

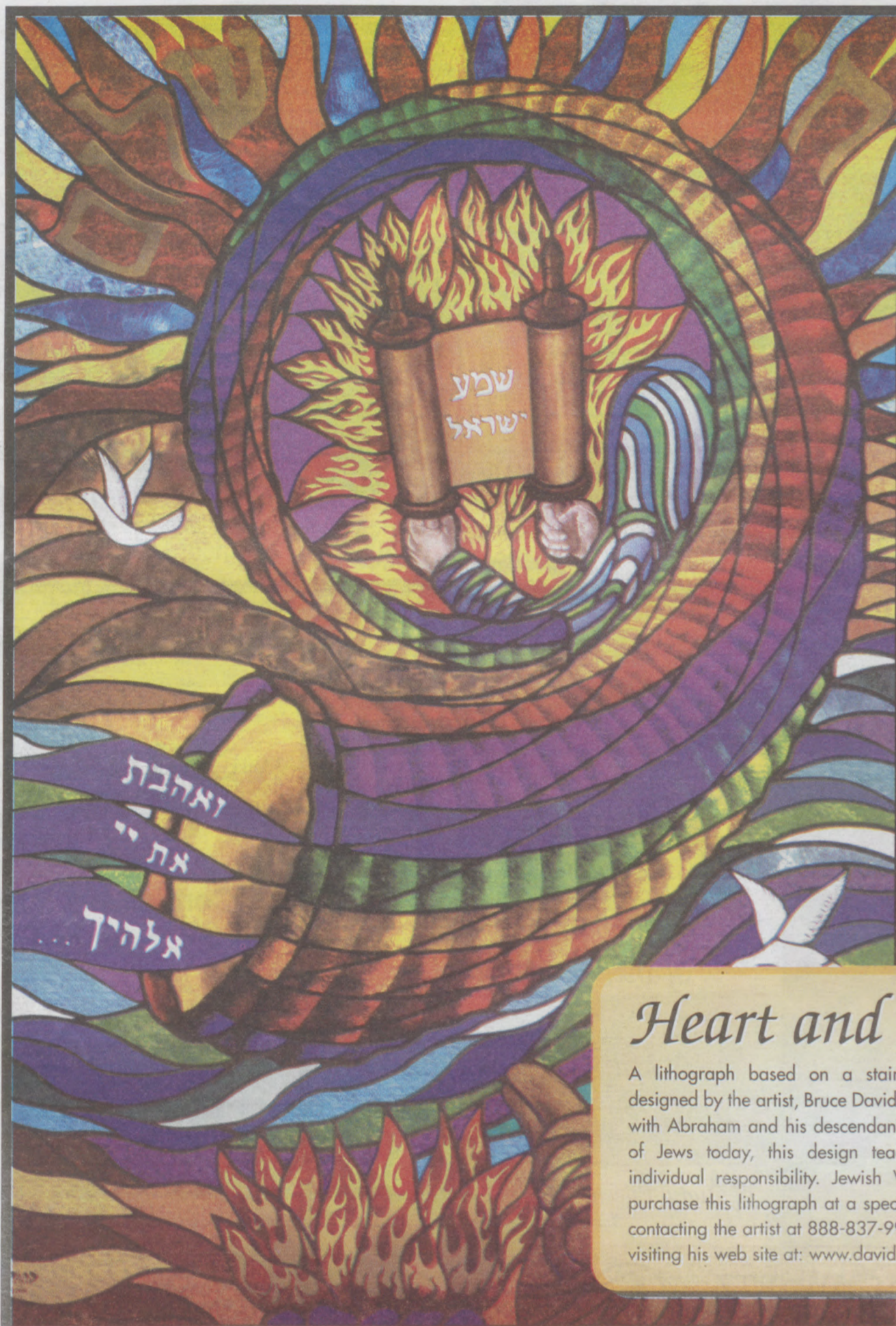
# The JEWISH VOICE

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JEWISH HISTORICAL SOCIETY DE  
505 N MARKET ST  
WILMINGTON DE 19801-3004

Vol. 44, No. 23 22 Elul 5763 September 19, 2003 48 Pages  
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628  
WWW.SHALOMDELAWARE.ORG

האגודה  
היהודית  
בדלאוור

5764



## Heart and Soul

A lithograph based on a stained glass window designed by the artist, Bruce David. From the covenant with Abraham and his descendants to the generation of Jews today, this design teaches the value of individual responsibility. Jewish Voice readers may purchase this lithograph at a special price of \$75 by contacting the artist at 888-837-9904 (toll free) or by visiting his web site at: [www.davidart.com](http://www.davidart.com)

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We would like to take  
this opportunity  
to wish  
all the members  
of our community

A Happy, Healthy,  
and Peaceful New Year

Judy, Eileen, Phillip and Rachel



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# EDITORIAL

## Celebrate Life

Ten days from now we will mark a solemn occasion—the third anniversary of the start of the seemingly endless spate of violence between the Israelis and the Palestinians. Yet on Monday, September 29th, Israeli children will attend classes, play in the schoolyard during recess and share lunch with their friends in the cafeteria. Their parents will bid them “shalom” as they head off to work. While they will no doubt acknowledge during a moment of silence the more than 5800 *mispocha* who have died during this horrific war, day to day life goes on. It's the right thing and a very Jewish thing to do.

Our Jewish tradition admonishes us to celebrate life as a precious gift from G-d. To save a life is perhaps the greatest of all our *mitzvot*, exempting us from Shabbat or other Yom Tov prohibitions. Because life is so valuable, pregnant women and those who are ill may not fast during Yom Kippur as doing so might place our lives in jeopardy. In this vein, mourners must end their Shiva during Festivals or Shabbat. G-d commands that the celebration of life must continue.

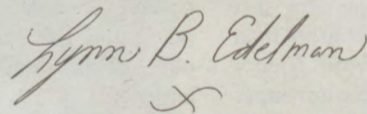
We can honor the memories of our lost loved ones by performing life-affirming acts

and deeds. Teach your children that Israel is a precious birthright that must be protected. Advocate for her in the press and in the legislature. Support the efforts of the Jewish Federation of Delaware, State of Israel Bonds, Jewish National Fund and other organizations that sustain our Jewish homeland in times of crisis and help its people build for a brighter future.

Perhaps the greatest tribute we can pay to our fallen *mispocha* is to travel to Israel and stand beside our brothers and sisters whose very survival brings continued hope for the future of the Jewish State. The Jewish Federation of Delaware is organizing a Mission to Arad—our sister city—and other Israeli communities this November.

This New Year, resolve to join them. Call 302-427-2100, ext. 15 to reserve your space on this joyous homecoming!

From my family to yours,  
La Shana Tovah!



Lynn B. Edelman

## HIGH HOLIDAY MESSAGE

Dear Friends,

On the eve of the New Year, as is customary, we will recite the blessing: “May it be Thou will to renew unto us a good and sweet year,” for the People of Israel and all human beings.

We pray that the year 5764 will herald blessings for the People of Israel that we live in security in our country – our homeland and that world Jewry and all of humanity will be granted a tranquil and secure life.

We pray that the much yearned for peace between us and our neighbours will be attained and that 5764 will see the disappearance of anti-Semitism in the world and a strengthening of the bond between the Jewish People in Israel and those in the Diaspora.

The free world strongly desires to live in peace and freedom. Humanity has the basic right to live without fear of terror. Israel has been suffering from terrorist activities

since the beginning of Zionism and we believe that only a determined fight and international cooperation in the political, military, economic and judicial fields can annihilate terrorism.

I thank the Jewish communities for their expressions of solidarity with the State of Israel during this difficult period for the People of Israel. These increase our unity and lift our spirit. We are proud that, despite all the difficulties, Aliyah is continuing. An extensive Aliyah can change Zionist and Jewish history and change the state of Israel.

I wish you and your families a good and blessed New Year, a year of success and the fulfillment of all our national and sovereign desires.

Sincerely,  
Moshe Katzav  
President, State of Israel

## PARSHA PLACE

Week of September 20 Natzavim/Vaelech Deuteronomy 29:9-31:30

STANDING STILL SO WE CAN GO INTO THE NEW YEAR

By JOSEPH EDELHEIT

On Shabbat morning before the night of the Selichot service, before Rosh Hashanah, we read a Torah portion that uniquely prepares us for the Days of Awe. Parashat Nitzavim-Vayelech (Deut. 29:9-31:30) is quite dramatic, including as it does Moses' final oration and his preparation for death. Reform Jews will hear sections of Nitzavim again on Yom Kippur morning, including the oft quoted expression *uvacharta bachayim*—“and therefore choose life.” (Deut. 30:20)

We learn a great deal from just the two words *Nitzavim-Vayelech* as they are used in their respective opening verses of this *mechubar* (“connected”) portion. Although the word *nitzavim* is usually translated as “standing there,” it describes a stance taken by the entire people of Israel assembled to hear Moses. A form of the verb *nitzav* is used several times to refer both to the people and to Moses as they present themselves for God's revelation. (Exod. 19:17, Exod. 34:2, Exod. 34:5) The verb implies something very different than *omed*, which also means “to stand.” *Nitzav* suggests an act of will, a physical statement of *hineni*—“here I am, prepared to respond to Your call.” In Deuteronomy 29:9, the entire people “stand” prepared to enter the Land of Israel and actively engage in meeting the demands of the covenant.

In these final days of Elul we, too, “stand” ready-to move into a new Jewish year. We, too, once again “stand” as an entire people prepared to reaffirm our covenantal relationship with God and each other. We must not merely “stand around” waiting but rather use this sacred time to “take a stand” on the religious fundamentals that have always defined our destiny, and to heed the warning that when we turn away from our identity we choose the curse over the blessing.

It is hard to “stand still”; we become distracted and look around, shifting back and forth on our feet. We find it uncomfortable to so restrict ourselves. I very much identify with this struggle because, as a rabbi who is addicted to work, “standing still” has always seemed to be “doing nothing.” It requires a strong act of will to overcome this inability and stop moving long enough to allow oneself to be in the presence of God. If we accomplish nothing else before the Days of Awe than learning to “stand still,” we will yet have established the spiritual foundation for making our ultimate choices. We must find the strength and wisdom to “stand still” in a world that moves faster and faster.

That *Vayelech* comes right after *Nitzavim* teaches us that it is only after we have learned how to stand still that we can “go forth.” According to tradition, this passage tells us about the day Moses was to die, when he “went out” among the people, going from tribe to tribe and tent to tent to console them and prepare them for their future. The *Zohar* teaches us that only the most holy and righteous are so sensitive to spirituality that they are aware of when their soul is about to return to its Maker. Thus, on the very day he was to die, Moses “went out” once again to teach and touch the people with his presence. It reminds us that it was Moses' first going out to be among the people and experience their oppression (Exod. 2:11) that eventually led him into the desert and his experience at the burning bush. As a teacher, Moses was distinguished by his ability to go into the community and reach out to the people.

Moses' actions that day should serve us as a model for our own on Yom Kippur, a day which tradition likens to our preparing ourselves for death. If we use Yom Kippur as the day on which each of us must go out into our own lives, families, and communities as if we were preparing to die, then how would we want to be remembered? We can “go forth,” if we have learned to “stand still” in the presence of God. Yom Kippur can be a true day of reckoning, if Rosh Hashanah is a day of presenting ourselves before God.

Joseph Edelheit is senior rabbi at Temple Israel, Minneapolis, Minnesota.

## SHABBAT Candle Lighting

SEPTEMBER 26TH – 6:34 PM

## The JEWISH VOICE

Published semimonthly, and monthly in July and August, by the Jewish Federation of Delaware.

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Member of the American Jewish Press Association and Jewish Telegraphic Agency.  
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Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware.  
Subscription price: \$18.00. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 100 W. 10th St., Wilmington, DE 19801. (302) 427-2100. The FAX number of The Jewish Voice is (302) 427-2438. E-Mail: [lynn.edelman@shalomdel.org](mailto:lynn.edelman@shalomdel.org)



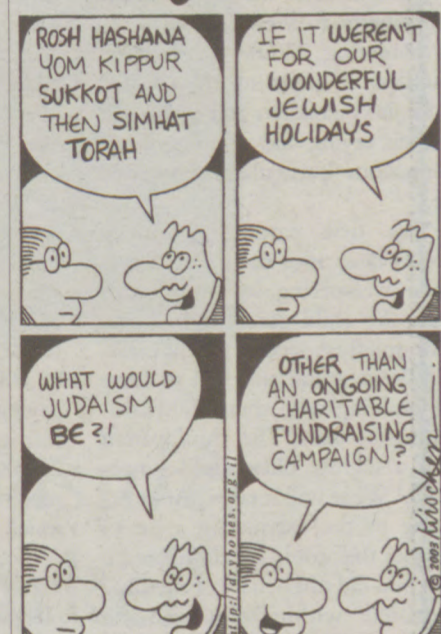
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## Dry Bones





# FEDERATION FOCUS

## Family Comes First



**Samuel H. Asher**  
Executive Vice President

By Samuel H. Asher

A number of years ago the Chase Manhattan bank of New York launched an advertising campaign to acquire new depositors. Their theme was: "You Have a Friend at Chase Manhattan." A few years later, Bank Leumi entered the New York market with a clever variation on their competitor's theme. "You may have a friend at Chase, but at Bank Leumi, We're Mishpocha."

In recent months I have traveled frequently to New York City to

check in with my ailing aunt and uncle. As they are childless, my cousins and I have willingly taken on caregiving responsibilities. Families support one another in times of crisis.

Our extended family in our Jewish homeland also needs our support. The Internet enables us to stay in touch with family and friends in Israel on a daily basis. There is much suffering in our homeland today. The reality beyond the rhetoric is that 5,868 Israelis have died and 862 more have been injured since this planned, armed assault against Israel began more than a thousand days ago.

During the time of the Yom Kippur War, my Israeli friends told me that there was not one family that didn't have a sad story about a relative who was wounded or killed. History has indeed repeated itself during this contact. We now know that one out of every 6.2 Israelis has witnessed an act of terror. One out of every 2.7 Israelis knows someone who experienced a terrorist attack. One out of every 10 Israelis suffer from Post Traumatic Stress syndrome. Two out of every three Israelis have suf-

fered in the past from PTS. One out of every 20 Israelis have felt the need to get professional help in order to deal with their anguish. According to a friend who just e-mailed me from Israel "we are a traumatized and battered society".

Our homeland is under siege. Our mishpocha are bruised and battered physically and emotionally. We must reach out to them. When family calls we answer. *Kol Y'Israel Arevim Az ba Ze*. All Israel is responsible one for the other.

Let me suggest some tangible ways that we can help. Certainly, make a new gift or increase an existing gift to the Federation annual campaign or the Israel Emergency Campaign. As we begin the 2004 Annual campaign we are being asked to do more for Israel. How can anyone deny that they need our help now more than ever before? Phone your friends and neighbors on Federation Super Sunday and become a part of the fundraising process. Get involved with our Jewish Community Relations Council and learn how to advocate on Israel's behalf. When the Israel Bonds campaign begins at your synagogue - push down the tab. Plant a tree in Israel

through Jewish National Fund in memory or in honor of a loved one this Yom Tov. All of these acts demonstrate our faith in a bright Jewish future.

Don't lose hope - get involved. If your kids are old enough get them involved with AZA or BBG. If they are older, encourage their involvement in Hillel on campus. Volunteer at any one of our agencies. But don't lose hope!

Israelis remain optimistic in the face of this senseless violence. My dear friend, Arik wrote me the other day that "...No matter what life and world history has tossed our way - we believe; we believe in the possibility of hope. We are sure we can redirect fate. We have no doubt that with the right word or idea - heaven itself can be created here on earth. We are hopeful, hopeful to a fault. Not by chance, our nation's anthem speaks of hope. Not by chance, our narration of the creation of the universe starts with the words "let there be light". It is truly almost as if we were genetically profiled "to take a sad song and make it better". We are literally a hopelessly hopeful people."

There is one more important

way that we can help. In this new year of 5764, rearrange your schedules and come with us to visit our family in Israel. The JFD mission leaves on November 10 and returns on November 20. We will spend time in our sister city of Arad will also tour other parts of the country. This is one of those times when our friends really need us.

I close with a request from my friend Arik in Israel:

"In November the General Assembly of North American Federations will meet in Israel. Wouldn't it be great if so many of you could be here to celebrate the event with us? We need a shot of confidence. We need a dose of your hope. We could definitely "profit" from an influx of "family" reminding us that we are not alone, and that our way of heartfelt optimism is still the way to go. Come on over and give us a much needed pep talk, so that we would not lose our way in all the pain."

Let's do what we can to help. Increase your pledge, push down the tab, call one of our agencies, or call Federation to volunteer or sign up for our mission. Do it now.

L'Shana Tovah!

## What will it take?



**Todd Polikoff**  
Campaign Director

Last week I had the unfortunate adventure of standing in line at the Division of Motor Vehicles. During my hour or so of waiting, I had the opportunity to view various styles of parenting. While I observed countless attempts to calm bored and cranky children and put a halt to their crying and whining, three interactions particularly impressed me.

The first parent I noticed looked deep into their child's eyes while whispering something that made the child quickly sit on the floor quietly. A second parent created a huge scene and had to leave the building with their child convulsing in tears. The third parent with a slightly older child simply asked, "What will it take?" After listening to the exhausting a list of luxuries that could be eliminated if the child did not behave, something resonated within him and he

acquiesced to his mother's wishes.

I was totally amazed at this strategy. It wasn't guilt, it wasn't yelling and it wasn't intimidation. This wise mother simply made her child aware of the benefits of participation.

I thought, as I often do, about my position in the Jewish community. Part of my job is to make the case for giving to the Jewish Federation of Delaware's Annual Campaign... the campaign for Jewish needs. Speakers, events, mailings and phonathons are all techniques that the Federation uses to persuade the community to give increased gifts to the annual campaign. Yet, there are still several members of our community who have not responded.

Now, I must ask, "What will it take?"

What will it take in our community? The Jewish Federation of Delaware and its six constituent agencies work tirelessly to assess and address the needs of all of Delaware's over 13,500 Jews. We provide for every Jew from every walk of life at every point in the spectrum of life.

What will it take for our community overseas? Our family in Israel is struggling to survive the severe economic and psychological effects of three years of unrelenting terror. In Argentina, more than 35,000 Jews need help buying food, paying rent, and finding jobs. In the former Soviet Union, more than 250,000 elderly Jews need food and medical care and still yearn for the touch of another human being.

So, what will it take for you to make a pledge or increase your pledge to the Jewish Federation of

Delaware annual campaign? We have been serving generations of Jews in Delaware, Israel and around the world for nearly 70 years.

Please make every effort as we celebrate the New Year, to ask,

"What will it take for me to make a pledge to the Jewish Federation of Delaware annual campaign?" Please give generously of your time and money.

Wishing you and your family a

## 5763, A Year in Review - The Community Capital Campaign

The past year has seen remarkable progress in the Community Capital Campaign. Groundbreakings were held at the Milton and Hattie Kutz Home and on our Garden of Eden Road campus, programming is in full swing at the Newark JCC, and scores of donors stepped forward pledging over \$600,000 since last Rosh Hashanah.

The close of 5763 brings us the ultimate reward: completed projects at the Kutz Home and Hillel at the University of Delaware! "With the new kitchen up and running, our food services manager, Kim Kaufman, is able to do things she just couldn't do before!" exclaimed Kutz Home President, Miriam Edell. "She is very excited about creating new menus for the residents." It has been apparent from the start that updated facilities at the Home including a new laundry, service elevator and expanded loading dock, will have a great impact on the quality of care for the residents. Staff and residents alike are thrilled with the improvements.

At Hillel, the new kosher kitchen was christened at this year's Freshman Fest, serving nearly sixty students just before the start of classes at the

University. The beautiful kitchen continues to be a hub of activity with meal and snack preparation a breeze in this modern environment. All are invited to join the students for Shabbat dinner too!

The Garden of Eden Road campus has its eye on the future as well. New playgrounds have been built to prepare on-site agencies ready for the construction to come. Two new building additions will be built in 5764 with additional renovations to the current facilities to follow.

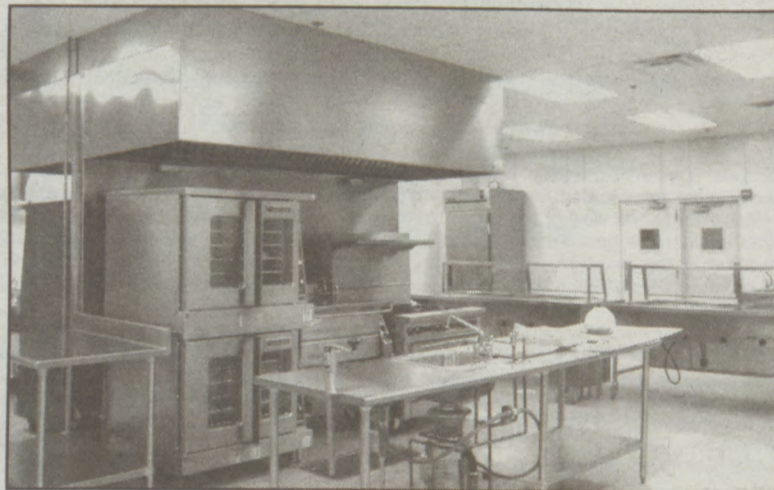
Fundraising has continued in earnest throughout the year as many

happy and healthy new year.

For more information on the Jewish Federation of Delaware annual campaign please feel free to contact me at 302-427-2100 or [www.shalomdelaware.org](http://www.shalomdelaware.org).

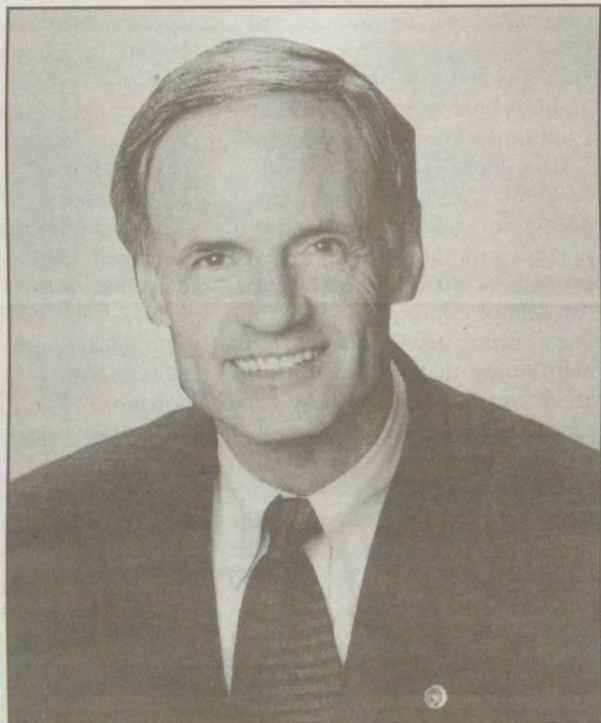
individual donors and corporations have joined hundreds of supporters already on board. Agency volunteers have been calling constituents as we work our way toward the \$20.8 million goal.

5763 has been a wonderful year for the community thanks to the generosity of so many people to the Capital Campaign. We look forward to continued success in 5764. For more information on how you can become part of this historic endeavor, call Ruth Rosenberg, Community Capital Campaign Coordinator at (302) 427-2100 ext. 17.

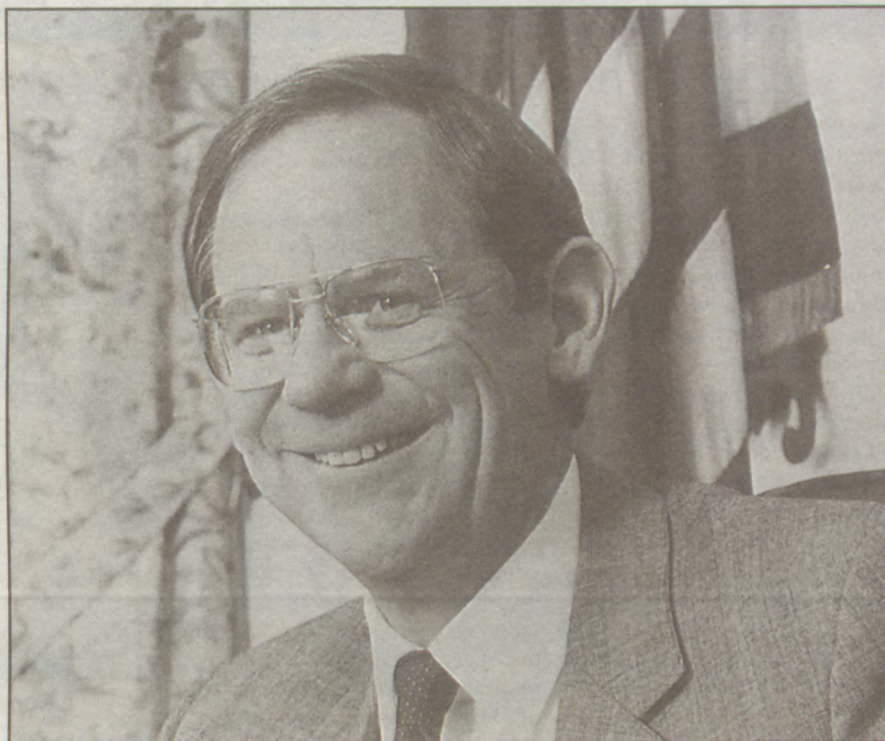




***Wishing a happy Rosh Hashanah  
to you and your family***  
*May the new year be filled with  
happiness, peace & prosperity!*



**Senator Tom Carper**



**Best Wishes from  
Delaware's Congressman**

***Mike Castle***

Paid for by Castle Campaign Fund



**HAPPY NEW YEAR  
from Ruth Ann Minner**

**Delaware's Governor**

Paid for by the MINNER CAMPAIGN

***Best Wishes***



*from*  
**State Treasurer  
Jack Markell**



## INSIDE DELAWARE

### Rona Finkelstein to be honored

Rona G. Finkelstein, founder of the Delaware Humanities Forum has been selected as one of the recipients of the Joseph P. del Tufo Award for Distinguished Service to the Humanities. She will be honored at the 30th Anniversary Dinner on Thursday, October 9, 2003, in the Gold Ballroom of the Hotel du Pont.

Finkelstein, along with Frank Dilly and Jim Murray of the University of Delaware, established the Forum in 1973 as part of the Great Society initiative of then United States President Lyndon B. Johnson.

She was the first executive director of the Delaware Forum, which initially was housed in the attic of the University's Goodstay Center on Pennsylvania Avenue and served in that leadership capacity until 1982.

A native of Rochester, N.Y., she majored in art at Connecticut College and after graduation worked as a free-lance artist. She changed career directions after taking a course in philosophy. She went on to train in that field through a masters and doctoral program at the University of Rochester. Finkelstein successfully

juggled the demands of marriage to the late physicist Nisson Finkelstein and motherhood with her educational pursuits.

The family moved to Delaware in 1964. She taught at Delaware State College and became chair of the philosophy department. In 1972 she accepted an invitation by a special committee of Delaware educators who had been asked by the National Endowment for the Humanities to help create a new humanities program for the state. After the formation of a governing board, Rona traveled to numerous meetings with groups all around the state to explain the proposed program and to assess the interest of Delawareans in participating.

Asked why she agreed to help establish the new program, she says, "I was really excited about the concept of it, which was to bring humanities scholars into discussions with the public on various issues, such as health care, the environment, poverty, the criminal justice system - whatever issues citizen groups and organizations wanted to explore. I felt, and still feel, that the contributions of historians, philosophers and teachers of literature, for example, would



Rona Finkelstein

enrich these discussions and broaden the public's perspective. Some people might even be inspired by the experience to want to take a course in one of the humanities fields. It seemed to me that the teachers would benefit too from the opportunity to interact with citizens and learn more about their views on issues they considered important. It just struck me as a brilliant idea, and I was eager to help start it in Delaware."

After leaving the Forum to pur-

sue further study in history ("I was inspired by the DHF programs I attended!") she also became interested in learning about her family history. Many years of research culminated in a book, recently completed, about her maternal ancestors and their families.

Finkelstein and her late husband, a past President of the Jewish Federation of Delaware and Albert Einstein Academy, have been deeply involved in the Delaware Jewish Community. Both believed strongly in the value of a Jewish day school education in developing a strong Jewish identity. To help ensure that all children have access to this often expensive educational experience, she and her family established the Nisson Finkelstein Scholarship Fund for the Albert Einstein Academy at the Jewish Fund for the Future, the endowment of the Jewish Federation of Delaware. In recognition of her generous support of Albert Einstein Academy, the school honored her with its first Legacy of Learning Award.

She also demonstrated her commitment to securing the future of Delaware Gratz Hebrew High School by creating an

Endowment Fund. This Fund helps provide education and social programming for Jewish teenagers in Greater Wilmington and Newark, DE. Also receiving the coveted award that evening will be Joseph E. Johnson and James R. and the Honorable Ada Leigh Soles. The Joseph P. del Tufo Award is not given annually. The last recipient was Anna Janey DeArmond in 1999.

The Anniversary commemoration will begin with a cash-bar reception in the Du Barry Room at 5:30 followed by dinner at 6:30 p.m. Tickets are \$100 apiece, of which half is a tax-deductible donation. For more information or to make a reservation, please call (302) 657-0650.

The Forum plans to extend the observance of its 30th Anniversary with a special series of events during the year marking the 50th Anniversary of the historic *Brown v. Board of Education* decision by the U.S. Supreme Court, which struck down school segregation. One of the cases consolidated before the court originated in Delaware and was the only one in which the decision of lower courts did not have to be overturned.

### Adult Institute celebrates Bar Mitzvah year

The Adult Institute of Jewish Studies celebrates its Bar Mitzvah year with an exciting, eclectic selection of courses open to the entire community. For an affordable registration fee of \$20, individuals may select two classes per evening for the five-week series of courses and receive free admission to a special November 23rd program featuring noted author,

lecturer and activist Rabbi Shmuley Boteach.

The Adult Institute, which is chaired by Arnold C. Harris and sponsored by Adas Kodesch Shel Emeth Congregation, Chabad Lubavitch of Delaware, Congregation Beth Emeth, Congregation Beth Shalom, the Jewish Community Center of Delaware, the Jewish Federation

of Delaware and Temple Beth El, will be in session Wednesday evenings from October 22nd through November 19th. The first class runs from 7:15 p.m. to 8:15 p.m. and the second hour-long course begins at 8:30 p.m. All classes will be held at the JCC. Rabbi Boteach's presentation will be held at Adas Kodesch Shel Emeth.

Delaware clergy, professors, Jewish communal leaders, attorneys, authors and other talented professionals will share their expertise with Institute participants. Men and women throughout the tri-state area can travel via armchairs to Jewish sites of interest around the globe, learn the art of Jewish meditation, daven, dance, defend the Jewish State in

the media, maintain national security while preserving personal liberties and much, much more.

Registration forms can be picked up at all participating Delaware synagogues or at the JCC Front Desk, 101 Garden of Eden Road in Wilmington.

Don't delay, class size is limited!

### AKSE Simchat Torah service welcomes women

Adas Kodesch Shel Emeth Congregation will hold its 22nd annual Simchat Torah Women's Service on Sunday morning, October 19th. The reading will begin in the Berlin Chapel at

approximately 10 a.m., after the sixth *hakafah* in the main sanctuary is completed. All women and girls are invited to attend and participate. Everyone who so chooses will be honored with an *aliyah*.

Adas Kodesch Shel Emeth Congregation is located on Washington Street Extension and Torah Drive in Wilmington.

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### Limited openings in Melton Mini School

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### NCJW hosts Community Forum

National Council of Jewish Women invites the community to its Public Affairs Forum entitled "Minding our Bodies". The event will feature a panel

discussion and workshops on developing healthy attitudes towards food for both adults and children. The forum will be held on Tuesday, November

11, 6:30 PM, Brandywine Country Club. Please contact Marci Aerenon to request an invitation - 302-652-7778 or [MAerenon@aol.com](mailto:MAerenon@aol.com)

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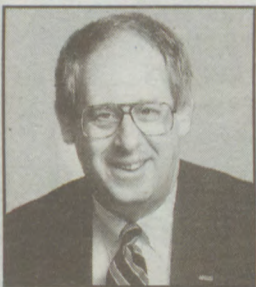
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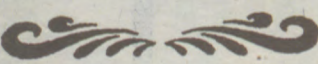


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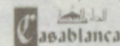
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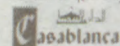
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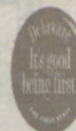
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## INSIDE DELAWARE

### A New Year for DE Gratz Hebrew High School

By Dina Lipschultz

Remember the first day of a new school year? The students sitting in their desks, the teachers handing out new books, giving assignments, and explaining the rules. Doesn't sound like a lot of fun after three months of summer vacation, does it?

Well, none of that on the first day back at Gratz this year. All of the Gratz students participated in a series of noisy, fun activities designed to allow them to mix and mingle with old friends and meet new ones, and to build a sense of community.

DE Gratz is a community high

school that serves students from 7th-12th grade, with courses in three locations on four different days of the week. Students pick and choose from a varied course catalog that includes Hebrew, history, Bible, Jewish ethics, literature, education, and community service. Various diplomas and certificates are offered, and some courses

may be accepted for college credit. The team-building activities on the first Sunday were designed to create interaction among students who might otherwise never meet during the academic year.

More than 55 students and their teachers played human bingo, trying to locate a vegetari-

an, a math whiz, a poker player, or world traveler, for example. Then the students tore through stacks of magazines, looking for pictures that would describe themselves, and then put their pictures together in a collage with others in a random group. Formal classes (generally a little quieter and more orderly) began this week.



Gratz students kick off a new school year with teacher Barry Wexler.

### AEA launches new speaker's bureau

Albert Einstein Academy has created a Speaker's Bureau comprised of expert professionals who can speak on a variety of topics dealing with children, education and family life.

The Bureau coordinator will work with community groups and organizations to select the speaker that best meets their needs. According to Rosi Crosby, Speaker's Bureau Chair, "We have a cadre of physicians, business executives, attorneys and other professionals who can speak in a variety of settings." "We are excited to make this service available to community organizations, interfaith groups, synagogues, havurot, playgroups and other area groups," she added.

If you would like to receive a Speaker's Bureau brochure or a Biography list, please call Debbie Nachlis, AEA Community Relations Director at the Speakers Bureau at 302-478-5026 ext. 25.

Albert Einstein Academy is the Brandywine Valley's only Jewish Day School. It serves students from Pre-Kindergarten through 6th grade in New Castle County, Delaware and Chester Counties, Pennsylvania. AEA 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 302-478-5026.

### Free High Holiday Prep program in Newark

Learn how to make Rosh Hashanah and Yom Kippur more meaningful by participating in a free program at the Newark JCC.

Rabbi Eliezer Sneiderman will discuss holiday prayers, symbols and reflections during this Wednesday, September 24, 7:00 p.m. discussion.

Reservations are required as seating is limited. Please call Lynda Bell, 302-368-9173 today to secure your place.

The JCC Newark is located off I-95 on Route 896 going north, on the corner of West Park Place and South College Avenue.

### JFS wants your vote!

Jewish Family Service of Delaware is a finalist in a grant competition sponsored by the Verizon Foundation. The Foundation is asking Delaware residents to decide which of nine non-profit and educational organizations will receive grant awards of up to \$25,000 for technology-based literary projects.

If selected, JFS will use the funds for Project: Media Matters. This after-school video production program for at-risk youth fosters key elements of literacy: critical thinking, analytical ability, and written and spoken communication skills. Using the Internet,

digital video equipment and computerized editing software, teens work together with Master's level social workers to produce public service announcement videos on high-interest topics. "Media Matters, in collaboration with community centers, the Wilmington Police Department, and local media-related businesses, builds a bridge between high-risk neighborhoods and an increasingly high-tech world. As they discover the power of their own creative voices, participants gain literacy, marketable skills—and hope for the future," said Dory Zatuchni, JFS executive

director.

Delaware residents can log on to [www.verizon.com/de](http://www.verizon.com/de) and then click on 2003 Literacy RFP Vote and follow the instructions. The vote will run through September 22, and Verizon will announce the winners by mid-October.

Other finalists are Boys & Girls Club of Georgetown, Delaware Adolescent Program, Delaware Parent School, The Ministry of Caring, M.O.T. Charter School, New Knollwood Civic Association, Thomas A. Edison Charter School and University of Delaware Cooperative Extension.

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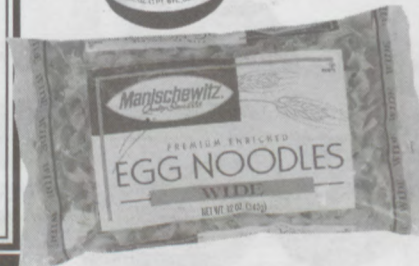
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## HONEY & SPICE APPLE RINGS

Once peeled and cored, each of the three apples used for this recipe should yield about six sizeable slices or rings. If you'd like to make it ahead of time, this dish can be frozen, thawed and reheated.

- 1/2 cup sugar
- 1/2 cup honey
- 1 tsp. nutmeg or cardamom
- 1 tsp. butter
- 3 medium red-skinned cooking apples\* (about 1 lb.), cored and sliced

1. In a 12-inch skillet combine 1/2 cup water, sugar, honey, nutmeg and butter. Bring to a boil.

2. Add apples and simmer uncovered for 5 minutes. Carefully turn slices and cook just until apples are tender, about 5 to 7 minutes more. Drain.

3. Serve apples warm or at room temperature as a side dish or accompaniment for meat or poultry. Apples may also be frozen covered with their cooking liquid.

Serves 4 to 6.

\*Use Jonathan, Rome or Braeburn.

Nutritional Information per serving: 293 calories, 2 g fat, 3 mg cholesterol, 12 mg sodium, 75 g carbohydrate, 3 g fiber, 0 g protein.



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## Orange Honey Cake

2 large eggs  
3/4 cup sugar  
1/2 cup honey  
3 tablespoons vegetable oil  
2 teaspoons instant coffee granules  
1/3 cup (3 ounces) frozen orange juice concentrate, thawed

1 3/4 cups all-purpose flour  
1 teaspoon baking powder  
1 teaspoon baking soda  
1/2 teaspoon ground cinnamon  
1/2 teaspoon ground allspice  
1/8 teaspoon salt

Preheat oven to 300 degrees.

Mix eggs, sugar, honey and vegetable oil with an electric mixer until blended. Dissolve coffee in 1/2 cup warm water. Mix into batter with orange juice. Mix in flour, baking powder, baking soda, cinnamon, allspice and salt; mix for 1 minute or until smooth. Pour into greased 9 x 5 x 3-inch loaf pan.

Bake for 65 to 75 minutes or until toothpick inserted in center comes out clean. Remove to rack; cool 10 minutes. Invert and cool completely.

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# GLOBAL JEWISH NEWS

## A look at Ahmed Karia

By JTA Staff

Ahmed Karia, who has been named the new Palestinian Authority prime minister, has long had ties both to P.A. President Yasser Arafat and to some Israeli officials.

Karia, 65, was one of the architects of the Oslo accords and led the Palestinians in negotiations for several years during the 1990s.

Even since then, when secret negotiations between Israel and the Palestinians took place, Karia — known for his charm and humor — was often one of the Palestinian representatives.

Karia is a moderate who has long been considered the No. 3 man in Arafat's Fatah movement, behind Arafat and Mahmoud Abbas, whom Karia replaced as

prime minister two days after Abbas' resignation last Saturday.

Karia has served as Palestinian minister of economy and trade, then minister for industry and, most recently, the speaker of the Palestinian legislative council.

During that time, he built a positive rapport with some dovish Israeli leaders.

Karia, also known as Abu Ala, was born in 1937 to a wealthy family in Abu Dis, a village near Jerusalem. He joined Fatah in 1968 and quickly moved up the ladder, eventually becoming director-general of the Palestine Liberation Organization's economic department.

After the PLO was forced out of Lebanon in 1982, Karia went to Tunisia with Arafat and other officials.

A banker by profession, he helped draft a Palestinian economic development plan that was presented to a World Bank conference in 1993, according to the BBC.

During peace talks in 1995, he suffered a heart attack and traveled to the hospital with then-Israeli Foreign Minister Shimon Peres by his side, according to the Jerusalem Post.

In 2002, Peres and then-Knesset speaker Avraham Burg phoned Karia after Israeli soldiers shot at his car at a West Bank checkpoint.

Also in 2002, Karia told Palestinian TV that Palestinian mistakes were among the reasons that many Israelis no longer supported peace and the reason why the right had come to power in Israel, according to the Jerusalem Post.

The peace movement "has begun to dwindle in Israel apparently due to some of the methods that we use," he was quoted as saying. "We are not talking about legitimate resistance here. But I do say that some of the actions that harm us need to stop."

At the same time, Karia also has been critical of Israeli policy — including the Camp David offer in 2000 by former Israeli Prime Minister Ehud Barak. Karia said that the offer — which would have given Palestinians control over 91 percent of the West Bank — would have resulted in Israeli-controlled cantons in the West Bank.

At least twice during the Palestinian intifada, Karia has made remarks seen as legitimizing Palestinian violence. "Resistance

of this Israeli policy, using all means, has now become legitimate as well as a national and religious duty," he said in August 2001.

Before accepting the post on Monday, Karia offered additional criticism of Israel. He told reporters "it would be pointless to form a new government if Israel doesn't change its policy toward the Palestinians." He also said he wants both the United States and Europe to guarantee Israeli compliance with the U.S.-backed "road map" peace plan, including "a halt to military strikes and a change of policy toward Arafat."

Both Israel and the United States have been trying to sideline Arafat, who has been isolated in his compound in the West Bank city of Ramallah for more than a year.

## Survey studies hunger in Israel

By Loolwa Khazzoom, JTA

When, not so long ago, the director of an Israeli nonprofit organization

noticed that an employee would appear at work every Sunday morning so fatigued that he could barely function, she issued him a stern warning to "stop partying so hard on Saturday nights."

The gaunt-looking employee burst into tears, explaining that he had not eaten since Thursday afternoon, when he received his last hot meal of the week at work.

That sad tale is one of the stories that got Laurie Heller, the Israel representative of the Baron De Hirsch Fund, to establish a new group to investigate and address the rising hunger and poverty in the Jewish state as the economy has fallen.

The Forum to Address Food Insecurity and Poverty in Israel brings together a number of groups to help match philanthropists with soup kitchens and other organizations that feed those in need.

The sponsoring groups include federations and foundations investing money in Israeli non-government organizations; the Brookdale Institute, which is the research arm of the American Jewish Joint Distribution Committee; and Israeli government organizations. The Forum is funded primarily by the Los Angeles Jewish Federation, the San Francisco Jewish Federation and the Rochlin Family Foundation.

The forum's mission is to "make funding opportunities for many philanthropists to find their place in the range of solutions for food insecurity," Heller, who is the group's co-chairwoman, says. Using available research, the forum will determine "which problems are not being addressed by existing programs, where we need to put our emphasis collectively, where people can channel funding," she says.

To that end, the Brookdale Institute began a national survey in March to ascertain nutrition habits among Israelis. The study focused on three factors: food consumption in the general population — quantity, variety and types of food consumed; the nutritional components consumed, including both calories and various nutrients; and household difficulty in accessing adequate and appropriate food due to economic constraints.

The Brookdale survey interviewed Israelis aged 22 and up in a national telephone survey of 1,490 households between March and May of this year.

The study examined the impact of hunger on focused groups of veteran Israeli families, immigrant families and Arab families, and within those groups, on children, the elderly, single-parent families and families with large numbers of children.

Although the results of the survey have not yet been released, some conclusions were leaked from the Ministry of Health, and the report has been discussed around the country.

Consequently, the director of the Brookdale Institute, Jack Habib, issued a three-page summary of the findings.

"With the worsening of the economic crisis during the past two years," the summary states, "food poverty has again become an issue." Food poverty is defined as severe food shortages that lead to malnutrition, requiring emergency medical treatment.

"There is enough food, but 22 percent of the population doesn't have enough money to purchase it on a regular basis," Heller says.

The Brookdale study found that while there are more than 125 organizations addressing the problem of food poverty through food distribution, such as canned food drives, and recycling food, such as leftovers from restaurants, there is virtually no coordination or

shared information between the organizations dealing with the problem.

Heller's new organization seeks to coordinate the efforts of each organization and also sponsor new laws that will encourage organizations to help.

For example, the forum wants to introduce the equivalent of the United States' Good Samaritan Law, which protects institutions from lawsuits in the event that people get sick from donated food.

Cheri Fox, who is co-chairwoman of the forum, executive director of the Fox Family Foundation and co-chairwoman of the Jewish Funders Network, emphasizes that she, Habib and Heller are not trying to provide an alternative to the government's response to hunger, but working to enhance it.

"The study was done with a team of researchers from the Ministry of Health and in partner-

ship with National Insurance and Social Welfare," Habib says. "We now have fairly intensive discussions with government ministries with the hope that they will move to develop more effective responses to the situation."

The effectiveness of these responses, say Heller and Fox, is an urgent matter.

"In school-age children," Heller explains, "malnutrition lowers IQ by 10 points."

"When malnourishment is found in the 0-5 age group," Fox adds, it "can create severe, irreversible problems in physical and intellectual development."

As such, she notes, Israel is beginning to see "enormous gaps between rich and poor."

Whereas the gap used to be 10 points out of 100 on standardized tests, it is now 20 points.

"The impact of the economic crisis in this country is long-term," Heller argues. "We are losing another generation to poverty."



A homeless man sifts through the trash outside a Tel Aviv cafe.

## Jewish school opens in Croatia

By Vlasta Kovac  
JTA

When the Jews of Zagreb mark Rosh Hashanah, they will have more than just the new year to celebrate.

They will also have a new Jewish elementary school.

"We shall have great reason for celebration," Zagreb Rabbi Kotel Da-Don said this week as he hammered a mezuzah on the doorpost of the classroom of the city's new school.

Called the Lea Deutsch school after a Jewish girl who was killed during the Holocaust, the institution is the first Jewish school to open in the former Yugoslavia since World War II.

On the first day of school this week, the first nine pupils — not all of them Jewish — sat in a semi-circle in the middle of the class-

room. The handful of first-graders came to the school with their teachers and several guests, who included former students of the prewar Jewish school.

The president of the community, Ognjen Kraus, expressed special thanks to the Ronald S. Lauder Foundation for its financial help in getting the school started.

The Zagreb Jewish community has given the school space in a building of the former Zagreb Chief Rabbinate, which was returned recently to the community by the Croatian government. The school is starting only with the first grade — which will have 11 students — but eventually it should have all eight grades.

Hebrew and Judaism will be obligatory parts of the curriculum, but parents may decide whether

they want their children to receive religious instruction.

"I wish the school will have the reputation of a creative and innovative school, and that parents will inscribe their children in this school not only because it is a Jewish school, but because of the quality of education," Nadia Geras, a mother of one of the pupils, told JTA.

The Jewish Elementary School in Croatia operated from 1841 until 1941, when the Holocaust began in Croatia. It never reopened.

The Zagreb community has about 1,500 members. Many of the children are the products of mixed marriages, and most of the children in the new Jewish school have only one Jewish grandparent. A few are the children of Israelis living in Croatia.



# ISRAEL YEAR IN REVIEW

## 5763: Strength amid strife

By Leslie Susser, JTA

The year 5763 saw the first signs that almost three years of Israeli-Palestinian bloodletting could be coming to an end with the renewal of a fragile peace process.

Both Israel and the Palestinians accepted an American-initiated peace plan known as the "road map," and Palestinian Authority Prime Minister Mahmoud Abbas pledged to end Palestinian terrorism.

At first, Abbas seemed to be succeeding.

On June 29, 2003, Palestinian terrorist groups — including the Islamic fundamentalist groups Hamas and Islamic Jihad — declared a three-month cease-fire.

But Abbas failed to take any

map, which outlined a series of steps for Israel and the Palestinians to take on the way to a two-state solution in line with the vision outlined by President Bush on June 24, 2002.

In the summer of 2002, U.S. State Department officials drafted a step-by-step plan for achieving the vision. They invited representatives of the European Union, the United Nations and Russia to join the United States as a diplomatic "Quartet" to finalize the document and lend it greater international credibility.

The Palestinians accepted the road map immediately, while the Israelis expressed reservations and belatedly agreed to the plan in late May.

Less than a month earlier, P.A.

"wherever they might be" and acknowledged "Jewish suffering through the ages."

Sharon, for his part, declared that it was in Israel's interest "for the Palestinians to govern themselves in their own state."

The process survived more violence in the immediate aftermath of the summit, and on June 29, Palestinian terrorist groups announced a unilateral cease-fire. But they called it a "hudna" — an Islamic term indicating a temporary suspension of hostilities for the purposes of rearming.

Over the course of the next week, Israel withdrew troops from the Gaza Strip and Bethlehem, handing over security control to the P.A. forces. The transfer of further cities to P.A. control was contingent on the Palestinians' fulfillment of their obligations under the road map.

The road map's main demand was that the Palestinians act to prevent terrorism by dismantling terrorist groups and collecting their weapons.

But the Palestinian leadership refused to act, instead focusing on Israel's obligations to dismantle illegal West Bank settlement outposts and — a demand not in the road map — calling for the release of more than 6,000 Palestinian prisoners from Israeli jails.

They also complained about a security fence Israel was building to keep terrorists from the West Bank out of Israel proper.

Their complaints found a receptive ear at the White House where, after a meeting with Abbas in late July, President Bush urged Israel to build the security fence as closely as possible to the Green Line, the boundary that divides Israel proper from the West Bank, captured from Jordan in 1967.

Meanwhile, Israel announced that it would release several hundred Palestinian prisoners as a goodwill gesture.

But Abbas' popularity among Palestinians remained low, and his failure to act against terrorists increasingly concerned Israel and the United States.

He resigned on Sept. 6 after just 100 days in office. Abbas charged that he had been undercut by the United States, Israel and Arafat.

Arafat then tapped Ahmed Karia, speaker of the Palestinian legislative council, to replace Abbas.

Israel, however, viewed the turn of events warily, blaming Arafat for the ongoing violence and the failure to take the process forward. Calling him an "obstacle" that must be "removed," the Israel government decided in principle on Sept. 11 to expel Arafat, sparking a wave of Palestinian protest.

In contrast with the political tumult on the Palestinian side, Sharon commanded a strong position among Israelis, despite a strong of corruption scandals connected to the prime minister, his party and his family.



Sharon led the Likud Party to a landslide victory in early elections called for Jan. 28, winning 38 seats in the 120-member Knesset. The main opposition part, Labor, won only 19. The secular Shinui emerged as Israel's third-largest party with 15 seats, ahead of the fervently Orthodox Shas Party with 11.

Shinui's inclusion in the government promised to shake up attitudes to religion and citizenship in Israel and to challenge the Orthodox hegemony over religion.

Over Orthodox objections, Interior Minister Avraham Poraz of Shinui announced a plan to offer

leader, took over again as Labor's temporary chairman.

The economy remained depressed in 5763, though the relative quiet of the cease-fire helped spark a minor upturn in the summer as Israelis, less concerned for their safety, flocked to stores and American Jewish tourists began returning to the Jewish state.

Earlier, Finance Minister Benjamin Netanyahu took steps to boost international confidence in Israel by slashing nearly \$2.5 billion from the national budget of \$67.5 billion.

However, the cuts deepened unemployment, which reached



citizenship to non-Jews who "make a contribution" to Israeli society in fields such as science, commerce, arts or sports. He later withdrew that plan.

Poraz also campaigned for the recognition of Reform and Conservative conversions to Judaism in Israel for purposes of religion and citizenship. Orthodox critics accused Poraz of undermining the Jewish and democratic character of the state.

Much of Shinui's electoral success came at the expense of the Labor Party, which suffered a disastrous year.

The party's chairman, Defense Minister Benjamin Ben-Eliezer, sparked the early elections by bolting Sharon's national unity government in October 2002, ostensibly over budget cuts.

In party primaries Nov. 19, Ben-Eliezer lost the leadership to the popular but uncharismatic mayor of Haifa, Amram Mitzna, a neophyte in national politics. After Labor's election debacle and bitter party infighting, Mitzna resigned on May 4.

Shimon Peres, at age 80, a former prime minister and party

nearly 11 percent with a record 300,000 Israelis out of work. They also hit poorer Israelis who relied on government welfare to boost their incomes.

Among them was single-mother Vicki Knafo, 38, who sparked a protest by single mothers against welfare cuts by walking over 125 miles in early July from her home in Mitzpe Ramon to Jerusalem, where she set up a protest camp outside the Finance Ministry.

Netanyahu suggested that anyone who could walk from Mitzpe Ramon to Jerusalem could hold down a job to support a family instead of relying on government welfare payments.

The standoff between Netanyahu and demonstrators raised fundamental questions about the nature of the Israeli state.

Netanyahu claimed that he was weaning poor Israelis from a culture of handouts to a culture of work. His critics argued that he was destroying Israel's welfare state and widening already large gaps between Israel's rich and poor.

(Leslie Susser is the diplomatic correspondent for the Jerusalem Report.)



action to dismantle the terrorist militias, as the road map obliged him to do, terrorist attacks ensued and Israel resumed its policy of targeted killings against terrorist leaders.

Seven weeks after it had been declared, the cease-fire collapsed, leaving the region mired in violence and, by year's end, casting grave doubt on the future of any peace process.

In nearly three years of relentless Palestinian terrorism and Israeli response since the Palestinian intifada was launched, more than 850 Israelis and 2,000 Palestinians had died. The Israeli economy had plummeted, and economic life among Palestinians had come to a virtual standstill.

Yet despite the terrorism, international pressure and economic hardship, the government of Israeli Prime Minister Ariel Sharon stood firm and made little political concessions to the Palestinians.

On the contrary, intense Israeli military pressure, including reoccupation of Palestinian cities in the West Bank, the emergence of a new, more pragmatic Palestinian leadership and a resolute, hands-on American approach after a victorious war in Iraq all contributed to some major changes in Palestinian policy.

That change was a willingness to consider ending terrorism in order to achieve Palestinian goals through international — especially American — pressure on Israel.

The new Palestinian policy was based on acceptance of the road

President Yasser Arafat had bowed to international pressure and appointed Abbas as the new P.A. prime minister.

After Israel's acceptance of the plan, which Sharon pushed through Israel's Cabinet over strong right-wing opposition, Sharon adopted an unprecedentedly conciliatory tone toward the Palestinians.

"It's not right for Israel to rule over 3.5 million Palestinians," he declared. Two days later, he used the word "occupation" for the first time to describe the presence of Israeli forces in parts of the West Bank and Gaza Strip.

On May 29, Sharon — who had refused to meet with Arafat because of his ties to terrorism — underlined the changed diplomatic climate by meeting with Abbas.

Abbas and Sharon met again on June 4, this time with Bush and



Jordan's King Abdullah, at a summit at the Red Sea port of Aqaba that was designed to kick-start the peace process.

Abbas declared an end to the armed uprising against Israel, renounced terrorism against Israelis



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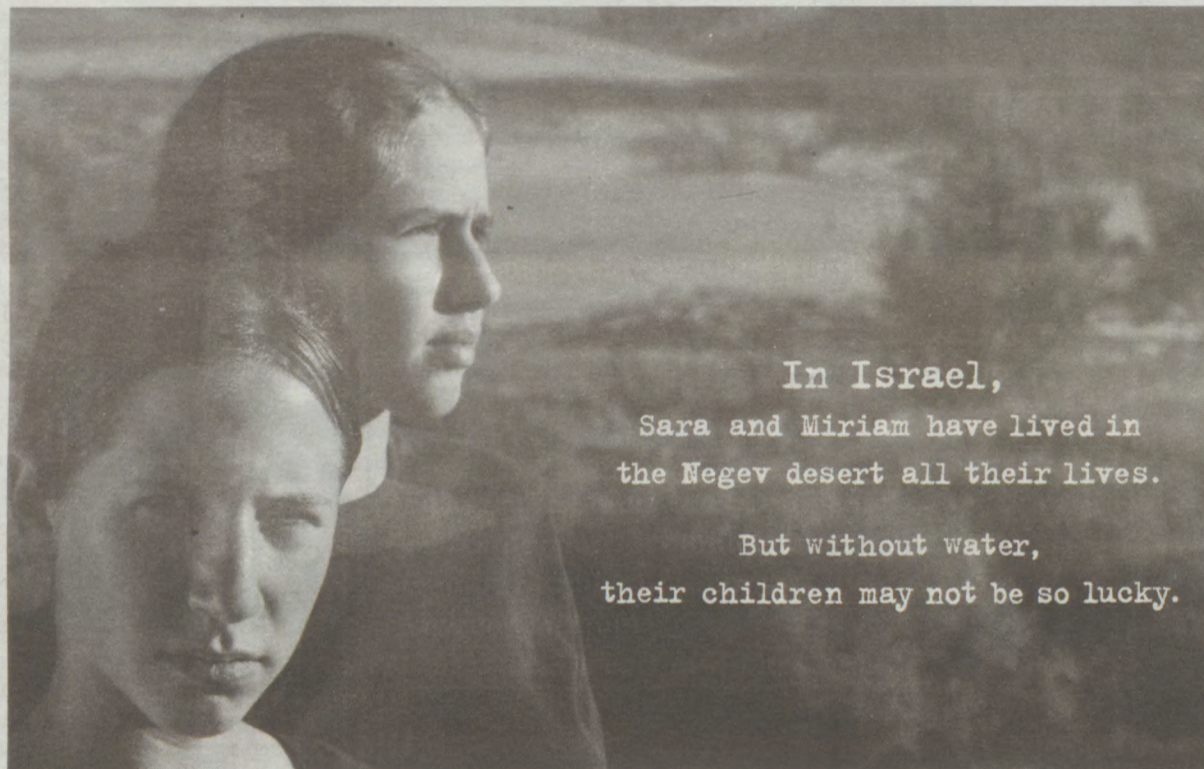
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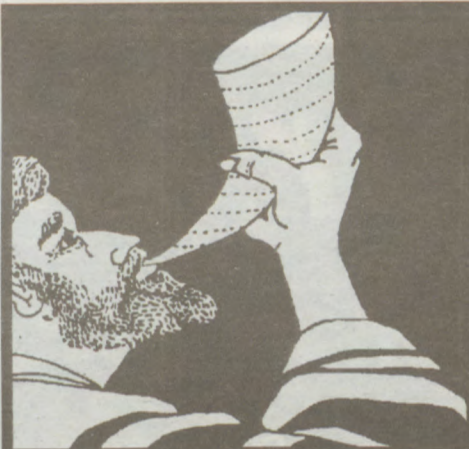
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### Happy New Year From Our Patrons

#### A

Wish all of our friends a Happy and Healthy New Year!  
Annette, Bob, Whitney & Jackie Aerenson

Happy New Year to our friends and family.  
Phyllis & Buddy Aerenson

#### B

To all our family and friends,  
L' Shana Tova.  
Carole, Barry, Sean & Bradley Bakst

L' Shana Tova.  
Bernard & Helen Balick

A Happy, Healthy New Year!  
Joan Balick, Steve, Laura, Ashley, Taylor, Alan, Cindy, Matthew, Jack & Chase

We wish our family, friends and the entire Jewish community, good health, happiness, love, laughter and peace.  
Marvin & Barbara Balick

Best wishes for a New Year of Health, Happiness and Peace.  
Benjamin & Wendy Berger & Family

L' Shana Tova to the members and staff of the JCC and to the entire community at large.  
Jody, David, Josh & Sam Bernstein

Peace, love, healthy and happiness to our wonderful family and friends.  
The Block Family

L' Shana Tova -  
Happy and Healthy New Year!  
Jinx Blum

Shana Tova to all of our friends!  
David, Dorothy, Rachel & Sarah Bobman

Healthy New Year's Greetings!  
Dr. & Mrs. Howard Borin

#### C

To all our Camp Families - Thank you for sharing your children with us!  
L' Shana Tova!  
Camp JCC Administration & Staff

Wishing you a happy and healthy New Year.  
Sally, Bob, Andrew & Sarah Coonin

Wish a happy and healthy New Year to all.  
The Crains

#### D

Best wishes to our family and friends.  
Ernie & Terry Dannemann

L' Shana Tova!  
Jeanne & Eddie Davis

L' Shana Tova!  
The Kenny Family and your friends at Shop-Rite.

L' Shana Tova to all our friends at the JCC!  
Ralph, Jill, Rebecca & Sara Downard

A Happy & Healthy New Year!  
Bonnie Weiskott & John Draper

Wishing everyone a happy and healthy holiday season and a sweet New Year.  
David & Lisa Driban

#### E

May there be peace in Israel in 5764.  
L' Shana Tova.  
Dr. & Mrs. Lanny Edelson

#### F

Wishing everyone a happy, healthy and peaceful New Year.  
Louis & Dorothy Finger

L' Shana Tova.  
Allen, Karen, Andrew & Tracey Friedman

#### G

L' Shana Tova.  
Pat & Al Gelb

L' Shana Tova!  
Diana, Bob, Beth & Robyn Gelman

L' Shana Tova - May this be a year of peace for all mankind.  
The Gilman Family

May the New Year bring good health and happiness to all.  
Alison, Michael, Lexi & Jared Goldberg

L' Shana Tova to all.  
Sheila & Perry Goldlust

Peace, love and good health.  
Steve Gonzer

May you be inscribed in the book of life for a healthy, happy year.  
Dr. & Mrs. Albert Goodman

May all our names be written for a healthy, happy, peaceful and sweet New Year.  
Dr. & Mrs. Edwin L. Granite







# JCC Recorder

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A Publication of the Jewish Community Centers of Delaware

### Happy New Year From Our Patrons

#### G

Wishing you health and peace in the coming year.

**The Grant Family**

A happy, healthy New Year to the entire Jewish community.

**Kevin & Lolly Gross & Family**

L' Shana Tovah Tikatevu.

**Debbie, Jerry, Hannah & Marni Grossman**

Good Health and Above all Peace.

**The Grumbachers**

#### H

Happy, healthy New Year to all our friends and family.

**Netty & Stan Hart**

L' Shana Tova to all our family and friends.

**Sara & Irv Hockstein**

#### K

Wishing everyone health and happiness in the New Year.

**Cheryl & Ken Kamm**

L' Shana Tova!

**The Kattler Family**

We wish all our friends a Healthy & Happy New Year!

**Jo & Al Kessler**

May this New Year bring peace and sweetness, L' Shana Tova.

**Mary, Dan, Josh, Becky & Ben Klein**

L' Shana Tova.

**Frances & Steven Klein & Family**

L' Shana Tova.

**Dr. & Mrs. Barry Klassman**

#### K

Happy, Healthy Holidays!

**Komins, Morris & Ross Families**

We wish our family and friends in America & Israel -

A Joyous & Peaceful New Year.

**Burt & Sheila Krinsky**

Happy New Year!

**Robert & Lois Krinsky & Family**

Best wishes for the New Year.

**Kathy & Dan Kristol**

L' Shana Tova from the residents, staff and board members.

**The Milton & Hattie Kutz Home**

#### L

Shana Tova to family and friends.

**Joseph Labovsky**

Best wishes for a happy and healthy New Year.

**Marty, Lisa, Sabrina, Zack & Jodi Lessner**

New Year's Greetings.

**Marilyn & Richard Levin**

L' Shana Tova.

**Amy, Michael, Sara, Jillian, Joshua, Allison & Jacob Leviton**

A happy, healthy New Year to all.

**Judy & Allan Levy**

L' Shana Tova to our family and friends.

**Marsha & Melvin Levy**

L' Shana Tova - A healthy and peaceful year.

**Nan Lipstein**

Health, Peace to All - L' Shana Tovah!

**The Longwill Family**

#### M

L' Shana Tova.

**Vivian & Elias Mamberg & Family**

Wishing our family and friends a peaceful 5764.

**Shelly & Martin Mand & Family**

L' Shana Tovah!

**The Manin Family**

Shana Tova to All!

**Michelle, David, Andrew, Elliot, Samuel & William Margules**

Happy Holidays - Genesis 12:1-3.

**Albert & Naomi McCullough**

Wishing the entire community a happy, healthy and peaceful New Year.

**Cindi, Jeff, Daniel & Elana Metz**

L' Shana Tova - 5764

**Bob & Ellen Meyer**

Peace and joy in this New Year.

**Sharon & Ralph Milner**

Our best wishes for the coming New Year.

**Dr. Patricia & Jeffrey Miripol**







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### Happy New Year From Our Patrons

#### N

A happy, healthy and sweet New Year!  
Leslie, Jim, Mike & Craig Newman

#### P

Wishing you a year filled with peace,  
health and happiness.

**Susan Parcels**

A healthy, happy New Year!  
Ellen, Stephen, David, Rachel & Arielle  
Pearlman

Happy New Year to all our friends.  
**Drs. Ethel & David Platt**

#### R

L' Shana Tova - A safe and happy New  
Year to our friends and relatives!  
**Michael, Becky, Molly & Zach Rosen**

A healthy and happy new Year to all our  
friends.  
**Dr. Leonard & Margaret Rosenbaum**

L' Shana Tova.  
**Joan & Joseph Rosenthal**

L' Shana Tova to our family and friends.  
**Adele & Stan Ross**

#### S

L' Shana Tova Tikatevu.  
**Helen & Norman Schutzman**

To all our friends at the JCC -  
Have a healthy and sweet New Year -  
L' Shana Tova!

**Liz, Bryan, Austin & Brooke Schwartz**

Wishing our family, friends & the JCC  
community a happy, healthy and  
prosperous New Year.  
**Michael, Pam-Sue, Alex & Dara Schwartz**

L' Shana Tova to peace, happiness and  
health.  
**Dr. & Mrs. Stuart Septimus**

L' Shana Tova.  
**Ruth & Bernard Siegel**

L' Shana Tova!  
**The Sigman Family - Linda, Michael,  
Laurel & Eli**

May the New Year bring peace in the  
world.  
**Dr. & Mrs. Alan Simkins**

Wish our family and friends a healthy  
and happy New Year.  
**Terry & Jack Sokoloff**

Happy New Year to our family and  
friends.  
**Jeff Stape & Caryl Marcus-Stape,  
Pam MacDonald & Mark Stape**

A healthy and happy New Year to our  
family and friends.  
**Leny & Jack Stone**

L' Shana Tova to all.  
**Connie, Michael, Jason, Rachel, Adam &  
Max Sugarman**

L' Shana Tova to all!  
**Stephen & Naomi Syken**

#### T

To all our friends a sweet New Year!  
**Norman & Bobbie Tomases**

L' Shana Tova. Happy New Year.  
**Gloria Treco**

#### W

L' Shana Tova!  
**Joan Wachstein**

Wishing everyone a year of happiness,  
health and peace.  
**George & Gladys Weiner**

Wish the community a happy and  
peaceful New Year.  
**Toby & Gene Weiner**

Best wishes for a happy and healthy  
New Year.  
**Jan & Michael Weiss & Family**

Extend our warmest New Year's  
Greetings.  
**Dr. & Mrs. Bertram Widder & Family**

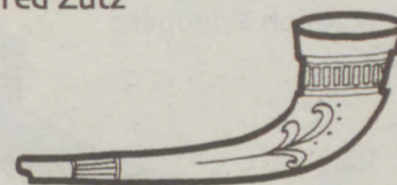
L' Shana Tova!  
**Neil & Lisa Woloshin**

L' Shana Tova to family and friends.  
**Roberta & Mel Woloshin**

#### Z

Our best wishes for the New Year with  
peace and good health.  
**Gladys & Harry David Zutz**

L' Shana Tova.  
**Sylvia & Ted Zutz**







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### Happy New Year From Our Greeters

#### A

Rosalie & Nardy Ableman  
Frances Aerenson  
Tamara & Mark Albom  
Felisha, Gary Alderson, Paige & Max  
Harriet & Jerry Ansul  
Lola & Murry Ashkanasi

#### B

Laura, Steve, Ashley & Taylor Balick  
Ruth & Dave Balick  
Julius & Sheila Berman  
Sharon, Daniel, Alex, Tracy, Shana  
& Jennifer Berry  
Steven Biener & Frances Ratner  
Kathy, Seth, Adam & Rachel Bloom  
Arlene & Warren Bowman & Family  
Ruth Bucholtz

#### C

Yetta Chaiken  
Betty Chambers  
Nina & Arkady Chechik  
Honey & Irv Chernekoff  
H. Ronald Cohen  
Neal, Barbara, Jonathan & Michael Cohn  
Linda, Steven, Daniel & Peter Cook  
Fay & Jack Coonin  
Jack Coughlin  
Marvin & Helen Cutler

#### D

Louis & Thelma Deitcher  
Harry & Marion Dektor  
Ellin & Leonard Dwares

#### E

Bennett & Alice Epstein  
Freda Evans

#### F

Debbie Flad  
Hinda & Jack Fink  
Nan Finkle  
Ms. Shirley Fisch  
Norman & Rhoda Freeman  
Bernard, Lynda & Fred Freimark  
Ray & Morris Freschman  
Elaine & Ralph Friedberg  
A Friend



#### G

Toby Friedman Glassman  
Joe & Phyllis Glick  
Charlotte & Herman Glotzer  
Sylvia Goldbacher  
Mr. & Mrs. Robert A. Golder  
Maura Golin

#### H

Marion & Larry Hamermesh  
Alma Handelman  
Rose & Manny Harad  
Netty & Stan Hart  
Johanna & Max Heimann  
Lolo & Otto Heitlinger  
Dr. & Mrs. Leonard Hershon  
Paul Hurschman

#### I

Anita & Sheldon Isakoff

#### J

Bert & Florence Jacobs  
Jack & Marion Jacobs

#### K

Harriet Kahn  
Judge & Mrs. Charles K. Keil  
Leonard Kittner  
Karen & Ted Klein  
Joel & Shirley Klein  
Naomi & Charles Klein  
Syd & Arriold Kneitel  
Art & Trish Krawitz  
Connie Kreshtool  
Donald & Carolyn Kreston

#### L

Bruce & Maureen LaPorte  
Mrs. Leonard P. Lang  
Aleta & Norman Levine  
Elva Levine  
Robert & Sally Levine  
Hildy, Mark & Halle Levitt  
Marilyn & David Levitsky  
Jeff & Judy Lewis  
Barbara Levy  
Mark, Karolin, Danielle & Jillian Lipman

#### M

Mollie, Ron, Jonathan & Stefanie Makar  
Steven & Carol Marino  
Ted & Clara Mattes  
Al & Rhoda Meizell

#### M

Judy Melman  
Ilene & Howard Meyers  
Fred & Anne Miller  
David & Lorraine Miller

#### O

Dan, Karen, Jamie & Rachel Ockner

#### P

Sol & Bev Peltz  
Esther S. Pilnick & Family  
The Pincus Family



#### R

Ernie Reiver  
Al & Harriet Remsen  
Sue & Frank Rohrbacher  
Margaret Rosenblum  
Lillian Rosenthal

#### S

Cecil & Harvey Salkovitz  
Karen Elaine Sayers  
Phil, Wendy, Mark, Debra & Scott  
Shlossman  
Andrey & Svetlana Shulkov  
Ruth Seidel & Family  
Sam & Ruth Seidel  
Edith Sklut & Carol Skyler  
Edie & Milt Slovin  
Mrs. Frances Stein  
Sharon, Julie & Mindy Sternberg

#### T

Felicia Tannenbaum  
Roe Temple  
Paul & Esther Timmeney

#### W

Judi & Ed Weinstein  
Samuel & Helen Wenzer  
Ted & Joan White

#### Y

Marvin I. Yaffee

#### Z

Marty Zarge  
Anne & Marc Zubrow  
Ella, Martin & Ed Zukoff





## START THIS YEAR **SMARTER**

In this world, at this time, only one gift makes perfect sense. The Jewish Federation of Delaware and its extraordinary network of domestic and overseas agencies and partners - all supported by your gift to the Jewish Federation Annual Campaign - are stretching their resources to the limit to provide a critical safety net of services. State and federal cutbacks already threaten vital human services for our elderly and other at-risk members of our community. Our dollars are helping our family in Israel as the struggle to survive the severe economic and psychological effects of three years of unrelenting terror continues. In Argentina annual campaign dollars are helping more than 35,000 Jews buy food, pay and finding jobs. In the former Soviet Union, more than 250,000 elderly Jews need your help to get food and medical care. Give generously.

We never needed your dollars more.

The Jewish Federation of Delaware  
[www.shalomdelaware.org](http://www.shalomdelaware.org)





# AROUND OUR JEWISH WORLD

## In the New Year – Try a Sweet Trip to the Big Apple

By Joel F. Glazier

The UJA Federation of New York reported in June that for the first time in a century, the Jewish population of New York City fell below one million. However, one may find a virtual cornucopia of sites that especially appeal to Jewish residents, visitors from abroad and those from Delaware who have an easy journey north via train, bus, or the New Jersey Turnpike. The famous museums, buildings, theater, and stores are well visited and known, but treats await those who might enjoy a dip into the sweetness of Jewish life and culture.

### Gateway to all things Jewish

The Statue of Liberty welcomes visitors before entering Manhattan Island. That borough alone can keep a visitor seeking Jewish delights busy for more than the cycle of one week. This article will not address culinary destinations but rather sites that provide food for the mind, spirit and mental energy.

Helpful resources in Manhattan include several weekly Jewish newspapers that can be found at newsstands or street corner newspaper boxes. Listings for special performances, Off Broadway shows, as well as Shabbat activities, service times and special speakers/programs as well as Jewish museum exhibits are listed weekly.

If daily or Shabbat visits require finding a nice shul (temple or synagogue), congregations of all types welcome visitors. Shuls in non-

residential areas especially have seats for the non-regulars and all are made to feel welcome. On 34th Street near Penn Station, the West Side Jewish Center has been meeting for decades in its stone and marble building, where Rabbi Richard Weiss delivers sermons that rival the best of Broadway's dramas. In the heart of Manhattan on Seventh Avenue, one block from the Golda Meir statue on 40th Street, is The Garment Center Congregation (Knesset Israel). The rabbi, Norman Listokin, often stops his vibrant daveners to welcome and even discuss hotel arrangements with the unexpected visitor. Whether one prefers Orthodox, Traditional, Conservative, Reconstructionist, Reform or even Humanistic Jewish congregations, all can be found within a couple zip code areas in Manhattan.

The food and Judaic stores of the Lower East Side are legendary. I found an active shul in the neighborhood by a notice in one paper reading "Stanton Street Shul welcomes visitors." The tiny old shul, Bnai Jacob Anshel Brzezan, established by Polish immigrants in the early 20th century, indeed has a banner in front of its beige building welcoming worshippers. This building was almost sold to a church but a new population of young professionals in the now trendy Lower East Side have saved it and Jewish services continue. The short sermon I heard there was, "Sam brought us a watermel-



In the heart of Manhattan, the Garment Center shul welcomes traditional Jews.

on for the Kiddush today. Thank you Sam. Now we continue with Musaf." Sweet and to the point on a hot Shabbos morning below Houston Street.

### Closed on Saturday Museums

Within sight of Ellis Island, south of the World Trade Center site, sits a striking building, The Museum of Jewish Heritage. Its multi level permanent exhibit highlights Jewish life in the 20th Century with emphasis on achievements and faith and religious customs. A large gift shop and café can keep a visitor within the building for hours.

Several Jewish cultural and historic organizations recently agreed to be housed under one roof. The Center for Jewish History on 16th Street is frequented by researchers due to its extensive archives, but the exhibit areas have a variety of shows and frequent programs with speakers from the world of Jewish religion, arts, and history. A current exhibit, "Not for Myself Alone: Celebrating Jewish-American Writers," displays an array of novelists, historians and other well known "people of the book," that makes one want to begin some non-stop reading. Permanent displays are from the American Sephardi Federation, the Leo Baeck Institute, the YIVO Institute for Jewish Research and the American Jewish Historical Society. These organizations are all housed in the Center.

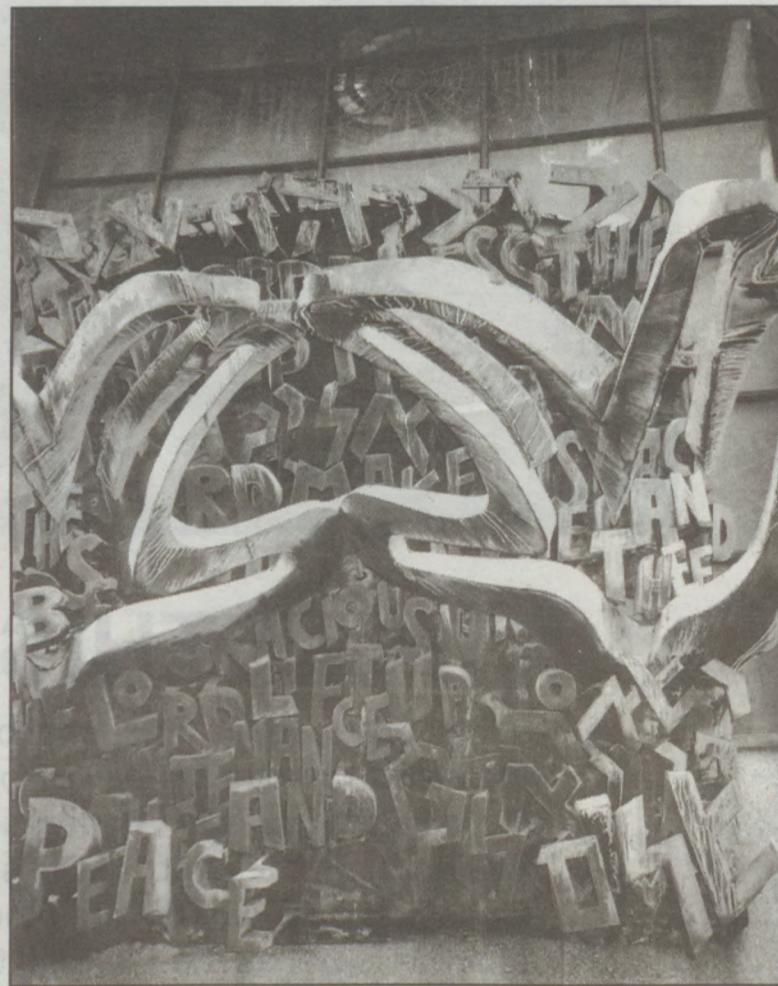
Finally, short run productions held in synagogue basements or formal modern theaters often showcase one person, one act or musical performances or drama. Jewish themed productions are abundant and some shows eventually find themselves on Broadway. Even the back of the famous kosher dairy restaurant Ratner's, houses The Tonic Club where modern Klezmer/Jazz concerts are held after midnight in the always popular Lower East Side.

The places mentioned in this article are all located below 42nd

Street, where the huge modern Port Authority Bus Terminal is located. The busy bus station has been called a "sister bus station" to the modern Tel-Aviv terminal with its shops, restaurants and hundreds of constant arriving and

### beckon like Honey

Sometimes referred to as America's Second City (maybe a "little apple for the New Year") Chicago's Jewish population now has spread beyond the city boundaries. However, within downtown,



The Loop Synagogue is a prayerful oasis for Chicago's Jewish population.

departing buses. Also worth visiting are the more famous Jewish Museum of New York as well as the large, and more crowded synagogues of the residential Upper East and West sides. The 5% decrease of Jewish population in New York City since 1991 perhaps has allowed more room for out of town visitors at the older congregations and newer museums.

Traveling to the smaller Apple? Chicago's Jewish sites also

The Loop, a Jewish visitor can find some welcoming sites.

Almost hidden among the modern buildings along Clark Street is The Loop Synagogue. On a block of straight edged office buildings, a green metal sculpture juts out above street level. As one looks closer, the metal is shaped like two outstretched arms in blessing. Beneath these welcom-



A bust of Israeli Prime Minister Golda Meir greets New York visitors.

Continued on page 41



# MATTER OF OPINION

## Soul searching

By Teddy Weinberger

Ha'aretz, Israel's left-wing intellectual newspaper, printed two very uncharacteristic Op-Ed pieces in the days following the August suicide bombing on the #2 bus, a bus filled with ultra-Orthodox Jews returning from the Kotel. The gist of both pieces, one by Gideon Levy, a regular Ha'aretz columnist, and one by Yoram Kaniuk, a respected novelist, was that the Israeli public could learn a lot from the soul searching that the Haredim (ultra-orthodox) were doing in response to this tragedy. At this time of year especially, it's worthwhile examining this issue because soul searching is exactly what Jews are supposed to be doing between Rosh Hashanah and Yom Kippur.

Kaniuk's article is the one worth concentrating upon (Levy was simply using the tragedy to urge Israelis to do some soul searching in connection with their treatment of the Palestinians). Even though in the past he had written against their ways, Kaniuk now says of the Haredim: "when a tragedy hits them, they seek to understand within their hearts, through prayer, what evil might have been committed by those who have never sinned." And, Kaniuk argues, "it would not hurt us to try to understand the nature of their elegant and pained stance at a time when the soul cries out for vengeance." Kaniuk leaves unsaid just why it would be important to understand the Haredim here, but it's clear that it has to do

with the fact that the Haredim have a means of solving the deadly cycle of violence that has long embroiled Jews and Arabs — when tragedy strikes, the Haredim turn to their relationship with God.

The day after Kaniuk's piece, a Dr. Elana Gomel wrote a letter to the editor of Ha'aretz in which she derides Kaniuk for his praise of the Haredim. Gomel attacks Kaniuk for "retreating into a fundamentalist ghetto." She says that she finds Job and his questions to be a better model for Israeli society than the Haredim and their iacquiescence" (although the truth of the matter is that Kaniuk, though frank enough to acknowledge the comfort provided by the Haredi theological worldview, had gently admitted: "perhaps we cannot live

this way").

Gomel realizes that in the face of tragedy one can hardly look to the Book of Job for comfort (ironically, what Job learns by Book's end is pretty close to the Haredi worldview—God is in charge and God's ways are often mysterious). Gomel thus says that "the question of theodicy [the existence of evil in a world governed by a good God] has no satisfactory answer." But for many people, and especially for Haredim, there is some kind of satisfactory answer to this question, and one simply has to open a Yom Kippur mahzor to find various expressions of this: "The soul belongs to Thee, the body is Thy work, O spare Thy creation." The Yom Kippur liturgy proclaims God to be the source of all that happens

in this world, and it is therefore to God that one must turn in one's struggle with evil.

As we head into Yom Kippur, perhaps we can learn from Yoram Kaniuk to appreciate the soul searching of the Haredim. Our struggle with evil and misfortune need not always be limited to thoughts of vengeance and to assigning blame. It can also provide us with an opportunity for deep contemplation. Soul searching seems imperative to us all. *Gimmar hatimah tova.*

*Teddy Weinberger, Ph.D., is Director of Resource Development for the Israel Religious Action Center. He lives with his wife and five children in Givat Ze'ev, a suburb of Jerusalem just over the Green Line.*

## New names of the year

By Carl Alpert

Haifa - We look back upon the Jewish year that has just elapsed and contemplate the various individuals who created or helped shape the news of the year. For the most part, they are the same government leaders, the same entertainers, the same politicians whose names adorn the headlines every year. But here and there, during these past twelve months, new names flashed into the news. In accordance with our annual custom we single out those individuals who helped add spice and variety, for better or worse, to the news of the year. The new names, in alphabetical order:

**Mahmoud Abbas, aka Abu Mazen.** When the Palestine Legislative Council accepted Arafat's recommendation and named him Prime Minister of the Palestine Authority, doubts were openly expressed whether he would have freedom of action. For months he occupied headlines, but never succeeded in meeting expectations for a breakthrough in negotiations with Israel. Finally, in an open split with Arafat, he resigned.

**Nomi Blumenthal,** Likud member of the Knesset since 1992. It was alleged that in December, 2002, on the eve of the Likud party primaries to choose candidates for the Knesset, she put up funds to provide hotel accommodations for a group of delegates, thus presumably "buying" their votes for a special list of candidates. When charged, she refused to answer questions and remained silent, claiming Knesset immunity. In the face of repeated charges, the Knesset House Committee voted to sustain her immunity.

**Misha'el Cheshin,** Justice of the Supreme Court. He was chairman of the Central Elections Committee for the 16th Knesset. In the face of many problems and difficulties, he supervised the election procedure firmly, judiciously and promptly, thus assuring a smooth election.

**Vicki Knafo,** a single mother, made headlines for a long time because of her dramatic and imaginative protest against treasury cuts in welfare payments. Her long, lone walk to Jerusalem culminated in a demonstration, joined by hundreds of others, which lasted for months.

**Uri Lupolianski,** who had been content with relative personal obscurity despite the fact that he was the founder of the enormously successful and unique welfare organization, Yad Sarah, entered politics and became vice mayor of Jerusalem. With the withdrawal of Mayor Ehud Olmert, Lupolianski was elected the first haredi mayor of the city.

**Theodore Or,** Justice of the Supreme Court. As the year approached its end, his name captured all headlines as the Judicial Committee of Inquiry which he headed presented its long awaited report on the Arab riots in the Galilee three years ago, in which 12 Arabs and one Jew were killed. The report sharply criticized the Israeli police for their reaction to the riots and held responsible government leaders who had not taken necessary precautions, as well as Arab members of the Knesset who had inflamed the Arab public. Both sides expressed dissatisfaction with the report.

**Eli Pimstein,** of Kiryat Hayovel, confessed to one of the most horrible crimes in years, the cold-blooded murder of his 22-month-old daughter, Hodaya. He had reported the child missing and had denied all knowledge of her disappearance. However, an Arab worker reported to police that by coincidence he had been in a remote forest and had seen a man who resembled Pimstein, digging a hole. The police investigated, and found the body.

**Avraham Poraz,** named Minister of the Interior after the last election, has been in the news constantly because of his overt campaign against any religious

influence in public life. He announced that persons undergoing Orthodox conversion in Israel would no longer be automatically qualified for citizenship. He has called for abolition of the local religious councils and has denied the right of municipalities to ban non-kosher markets. He is reported to have congratulated the Dutch government on its proposal to ban shechita, Jewish religious slaughter, in that country.

**Ilan Ramon.** No other personality in the news has won the love, respect, admiration and honor

of the Israeli public like the unfortunate member of the Columbia space shuttle. His reports from outer space almost dominated the news here throughout the event. Hearts here welled with pride at his open demonstration of his identification with Israel, and tears flowed on receipt of news of the tragic end.

**Gilad Sharon,** son of the Prime Minister. There were days when his name eclipsed even that of his father as a result of a criminal investigation into alleged wrongdoing by Arik Sharon, and Gilad's

refusal to hand over to the authorities certain documents which were required for the investigation.

These were the top ten new names of the year. By next year some will be forgotten, but others will undoubtedly live on in public memory.

The following are the ten names listed last year. How many do you remember? Esther Alon, Effie Eitan, Dalia Itzik, Ephraim Kishon, David Klein, Michael Melchior, Sari Nusseibeh, Silvan Shalom, Anna Smashnova, Tatiana Soponova.

## Teaching of the Holocaust

by E. E. Jaffe

My wife Ann Jaffe survived the Holocaust for several reasons; most important among them was the fact that her mother was a seamstress. She lived in a small town in northeastern Poland, which was readily overtaken by the German Army that continued their onslaught east to the Soviet Union, after the outbreak of World War II.

Christian mayors of small towns and villages selected and approved by the German hierarchy governed in the occupied areas. When the mayor of Ann's town began to entertain German officers, his wife asked Ann's mother to help out with kitchen chores in return for some greatly needed support.

Seeing that the mayor's wife was relatively poorly dressed, Ann's mother offered to make some attractive dresses for her and her daughter. Due to obvious satisfaction with the results, Ann's mother received much needed milk for her infant son and other meager food-stuffs.

On Yom Kippur day of 1942 when the "final solution" for the town was ordered and after all Jews were rounded up for execution, a few families were spared due to the Nazis' interest in utilizing specific

skills of their adult members. Among them was Ann's mother and her family whose skill as a seamstress was to be put to use in sewing dresses for the officer's wife. In effect they received a temporary stay of execution. Subsequently, through an unexpected sequence of events the family managed to escape from the ghetto to a large forest, where partisans (freedom fighters) were roaming and attacking German installations of opportunity. Ann's mother and family hid in this forest for nearly two long, difficult years, surviving many incidents that were as horrific as they were life threatening.

Today in Delaware, Ann, representing the Helena Wind Preston Holocaust Education Committee, speaks about her experiences during the Holocaust in local schools, colleges and churches. In addition, she frequently gives such presentations in nearby places in Maryland and Pennsylvania. Most students respond with disbelief when they hear the awful story of her survival, and frequently ask many questions.

The USA had invested so much during WW II in fighting the German state and its allies. Why were Jewish groups totally disregarded in terms of badly needed assistance as they fought for their lives? The answer is still inconclu-

sive. Unfortunately, the surviving Jews had to rely only on their own resources. In Ann's family's case it was virtually no resources at all. There were no clothes for the bitter winters, and no adequate food, even for the children. Only in the darkness of night did they come out of the forest and begged local farmers for handouts of food or leftovers they could possibly spare. This continued for the duration of their stay in the forest until the nightmare ended on July 4, 1944 when the Soviet Army liberated them.

Many students are impressed with Ann's presentation and write to her as best they can to express their appreciation for her effort to educate them about a very significant event in relatively recent history. She has received virtually hundreds of letters and notes from students and teachers all over the state. One such letter written this past Spring by a fourteen-year-old student is particularly poignant.

I have reproduced this letter below:

3/27/03

Dear Mrs. Jaffe,

Hello. My name is Sarah Bonawitz and I would just like to thank you for coming to Fred S.

Continued on page 41










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# JEWISH LIFESTYLES

## A Cyberspace High Holiday

By David Shamah

The falling leaves, the dropping temperatures, and the pervasive scent of honeycake in the air can only mean one thing: We've made it through another year. It wasn't the best, but it was all we had. At least I got this writing thing going now!

When a new year comes around, the first thing that comes to mind is a new calendar. Oh, you could mosey on down to the local butcher or funeral parlor for a standard issue-hanging calendar, but for a real cyber-thrill, why not let your computer be your calendar? Kaluach is a gem of a calendar program, which will tell you anything and everything you might need to know about any particular day in the Jewish year, including Hebrew date, correct time for prayers, daily Talmud readings, Sabbath candle lighting times, etc. You can set Kaluach to start up when you log onto your computer - there's even a nice Palm Pilot version for date checking on the go. It runs in Hebrew or English, and it's got its own Hebrew support, so you don't have to muck around with Hebrew language packs and the like. Download Kaluach for free from <http://www.kaluach.org> (for all Windows and Palm Pilots; there is also an on-line version at <http://www.kaluach.net>).

If you take paper over plastic when it comes to grocery shopping or portable date books, you'll appreciate Jewish Calendar and Luach Pirsum, two free programs that will let you print out a full fledged wall calendar or pocket sized date book with a Hebrew calendar. You can include Halachic prayer times, Torah and Talmud readings, and Sabbath candle-lighting times - all according to various and sundry Rabbinical opinions. You can import and display pictures, backgrounds, and symbols, and set the Halachic times to over 1,000 locations all over the world - if you ever find yourself in places like Khartoum, Sudan, and Bukavu, Zaire, you're set. Jewish Calendar (developed by a Jewish programmer who lives in Germany) was really designed to be an all-around, all over the world calendar and date book; the program runs in 22 different languages, including English, Hebrew and Yiddish. You can even print out lists of civil and religious holidays in the US, Canada, Australia, Europe, the UK and Japan, among others. Thanks to Jewish calendar, I can tell you the dates of Forefather's Day in the US (December 21), Constitution Day in Japan (May 5), and Picnic Day in Australia (August 4). All this, plus a free, personalized, wall calendar/

date book/ planner that has got to be one of the most complete Jewish calendar programs around - free! Download Jewish calendar and Luach Pirsum from <http://www.tichnut.de/jewish/index2.htm> (for Windows 98 and better).

Besides dates and calendars, Rosh Hashanah time always brings in its wake a huge increase in apple consumption, at least in Jewish neighborhoods. At Rosh Hashanah meals all over the world, apples dipped in honey will double as a wish for a coming "sweet" year, and as a tasty appetizer. Many will also include carrots in one form or another as a side course, since carrots are traditionally associated with the abundance of blessing we hope for in the coming year. It may surprise you to know, though, that many Jews have far more extensive lists of ritual foods - like pomegranates, fish or lamb heads, beans or peas, squash, and other symbolic foods, all representing a specific thought or hope for the New Year. You can find a list of some of these foods, and the blessings said when eating them (in English), at [http://archive.spike-jamie.com/jewish/issue\\_13a.html](http://archive.spike-jamie.com/jewish/issue_13a.html). These customs are mostly held by families of Sephardic (Spanish or Middle Eastern) origin, but many adventurous families of European descent eat some of these dishes at their

holiday dinners, too. The trick is to take a ritual food, like black-eyed peas (called Rubiya in Hebrew), and turn it into a salad or side dish that you can have before or during the meal. You can find recipes for some of these foods, as well as the more traditional apples and carrots, at <http://www.jewish-food.org/recipes/hhoindex.htm> and <http://www.recipesource.com/ethnic/no-n-regional/jewish/indexall.html>.

Tashlich, the casting away of sins, is also a popular Rosh Hashanah ritual (<http://www.ou.org/chag-im/roshhashannah/tashlich.html>). We dump our sins in a river or lake - a symbolic start to a fresh year on the right foot. Unfortunately, there's no tashlich for the calories I've put on, thanks to rich, fat laden holiday meals! This year, though, I'm a bit better prepared for the upcoming battle of the bulge; I've downloaded Food Composition, a free program listing the calorie, fat, and nutritional and vitamin content of over 6,000 foods. Food Composition is a real eye-opener; spending a little time with this program will give you some real food for thought! How bad is it? Let's just say that by the time you've gone through the challah, apple and honey, gefilte fish, and chicken soup, you've got 500 calories under your belt - and that's not even counting the matzo balls! Forewarned is forearmed, I say. And

don't forget, you've got lunch and dinner tomorrow, lunch the next day, candy and cake at the in-laws, and a couple of honey cakes to get through. Hopefully, Food Composition will help you say no when you need to - and mean it! Download it for free from <http://www.siestasoft-ware.com/food.htm> (for all Windows systems).

Since your computer has done such yeoman work in helping you get ready for this holiday, why not reward it with a little Rosh Hashanah gift it can really appreciate? Download Psuko, a free wallpaper/screen saver program that will display a different Torah quote or traditional wise saying daily (free download from <http://psuko.website.co.il/>, for all Windows systems; click on the English icon on the left of the screen). Psuko displays its text in Hebrew (no font or Hebrew support required), so it's a good way to become familiar with some famous and not-so-famous sayings and writings while you take a break. You will enjoy Psuko and so will your computer, and may you both be blessed with all good things for the coming year - or, at least, let's hope that neither of you catch a virus!

David is a self-professed computer geek and syndicated columnist based in Israel. Send questions or comments to [newsgeek@myway.com](mailto:newsgeek@myway.com)

## Egged's Challenge

How do you run a bus company whose customers and employees are being killed?

By Jessica Steinberg

Lior Baratz is a driver for Egged, the sprawling Israeli bus company, and although he's been on the job only three years, the 26-year-old is an Egged veteran in the most graphic, indelible way.

In April 2002, Baratz was at the wheel of bus No. 23, his regular route through Jerusalem. He was waiting out a red light on a Friday afternoon on Jaffa Road, in front of the bustling Mahane Yehuda outdoor market. Across the intersection, Egged bus No. 32A was coming the other way. As Baratz looked through his windshield, the No. 32A bus exploded. The blast was so powerful that the big bus leaped up off the road. The boom of the explosion rolled over Baratz and his passengers. There was a moment or two of total silence. Then the screams started.

By the time Baratz got to the other bus, Israeli emergency personnel were already there, attending to the injured and dead. They took Baratz aside, then sent him to be checked at the hospital, where he talked to a counselor before being sent home. Less than 48 hours later, Baratz was back behind the wheel of the No. 23, running his regular route, right through the intersection where the bombing took place. "After a bombing, we act as if nothing happened," says Baratz.

"Our mentality is that we don't like to look inside ourselves and think about it. We're not like that."

During the last three years, since

the start of the second Palestinian Intifada, Egged has been a company under attack almost as directly as the nation of Israel itself. Since March 2001, suicide bombers have blown themselves up inside, or alongside, more than 20 Egged buses.

The goal of the attacks has been to turn one of the most ordinary, reassuring, reliable objects in the landscape - a city bus - into an object of uncertainty and terror, to lace a ribbon of fear through any trip or errand where an Egged bus is visible.

The company has responded in a typically pragmatic Israeli way. "Buses are the easiest target with the highest number of possible victims," says Arik Feldman, the company chairman. "But we live with it. That's our harsh reality. And if a bus blows up, it doesn't stop us from running public transportation. It gives us more courage to continue so no one can prevent us from living here."

There is no business-school case study on how to lead a company that has become a target of war. As much as any particular security measure or management plan, what has kept Egged's executives and managers going during the Intifada is the attitude Feldman expresses. It's not simply persistence or determination. It's a refusal to be a victim, even of circumstances you don't control.

Founded in 1933, Egged is older than Israel itself. Every day, it carries 1 million Israeli and Arab-Israeli residents. The bombings have reduced ridership 10 percent in the last three

years, but they haven't forced Egged off the road. Its corporate response to being a target of terror - week after week, month after month for three years - is essentially the same as Baratz's response to being one red light from disaster: Grab the wheel and keep driving.

The company has not surrendered a single route in the face of the terrorists, and Egged says not a single one of its drivers has resigned as a result of the bombings. Instead, drivers and managers have learned to adapt to the realities of the situation.

Reuven Rotchild, 46, has been an Egged driver for 18 years. Before he gets on his bus, Rotchild pauses most days to say the traditional Jewish morning prayers. He isn't particularly observant, but he started saying the prayers for peace of mind, that "someone should watch over us." The ritual is not uncommon among

Egged drivers these days, he says. "On every trip, you feel like you could be the next target," says Rotchild. He has never seen a suicide bomber, but he never stops looking. He appraises every passenger at each stop, running through his mind the list of tip-offs to a bomber: a man wearing a heavy coat, especially in warm weather, to hide bulky explosive belts; someone carrying a large bag that could contain a bomb; a man dressed as an ultra-Orthodox Jew in a place where they aren't common; an odd wire sticking out of a pocket; or simply someone with a nervous look in his eyes.

In the past, drivers weren't allowed to decide who boards and who doesn't, any more than they would be in the United States; but Egged now gives them that latitude.

Still, drivers must also be careful not to overreact. Recently, an Arab

teenager in Afula approached the door of a bus being driven by Shai Halevi. The boy was dressed in a heavy coat, laughing and pretending he was about to detonate himself. Halevi brushed it off as a typical teenage prank.

And when an Arab passenger he recognizes gets on board, Halevi makes a point of putting on a show of friendliness for the benefit of the other passengers. "You're like a psychologist in this job, thinking through every scenario so that no one gets scared," Halevi says. "I can't put everything into fearing this situation, because if I did, I wouldn't be able to get up and work every morning."

You can read the full version of this story in the September issue of Fast Company or at [www.fastcompany.com](http://www.fastcompany.com).

Jessica Steinberg writes for Fast Company Magazine

## Israel Embassy launches children's web site

The Embassy of Israel in Washington, D.C. has just launched its new animated web site for children. After two years of imagination and hard work the site can be viewed at <http://www.embassy-ofisrael.org/kids/index.html>.

This website is designed for children to experience Israel's history and culture in a simple, fun and educational format. Srulik, an Israeli cartoon character, popular among Israelis of all ages, hosts the

web site. There are many exciting opportunities Srulik and the children can explore together.

In light of the many violent images of Israel that overwhelm the news media and inundate the minds of America's youngest generation, the goal of this endeavor is to portray the story of Israel that rarely gets told. The site is one of the many projects the Embassy has undertaken to raise Israel's profile among the American public.

"Most children catch glimpses of the television news programs their parents watch and are only exposed to coverage of the ongoing violence in Israel - they get a rather distorted impression of life in Israel. This web site is a tool to educate the young people in America about the vibrant Israel that is consistently omitted from the evening news," said Moshe Fox, the Minister of Public Affairs at the Embassy of Israel.



# JEWISH PERSPECTIVES

## A snapshot of American Jewry

By Joe Berkofsky, JTA

The Jewish population is aging and shrinking, its birthrate is falling, intermarriage is rising and most Jews do not engage in communal or religious pursuits.

Yet a majority attend a Passover seder and celebrate Chanukah, Jewish education is booming, and many Jews consider being Jewish important and feel strong ties to Israel.

These are not dueling headlines, but parallel portraits contained in the long-awaited National Jewish Population Survey 2000-01.

Federations and Jewish communal leaders use these studies every decade for policy and planning decisions.

The United Jewish Communities, the federation umbrella group, officially released the \$6 million study last week, nearly a year after retracting initial NJPS data and delaying the survey's release amid controversy over its methodology and missing data.

A subsequent internal audit led to an independent review that UJC officials said should be made public by week's end.

But they and others said the study that emerged paints the most comprehensive, reliable picture of American Jewry to date.

Not only did the reviews reinforce the data's validity, but the NJPS was compared to other communal studies and "our numbers checked out very nicely," said Lorraine Blass, NJPS project director and senior planner at UJC.

Those numbers add up to a complex Jewish continuum.

On one end lies a small segment of the community experiencing a Jewish renaissance, on the other a majority that continues to assimilate.

In the vast middle remain most Jews who engage in few Jewish pursuits.

"The big story is how the affiliated and the unaffiliated sharply differ on all measures of Jewish life," said Steven M. Cohen, a senior NJPS consultant and Hebrew University professor.

"As a group, American Jews may be moving in two different directions simultaneously: increasing Jewish intensification alongside decreasing Jewish intensity. It may well be the most and least involved are gaining at the expense of those with middling levels of Jewish involvement."

Among the study's key findings:

\*There are 5.2 million U.S. Jews, down 5 percent from 5.5 million counted in the 1990 population study.

\*Of those, 4.3 million have "stronger Jewish connections," meaning they attend Passover seders and light Chanukah candles. This number also includes those more Jewishly committed — people who keep kosher homes, routinely attend synagogue, attend Jewish schools and belong to at least one Jewish organization.

\*Jewish intermarriage is rising at a steady pace, with the rate at 47 percent — what would have been two percentage points higher than the 1990 figure of 52 percent if calculated the same way as in the 1990 study).

\*Day school enrollment is rising, with 29 percent of youths ages 6-17 saying they have attended day schools or yeshivas.

\*An estimated 353,000 people, including 272,000 adults and 81,000 children, live in households with incomes below the poverty line.

\*Jews live in 2.9 million households, with a total of 6.7 million people, meaning that two out of every nine people living in households with Jews in them are non-Jews.

\*The median Jewish age is 42, compared to 35 for Americans generally, and the birthrate was 1.8, below the 1.9 rate for American women generally.

While many of these figures did not change sharply from the last NJPS in 1990, some warned of troubling signs for the coming decade.

There was a drop in the population of Jewish children, especially in the 0-4 age bracket, and though the initial report did not contain the exact figure, it said 20 percent of the overall population were children, down 1 percent from a decade ago.

"In the next few years, there will be fewer Jewish children to go into Jewish schools and to bring their parents into synagogues," Cohen said.

David Marker, a member of the National Technical Advisory Committee that consulted on the NJPS and a senior statistician at Westat, a statistics firm, agreed, but he said the trend underscores that Jews must face up to intermarriage now that it appears to be "stabilized."

According to the NJPS, intermarriage stayed at the same rate of 43 percent between 1985 and 1990 and climbed to 47 percent through 2001.

"Intermarriage doesn't have to be viewed as a negative," Marker said. "The Jewish community needs to do a better job of reaching out to the families of the intermarried, making them feel wanted and comfortable in Jewish institutions without pushing them away."

In the wake of the 1990 study, the volatile intermarriage issue took center stage, launching an ongoing debate over whether the community should spend money on reaching out to Jews on the fringes and the intermarried, or on "Jewish continuity" and identity building of more committed Jews.

Rabbi Ephraim Buchwald, director of the National Jewish Outreach Program, continues to advocate the latter. He calls the decline in Jewish numbers and the intermarriage rate "staggering." Groups such as his only succeed in getting an estimated 4,000 Jews "back" a year, he said, while 80,000 are "lost."

That means the community should spend "serious" money on Jewish education and practice, since the 4.3 million that are considered "engaged" Jews remain mostly "marginally connected," Buchwald said. "It's not lighting Shabbat candles, it's not sending a Rosh Hashanah card or ethnic pride, it's not belonging to a JCC or love of Israel or Jewish philanthropy or memorializing the Holocaust," he said. "We know from 3,000 years of empirical

evidence that the key to Jewish survival is Jewish practice."

On the other side of the debate stands those like Edward Case, publisher of Interfaithfamily.com, which encourages Jewish connections in the interfaith community.

Case said the intermarriage rate is not surprising and that no matter the number, intermarriage remains "huge." More importantly, Case said, is how the community can increase the number of interfaith couples who raise their children as Jews.

According to the study, 33 percent of interfaith couples raise their children as Jews, compared to 96 percent of Jewish couples who do.

"I am less interested in the gross numbers and more interested in the qualitative experiences of interfaith families connecting with Jewish life," he said.

In a recent essay contest his Web site sponsored, Case said many Jews in interfaith couples revealed that intermarriage forced them to re-examine their faith, sparking "increased participation" in Jewish life.

Beyond the debate over intermarriage, Cohen and others said the growing gap between active and inactive Jews remained a big hurdle for Jewish organizations such as Jewish community centers, synagogues and other institutions seeking to gain members.

According to the NJPS, among the more connected 4.3 million Jews, 44 percent did not belong to any Jewish group; 28 percent were "moderately affiliated" to one group, and 28 percent were "highly affiliated" with two or more.

Among those Jews belonging to one or more Jewish organizations, Jewish religious and communal ties grew while dropping sharply among the unaffiliated.

"It's a policy challenge, because it

diminishes the sense of fluidity between the affiliated and unaffiliated," Cohen said. "We certainly have our job cut out for us."

Among the more active Jews, there were some surprises when it came to education.

Day school enrollment is rising, with 29 percent of youth ages 6-17 saying they have attended day schools or yeshivas, and 23 percent of those ages 18-34 saying they have attended such schools.

At the same time, 41 percent of college and graduate students said they had taken a Jewish studies course.

Those day school figures are in line with a survey by the Avi Chai Foundation of schools in 1998-1999, which found that there were nearly 185,000 students enrolled in Jewish day schools, up 20,000 from earlier in the decade.

Of those, 80 percent come from Orthodox families, according to Yossi Prager, executive director of the Avi Chai Foundation. Bethamie Horowitz, another NTAC member and director of research for the Mandel Foundation, Israel, said the popularity of Jewish studies courses at the nation's universities is an opportunity to build Jewish identity among young Jews.

"I think Judaism will sell itself if we can get kids to think about it," she said.

If nothing else, Cohen said the study's measure of increased involvement in Jewish education will redouble communal support for such institutions.

"I am sure this study will encourage the investment of millions of charitable dollars into Jewish education," he said. "For that alone, the investment in NJPS was well worth it."

But the study's focus on more

connected Jews also sparked some dissent and revived the eternal "who is a Jew" debate yet again.

Egon Mayer, who co-authored the 2001 American Jewish Identity Survey, a City University of New York study that measured Jewish population and behavior, said the NJPS cast too small a net in counting Jews. Unlike the 1990 NJPS, he said, the latest study did not count the non-Jews living with Jews in so-called Jewish households.

"It seems to me that is a dramatic shrinking down of the parameters of the population that is connected to the Jewish community," Mayer said.

In his study, Mayer followed the 1990 NJPS in counting non-Jews in Jewish homes. He found 9.8 million people, in 3.9 million homes, compared to the current study, which found 6.7 million people in 2.9 million homes.

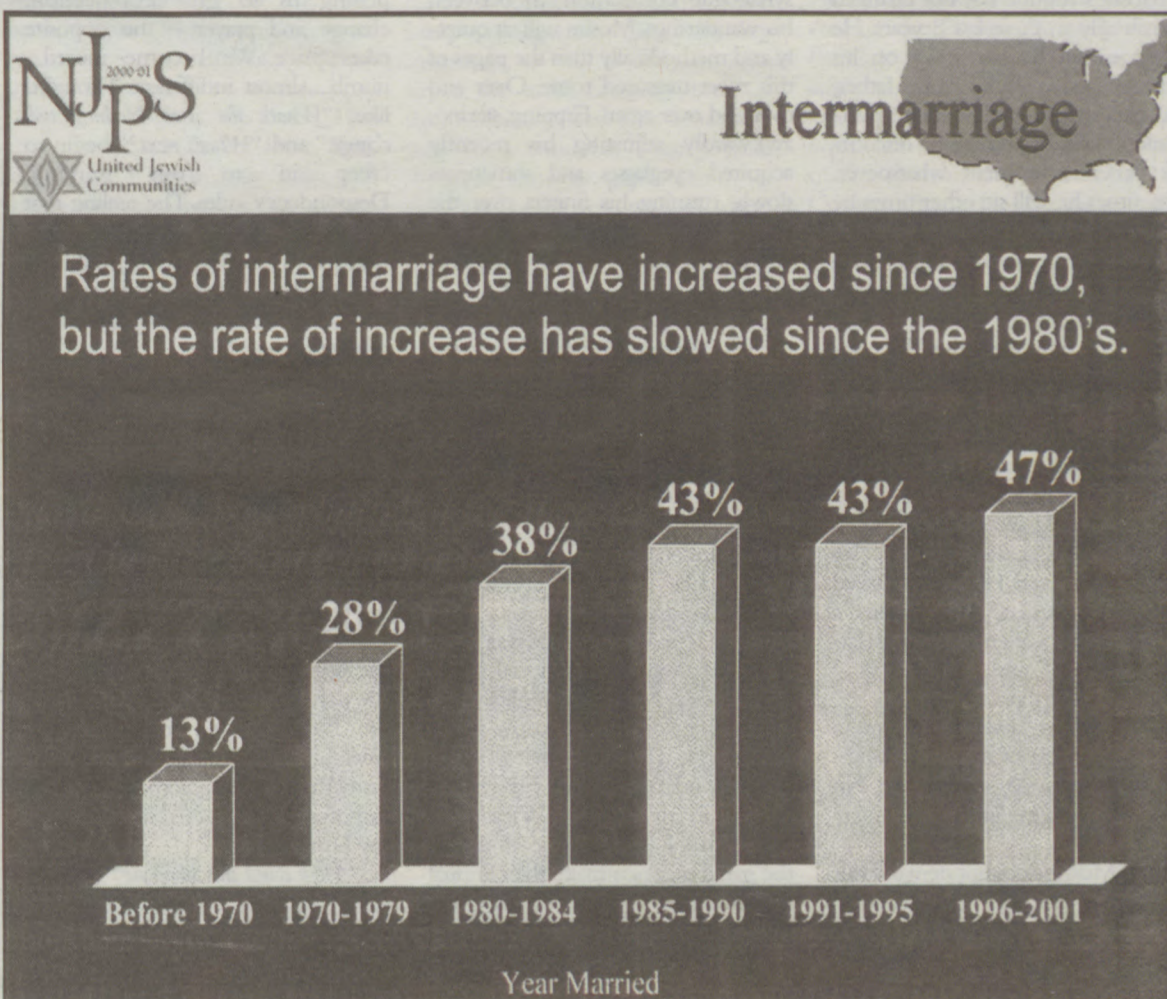
But Vivian Klaff, a co-chairman of the advisory committee and a critic of UJC's postponement of the study's release, defended the decision to narrow the way Jews were identified.

"If we had extended the definition of who was Jewish, we could have gotten 7 million Jews," he said. "You can't narrow the definition of Jewishness and still get more Jews." Klaff is the chairman of the Jewish Studies Department at the University of Delaware.

The NJPS surveyed 4,523 people, representing 28 percent of all those contacted between August 2000 and August 2001.

UJC officials said the response rate was low but met guidelines in an industry where even prominent polling groups like Gallup are eliciting fewer respondents.

Overall, the margin of error of the NJPS was plus or minus 2 percent.





# Rosh Hashanah Reflections

## Teshuva

The Hebrew word *teshuva* is commonly translated in English as "repentance," but this does not convey its full meaning. *Teshuva* is both broader and deeper than repentance, as reflected in its more literal definition: "return."

Thus, *teshuva* embodies a lifelong journey back in time. It is a process of unflagging soul-searching that emerges from a pervading sense of spiritual disquiet, rather than simply a pang of guilt. We feel the need to look back — and to go back — because we feel we are no longer the right person in the right place, because we are alienated from ourselves and from the world.

The "return" route that each of us will take will depend on who and where we are in life. The uniqueness of our personalities logically ensures that each person will follow his or her own path, and that we will have no traveling companion on whom to rely. Fortunately, the Gates of Heaven are numerous, so that each of us may lay claim to our own portal, as long as our desire to go through it — that is, to repent and return — is sufficiently sincere.

The urge to repent grows out of the realization that it is necessary to change. Lamenting our past wrongdoing will not serve us, for contact with evil is inescapable. We must avoid, too, pondering the past and reliving it as it happened — complete with faults and mistakes. Rather, we should meditate on it, as it *ought* to have been. The main thrust of *teshuva* is not only to redeem, but to *rebuild*, the past.

But here, we must address a looming epistemological obstacle: Because time is strictly unidirectional, we cannot revert to some previous moment. As a result, our efforts to engage in *teshuva* (as I have defined it) are, at best, paradoxical. We must remember, however, that we do not undertake *teshuva* in a conventional universe; we do *teshuva* in a universe that transcends physical laws — a universe in which the present, the future, and the past merge into a timeless continuum, a universe in which a lethal arrow can fly back into its quiver and be as free of suspicion as if it had never left. In brief, *teshuva* transports us into a

state of weightlessness, where opposing polarities (of plus and minus) reverse at will and standard metrics are suspended.

To enter this state, we will have to truly know ourselves; we will have to sound our souls. And if our goal is not only to repent, but to accomplish an about-face, our challenge will be still greater, for we will have to reach the innermost depths of our being, the nadir of the abyss, as it were. In this realm, we are entitled to believe that our souls are not far from God. Unless we reach this zone, we cannot be convinced that a radical change has taken place deep down in our hearts, a change that is capable of transcending all the rules of the universe.

Making this journey back is obviously a difficult undertaking, the more so because it is an ongoing process. Indeed, when we believe, for a few moments, that we have reached the required depth, we are obliged to dive down yet further, without delay. As we evolve, so does our sensitivity to the "triggering disquiet" that stimulates us to *teshuva*. Actions that may have been

laudable in the context of our former self, may now be sensed as faults in need of further refinement. As we attain each deeper level of *teshuva*, we understand — with a greater intensity each time — how we must begin doing *teshuva* all over again.

And as we plumb the depths, we must be honest with ourselves. Each of us has things on this lowly earth of which we are particularly fond, but they are not the same for all of us. For you, giving money may be a molehill and apologizing for offending someone may be a mountain; for someone else, the two may be reversed. Beware, then, that the sacrifice you offer to God is something that really costs you dearly, for God recognizes a fool's deal.

The goal of *teshuva* is far-reaching: It should cast our faults as seeds of virtue, for the recognition of our misdeeds is the mechanism that triggers the journey back, which is what enables us to rebuild our personality and our past.

In the Kabbalah, we read that "those who are the highest of all —

those who can turn darkness into light and bitterness into sweetness — enter Heaven 'by the higher gates.'" This is the transformation I am describing: Achievements of this magnitude signify the pinnacle of repentance, the complete transformation of the past, a sign of perfect inversion.

In this season of *teshuva*, do not be satisfied with asking forgiveness for the evil you may have done. This is only the beginning. Come to grips not only with your failing, but also with your past that gave birth to it. In this way, you can regard the faults as harboring creative potential for the beginning of a new and beautiful story.

—Rabbi Adin Steinsaltz is an author, scholar, and social critic best known in the United States for his translation and commentary on the Talmud. His efforts are supported in America by the Aleph Society. His most recent releases are *The Miracle of the Seventh Day* and *Opening the Tanya: Discovering the Moral & Mystical Teachings of a Classic Work of Kabbalah*, both published by Jossey Bass: Wiley.

## Touched by an Angel

By Rabbi Yaakov Salomon

I had seen him for years, but basically ignored him. I guess that's what many people do with kids who have Down syndrome. Ignore them. It's "safer" that way. They're so unpredictable.

But this past Rosh Hashanah, all of that changed.

Moshe is almost 17. I'm no expert, but I suppose his retardation is moderate to severe. He's been coming to synagogue since he was 8 or 9. His mother brings him for the last 30-45 minutes of the Shabbos morning service.

Moshe's routine has not changed dramatically in these last 8 years. He ambles in to the Sanctuary on his own and goes directly to his father. Dad greets him with a huge, welcoming smile, displaying no discomfort or embarrassment whatsoever. Sometimes he will sit; other times he stands. More often he paces.

Up the aisle, around the bend — sometimes stopping to stare at a random congregant for a few seconds — while other times his trip is the non-stop variety. On some days he visits the cantor at the front lectern or the Rabbi; other times he skips them. No rhyme or reason, no destination. No apparent purpose.

Moshe rarely says anything either. His speech is rather garbled; his vocabulary limited. His favorite word seems to be, "Amen," always recited a second or two after the congregational, "Amen," and always 2 or 3 decibels louder than ours.

It is curious how little attention he garners. Most of my co-worshippers seem to hardly notice him. No stares, no questions, little, if any, interaction.

And Moshe does not demand our attention. Other than the occasional "in your face," 3 second wordless stare, he just goes about his business.

What exactly is that business? I have no idea.

I do wonder, though. In his darkened world of limited intellect, how much does he really comprehend? Does he recognize us from week to week? Does he feel the pain of his limitations? Does it matter if we smile and are friendly to him? Does his soul yearn for more?

Four years ago Moshe celebrated his Bar Mitzvah with a small gathering of family, faculty and schoolmates. Apparently, this event was quite meaningful to him — the Bar Mitzvah picture album is his constant synagogue companion. In between his wanderings, Moshe will sit quietly and methodically turn the pages of this most treasured tome. Over and over and over again. Flipping, staring, awkwardly adjusting his recently acquired eyeglasses and sometimes slowly running his fingers over the cherished photographs, as if never wanting to leave those joyous memories.

Then came Rosh Hashanah. For the last 22 years, I have had the awesome and humbling privilege of leading the congregational service. I am not a cantor by profession, but my synagogue, like many, prefers to employ regular members like myself to lead the prayers instead of going the professional route. It is a responsibility I take very seriously and an honor I embrace.

This year was no different than most. My preparation, as usual, began many weeks before the Holiday. My family and close friends know all the telltale signs. The most obvious one is hypochondriasis. The mysterious "tickle" in my throat, the Vitamin C and E that I ordinarily scoff at, and the garlic regimen make their annual appearance. My mood becomes a tad edgy and more serious.

Yet there was something a little

bit different about this year. The world. The world is different. Al-Qaida, suicide bombings, anthrax, Saddam, a rash of kidnappings, reality TV etc. The list is pretty extensive...depressing...and frightening. And then each one of us has his own personal anguish and tribulations to add to the list. No wonder the pre-Rosh Hashanah preparation period can be quite daunting — especially this year.

But sometimes a strange phenomenon occurs. The fear, the dread, and the pessimism can be so great and so awful, that instead of propelling us to greater reflection, change and prayer — the opposite takes place. We become inured... numb...almost indifferent. Thoughts like, "What's the use? Nothing will change," and "What's next?" begin to creep in to our mindset. Despondency rules. The feeling that we are just sitting ducks for the next misfortune or upheaval permeates our psyche. *System overload* cripples and overrides our inclination for inspiration and hope.

And that's what happened to me. Standing at the cantor's lectern, on the holiest day of the year, I found myself in this very spiritual funk. The day had arrived. No more time for preparation; no more garlic or introspection — just me, the prayer book, hundreds of fellow congregants waiting to be led and inspired, and God. But something was wrong. I began the Amidah — the focal recitation of the day — and invoked the names of the Patriarchs, but something was missing. Something inside. Something deep. Something very important. *System overload* had taken my heart away.

"How could this happen?" I frantically wondered. "Where is my compassion...my spirit...my soul? Where are my tears???"

My lips kept moving and the words were still audible, but they were perfunctory, listless, detached, and alone. Never before had I been so keenly aware of my disconnected feelings and my desperate need to remedy my disengagement.

And then, things got worse. Enter Moshe. As if my mind wasn't distracted enough already, I looked up from my prayer book only to find his silent stare just inches from my face. I felt like I had just driven over a six-inch pothole at 60 miles an hour. "Now?" I thought. "My concentration is in deep enough trouble as it is. Can't he just visit the Rabbi for a spell?" I pondered callously.

Uncharacteristically, Moshe seemed to linger at the podium. He just stood there, looking at me. Expressionless. Seemingly, frozen in time and in no rush to continue his conventional stroll.

And then something happened. It's not easy to explain, but I think for the first time, I saw Moshe. His gentility. His innocence. His soft hands and his silent eyes. I sensed Moshe's simplicity and wholesomeness. Here was a soul that was totally without sin, without blemish — the very definition of purity right in my midst. Staring at me; somehow silently communicating with me. My lips continued to perform, but my mind was now lost in this angelic emblem.

I felt my pulse quicken. Suddenly I was riding the crest of an enormous spiritual wave, powered by the mere presence of a beacon of godliness.

Then without warning or fanfare, Moshe abruptly emerged from his momentary stupor. His eyes broke away from mine and fixed on the far end of the lectern. There, lying quietly and innocently, were a few stray tissues that I had placed as a usual precaution prior to beginning the service.

To my near amazement, I watched as Moshe looked at the tissues, looked back at me, and then carefully lifted one single tissue and tenderly placed it in the palm of my hand. It was the first real contact he had ever made with me. My prayers continued — they had to — but my mind was now far, far away. I looked at Moshe and firmly curled my fingers around my newfound gift. It was *only* a tissue, but at that moment from that person it was a precious symbol of the deepest understanding and care. The tears, only moments ago so distant, were suddenly unleashed.

It was then that I felt Moshe's warm touch as he reached out and began to tenderly stroke my hand. It was warm and comforting. He understood something about me and he wanted to help. One stroke and then a second.

I peered through my newly blurred vision, hoping to catch a glance at the expression of my newfound friend, but he was gone. Having completed his calling, Moshe was already en route to some new unidentified pew. My now rejuvenated prayers, buoyed by the simplest of offerings, resounded with passion and reverence as never before. And for the next two hours, I never released that thin, frail tissue from my grasp.

I made a new friend that day — a friend who I thought understood so very little about this world. And he reminded me of a wonderful expression I once heard about children like Moshe. *Some people come to this world to learn; others come to teach.*

Yaakov Salomon is a psychotherapist in private practice in Brooklyn, New York and an author and editor for the Artscroll Publishing series. This is one of a number of inspirational stories available for viewing on line at <http://www.aish.com>.



# Rosh Hashanah Reflections

## The Pardon

A king went hunting in the forest. Chasing after a deer, he went deep into the woods, and when he looked around, he found himself alone. He began to look for a way out of the woods, and for the road, which would lead him back to his city and palace.

In his search he met some country folk, but nobody recog-

nized him, or wanted to have anything to do with him. When he began to speak to them, they did not even understand what he was saying, nor did they care.

Wandering about in the woods for a long time, the king heard a fine melody that someone was playing on a flute. Following the sound, the king came across a man

and engaged him in conversation. The man recognized the king at once, and spoke to him with humility and respect.

The king saw that here was a man after his heart, and liked him at once. When he told the man that he was hoping to meet someone who would be able to lead him out of the woods and back to

his palace and throne, the man was happy to do it and the king felt grateful to him. He invited him to his palace and gave him a place of honor among his royal counselors and advisers. Then he ordered costly garments for his friend, befitting his rank.

Some time later, the king's friend disobeyed the king. The king became very angry, and ordered him to appear before the royal court for trial. When the day of trial came, the king's friend took off his robes, and put on the simple clothes he wore on the day when he first met the king. He also took his flute with him, and appeared before the royal court very humble and repentant. Before passing judgment the king asked him if he had any request to make. "Permit me, Your Majesty, to play a melody on my flute," the defendant asked, and his request was granted.

He played the beautiful melody that he had played on that day when he had met the king for the first time. The king remembered it well. At once that happy meeting came to his mind, when the stranger had made the king so happy, and led him out of the forest back to his palace. The king thereupon pardoned his friend and took him back into his grace and favor.

This story will help us understand a little better the meaning of the blowing of the *shofar*. For what happened to us is very similar to the story.

When G-d was about to give

the Torah, he turned to various peoples, but no people on earth wanted to accept it. In the end G-d turned to our people, and we accepted Him and the Torah with the beautiful words of "*naaseh v'nishma*"—we will Do and Obey—a promise to fulfill G-d's commands without question. We took upon ourselves the Divine rule, and proclaimed G-d as the King of the whole world. This pleased G-d very much.

When *Rosh Hashanah* comes, and all our actions come before G-d and are weighed on the scale, the good deeds against the bad deeds during the whole year, we may rightly be worried what the outcome may be, if we were judged according to our merits.

We want G-d to be merciful to us and forgive us no matter what our record may have been in the past. Therefore we appear before G-d in the way we appeared before Him on that great day at Sinai. On that day the sound of the *shofar* was heard, and we sang the beautiful melody of "*naase v'nishma*."

Then G-d remembers that day and turns towards us with mercy and forgiveness, and our love for G-d and G-d's love for us becomes as strong as ever. Then we may be sure that we will be inscribed unto a New Year of good health and happiness.

Excerpted from **The Complete Story Of Tishrei** Published and Copyright Kehot Publication Society Brooklyn NY 11213

## Release of Vows

By Rabbi Naftali Lowenthal

Starting very softly, Kol Nidrei begins. It is sung three times, louder and louder, as if entering a spiritual Palace and coming closer to the Eternal King.

The words of the Kol Nidrei prayer refer to cancelling vows. In medieval Spain, Jews were forced at sword-point to swear that they will abandon Judaism. It is said that on Yom Kippur they would gather together and formally cancel any such vows, past or future. They could then pray on the Sacred Day with a clear conscience.

In Britain today, no-one forces us to deny Judaism. But our spiritual weakness often leads us to feel that we are restricted, tied down or trapped in various ways and therefore prevented from full self-expression as Jews. Such as - "I would like to eat kosher but I must eat with my clients at West End restaurants..." Or - "I simply do not have the time to put on Tefilin"...

These limitations are a form of 'vow', a pledge to the secular. On

Yom Kippur, in response to our sincerity, G-d dissolves away all these restrictions. Whatever our apparent normal commitments and pledges to material and secular values, on Yom Kippur we are given freedom and can openly express total love and dedication to G-d.

Then, when the sacred day draws to a close, it is up to us...

### INNER POWER AND JOY

In the Reader's Repetition of the Additional Service (Musaf) on Yom Kippur there is a description of the procedure in the Temple on this day.

The High Priest would pronounce the Divine Name which is otherwise never heard. Hearing this, the people would prostrate themselves. He would also enter the Holy of Holies. Yom Kippur is the only day when anyone could enter this most sacred place. Only the High Priest would go there, as the representative of the entire Jewish people.

Today the Temple does not yet stand again in Jerusalem, but there

is a Temple in the heart of every Jew. Each one of us, man or woman, is the High Priest in our own Temple within.

On Yom Kippur we enter the Holy of Holies and make contact with the Divine Power which dwells within us.

The challenge for each person is to find a way to harness this immense power and to use it in a positive way during the weeks and months ahead. Jewish teaching is the guide, showing how the inner Divine power can be expressed in every aspect of life.

Hence Yom Kippur is a good time for making resolutions about strengthening one's relationship with Jewish teaching and Jewish law.

It is a joyous time of spiritual freedom with fresh opportunities to make a permanent step forward in life. Although we fast, and the mood of the day is serious, Yom Kippur is a time of inner joy.

Rabbi Naftali Lowenthal serves as Director, Chabad Research Unit, London, UK

## Original Paintwork

by Rabbi

Yaakov Asher Sinclair

A car wash is a great business. Within thirty seconds of driving out of the car wash your car has already lost 100% of its pristine gleam and within a week it starts to look like any other dirty car. So if people know that their car is going to get dirty, why do they bother spending the time and money to clean it in the first place? Sometimes Yom Kippur feels a lot like a car wash. Is there a person in the world who repented on Yom Kippur for all his sins and

never sinned again? And most of us have trouble seeing even the smallest improvement from one Yom Kippur to the next. Isn't it all a bit of a waste of time? I mean, who are we fooling? Certainly not G-d. And if we're honest — not even ourselves.

Have you ever tried to clean a car that hasn't seen water in two years? It's almost impossible. The dirt and the grime have eaten into the paint. It's impossible to make the car shine.

It's true that the gleam on our car when we leave the car wash is very short-lived, but there's a more

important reason we make our weekly pilgrimage to the car wash. It gives us the possibility of returning to the shine of the original paint-work.

Yom Kippur is the same. The sheen with which we leave shul after Yom Kippur may wear off pretty quickly, but if we never experienced a Yom Kippur, soon we'd become so spiritually dulled that we would never be able to get back to the luster of our "original paint-work."

Heard from Rabbi Chaim Salenger in the name of Rabbi Binyamin Jacobowitz

## Teaching of the Holocaust

Continued from page 35

Engle and reliving your past for us.

Your story was inspirational. It touched my heart and made me see the Holocaust in a whole new light. I've read about the Holocaust, but the books can't even compare to your speech.

I can truly say you have changed my life. I appreciate everything so much more now. At dinner tonight when we said our grace, I kept my head bowed for a few more moments of prayer. I prayed for world peace, all life, and

the innocent people killed in the Holocaust.

Your talk inspired me. You are the strongest person I know. You lived through the war and made it to freedom. That part of your speech brought tears to my eyes. I can't even comprehend life without freedom, and I am so grateful for it.

Your magical words have taught me so much, and I will carry them in my heart forever.

Sincerely,  
Sarah Bonawitz

Here is a child who was greatly impressed and learned a great deal about a historical event that otherwise would likely be an incidental part of the curriculum.

The education of children about the Holocaust is a necessary tool to inform future leaders of America about the atrocities committed by Hitler's Germany against the Jews of Europe. At the same time Ann advocates and teaches tolerance and forbearance.

It is a noble undertaking.

## In the New Year

Continued from page 35

ing arms is the entrance to the modern building housing The Loop Synagogue. On Saturday mornings, as well as daily minyan times, the small congregation has the pleasure of services beneath a wall of a modern, large Jewish themed stained glass window. Another sanctuary wall is constructed of huge stones shaped like the Western Wall in Jerusalem. The shiny marble floor and modern balcony add to the welcoming atmosphere of this old congregation. Like similar downtown shuls, Shabbat mornings provide ample seating for visitors.

### A view of South American Jewish Life

On Michigan Avenue across from Grant Park is the six floor Spertus Institute and Museum. Billed as the largest Jewish museum between New York and California, the popular museum will soon be expanding in a major building project. In the meantime the excellent exhibit spaces and programs draw steady streams of visitors. Currently the exhibit of *Southern Exposure: Photographs of South American Jewish Life* transports one to a Jewish world often ignored by those in North America. For viewing are photo-

graphic moments, for example, of Argentina's Jewish Cowboys (Gauchos), *Gauchos Judíos en Una Pausa*; of Ipanema Beach, where we see the Rabbi Surfer, Milton Bonder and even of the famous *favelas*, (slums), of Rio de Janeiro, where Tatiana Welikson helped with the famous Carnival dress outfits for the theme of The 10 Commandments. Uruguay and Peruvian Jewish communities are also included in this unique photo exhibit that will probably be seen in future dates at sites around the country. For now, in the heart of Chicago, one can see and learn about *Bombe Israel*, the Jewish volunteer fire company in Santiago, Chile along with learning about the gifted photographer of this unique exhibit who traveled throughout South America, Mr. Zion Ozeri. Mr. Ozeri, himself, has a life worthy of an exhibit, being the 7th in a family Yemenite Jews and was born in a transit camp in Israel on Shavouth.

Marvels await Jewish travelers in the New Year. As 5764 grows into shorter days and colder weather, opportunities await for feeding one's mind, spirit and mental energy. Two of America's largest cities provide such attractions.

La Shana Tova.



# ROSH HASHANAH FAMILY FUN

## CREATE AN APPLE CENTERPIECE

### What you need:

Apples, any color; white Shabbat candles; evergreen leaves, or leaves made out of paper; aluminum foil; flowers, nuts, small pine cones, doily.

### Instructions:

Wrap the bottom of the candles in about one-half-inch of foil.

With an apple corer, make a hole in each apple. Insert candle.

Arrange apples on a pretty platter or plate. It can be silver, wicker, china or pottery.

Place leaves in between and around apples. You may also add flowers or pine cones or nuts to the arrangement.



## MAKE A ROUND CHALLAH COVER

### What you need:

A dark piece of tissue paper; a ten-inch round doily; colorful wrapping or construction paper; glue and a rag; pencil and felt pens; a lid from a pot; and scissors.

### Instructions:

Use a 12-inch pot cover to draw a circle on the tissue paper.

Cut out the circle.

Glue the doily in the center of the circle.

When dry, write the word challah, or Rosh Hashanah in the center of the doily with pens.

Cut small holiday symbols out of the colored paper and glue them on the doily.

It's always fun to send your own personal New Year greeting cards.

### What you need:

Blank cards; papers of any kind such as tissue,

metallic, sand or rice paper; wallpaper; hebrew newspaper, magazine pictures; scissors; glue and a rag.

### Instructions:

1. Make cut outs of one or several shofarim and paste them on the front of your card.

Write in the center of the card, Happy New Year or Shanah Tovah.

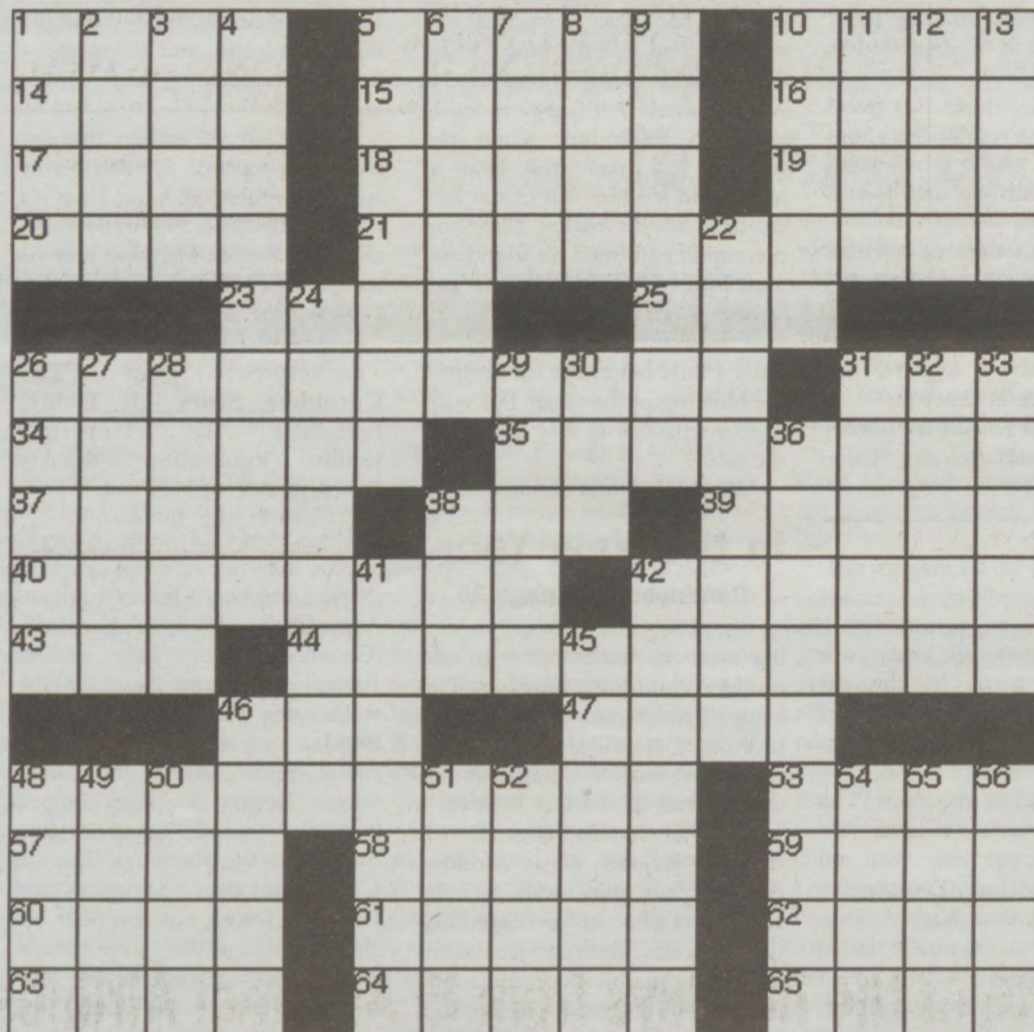
Decorate the card with crayons or magic markers, or use glue and glitter.

Take a family or individual photograph and tape that on the inside or outside of your card.

Projects courtesy of [www.everythingjewish.com](http://www.everythingjewish.com)



# ROSH HASHANAH CROSSWORD



### Across

1. Food class, for short
5. Precepts
10. Mens \_\_\_ in corpore sano
14. Drug source plant
15. KOL \_\_\_\_\_
16. Malaysian outrigger
17. Beatles' meter maid
18. Part of theatrical act
19. Follower makes 'T' a high male voice
20. D follower will discourage another
21. To require not a one (3 words)
23. Proofreader's word

25. Hot color
26. FIRST HOLY DAY
31. Bon \_\_\_
34. Disregard
35. L'OLAM, or forever, in French
37. Power type
38. THE \_\_\_'S HORN WILL SOON BE BLOWN
39. Relaxer
40. Take bullion in hand? (3 words)
42. Horatio and family
43. H.S. graduation certificate
44. HIGH HOLY DAYS OCCUR EITHER IN \_\_\_\_\_ OCTOBER
46. Large phone company

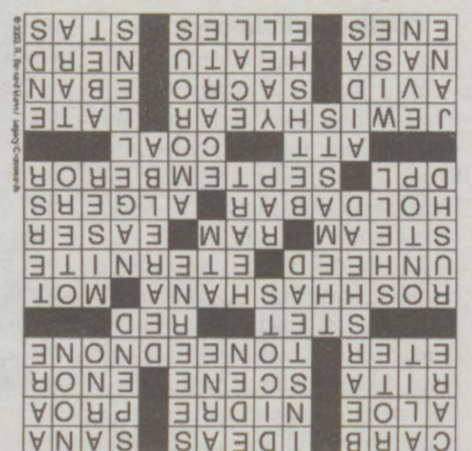
47. Fuel
48. 26 ACROSS IS THE START OF THE \_\_\_\_\_
53. Tardy
57. Highly eager
58. \_\_\_-iliac
59. Abba \_\_\_
60. Columbia's agency
61. 21st foot race trial, by the letter?
62. Computer \_\_\_
63. Chemical endings
64. Les femmes, the pronoun
65. Union and Grand Centr.

### Down

1. Concern
2. Landed
3. Mechanical learning technique
4. Trophy on a hunter's wall
5. In lieu of
6. Plants having two seed leaves
7. Adam and Eve's Garden
8. \_\_\_ Jacobsen, Danish architect, designer of the 'egg chair'
9. View sea eagle?
10. Dispense wealth
11. Firenze's river
12. Mid-day
13. Bern's river
22. Napoleon's form of address to his isle of exile?
24. What holds up the sails?
26. Made haste, poetically
27. Where competitors like to be
28. Empty clam or nautilus
29. Pump muscle
30. Cash dispenser
31. Tight-fisted guy

32. \_\_\_\_\_ Mesa, southern New Mexico wildland beset by oil and gas interests
33. More concise (abbrev.)
36. Hassle DeGeneres and namesakes
38. Bad \_\_\_, negative publicity
41. \_\_\_-mesh, town of NW Judah
42. Enamored, affectionate
45. Secluded, at the Sorbonne
46. Opera set in Egypt, in the plural
48. Plain \_\_\_
49. Senator \_\_\_ Bayh
50. "Solomon the \_\_\_"
51. \_\_\_ Dayan, wrote about her father
52. Append this to 'D' and affix it
54. Aid and \_\_\_
55. Plantation of Gone With The Wind
56. Often are used to justify means

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# Holiday Dining

## Recipes for a sweet New Year

By Linda Morel  
JTA

I am settled on the sofa surrounded by gourmet magazines. Seeking something spectacular to serve on Rosh Hashanah, I am marking pages displaying apple salsa and honey-wasabi chicken. Part of me is happily creative, but another part wishes I had a file of food-stained family recipes. During the 1950s, my mother erased our Ashkenazi heritage, chasing the American dream cuisine: roast beef, vegetable casseroles, Waldorf Salad, and Jell-O.

Decades later, I dabbled with Indian, Greek, Japanese, and Chinese cooking, cuisines I discovered in restaurants and magazines. But on Rosh Hashanah this glut of options left me spinning. Searching for culinary identity, I adopted the cuisine of my husband's Italian Jewish family. His Israeli cousin shared her recipes too.

Like Jewish cooks throughout history, I was influenced by my environment. For thousands of years, Jews moved around the globe with their recipes, adapting to indigenous foods and local cuisine. But when Jewish stockpots met the great American melting pot, it sparked a culinary revolution. Nowhere in the world has Jewish cooking undergone the dramatic transformation that occurred in this country. Likewise, Jewish food has left its mark. Where would the average American be without his morning bagel?

It seems that to be American means to savor dishes from every ethnic group. Cuisines such as Mexican and Mediterranean come and go with the seasons, and many Jews indulge in this feast of possibilities. Like Jewish eating habits, the Rosh Hashanah menu is in flux, swayed by cooking crazes.

"Jewish food has changed so greatly in this country, because we're exposed to everything," says cookbook author Joan Nathan. Her most renowned book, "Jewish Cooking in America," (Alfred A. Knopf, 1998), is an engrossing scrapbook of anecdotes, photos, historical food ads, and fabulous recipes. The book offers lively explanations of how recipes became Americanized, along with the Jews who brought them from every corner of the world.

"Because of the mass media, magazines want to be up to date," says Nathan. To sell issues, publishers feature the latest incarnation of upscale cuisine, Jewish food included. Think of articles that have featured matzo brie with portobello mushrooms or latkes with Thai dipping sauces.

"That's not what I like at holidays," says Nathan, who is Ashkenazi. "Holidays are a time to return to our roots and maintain tradition. We need consistency and so do our children."

After morning services on Rosh Hashanah, she invites a crowd to her house for a buffet of Moroccan salads, gefilte fish molds, and other delicacies, all culled from the canon of Jewish cuisine.

"Cooking traditional recipes is a way of saying, 'This is my family, these are our customs,'" she says.

"Jewish food is so dynamic," says Nathan, explaining that it's a reflection of world events, migrations of people, local produce and cuisine, the media, and cross influences.

While Nathan honors Jewish heritage, she doesn't scoff at hosts who on holidays serve recipes created by celebrity chefs. She feels people are seeking one new dish, a fantastic kicker to dazzle their guests.

"Change is the nature of the world, and we can't stop it," says Nathan, aware that Jewish food has been evolving since the onset of kosher cooking. "The thing that worries me is if we don't use our traditional recipes, we'll have nothing left of our culinary past."

She recommends dusting off old family recipes. Even if they are high in sugar or fat, they can be adjusted to comply with modern thinking on health.

In Nathan's family, it wouldn't be Rosh Hashanah without the plum tart she recalls from childhood and bakes every year. "It's what makes my family special," she says. "I want my children to know this."

For that reason, Nathan bakes challah with her children too. At Rosh Hashanah she is preparing her mother's brisket recipe. While her mother served it with farfel, Nathan may instead choose the Sephardic alternative, couscous. By exposing her children to these dishes, she is teaching them about the foods that sustained the Jews through history.

"As parents, our job is to create holiday memories and to pass them on to our children," says Nathan. "Rosh Hashanah is a time to remember who you are. To remember who is gone in your family and to cherish them by keeping their recipes alive."

(Recipes from: "Jewish Cooking in America" by Joan Nathan)

### MARYLAND SPICY GEFILTE FISH WITH SHAD

10 lbs. whole shad, heads and tails removed and the shad boned (reserve heads, tails, and frames)

16 cups water or to cover fish bones

4 onions, peeled and left whole

1 stalk celery, left whole

Salt to taste

8 peppercorns

4 tsp. Old Bay Seasoning

3 large eggs

1/3 cup water

1/2 to 1 cup matzo meal

Accompaniments: red horse-radish, pickled beets, carrot slivers,

and parsley for garnish

1. Wash shad heads and tails, and place with the bones along with the water in a large pot.

2. Add to the pot 2 of the onions, the celery, 1 tsp. salt, the peppercorns, and 3 tsp. Old Bay Seasoning. Bring to a boil and skim the foam off the top. Simmer, partially covered, while preparing the fish, about an hour.

3. Grind the remaining onions in a food processor. Add the fish and continue to process, pulsing on and off, but not to a mush.

4. Add salt, the remaining 1 tsp. Old Bay Seasoning, the eggs and 1/3 cup water and process briefly. Add a half cup of matzo meal and process, then continue adding more until the mixture feels tacky, not mushy. Refrigerate for 15-20 minutes, or until fish mixture is stiff enough to handle.

5. Strain the broth, discarding the fish bones. Return the broth to the pot and bring to a boil.

6. Keep a bowl of cold water nearby, dip your hands in cold water, and mold the fish mixture into rounds the size of a squash ball, about 2 inches in diameter.

7. Place the fish balls in the broth and simmer, covered for 1 hour, adding more water if needed. Let fish cool in broth, then, with a slotted spoon, remove to a platter. Reduce the liquid by half, cool, and then refrigerate fish and the stock separately. Serve covered with the jellied sauce and accompaniments.

Yield: about 36 servings

### KANSAS CITY BARBECUED BRISKET

1 5-6 pound brisket of beef

4 Tbsp. liquid smoke

3 medium chopped onions

1 garlic clove, peeled and halved

Salt and freshly ground pepper to taste

3 tbsp. brown sugar

1 16-ounce bottle ketchup

1/2 cup water

2 tbsp. Worcestershire sauce

1 tbsp. dry mustard

6 tbsp. pareve margarine

1. Wash and dry the brisket and sprinkle with 2 Tbsp. of the liquid smoke. Wrap in heavy duty aluminum foil and marinate overnight.

2. The next day, open the foil, sprinkle on the chopped onions, garlic and pepper. Rewrap everything in the foil and bake in a preheated 325-degree oven for 5 hours.

3. Meanwhile combine the remaining 2 Tbsp. liquid smoke, brown sugar, ketchup, water, Worcestershire sauce, mustard, margarine, and salt and pepper. Simmer uncovered, for about 30 minutes.

4. Remove foil, slice the brisket thinly, and pour the sauce over all. Raise the oven to 350 degrees and reheat, covered for 30 minutes.

Yield: 10 servings

### ROSH HASHANAH POTLUCK WITH LENTIL, CHICK-PEA, RED PEPPER, AND BROCCOLI SALAD

(Served on Narragansett Bay, Rhode Island)

Salad:

1 pound of broccoli

2 cups canned chick-peas

2 tbsp. fresh lemon juice

2 tbsp. fresh parsley

1/4 cup olive oil

1 garlic clove, mashed

Salt and freshly ground pepper to taste

2 cups lentils

2 red peppers

Vinaigrette:

2 tbsp. balsamic vinegar

1 garlic clove, mashed

Dash of sugar

1 tsp. French mustard

1/4 cup olive oil

1/4 cup fresh mint

Fresh lettuce for garnish

1. Cut the broccoli into florets, cook briefly in boiling salted water, and plunge into iced water.

2. Drain chick-peas and mix with lemon juice, parsley, 1/4 cup olive oil, garlic clove, and salt and pepper. Set aside.

3. Clean the lentils and cook in

boiling salted water for about 20 minutes or until al dente. Drain.

4. Place the red peppers in a preheated 450-degree oven for 20 minutes. When charred, place immediately in a brown paper bag to cool down for about 30 minutes. Peel, remove seeds and membranes, and slice into thin strips about 1/2 inch wide.

5. To make the vinaigrette, mix balsamic vinegar, garlic clove, sugar, and mustard in a small bowl. Whisking

constantly, pour in 1/4 cup of oil. Add salt and pepper to taste and garnish with mint. Set aside in an attractive bowl.

6. Using a large platter, place all the vegetables and grains in individual sections, using lettuce as a garnish. Serve as

a salad or first course, with the vinaigrette in a bowl with a spoon on the side.

Yield: at least 12 servings

### SAN ANTONIO KUGEL

1 1-pound pkg. broad egg noodles

1 stick pareve margarine

1/4 cup sugar

2 large eggs, slightly beaten

1/2 tsp. cinnamon

2 Winesap apples

2 pears

1/2 to 1 cup orange juice

Juice of 1/2 lemon

1/2 to 1 cup white raisins

1. Cook the noodles in boiling salted water for 10 minutes. Drain and rinse with cold water.

2. Add the margarine to the noodles and mix until melted.

3. Add the sugar, eggs and cinnamon. Grate the peeled apples and pears and add with the juices and raisins. Mix gently.

4. Pour into a greased 9 by 13 by 2-inch rectangular casserole. Bake in a preheated 325-degree oven for 1 1/2 hours

to 2 hours, depending on the degree of crustiness desired. Serve warm or cold as a side dish with poultry or brisket.

Yield: 10-12 servings

## A taste of the holidays from El Al Israel Airlines

EL AL Israel Airlines is proud to share its popular Israeli honey cake recipe, which is served on EL AL flights from the United States during the high holidays, with Jewish Voice readers. The Golda Meir cake and muffins will be offered to passengers in all classes of service for one month, starting September 21 through Simchat Torah. To prepare Israeli honey cake (9x13) or 36 muffins, follow this tasty and easy recipe from Borenstein Caterers (certified by the Orthodox Union), the catering arm and fully owned subsidiary of EL AL Israel Airlines.

### ISRAELI HONEY CAKE

1 cup of honey

1 cup of sugar

4 whole eggs

1 cup black coffee (room temperature)

? cup vegetable oil

1 fresh orange, grated fine (juice, pulp & skin)

4 to 4 ? cups of flour

(adjust amount of flour to ensure mixture is moderately loose/pasty-not overly loose)

2 teaspoons of baking powder

1 teaspoon of baking soda

1 pinch of salt (1/8 teaspoon)

1 cup of raisins


Blend and mix honey, sugar, eggs, coffee, oil and orange mixture. Sift dry ingredients and mix in slowly. Blend well. Add the raisins last and incorporate evenly. Pour the mixture into a 9 x 13 greased baking pan or a 36 hole muffin tin. Bake at 350 degrees for approximately one hour. Test for doneness and allow cake/muffins to cool on the wire rack.

In First Class, traditional baked apples with warm honey are also served.

Enjoy and L'chaim! Healthy, Happy and Peaceful New Year from EL AL, Israel's national airline.

*La Shana Tovah - 5764*





# "ROSH HASHANAH with the GOLEM GROUP"

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**C'mon people. Move it!**

Is he blowing the Shofar?


Oh no. That's just a car horn. We'll hear Shofar very soon.

Unlike the car horn, the Shofar can make four distinct notes. These notes are called Tekiah, Shevarim, Teruah and last but certainly not least since it's the biggest one of all, Tekiah Gedolah. My lungs aren't quite what they used to be, but I have been practicing all week and I am finally feeling ready to blow the Shofar. As we begin to celebrate this new year of 5764, I pray that each and every one of you is inscribed in the book of life with countless blessings and that for all of us this is a year marked with sweetness and joy.

**L'shana Tova Tikatevu!**




## LET'S LEARN HEBREW!



fish head

ראש דג


rosh-dug



pomegranate

רמון


ri-mone



apple

תפוח

ta-poo-ach




honey

דבש


di-vash

### Rivkie's Recipe Corner: Ancient Apples and Honey Recipe.

Mmmm! Nothing beats apples and honey, which we traditionally eat on Rosh Hashana as a symbol of the sweet and happy new year we are praying for. This recipe is so easy that I bet everyone can make it. Here's the ingredients you'll need. Apples and honey. That's it! Isn't it amazing that for apples and honey, all you need are apples and honey! Have an adult slice them for you and then all you have to do is pour the honey into a dish or directly onto the apples. **Enjoy!**



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שופר

show-far

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# HOLIDAY MUSINGS

## Dance of Tears

By Rabbi Mordechai Gafni

"He who does not shed tears on Rosh Hashanah bears witness to the deadness of his soul," writes Isaac Luria, the 16th century mystic of Safed.

And yet crying is not easy. When we finally do cry, we cry for all the times we never cried before. There is much to cry about: tears of joy, sobs of anguish. So much has happened in a year.

People who were so vibrantly alive have somehow died, babies who were not, have been born. Men and women who were hidden have risen to greatness and others who seemed pure have stumbled into the depths of depravity.

However, it is in the realm of personal relationships that the greatest miracles and tragedies unfold in the space of a year. Souls that have never touched happen across each other on a busy street and somehow all the walls tumble down. A little bit of redemption is felt in the world as we accompany the bride and groom to their wedding canopy. Yet at the same time, couples who perhaps should be together, drift apart, and the angels cry with them; and with us.

The Zohar—probably the most important work of Jewish mysticism—observes that the Hebrew word for crying — *bechi* is derived from the same root as *mevucha*, which means confusion.

Crying on Rosh Hashanah goes even deeper. It may begin with confusion but its goal is to bring us to some clarity... about ourselves, about our worlds. According to the Talmud, the shofar is, in essence, an instrument of crying. *Tenuah*, the Hebrew word for the shofar sound is understood to mean a cry, a sob, a call. In the original tradition, the shofar was blown not only by a designated individual on behalf of the entire congregation, but by every person in the synagogue. The reason: Shofar is about teaching every individual to reach his/her own personal crying. My cry is my song. It is unique, unlike any other; it expresses my ultimate I-ness. No one can cry for me.

The Talmudic Rabbis would have understood the poet Dante, who writes in *The Inferno*, that the punishment of the damned is the inability to cry. On the eve of Yom Kippur, according to the Talmud, the High Priest must cry. If he is not able to cry he is considered unfit to enter the Holy of Holies in the temple. The Holy of Holies, in the image of Jewish mystics, is considered to be the "inside of the inside." To be redeemed is to be able to go to the depths of the interior, past the superficiality and shallowness of living on the outside. Crying emerges from our depths; if we are to ashamed to cry we can't get inside... of ourselves or of anyone else.

However, not all crying is real. There is authentic crying and

inauthentic crying. The idea that "real men don't cry" in Judaism, is reformulated as "real men don't cry — inauthentically." Real men and women, cry, for real.

The Talmud teaches (Baba Metzia 59B): "Even when all the gates are closed, the gates of tears remain forever open." Simcha Bunim of Pshischa, nineteenth century mystical master, asks: If the heavens are always open to tears, than why in the Talmudic image is there a special "gate of tears?" Surely a gate is meant to allow entry and to deny entry. His answer: only crying that is authentic and real is accepted on High. Rosh Hashanah is about crying for real.

But what are authentic tears? Rosh Hashanah, in the deepest understanding, is about re-embracing my essential "I." Original sin in Judaism as explained in "Lights of Holiness" by Rav Kook, means to abandon my essential "I" and adopt the mask of the stranger. "Strangers to ourselves," wrote George Steiner, "errants at the gates of our own psyche."

The Hebrew word for idolatry, the ultimate biblicalism is *Avodah Zara*. This term may be literally translated as the Hebrew word for idolatry, the ultimate biblical phrase of "worshipping the stranger...," the stranger in ourselves. Listen to the words of the original text of Lights of Holiness (3:140): (lyrically translated from the original Hebrew by Rachel Ebner.) "The first man sinned: he became alienated from his own personhood for he turned to the opinion of the snake and lost himself he did not know to give a clear answer to God's question 'where are you?' for he did not own his own soul, because his I-ness had perished in the sin of bowing down to a foreign God." If in Christianity, original sin is embedded in the inadequacy of the human personality—which can only be redeemed by Jesus—in Judaism, original sin is to embrace the God within me—which is my unique and irreplicable, "I-ness."

One of the major refrains in the prayer service on Rosh Hashanah is our prayer to God to inscribe us in the Book of Life. The Rebbe of Slonim, a wise scholar living today in Jerusalem, gives this liturgical phrase a powerful and poignant new reading. In his understanding, it is not the human being who turns in prayer to God, but God who turns in prayer to the human being. God "prays" to us: "Write yourself in the Book of life." All year you haven't been yourself. You have been living someone else's story. I need you to be you. Let go of the old ghosts. Move beyond the false inner voices that you are trying so hard to please. It is time to find your own voice. To thine own self be true.

Shofar, in the mystical tradition, is on a higher level than the

"word." Words can lie, say the masters. Shofar is on the level of "voice:" clear and honest. It never lies about the true you. Shema Koleinu! — "Hear our voices!" we implore in the High Holy Day prayers; meaning, even if we are having trouble with the words—please God, help us find the voice that is ours, and the words will come. "Help us write ourselves in the book of our lives." Failure to embrace our own story is starkly described by T.S. Eliot. "We are the hollow men, We are the stuffed men.... Shape without form, Shade without Color Paralyzed force, gesture without motion"

The way of return to God is not, as the classical image suggests,

to repent for last year's sins, says the Rebbe of Slonim. There is little to be gained by mucking around in last year's mess. Rather, for those moments when you are in Synagogue go inside... deep... and commit to being yourself, to being the best that you can be. Commit to writing this year the song that only you can bring down into the world.

In Hebrew, the window into Jewish consciousness, sin means "to miss the mark." To miss the mark that is you. The Jewish system of mitzvah or performing good deeds is not a laundry list. It is a system of "Mitzvahrobs" for the soul. It is a sophisticated tuning fork for the soul that helps the individual (and

community) find the rhythm and melody of his music.

Shofar is the crying instrument, the "voice" for our words. Crying is inauthentic if it leaves me confused and depressed. Authentic crying moves beyond the confusion and depression. Tears bring a sense of cleansing, of purification, redirecting me towards the path to my highest self.

I wish you and me and the entire the Jewish people the highest Rosh Hashanah in the world.

Rabbi Mordechai Gafni, the Director of Milah Institute in Jerusalem, wrote this article for the on-line magazine *Jewish Family & Life!*

This article appeared on [www.JewishFamily.com](http://www.JewishFamily.com)



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For a free booklet, *The Jewish Funeral in Contemporary Life*, with to the Jewish Funeral Directors of America, Inc., 122 East 42nd Street, Suite 1120, New York, New York 10168. Or get a copy for the member firm listed below.

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# MILESTONES

## In Memoriam

### HALTENORTH

Helene Haltenorth of Shipley Manor in Wilmington died September 11th. Mrs. Haltenorth was a longtime member of Beth Israel of Northfield, NJ and, more recently, a member of Congregation Beth Emeth of Wilmington. She had resided in Margate, NJ for more than 70 years.

Predeceased by Gordon Brandes, her husband of 40 years and Bernhard Haltenorth, her husband of 20 years, she is survived by her daughter, Judith B. Joseph of Wilmington; her grand-

children, Samuel and Dori Joseph, Michael and Dayle Joseph and Patricia and Cary Levitt; her great-grandchildren, Rachel Joseph, Bethami Joseph, Adam Joseph, Daniel Joseph, Jamie Levitt, Andrew Levitt and Kimberly Levitt. Memorial services were held on Sunday, September 14th at Schoenberg Memorial Chapel in Wilmington. Contributions in her memory may be sent to Congregation Beth Emeth, 300 West Lea Blvd., Wilmington, DE 19802.

### KROSSKOVE

Anne Rae Krosskove, nee

Weiner, died September 7th in Cherry Hill, NJ. She passed away just one month before her 96th birthday.

Mrs. Krosskove was a bookkeeper for 20 years at Tricolor, Inc. in Wilmington and was active in the PTA at George Gray Elementary School. Her Jewish community involvement included membership in Hadassah as well as Temple Beth El and its Sisterhood.

The wife of the late Albert Krosskove, she is survived by her daughter and son-in-law, Phyllis and Mort Pomerantz; her son and

daughter-in-law, Sandy and Paul Newhart; her brother and sister-in-law, Milton and Reba Weiner; grandchildren, Beth Sokolic and her husband, Joe, Paul Newhart, Jr., Jeff Pomerantz and his wife, Valerie and Glenn Newhart and his wife, Stacey; her great-grandchildren, Alexa Pomerantz, Joshua Pomerantz, Allison Sokolic and Austin Newhart.

Graveside services were held at Locustwood Memorial Park. The family requests that contributions in her memory be made to Deborah Hospital, P.O. Box 820, Browns Mills, NJ 08015.

### SZEMER

Joe Szermer, 85, of Margate, NJ, died September 12th. He was born in Poland and was a survivor of the Holocaust. He is survived by his wife, Gladys; his daughter, Marsha Aaron and her husband, Murray; and his grandchildren, Ben and Larry Aaron.

Graveside services were held on Sunday, September 14th in Rodef Shalom Cemetery, Egg Harbor Township, New Jersey.

The family would appreciate charitable contributions in his memory to an organization of the donor's choice.

## Traditions

Every Rosh Hashanah, we gather around the holiday table and dip apples in honey, asking God to "renew this year for us, that it may be a good and sweet year." The ceremony itself is sweet (and delicious). But apples and honey alone cannot ensure that the New Year will be appreciably better, or sweeter, than the one before. It is up to each one of us to do that for ourselves.

What can we do? We can identify those aspects of our lives that need improvement or that presently do not fulfill our spiritual needs; we can reorder our priorities, putting the really important things first; and we can make a conscious decision to act upon what we've found.

The following may help focus our attention on the kinds of issues we need to address:

**Performing holiday rituals is not simply for children.** In some

homes, holiday celebrations become a forum for children to demonstrate what they have learned in afternoon or day school — as the adults sit back and watch. While it is very important to sustain our children's enthusiasm and give them positive feedback, if we don't demonstrate our own involvement as well, their participation may well take on the nature of a performance, rather than a "sharing" in the religious life of the family. This approach brings an added bonus: Performing a ritual is not just role-modeling, it's fun! This year, let's recite the *berakhah* over the apples and honey together. After tasting the apple dipped in honey, recite "Y'hi ratzon..."

**2. A new beginning.** As we light the candles on both nights of Rosh Hashanah, we recite the Shehechyanu prayer. There is an excitement inherent in newness and

in beginnings, and what better day to acknowledge this than on the birthday of the world! Some people make the second night as "new" as the first by eating a new fruit at the holiday meal or by wearing a new item of clothing. Another way to enhance this experience even more might be to create special blessings for one another, customizing each one to reflect a special wish for a family member or friend. For example, we may say to the young man or woman who is just beginning college: May this year be one of growth — of mind, body, and spirit. May you take advantage of all the wonderful opportunities presented to you as you enter this new stage in your life, and may you continue to be guided by the values you have learned throughout your life.

**3. A chance to put things right.** Not only does Rosh Hashanah put us in mind of our errors during the past year, it also gives us a chance to discard them. The ceremony of *tashlikh*, in which we symbolically "cast" our sins into a body of water (traditionally, on the first day of the holiday; but on the second if the first is Shabbat), provides a wonderful opportunity for families and friends to enjoy a leisurely stroll to the closest stream of running water, perhaps — on the way — discussing with one another those habits or traits they most wish to discard and those they would most like to adopt in the coming year. Preparing little packets of bread

crumbs to toss into the water can be an enjoyable activity for youngsters. (Be sure to save some of your hallah for this.) The USCJ booklet "*Tashlikh: Casting Your Sins Away*" is a helpful resource, containing traditional and innovative readings as well as family activities to enhance this ceremony.

**4. A time to build relationships.** Each year, our lives seem to grow increasingly hectic. We juggle jobs, families, and community activities. Some of us must also deal with additional problems, such as illness. In the face of this "craziness," one of the first things to suffer is extended family relations. We lose touch with aunts, uncles, cousins, and even parents and grandparents. Rosh Hashanah is a time to consciously reverse that trend, planning holiday meals that will serve as many as possible; sending cards (or e-mail messages or making phone calls) to all those with whom we have lost touch; spending time in the synagogue reflecting on the importance of family relationships; and modeling for our own children and grandchildren the kind of caring behavior we hope they will demonstrate in their own lives. One idea is to send a "family letter" to those you will be unable to see during the holiday. You might also make a videotape in advance of the holiday sending greetings from your family or capturing a joyous holiday activity, such as cooking or singing holiday songs.

**5. Having fun, learning lessons.** Besides apples and honey, there are other foods we may want to have at our holiday table. Other

special foods (mentioned in the *Talmud*, *Shulhan Arukh* and other sources) include leeks or cabbage, beets, fenugreek or carrots, dates, gourds, pomegranates, fish, and the head of a sheep or fish. In many cases, the names of the foods (in Hebrew, of course) are used in some kind of word play or metaphor. For example, in eating a pomegranate, we pray that our merits will increase as [the seeds of] a pomegranate. It might be fun to select special foods for your holiday table and create "lessons" based on the Hebrew or English words used to name them. If we choose dates, for example, we can commit ourselves to choosing a specific date on which to visit a sick relative, or resolve during the coming month to spend several days volunteering at a local shelter.

Written by Lois Goldrich, Director, Department of Public Affairs. Copyright USCJ 1997.

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## WE REMEMBER

It's been two years and we still remember like it was yesterday. We remember watching the news. Watching what happened over and over again. We remember the fear, the fear we felt that day. Were we safe? Was our family safe? What would come next? We remember the sorrow, the sorrow of all the deaths. We remember the hatred, the hatred we felt towards the terrorists, and the terrorists alone. We remember the bravery, the bravery that saved lives, yet couldn't save everyone. We remember the hope, the hope we needed to go on and survive. We remember the day that brought our country together. We remember, and we'll never forget September 11, 2001.

Gabrielle Rambo, Grade 6  
Albert Einstein Academy



# CALENDAR OF EVENTS

## LIMITED OPENINGS IN MELTON MINI SCHOOL

A select few openings are available in the Florence Melton Adult Mini-School. Melton is a two-year curriculum, which uses core Jewish texts to offer adults the opportunity to acquire Jewish literacy in an open, trans-denominational, intellectually stimulating learning environment for only \$450/year (\$15/class). Classes meet Wednesdays 9:15 am - 11:30 am OR Thursdays 7:15 pm - 9:30 pm. Register with the front desk of the JCC - 478-5660 or ask for x 201 for more information.

## JFS HELPS FAMILIES COPE WITH SEPARATION AND DIVORCE

Jewish Family Service of Delaware sponsors Healing Hearts for Parents and Children—a course for families experiencing divorce or separation. Certified by Family Court, the course teaches skills that better enable separated or divorced individuals to co-parent their children, and in a separate group helps children understand and manage the change.

Dates: Wednesday evenings, October 1 and 8; Time: 6:00 to 9:00

p.m.; Facilitators: Marie Miller, MSW; Nona Smolko, MSW; Fee: This six-hour certified course is \$100. Scholarships are available. Children participate free. Call: 302-478-9411, ext. 19 for Marie and ext. 17 for Nona

## NCJW HOSTS COMMUNITY FORUM

National Council of Jewish Women invites the community to its Public Affairs Forum entitled "Minding our Bodies". The event will feature a panel discussion and workshops on developing healthy attitudes towards food for both adults and children. The forum will be held on Tuesday, November 11, 6:30 PM, Brandywine Country Club. Please contact Marci Aerenon to request an invitation - 302-652-7778 or [MAerenon@aol.com](mailto:MAerenon@aol.com)

## JFS SPONSORS SUPPORT GROUP

"Healing Hearts", a Jewish Family Service support group, focuses on skills that better enable separated or divorced parents to co-parent their children. This course is certified by Family Court. Upcoming sessions will be held on October 1 and 8, 6:00

to 9:00 p.m. at JFS, 101 Garden of Eden Road, Wilmington. The cost is \$100 (Scholarships are available.) To sign up, call Jewish Family Service at 478-9411.

ALSO on OCTOBER 1 AND 8: "Healing Hearts" Co-Parenting Group for Children and Teens of Separated or Divorced Parents. The cost is free if parent attends the Co-Parenting Group—otherwise, sliding fee scale.

## TWO TO BE HONORED BY AKSE ON ROSH HASHANAH

Adas Kodesh Shel Emeth Congregation will recognize **Bernard Panitz** and **Martin Zukoff** with special honors on Rosh Hashanah. The endowed honor program, now in its thirteenth consecutive year, honors "pillars" of the congregation who have worked tirelessly for the benefit of the Shul and community. At Rosh Hashanah services, there will be a testimonial and the presentation of a certificate of honor to each honoree. Panitz will be honored on the first day of Rosh Hashanah; Zukoff, on the second day.

For information about helping to "endow" Bernie and Marty's honors,

please contact the AKSE office at 762-2705.

## DANCE THE NIGHT AWAY ON OCTOBER 25TH

Celebrate Daylight Savings Time with a Dance Marathon on Saturday, October 25th, 8:30 p.m. until ? at the Delaware JCC. Join dancers from Delaware, Philadelphia, New Jersey, New York, Washington and Maryland at this JCC sponsored event. Israeli dance instructors Don Schillinger of Philadelphia and Moshany of Washington, D.C. will coordinate the fun and accept requests. Refreshments and a full midnight breakfast will be served. The cost is \$12 per person. For additional information, call Schillinger at 215-760-6800.

## FLEA MARKETS AT THE JCC NEWARK

The Jewish Community Center in Newark will hold a Flea Market on Sunday, September 21st and the fourth Sunday of each consecutive month from 8:00 a.m. to 3:00 p.m. Dealers are wanted for outdoor spaces. The cost to rent tables and spaces are just \$15 per space and \$5 per table. In case of rain, the Market

will be closed and will re-open on the fourth Sunday of the following month. Contact Lynda Bell at 302-368-9173 to reserve a space or to receive more information.

The JCC Newark is located off I-95 on Route 896 going north, at the intersection of West Park Place and South College Avenue.

## Also at the JCC Newark...

See the Broadway hit "Hairspray"—Take a trip to New York on Sunday, December 21st to see this Tony Award winner. The bus departs from the JCC at 8:00 a.m., show is 3:00 p.m. with ample time for dinner before the 8:30 p.m. departure. Call now as seating is extremely limited. Contact Lynda Bell, 302-368-9173 to reserve a seat.

Get Into Shape With a Personal Trainer—The JCC's team of professional trainers can help individuals achieve their fitness goals. The Center offers members the services of certified massage therapists trained in Swedish and Deep Tissue techniques as well as a variety of exercise regimes including the popular Pilates strength workouts. Please call 302-368-9173 for more information.

## Independent Award-winning JEWISH DELAWARE website:

<http://JewishDelaware.eSmartWeb.com>



Maps, Pictures, E-Mail & Website Addresses of all Delaware Synagogues, Agencies, Jewish Community Groups, Adult Education & Jewish Studies

PLUS:  
News and Special Events  
400 Internet links to Jewish Religious Texts, History and holidays, Israel and Hasbara sites, organizations, Internet portals, and Much more ...

# OUR CLASSIFIED PAGE

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~and familiar with~  
Quickbooks Pro • Publisher • Digital Camera

Tuesdays & Thursdays from 1:30pm (flexible start time) to 9:30pm  
Sundays from 8:30am to 1:30pm

Please send resume to [marlene@delawaregratz.org](mailto:marlene@delawaregratz.org)  
Delaware Gratz Hebrew High School Wilmington Jewish Community Center, 101 Garden of Eden Road Wilmington, DE 19803

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# Adult Institute of Jewish Studies 2003-5764

## Class Dates: October 22 through November 19, 2003

# Class Offerings for 2003-5764

### 7:15-8:15 p.m. Classes Listing by Topic

1. Security and Personal Liberty
2. Judiasm in Color - Why conserve Judiasm is right and all others aren't.
3. Distant Places - Sacred Spaces
4. Studying a Modern Hebrew Commentary on the Parashat HaShavua
5. Yiddish
6. Davenology 101
7. Evening with University of Delaware Professors
8. Going to the Movies: 2003  
(2 hours)

### 8:30-9:30 p.m. Classes Listing by Topic

9. Going to the Movies, 2003  
(2 hours)
10. Come Dance With Us
11. Torah Reading for Dummies
12. Happiness, Fulfillment and Personal Growth
13. Jewish Meditation
14. The Spiritual Road Map (quest)
15. Hasbara-Making Israel's Case

### 7:15-8:15 p.m. Classes Listing by Instructor

1. Professor L. Hamermesh  
David Margules, Esq.
2. Rabbi Dan Satlow
3. Ella Zukoff, Coordinator  
Faith & Lou Brown  
Joel Glazier  
Leni and Bill Markell  
Ellen Meyer  
Priscilla and Jerry Siegel
4. Dr. Dov Seidel
5. Ann Jaffe
6. Hazzan Michael Horwitz
7. Professor Vivian Z. Klaff,  
coordinator and colleagues
8. Ruth Fisher Goodman

### 8:30-9:30 p.m. Classes Listing by Instructor

9. Ruth Fisher Goodman
10. Sharon Kleban
11. Cantor Joen Kessler
12. Rabbi Sanford L. Dresin
13. Lew Bennett
14. Rabbi Chuni Vogel
15. Members of the JCRC  
Hasbara Committee

**All classes will be held at the Jewish Community Center**  
**101 Garden of Eden Road, Wilmington, Delaware**  
**302.478.5660**

### Honored Speaker Rabbi Shmuley Boteach

Sunday, November 23, 7:30 p.m.  
 To be held at Adas Kodesch Shel Emeth Synagogue  
 Washington Blvd. and Torah Way, Wilmington, Delaware  
 - Cake and Coffee Reception - 7:00 p.m.

*Cost of Classes and Program: \$20 • Cost of Program only: \$20*

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 Home Phone: \_\_\_\_\_  
 Work Phone: \_\_\_\_\_  
 Course Selections (Please use Course Numbers).  
     Course Number \_\_\_\_\_  
     Session I - 7:15-8:15 p.m. \_\_\_\_\_  
     Session II - 8:30-9:30 p.m. \_\_\_\_\_  
 If affiliated, where \_\_\_\_\_  
*Everyone is welcome to attend.*

#### ADVANCE REGISTRATION IS URGED

Enrollment for all Adult Institute of Jewish Studies courses can be made by mail to the JCC, 101 Garden of Eden Road, Wilmington, Delaware 19803 - Attention Adult Institute, at the JCC Front Desk or your synagogue.  
 The registration fee per adult for five sessions, two classes per session, is \$20\*. This includes admission to the November 23rd Boteach Program.

Enclose a complete registration form and your check in an envelope and mail to any of the sponsoring congregations or the JCC.

**MAKE ALL CHECKS PAYABLE TO THE ADULT INSTITUTE**

\*Program Only - \$20