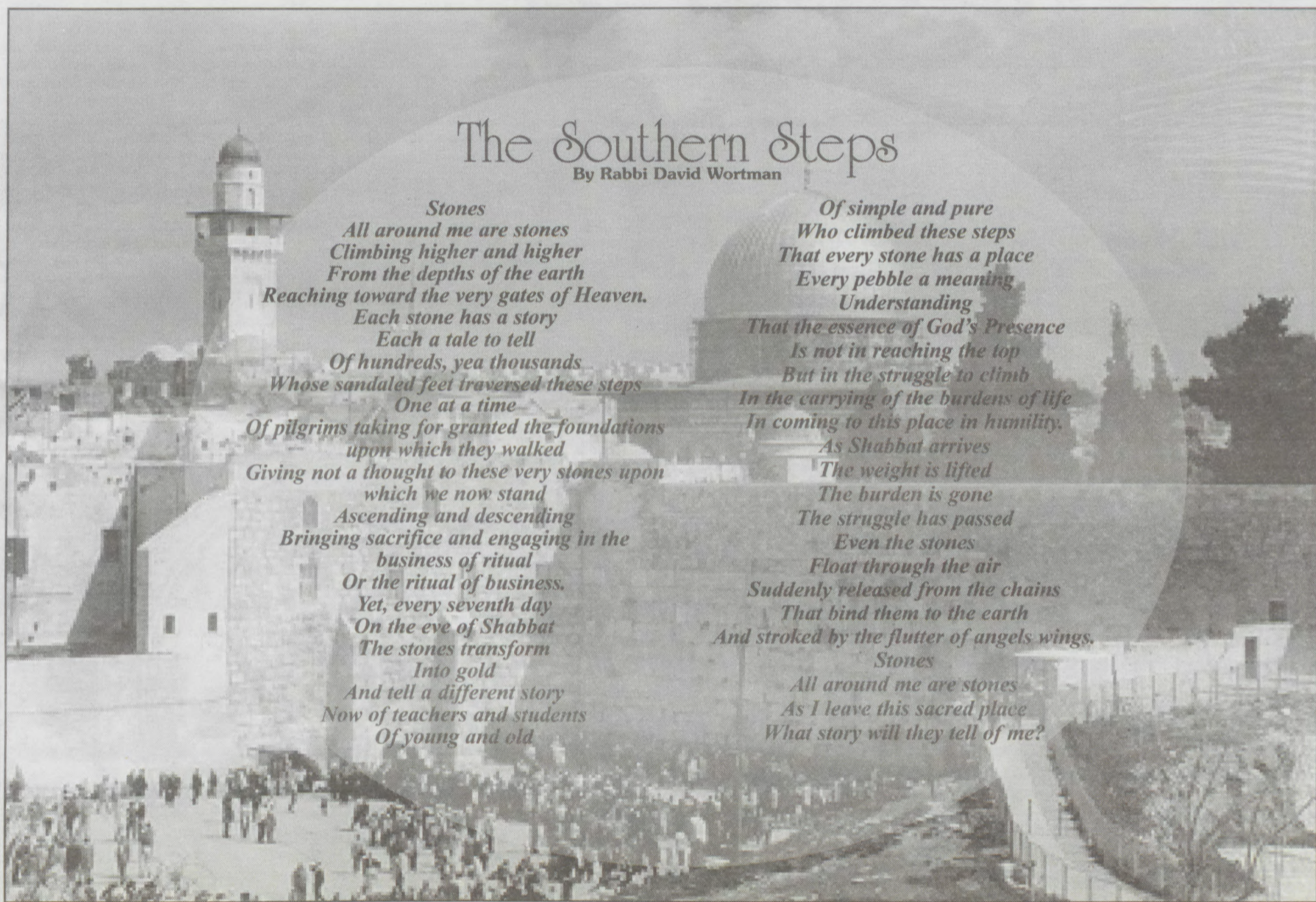


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Mission 2000-A Trip of a Lifetime



The Southern Steps

By Rabbi David Wortman

Stones

*All around me are stones
Climbing higher and higher
From the depths of the earth
Reaching toward the very gates of Heaven.
Each stone has a story
Each a tale to tell
Of hundreds, yea thousands
Whose sandaled feet traversed these steps
One at a time
Of pilgrims taking for granted the foundations
upon which they walked
Giving not a thought to these very stones upon
which we now stand
Ascending and descending
Bringing sacrifice and engaging in the
business of ritual
Or the ritual of business.
Yet, every seventh day
On the eve of Shabbat
The stones transform
Into gold
And tell a different story
Now of teachers and students
Of young and old*

Of simple and pure

*Who climbed these steps
That every stone has a place
Every pebble a meaning
Understanding
That the essence of God's Presence
Is not in reaching the top
But in the struggle to climb
In the carrying of the burdens of life
In coming to this place in humility.
As Shabbat arrives
The weight is lifted
The burden is gone
The struggle has passed
Even the stones
Float through the air
Suddenly released from the chains
That bind them to the earth
And stroked by the flutter of angels wings.
Stones
All around me are stones
As I leave this sacred place
What story will they tell of me?*

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Coming Home From Our Homeland

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EDITORIAL

A Time To Give Thanks

Next Thursday, Jews will participate in an American holiday with strong Jewish roots-Thanksgiving. Many believe that the pilgrims of Plymouth Rock transported to the United States the traditions of Sukkot, a harvest festival first celebrated by the ancient Israelites after they completed their 40 year journey through the desert.

In gratitude for their safe passage, our ancestors brought the fruits of their fall harvest to the Temple of Jerusalem as a sacrifice. After this gesture of thanksgiving, these original pilgrims celebrated their bounty with family and friends who traveled the world over to Israel's holiest site.

Today, many Jews still travel to Israel to observe the holiday of Sukkot. The city's hotels are booked to capacity with travelers praying at The Wall, exploring the Old City and hiking around Jerusalem's hills of gold. By participating in this in-gathering, they relive the ancient journey and revitalize their personal connection with Judaism.

This Thanksgiving, I have much to celebrate. I am blessed with the love of my husband, Mitch, my sons, Scott and Lee and enjoy a close circle of family and friends. Recently, this "circle" expanded significantly to include 39 new mishpocha-my fellow pilgrims on Mission 2000-Delaware Goes To Israel.

Throughout this edition of the Jewish Voice, you will see snapshots, and share the stories of both first-time and veteran travelers. Our cover poem and many of the photographs which appear in the paper, was

created by Rabbi David Wortman, the spiritual leader of our journey. His insights, gleaned from 20 plus trips to the Jewish State, gave the trip added richness and texture.

I felt deeply honored and awed to participate in this pilgrimage. I am still processing the whirlwind of emotions that I experienced during this intense week-long journey. I cried tears of rage and sorrow at Yad Vashem, mourning the loss of the millions of Jews who might have survived had Israel yet been established. I thrilled at the glory of Massada, a place where every rock bears witness to our ancestors' refusal to bow down to tyrants. I beamed at the brave olim at the absorption center and marveled at their courage to begin new lives far from family and friends. I connected with my ancestors-praying in a city that has rooted our people for thousands of years.


Although I traveled for thousands of miles, I felt very much at home. I now know why we speak of Israel as the Jewish homeland-for it's the only place on earth where every Jew can feel welcomed and accepted.

This Thanksgiving, I wish all of our readers the joys of the season. I am approaching the end of my first year as your editor and look forward to serving you for many years to come. It is my hope that my experiences in Israel will make me a better writer. I know that they will make me a better Jew.

B'Shalom,
Lynn Edelman

SHABBAT Candle Lighting

<p>NOVEMBER</p> <p>26TH - 4:22 PM</p>	<p>DECEMBER</p> <p>3RD - 4:20 PM</p> <p>10TH - 4:20 PM</p>
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Judy Wortman, Publisher's Representative

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Parsha Place

Week of November 20 Shabbat Vayetze Genesis 28:10-32:3

When Abraham instructed his servant Eliezer to find a wife for Isaac back in the old country, and only there, he stipulated twice that Isaac himself was never to return. He was to stay in Canaan, but not to marry any of its native women. Yet a generation later, we find caution thrown to the winds. Jacob retraces his grandfather's steps to Paddan-aram, from where he hailed.

The Torah gives us actually two distinct reasons for Jacob's sudden departure from the land promised by God to Abraham's seed. The first is fear of Esau's anger at having been outwitted by Jacob (and Rebekah) for the special paternal blessing reserved for the first-born son. Rebekah counsels Jacob to take flight to Haran and stay there until Esau cools off (Genesis 27:42-45). The second is unrelated. Rebekah and Isaac reaffirm their clan's policy not to enter into any marital alliance with their Canaanite neighbors, and Jacob is shipped off to Paddan-aram to seek a mate among the daughters of Laban, Rebekah's brother (Genesis 27:46-28:4). Indeed, we are told at the end of last week's parasha that Jacob has already left his home (Genesis 28:5); yet this week's parasha repeats the fact, as if for the first time (Genesis 28:10).

The contradiction derives from the composite nature of our Torah. The patriarchal narratives as we have them turn on at least two axes reflecting different lines of transmission. Since the Torah regarded each as sacred and inviolable, it joined them into a single, not quite seamless tapestry. A century of biblical scholarship has made great strides in isolating the identity and presence of each strand.

However, few instances of the sources that lie beneath the stitched surface of our Torah text are as clear as this one. Thus the aversion of Isaac and Rebekah for the women of Canaan belongs to a fragment comprising verses 26:34-35 and 27:46-28:9, while Jacob's deception of Isaac which intervenes (27:1-45) is the magnificent artistry of another author. Both versions of the story recount Jacob's departure, giving rise to a wholly gratuitous repetition. But my point here is not to dwell on the achievement of biblical criticism, but to comment on the insight of an arresting midrash.

The Rabbis did not ignore the discrepancies that punctuate the Torah; they reconciled them in highly individualistic ways, on the shared assumption that they bespoke the profundity of a single divine author who was not given to wasting words. So Rabbi Yehoshua ben Levi asked: "Doesn't the Torah already tell us 'that Jacob had obeyed his father and mother and gone to Paddan-aram?' What then is the purpose of the repetition: 'Jacob left Beer-sheba and set out for Haran (28:7,10)?' Said Rabbi Hizkiya: Jacob did not leave at once. Rather, he went into hiding for 14 years. He entered the academy of the great sage Ever (the great-grandson of Shem, the son of Noah) to solidify his knowledge of Torah, and only then did he set out for Haran. And this is the reason that the Torah reports his departure a second time."

What an invigorating flash of creative exegesis! The Torah neglected to tell us the entire story. Jacob did not leave Canaan immediately. Before he dared to return to the benighted world of Mesopotamia which his grandfather had abandoned, he needed to fortify himself.

Was he sufficiently steeped in Abraham's radical world view and ethical values to resist the pressures and temptations of an alien culture? Rabbi Hizkiya is less interested in why Jacob went back to Haran than in his ability to survive there alone. After all, this was to be Jacob's first time away from home, and who knew how long he might stay away? Would he return intact religiously?

The midrash is at least partially inspired by the force of the verb "vayetze." It would have been enough to mention that "Jacob went to Haran (vayelekh)." But the Torah catches the anxiety of the moment by stressing that before he "set out for Haran" he had "to leave Beer-sheba." The trip entailed a rupture that could easily become permanent and irreversible. Would this be the end of a short-lived experiment in moral rejuvenation that hung by a thread?

At some point in our lives, our children also take leave of home, usually when they head off for college. The transition fills us with a swirl of mixed emotions. Surely it is a sign of achievement, maturation and growing independence. But along with the pride, we feel a tinge of sadness and angst. No matter how many things they leave behind, they will not return for long. Home has become a way station.

And how well have we prepared them for their journey? Did we imbue them with the inner strength to handle the wind blasts that gust across the campus? Will their religious patrimony be a ballast or a bust for them, a moral compass, a source of pride, a means of self-expression or an old car to be junked? Have we done as much to hone their values as their skills?

Much has changed since the days of our ancestors, yet Jewish education is still the secret to ensuring that our children will be a link to the past and not a rupture. And not just a smattering, but 14 years worth of exposure to Jewish learning and living in diverse settings, to texts and role models, to rites of passage and trips to Israel. Jewish education must become for us personally and communally a matter of supreme importance if we are to capture the soul of our children for Judaism. The untold opportunities afforded Jews in the open society will not turn into a curse for Jewish survival as long as we are ready to equip ourselves and our children with the inner defenses to protect our sacred way of life. Firmly rooted in the teachings of the Lord, to paraphrase the Psalmist, we shall be like a tree planted beside fresh water whose fruit ripens in season and whose foliage never fades.

Shabbat shalom u-mevorach,

By Dr. Ismar Schorsch, Chancellor, Jewish Theological Seminary

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12 NOON THURSDAY EIGHT DAYS BEFORE PUBLICATION

ISRAEL FOCUS

Chaim Weitzman:
Scientist And
Statesman

By E. E. Jaffe

Exactly 82 years ago this month, British foreign secretary Arthur James Balfour wrote a letter to Lord Walter Rothschild which has become known as the "Balfour Declaration". It stated that the British Government viewed "with favour the establishment of a national home for the Jewish people in Palestine". This document is widely considered as a turning point in modern Jewish history, including the creation of the state of Israel. The importance of Weitzmann's contribution in influencing the British Government which led to this Declaration is often obscured or forgotten. Chaim Weitzmann was a gifted chemist with a considerable reputation in scientific circles and Balfour, the politician, had an abiding interest in philosophy and science.

Weitzmann was born in 1874 in the village of Motol near Pinsk in the Russian Pale of Settlement. He was one of 15 children, 12 of whom survived infancy and lived to old age. He studied dye chemistry in Berlin and later in Geneva under a Professor Carl Graebe. He came to England in 1903 with a letter of introduction from Graebe to the Professor of Chemistry William H. Perkin, a pioneer in dye chemistry, at Victoria University in Manchester. Weitzmann became an assistant to Perkin and began lecturing at the university in 1905. In 1907, he was appointed as a senior lecturer. Perkin was also a consultant to the Clayton Aniline Company founded by Charles Dreyfus. Through this connection, Weitzmann met Dreyfus and subsequently Balfour. Dreyfus was a very enterprising gentleman who belonged to several organizations, including the Society of Chemical Industry, and was also a member of the Manchester City Council as well as the head of the Manchester Zionist Organization. In addition, he was a member of the Conservative Party and a leader in the Balfour reelection campaign in 1905.

The synthetic dye industry in Britain was facing stiff competition from other European countries, particularly Germany, and therefore the leaders of the industry were looking to diversify. Since Perkin was investigating the structure and synthesis of camphor and other natural products, he was asked by Dreyfus to help develop an industrial synthesis for camphor. A plausible and available starting material was turpentine. Perkin asked Weitzmann to undertake the task. During the camphor research Weitzmann became very friendly with Dreyfus but he could not convince him that the solution to the Jewish problem caused by the flight of Jews from pogroms and persecution in Russia, could be found by settling them in Palestine rather than Uganda, preferred by the British Government.

When Balfour came to Manchester to campaign for reelection as Prime Minister, Dreyfus introduced Weitzmann to Balfour. Balfour was puzzled by the Zionist rejection of the Uganda opportunity and wanted to meet an anti-Ugandist who could explain to him the reason for the opposition. The two hit it off and subsequently met on several occasions. About a year later Weitzmann had an opportunity to respond to Balfour about the Zionist's rejection of Uganda. He asked Balfour "if you were offered Paris, would you abandon London?" "No" responded Balfour "but London is the capital of my country". Weitzmann responded by saying "Jerusalem was the capital of my country when London was a marsh". This argument made a lasting impression on Balfour who ultimately came to support the Zionist idea.

Perkin also assisted another British company, called Strange and Graham, to obtain useful chemicals by fermentation. Today such processes are referred to as products of biotechnology. A four-carbon alcohol by the name of butanol was sought by this technology as a building block for the synthesis of rubber. It was discovered that two parts of butanol and one part of acetone, a three-carbon ketone, were produced by a microorganism acting on a sugar obtained from hydrolysis (an aqueous treatment) of certain grains. Weitzmann thought that a better source might be the grain itself. He proceeded to ferment maize and smelled a variety of samples withdrawn from the process until he smelled the distinct odor of butanol. Modification of the process yielded a mixture of butanol and acetone. Weitzmann's primary interest in the process was to establish a new industry in Palestine. With World War I close at hand, the British Government became interested in the process aiming primarily for acetone, an essential solvent in the production of smokeless powder. In 1915 Weitzmann was introduced to David L. George, minister of munitions and to Winston Churchill, the first Lord of the Admiralty, who at once requested large scale production of acetone by the Weitzmann process. Scale-up work moved rapidly from the laboratory to a 65-gallon reactor, then to a 2300-gallon vessel and ultimately to an 18,500-gallon reactor. In 1917 the consumption of maize for the war effort was so great that it affected its availability as a food staple, as a consequence the fermentation process to produce acetone was banned in Britain and shifted to the United States. Thus, quite apart from being a chemist, Weitzmann became a biotechnology pioneer and a friend of important people in the British Government, including

Continued on page 24

FEDERATION FOCUS

JCRC Israel Update

By Ruth Weinstein
DALE CHIHULY EXHIBIT

There is a magnificent blown glass exhibit at the Tower of David Museum in Jerusalem's Old City featuring the work of Dale Chihuly from Seattle, Washington. The exhibition was specially made in homage to Jerusalem on the eve of the millennium and it is the largest exhibition of Chihuly's work ever mounted. The exhibition brings glass blowing full circle, creating a link between the past, the present and the future, for it was there that the art was first developed some 2,000 years ago. The exhibit is a must-see for anyone who will be in Jerusalem between now and over the millennium. The contrast between the vibrantly colored giant glass pieces amidst the ruins of the fortress is outstanding. Telephone 02-6265333 or fax 02-6283418 for tickets.

BIRTHRIGHT ISRAEL

Nearly 15,000 applications for 6,000 spaces for this winter's first Birthright Israel group have been received. The program envisions sending every Diaspora Jewish youth to Israel via a partnership between the Israeli government, Jewish Federations and philanthropists. Prime Minister Barak recently announced that he intends to allocate \$70 million over the next five years. The Director of Student activities at Boston University's Hillel House said she received about 200 applications

for 60 slots after putting out flyers. DALIA ITZIK, THE ENVIRONMENT MINISTER

When Ehud Barak gave Dalia Itzik the Environment Ministry in early June, she was disappointed, in that the Education portfolio was what she had her eye on. She has much room for achievement in this ministry, in that the first comprehensive survey of the environmental situation in the country is a scathing 100-page indictment. Drawn up by leading scientists under the Technion's Yoram Avnimelech, it shows Israel on the verge of ecological collapse - thirsty, gridlocked, smog-choked. The survey highlights how uncontrolled development is eating away at Israel's green areas, it describes transportation planning as poor, and warns that traffic congestion is getting ever worse. She is planning to set up a National Environment

Commission, to maintain a dialogue between the ministry and top environmental scientists. Hopefully the commission will keep constant track of environmental problems, propose solutions, and obtain the funds to implement them. She

plans an aggressive nationwide awareness campaign, focused mainly in the schools from kindergarten through high school. Unless Itzik can achieve a radical reallocation of funding and a genuine change in political and public mindsets, Israel's environment will sadly continue to deteriorate.

ISRAEL BOND SALES IN BRITAIN

Israel completed its first sale of government bonds on the British money markets this month, raising about \$165 million. The successful placement reflected the great belief that institutional investors place in Israel and also shows a new path for European investment in the Israeli market.

PROMOTION OF ECONOMIC GROWTH - CITIBANK TO OPEN IN ISRAEL

Fulfilling a campaign promise, Mr. Barak is forming a social-economic council that will search for new ways to promote economic growth in Israel while keeping inflation in check. The council, which has been authorized by the Knesset, is to conduct a series of debates next year on these and other economic issues. The Citibank Group has announced its entry into the Israeli commercial-banking market, with Commercial Bank of New York disclosing its intention to make similar moves.

AIRPLANES FOR SALE

Israel Air Force warehouses are stocked full of spare parts for the old planes and they are now not needed. They are willing to sell to anybody provided it not be to a terrorist or enemy organization and they get the proper resale permits from the purchasing country.

The Air Force is open to selling warplanes to individuals or private companies and not just to other governments. Any takers??!!

Generation To Generation Dinner
Set For January 9th

The Jewish Federation of Delaware, in celebration of the 2000 Annual Campaign, has scheduled the Generation to Generation Dinner Reception (formerly known as the Chai Dinner) for Sunday, January 9th. The program features Caryn Bark, a well-known comedian, whose humor absorbs everything from her Jewish upbringing to contempo-


rary Jewish life. She has performed before numerous Jewish organizations and has left audiences in stitches at such top ranked comedy clubs as Catch a Rising Star and The Improv.

The Generation to Generation Dinner Reception welcomes and honors households contributing a minimum of \$2018 or singles contributing a minimum of \$1009 to

the 2000 Jewish Federation of Delaware/UJA Annual Campaign.

Co-chairs of the reception include Susan and Dan Kreshtool, Connie Kreshtool, Doris and Stan Budner and Lisa and Henry Weiner.

For more information, please contact Rhonda Falk, Campaign Director, 427-2100.



★ ★ ★

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Please Save these Jewish Federation of DE Dates

Sunday, January 9, 2000 Generation to Generation Reception (originally known as the Chai Dinner) Caryn Bark, Comedian	Tuesday, February 22, 2000 Wednesday, February 23, 2000 Thursday, February 24, 2000 Super Tues., Wed., Thurs. Phonathons!	Federation Mission to Washington, D.C. April 10* Concert featuring Arad String Youth Orchestra
Friday, February 4, 2000 Saturday, February 5, 2000 Federation Shabbat with Danny Siegel.	Tuesday, March 14, 2000	Please call 427-2100 to learn more about these programs and ways in which your commitment to tzedakah can benefit our Jewish community.

* Date To be confirmed

AROUND OUR JEWISH WORLD

Judaism - Italian Style

By Ellen S. Meyer

My husband Bob and I made a Delaware connection during our recent trip to Italy. We spent two

weeks at an Elderhostel in Sicily, studying the history and culture of a part of Italy from which many Italian Americans had migrated.

Susan Malzone, a Wilmington native and daughter of Howard Handelman, runs the Elderhostel program in Italy for Trinity College in Hartford, Connecticut.

We stayed in Mondello, a lovely resort community outside of Palermo. One day around the pool, we met a middle-aged American couple who were staying at our hotel. The wife was a Jewish woman from the Bronx. Her husband was an Italian-American professor from Ohio State University whose family had left Sicily a few

generations ago. While in Sicily, they visited his ancestral village and learned that his last name was that of a prominent Jewish family in the Middle Ages, forced to convert to Catholicism. Unbeknownst to him, in taking a Jewish wife, he was returning to his Jewish roots.

We also learned from the musician instructing us about Sicilian music that there was a Jewish woman who was a member of the Palermo Symphony Orchestra a few years back. She was attempting to keep kosher - not an easy

matter in Sicily. In Italy, the word for "meat" is "carne" so she would ask before eating anything whether it contained "carne". One of the first times she tried this and was told "no", she bit into a morsel, only to discover that it contained pork. She quickly learned that to Sicilians only beef is "carne".

Unfortunately, there is no Jewish presence in Sicily today. Although in medieval times Jewish communities flourished throughout the island, its governance by the

Continued on page 24



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Gerry McShane has 25 years of experience in the financial services industry. He studied finance and accounting at Widener University and attended the Cannon Trust School. He has several years of experience in investment management services. He is a member of the Delaware Estate Planning Council and Wilmington Tax Group.



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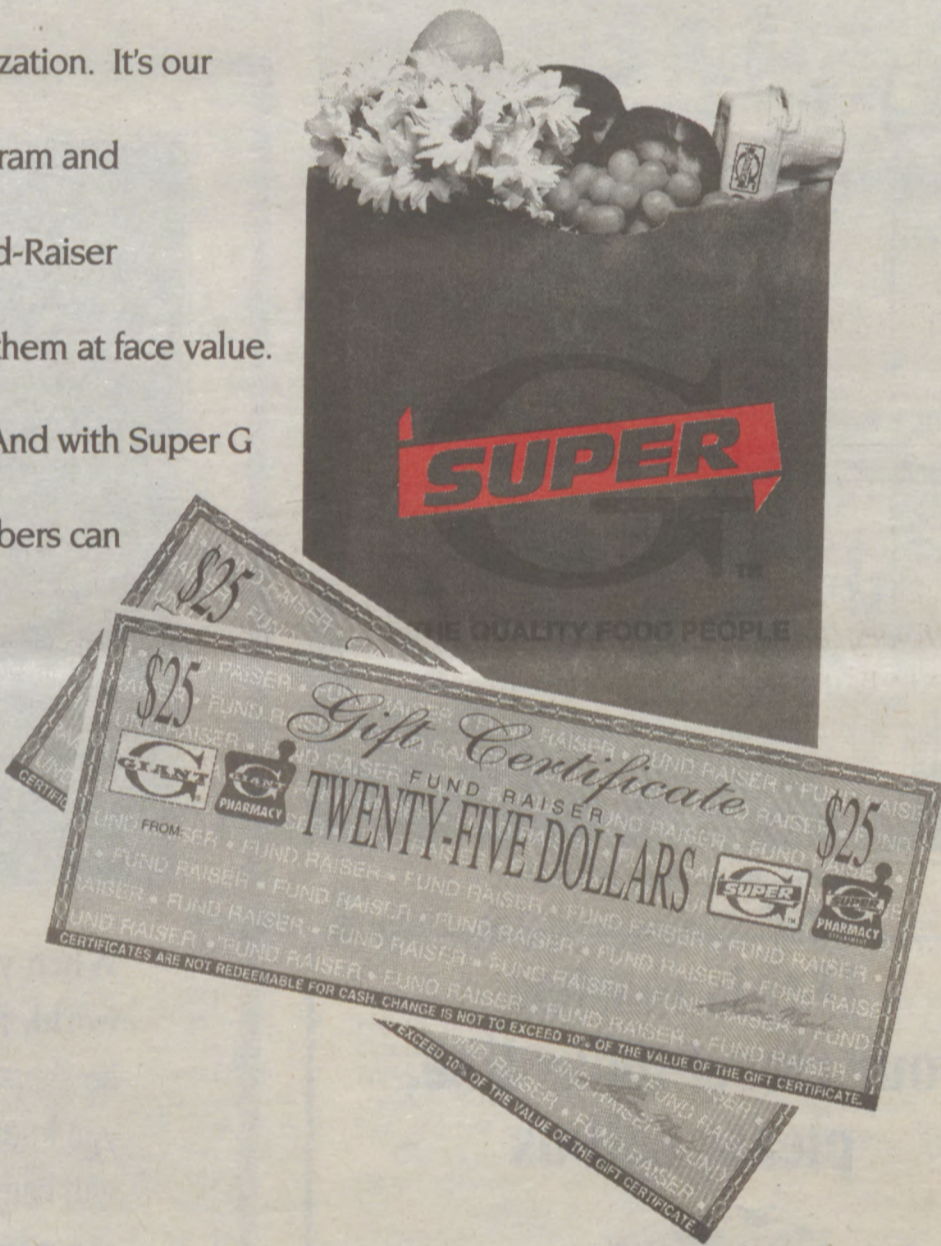


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IN THE SYNAGOGUES

College Night

Area college students and their families are invited to a special Shabbat dinner and services on December 24th beginning at 6 p.m. Adas Kodesch college students are free. Adults who reserve before December 14th will pay \$12. Their children, ages 4 -11 will pay \$8. Children ages 3 and under are free. Prices go up after that date to \$18 for adults and \$10 for children. To reserve your seat, call the synagogue at 762-3618. SILVERMAN FUND AWARDS SCHOLARSHIP

The Sylvia and Isadore N. Silverman Scholarship Fund will be awarding its 11th Annual Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesch Shel Emeth Office, Washington Street Extension and Torah Way, Wilmington, DE 19802. Deadline is March 15, 2000. The Fund was established in 1989 to honor the Silverman's 55th wedding anniversary by their four daughters and many friends.

Thanksgiving Service

Congregation Beth Shalom, Hanover Presbyterian Church, Peninsula-McCabe United Methodist Church and the Spirit of Life Lutheran Church - North Wilmington neighbors - will offer a fam-

ily service on the eve of Thanksgiving. Beth Shalom will host the service on Wednesday, November 24 beginning at 7:30 p.m. The service, which is open to all in the community, will be conducted by Reverend Thomas C. Davis III, pastor of Hanover Church, Reverend Donald Hamilton of Peninsula-McCabe, Reverend Clarence Pettit of the Spirit of Life Church, Rabbi Daniel Satlow and Cantor Judith

Naimark of Congregation Beth Shalom. Joining the clergy will be choirs from participating churches. A social hour with refreshments will follow.

Worshippers are asked to bring non-perishable foods for the Hanover Church Food Pantry or winter clothing for the church's clothes closet.

Beth Shalom is located at 1801 Baynard Boulevard.

Buchwald To Speak At Adas Kodesch

Rabbi Ephraim Z. Buchwald, a nationally known speaker, will travel to Congregation Adas Kodesch on January 9, 2000 as part of the synagogue's Ten Commandments program. Rabbi Buchwald, the founder and director of the National Jewish Outreach Program, will discuss The Importance of Shabbat to the Jewish People from 10:30 a.m. to 12 Noon. The program is open to the entire community.

Over the past eleven years, Rabbi Buchwald has reached over 400,000 Jews, engaging them in Jewish life and promoting Jewish unity through such programs as Shabbat Across America and Canada and Read Hebrew America and Canada.

There is no charge for people who have participated in the first three sessions of the monthly Ten Commandments program. A nominal fee of \$5 will be charged to newcomers.

Reservations are necessary. Please call 762-2705 to assure your spot.

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FEATURED LISTINGS OF THE WEEK

9 Pheasants Ridge North - Way Ridge -- JUST REDUCED

Wonderful stucco country home is in the heart of Way Ridge. The vistas are beautiful. There are over 4100 sq.ft. of space with a possible 3rd floor expansion. The moldings, wainscoting, hardwoods, marble fireplaces and gourmet kitchen all speak to the quality of this home. **\$579,900**

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INSIDE DELAWARE



B'nai B'rith Lodge Lauds Levine

Recently, B'nai B'rith Lodge #470 honored the memory of its Past President Jacob (Jack) Levine by purchasing a large screen television set for residents of the Kutz Home. Mr. Levine, who lived for seven months at the Kutz Home before his death last March, had requested that his fellow Lodge members make this gift for the enjoyment of the residents. Kutz Home resident Jean Levine, (seated), Jacob's widow, gratefully acknowledged the Lodge's gen-


erosity. Participating in the dedication were (standing, from left) Lodge Treasurer Michael Lawrence and his wife, Maris; Lodge Board members Gerson and Faye Blatnick; Lodge President Rob Scheinberg; Lodge Board members Steve and Sandy Scheinberg; Elizabeth Bukema, fiance of Rob Scheinberg and George Levine, Jacob Levine's son. The television set has been placed in the lobby/visitor's center.

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JEWISH PERSPECTIVES

This Year In Jerusalem - Next Year In Education

By Julie Wiener, JTA

Flipping through the photos of college students posing on retreats in Israel and California, Paul Flexner is like a father boasting about his children.

"She's at JTS now," he says, referring to the Conservative movement's Jewish Theological Seminary. "This one was teaching at a day school last I heard, oh, and she's running a family education program. Her? I think she's in rabbinical school now."

Flexner, the director of human resources development for the Jewish Education Service of North America, is talking about the

Lainer Interns for Jewish Education, participants in one of the largest recruitment efforts for Jewish educators.

Developed in 1991 by Flexner and David Resnick, a professor at Bar-Ilan University in Israel, the program focuses on a group that - if courted - is likely to go into Jewish education: American Jews studying for a year in Israel.

"Jewish college students spending time in Israel are a self-selected, Jewishly committed and motivated group, who are exposed daily to an environment that encourages them to take their Jewishness seriously," wrote Flexner in a recent JESNA

newsletter blurb on the program.

At a time when many are lamenting the quality and quantity of Jewish educators, the program is touted as an important effort to bring new faces to the field.

While in Israel, the students take a for-credit course related to Jewish education, observe various classroom settings and go on a trip together.

Back in North America, they intern at schools or Jewish educational agencies and meet with a mentor. They also gather for a winter retreat, where they meet representatives of graduate schools in Jewish education, talk to people in

the field and learn about different career options. Even after their formal internships end, interns generally stay connected and use their contacts for career networking.

"Once you're connected to JESNA, you're stuck with us," joked Flexner.

"Our premise is much like that of other private sector recruitment efforts," Resnick, who directs the program, wrote in an e-mail interview. "If you show genuine interest in people, you can attract them to your enterprise."

The program, which has more than doubled during the past eight years - from 23 students at Hebrew University to approximately 60 students at Hebrew, Tel Aviv and Haifa universities.

Two years ago, a spinoff was created for college graduates studying at liberal yeshivot in Israel.

So far, the program is enjoying modest success.

A survey of the first five years' worth of alumni - 137 people - found that 62 percent were pursuing or had completed formal degrees in Jewish education or were currently involved in Jewish education, either full time or part time.

A number of others were working as or studying to be rabbis, social workers or communal workers for Jewish institutions.

"For me it gave a lot of credibility and depth to the field," said Wendy Rapport, a former intern who - after earning a degree in Jewish communal service from Brandeis University - is now director of family and religious education at Temple Emanu-El in Atlanta.

Before learning of the internship program, Rapport had been planning to become a rabbi, but, she said, "I realized that one of the things that had drawn me to the

rabbinate was that I wanted to improve the Jewish education system.

"This made me realize this was a profession, that I could go to school and get a degree," she continued. "The classes were high-caliber and raised challenging intellectual issues."

For John Levisohn, a former intern who is now pursuing a doctorate in the philosophy of education at Stanford University, the Lainer Program "is a no-brainer."

"It makes perfect sense to support the interests of people thinking about going into Jewish education," he said.

"This is a perfect start to what the field needs," he said, adding that better pay and respect for the professionalism of teachers are also needed if Jewish education is to resolve its personnel crisis.



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INSIDE DELAWARE

Albert Einstein Academy Faculty Conducts In-Service On Flexible Groupings



Einstein teacher Diane Fretwell talks with reading specialist Anne Hipp.

In order to meet the needs of individual children, teachers often form several different groups within one class. Mrs. Anne Hipp, a reading specialist who has experience as a classroom teacher, a reading supervisor and currently works for Houghton Mifflin Publishing Company, was the facilitator. Mrs. Hipp taught the faculty

techniques to work with several groups simultaneously.

Albert Einstein Academy is the Jewish Day School in the Brandywine Valley serving students in Pre-Kindergarten through 6th grade. Albert Einstein Academy is accredited by the Middle States Association of colleges and Schools, and is a constituent of the Jewish Federation of Delaware. For more information about Albert Einstein Academy contact Rabbi Ellen Bernhardt, Head of School, at 478-5026.





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THANKSGIVING

Puritans And Israelites: A Tale Of Two Peoples

By Ted Roberts

Just as I'm bending over the helpless Thanksgiving turkey, poised to saw off a drumstick for my youngest son, I get an uncomfortable feeling that ceremonially something's amiss. Hey, we're preparing to eat this golden escapee from our oven and we haven't asked the four questions. And we haven't recited the plagues or sipped our first glass of wine. Wait a minute, it's Thanksgiving and not Passover. Why are these two commemorations entwined in the cramped mind of this aged patriarch who never gets a letter from his kids on any holiday?

It's a natural confusion. Passover and Thanksgiving, Israelites and Puritans. Their quest and deliverance, both impossible dreams that came true. Both were fleeing religious persecution and seeking a "New Zion." And both peoples took passage over a wasteland—one of sand and rock, the other of foaming waves.

Unlike earlier migrations of nations, neither was necessarily seeking material prosperity. Condos and Lincoln Continentals and a high protein diet were not emblazoned on their pennants. But still the craftsmen, civil servants and businessmen who crowded the hold of the Mayflower must have

wondered about food and drink from the all powerful Deliverer. Corn, say the historians, saved them. They ate cornbread like our ancestors ate Matzah.

And can you doubt that the Pilgrim fathers—who read their kids to sleep at night with a chapter from the Old Testament, weren't gripped by the Spirit of those earlier Jewish vagabonds. Many a moonlit night they must have peered from the Mayflower deck at the watery wastes that surrounded them and seen the sands of Sinai instead of the heaving waves. They were Old Testament-oriented. The navigation of both peoples was unfortunate. The English rebels settled down in the Northeast U.S. — a land where chicken soup and warm, bubbling cholent is needed to heat the human body ten months of the year. If only the Mayflower captain had taken a sharp left and driven down the coast a couple of days, they would have disembarked at Miami Beach where the living was easy—where delis and condos crowded the beach instead of wintry woods, where you could wear sunglasses and underwear instead of smelly bear skin all year 'round.

Our ancestors made a similar mistake. Even though they wan-

dered around the Sinai that floated on an underground ocean of oil, they eventually headed North to the Milk and Honey land of their ancestors. Sure, milk is great as a natural resource, but to get it you've got to squeeze a wild beast who wants to keep it. Oil? You

make a hole in the ground and with a little help from a pump, it gushes out and you get rich and you don't get goat hair all over your High Holiday suit.

No matter. Both wandered found a home. And we American Jews celebrate both events. On

Thanksgiving, remember the Exodus story. You can be sure the Pilgrims did. But spare me the Matzah, for now.

Ted Roberts is a humorist who resides in Huntsville, Alabama. This piece originally appeared on <http://WWW.Jewishfamily.com>

A Jewish Thanksgiving

By Julie Hilton Danan

Thanksgiving brings to mind pleasant images of roasting turkey, pumpkin pie, and family gatherings. Perfectly compatible with Jewish observance, the holiday is a traditional favorite of Jewish families. It always falls on a Thursday, never on 'Shabbat' or the Sabbath. The classic main dish is a turkey, available in kosher form. And gratitude for one's blessings is a religious impulse that all Americans can share.

Moreover, popular historical interpretation holds that the Pilgrims modeled Thanksgiving after the Biblical harvest festival of 'Sukkot'. Whether or not this is accurate (a historian friend of mind considers it an American 'midrash' or creative interpretation), it creates a comfortable association

between Thanksgiving and our Jewish heritage.

Here are a few ideas to make Thanksgiving a special family day:

Do 'Mitzot' or Good Deeds: The classic Jewish way of enjoying our blessings is to share them with others. You could donate 'tzedakah' — money for charity or food as a family to organizations that fight hunger. You could take a more hands-on approach and volunteer at a community Thanksgiving dinner for the needy or deliver meals to shut-ins.

Say Blessings. Treat your Thanksgiving feast as a true 'Se'udah' or festive meal celebrated on a spiritual occasion and marked by blessings and words of Torah. 'Berachot' or blessings are a Jewish practice to acknowledge our gratitude toward God and "make our table an altar." Jewish educator Joel Lurie Grishaver suggests that we say 'kiddush' or the longer version of blessings over the wine at our Thanksgiving feast. While I associate 'kiddush' with the specific sanctification of the Sabbath and Jewish holy days, I would like to adapt his suggestion by encouraging families to say the Hebrew blessings for wine and bread before the festive meal. You could go further and adapt a Hassidic Passover custom by asking everyone present to add a drop of his or her own wine to the goblet before saying the blessing. As you do so, tell one thing that you are thankful for this year 'Say 'Birkat HaMazon' or Grace after Meals'. Through this prayer we can thank God for our many blessings of food and nourishment. Both the traditional and shorter more contemporary versions of the 'Birkat' are found in many prayer books.

Rabbi Zalman Schachter-Shalomi has written a special Thanksgiving prayer which can supplement the 'Birkat HaMazon' in the same way that already existing paragraphs in the prayer are recited at Chanukah or Purim:

The English version of Rabbi Schachter-Shalomi's prayer reads:

In the days of the Pilgrims, the Puritans, when they arrived at these safe shores, suffered hunger and cold. They sang and prayed to the Rock of their Salvation. And You, standing by them, roused the caring of the Natives for them: who fed them, turkey and corn and other delights. Thus saved You them from starvation, and they learned the ways of peace with the inhabitants of the land. Therefore, feeling grateful, they dedicated a day of Thanksgiving each year as a remembrance for future generations, feeding unfortunates feasts

of thanks. Thus do we thank You for all the good in our lives, God of kindness, Lord of Peace; thus do we thank You'.

This prayer is available in Hebrew and English in a loose-leaf collection, 'Hashir Vahahevach'—'The Song and The Praise', through the 'ALEPH Alliance for Jewish Renewal', alephajr@aol.com



Create a Thanksgiving Seder or meal.

Take a cue from the Passover 'Seder' to make the Thanksgiving feast more meaningful. In addition to the blessings and customs mentioned above, you could create a 'Thanksgiving Seder Plate' and place objects on it which signify the blessings of our nation and/or things for which you are personally thankful. Besides displaying and explaining these objects at the meal, you could also read or tell stories of the first Thanksgiving, followed by a retelling of your family's own saga of finding freedom in America. This could be oral; or the more ambitious might choose to create a hand crafted memory book that is brought out each year. Round the meal out by singing Hebrew songs of thanks as well as American folk songs. This type of 'Seder' is especially meaningful if shared among families of different religions and background.

Let All Who Are Hungry Come and Eat

Take a leaf from the Passover 'Haggadah' or 'Seder' service by inviting someone far from home to Thanksgiving dinner. (Check with your JCC or synagogue for ideas.) If possible, invite the person to phone home at your expense. Invite people outside your usual social circle to the Thanksgiving feast. If they are new Americans, they may have much to share about the blessings of this country that we often take for granted.

EDITOR'S NOTE: This feature was provided to the Jewish Voice by Jewish Family & Life! <http://www.jewishfamily.com> www.jewishfamily.com. Julie Hilton Danan is the author of 'The Jewish Parents' Almanac' (Jason Aronson). She is spiritual leader of Congregation Beth Am in San Antonio, and is studying for rabbinic ordination with ALEPH Alliance for Jewish Renewal.

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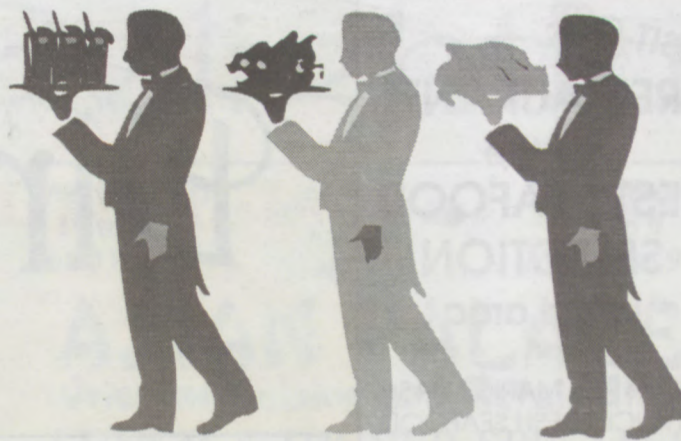
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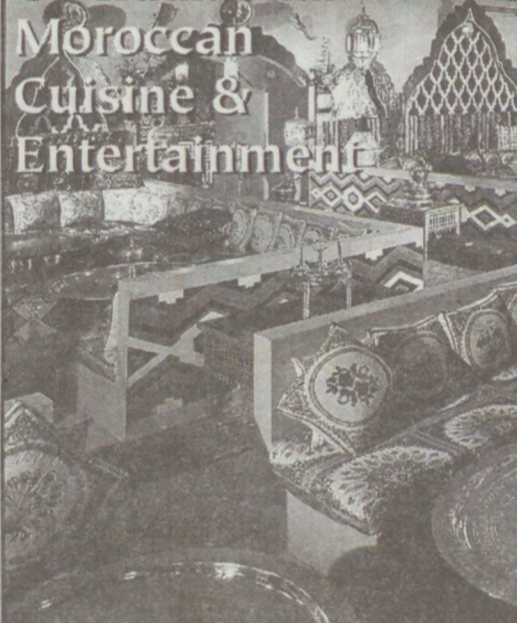


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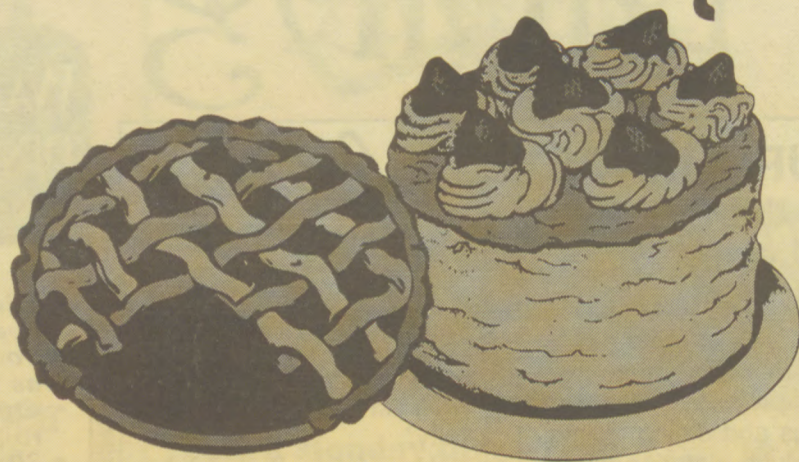
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A MATTER OF OPINION

It's Hip To Be Jewish

By Gary Rosenblatt

Signs of the times:

The 1999 souvenir program sold at Jacobs Field in Cleveland featured a full-page ad for Best's Kosher, "the official kosher hot dog of the Cleveland Indians."

Madonna, Roseanne, Elizabeth Taylor and Sandra Bernhard are among the pop celebrities studying Kabbalah, a once-obscure form of Jewish mysticism undergoing a remarkable renaissance.

Best-selling books over the last year include "Kosher Sex" and "Kaddish," and in "The Big Lebowski," a recent Hollywood film, John Goodman plays a bowler who proclaims, "I never roll on Shabbos."

What's going on here? Is it "in" to be, and "do" Jewish these days? The anecdotal evidence is strong. Michael Jackson attends an Orthodox Friday-night service, comedian Adam Sandler has a hit with his "Happy Chanukah" song, kosher food products are found in supermarkets everywhere and Barbra Streisand records "Aveinu

Malkenu" on a recent album.

Is Judaism the next big trend to sweep America society? Is there a downside to this, and if not, why do some of us feel vaguely uneasy about this seeming infatuation with things Jewish on the part of non-Jews?

Richard Siegel, the executive director of the National Foundation for Jewish Culture, notes that Jewish culture has become increasingly mainstreamed into America society, from television and movies to Broadway and literature. He says that in his travels around the country, he sees more regional theaters, symphonies, and museums doing plays and music and exhibits with Jewish themes.

"The phenomenon is in the normal integration of the Jewish experience into American life," says Siegel. "Despite our demographic problems, we America Jews have been successful in maintaining our specific identity within an open society."

We still obsess over which famous personalities are Jewish,

though we tend to be quite arbitrary and selective, claiming popular movie stars with tangential ties to their heritage while excluding born-Jewish criminals or other embarrassing individuals as not really one of us. We seem to have matured to the point of no longer insisting on a "Jewish seat" on the Supreme Court (though we have two — Ruth Bader Ginsburg and David Souter), but take inordinate pride in the fact that the champion of professional wrestling is a bald brute named, simply, Goldberg.

Some Jewish leaders believe that one way to bring unaffiliated Jews back to Judaism is to show them that non-Jews are interested in Jewish teachings and ethics. If Madonna studies Kabbalah and Michael Jackson goes to shul, then maybe Jews will be impressed sufficiently to explore their own religion, according to the theory.

However, Leo Wieseltier, the literary editor of *The New Republic*, is not convinced that any of this adds up to a new mainstreaming of Jewish life into American culture.

Forty years ago, he points out, Hollywood stars like Marilyn Monroe, Elizabeth Taylor and Sammy Davis Jr. were converting to Judaism, but so what?

Americans in general are obsessed with celebrity, and like most minority cultures, he says, America Jews are looking constantly for reassurance from the majority. "It's pathetic and anachronistic," he says, "like those books about America Jewish sports heroes. We should be beyond that by now."

Jean Weissman Joselit, who teaches American and Jewish studies at Princeton University, puts the issue into historical perspective. Jews yearning for acceptance by non-Jews is nothing new, she says, noting that an exhibition of Bezalel art from Palestine at Madison Square Garden was a big hit in 1914, and Jews were thrilled to see Christians buying Jewish art.

"It's a symptom of our insecurity," she says, adding that the increased mixing of cultures of late may be a product of the growing rate of intermarriage and a heightened interest in "the other."

So what are we to make of all this? The evidence is clear that Jews and things Jewish are increasingly part of American life, but the impact of that presence is far more difficult to gauge, and much of the

reaction is personal. Are you filled with pride when a TV sitcom character mentions how he or she celebrated Chanukah, or do you cringe with embarrassment?

The deeper question is whether this mixing of cultures will have a positive or negative effect on American Jewish life. The fear is that if America accepts Jews and their culture too readily, we will lose our distinctiveness as a people and assimilate completely. That's already happening in terms of interfaith marriage, since Christians now see Jews as acceptable marriage partners.

The positive view is that with acceptance, Jews will feel more comfortable with their identity and will be emboldened to observe their rituals and maintain their distinctive customs and lifestyle with pride.

In the end, then, it's what we make of it. We can relish the normalcy of it all, with Yiddish words (including a few off-color ones) commonly used by average Americans, or bemoan the fact that we still seem to care whether Gwyneth Paltrow is Jewish. Maybe the question we should be asking in this context is not "who is a Jew?" but who cares, and why?

Editor's Note: Gary Rosenblatt is editor and publisher of The New York Jewish Week.

You & I can change the world.

The Serebro family left Odessa with \$200 and a glimmer of hope for a better life in America. Jewish federation representatives met the Serebros in Prague, supported them in Italy and helped them find their new life in America. A synagogue support group helped with jobs, housing and Hebrew school. When other children laughed at Alona's six-year-old son, saying it wasn't good to be Jewish because his clothes weren't as cool or as expensive as theirs, she overheard him say, "It's wonderful to be Jewish, because Jewish people take care of each other." Ten years later, Alona Serebro is very much at home in the Jewish community.

If we live in a community, let it be without borders. Let it be a life-long community that grows with us from childhood to old age, from need to comfort, from spiritual isolation to fulfillment. A community that works to give every Jewish child the opportunity to live a life infused with the richness of our traditions. And every elderly Jew the opportunity to live out their life with dignity. Let it be your Jewish federation.



Rana Raslan

By Jeannine Mercer, JTA

The first Arab to win the Miss Israel competition left Israel this fall to model the two largest complaints made by her critics: bathing suits and coexistence.

Muslim fundamentalists called Rana Raslan immoral for stripping down for the pageant's bathing-suit competition in March. But because she is a secular Muslim, Raslan says, she is often seen wearing a bathing suit on summer days at the sea. And now, because of an upcoming modeling job for Gotex swimwear in London, summer won't be the only season for viewing Raslan in a swimsuit.

However it isn't bathing suits, but coexistence between Jews and Arabs that has generated the most heat. When she won the contest, Arab politicians and Muslim fundamentalists claimed Israel is using



Raslan to divert attention from what they say is negative treatment of Arabs by Israel.

Moreover, some Jewish Israelis believed that an Arab Miss Israel did not best represent a Jewish state. Others claimed her victory was a political statement, noting that pageant judge Pnina Rosenblum admitted voting for Raslan to send a message of peace to the Arab world.

Recently, however, Raslan was the toast of the Abraham Fund at its 10th anniversary celebration. A nonprofit group, the fund promotes Jewish-Arab coexistence programs in Israel. The fund flew her in for her first trip to the United States — to New York, a city that mesmerized the dark eyes of the 22-year-old, 5-foot-9-inch woman.

At a recent interview with JTA in New York, Raslan tosses her black, sleek, spiral curls against the collar of her fitted denim jacket. Wearing matching tight jeans and an ivory turtleneck sweater, she spoke about the few hours she spent wandering the floors of Bloomingdale's with her Israeli bodyguard.

"The clothes were so beautiful to look at," she says, admitting she didn't purchase anything.

Since childhood, Raslan had dreamed of becoming a cover girl, but not for Arab-Jewish coexistence. "She said she never gave the

Continued on page 24

A MATTER OF OPINION

Paying Off Arafat

By Mitchell G. Bard, Ph.D.

Natan Sharansky told the Forward that Israel is depositing about \$8 million per month into Yasser Arafat's private bank account and that the payoffs have totaled \$375 million since 1995. While not directly criticizing the Barak government or its predecessor, Sharansky is now questioning the wisdom of the payoffs, which he believes strengthen Arafat as a dictator at the expense of encouraging democracy in the Palestinian Authority (PA). This revelation shocked me, but doesn't seem to have generated so much as a raised eyebrow in the American Jewish community. Maybe it should.

The Middle East is known for government corruption and bribes are considered by many people in the region to be a legitimate business practice. Though Israel may be less corrupt than other countries in the region, it has its share of malfeasance. To give one recent example, the head of the Israeli Egged Bus Company was accused of accepting bribes from Mercedes Benz in exchange for purchasing the company's buses. Foreign policy is also often conducted using bribes; sometimes they're just called something different, such as financial aid. The assistance is given with the tacit understanding that the recipient will treat the

donor well.

The case of bribing Arafat is interesting. On one hand, you could argue it undermines the rationale behind the peace process, namely, that the Palestinians in general, and Arafat in particular, changed their attitudes toward Israel and want to coexist. The payoff gives the impression that Arafat is just doing what is required to get rich. Then again, from Israel's perspective, this may not matter that much, since the main objective of the late Rabin and his successors is achieving separation from the Palestinians, not getting them to become Zionists. If a peace agreement with the Palestinians is the result of dealing with Arafat, then \$8 million a month is a small price to pay for "peacekeeping costs."

You would think the Palestinians in the territories might be angered by the payoffs, since they reinforce the existing image of their leaders as corrupt, make Arafat look like a lackey of the Israelis and illustrate the lack of democracy in Palestinian society. Since so many of the top PA officials are believed to be equally corrupt, paid off by Arafat or others, and perhaps hopeful of one day being the beneficiaries of Israeli largesse, it isn't surprising they are silent. But where are the Palestinians supposedly champi-

oning democracy? I never thought I'd miss Hanan Ashrawi.

Arafat's acceptance of the money also fascinates me. I suppose he could turn down the cash, but why should he? He has made personal sacrifices for his people, what's wrong with getting what he may view as a long-deserved financial reward for his commitment to the cause? Arafat may be as dictatorial as Saddam Hussein, but he hasn't aped the Iraqi's lavish lifestyle. He doesn't have palaces and fleets of cars, so he's not flaunting his wealth, but this makes me wonder what he needs all those millions for in the first place.

From the U.S. perspective, Arafat's secret bank account should be more troubling at least outside the State Department. The diplomats care only that agreements are signed, and if Arafat needs a financial incentive to put his name on the dotted line, so be it. They, too, are paying off the Palestinians with improved ties with the United States and financial aid. State certainly doesn't care if this undermines democracy in the Palestinian Authority, since the Arabists have always accepted dictatorship in the Arab world. Congress, however, might ask why hundreds of millions of U.S. taxpayers' money should go to a regime that is unambiguously cor-

rupt (documented by the Palestinians' own auditors) and that pleads poverty while their leaders collect interest on their private fortunes.

Don't misunderstand me. I am not one of those who oppose aid to the Palestinians. So long as the Israeli government believes it advances the peace process, I support the allocations. Of course, it is now easier to understand why the Israelis have lobbied for the aid despite the Palestinians' consistent failure to live up to their commit-

ments. Clearly, money is needed not only for economic development in the territories, but to grease the political wheel.

Editor's Note: Mitchell G. Bard is a foreign policy analyst in Maryland and author of Forgotten Victims: The Abandonment of Americans in Hitler's Camps (HarperCollins/Westview). He is the webmaster for the Jewish Student Online Research Center (JSOURCE), <http://www.us-israel.org/jsource/>.

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ARTS & ENTERTAINMENT

Eight Books For Eight Nights

This year, Hanukkah comes "early", but the Kislev nights are still dark, and the moon is but a sliver. What better way to illuminate the nights than with candles, latkes, and books? Larry Mark, editor of MyJewishBooks.com, announced the website's suggestions for Hanukkah children's books.

1. *The Menorah's Story* by Mark H. Podwal (1998). Mark Podwal, physician and top Jewish illustrator, explains the meaning of the holiday and the events surrounding the miracles, with great illustrations.

2. *Arthur Yorinks's The Flying Latke* by Arthur Yorink and William Steig. (1999). This 1999 Hanukkah book, combines illustrations and photos to create the story of what happens when Uncle Izzy throws a latke out the window, and the FBI and Air Force think it's a UFO. When the family is trapped indoors for 8 days and nights, maybe they will miraculously learn to all get along.

3. *Hershel and the Hanukkah Goblins* by Eric Kimmel and Trina Schart Hyman (1994). Kimmel builds on the old Yiddish folk tales about Hershel Ostropolier and the hobgoblins who try to ruin Chanukkah for the shtetl.

4. *Eight Tales for Eight Nights: Stories for Chanukah* by Peninnah Schram and Steven M. Rosman (1996). Peninnah Schram, one of America's foremost Jewish story tellers, co-writes this book chock full of lovely and lively tales for the eight nights of the holiday, including tales from the Sephardic, Marano, Persian, Eastern European, Israeli, and North American traditions.

5. *The Rugrats' Book of Chanukah* by Sarah Willson and Barry Goldberg (1997). This is fast becoming to Hanukkah what Charlie Brown and the Peanuts gang is to other holidays.

6. *The Power of Light* by Isaac Bashevis Singer (1990). Eight tales

by Nobel laureate Isaac Bashevis Singer tell of a world in which miracles abound, love triumphs, and faith prevails.

7. *The Magic Dreidels: A Hanukkah Story* by Eric A. Kimmel and Katya Krenina (1997). While attempting to retrieve his new dreidel from the well, Jacob meets a goblin who gives him two magic dreidels in its place, but when Jacob is tricked by Fruma Sarah and loses both of them to her, he decides to return to the goblin for help in getting them back.

8. *Papa's Latkes*. by Jane Breskin Zalben. (1996). Another in Jane Zalben's growing list of holiday books about Beni the Bear and his Jewish family. Because Mama doesn't want to make the latkes this year, the family initiates a latke-making contest. Goldie, Max, Rosie, Leo, Blossom, and Molly each take a turn, but it isn't until Papa takes over that Beni declares a winner—Papa's latkes are the best. Includes song and recipes.

WHY STOP AT EIGHT WHEN EIGHTEEN SOUNDS SO MUCH BETTER??

9. *Grandma's Latkes* by Malka Drucker and Eve Chwast (1996). As Molly and her grandmother prepare latkes, her grandmother recalls the Hanukkah story of the tyranny of Antiochus, the faith of Mattathias, the bravery of the Maccabees, and the miracle of the oil.

10. *The Borrowed Hanukkah Latkes* by Linda Glaser and Nancy Cote. (1997). It's the last night of Hanukkah and there are only three little potatoes left—not enough to make latkes for the relatives. Rachel has the solution—she will borrow some potatoes from Mrs. Greenberg. And then she will invite Mrs. Greenberg, who is all alone, to share Hanukkah with them. But though Mrs. Greenberg has a heart of gold, she is a stubborn as an ox—she doesn't want to be a bother. Luckily, Rachel is one smart and

equally stubborn little girl.

11. *While the Candles Burn: Eight Stories for Hanukkah* by Barbara Diamond Goldin and Elaine Greenstein (1996). Goldin offers eight short stories that expand on one of the holiday's themes, such as the strength of faith, the anchoring role of tradition, the voice of women in Judaism, and the power of people's actions to bring about miracles. In one story, a forgotten lunch and a soccer game loss play a role in an Israeli youth's learning to trust his non-Jewish classmate; in another, Leah must perform a mitzvah to fulfill a bat mitzvah requirement and learns about courage.

12. *There's No Such Thing As a Chanukah Bush*, Sandy Goldstein by Susan Sussman, Charles Robinson, and Kathleen Tucker (1987). A wise, understanding grandfather helps Robin, a Jewish child, cope with Christmas; not an easy task when even Sandy, who is also Jewish, is allowed to have a Christmas tree and Robin can't have one.

13. *The Ugly Menorah* by Marissa Moss (1996). Easily our favorite book. On the first Hanukkah since Rachel's grandpa passed away, Rachel is keeping her grandma company. "Where is your menorah, Grandma?" Rachel asks. When Grandma points to a plain wooden board with tin cylinders, Rachel can't help crying out, "It's so ugly!" But then Rachel listens as Grandma tells the menorah's history, and Grandpa seems to fill the house again.

14. *Melly's Menorah* (with peel-off stickers) by Amye Rosenberg (1991). When the family's menorah is lost in the move to their new house, Little Melly produces a menorah made of cookie dough which is baked to save this important day.

15. *A Hanukkah Treasury* by Eric A. Kimmel (1998). A wonderful treasure, filled with the history

and flavor of the festival. From familiar legends to contemporary stories, from delicious recipes to children's games.

16. *By the Hanukkah Light* by Sheldon Oberman and Neil Waldman (1997). Oberman, the winner of the Jewish Book Award, tells the traditional holiday story, and Grandpa tells how at the end of World War II he miraculously found the family Hanukkah partially buried near the ruins of his boyhood home in Europe, reminding us that the fight for religious freedom is an ongoing one.

17. *In the Month of Kislev: A Story for Hanukkah* by Nina Jaffe and Louise August (1992). In a charming story from the oral tradition, a rich man, Feivel, begrudges the three hungry children of Mendel, the poor peddler, the good smells emanating from his kitchen window, and insists that they should pay for the right to smell

them. The kindly town rabbi comes up with a solution that is completely fair but that also teaches the miserly merchant a valuable lesson. The strong black lines of the woodcuts, combined with the colors of oil paint, give the illustrations the quality of stained glass. Feivel learns his lesson, and like Scrooge, makes amends for his prior ways.

18. *The Miracle of the Potato Latkes: A Hanukkah Story* by Malka Penn and Giora Carmi (1994). Tante Golda's potato latkes are the most delicious in all of Tsarist Russia, and every year at Hanukkah, she prepares latkes for all her friends and neighbors. One year, potatoes are scarce. Neither she nor her neighbors have any spuds. Hanukkah without latkes is like a day without sunshine. Then a miracle occurs.

To purchase these and other books on-line visit <http://www.MyJewishBooks.com>

Don't Meet Me In Media

By Paula Shulak

Although there were some nice moments in the production of MEET ME IN ST. LOUIS at the Media Theater when I saw it, the show is nothing to write home about. What baffled me the most was why Director Walter Willison felt he had to make his leading lady, Misty Dawn Daniels, look like a carbon copy of Judy Garland (who played the role of Esther in the famous film on which this script is based). Ms. Daniels has a very nice voice and could have developed her characterization quite well in her own way, I suspect, but instead she mimicked the great Garland to her detriment. The star of the show, in my opinion, was not Daniels but a 4 foot bundle of dynamite named Portia Reiners, who portrayed Tootie, the youngest child of the Smith family whose lives revolved around the 1904 World's Fair in St. Louis. She is an

energetic, engaging child who acts and sings with equal aplomb. I should also mention the wonderful acting of Bob Sonderskov as the Grandfather whose poignant scenes, especially with Tootie, were a real treat. Christa Boggs as Rose, the oldest daughter, also should be commended for her lovely interpretation of this budding beauty. And, although the Media Theater prides itself on being an Equity house (read professional rather than amateur), I believe two

of the best performers were Karl Herlinger and Connie Tucker in two small but delightful roles. Neither was listed as members of Actors' Equity.

There were a few good musical numbers in the show, such as the familiar TROLLEY SONG, HAVE YOURSELF A MERRY LITTLE CHRISTMAS and a wonderful barbershop quartet. But for the most part, the choreography was pedestrian, the music forgettable and the staging uninspired. As a matter of fact, in some ways the set overshadowed the acting. It was complicated, obtrusive scenery which required a good deal of moving and rearranging and since there was no curtain, the set changes were done in the light behind a series of vaudeville like oleo's which were distracting to the plot line. The show also ran quite long. Most of the leads had rather poor voices and with the exception of Mary Grace Gordon (Mrs. Smith) and Helen Blount (Kate, the Maid) did not sell their songs, but, unfortunately, the material given to Gordon and Blount was musically lacking and did not show off their talent very well. All in all I cannot recommend this show unless you want to take your family to the theater for a good, clean old fashioned night out. Then it is worth the time and money. ST LOUIS continues at the Media Theater until Dec. 5. Reservations may be made by calling 610-566-4020.

A 16th Century Vaudeville Show

By Paula Shulak

When I read the material in the UD Professional Theater Training Program press kit, I found that one of the authors of THE COMPLEAT WKS OF WLLM SHKSPR (abridged) referred to his script as a vaudeville show and I knew that hit the nail on the head. How else to describe this zany, frenetic, hysterical show that is one of the best productions I have seen recently? This is my third experience with SHKSPR: I read the play, saw it done poorly by an amateur group and now have had the good fortune to witness a performance par excellence. To watch the classically trained, experienced alumni of PTPP sweat through the physical and mental acrobatics of this very clever farce with its numerous local references as devised by the director, Alan Smithee, was a joy, indeed!

Steve Tague, David Anthony Smith, and Wayne Pyle are to be commended not only on their marvelous performances, but also on their stamina. On the day I saw the show, they completed a matinee of their equally well done BETRAYAL and then at 7:30 rendered an energetic version of SHKSPR. Actually the fun began before the curtain when a very obnoxious "patron" sat down in the seat in front of us after pushing his way through the entire row to get to an aisle seat, lit a cigarette, took pictures with a flash camera, turned on his radio, made a cell phone call, sharpened a pencil in a small electric sharpener, and chewed gum very loudly. It wasn't until the show started that he was introduced as a cast member but we had already laughed ourselves silly at his antics. And that was just the beginning. The printed program itself is a spoof,

with funny biographical sketches. And the show really does include discombobulated bits and pieces of every one of Shakespeare's 37 plays even if it is only a mention of the title and basic story line. Romeo and Juliet, Othello (done in rap), MacBeth, the Histories (played as a football game) and Hamlet come in for the most extended roasting and the 16 comedies (all of which have the same plot line according to these "experts") are condensed into one slide show of contemporary and local images (including Hurricane Floyd and Monica Lewinsky). You really must see this show to imagine how zany and full of genius it is.

THE COMPLEAT WORKS OF WLLM SHKSPR runs through Nov. 21 at the Hartshorn Theater on the UD campus. If you want to laugh at "shtick" until your sides ache, don't miss it!

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ARTS & ENTERTAINMENT

Old And New At Delaware Art Museum

By Paula Shulak

There is something for everyone in the current exhibits mounted by the Delaware Art Museum. Featured for the next few months are two very different displays. For lovers of modern art there is a retrospective of the Abstract Expressionist work of Ellsworth Kelly and for those who prefer the traditional, there are two galleries of lamps by Louis Comfort Tiffany. Take your pick; whichever you choose, you can't go wrong.

THE LAMPS OF TIFFANY: HIGHLIGHTS FROM THE NEUSTADT COLLECTION will be at DAM until March 2000. If your only experience with Tiffany lamps has been at Bennigan's or TGI Friday's, you must come and see what the real thing looks like. Following the philosophy of the English Arts and Crafts movement begun by Pre Raphaelite artist William Morris, Tiffany tried to attain the same status for decorative objects as that given to the fine arts. It is particularly fitting that these magnificent lamps are displayed at the Delaware Art Museum because it is possible to first view the richly colorful Pre Raphaelite gallery for which DAM is especially noted and learn about the genesis of this movement. The connection between Rossetti, Morris, the other English painters and Tiffany is abundantly clear when you trace the development of the Arts and Crafts movement to Tiffany's lushly colored, nature inspired lamps. Not only was Tiffany a brilliant artist, he was also a marketing expert. It is no accident that you can travel all over the country and see Tiffany windows in buildings dating from the turn of the 20th Century. When I was in Duluth MN last year, I marveled at 2 huge windows in the old train station there. And at DAM you can view a window from the Bancroft mansion, as well as one designed by Wilmington's own Howard Pyle for Tiffany, which once graced the Colonial Club in NYC. Tiffany was a salesman par excellence who parleyed his unique method of glass manufacture and design into one of the most popular decorating methods of 100 years ago.

The lamps fall into several categories which range from his early simple designs through more complicated geometric patterns and floral inspired globes to the most magnificent later lamps which display intricately cut irregular lower and upper edges and various shadings. Tiffany patented a new way of glass making (called favrile) which made it possible to produce bold coloration and iridescent design. It was unlike anything seen before and was mass marketed all over the country. He also used techniques to produce cabochon or jewel like pieces to accent his designs, confetti glass to give the designs texture and metal filigree to accent the beautiful dragonfly wings which adorn so many of the lamps and are almost his signature. Every flower you can imagine is incorporated into Tiffany's lamps and the effect of entering a gallery in which they are displayed is quite overwhelming. Tiffany glass went

out of style in the 30's and 40's and some of us may remember our parents or grandparents trading in lamps like these for ones more in vogue during our youth. But as often happens what was once excess is now rare and the Neustadt collection is worth millions of dollars. Take the opportunity to see it while it is here in Wilmington; you won't regret it.

If, however, your fancy is more attuned to ultra modern, you may prefer to spend your time in quite a different gallery. **ELLSWORTH KELLY: FIVE DECADES OF PAINTING AND SCULPTURE** is not for the faint of heart. It is a bold paean to abstract expressionism and follows the development of Kelly from his early representation-

al work to his most recent "outside the box" experimentation. If you are one of those people who looks at a canvas which is one solid block of color and says "I can paint something like that and I am no creative genius" then you may want to skip the Kelly exhibit. But if you appreciate art for its uniqueness and inherent creativity and are willing to try and delve into the mind of the painter, you may enjoy the Kelly works. To quote the

artist, "I am not interested in painting as it has been accepted for so long - to hang on walls of houses as pictures. To Hell with pictures - they should be the wall - even better - on the outside wall - of large buildings. Or stood up outside as

billboards or a kind of modern "icon"... It should meet the eye direct." And further, "I think that if you can turn off the mind and look at things only with your eyes ultimately everything becomes abstract."

The paintings run the gamut from Kelly's early self portrait which is an obviously recognizable man to his first delving into the beauty of form and shape (Window, Kilometer Marker and Mandorla) through his random chance compositions where he played with pattern, light and color (La Combe and Cite which he called a chance collage) and finally to his sculptural relief work where he experiments with media, form

and color. The most recent example of his work is a 1988 wall mounted bronze sculpture weighing 1200 pounds which was inspired by one of his earlier paintings (1949) and is a large mandor-

la or pointed ellipsis form often used in cathedral windows. Thus, he comes full circle from his original semi-abstract painting to the mature three dimensional sculptur-

al relief which was hung with great care by the museum as the final work in this show. We are very fortunate to be able to have this exhibit in Delaware since it is on its way to San Francisco where it will permanently reside. Ellsworth Kelly will be on display until January 2, 2000.

PTTP Alumni Shine

By Paula Shulak

Theatergoers in Delaware are fortunate this year to enjoy an every third year phenomenon. The University of Delaware's Professional Theater Training Program (PTTP) is in the midst of its triennial audition process and, thus, does not currently have any student body for its performances. So instead they have chosen to invite back some of their best alumni to appear on the Hartshorn Hall stage. The current offering is a wonderful rendering of Harold Pinter's incisive comedy, **BETRAYAL**. Directed by Leslie Reidel and starring four excellent actors, this

play is the antithesis of what one has come to expect in theater. We start at the end and go backwards in time to the beginning of the action, no small feat for the actors and director to accomplish well. What could be a very confusing script is made totally understandable by David Anthony Smith, Kathleen Pirkel Tague and Steve Tague who appear as the individuals in a thoroughly complicated and ever more entangling love triangle. And wound into the action are layer after layer of various types of betrayals, all of which are masterfully illuminated by the playwright as he examines the foibles of man

and woman. To try and explain the plot would be foolish; to miss this excellent evening of theater would be just as foolish. The show continues in repertory at U of D until November 20. Tickets are available by calling 831-2204.

When you go, watch for the superb use of dramatic pause and creative silence which the Director has employed. Also be on the lookout for a plethora of symbolism through which the author makes his points i.e., the importance of a game of squash. As lies lead to more lies, we see the trap closing and watch the characters plunge themselves into ever more entan-

gling situations. And, of course, since hindsight is always better than foresight when we hear something mouthed by one of the characters that we already know because we have learned about it in a previous scene, it is much different than if we were hearing it for the first time. The play is almost existential in its effect on the audi-

ence and is an experience in itself. With the addition of such magnificent acting (even by Wayne Pyle who as a waiter is onstage for only moments) and such excellent direction, it is an evening not to be missed.

A Reggae Chanukah?

By Paula Shulak

Just when you thought you had heard it all, along comes a tape and CD for Chanukah giving which will blow your mind! Yes you read it correctly; this is a **REGGAE CHANUKAH**, produced by Alan Eder and friends (no relation to Linda as far as I know). What Mr. Eder has done is take a few old fashioned Chanukah songs (I

Had a Little Dreydel, Mi Yemalel, Oh Chanukah etc) arrange them with an African or reggae beat and pair them with some original tunes also from the Caribbean influence (such as "Be All That You Can Be, Join the Maccabi Army", courtesy Uncle Sam). The result is a sometimes weird, sometimes oddly familiar melange of melodies for the upcoming holiday. When I played this tape for my Hebrew

School class recently, they were partly stunned and partly enchanted by the unusual sound. So it seems like a good way to grab the kids and at the same time, indulge in some old time favorites, slightly reincarnated. I wouldn't run to the store to buy this tape or CD but if you are looking for something really different to give someone for a Chanukah gift this year, you might consider **REGGAE**

CHANUKAH. The sounds include ska, dub and Nyabingi music as well as African Drumming, Middle East maksum and the samba. This group has also apparently produced a **REGGAE PASSOVER** album in the past which I have never come across. To order or for more info contact Mr.E Records at (661) 297-0374 or ReggaePass@aol.com. It's definitely unusual!!

Always Room For Company

By Paula Shulak

The latest version of Stephen Sondheim's **COMPANY** was presented recently at the Playhouse in Wilmington and while it had some excellent moments, was a bit of a disappointment overall. This story of a bachelor, yearning to emulate what he thinks are the ideal marriages of his myriad friends, is somewhat outdated in its approach, even though it tries to bring some of its dialogue into the 90's (i.e., "Remember when everyone could smoke wherever they wanted?"). Robert (played very well by Tom Galantich) discovers one by one that his married friends may look happy but really are not. And where does that leave him - just

happy to say he is "Being Alive" as the song goes. Despite the dated script, the musical numbers in the show particularly "Side by Side" and "Getting Married Today" (brilliantly sung by Shauna Hicks) were upbeat and exciting. Galantich was particularly perfect in his role and you wanted to reach and mother him just as all the females in the show were attempting to do. He was especially good in the numbers where he had to dance and react but could not actually sing with the rest of the ensemble. That's not an easy feat believe me!

Unfortunately there were several cast members who, in my opinion, did not live up to the demands of their roles. In particular I was

disappointed with Denise Summerford (admittedly an understudy) who as Marta, one of Robert's quirky girl friends, gets to sing one of the best songs Sondheim has ever written, "Another 100 People". She fell far short of the mark. Also Emily Zacharias as Joanne did not live up to the full potential of the sombre solo, "Ladies Who Lunch". Her voice was raspy and strained as was her interpretation of this demanding role. Dana Lynn Mauro as the wifty April, another girlfriend, also left something to be desired. But then we must realize that none of this cast is top star material. The production was inspired by Patricia Dill, Manager of our own Playhouse who worked

with the Bushnell Theater to become the actual producers of **COMPANY**. She has used her creativity to forge a new concept for regional theaters across the country. Since it is so hard to find suitable, affordable productions which can be booked into theaters like the Playhouse, they have used their ingenuity and begun producing their own shows. Hats off to them! While these shows may not be perfect yet, they are still in their infancy and perhaps will attract more stellar performers as time goes on. By no means was **COMPANY** a bust; it was a pleasant evening of entertainment but is not yet up in the ranks of great theater which we have come to expect from the Du Pont Playhouse.

Memories of Mission 2000!



(from left) Frank and Judy Filipkowski and Joyce and Charlie Kaufmann experience the tragedy memorialized at Yad Vashem.



Ellen Koniver trades recipes with a student chef at Arad's Absorption Center.



The whole mispocha in a RARE restive moment.



Joel Tenenbaum and JFD Executive Vice President Judy Wortman are overcome by the Children's Memorial at Yad Vashem.

For me, Mission 2000 was a dream come true - Truly a home run for our community. Who would have ever imagined that 39 people from every spectrum of our community would click immediately and so well. It was an unforgettable experience to say the least. From the experiences in Arad to the emotions of Yad Vashem and the incredible museum at Ammunition Hill where each person who gave their life for us all is respectfully memorialized, the entire week was an emotional high. The culmination and pinnacle for me was the caucus on Sunday. It was probably one of the most moving events I have ever experienced. Each recollection of the week's events had a major impact on us all. The trip was truly a bond for Delaware - it was about people and we each were touched. Emotionally it was unsurpassed. Next year in Jerusalem!!

Barbara Schoenberg

I continue to gather my thoughts and feelings about our recent trip to Israel. It was overwhelming and exhausting. I was awed by the planning and organization of the staff and trip leaders. Every detail, every special event and treat, every gift was carefully thought out. The participants in our group were also awesome. They contributed so much to the information, philosophy, and love of Israel and Judaism.

Our guide, Itai, was also so very special. Of particular amazement, was the limestone and whiteness of the desert, the etchings and formations that were ground out by wind and water into the limestone, the color of the Dead Sea, and of course, imagining Moses and his followers traveling along this path.

Highlights: planting a tree, not just sending the money; the craziness of the Arab souk and the Bedouin bartering; the complete silence on Shabbat in the Jewish Quarter; the realization that without the Diaspora, perhaps, Israel could not have been reborn; the ride to Hadassah Hospital by taxi, realizing the years it was unreachable, then seeing, finally, the Chagall Windows; Herod's Castles on Massada, and the Chihuly glass strewn among the Tower of David.

Judy Filipkowski



Mission chairs Suzanne Grant (L) and Beth Moskon Schnoll with our trusted guide Itai Tenenbaum.

My impressions of Israel? ... I remain overwhelmed. Since I have returned over a week ago, I have thought of little else in my spare time. Why the magnitude of my feelings? After all, I am 58 years old, and before this year, never felt any urge to go to Israel. This is a fact that surprises me given that I received a wonderful Hebrew and Jewish education here at Beth Shalom in Wilmington with Rabbi and Mrs. Kraft as my caring teachers.

Not only did I have no burning desire to travel to Israel and even though I have always made a "big deal" of the Jewish holidays in my home with our immediate and extended family, I never wanted to appear "too Jewish" in the outside world.

(For that reason, I never wore a Star of David around my neck.) My trip to Israel changed all that. I want to go back! And after visiting Yad Vashem and inspecting the yellow patches that our relatives were forced to wear, I purchased a Star of David which is around my neck at this very moment. What pride I was presumptuous enough to feel when I saw and felt what our people and our nation have accomplished!

Upon my return, friends asked me to describe the one best part. It is impossible for me to single out any one thing. It was the first sighting of the golden city of Jerusalem at dusk-the reverence I felt at The Wall-the experience and emotion at Massada, dining outdoors at Ein Gedi beneath the brilliant star-studded sky-the splendid and moving Shabbat experience with our friends' children, the Weinsteins, who live the Jewish life in Jerusalem. It was all of these things and more. (And the falafels weren't bad either).

Harriet Sachs



Newlyweds Lisa and Henry Weiner enjoy some time together.

Memories of Mission 2000!



Children at play at the brand new day care center in Tamar, Delaware's Partnership 2000 Community.



Leslie Newman and a representative of the Joint Distribution Committee listen to the success story of a recent Syrian Emigre.



Irv Engelson contemplates the rich history of Jerusalem.



Judy Newborn and Stephen Michlin learn how new olim adjust to life in Israel.



Barry Schnoll and Mission 2000 Co-Chair Beth Moskow Schnoll

As the plane began its descent to Ben Gurion Airport, I was already weeping, weeping with happiness and excitement. I felt as if I were returning home.

It was very rewarding for me to see first hand the wonderful things that are happening in Arad and Tamar. The Absorption Center and the Day Care Center we visited demonstrated the dedication that the Partnership 2000 people have to Tikkun Olam, making the world a better place for so many. Working at the Federation, I know what we raise funds for, but seeing the people who benefit makes me proud to be a part of it. Every part of the Mission was special but in a different way from the others, like the members of our group, Bus 4, our "mishpacha." And of course, everyone who goes to Israel says that their guide was the best, but ours really was the best.

I didn't notice it right away, but Israeli air has a sweetness about it. As the week went on, I smelled its fragrance more and more, not a continuous aroma but whiffs of it. Not everyone on the mission noticed it or felt the same about it. I can't explain the effect its bouquet had on me but I shall describe it as providing a type of "aroma therapy" that can't be duplicated. It is an unforgettable sweetness that I yearn to experience again.

Israel is such a special place, a place that has to be experienced to be fully appreciated. When I was in Israel for the first time in 1995, I made a vow that the others of my family would visit Israel. Our youngest son, Michael, was there in 1996 with Young Judeca for the summer program and now my husband David has been there. Three down and two to go.

Judy Stiebel

Anita & I are trying to get back to normal, but I don't think we'll ever be the same now that we've experienced Israel. No question, the Historical sights had a tremendous emotional impact on us. We're able to identify with "our" family going back 5,000 years. You may not believe this but I think I saw a direct descendent of my great great grandmother on my father's side. For your information she was a very pretty woman. All kidding aside, we are thrilled we went.

What impressed me the most was what I saw on the drive down to the Dead Sea. My first and last thoughts are, "who would want this land for nothing let alone fight for it? It's barren, desolate, far from pretty, extremely hot in the summertime, and probably very uncomfortable in the winter. And to top it off, you can't drink the water." Yet our people came here and through hard work and perseverance are able to get the land to grow food. The trip through the Fish Farm with the old gentleman in charge was a real eye opener. He explained how they had to change crops and/or improve their growing techniques in order to meet world competition. He did not complain that it was unfair nor did he expect to get a handout or have Israel impose high tariffs to aid his business. He feels it's his responsibility to make things happen. These guys are good!

Another thing that impressed us was seeing all the immigrants being absorbed into Israel. Besides the help that is given to them, they get a sense that they belong to this country. We, as Jews may differ in our opinions, but we have a common bond that still exists after thousands of years. It makes one proud to be a Jew.

Darrell & Anita Foreman

The entire mission was memorable. The two most moving experiences for me were: Yad Vashem and the Children's Memorial and Ammunition Hill. Both of these sites graphically illustrate the high price we pay to be Jewish. Death should not have to be a highlight of a trip, but in our lives, it is the driving factor to make all future generations aware.

Second is life. This can be seen with the development of new cities in the middle of the desert and Kibbutzim where life is flourishing. Also the number of young children in the Yeshivas in the old city. They are our future in Israel.

We need to have our children visit Israel to fully appreciate where they come from. We need to educate those who have never been to Israel and let them know about the reality of the real Jewish world. We need to make a statement to the world that we are here and here to stay. This is what I saw, learned and has made a most memorable impression on me. And now I can share it with my family and friends.

David Stiebel

I had not taken a vacation in years and my friends and family said that I really needed one! Barbara (Schoenberg) told me about this trip but I wasn't certain that I wanted to go to Israel. My brother-in-law told me that if I didn't go, I'd regret it for the rest of my life. He was right and now I want to go back. It was a great experience!

Stephen Michlin

NATIONAL • INTERNATIONAL

West Point Exhibit Illustrates Military Anti-Semitism

By Jeannine Mercer, JTA

The West Point Military Academy trains some of America's brightest aspiring military officers, yet the institution admits the officers are only prepped briefly about anti-Semitism.

The campus is currently hosting an exhibit on the Dreyfus Affair, showcasing historic documents on the turn-of-the-century case that reflected anti-Semitic attitudes in the French military.

The exhibit adds to the cadets' exposure to Judaism and the lessons of tolerance — but one West Point educator believes more should be done.

"Anti-Semitism is an issue that comes up often in the military, and the cadets need to be better prepared about it to serve on duty," said Col. Lee Wyatt, deputy head of West Point Military Academy's history department.

In 1894 Alfred Dreyfus, a Jewish captain in the French army, was falsely convicted of treason, publicly degraded and sent to Devil's Island, a penal colony in South America. He had been accused by his military colleagues of passing on secrets to Germany — and his trial brought out bitter

anti-Semitism within the French army ranks. However, after 12 years of investigation, Dreyfus was exonerated and reinstated to the army.

Wyatt, who said he wants to use the Dreyfus exhibit at West Point to help combat negative Jewish stereotypes among enlisted soldiers in the military, hopes its cadets can become role models for religious tolerance.

The only required course at West Point that touches briefly on these issues is a World and American History class taught on the freshman level. The students learn about U.S. immigration policy and restrictions against Jewish refugees who fled from anti-Semitism abroad. Unless cadets opt to take an elective seminar course on the Holocaust in their senior year, that is all the relevant instruction they receive.

William Cohen, U.S. secretary of defense, wrote a letter to the exhibit's organizers stating that moral judgment, ethical integrity and ethnic tolerance are "essential to the young men and women who will become our 'commissioned leaders of character.'"

Since the early 1970s, the Ku Klux Klan, neo-Nazis and other

hate groups have been recruiting military personnel, according to the Anti-Defamation League. The Defense Department cannot prohibit enlisted soldiers from joining these organizations, but they can and have discharged those who are actively involved in racist group activities.

"We're hoping that the Dreyfus exhibit will stimulate discussion amongst the cadets, and generate ideas about how the military should deal with racist issues," Wyatt says.

However, it is not clear how many cadets will see the exhibit. Located in the academy's Eisenhower Hall, a corridor adjacent to the campus theater, the general public and student theatergoers will be its main audience. But the exhibit was highly publicized in the student press, and Wyatt believes that cadets studying French and history will also take the opportunity to view it.

Cadets also have other opportunities to broaden their knowledge of anti-Semitism. Lorraine Beitler, co-sponsor of the Dreyfus exhibit and the collection's owner, finances a summer journey to the U.S. Holocaust Memorial Museum in Washington for interested cadets.

In addition, Beitler discusses issues of Jewish concern with



Alfred Dreyfus

Wyatt, who teaches the elective Holocaust seminar. As part of the seminar, Beitler brings a small group of disabled Israeli war veterans every May to West Point.

"Beitler's contribution gives the cadets a baseline for a better understanding" of Judaism, Wyatt says. "Hopefully, it should better prepare them to serve on duty."

Judaism Italian Style

Continued from page 5

Spanish Bourbons in the 15th and 16th centuries meant that the Inquisition was as widespread in Sicily as it was in Spain. Jews were either driven off the island or forced to convert to spare their lives. Sadly, the vibrant Jewish contribution to Sicilian culture vanished within a matter of years.

Rome, one of our favorite cities on our Italian sojourn, supports a vibrant Jewish community. The Great Synagogue, built in 1904, is an imposing presence on the banks of the Tiber. Recently Pope John Paul II made history by attending a Jewish service there. The city is home to 16,000 Jews and nine synagogues. We were told that many Jews do not belong to synagogue so typical of Jewish communities, there are far too many synagogues for the amount of affiliated Jews.

We arrived in Rome Saturday evening - too late for a Shabbat

service. We visited the synagogue on Sunday morning and found ourselves in the middle of a wedding — the first of four that day. (I asked the woman in the gift shop how the synagogue manages to have four weddings in one day when our synagogue barely hosts one wedding in a year. All she would volunteer is that the community encourages their young people to mingle with other young Jews. I'll bet there was more to it than that!)

The Roman Jewish community goes back almost 2500 years. It is believed that the first Jews arrived in 161 B.C.E. Legend has it that they were the ambassadors of Judah Maccabee, asking for Roman protection against Antiochus IV. Many Jews followed because Rome was at that time a major center for trade.

With the destruction of the Temple in 70 C.E., more Jews fled to Rome. They were joined later by Jewish slaves brought by Emperor Titus. The Spanish Inquisition then

considerably increased the Roman Jewish population as Jews fled from the Kingdoms of Sicily and Naples and their Spanish rulers.

In 1215, Jews had been forced by the Christian Church to wear a distinctive patch on their clothing. In 1555, Pope Paul IV established the Roman Ghetto. Jews were allowed only two ways to make a living: selling old clothes and money-lending. They could leave the Ghetto during the day to ply their trades, but had to return by nightfall.

The Ghetto — small, crowded and unhealthy — managed to sustain five separate synagogues. It was demolished in 1870 when Italy was unified and Jews were permitted to live wherever they chose. However, when they had an opportunity to construct a new synagogue at the turn of the century, they built it where the Ghetto had stood so its Jewish character would remain.

During the German occupation (September 1943 to June 1944), 2091 Jews from Rome were deported to Auschwitz. Only 16 survived. In 1944 the Germans massacred 335 Italians in caves outside of Rome — 75 of them were Jewish.

The most recent tragedy to befall Roman Jewry was a terrorist attack in 1982. Many people were injured, and a two-year-old boy was killed.

A large percentage of the Roman Jews today come from Libya. The community supports a Hebrew day school and is overseen by an Orthodox governing body. The Italians, in fact, speak of three strains of Judaism — Sephardic,

Ashkenazi and Italian. We were told, for example, that although men and women are separated in the service on Shabbat and Jewish holidays, at weddings — in the Italian tradition — they sit together and mingle freely.

Before our trip, both Bob and I had read BENEVOLENCE AND BETRAYAL by Alexander Stille. This book follows five Jewish families in Milan, Turin, Genoa and Rome during World War II. I recommend it to anyone planning a trip to Italy. I would also recom-

mend THE KIDNAPPING OF EDGARDO MONTERA by David Kertzer — the sad tale of an Italian-Jewish child forcibly taken from his family by the Catholic Church in the mid-1800s. (I reviewed the Kertzer book about two years ago in this paper.)

Studying not only about the dominant culture when one visits a foreign country, but also learning of the Jewish presence — if any — in the community is a wonderful way to enhance one's travel experience.

Arab Miss Israel

Continued from page 18

issue much thought since it is something people have already mastered in her hometown of Haifa.

"In Haifa, there is a mixed population, and I don't feel any difference in the way I'm treated, since Jewish and Arab people live together," she said. "It's only when I leave Haifa that I feel the difference, especially in Jerusalem. In Jerusalem, the Arabs are fighting even amongst themselves."

Raslan didn't realize how heated feelings are about coexistence until after she was crowned Miss Israel. Her manager received letters daily from Arab Israelis who condemned her.

"At first I was very angry with them because I felt that they should have been proud of what I accomplished," she said. "But then I slow-

ly decided that it is important to respect each person for their own ideas."

Raslan admits that she isn't familiar with the activities of the Abraham Fund, a philanthropic organization that donates funds to educational programs and community organizations in Israel that practice coexistence.

However, the Abraham Fund wanted Raslan to help promote the anniversary celebration because, according to fund representative Hilary Dunst, they believe that Raslan "is what the fund is all about."

"Raslan's attitude towards coexistence is important to the fund because she is very young and represents the next generation of Israelis," Dunst says. "Here in America, we support what the Abraham Fund does, but it's the people in Israel who live it every day."

Chaim Weitzmann

Continued from page 4

the then foreign secretary Arthur J. Balfour. Later in 1917, the Balfour Declaration was drafted and Balfour was personally instrumental in securing final approval of the Declaration by the British war cabinet. Of course, the struggle to implement the Declaration lasted for another 30 years of British rule in Palestine.

In 1925, Balfour visited Jerusalem to deliver the opening

address and participate in the dedication of the Hebrew University. Balfour was welcomed enthusiastically by the Jewish population. To this day Balfour is being honored in Israel in many ways, including the naming of streets after him in

Jerusalem, Tel Aviv and Haifa. Weitzmann's association with Balfour was a seminal event in the recent history of the Jewish people and the creation of the state of Israel.

NATIONAL • INTERNATIONAL

Bradley: Is He Good For The Jews?

By Michael Shapiro, JTA

When Bill Bradley first ran for the Senate in New Jersey in 1978, many Jewish activists backed his Republican opponent, who was seen as a strong supporter of Israel and a friend to the Jewish community.

At the time, Bradley, who had retired a year earlier from a star-studded career with the New York Knicks, said he understood the Jews' decision to support the incumbent, but stressed that he, too, would be a good friend to the Jewish community and expected the same support once he was in office.

He was right. He won that year and went on to serve three terms in the Senate — with strong Jewish support — before retiring in 1996.

Now, as Bradley takes on Vice President Al Gore for the Democratic Party's presidential nomination, Jews, who make up one of the most consistent voting blocs within the party, are taking stock of Bradley's career and his relationship with the Jewish community.

Many longtime Jewish activists in Washington say that although Bradley was always supportive on issues such as Israel and the plight of Soviet Jewry, he never took a leading role in sponsoring legislation.

They say this contrasts with Gore, who they describe as a leader on Jewish issues during his 16 years in the House and Senate and during his seven years as vice president of an administration strongly supported by many Jews.

Morris Amitay, who served as executive director of the American Israel Public Affairs Committee from 1974 to 1980 and now heads a pro-Israel political action committee, said that while Bradley was "not particularly a Middle East maven," officials at the pro-Israel lobby "always considered Bradley a good friend of Israel — a solid supporter" on issues such as foreign aid to Israel.

Several Jewish activists who worked with Bradley over the years said he tended to devote more of his interest and time to issues such as tax policy.

Still, Bradley has built up considerable Jewish financial and political support. And several of his top aides are Jews: Doug Berman, his campaign chairman; Gina Glantz, his campaign manager; spokesman Eric Hauser; and Marcia Aronoff, a top adviser who worked as an aide to Bradley while he was a senator and now is working out of his West Orange, N.J., campaign headquarters.

Indeed, Aronoff disputes the view that Bradley was not a leader on issues important to Jews. In a recent telephone interview, she detailed his successful efforts to pass legislation during the oil crisis — which stretched through the 1970s — that directed the Carter administration to fill U.S. petroleum reserves as a way to wean it from its dependence on oil from the Arab countries.

There was "nothing more important at that time than being willing to stand firm and free U.S.

foreign policy from being hostage to OPEC," Aronoff said.

"I don't think Bradley takes a back seat to anyone in terms of what he accomplished," added Aronoff.

She said Bradley strongly opposed the sale of AWACS, a sophisticated radar plane, to Saudi Arabia; was an early co-sponsor of 1995 legislation aimed at moving the U.S. Embassy from Tel Aviv to Jerusalem; and opposed a 1986 tax reform bill that would have taxed scholarships, including those some Orthodox institutions give their students.

In a speech last month to the Orthodox Union — the first to a major Jewish group since declaring his candidacy — Bradley indicated that he would be a friend to Jewish voters on key issues: Israel and religious freedom.

Bradley avoided direct political campaigning during the event held to honor retiring Sen. Daniel Patrick Moynihan (D-N.Y.) for his decades of service defending Israel and promoting Jewish causes.

But Bradley, in recalling Moynihan's ideals and accomplishments, seemed to imply his own goodness by association with the veteran New York senator, who had just weeks before endorsed Bradley's campaign.

Bradley touched on Moynihan's history as a statesman and as American ambassador to the United Nations, including his support for Soviet Jewry and his vehement defense of Israel against the 1975 United Nations resolution equating Zionism with racism.

Alluding to Moynihan's sponsorship of the 1995 Jerusalem Embassy Relocation Act, which requires the U.S. to move its embassy from Tel Aviv to Jerusalem, Bradley praised Moynihan's support of Israel's right to choose "the capital of its choice" as the recognition of "a simple truth translated to the law of the land."

Bradley also stressed in his remarks the need for more legislation to protect religious freedom in America.

"Americans should never have to choose between their career and their conscience," he said.

The remark seemed to be a nod to the Orthodox community, which has been taking the lead in lobbying Congress to pass legislation known as the Workplace Religious Freedom Act, which would give employers less latitude in deciding whether to accommodate a worker's religious needs.

Rabbi Menachem Genack, head of the kashrut division of the Orthodox Union and a New Jersey Democratic Party activist close to both President Clinton and Gore, said both Bradley and Gore would make good presidents, but he thinks Gore would be better.

"I know where his heart is," Genack said of Gore, expressing the view of many Jewish Democratic activists. He added that he believes that "there is no comparison" between Gore and Bradley's leadership on Israel and other key issues.

While many of those who have worked with Bradley said he often

left "Jewish issues" to his fellow Democrat from New Jersey, Sen. Frank Lautenberg, Aronoff, Bradley's adviser, disputed that view.

Other Bradley activists said they are supporting him because he addresses social and domestic issues dear to many Jews.

June Fischer, a longtime Jewish and Democratic activist from Scotch Plains, N.J., said Bradley "addresses the pluralistic issues I was weaned on," noting that he opposes school prayer, backs reproductive freedom and supports minority and gay rights.

"Bill Bradley is just a comforting factor," said Fischer, who is active on the campaign. "He is all-inclusive."

Although Bradley as a senator supported various experimental programs that would give money or tax credits to parents who send their children to private or parochial schools — a position long anathema in most Jewish Democratic circles — his aides have said he does not believe vouchers are the "answer to curing public schools."

However, Aronoff said Bradley is "willing to look at any reasonable ideas" that will help students learn.

Nancy Beren, a longtime Jew-

ish and Democratic activist in Houston who raised money for Clinton and Gore in the past, said this time she is backing Bradley.

"My support of Bradley is not against Gore," she said. "I am for Bradley."

Rep. Jerold Nadler, (D-N.Y.), a Jewish legislator who represents parts of Manhattan and Brooklyn, said that he believes both Bradley and Gore are good on issues of Jewish concern. But he is supporting Bradley because he believes he is a "much more electable candidate" against the eventual Republican nominee, who at this point appears to be Texas Gov. George W. Bush.

Recent polls show Bush easily beating either Gore or Bradley in a two-person race.

Nadler said in a recent interview with JTA that he thinks Bradley "is articulating a more progressive and forward-looking vision than anyone else in the campaign." He cited Bradley's proposals for universal health-care coverage and public financing of political campaigns.

"I think Bradley will have a lot of support" from Jews, Nadler said in a recent interview.

Some other prominent Jews who have thrown their support behind Bradley include Sen. Paul

Wellstone (D-Minn.); Abe Pollin, owner of the Washington Wizards; Howard Schultz, CEO of Starbucks; and Louis Susman of Solomon Brothers.

It is difficult to assess Jewish financial giving to Bradley because he does not accept political action committee contributions or "bundled" contributions, which is money that is given to a group that in turn passes the money to the candidate earmarked by the contributor.

But Ira Forman, the executive director of the National Jewish Democratic Coalition, said Bradley "has gotten very significant support from the Jewish community."

And although Gore easily leads Bradley in various national polls, recent polling of the Jewish Democratic vote in New York — where Jewish voters make up 25 percent of Democratic voters — indicates that the two candidates will be battling for the Jewish vote there.

In surveying 375 Jewish Democrats over the course of seven to eight months, pollster John Zogby's numbers show Bradley leading Gore 40.5 percent to 32.4 percent. Those figures fell within the margin of error for the poll, which was plus or minus 5 percent.

Israel Postpones West Bank Withdrawal

By Naomi Segal, JTA

A planned Israeli withdrawal from the West Bank has hit a snag.

Israel postponed its redeployment from an additional 5 percent of the West Bank, originally slated to take place Monday, when Palestinian officials complained about some of the lands being turned over to them.

After negotiators for the two sides failed to overcome their differences about the redeployment maps, Israeli Prime Minister Ehud Barak and Palestinian Authority President Yasser Arafat held a surprise meeting Sunday night near Tel Aviv — but they, too, were unable to reach agreement.

Under the terms of the land-for-security accord signed September in Egypt, Israel agreed to withdraw from an additional 18.1 percent of West Bank lands in three stages.

In September, Israel transferred 7 percent of the West Bank to joint Israeli-Palestinian control. In the second stage, which was to be carried out Monday, Israel was to transfer 2 percent of the land to sole Palestinian control and an additional 3 percent to joint control.

On Jan. 20, Israel will hand over an additional 6.1 percent of the region.

The latest dispute centered on the area being transferred to joint control.

Palestinian officials complained

that the lands involved — located in the Judean Desert and designated by Israel to become a nature reserve — are too thinly populated.

Instead, they are calling for the transfer of areas closer to land they already control — and with a more substantial Arab population.

Meanwhile, the Prime Minister's Office is saying that the Israeli army is ready to carry out the redeployment as soon as the matter is resolved.

The dispute came as the U.S. Middle East envoy, Dennis Ross, arrived in the region in an effort to advance the peace process.

Israeli officials were quoted by Israel Radio as saying they believe the Palestinian Authority may have delayed agreement in hopes of securing a better arrangement as a result of Ross' intervention.

Israel and the Palestinian Authority have set a mid-February deadline for reaching a framework agreement for a final peace agreement. They hope to conclude the

final agreement by next September. Negotiators of the two sides this week set an agenda for the final-status discussions, dividing the issues into the categories of Jerusalem, settlements, Palestinian refugees and final borders.

Sunday night's Barak-Arafat meeting was part of discussions they have pledged to hold at regular intervals in order "to advance the negotiations," the Prime Minister's Office said.

During that meeting, Barak protested remarks that Arafat's wife, Suha, made during an event last week in Ramallah that was attended by U.S. first lady Hillary Rodham Clinton.

At that event, Suha Arafat accused Israel of poisoning the Palestinian population.

In a statement issued after the Sunday night meeting, Barak said such comments by leading Palestinian figures "do not contribute to the atmosphere necessary for the success of the negotiations."

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NACHES

Heiman And Roisman To Wed



Natalie Heiman and Richard Roisman

Bettina and Henry Heiman of Wilmington, DE announce the engagement of their daughter, Natalie Gabrielle, to Richard Ian Roisman, son of Renee and Dennis Richard of Claymont, DE and Barbara and Joel Roisman of Wilmington, DE. Natalie is also the granddaughter of Cissie Raphaelson Golden and the late Dr. Abraham A. Golden, and Sylvia Stern Heiman and the late Bernard P. Heiman of Wilmington, DE. Richard is the grandson of Estelle Goldstein, formerly of Brooklyn,

NY and currently a resident of the Kutz Home, Wilmington, DE.

A graduate of the Tower Hill School, Natalie received her B.A. degree from the University of Chicago and her Juris Doctor from the Law School of the University of Pennsylvania. She served as President of the Class of 1999 and delivered a commencement speech at graduation ceremonies. Natalie is an associate in the Communications Section of the law firm of Akin, Gump, Strauss,

Welcome Joshua Reuben

Melissa (nee Azlant) and Randy Schneider welcome with love their son, Joshua Reuben. Joshua was born on October 8, 1999. His grandparents are Nancy and Joseph Green of Wilmington, Rochelle and Marty Schneider of University Heights, Ohio and John Azlant of Greenwood Village,

Colorado. His great-grandmothers are Lucille Keil Belfer of Boca Raton, FL and Sara Schneider of Beechwood, OH along with great grandfather, Marvin Wyman of University Heights, OH. Joshua Reuben is named in loving memory of his great-grandfather, Ralph M. Belfer.

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MILESTONES

In Memoriam

BLUESTONE

Dr. Naomi Bluestone, 63, died November 13. She was a public health physician and psychiatrist who came from a family of 26 doctors. Her father, Harry was the former executive director of the YMHA. Her mother, Miriam, taught Hebrew School at Congregation Beth Shalom. Mrs. Bluestone, who is survived by her husband, Robert Press, was the author of "So You Want To Be A

Doctor" and several hundred articles on Judaism and Medicine. The family requests that contributions in her memory be made to a charity of the donors choice.

NATHANS

Daniel Nathans, a Wilmington native and co-winner of the 1978 Nobel Prize in Medicine died November 16 at the age of 71 in Baltimore. He was one of eight children of Samuel and Sarah Nathans, emigres from Lithuania.

Mr. Nathans attended Wilmington public schools. Upon graduation from Wilmington High School, he attended the University of Delaware. There, he began amassing awards for his laboratory work. In 1962, he joined the Johns Hopkins faculty as assistant professor of Microbiology. He became department director in 1972 and began studying tumor viruses after several months of study at Israel's Weizmann Institute of Science.

He is survived by his wife, Joanne; sons, Eli and Jeremy of Baltimore and Benjamin of Bala Cynwyd, PA; a brother, Robert of Belleport, N.Y.; sisters, Fannie of Wilmington, DE and Emma Raymond of Wallingford, PA and six grandchildren.

Contributions in his memory may be made to a charity of the donor's choice.

WHITEMAN

Alvin Whiteman, 66, of Middletown and Rehoboth, died November 15 in Christiana Hospital. He owned Collins Park Drugs for many years and later worked as a pharmacist for a variety of retail stores. He had twice been elected president of the Delaware Pharmaceutical Society and served for many years on its board of directors. Mr. Whiteman is survived by his wife of 25 years, Claire Schary Whiteman; sons, Dr. Mitchell S. Whiteman of Fort Lauderdale, Florida, Lawrence Willoughby of Omaha, NE and Kurt Willoughby of Bozeman, MT; daughters, Stacey E. Freeman of Ft. Lauderdale, Florida, Linda Spoor and Edith Horwitz, both of Newark; 17 grandchildren and a great grandson. Contributions in his memory may be made to the American Heart Association of Delaware, 1096 Old Churchman's Road, Newark, DE 19713.

BERNSTEIN

Hilbert Bernstein, 89, died November 1. He had been employed as a realtor. Mr. Bernstein is survived by his wife, Jean; a son, Richard; daughter-in-law, Ellen; brothers, Daniel, Leonard, Tobey and Wilbur; grandchildren, Jennifer and Joshua. In lieu of flowers, the family requests memorial contributions to the Alzheimer's Foundation.

BRAXMAN

Marjorie Braxman of the Cliff House, died November 7. She had served as a secretary for the US Court of Appeals. She is survived by her brother, David of Wilmington. In lieu of flowers, the family requests that contributions in her memory be made to the Kutz Home, 704 River Road, Wilmington, DE 19809.

LESSIN

Eleanor Lessin, 81, of Claymont, died November 6. She had been a member of Machzikey Hadas Congregation, its Sisterhood and the Deborah Heart and Lung Foundation. She is survived by her husband, William; son, Harvey; sister, Joan Goldberg; grandchildren, Alan and Jay Lessin and great grandson, Ryan. Contributions in her memory may be made to Machzikey Hadas Congregation, 519 Philadelphia Pike, Wilmington, DE 19809 or to the Deborah Heart and Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, DE 19703

ROSHBERG

Louis Roshberg, 90, died October 30. He was the owner of Louis Roshberg Associates, a custom carpet company. He is survived by his wife, Edith; a daughter, Phoebe Eskenazi; two grandchildren, Rachel and Suzanne as well as a son, grandchildren and great grandchildren who live out of the area.

Contributions in his memory may be made to a charity of the donor's choice.

Mazel Tov To Julie Keil Gatson



Julie Keil Gatson

Who is spending a semester at the Muss School in Israel. Julie is the granddaughter of Judge and Mrs. Charles K. Keil and is the great granddaughter of Isadore N. Silverman. Julie is a junior at Akiba High School in Philadelphia where she lives with her parents, Drs. Eliot and Lea Keil Garson.

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CALENDAR OF EVENTS

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

NOVEMBER

Sunday 21

Celebrate Chanukah with the entire community at Chanukah Choopla, 12 Noon to 4 p.m. at the JCC, 101 Garden of Eden Road in North Wilmington. Food, fun and a treasure trove of holiday decorations and gifts. Admission is free.

Gratz Open House for parents, 10:00 a.m.-1:00 p.m. Parents join students in their classes. Call 478-8100 for details.

Monday 22

Toni Young, author of *Becoming American, Remaining Jewish*, will speak at the Center for Jewish Studies, University of Delaware, in celebration of Jewish Book Month. Copies of her book will be on sale. She will personally sign copies at the reception which follows her talk. Admission is free. The Center is located at 231 South

College Avenue in Newark.

Judaic Quilting Class begins today and continues on Mondays from 1 p.m. to 2:30 p.m. at the JCC-Newark, 280 East Main Street. Themes center around Bible stories and contemporary Jewish issues. For further information, please call Lynda Bell at 302-286-1401.

Mommy and Me begins today and continues for four sessions from 9:30 a.m. to 11:00 a.m. at the JCC-Newark, 280 East Main Street. Learn about the Jewish holidays and create new traditions with your families. For further information, please call Lynda Bell at 302-286-1401.

Tuesday 23

Gratz Open House for parents, 7-9 p.m. Parents join students in their classes. Call 478-8100 for details.

DECEMBER

Saturday 11

Join the Young Jewish Singles of Delaware for Latkapalooza II, a Chanukah dance party at the JCC in North Wilmington. The action begins at 8 p.m. and continues until midnight. Advance admission is

\$13 and \$15 at the door (if there are still openings). Last year's event was a sell-out so register early by calling Phil at 302-652-6688.

Saturday 25

Don't feel isolated or alone on Christmas. Enjoy a Havdallah service followed by a Chinese dinner and a performance by musician David Paskin. The fun begins at 6 p.m. The cost for JCC members is \$12 for adults, \$10 for seniors and \$6 for children. The cost for non-members is \$18 for adults, \$15 for seniors and \$9 for children. Advance registration is required. For more information, call Ivy Harlev at 302-478-5660.

ONGOING

VOLLEYBALL ANYONE?

Young Jewish Singles of Delaware sponsors a weekly volleyball game and dinner outing for adults in their 20s and 30s. Non competitive play every Wednesday at 6 p.m., dinner at 8 p.m. Call Phil at 652-6688 for more information.

ISRAEL AND JEWISH STUDIES

The WUJS Institute offers scholarships of \$200 during the year 2000 to all young adults in the Delaware/NJ Partnership

2000 Region. The scholarship brings the cost of the seven-month Institute to \$2000 and includes Hebrew Ulpan, Jewish-Israel Studies, camping trips, seminars and a wide range of social and cultural activities over seven months. Also included in the cost are accommodations, one cooked meal a day and employment assistance. For additional information, call the Jewish Federation of Delaware at 427-2100.

MONTEFIORE MUTUAL BENEFIT SOCIETY

announces new rules relating to restoration of membership benefits which lapsed due to divorce. Under these rules divorced spouses of Montefiore members can become members for a reduced fee. Written requests for this type of membership must be sent to Montefiore Mutual Benefit

Society, P.O. Box 7186, Wilmington, Delaware 19803-0186 before the latest of either March 1, 2000, or the end of the third month following date of divorce.

THE KIMMEL-SPILLER Jewish Healing Center of Jewish Family Service offers Jewish healing services on the second Monday of every month from 7-8 p.m. Led by Rabbi Myriam Klotz, the service will include prayer, songs, meditation and reflection. For additional information, please call Rabbi Klotz at 302-478-9411.

ISRAEL ENCOUNTER-NATIONAL YOUNG PROFESSIONALS TOUR has a few openings remaining on its December 16 tour of Israel. The two-week adventure includes excursions to Jerusalem, Tel Aviv, the Golan, the Galilee and Eilat. For further information call 1-800-223-YJLCA.



Correction to the caption which appeared in the October 29th edition of the Jewish Voice: Seated from left: Alice Epstein, Bennett Epstein and Muriel Gilman; Standing from Left: H.P. Baker, Rachel Gross, Francia Isakoff and Lawrence Isakoff.

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