

# The JEWISH VOICE

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## TENSION AND HOPE IN MID-EAST

### NEWS ANALYSIS

**Ironically, Barak and peace process are in trouble even if cease-fire holds**

By David Landau

JERUSALEM, (JTA) — Will the cease-fire hold? That's the most immediate question in the aftermath of this week's agreement announced by President Clinton in Egypt. But the post-summit answer will not only affect lives, it will also affect the political future of Israeli Prime Minister Ehud Barak and the prospects for reviving the Middle East peace process.

Even the most sanguine observers did not realistically expect a total cease-fire on the ground, despite the verbal agreement reached at Sharm el-Sheik. By midweek, this view was confirmed through sporadic shootings and other violent clashes around the West Bank and Gaza, although there was a decrease in the number of incidents. The real test is expected to come early next week, after the Arab League heads of state meet in Cairo over the weekend at their first high-level conference in 10 years. Yasser Arafat, the Palestinian Authority president who insisted that Arab leaders come together for this rare gathering, does not want to appear there as a timid leader of a timid nation. From his perspective, the resentment and bitterness must continue to be tangibly present on Palestinian streets as the Arab leaders deliberate on the Palestinian future. At the same time, the Palestinian Authority issued a formal statement on Wednesday, in accordance with the Sharm el-Sheik agreement, declaring it intends to abide by the cease-fire. Senior Israeli and Palestinian officers and security officials held a series of meetings Wednesday to implement the agreement on the ground at the various points of friction.

If the cease-fire holds, Clinton wants the two sides to send negotiators to Washington in two weeks as part of a first step toward



resuming peace negotiations. Ironically, however, the more successful the cease-fire, the more dangerous the domestic political position of Barak. On Tuesday night, several hours after the summit ended, the opposition Likud Party announced the end of efforts to set up a national unity government. Likud leader Ariel Sharon welcomed the cease-fire itself. But he poured withering criticism on the other terms of the agreement, accusing Barak of caving in to international pressures. The agreement also called for a U.S.-led inquiry into the causes of the violence and an effort to find a way back to peace negotiations. Sharon, who has been blamed by the international community for sparking the weeks of violence with his Sept. 28 visit to the Temple Mount, said there was no point discussing unity, since Barak had effectively agreed to resume the peace negotiations "as though nothing has happened." The Likud opposes the concessions Barak offered at the Camp David summit in July. The party demanded that any unity government be

predicated on a new peace policy agreed to by Likud and Labor. Had the summit failed and the violence continued or worsened, the prospects of a unity government would have been much brighter. Sharon might have been able to persuade his party colleagues to join Barak's government solely on the basis of the need to defend the country, without reference to a peace policy. But now with new hopes — albeit modest ones — of reviving the peace process, Likud members are asking, "Why should we step in to rescue Barak?" In their view, if the emergency is over, the political dispute becomes legitimate again. And Barak, who has lost his majority in the Knesset over his peace policies, has a dim political future.

With the Knesset due to reconvene on Oct. 30, Barak's prospects of survival do indeed seem slim.

A bill calling for the dissolution of the Knesset and for early elections is on the agenda. By every indication, it seems poised to pass.

Barak can no longer rely on

the votes of the Arab parties in the Knesset following the deaths of 13 Israeli Arabs during this month's disturbances.

If there are new elections, the current polls say former Prime Minister Benjamin Netanyahu, who it is presumed would roundly defeat Sharon for the Likud leadership, would thrash Barak.

A Gallup poll appearing in the Israeli newspaper Ma'ariv last Friday gave Netanyahu a 16-point lead over Barak, while Sharon and Barak were neck and neck.

Some pundits believe that this ominous arithmetic will eventually drive Barak and Sharon into each other's arms, despite the strong reservations being voiced by rank-and-file members of both parties over the unity government option.

Other Barak-watchers assert that the premier has been toying with the opposition leader, using the specter of a unity government, with Sharon in it, to prod the international community into action to curb the violence with the hope of heading back to the peace process.

Now that such action has been

taken, and has resulted in the cease-fire, Barak will back away from the unity option, these analysts say, since he never seriously intended to implement it anyway.

Barak himself said midweek he wanted as large an emergency government as possible. He challenged his erstwhile partners, the fervently Orthodox Shas Party and the left-wing Meretz Party to set aside their differences and reconstitute their partnership in government with his own One Israel bloc.

Bringing Shas back would mean Barak abandoning his secular legislative program, which among other things envisions the introduction of civil marriage and El Al flights on Shabbat.

Barak, who has widely touted the importance of this new program, would once again be sending the message that his government's initial priority — concluding a peace deal — ahead of all else.

Only he can decide if his political credibility can withstand the impact of such a sharp U-turn.

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# COMMUNITY SPOTLIGHT

## Caught in the Middle: Juggling The Demands Of Raising Kids And Caring For Parents

By Ilene J. Diamond

"Honor thy father and thy mother" is a commandment that Hebrew school and day school students know by heart. For many 30, 40 and 50 something adults, this commandment is a challenge that they struggle with on a daily basis.

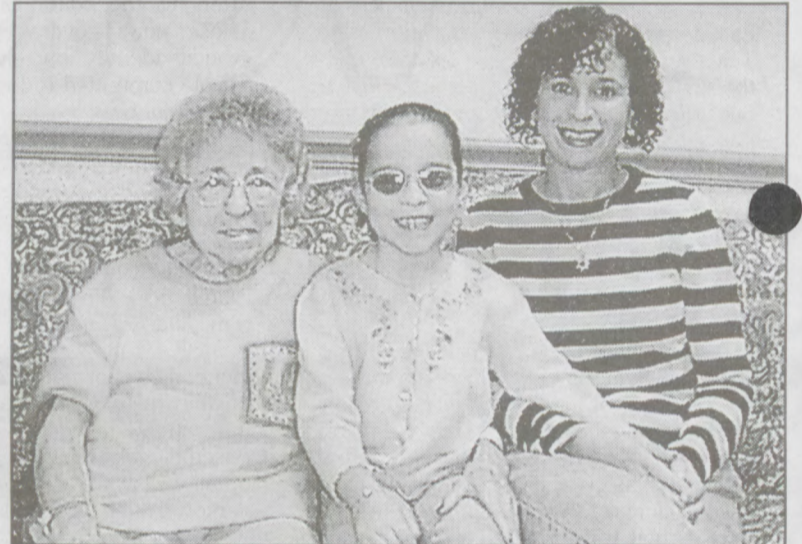
These men and women are members of the "sandwich generation"-individuals who are juggling responsibilities for raising children with the demands of caring for frail elderly parents. The Jewish Federation of Delaware and its constituent agencies offer a number of programs and services to help community members cope with this highly stressful situation.

Stacey Friedland, a social worker with Jewish Family Service of Delaware, explains that while the term "sandwich generation" is relatively new, people have been taking care of elderly family members for generations. The difference in dynamics is that today, "people are living longer, and children are increasing involved in after school activities," Friedland explained, adding that many women, traditionally the caregivers, work outside the home and must add the pressures of a career to an already overwhelming list of responsibilities.

The first step in dealing with the pressures of being "sandwiched" is to talk to others who may be going through a similar period in their lives. Friedland emphasized that caregivers often feel isolated and draw great comfort from knowing that "there is someone out there who understands what you are going through and can help direct you to the resources you need."

Jewish Family Service can help field questions about insurance, give advice on what types of programs are available to help the primary care giver and offer emotional support to the senior and the entire family. JFS can also assist with locating capable and compassionate home health care providers and can put families in touch with Family Caring Network, a national organization.

Lynne Klein, a Wilmington



Left to right: Dora Rubin, Victoria Klein, Lynne Klein.

mother and daughter, knows firsthand about the pressures of being sandwiched between the caregiving demands of children and parents.

Klein, her husband, Phil and their daughter, Victoria moved into her mother, Dora Rubin's, house when her health began to fail. "There just wasn't a choice. I knew my mother would be most comfortable in her own home, so we just moved in," Klein said. Along with caring for an ailing mother, Klein has the added challenge of raising a daughter who is visually impaired. "Their appointment schedules were totally crazy. I was always running with someone to a doctor on a daily basis," she says.

Klein's mother experienced falls, mini strokes and memory loss. "Life was truly exhausting," Klein said, "But I kept telling myself this is what I'm supposed to do and it felt right for me to do it." Klein has the full support of her husband who, in fact, suggested that the family move to her mother's home. Many of our friends thought that we were insane," she said.

As Mrs. Rubin's health continued to decline, the family reevaluated their caregiving arrangements. "It was an impossible situation - No matter how much love you have, it can't be enough to overcome the failing health issues and finally (home care) wasn't right anymore," said Klein. She recalls the final straw as the day when "I found mom on the floor felled by a stroke." Luckily, the family was able to find an assisted living facility where Mrs. Rubin receives the support and services she needs.

Sheila Mensch, Director of Admissions at the Milton and Hattie Kutz Home in Wilmington, devotes a great deal of time to easing the minds of "sandwiched" family members like the Kleins. The facility is home to 90 elderly men and women. Advance assessments help the staff to identify the wants and needs of new residents. "By doing this, we are able to carry on a meaningful conversation with them from the very first moment," Mensch explained.

The Kutz Home's highly trained social services staff reaches out to both residents and their families. "Through workshops, which include a family education series, we help everyone adjust to this

new phase of living," said Mensch. Myrna Ryder has been hired as the facility's new resident and family counselor to ease the transitions for all involved.

"Everyone wants to see that their parent is well cared for," Mensch continued. Frequent visits by family members are encouraged. Volunteers spend time with those residents whose relatives live far away.

"Without Jewish Federation of Delaware's support these types of programs might not be so readily available," Mensch added.

Another example of the partnership between the Jewish Federation and its agencies is the senior center program offered by the Jewish Community Center. Mensch encourages spouses of new residents to become involved with Center activities.

Wendy Harvis, Senior Center Director, agrees that the Center is a great place for those who are independent in mobility and who desire the company of other active seniors. "Most of our senior members come from 9 a.m. to 1 p.m. for discussion groups, swimming, and a variety of artistic programming. A kosher lunch is served each day. Transportation can also be provided upon advance request.

The Center helps older adults remain vital and challenged and retain their self-esteem. "It is very common for the older adult to feel a loss of self and sadness about the many things that they are forced to give up because of their health problems," said Martha Frost, a licensed clinical social worker with Jewish Family Service. Frost emphasizes that "The change in roles when your adult children start taking care of you is very stressful for all the family members."

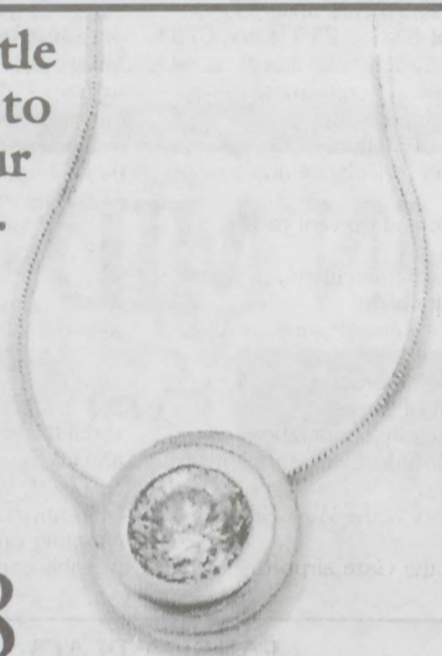
The elder parent worries about being a burden to an adult child who is taking care of his or her own children. Jewish Family Service offers assessments to help those sandwiched make the best decisions on how to continue to care for their parent or to learn what other resources are available to help the family.

JFS also offers resources to those families who live far from their frail family members and are trying to coordinate long distance

Continued on page 4

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EDITORIAL

Show Your Solidarity

Those of us who love Israel are horrified by the violence that continues in the Mid-East despite the "Sharm Declaration" signed Tuesday in Egypt. We are disheartened by the senseless bloodshed that is carried into our homes through the front pages of newspapers and the graphic footage that is played and replayed on CNN and other broadcast media. We feel betrayed when many American media outlets put a pro-Palestinian slant on their coverage of these confrontations - painting an unflattering (and untrue) picture of Israel as instigators and provocateurs.

As American Jews, we owe it to ourselves and our Israeli brothers and sisters to be informed about the current situation in our Jewish homeland. Israel's Consul General Giora Becher encourages individuals to use the power of the internet to scan English language versions of Israeli newspapers such as the Jerusalem Post or Ha'Aretz for a unique perspective on the current situation.

As Zionists, it is our obligation to write letters to the editor of those publications whose news coverage is inaccurate and proudly identify ourselves as friends of a people committed to living at peace with its Arab neighbors.

This Sunday, the Jewish community of Delaware has a unique opportunity to come together and show our support of our Israeli brothers and sisters. Please bring your entire family to a Solidarity Service at Adas Kodesch Shel Emeth Congregation in Wilmington. The program begins at 7:30 p.m. and will include prayers for and songs of peace plus a special address by Consul General Becher.

Join the Jewish Federation of Delaware, its affiliated agencies, the Rabbinical Assembly of Delaware and representatives of all Delaware synagogues in this public demonstration of friendship and solidarity.

Please plan on attending!

Lynn Edelman  
Editor

Cease-fire Agreement Reached

The following is the cease-fire agreement agreed to Tuesday by Israeli Prime Minister Ehud Barak and Palestinian Authority President Yasser Arafat at Sharm el-Sheik, Egypt, according to President Clinton:

- \* Both sides have agreed to:
  - issue public statements unequivocally calling for an end of violence;
  - take immediate concrete measures to end the current confrontation; - eliminate points of friction;
  - ensure an end to violence and incitement; and
  - maintain calm and prevent recurrence of recent events.

\* Both sides will act immediately to return the situation to that which existed prior to the current crisis in areas such as:

- restoring law and order;
- redeployment of forces;
- enhancing security cooperation;
- ending the closures Israel imposed on the major Palestinian population centers in the West Bank and Gaza Strip;
- and opening the Gaza airport.

\* The United States will facilitate security cooperation between the parties as needed.

\* The United States will develop, with the Israelis and Palestinians, as well as in consultation with the United Nations secretary-general, a committee of fact-finding on the events of the past several weeks and how to prevent their recurrence. The committee's report will be shared by the U.S. president with the U.N. secretary-general and the parties prior to publication.

\* There must be a pathway back to negotiations and a resumption of efforts to reach a permanent-status agreement based on U.N. Security Council Resolutions 242 and 338 and subsequent understandings. The leaders have agreed that the United States would consult with the parties within the next two weeks about how to move forward.

Clinton went on to say: "We have made important commitments here today against the backdrop of tragedy and crisis. We should have no illusions about the difficulties ahead. If we are going to rebuild confidence and trust, we must all do our part, avoiding recrimination and moving forward. I'm counting on each of us to do everything we possibly can in the critical period ahead."

The JEWISH VOICE

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PARSHA PLACE

Week of October 21, 2000 Shemini Atzeret-Simchat Torah Deuteronomy 33:1-34:12 Genesis 1:1-2:3

JOINED AT THE HEART  
Arnold S. Gluck

One of the most moving and dramatic moments of the Jewish year occurs on Simchat Torah, when we conclude the reading of the Torah and begin again without pausing for a breath.

When I introduce bar and bat mitzvah students to the study of the Torah, I ask them why they think we read and reread the Torah year after year. Why don't we read it once really, really well and then go on to read a different book next year? The answer, of course, is that the Book stays the same. It is we who change as we grow from year to year, learning from Torah as we learn from life.

This view of Torah as a means for human and Jewish growth is reflected in the very words that are most central to the reading on Simchat Torah, namely, the last word of Deuteronomy, which is Yisrael, and the first word of Genesis, which is B'resheet. In that magical and sacred moment of renewal, the last letter of the Torah, lamed, joins the first letter of the Torah, bet, to spell out the Hebrew word lev, which means heart. Like a wedding ring that has no beginning and no end, the linkage of the lamed and the bet that forms the word lev reminds us that the Torah links our hearts to the Heart of the universe. The Torah was given to us to incline our hearts toward God and toward one another.

Most learning is intended to shape the mind through the power of ideas. Torah learning is different. Its purpose is not to convince us intellectually to live a certain way. Rather, like the loving wisdom we receive from our parents, the goal of Torah is to shape the heart and refine our character. Torah speaks to us above all because it is the root and record of our relationship with God. God gave us Torah and mitzvot out of love so that we might grow to reach our full potential. And we, the people Israel, have struggled throughout our history to fulfill the mitzvot as a measure of our love for God.

Torah is like a love letter: We read it again and again because through it we hear God's love for us. It is the lev - the lamed joined together with the bet - that closes the circle and draws us back to Torah year after year, to grow in our relationship with God and with one another. It is the lev - the heart - that wells up with emotion when we see the Torah held high, when we kiss it with our prayer book or our talit, and when we hold it close and dance with it in joy on Simchat Torah.

Rabbi Arnold S. Gluck is the senior rabbi of Temple Beth El in Somerville, N.J.

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## FEDERATION FOCUS

### Where Were The Churches? Lecture Explores Christian Anti-Semitism And The Holocaust

Jack McGough, Holocaust Scholar, will present the Halina Wind Preston Holocaust Memorial Lecture on Sunday, November 12, 2000, at 2:30 PM, in the Trabant Student Center at the University of Delaware, Newark.

Jack McGough has a most interesting background for a Holocaust educator. Born in Pittsburgh, PA, he attended parochial schools and after his graduation from high school entered the Benedictine Monastery at Latrobe, PA. He left the monastery prior to taking his final vows. After a tour with the U.S. Army, McGough continued his education. He holds a bachelor of philosophy degree from DePaul University and a master's degree in psychology from Montclair University. His post-graduate work was done at the New School for Social Research in New York City. His professional career has been in

the industrial rubber industry, and retired as Chief Executive Officer of J.E. Rhoads and Sons of Wilmington.

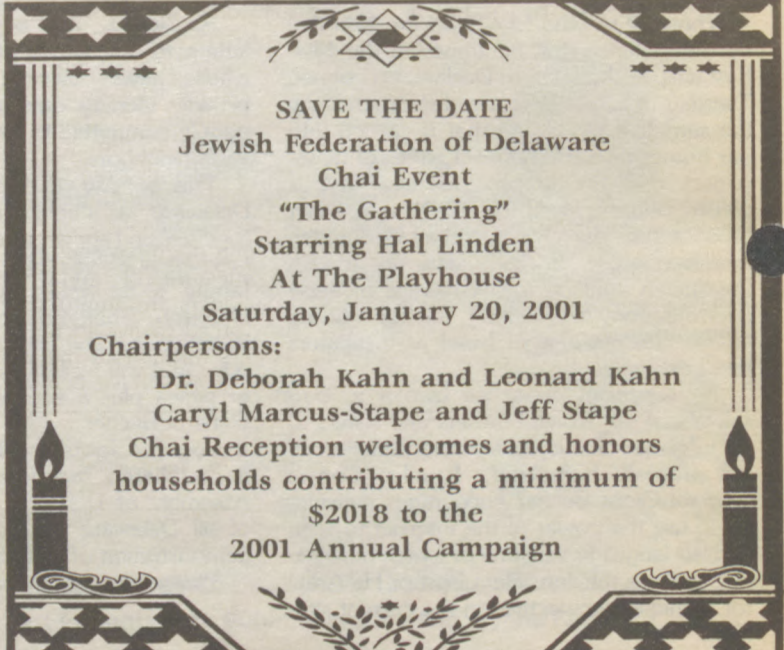
After retiring from Rhoads in 1990, McGough has taught various courses at the University of Delaware's Academy of Lifelong Learning. These courses include Sociology of Religion, Human Sexuality, and Anti-Semitism and the Holocaust. Mr. McGough has been to Israel twenty times and has visited the Concentration Camps of Auschwitz, Dachau, and Bergen-Belsen. McGough states that "teaching the Holocaust is the most important thing I do in my life."

McGough will present his perspective on the role of the churches during the Holocaust. He believes that it is now apparent that in the last 10 years there has been a wealth of information, never focused on before, that the church-

es of western Europe capitulated towards the Nazis...there were exceptions, but they were rare."

The lecture is a project of the Halina Wind Preston Holocaust Education Center of the Jewish Federation of Delaware. The Halina Wind Preston Memorial Program is dedicated to the memory of Halina Wind Preston and is endowed by her family; there is a biannual program dedicated to Holocaust education offered in Delaware, the last one being in November 1998. In conjunction with the Lecture, there will be a workshop for teachers, offered in partnership with the Delaware Teacher Center; teachers, who register in advance, will attend workshops to learn how to incorporate Holocaust studies into existing multi-disciplinary curricula.

The program is free and open to the public.



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### Juggling the demands

Continued from page 2

care. The agency can help alleviate the guilt and frustration and make the right decision for their loved ones.

Ruth Rosenberg, another member of the Delaware Jewish community, experienced all these emotions when deciding what would be best care plan for her mother, Blanche Barrow. "When my dad passed away in 1996 I couldn't imagine that in nine months my mother would suffer a significant stroke that would force me to become the primary care giver," Rosenberg says.

While she often is torn between the needs of her two children, Jennifer, 12 and Kenny, 9 and the desire to spend more time with her husband Matt, Rosenberg knows that she is fulfilling the mitzvah of "honoring thy mother and father" through her frequent visits to her mother at Martin's Run in Media, PA.

"Now I am part of the team that decides what is best for my mother," Rosenberg explains. "I'm glad she is in a Jewish environment. I think that it makes the transition easier to know that there is a commonality," she says. Like Klein,

Rosenberg feels fortunate that her mother is able to live in a place that the family trusts and is grateful that her parents life savings made it financially affordable.

Rosenberg's heart wrenches when her pager goes off and she knows that either her children or her mother needs her. "Then, I am truly the middle of the sandwich, but I can't imagine being anywhere else," she adds.

While some describe the sandwiched feeling as parenting your parent, Dory Zatuchni, Executive Director of Jewish Family Service, is quick to point out that this "role reversal" is not accurate. "We can never be our mother's mother. When we diaper a baby it is a developmental stage leading to a growing child, when we diaper our parents it is truly the end of the lifecycle," Zatuchni says.

While the experience can be stressful, caregivers and their families need not feel alone. The Jewish Federation and its agencies are here to help with a caring network of services that offer counseling, support, education and-most importantly-a sense of community to all who need it.

Federation is a special place that belongs to all of us.

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# ENDOWING THE FUTURE

## Brick By Brick



**By Rachel A. Gross, Esq.**

This past week we celebrated the Jewish harvest festival of Sukkot and this weekend the High Holiday season culminates with the joyous holiday of Simchat Torah.

The Sukkah commemorates the huts that our ancestors built as temporary shelters while wandering in the desert. According to Jewish law, the Sukkot that we

construct today must also be temporary shelters with only branches or leaves for a "roof." During the holiday we leave our warm homes and well stocked kitchens to eat outside, exposed to the elements. The fragility of the actual Sukkah structure and of life lived in the Sukkah also reminds us of those less fortunate than we are - those whose homes are cold and whose kitchen cabinets are empty, those who are forced to live in temporary shelters throughout the year, those whose lives have been dis-

rupted and who are displaced. By "living" in our sukkah for the week we are sensitized to what it feels like to live less comfortably and to be more exposed.

In contrast, as Sukkot ends we are joyful in the celebration of Simchat Torah - we end the yearly cycle of the Torah readings with dancing and singing and we begin the Torah again. As we begin this New Year each of us has the chance to feel uplifted by renewing and reaffirming our commitment to Jewish community,

Jewish education, Jewish survival and Jewish values. Each of us can help build a permanent foundation for our community by making a commitment to the future through the Jewish Fund for the Future.

Brick by brick, together we can build a Jewish community that is a warm and sheltering place for all of its members. Find out how you can help construct a secure and permanent future through a bequest or other charitable gift through the Jewish Fund for the

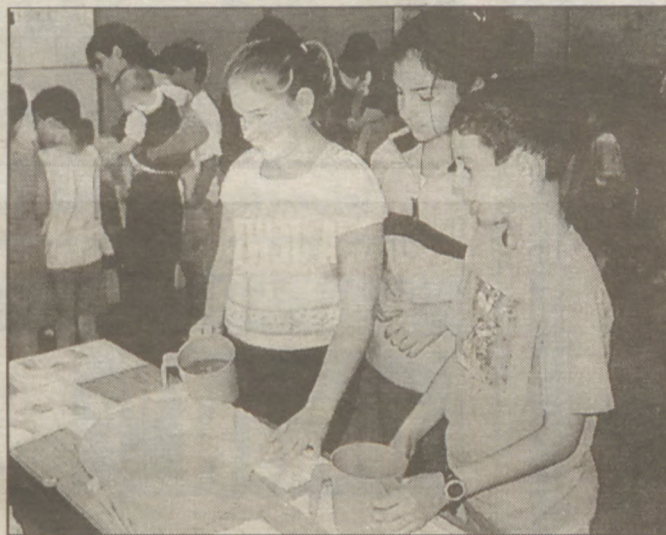


**Rachel A. Gross, Esq.**

Future. Contact Rachel A. Gross, Esq., at 427-2100 ext. 19 or by e-mail at [rachel.gross@shalomdel.org](mailto:rachel.gross@shalomdel.org).

## AKSE Stresses That Shabbat Begins At Home

Congregation Adas Kodesch Shel Emeth recently sponsored a Shabbat Family Education program for religious school students and their parents. Moms and dads learned about the bracha for the Shabbat candles, how to bless their children and the proper procedures for washing hands, saying kiddush and making motzi. Parents later demonstrated their expertise to their children, fulfilling the mitzvah of V'shinantam l'vanecha - and you shall teach your children.



Left: Performing the handwashing ritual are (from left) Alexandra Kaplan, Hailey Weiner and Joseph Rosenberg.



Right: Aleph Class students (from left) Rebecca Slomowitz, Matthew Piha, Abigail Frenkel and Adam Schwartz learn how to bless the Shabbat candles.



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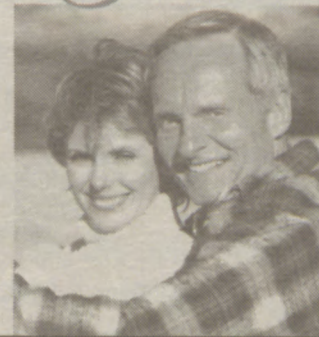


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## INSIDE DELAWARE

### JFS Offers Mitzvah Baskets

Want to make your special occasion more meaningful? Celebrate your next simcha with a Mitzvah Basket for Tzedakah—a Jewish Family Service fundraising initiative. Those planning a bar or bat mitzvah, wedding, engagement party or other lifecycle event, can rent a decorated mitzvah basket to

use as a centerpiece or to adorn the bima. Each basket is adorned with colorful wrap and ribbon surrounding cans and boxes of food. Rental income from the baskets, which range from \$25 to \$125, supports Jewish Family Service.

"The Mitzvah Baskets for Tzedakah program is a new and

exciting way for everyone in our community to showcase the importance of contributing to services that help others who may be in need," said Dory Zatchni, JFS executive director. She added that "They lend altruistic beauty to every event and reflect our community's commitment to tzedakah."

The agency will deliver and pick up the baskets. At the end of the year, basket contents will be shared with families in need.

To order Mitzvah Baskets or receive additional information, please call Morissa Sher at 302-478-9411, ext. 20.

### Beth Emeth Sponsors Adult Bereavement Group

Congregation Beth Emeth, 300 West Lea Blvd., in Wilmington invites the entire Jewish community to a free bereavement support group. Offered under the auspices of the Margaret H. May Memorial Family Life Fund, the group will launch on Thursday, November 9th and will meet on the second Thursday of every month from 7:30 to 9:30 p.m. Dory Zatchni, executive director of Jewish Family Service, will facilitate the program which is open to all adults who

have suffered the loss of a spouse, parent, sibling or friend.

The first session will include an opening presentation by Rabbi Myriam Klotz, director of the JFS Kimmel-Spiller Jewish Healing Center.

While all are welcome, advance registrations are requested so that the synagogue can find the appropriate meeting space.

Please call Beth Emeth at 764-2393 if you feel that this program is right for you.

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# INSIDE DELAWARE

## Kutz Celebrates 40th Anniversary With Two Events

The community is invited to join in a free celebration of the 40th Anniversary of The Milton and Hattie Kutz Home on Tuesday,

October 24, from 6:30 p.m. to 7:30 p.m. at the facility, 704 River Road, Wilmington. Light refreshments will be served and guests will

be entertained by the Rhythm Doctors. All are welcome but RSVPs are requested. To share in this milestone event, please call 764-7000.

The Milton and Hattie Kutz Home Auxiliary is busily engaged in planning its Forget-Me-Not Ball, slated for Saturday, November 18 at Harry's Savoy Grill and Ballroom. According to Julie Sandler, chair of the event, "The Ball will provide a trip down memory lane. We hope that everyone will turn out to help us celebrate the Milton and Hattie Kutz Home's

40th anniversary."

Guests will enjoy music by Lavender. Tumbling Dice will provide black jack and other games of chance for those who prefer not to dance. Ticket prices include \$25 worth of gaming chips and the chance to win a wide variety of prizes. The cost for first-time Gala guests is \$175 per couple. Sponsors may attend for \$250 per couple. A broad range of other ticket price categories are available. To find out more information, please call Julie Sandler at 426-1984.

Ball-goers may include the names of their children, grandchildren and great grandchildren in the event's Program Book for a minimum donation of \$3 per name. The deadline for inclusion in the Book is October 27th.

Sandler's Ball Committee includes: Patti Berk, Ileana Diamond, Miriam Edell, Faith Goldman, Ilean Grayson, Ronna Hochman, Joy Honig, Alice Kamen, Susan Kreshool, Shelly Mand, Ethel Parson, Susan Sandler, Iris Tocker and Dieder Vecchione.

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### AGENCY HIGHLIGHTS

#### Mitzvah Magic For Teens

The JCC of Delaware Teen Services Department will offer many Mitzvah Magic programs throughout the coming months. Mitzvah Magic gives middle school and high school students opportunities to join in meaningful community service projects after-school and to help earn community service credits which are required by some schools.

On Wednesday, October 25 and Wednesday, November 8 from 5:15 to 8:00 p.m., teens can help serve dinner to senior citizens. On Thursday, October 26 from 3:30 to 6:55 p.m., students will visit the

Ronald McDonald House. On Thursday, November 9 from 3:30 to 6:55 p.m., they can participate in the Read Aloud Delaware program held at First Encounters.

For more information, please call Robyn Greenberg, Community Teen Services Director, at 478-5660, ext. 229

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## ISRAEL COMMENTARY

## "Trouble In The Land Of Israel"

by E. E. JAFFE

The current unrest in Israel has once again reminded us of the Jewish people's survival against unbelievable odds. Every period of Jewish history has presented a new challenge whether persecution by another people, assimilation into a foreign culture, or an assault on the sovereignty of the Jewish homeland. In many time periods, Judaism and the Jewish people faced a real possibility of extinction. But through courage, creativity and luck the Jewish people continue to thrive in the Diaspora and particularly in the State of Israel.

It is unheard of that a country that has won several wars-including one against six Arab armies that invaded the state in 1948-has no right to retain the spoils of war, particularly the area of Jerusalem proper that historically has been a Jewish possession.

It is the incessant propaganda in the Arab press against the State of Israel with anti-Semitic diatribes, particularly since the peace negotiation started, that encourages the Palestinians and Yasser Arafat to escalate their demands on the Jewish State. Acts of provocation, including the throwing of rocks and molotov cocktails and the ritual burning of Israeli flags-and most recently of an effigy of Prime Minister Barak-

will not advance the real aspirations of the Palestinian people. These tactics will not satisfy the demands for the "right of return" of Palestinians and their direct descendants who fled the area 52 years ago when the Arabs tried to destroy the newly born State of Israel.

The latest atrocity is the brutal killing of two Israeli soldiers by a Palestinian mob. The soldiers inadvertently made a wrong turn and wound up in the center of Ramallah, a place where daily battles have taken place in recent days. They were apprehended by Palestinian police. A mob of Palestinians surged to the police station where the soldiers were kept, crying "death to the death squads". Although Palestinian police tried to keep the mob at bay, about ten men broke through a window in the station. Later they emerged from the station and proudly displayed their blood-covered hands. The bodies of the two soldiers were thrown from the second floor and then mutilated on the ground by the mob till they were totally blood soaked. This elicited an immediate response from Israel. A guard house close to Arafat's residence in Gaza City was hit by a rocket propelled from a helicopter. Another similar pinpoint attack was made in the West Bank town

of Ramallah, where the two soldiers were killed. The rocket struck the police station and the official Palestinian TV station which had earlier broadcast the emerging attackers with blood-covered hands.

It is noteworthy that nobody was killed in either attack. Evidently Israel warned the Palestinians of the impending strikes. This also underlines the unfortunate and undoubtedly unintentional killing by Israeli fire power of the little Palestinian boy who was caught in the crossfire of fighting between the two factions.

All this, at least in part, is a consequence of Palestinian demands concerning the partition of Jerusalem and the acquisition of the holy places in the area of the Temple Mount. Jews have, for a long time, been denied access to the Western Wall during the Jordanian occupation of Jerusalem. Now that the area is under Israeli control it must never be relinquished again. A formula must be found to allow the Arabs free and unencumbered access to the Al Aksa Mosque on the Temple Mount. Once good will is displayed on both sides, an arrangement can be found. At present, there is no good reason for a man like Ariel Sharon, with a police escort estimated to be 1000 strong and sanctioned by

the Israeli government, to show up for a visit on the Temple Mount near the Al Aksa Mosque. It was clearly a provocative act under the prevailing circumstances. It was a miscalculation.

The current difficulties are clearly due to errors committed on both sides. In the 1970's, large Jewish neighborhoods were built in the newly controlled areas near Jerusalem, over the opposition of the then mayor of Jerusalem Teddy Kollek who had an uncanny understanding of the prevailing and evolving situation. The intention was to increase the Jewish population in the area. However, as Kollek predicted, the opposite occurred.

The massive construction did not increase the Jewish population but, rather, increase employment opportunities for Arabs in the construction effort and altered the migration pattern that prevailed before 1967. Today, there are 190,000 Arabs living in Jerusalem, up from 70,000 in 1967.

By expanding the suburban settlements around Jerusalem in the 1980s, some 80,000 Jerusalemites left the capital for the suburbs in the expanding metropolitan areas. Thus, it is now expected that by the year 2020, 300,000 Arabs will constitute 40% of the capital's population.

The entire metropolitan area, including Ramallah and other neighboring towns, now has a population of 1.2 million people about evenly divided between Jews and Arabs.

The area is, therefore, binational and is moving toward a clear Arab majority within 20 years. This has strengthened the position of the Arabs in the final status talks. Perhaps a territorial exchange to make Jerusalem predominantly Jewish and allow the northern part of town, which houses 150,000 Arabs, to become part of the Palestinian Authority with a special status for the Temple Mount under Israeli jurisdiction can be tolerated by both sides. This would protect the Western Wall and allow for totally free worship by Jews from around the world. Such an approach, or a variation thereof, could conceivably bridge the current gap.

Neither side can undo past mistakes. Now is the time to calm the situation and come back to the table to find a solution no matter how long it takes or how difficult the negotiations might be. This requires give and take on both sides while attempting to preserve vital areas for either side.

E.E. Jaffe of Wilmington frequently writes Op-Ed pieces for the Jewish Voice.

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Note: Libby Zurkow was recently a featured speaker and panelist on the use of the internet at the National Prudential Real Estate Associate's "summit 2000" in Toronto, Canada.

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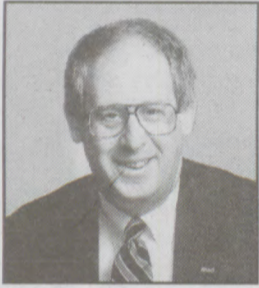
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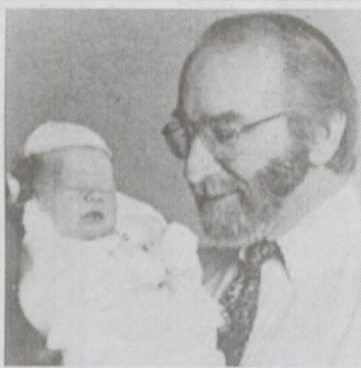
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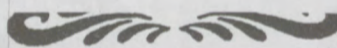
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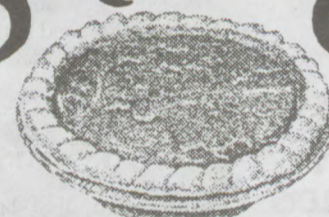
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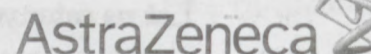
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# A MATTER OF OPINION

## Gunfire At Birthday Party

**Nechemia Meyers**

When my wife and I left Israel last week for a trip to Philadelphia in order to celebrate the first birthday of, Yotam, our latest grandchild, we hoped to forget about the problems of the Middle East, at least for a little while. But we failed. For while we were attending Yotam's party, the sounds of gunfire back home kept ringing in our ears.

We heard them quite literally on TV newscasts and what details were missing were filled in by the Tel Aviv dailies "Yediot Aharonot" and "Ma'ariv" - both of which are on sale in the City of Brotherly Love - and by frequent calls from friends and relatives in Israel.

Anxiety was clearly evident in their voices, concerned as they are about loved ones who have to travel along roads that are no longer safe or, worse yet, who are members of combat units that have moved into position for possible action. It didn't matter who is on the other end of the line - rightwinger or leftwinger, observant or secular, young or old - all are deeply disturbed by the situation and fearful that it will grow worse.

What makes things particularly difficult for us this week is the fact that, with few exceptions, we can't really share our feelings with the people around us. The good citizens of Philadelphia couldn't be

more friendly, and when the checkout lady at a neighborhood supermarket or the pharmacist at a downtown drug store tells us "have a good day," they clearly mean it. But were we at home we would be sharing common concerns with the checkout lady and the pharmacist, which makes a great deal of difference.

I haven't even found much overt interest in the problems of Israel among local Jews, of whom I met a great many at services on Yom Kippur. There were an extraordinary 2,000 of them who came to hear the Kol Nidre prayer at the University of Pennsylvania campus, where there are separate Reform, Conservative and Reform

services. Much to my surprise, the Conservative rabbi who presided over the services I attended on the eve of Yom Kippur didn't so much as mention the grave situation in the Middle East during his lengthy sermon. And judging by the conversations I overheard coming in and out of the synagogue hall, his congregants are concerned about almost everything except the problems of their co-religionists in Tel Aviv and Jerusalem.

In a certain sense, this is understandable. Since Jews here enjoy an extremely high standard of living and seldom if ever encounter anti-Semitism, few are likely to share my anxieties about the future of the Jewish State.

### The Column That Wasn't

I had originally planned to write this week about a wonderful program of cooperation between Israelis and Palestinians in the field of mental health, in the framework of which they have met many times to exchange experiences and compare techniques. But now, of course, the program has been suspended, and God only knows when it will be resumed.

## Mood On The Street: Playing Without A Partner

**By Greg Newmark**

Last Friday night began the Jewish holiday of Sukkot, the holiday that obligates Jews to do as many of their activities as possible in a flimsy hut. The hut or Sukkah, as it is called in Hebrew, has to be flimsy. It is meant to be only a thin barrier between people and the world. Like a summer camp tent that is both cozy and impermanent, a sukkah fosters an open consideration of the bigger issues looming in one's life. Thus every meal these first days of Sukkot we returned inevitably to the biggest issue in everyone's life in Israel: The Situation.

The Situation, as it is simply called, is understood by everyone to mean the current disintegration of Israeli/Palestinian relations and the rising tide of violence in the territories and abroad. The Situation is an apt term as it is too difficult to concisely characterize the shifting sands of the events with more descriptive words. The Situation also manages to suggest that everyone in Israel is affected by the events without connoting an overtly political stance. That neutrality enables people to share their opinions and their concerns for each other without necessarily erupting in a torrent of polemics. Most

important, that lack of definition provides a mental buffer, a critical distance. People can go out about their lives and attempt maintaining perspective on The Situation.

The attempts to do that at one sukkah meal I attended reverted to American pulp culture. A tour guide, suffering the economic effects of the world canceling their millennial trips to the Holy Land, likened The Situation to Peanuts. The Palestinians, he said, were Lucy van Pelt, always yanking the pigskin away just as Israeli Charlie Brown was about to finally get there. The Israelis were Charlie Brown, continually willing to be reconvinced of Lucy's willingness to play ball despite continually being proved otherwise.

This weekend, the willingness seemed to finally change. The resounding theme, reverberating like a Shofar blast throughout Israel, was that Yasir Arafat and the Palestinian people were not partners for peace. The lynching of three Israeli soldiers at the hands of the Palestinian policemen sickened every heart in Israel. The images of the crowd, swarming like bloodthirsty piranha, gleefully cheering the murder and then attacking the dead body that was thrown to them through the window shocked

Israel.

For the right wing, the event was yet another affirmation of their anti-Palestinian position. They had already been postering Jerusalem with "Kahane was Right". [Rabbi Meir Kahane was the founder of the Jewish Defense League and is considered a martyred guru of the settler movement.] The lynching provided an opportunity to say, "I told you so." Tellingly, the Kahane posters were not immediately painted over or torn down by the left wing.

For the left wing of Israel, the lynching caused a crisis of belief. Their underlying assumption about a common goal of peace and a shared sense of humanity was trampled by the mob. A refrain among stunned Israelis was, "We would never do that."

The shock among pro-peace Israelis was not a reac-

tion to just the act, but to the celebration in which it occurred and the tacit acceptance of the inhumane act by the Palestinian Authority (PA). Instead of condemning the act and working to quell the violence, the next day the Palestinian leadership allowed PA television to broadcast a Moslem religious leader exhorting worshippers to kill Jews. Lovely public relations.

Nonetheless, Israel is still, and rightfully, pursuing peace. Despite

the weekend rhetoric that Israel does not have a partner in the Palestinians, Israel and her leadership believe strongly in the inherent virtue of peace. They are currently returning from Sinai where they agreed to a ceasefire. Perhaps, as in the Bible, justice will come from there. Israel, like Charlie Brown, hangs on to the dream of trust and still hopes to play ball with the Palestinians.

Greg Newmark is a freelance writer based in Tel Aviv.



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# JEWISH TRENDS

## Migration: The Wandering Jews

**Viv Klaff, Ph.D**  
**Special to The Jewish Voice**

This is the second in a series of socio-demographic profiles of the American Jewish population, in the context of the discussion of group identity and continuity.

In 1905 the Shapiro family joined hundreds of thousands of Jews who had made the New York area their home in the first decade of the 20th century. They were surrounded by people much like themselves, and within a few blocks they had access to a synagogue, kosher food, a Yiddish theatre, and a significant Jewish environment of family and friends. In the summer of 1987, Norma Gillman, one of the Shapiro's granddaughters had just completed her college degree and had taken a job in Boulder, Colorado. While her move was physically less difficult than that of her grandparents, she started

her new life with few Jewish friends or knowledge of available Jewish institutional support. Her situation was far from unique. Of all adult core Jews, between 1985 and 1990 about 33 percent moved to another residence within their state and 10 percent moved to a different state. Only 20 percent of core Jewish adults in 1990 were resident in the place of their birth and 60 percent were born in another state or in a foreign country.

For the Jewish population in 1900 the majority (57%) lived in the Northeast, followed by the Midwest (24%), the South (14%) and the West (5%). The mid century distribution showed about 70% lived in the Northeast, 11% in the Midwest, 8% in the South and 11% in the West. By 1990 there had been a dramatic change in that the Northeast had declined to 44%, the West (23%) and

the South (22%) had increased rapidly and the Midwest had remained at 11%.

During the 1960's an internal migration trend had begun away from the Northeast toward other regions of the country and this trend was more dominant for the Jewish population when compared to the total population.

American Jews have increased their numbers substantially in areas of the country not traditionally associated with Jewish residence. Geographic dispersion has a number of implications for the continuity of the community and scholars have noted that migration may well be the most significant demographic factor in determining the growth or decline of local Jewish communities. The critical question to ask is whether high mobility is associated with lower levels of Jewish identification?

The impact of the migration pattern on the social organization of the Jewish community can be both positive and negative. On the positive side, for Jews who wish to maintain some type of identification with the group, movement to areas with a less identifiable Jewish environment could lead to greater involvement. New immigrants can strengthen and add vitality to the new community. On the negative side, the greater distance between potential members make it harder for groups who provide services for the Jewish population, such as synagogues, schools and day care, food supplies and community centers. In addition, loses to the Core population through intermarriage, conversion out and children not being raised as Jews tend to be more common outside of high density Jewish areas. This presents a clear challenge to the local Jewish

institutions to develop strategies of adaptation in two interrelated ways: first, to develop plans to incorporate new arrivals into their communities, and second, to provide options to allow a more dispersed population access to the limited resources of the community.

The following are some of the results of the Goldstein's analysis that deal with the implications of migration for Jewish continuity:

1. Those persons who are more traditional are less likely to migrate. However, as the Jewish population becomes less traditional, the trend to higher mobility increases. In 1990 a much higher proportion of Jews by religion were concentrated in the Northeast, compared to other categories of the CORE population. While there is no evidence of a direct correlation it seems that the more secular Jews are more likely to migrate out of the Northeast and be exposed to the elements of assimilation and secularization found in these other regions of the country.

2. Although Jewish education would tend to reduce the level of mobility, the fact that Jewish education is highly correlated with secular education leads to education, in general, being positively correlated with higher mobility.

3. Younger people are generally more associated with high mobility and so the mobility of young Jews tends to disrupt their connection with the institutions, and particularly the educational institutions, of the community.

4. It is generally assumed that intermarried couples are more likely to move to a new community where they may be more accepted or are able to integrate, independent of their religious background. While this pattern seems to hold true, among more recent intermarried couples, there does not appear to be a higher level of migration. The possible explanation offered is that due to changing norms in the younger population, that there is a greater acceptance of intermarriage.

5. It is generally assumed that immigrants will be less involved in the new community. The evidence shows that mobility is associated with lower levels of membership in community organizations, migrants are less involved in Jewish voluntarism; migrants are less likely to contribute to Jewish philanthropies and migrants are less affiliated with a synagogue. It should be noted that there are life cycle differences in these relationships. Age is important, with the younger, who are more likely to be mobile and to be connected to the non-Jewish world, being less involved. Over time, as the migrants age, they may be more inclined to affiliate in some way with religious or some other Jewish institution.

6. As pointed out earlier, the movement of Jews has led to less dense settlement patterns. It is also assumed that mobility is related to lower levels of informal Jewish contacts in neighborhoods. Migrants are found to have fewer Jewish contacts and neighbors. This trend manifests itself even in cases where the migrants want to be in a more dense Jewish neighborhood, but these settlement patterns conflict with other interests such as a job location and other needs of the family.



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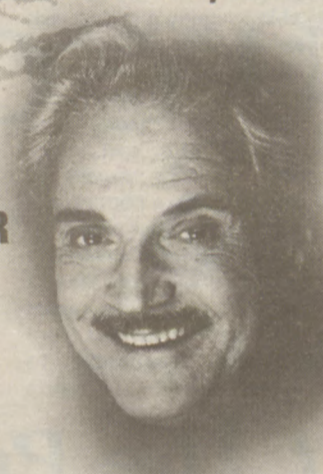
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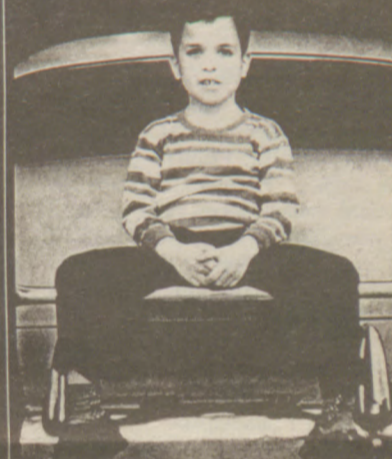
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# JEWISH ARTS AND CULTURE

## Aloha Jews - Hawaii Beckons

By Joel F. Glazier, Community Correspondent

Hawaii is the most geographically remote inhabited location in the world. One must travel the greatest distance from any mainland to reach this location. Would there be any Jewish presence there? I could only remember that singer Bette Midler was raised there and she often joked about the scarcity of Jewish Hawaiians for friendships. Ms. Midler has long left for the promised lands of New York and California. However, many Jewish mainlanders took the advice of "Go West" to the fullest and have found contentment in the 50th State.

Shabbos Morning Services in Hawaii appeared as one might

imagine. Congregation Sof Ma'arav, housed in a Unitarian Meeting House on the Pali Highway overlooking Honolulu, provides wide large windows through which all of Hawaii's version of nature appears. It may be one thing to read from Genesis, but to look up and see a virtual Gan Eden of swaying palms, sunshine mixed with showers and rainbows disappearing as fast as they appear provides inspiration and appreciation for Creation, like no stained glass window can.

Congregation Sof Ma'arav describes itself as the westernmost Conservative Congregation in the world. Oddly, next to its temporary housing is a traditional looking Reform Temple, but the Conservative congregation meets

weekly in the adjacent Unitarian building rather than "setting foot" in that other place. That doesn't mean there's "trouble in Paradise" as often the Congregations hold joint services, just not in the Reform temple.

I was able to enjoy a spring visit and Shabbat Services included guest Torah readers, men and women both, and lay leaders conducting most prayers. Sadly, there was no Bette Midler to lead any of the familiar morning prayers. A sermon was given by a congregant who had gotten her dates mixed up but improvised and gave a nice talk stretching to relate to that week's portion. The attire in the mixed seating congregation ranged from very un-Hawaiian jacket-and-tie to sandals, Hawaiian shirts and shorts

everywhere. The Kiddush included many familiar foods but the local fresh pineapple slices beat out the white fish spreads and herring as well as cakes and cookies for the most delicious treat ever experienced from even mainland buffets.

The most lasting impression, however, is of reading the familiar prayers but with any reference to G-d's creations, the beauty of this 50th State's landscape was just a complementary glance out the window. If one preferred indoor Friday night services over the daily picturesque spectacular sunsets, Temple Emanu-El, in their Reform Temple, would provide the Kabbalat Shabbat welcome.

My Hawaii visit included a Yizkor holiday, during the week. This tropical paradise is also home

to Chabad Hawaii, which offers holiday services in the sprawling Hilton Hawaiian Village Hotel. Even in this American tropical setting, the atmosphere of black heavy coats was there at the welcoming and cordial Chabad Yom Tov Service. In this most remote U.S. State, visitors had a choice of three Jewish congregations to welcome them. If you phone ahead do not be surprised to hear very East Coast (NY) sounding voices. "Shalom" carries a message more meaningful to us than "Aloha", and Bette Midler is not necessary to convey that message!

*(This article is part of a series of synagogue visits from around the world. Next feature will describe some "Ruach" in Downtown Toronto.)*

## A Revelation At The Prince Theater

By Paula S. Shulak

Did you ever realize that Kurt Weill, composer of that perennial favorite, THREE PENNY OPERA, was Jewish? He lived to create his musical masterpieces only because he was able to escape from Hitler's clutches and come to the United States. In celebration of Weill's 100th birthday, Andrea Marcovici recently performed KURT WEILL IN AMERICA, her paean to this giant of a composer, at the Prince Theater in Philadelphia. However, it is not her performance that I want to share with you. It is the amazing story of what this German

refugee contributed to the American musical stage that captured my imagination.

Weill was the son of a Rabbi. He had a sterling reputation as a classical composer, in a class with the likes of Hindemuth, when he wrote THREE PENNY OPERA. This piece made him famous and he felt he was headed for a tremendous European career.

But on the night that his opera MAHAGONY premiered, Weill found the first row occupied by a line of SS men who shouted epithets and broke up the show completely. The Reich labeled his work

as Arte Entraten (degenerate art) and burned his scores in the streets of Berlin. Realizing that he was doomed, Weill escaped the Nazi regime and fled first to France and then to the US, vowing never again to speak or write his native German. It was then that he decided to also change his musical style and began to write for the American ear and the Broadway stage.

His wife, Lotte Lenya, was also a Jewish rose. She became a star in this country as well and both were accused of "selling out" in order to be popular. But in my

mind, their decision was a righteous one in protest to the inhuman treatment of Hitler and his minions. Were it not for their flight to this country, we would never have some of the most beautiful music that has appeared on Broadway, songs like September Song and Speak Low When You Speak Love. Weill's work was never lightweight. He wrote LADY IN THE DARK, the first psychological musical, JOHNNY JOHNSON, an anti-war show, LOST IN THE STARS about apartheid, STREET SCENE which inspired a young boy in the audience named

Leonard Bernstein to become a composer, and that perennial favorite, ONE TOUCH OF VENUS.

Weill's music is uniquely haunting in its atonal qualities, and the lyrics (written by such famous poets as Ogden Nash, Maxwell Anderson and Langston Hughes) are beautiful beyond belief. If you don't know much about Kurt Weill, I encourage you to listen to more of his music than just Mack the Knife. You will discover wonderful torch songs and messages of hope and inspiration. And strangely enough, were it not for Hitler they might never

## Israel Through The Eyes Of A Teen-Ager

By Elana Romirowsky

Greetings from the Alexander Muss High School in Israel. I am finally starting to feel adjusted here, though it took a while getting settled. I am sharing a dorm room with four school friends, and things are working our well. (With the possible exception of some jet-lag and Israeli tap water which has a chunky and thick texture.) Most of the kids were sick this past week, but now people are starting to adapt to this new culture.

For our first week, we stayed on campus here in Hod Hasharon, a northern suburb of Tel Aviv, and I didn't feel as if I were in Israel. But recently, we spent the weekend in Jerusalem and I had a taste of my first Israeli experience.

The bus ride took about an hour and everyone was sleeping. When I woke up and looked out the window, I was in disbelief. I saw the green hills and valleys surrounding me and the small villages clustered throughout the city. I was so excited and anxious and I couldn't wait for my first Jerusalem experience.

We stayed in a youth hostel on Jaffa Street called the Davidka. It is in the center of the city close to the famous market (shuk, in Hebrew) called Machaneh Yehudah. I got in touch with Moshe, a family friend, right away and, as luck would have it, he lived less than a mile away. We spent the day together and he showed me around the shuk, teaching me the etiquette of tasting nuts, buying fruit and pitas and eating the

very "best" rugalach (small, rolled pastries) ever! He walked around like he owned the place, but it was quite an experience. It was such an exhilarating feeling to see everyone scurrying around hurriedly in preparation for Shabbat and to hear everyone on the streets calling "Shabbat Shalom" to their neighbors. I tasted excellent challah and went back to the youth hostel to prepare for Shabbat.

Everyone dressed up nicely, in orthodox-appropriate clothing, and we all walked in the Old City of Jerusalem together. Throughout this trip, I have been reminding myself to make sure the experience is mine and to make every experience truly my own. I continued to walk, looking at all of the stores with writing in Hebrew, and seeing all of the crowded streets begin to think as the siren rang, signaling the start of Shabbat.

Everybody on the trip knew that this was my first experience with Jerusalem and going into the Old City was something that I had been looking forward to for as long as I could remember. I was walking down the winding roads, and finally got my first glimpse of the City in its entirety, and my eyes welled with tears. I was so happy, and I felt so lucky to be there! We entered through the Jaffa Gate in the Old City and carefully made our way down the small, stone paths that led to the Kotel. I saw the little art galleries and small shops hidden within the side streets, and the Orthodox men hurrying down the road to make it to the Wall

in time for Shabbat.

We finally reached a spot where the men and women separate and I led Kabbalat Shabbat, the introductory Sabbath prayers, for the women, from a little alcove with a perfect view of the Dome of the Rock mosque and the Kotel. I shared many moments alone, trying to capture the environment and to make the experience my own.

It was a beautiful service, after which we finally made our way down to the Kotel itself. I was holding the hands of two of my girlfriends. When I got to the bottom and looked in front of me, I wept so hard! It was the realization of a dream that I have

had for as long as I could remember.

I didn't think that anyone else could experience the same feeling, but I kept remembering my mom and dad cautioning me about making sure that I didn't set my expectations too high for my first visit. "Everyone responds differently," they said.

Needless to say, my expectations were definitely not too high.

I prayed with my head and hand against the stone and the siddur (prayerbook) close to my heart. I have never felt so close to God and to the Jewish people before. I just kept thinking how lucky I was to have been able to have such an

experience and I missed the people in my life who were no longer with me.

As tradition dictates, I put a note with a prayer into the crevices of the Wall and surely made the experience my own. When I was finished praying, I looked up and saw a dove perched above me.

Shalom from Israel!

*Elana Romirowsky is the daughter of Rabbi Ellen Bernhardt, Head of School, at Albert Einstein Academy and Dr. Sam Romirowsky of Wilmington. An alumnus of Albert Einstein Academy, she currently attends Akiba Hebrew Academy where she is an 11th grader.*

## Adult Institute Of Jewish Studies Is Gearing Up For Success!

The Adult Institute of Jewish Studies marks the first year in a new century with a change in format. Participants will be able to attend four courses over six weeks and choose from a selection of 38 varied subjects ranging from Yiddish music to Kabbalah, from Jewish humor to Jewish survival and everything in-between. Sessions meet Wednesday evenings from November 1 through December 13 at the Jewish Community Center, 101 Garden of Eden Road in North Wilmington. The first class in each

of the two three-week sessions will be offered from 7:15 p.m. to 8:15 p.m. with the second immediately following from 8:30 p.m. to 9:30 p.m. The \$18 per person fee includes a special evening with Stephen J. Dubner, author of "Turbulent Souls: A Catholic Son's Return to His Jewish Family" on Wednesday, December 20, 7:30 p.m. at the JCC. The Institute is sponsored by Adas Kodesch Shel Emeth Congregation, Albert Einstein Academy, Chabad-Lubavitch of Delaware, Congregation Beth Emeth, Congregation

Beth Shalom, Gratz Hebrew High School, Hillel at the University of Delaware, Jewish Community Center of Delaware, Jewish Family Service of Delaware, Jewish Federation of Delaware and Temple Beth El.

Registration forms are available at the JCC or at all Delaware synagogues. A complete list of Adult Institute Courses is also available in the September 22nd (Rosh Hashanah) edition of the Jewish Voice. For a reprint, call Lynn Edelman, editor, at (302) 427-2100, ext. 11



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## MILESTONES

### In Memoriam

#### COLEN

Sara Bleiberg Colen, 88, died October 17 at The Kutz Home. She was married to Isadore Bleiberg until his death in 1945. She moved to Wilmington with her second husband, Jack Colen and helped him build a successful business, Colen for Cutlery, at 10th and Orange Sts.

She is remembered fondly for her fierce loyalty to family and friends, her charitable nature and her love of animals. She was an avid reader and enjoyed travel to plays, museums and flea markets.

She is survived by her daughters, Susan Mayer Bleiberg of Wilmington and Dana Colen Karsevar of Philadelphia and a

grandson, Joel Karsevar of Philadelphia.

The family will sit Shiva from October 23rd through October 29th at the home of Susan Mayer Bleiberg, 303 West 37th St., Wilmington. In her memory, donations may be made to Greenpeace or Animal Lovers Unlimited.

#### GREEN

Aileen Hanzlicek Green of Town Point, Chesapeake City, MD, died October 7 in Union Hospital. She worked as an executive secretary for the DuPont Company in Wilmington for 35 years before her retirement in 1980. Mrs. Green was a member of Congregation Beth Emeth in

Wilmington.

Survivors include her husband of 42 years, Marvin L. Green; a sister, Gerry Parker and two brothers, Courtney Hanzlicek and Bill Hanzlicek, all of KS. He is also survived by his brother-in-law, Alfred J. Green and sister-in-law, Florence Green of Wilmington whose home Shiva was observed

## CELEBRATING THE JOY OF OUR HOMELAND

### Sing Unto the Lord a New Song

#### Rabbi David A. Wortman

When I reached the bottom of the airplane ramp on my first trip to Israel (1968), a new feeling descended on me. This sense took root in my heart and in my soul. The only way to describe the warmth and glow emanating from the newly kindled fire within is to say that I had come home. The feeling stayed with me for the whole year that I was in Israel at that time.

It has been present through the many years since then, each visit stoking the internal fire with kindling from new sources. The country was my heritage of 3000 years along with all of the Jews in this ever-shrinking world.

This trip, under the auspices of Partnership-2000, created a new sense of inner warmth. This time I not only felt at home, but I was accepted into the family. I established good relationships with the many people with whom I worked, including: the wonderful staff at the Partnership-2000 office; the three men with whom I met almost every day at a daycare center for the elderly; the cooperative and warm reception at the Tamar Regional Council, Neot Hakikar and the Democratic School of Arad. I like to think that I have made many new friends. They have all treated me

like a member of their family.

The sense of family acceptance was no more evident than at the synagogue Shira Chadasha. A Conservative synagogue in Arad, the shul is making inroads in showing to their Israeli friends that there is a path between the Orthodox community on the one hand, and complete secularism on the other. There is a quest for meaning among Israelis, but many do not seek a religious route because they cannot accept living a truly traditional lifestyle.

Enter the synagogue. Arriving on the scene to demonstrate that there are legitimate alternatives within Judaism.

Apart from the philosophy, however, any synagogue is composed of people. People with everyday concerns about making ends meet, providing for their children and searching for a modus operandi for living. It was the people of the shul that welcomed me with open arms, taking me into their homes, telling me of their families, introducing me to their children, exchanging pictures of our grandchildren.

I had the opportunity to beak bread with many synagogue members on Shabbat evenings and afternoons. We all promised to

keep in touch. They insisted that when I return with my wife they want to meet her.

The services were, for me, inspirational. They are egalitarian and the members participate fully in the leading of the service. Each shaliach tsibur uses his or her own melodies. The notes of the prayers dance around the room before ascending to the very presence of the Holy One Blessed Be He.

Over the passage of time, as I became more accustomed to their unique customs and nusach, I felt myself being absorbed into the milieu and the warmth that is Shira Chadasha.

I sat writing this article a few days before Rosh Hashanah. The sun is set on yet another year. I sat with my new family as we entered the new year of 5761. If I had to be away from home, I can think of no

better place to be than in my adoptive town, davening with my extended mishpacha at Shira Chadasha.

The voice of the shaliach tsibur rose to the Heavens as it led us in the ancient prayers that have kept us together for thousands of years. We followed his lead, joining in song and praise, comingling our voices into one single loud voice, singing unto the Lord a new song.



Kohanim cover their heads as they recite the priestly blessing at the Western Wall in Jerusalem's Old City on Oct. 16. Observant Jews make a pilgrimage to Jerusalem three times a year, currently during the Sukkot holiday, and those belonging to the Kohen caste bestow their blessings on the assembled masses.

### Schoenberg Memorial Chapels



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### Do A Mitzvah, Become An Organ Donor

Wilmington Chapter of Hadassah invites you to attend a brief organization meeting at 7:30PM followed by a panel discussion on Monday, October 30th at 8:00PM at Congregation Beth Emeth to learn your real options about transplantation and organ donation.

Jewish tradition values human life above almost everything else. And yet, most Jews mistakenly believe that they are prohibited from doing something that is virtually guaranteed to save lives - becoming an organ donor.

Hear Rabbi Daniel J. Satlow of Congregation Beth Shalom explore the true Jewish perspective on organ transplantation. Let Esther Katzman tell you how organ transplantation has changed her life. And become more informed on the medical aspects of transplantation from Dr. Stephen Dunn, Director of the Division of Solid Organ Transplantation at the Alfred I. duPont Institute.

Come and learn how you can help make a difference, and perform a life-saving mitzvah. Remember, "Whoever saves one life, it is as if he saved an entire universe," Sanhedrin 37a



# 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.

### NCJW SCREENS FILM

National Council of Jewish Women, Wilmington Section is sponsoring a viewing of the film *Half the Kingdom*, on October 25, 7 p.m. Discussion about Judaism and feminism as these topics relate to the film will be facilitated by Yvette Rudnitzky. Coffee and dessert will be served. Please call Marci Aeronson at 652-7778.

### BIKUR HOLIM WORKSHOP RESCHEDULED

There's a brand-new date for a Jewish Volunteer Network workshop on visiting the sick. Bikkur Holim training will be held on Tuesday, October 31, 7:00 p.m. to

8:30 p.m. at Jewish Family Service, 101 Garden of Eden Road, Wilmington. Training will be led by Rabbi Myriam Klotz, director, Kimmel-Spiller Jewish Healing Center, a program of JFS. To register, please call Morissa Sher at 478-9411, ext. 16.

### JCC PLANS PROGRAMS FOR TEENS

If teens could vote they'd elect to spend this Election Day actively engaged in fun and informative JCC of Delaware programs. On Tuesday, November 7, young people can choose to watch the Philadelphia Flyers tram practice, followed by ice skating on their rink. Teens will depart from the JCC at 9:15 a.m. and return around 4:00 p.m. \$25 per person includes skate rental, lunch, skate time and round-trip transportation.

Teens who are not hockey fans can participate in another JCC program—an all-day Babysitter's Training Course sponsored by the American Red Cross. The program, which will run from 9:00

a.m. to 6:00 p.m., costs \$50 per person and addresses safety issues, prevention of injury and illness, basic child care, first aid, decision making skills and more. All participants will receive a handbook and first-aid kit. Lunch is included.

For additional information, or to register, please call Robyn Greenberg, Community Teen Services Director at 478-5660, ext. 229.

### BETH SHALOM HONORS TWO ON SIMCHAT TORAH

This Sunday, (October 22) Congregation Beth Shalom of Wilmington will honor Rhoda Dombchik and Bob Berman for their many contributions to the synagogue and to the Jewish community. The community is invited to celebrate Simchat Torah and pay tribute to the honorees at the service, which begins at 9:30 a.m. and the kiddush and luncheon immediately following. Beth Shalom is located at 18th Street and Baynard Boulevard, Wilmington.

## JCC Hosts Gathering Of Jewish Women

On Thursday, November 2, the Jewish Community Center of Delaware will host the Sixth Annual Jewish Women's Gathering. The evening begins at 6:45 p.m. with a sharing session for community organizations. A light dinner and program follow at 7 p.m.

Program highlights include an appearance by Paula Ethel Wolfson, author, and Lloyd Wolf, photographer, the creative team behind the successful book "Jewish Mothers—Strength, Wisdom, Compassion". Participants will browse through a new gallery exhibit featuring works by Israeli artists Guillaume Azoulay and Raphael Abecassis and will be entertained by vocal-

ist Cindy Goldstein and pianist Sara Berman.

The cost is \$10 per person for the dinner and program. Advance registration is required by October 26th at the JCC front office. Patrons may support this event at a cost of \$18 per person. Transportation and babysitting services are available with advance registration.

For more information, please call Ivy Harlev at 478-5660, ext. 204.



# CELEBRATING SIMCHAT TORAH

## Retrieved Torah Scrolls Restore Russian Jewish Spirits

By Lev Gorodetsky, JTA

Andrei Glotser tried to hide his concern about the future of Russian Jewish life with an uneasy smile.

Our rebbe came today to the class downcast, and said: "Hard times are coming, boys. Goussinsky is out. No finance, no support," the 20-year-old Moscow university student said recently while he was visiting yeshiva classes at the Moscow Choral Synagogue.

Many Jewish activists in Moscow have shared this sense of impending doom as the Kremlin has cracked down on Vladimir Goussinsky, one of the largest financiers of Russian Jewish life, in the past year.

Last week, as if to demonstrate that rumors of its financial collapse are exaggerated, the Russian Jewish Congress put on a cross-country show.

The group flew a team of rabbis, officials, journalists plus a synagogue choir on a rented VIP-plane with a military crew and sent them on a whirlwind trip across Russia that went from Kaliningrad in the extreme west to the eastern city of Novosibirsk in Siberia.

The mission's stated goals were twofold: to wish a happy Jewish New Year to Jewish communities throughout Russia and to hand over to local rabbis Torah scrolls, looted by the Soviet regime, that were recently retrieved from the Russian state archives and restored.

In each of the five cities visited by the entourage, RJC officials greeted the local Jewish public in a big concert hall and the Moscow synagogue choir entertained the gathering.

In three of them, Adolph Shayeivich, one of Russia's chief rabbis, handed over a Torah scroll to the local community.

But just as important, the group wanted to bolster the RJC's forces in the city-to-city fight with the Chabad-dominated federation, as one Moscow Jewish activist put it.

"We have a struggle going on here," said Boris Borovik, a young Jewish leader in Yekaterinburg, the capital of the Ural region, which is home to a 15,000-strong and thriving Jewish community.

His organization has never been part of the RJC and he is hesitant about joining the umbrella group.

But, he says, he is worried that "Chabad will swallow the Jewish movement here."

Goussinsky, a media mogul and the president of the RJC, is now living abroad after being briefly thrown in jail on charges of embezzlement.

At the same time, the RJC's rival, the Federation of Jewish Communities of Russia, has seen its fortunes rise in the see-saw of Russian Jewish life.

In most cities, the RJC has a group of local businessmen who sacrifice part of their time and money for benefit of the Jewish community.

Sometimes this local clique is highly effective in strengthening Jewish life as it is in the city of Chelyabinsk, one of the cities visited on the tour and home to about 10,000 Jews.

A local RJC group managed recently to collect enough local money to build a brand new synagogue with only minor donations from Moscow.

The RJC also generally has a

stronger relationship with local authorities.

But local religious communities belonging to the RJC are generally weak or invisible.

The most vital communities belong to the Chabad-Lubavitch federation.

In Yekaterinburg, for example, Chabad Rabbi Zelig Ashkenazi is running a daily Jewish high school with 200 students, the only such school in the region.

To develop a loyal community and counteract the growing Chabad influence, the RJC recently imported Rabbi Moshe Shteinberg, 25, from Israel to Yekaterinburg and say they will finance the building of a community center with a synagogue on a plot of land rented from the city.

Ashkenazi did not come to the ceremony where a Torah scroll was handed over to Shteinberg, who is Ukrainian-born and Israeli-educated.

Rabbi Avraham Berkowitz, the executive director of the Federation of Jewish Communities of the Commonwealth of Independent States, a super-umbrella for the Chabad-led group, says he is tired of politics and wants to concentrate on concrete work in the communities.

"It is unfortunate that what is so widely reported is the politicization of the Jewish community, whereas the fact of the large rebirth of the Russian Jewish community and hundreds of thousands of Jews returning to Jewish life is not reported," says Berkowitz.

But Chabad itself has not been above politics.

The movement, and its federation, has received several boosts from Russian President Vladimir

Putin, most recently when Putin celebrated the gala opening of a multipurpose Jewish community center in Moscow.

This backing has frustrated RJC officials.

For Rosh Hashanah, Putin appeared to show balance when he sent greetings to the chief rabbis representing both umbrella groups.

The result of the rivalry is extreme polarization.

Federation members call the RJC structures soap bubbles and fakes.

RJC activists, in turn, complain that Chabad is buying off congregation members and officials.

For his part, Berkowitz admits that the group is giving some stipends to some elderly Jews.

But he says, "We give them a very small stipend so that they can live and participate in services."

"But these are only elderly people and they represent only 2 percent of the participants who are coming to our programs," Berkowitz adds.

Shmuel Bludin, a community leader in the city of Novosibirsk, has only negative things to say about Chabad.

But at the same time his own congregation has no rabbi and as a result they are "compelled," as he puts it, to pray at services led by Chabad, which is the only organized religious community in the city.

In the meantime, most Russian Jews don't care which group is in control as long as they are given emotional, spiritual and material help.

Whether the groups' rivalry will help or hurt them remains to be seen.

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