. Serve at room temperature.

Asparagus per serving: calories - 31 calories; protein - 2 g; carbohydrates - 5 g; fat - 0 g; cholesterol - 0 mg; sodium - 0 mg

Green Onion Vinaigrette/tablespoon: calories - 66; protein - 0 g; carbohydrates - 1 g; fat - 7 g; cholesterol - 0 mg; sodium - 76 mg

Curried mayonnaise/tablespoon: calories - 80; protein - 0 g; carbohydrates - 6 g; fat - 7 g; cholesterol - 5 mg; sodium - 140 mg

### Catalan Spinach with Raisins and Pinenuts (parve) (serves 4)

3 tablespoons olive oil  
1/4 cup raisins  
3 tablespoons pinenuts  
2 (10 ounces each) frozen chopped spinach, thawed and squeezed dry  
1/4 teaspoon ground nutmeg  
1/4 teaspoon salt  
fresh ground pepper  
Heat olive oil in a medium skillet (preferably non-stick) over medium heat. Add the raisins and pine nuts. Cook 1-2 minutes until pine nuts are golden. Add the spinach. Sprinkle with nutmeg, salt and pepper. Press down with a spatula



to form a pancake. Cook 3-4 minutes to heat through and crisp slightly. Flip over and cook 3 minutes longer. Cut into wedges and serve hot or at room temperature.

Nutrients per serving: calories - 118; protein - 4 g; carbohydrates - 10 g; fat - 7 g; cholesterol - 0 mg; sodium - 182 mg

### Tomato Bread (parve) (Makes 8 pieces)

1 Italian bread, split lengthwise  
2 garlic cloves, split in half  
1 large tomato, cut in half  
olive oil  
kosher salt  
Lightly toast the bread. Rub entire cut surfaces with garlic cloves, then squeeze juices from tomato over. Drizzle with olive oil and sprinkle lightly with kosher salt. Serve warm or at room temperature.

Nutrients per slice: calories - 116; protein - 3 g; carbohydrates - 16g; fat - 5 g; cholesterol - 0 mg; sodium - 467 mg

### Cod Fritters (parve) (Makes 12 to 15)

In the Middle Ages, salt cod (bacalao) was a staple food of Mediterranean Europe. It must be soaked in several changes of cold water for 48 hours before use to remove the salt. Canned tuna and a few anchovies may be substituted. Serve with tomato salsa.

8 ounces salt cod, de-salted  
4 cups mashed potatoes  
1 cup matzo meal  
2 eggs, beaten  
1 teaspoon garlic powder  
1/2 teaspoon white pepper  
3 tablespoons chopped chives  
oil for frying

Remove any skin and bones from the cod. Chop finely (may be done in the food processor.) Add the mashed potatoes, matzo meal, eggs, garlic powder, pepper and chives. Mix well. Heat about 1-inch of oil in a heavy deep skillet (350F or 177C on a deep fat thermometer) or until a piece of bread browns in 60 seconds.

Gently slide heaped tablespoonfuls into the oil. Turn to cook until

puffed up and crisp on all sides.

Drain on paper towels. Serve hot with tomato salsa or sauce.

Nutrients per fritter: calories - 157; protein - 7 g; carbohydrates - 18 g; fat - 7 g; cholesterol - 38 mg; sodium - 163 mg

### Rice Custard with Honey and Almonds (dairy) (Serves 6)

3/4 cup long grain rice  
3 cups low fat milk  
3 tablespoons honey or to taste  
1 cup prepared custard pudding  
2 tablespoons toasted slivered almonds

Mix rice and 1 cup milk in a 4 cup microwave container. Cook at medium for 4 minutes.

Transfer to a double boiler. Add 3 tablespoons honey. Cook over simmering water for 25 minutes, stirring often, until thickened. Remove from heat. Stir in prepared pudding. Add a little more honey if desired. Transfer to a bowl and garnish with toasted almonds. Serve warm or at room temperature.

Nutrients per serving: calories - 194; protein - 7 g; carbohydrates - 38 g; fat - 2 g; cholesterol - 8 mg; sodium - 77 mg

Ethel G. Hofman is author of *Everyday Cooking for the Jewish Home*, HarperCollins, and a past president of the International Association of Culinary Professionals.

ju

Potato Latkes

### By LINDA MOREL

NEW YORK (JTA) – Potato latkes are Chanukah's signature dish, not because of the potato – but because of the oil. Potatoes did not exist in the Holy Land when the ancient Israelites triumphed over the Syrians.

During what may have been the region's first oil crisis, a 24-hour supply of oil lasted eight days. For that reason, oil is the heart of Chanukah, and any food fried in

(Continued on page 38)



## Silent Auction At AKIBA

Akiba Hebrew Academy will be hosting a live and silent auction on Saturday evening, December 12. This evening will bring together the entire Akiba family - parents, alumni, students, faculty, friends and the entire Jewish community - for friendraising and fundraising.

The event will be held at Akiba at 7:30 p.m. There will be hors d'oeuvres and desserts catered by Prestige. The cost of admission is \$10.

Among the exciting items for bid are vacations in Israel, Scotland, Martha's Vineyard, Margate,

Washington D.C. and Philadelphia among others. Private tours of the White House and Congress with Senator Frank Lautenberg, a Tony Auth editorial cartoon, and much, much more.

For tickets and further information, call 610-667-4070 ext. 124.

## Jews At Risk For Canavan Disease

NEW YORK, NY - The American College of Obstetricians and Gynecologists (ACOG), in an opinion from its Committee on Genetics, has just recommended that Ashkenazi (Eastern European-descent) Jews be offered carrier screening for Canavan disease, a fatal genetic childhood disease for which there is no known cure. Carrier screening requires only a small blood sample that is evaluated by a laboratory with expertise in genetic testing and counseling. As with Tay-Sachs disease, the population at highest risk for Canavan disease (CD) is the Ashkenazi Jewish community. Since both Tay-Sachs and CD are common disorders among this population, ACOG is calling for pre-conception carrier screening for both disorders if both members of a couple are of Ashkenazi Jewish background.

"Without a cure for Canavan disease, all efforts toward prevention are critical," said Orren Alperstein Gelblum, president of the Canavan Foundation. "We applaud ACOG's role in helping to make carrier screening for CD a 'standard of care' for Ashkenazi Jewish couples. We never want another family to experience our tragedy." Alperstein Gelblum and her husband lost their seven-year-old daughter, Morgan, to CD in 1997.

"We have seen how public education of the Jewish community, and leadership from the medical community, have reduced the number of those suffering with Tay-Sachs," said Seth Gelblum, treasurer

of the Foundation. "We need an ongoing coordinated effort to ensure that the first time someone hears about Canavan disease, it is not as a diagnosis from their child's pediatrician."

"When both parents are carriers for CD, there is one in four chance with each pregnancy that their child will receive two altered copies of the CD gene and have CD," said Judith Tsipis, Ph.D., director of the Genetic Counseling training program at Brandeis University, and a member of National Tay-Sachs and Allied Disease Association's board. "Even though an Ashkenazi Jewish couple has no family history of CD, and may already have one or more healthy children, they still may be a risk of having a child with CD. Only carrier testing can tell them for sure."

"With the identification of the gene in 1993 and the subsequent development of the accurate screening test now being offered in several laboratories, carrier screening has become a reality," said Dr. Darryl De Vivo, a medical advisor to the Canavan Foundation. The carrier-screening test is based on DNA analysis of blood samples. Since it is a DNA-based test, it will not identify every carrier, but the test sensitivity is extremely high for persons of Ashkenazi Jewish descent, and virtually 100% in families in which the disease-causing mutations have previously been identified. Carrier testing can also be carried out once a pregnancy is underway. Should both parents

turn out to be carriers, prenatal diagnosis for CD is available using either chorionic villus sampling (CVS) or amniocentesis.

Canavan disease belongs to a group of conditions known as leukodystrophies, which result from defects in myelin, a substance made up of proteins and lipids, is an integral component of the nervous system. It is commonly known as the "white matter" in the brain, protecting nerves and allowing messages to be sent to and from the brain. In CD, the white matter deteriorates because affected children have a deficiency of enzyme *aspartoacylase*, leading to the accumulation of a chemical, called N-acetyl-aspartic acid (NAA), in the brain. It is not known exactly how this chemical imbalance causes the destruction of myelin, but all of the symptoms of CD can be explained by this progressive loss of myelin.

More information about the disease and a list of testing sites is available through the Canavan Foundation, 600 West 111th Street, New York, NY 10025, Phone: (212) 316-6488; Fax: (212) 665-4788 and on the Internet at [www.canavanfoundation.org](http://www.canavanfoundation.org).

*The Canavan Foundation is a not-for-profit foundation formed in 1992 by the parents, relatives and friends of affected children. Its mission is to support research, and to educate the medical community and at-risk populations about the disease and preventive testing.*

## NACHES

### Ashman/ Breedlove Nuptials



Carole E. and Gerald D. Ashman of North Wilmington proudly announce the engagement of their daughter, Sharee Malissa Ashman to Jason Edward Breedlove son of Linda and Larry Breedlove of Newark.

Sharee is the granddaughter of Lillian Strauss and the late James Strauss and the late Frances and George Ashman. Jason is the grandson of Meridan Troyer and the late Charles and Barbara

Breedlove. They plan to be married in the year 2000.

### Mazel Tov To Our Newlyweds

Mr. and Mrs. Leonard Leeds of Boca Raton, Florida, announce the marriage of their daughter Jennifer Allison on Nov. 14, 1998 to Dr.

Craig Adam Shapiro of Stonybrook, New York, son of Mrs. Arlene Shapiro-Green and the late

Morris Shapiro. Jennifer is a graduate of the Tatnall School in Wilmington and Syracuse University. She is employed as a buyer for the

Trump family of Williams Island, Florida.

Dr. Shapiro is an honors graduate of the University of Pennsylvania School of Dentistry and is currently a resident at the Jackson Memorial Veterans Hospital in Miami, Florida. He has been accepted in the graduate program of endodontics at Nova University for the fall semester. The couple is living in Aventura, Florida.

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# Levy Rejoins Israeli Government

By SARI BASHI  
JERUSALEM (AP) — Prime Minister Benjamin Netanyahu struck a tentative deal to bring his

former foreign minister back to the government in an effort to strengthen his fragile coalition. The return of David Levy, the

former foreign minister, would not be enough to guarantee the survival of Netanyahu's government, which has been endangered by hard-liners outraged over the Mideast peace deal.

The hard-liners have been threatening to leave over the land-security agreement with the Palestinians, thus robbing Netanyahu of his majority in parliament.

Without such a majority, Netanyahu would either have to call early elections or try to bring other parties into his coalition.

Political commentators said that the prime minister wanted Levy back in the fold so he would be in a strong position when opening negotiations with the main opposition party, Labor, to join the government.

In a sign that a so-called "national unity government" was becoming a real possibility, three influential Cabinet ministers — Foreign

Minister Ariel Sharon, Trade Minister Natan Sharansky and Finance Minister Yaakov Neeman — said Netanyahu should court Labor.

Netanyahu offered Levy either the finance or infrastructure ministry. As part of the deal, Levy's Geshet Party would run on a joint slate with Netanyahu's Likud Party in the next elections, with Levy guaranteed the No. 2 spot.

Israel radio said Geshet approved a return to Netanyahu's coalition, but did not make a decision on a possible merger with Likud. Two of five Geshet legislators, David Magen and Michael Kleiner, did not attend the meeting, an apparent sign that they will not rejoin the coalition.

Levy had resigned in January to protest a deadlock in peace talks and the government's failure to spend on social welfare programs.

He said the government was "on a flight to nowhere."

Last week, Levy suggested that with the signing of the Mideast accord last month, the government looked more appealing.

"Now that the government is taking the political course that I demanded...we in Geshet will convene and decide," he told Israel TV's Channel Two.

Using intermediaries, Netanyahu and Levy negotiated through the night and a tentative deal was reached before dawn today, Israel radio and Israel army radio said.

After the talks, Netanyahu canceled a visit to Switzerland which had been scheduled to defuse tensions over a campaign to have Swiss banks pay restitution to Holocaust victims.

Netanyahu called off his trip at the last minute "because of his effort to expand the Cabinet and achieve a stronger base for policy measures," his office said.

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## A Spanish Family Feast

(Continued from page 36)

oil, no matter how sweet, is a fitting tribute for the celebration.

While there is evidence that the custom of making latkes from potatoes originated in Russia, innovative Jewish cooks have extended the repertoire for centuries. Adding sugar to late-harvest produce, they've created sensational desserts.

The Viennese, the dessert mavens of the world, were not content to leave latkes in skillets. Elevating them to creamy crepes layered with applesauce, they concocted a torte as elegant as Vienna, a perfect finale to dairy meals.

Like carrot cakes, carrot latkes have hit the dessert circuit, too. Infused with vanilla and almonds, they are dusted with confectioners' sugar. Don't worry if they cool; they're irresistible at room temperature too.

Inspired by seasonal fruit, cranberry latkes are an American contribution to Chanukah cuisine. With orange juice and raisins playing counterpoint to tart berries, they burst with piquant flavor.

Lacking razzle-dazzle, it's time starchy potato pancakes stepped aside. Sizzled in oil, snazzy dessert latkes are both trend-setting and traditional.

### Viennese Layer Latkes

Ingredients:

2 (16-ounce) jars applesauce  
1/2 tsp. cinnamon  
1/4 tsp. nutmeg  
1/5 tsp. ground cloves  
1/4 cup brown sugar  
6 eggs  
2 cups small-curd cottage cheese  
1/4 cup sweet butter, melted;  
plus 4 pats  
6 Tbsp. flour  
1/4 tsp. salt  
1 tsp. sugar  
1/2 tsp. vanilla  
Stick-free cooking spray  
1 cup walnuts, finely ground  
Confectioners' sugar

Directions:

1. Combine applesauce, spices and brown sugar in saucepan. Boil over medium heat, stirring often. Let cool.
2. In large bowl, place eggs, beating until foamy.
3. Add cheese, quarter-cup butter, flour, salt, sugar and vanilla, beating well.
4. Divide batter into eight bowls.
5. Coat an eight-inch, non-stick frying pan and an eight-inch springform pan with cooking spray.
6. Place frying pan on medium flame, melting half pat of butter.
7. Pour batter from first bowl into frying pan, spreading evenly.
8. Brown lightly. Turn crepe, browning on other side.
9. Move crepe to springform pan. Coat with applesauce. Sprinkle with walnuts.
10. Repeat steps 6-9, layering eight crepes.
11. Bake 10 minutes at 350

degrees, until heated through. Take from oven, place on plate, and remove sides. Sprinkle with confectioners' sugar. Cut into 10 wedges.

### Carrot Latkes

Ingredients:

4 large carrots, grated  
1/2 cup blanched almonds, finely grated  
2 eggs  
1/2 cup flour  
1/2 tsp. vanilla  
3 Tbsp. sugar  
Corn oil  
Confectioners' sugar

Directions:

1. In large bowl, mix carrots, almonds, eggs, flour, vanilla and sugar.
2. On medium flame, heat oil in 2 large skillets, adding as needed.
3. By scant tablespoons, drop batter in skillet, flattening with spoon.
4. Turn when golden, repeating until both sides brown, about 12 minutes. Don't undercook.
5. Drain on paper towels.
6. Dust with confectioners' sugar. Yield 24.

### Cranberry Latkes

Ingredients:

12-ounce bag cranberries  
1/2 box golden raisins  
1/2 cup orange juice  
2 cups sugar  
1 cup flour  
2 eggs  
Corn oil  
Whipped cream or non-dairy whipped topping

Directions:

1. In large pot, simmer cranberries in three-quarters cup water, until they pop.
2. Add raisins, juice and sugar, mixing well. Boil until mixture thickens, about 15 minutes. Let cool.
3. Add flour and eggs, mixing with large spoon.
4. In two skillets, heat oil on low flame.
5. Drop batter by tablespoons into skillets, flattening the spoon.
6. Turn when golden. As latkes can burn, turn often until both sides are light brown yet soft (about 20 minutes).
7. Drain on paper towels.
8. Serve with shipped topping. Yield 36.



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# HAPPY HANUKKAH



# CALENDAR OF EVENTS

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

## DECEMBER

**Tuesday 8**  
**Congregation Beth Shalom**, Executive Committee Meeting, 7:30 p.m.

**Wednesday 9**  
**The Separating and Divorcing Parents Seminar** is offered for two evenings every month at the JCC. Anyone is welcome. Upcoming dates are: Wednesday, Dec. 9 and January 6 and 13 from 6:00 to 9:30 p.m. Contact Lauren Pokras for registration: (302) 478-9411.

**Thursday 10**  
**"The December Dilemma"** at 7:00 p.m. at the Chesapeake Bay Girl Scouts Council Building at 501 S. College Ave., Newark.

**Friday 11**  
**Congregation Beth Shalom, Hanukkah Dinner**, 6:15 p.m. For information and reservations, please call 654-4462.

**Sunday 13**  
**Join the Seaside Jewish Community** for its annual Family Chanukah Party, from 2:30-4:30 p.m. at All Saints Church in Rehoboth. Crafts, songs, stories and refreshments for everyone. Adults are \$5, children are \$2.50. For additional information, call Cheryl Fruchtmann at 227-1056 or Roz Fried at 539-6566.

**Tuesday 15**  
**Congregation Beth Shalom, Religious School Hanukkah Assembly.**

**Congregation Beth Shalom, Board Meeting**, 7:30 p.m.

**Thursday 17**  
**Interfaith Couples Support Network** at 6:30 p.m. at the JCC. Call Lauren at Jewish Family Service for information, 478-9411.

**Friday 18**  
**Congregation Beth Shalom, Family Service**, 7:30 p.m.

**Thursday 24**  
**AKSE sponsors deli dinner & bingo night.** The community is invited to attend a deli dinner and bingo night on December 24, 1998 at 6 p.m. in the social hall of Adas Kodesch Shel Emeth. Prizes will be given to bingo winners. The cost is \$7 for adults and \$4 for children ages 5-12. Reservations are needed by December 21. Please call the synagogue office 762-2705.

### ONGOING

**Mah Jongg at the Senior Center.** Learn to play mah jongg on Tuesdays at 12:45 p.m. at the JCC Senior Center. First timers

and advanced players are welcome. The cost is \$2.50 for the class. Please call Wendi Weingartner at (302) 478-5660 for more information or to register.

**Congregation Beth Shalom's 1998 Christmas Volunteer Project.** Volunteers from the community are invited to join members of Congregation Beth Shalom in their annual Christmas Volunteer Project. This community service project, part of Beth Shalom's year-round community outreach programming, places volunteers in various non-profit agencies on Christmas Eve and Christmas Day. Last year over 80 volunteers helped to serve meals, answer telephones, visit with patients, and otherwise help out at area hospitals, dining halls, nursing homes and other care facilities.

If you are interested in helping, please contact Congregation Beth Shalom at 654-4462, and someone will contact you about your specific work assignments. Children are welcome to assist in some of the assignments.

**Young Jewish Singles Holds Weekly Volleyball.** Young Jewish singles of Delaware, a social group for Jewish singles in their 20's and 30's, sponsors a weekly volleyball and dinner sampler every Wednesday at 6 p.m. at the Wilmington, Delaware J.C.C. The volleyball game begins at 6 p.m., followed by dinner at 8 p.m.

For more information, to be put on the group's mailing list, or for the location of the dinners, call: Phil Gross (302) 652-6688 or the Jewish Community Center (302) 478-5660.

**Summer Scholarship Available.** The Sylvia & Isadore N. Silverman Scholarship Fund will be awarding its tenth annual Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington St. Ext. and Torah Way, Wilmington, DE 19802, and should be returned by March 15, 1999.

**The Judah L. Magnes Museum** presents the Sixth Annual International Jewish Video Competition. The 1999 competition welcomes all entries on Jewish themes from every level and category of production including audio and interactive media. Cash awards and nationwide screenings. Deadline for entries, April 15, 1999. For entry form and more information, send SASE to: Video Competition, Judah L. Magnes Museum, 2911 Russell Street, Berkeley, CA 94705. e-mail: jewsvideo@aol.com. Contact: Bill Chayes or Elisabeth Friedman, Tel: (510) 549-6952; Fax (510) 849-3673.

**Strollercise Classes Offered.** Enjoy a stroll in the great outdoors with your child and get fit at the same time. MotherWell/Baby Well Instructor, Dee Henderson, will teach you exercise techniques using your stroller and the availability of our outdoor environment. Classes are held on Sundays from 11 a.m. to noon and on Wednesdays from 10 to 11 a.m. and run for 8 weeks. The cost is \$60.00 for members and

\$90.00 for non-members. Call Suzanne Rodriguez, Fitness Center Coordinator, at (302) 478-5660 for info.

**Teen Hour at the JCC Fitness Center.** Teens, ages 14-16, are welcome to join our Certified Personal Trainers at the JCC. For more information, contact Jay O'Neill, Head Trainer, at (302) 478-5660.

**Meet the Physical Therapist.** Bob Catalano from Rehabi-

litation Consultants will be available every Wednesday at noon in the JCC Fitness Center. For more information, call Suzanne Rodriguez, Fitness Center Coordinator at (302) 478-5660.

**Young Jewish Singles of Delaware 20's and 30's.** Weekly volleyball and dinner sampler after. For more information or to be put on our groups mailing list call Phil Gross at (302) 652-6688.



**SINGLES CHANUKAH PARTY**  
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 Food, music, always a great time.  
 Sat., Dec. 12th  
 at 8:00 p.m. at the J.C.C.  
 \$10 in advance  
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 To RSVP call Phil 652-6688

**News From The JCC**  
 The Jewish Community Center of Delaware has two positions available. A Teen Services Director and a Youth Program Coordinator are needed to develop, monitor and oversee the programs and activities for teens and children, respectively. Please call Ivy (302) 478-5660 or fax resumé to (302) 478-6068.

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**YOUTH SERVICES DIRECTOR**  
 Oversees JCC Youth Program (includes BBYO Regional Coordination): work with youth and adult committees, youth council, program planning and coordination, staff hiring and supervision. Strong Judaic background/interest.  
 2-3 Years experience working with teens, MSW, & youth group background preferred.  
 Send resumé with cover letter to:  
**Alan Caro**  
**Katz JCC**  
 1301 Springdale Road  
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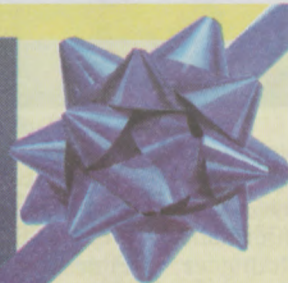
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 <p><b>Assorted Mott's Apple Sauce</b> 23 to 24-oz. jar</p> <p><b>SAVE 40¢</b></p> <p><b>99¢</b></p>	 <p><b>Manischewitz Noodle Pudding Mix</b> 10.3-oz. pkg.</p> <p><b>SAVE 50¢</b></p> <p><b>1.79</b></p>	
 <p><b>Manischewitz, Assorted Sizes - Regular or Yolk Free Egg Noodles</b> 12-oz. pkg.</p> <p><b>SAVE 30¢</b></p> <p><b>99¢</b></p>	 <p><b>Chanukah Pops</b> 1-oz.</p> <p><b>SAVE 10¢</b></p> <p><b>79¢</b></p>	 <p><b>Manischewitz Mini Potato Knish Mix</b> 6-oz. pkg.</p> <p><b>SAVE 50¢</b></p> <p><b>1.89</b></p>
<p><b>Manichewitz - Milk or Dark Chocolate Chanukah Gelt</b> .625-oz. bag</p> <p><b>SAVE 39¢ on 2</b></p> <p><b>2 for 2.79¢</b></p>	<p><b>Maccabe Dripless Chanukah Candles</b> pkg. of 44</p> <p><b>SAVE 31¢ on 2</b></p> <p><b>2 for 1.59</b></p>	<p><b>Palmer Coins of All Nations</b> 1.9-oz. pkg.</p> <p><b>SAVE 20¢</b></p> <p><b>79¢</b></p> <p><small>Palmer Clear Cold Coin Box, 4-oz. pkg., 2.29, SAVE 70¢</small></p>

## BAKERY

**Jelly Donuts**  
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**Chanukah Cupcakes**  
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## DELI

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## FROZEN

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**Frozen, Assorted Golden Blintzes**  
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**Gabila, 99% Fat Free, Frozen Baked Potato Knish**  
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