

The JEWISH VOICE

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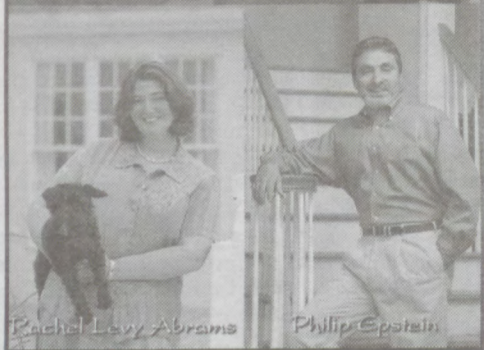
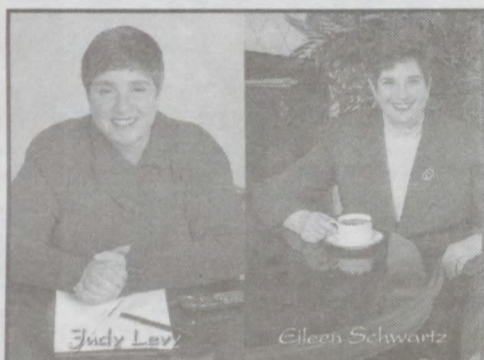


Celebrate the Miracle of Chanukah

INSIDE THE VOICE

Around our Jewish World	28	Editorial	3	Jewish Voice Calendar	33
Arts and Culture	32	Federation Focus	4	Matter of Opinion	26
Chanukah Features	29	Jewish Perspectives	27	Milestones	34

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CHANUKAH SEASON*

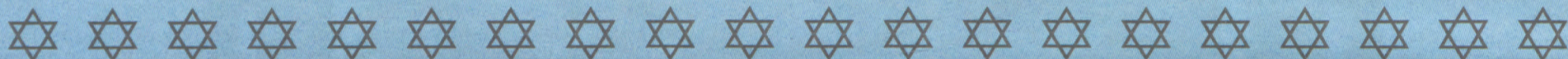
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EDITORIAL

A time to give thanks

This year, Thanksgiving heralds the beginning of the joyous Festival of Light. Just one night after we gather with families and friends to give thanks for G-d's bounty of blessings, we light the first candle of our Chanukah menorahs.

Although a relatively minor holiday, Chanukah affirms our people's fervent belief in the power of miracles. We Jews have sustained many periods of darkness and despair. Yet, our steadfast faith in G-d has illuminated our paths, enabling us to emerge victorious from our struggles with our oppressors.

Light is a powerful symbol of our Jewish heritage. The kindling of the Shabbat candles sanctifies the holiness of this restorative transition period from the secular into the sacred. How fitting then that next Shabbat commences a festive commemoration of the historic victory of the Maccabees, the rededication of the Jerusalem Temple and the miracle of the oil lamp that burned for 8 days.

I would like to offer my personal prayers for you during this special season of

Thanksgiving-one blessing for each of the Chanukah nights...

May the lights of your menorahs...

- spark the growth of Jewish identity
- ignite the spirit of tzedakah
- reflect our commitment to living Jewishly
- restore the spirits of those who are isolated or alone
- banish the darkness of anti-Semitism and bigotry
- warm the hearts of those whose lives have been impacted by terrorism
- illumine the difficult path to Mid-East peace **and**
- brighten the future for our Jewish community here in Delaware, in Israel and around the world.

Lynn B. Edelman

Chag Sameach,
Lynn Edelman

MYTH: The peace agreements Israel signed with the Palestinians prohibit settlement activity.

FACT: Neither the Declaration of Principles of September 13, 1993, nor the Interim Agreement contains any provisions prohibiting or restricting the establishment or expansion of Jewish communities in the West Bank or Gaza Strip. While a clause in the accords prohibits changing the status of the territories, it was intended to ensure only that neither side would take unilateral measures to alter the legal status of the areas (such as annexation or declaration of statehood).

Source: Myths & Facts Online -- A Guide to the Arab-Israeli Conflict edited by Mitchell G. Bard, <http://www.JewishVirtualLibrary.org>

Presented as a public service by the Hasbara Committee of the Jewish Federation of Delaware

SHABBAT Candle Lighting

NOVEMBER 29TH - 4:21 PM

DECEMBER 6TH - 4:20 PM

The JEWISH VOICE

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LETTER TO THE EDITOR

Changing perceptions of Hadassah

I have learned that Hadassah is not just for **bubbes** anymore! Hadassah is an organization for **all** Jewish women. Hadassah has resources for young women and is committed at a national level to developing young leaders. Dynamic program and membership materials and attendance at national conventions ignite that Hadassah spark!

Hadassah attracts women earlier in life through its work with women's groups on college campuses. One example of this is Baltimore's work with students at Goucher College to serve as volunteers for its "Check-it-out" breast cancer awareness program. Locally, the Wilmington Chapter of Hadassah is sponsoring *Al Galgalim*, *Training Wheels*-a nine-session program designed for pre-schoolers and their families. It is an opportunity for families to explore Jewish holidays and customs together.

Hadassah appeals to young women who want to make a difference. Although Hadassah is known as the Women's Zionist Organization of America, involvement is about more than just supporting Israel... it's also about politics, health and education both here and abroad.

At the national convention in Los

Angeles in 2000, and even more so as a Young Woman/Young Leader representative at the 2002 convention in Orlando, I personally experienced the power that Hadassah women have to work together and foster the future of the Jewish people.

I am a passionate fourth generation life member of Hadassah. I belong because the ideals and programs that this organization offers stretch across the lifespan of Jewish women.

A December 16th program sponsored by our Wilmington chapter should be of interest to women of all ages. Clinical child psychologist Dr. Harriet Ainbinder will discuss the December Dilemma and suggest ways in which families can help their children and themselves to cope during a time when Christmas carols are all you hear on the radio and in shopping centers. The program will be held at Congregation Beth Emeth.

Please call Hadassah at 302-478-9095 for more information about this program or to discuss the possibility of becoming a Young Leader in Hadassah.

Sincerely,
Aileen D. Heiman
Wilmington

PARSHA PLACE

Vayishlach

Genesis 32:4-36:43

Week of November 23

BEAUTY OR BEAST

By Rabbi Dov Ber Weisman

Next week on Chanukah we will celebrate our liberation from Greek sovereignty. One of the many lessons we learn from Chanukah is the Jewish outlook towards culture and "beauty." Greece is a direct descendant of Yafet, the oldest son of Noah, and is known for its remarkable beauty. In fact, the name "Yafet" in Hebrew means "beauty." They are famous for their art, theater, culture, and the glorification of the fair form of the human body. And why not focus on these things, since they are all talents and features with which Hashem blessed Man and which therefore must be appreciated.

However, the beauty of "beauty" can only be properly appreciated if it is connected to its source. In the words of the Kotzker Rebbe, one of the greatest Chassidic Rebbes of the 19th century, "Many things in this world appear beautiful. However, their beauty does not endure. After one has seen them often, their grandeur and desirability fades. Only things that pertain to Hashem, who endures forever, have eternal beauty."

Therefore, Noah blessed his son Yafet "to dwell in the tents of Shem (the ancestor of the Jewish people)" (Genesis 9:27). The physical beauty of Yafet, if taken and placed in the tents of Shem, if used to enhance Torah and mitzvot, becomes part and parcel of the spiritual and endures eternally. As phrased by the sages, since Man is more susceptible to his heart and senses than to his mind and soul, the gift of Yafet to perceive and create beauty must "dwell in the tents of Shem." If not, Yafet's beauty is not only wasted, but is even destructive, since beauty for its own sake degrades Man.

External grace and beauty covering corrosive emptiness - this was Greece. Culture must be guided by a higher ideal, one which is external to man's feelings and senses, and this is the role of Shem. As bearers of the Torah, we are to utilize that which has beauty and physicality to enhance our spirituality.

Rabbi Dov Ber Weisman writes from Atlanta for Torah Dixie.

THURSDAY NOON DEADLINE

for all articles,
advertisements and news
for The Jewish Voice

ISSUE	FOCUS	DEADLINE
DEC. 6	PARTY	Nov. 28

PLANNING FOR SIMCHAS

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due at JFD offices
or mail:
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100 W. 10th St., Suite 301
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e-mail:
lynn.edelman@shalomdel.org

Dry Bones



FEDERATION FOCUS

SUPER SUNDAY

Imagine...

...a day when life is better for everyone. Help make it happen at our largest fundraising event of the year on December 15, 2002. Many volunteer opportunities are open to help you connect with the community, raise dollars and make a difference.

Volunteer...

...for Super Sunday today by logging on to www.shalomdelaware.org or by calling 302-427-2100 ext. 30

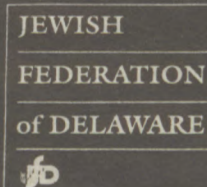
Date: December 15, 2002

**At the
Jewish Community Center
In Wilmington**

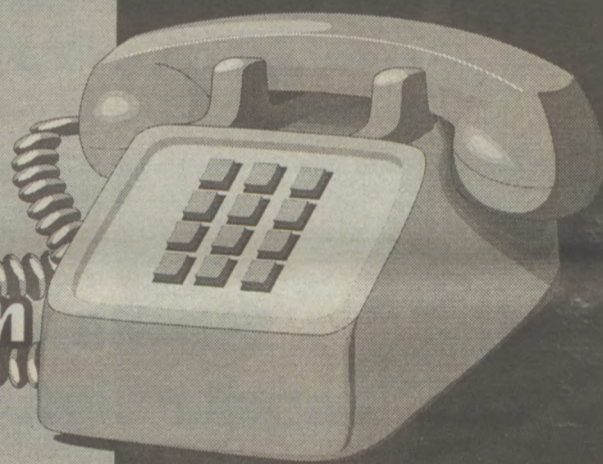
SHIFTS: 9:15am - 12:00pm 1:15pm - 4:00pm
11:15am - 2:00pm 3:15pm - 6:00pm

The Jewish Federation of Delaware welcomes those who would like to connect with the Jewish Community and encourages the participation of interfaith families, couples and significant

others in all of its activities.



Childcare and nosh will be provided for all registered Super Sunday volunteers.



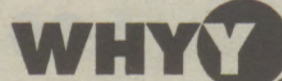
Celebrate Arad This Spring

Arad, Delaware's Partnership 2000 community in Israel will celebrate its 40th anniversary this spring. You are cordially invited to join the festivities! The Delaware Jewish community is sponsoring a delegation to Israel from Sunday, March 23rd through Thursday, March 27th. You will have the opportunity to:

- *Converse with new olim
- *Visit the fabulous nature preserve at Ein Gedi
- *Experience a torch-lighting ceremony at Tel Arad
- *Thrill to a light and sound show atop Massada
- *Tour the projects and facilities funded by Delaware's commitment to Partnership 2000
- *Enjoy the company of our brothers and sisters in Arad

Let's share in the joy of this very special milestone.

For additional information, please call Samuel H. Asher at 427-2100, ext. 14 or Amalla Snyderman, ext 30.



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Meet the WHYY documentary producers

Learn more about Jewish life in Delaware with special remarks
by Toni Young, author of

*Becoming American, Remaining Jewish: The Story of
Wilmington Delaware's First Jewish Community*

Tuesday, December 3, 2002

Delaware History Museum
504 Market Street
Wilmington, DE

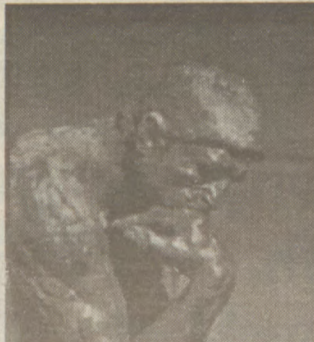
Doors open at 6 PM

Program starts at 6:15 PM

Followed by conversation and a reception

RSVP to Lynn Edelman, Jewish Federation of Delaware
at 302-427-2100 Ext. 11





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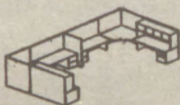
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The community is invited

No solicitation of funds • Coffee and cake will be served first

A professor of Life Sciences in the Technion faculty of Medicine in Israel, Dr. Youdim's research has led to the development of the anti-Parkinson's drug called Rasagiline, as well as an anti-Alzheimer's drug called "TV3326."

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COMMUNITY FOCUS

Albert Einstein Academy Kimmel-Spiller Jewish Healing Center celebrates Hanukah

Albert Einstein Academy invites the community to join them for their annual Hanukah Celebration and Winter Concert on Tuesday, December 2, 7:00 p.m. in the auditorium of the Jewish Community Center, 101 Garden of Eden Road, Wilmington, DE. The event is festive and free.

Bring your family Menorah to

light and join the Einstein Academy community in the singing of holiday songs performed by the school's choir. Refreshments will be served.

For additional information or to R.S.V.P., please call the AEA office at 302-478-5026 or e-mail the school at marshals@aeacademy.org.

The Kimmel-Spiller Jewish Healing Center of Jewish Family Service of Delaware will celebrate Chanukah by sponsoring an evening of music at the B'nai Brith House on December 9th at 7:30 pm.

The concert will feature Cantors Boris and Lilia Kazansky performing selections of Jewish and Russian music. Both Cantors

Kazansky are highly acclaimed vocalists who have performed in synagogues and concert halls across America, as well as in Russia, Israel, and Europe. Cantor Boris Kazansky is on the staff of the Kimmel-Spiller Jewish Healing Center, where he directs Project Ruach, a program dedicated to meeting the religious and spiritual needs of Russian Jewish émigrés.

With classes and holiday celebrations conducted in Russian, Project Ruach has helped dozens of émigrés to our community establish a connection to their Jewish roots.

This evening of traditional music will be a wonderful opportunity to celebrate Chanukah, and appreciate the diversity of our Jewish community.

Last session of Islam course rescheduled

The final session of the Adult Institute course, "An Introduction to Islam," has been rescheduled for Wednesday, December 11 from 7:30 to 9 PM in the JCC Auditorium. This session makes up for the course time lost due to a blackout at the JCC on November 6.

The course instructor, Professor Khalid Blankinship, is Chair of the

Religion Department at Temple University. He will be back with his wife to teach the last session. The main topic will be Islam in America. There will also be ample time for questions.

This popular course was arranged by the Jewish Community Relations Committee in cooperation with the Adult Institute of

Jewish Studies. It was made possible with support from Adas Kodesch Shel Emeth, Beth Shalom, Beth Emeth, and Beth El congregations.

This last session is open to the entire community. Attendance at earlier sessions is not a prerequisite. For further information, contact Mark Wagman at 475-8351.

Get ready for Latkapalooza V!

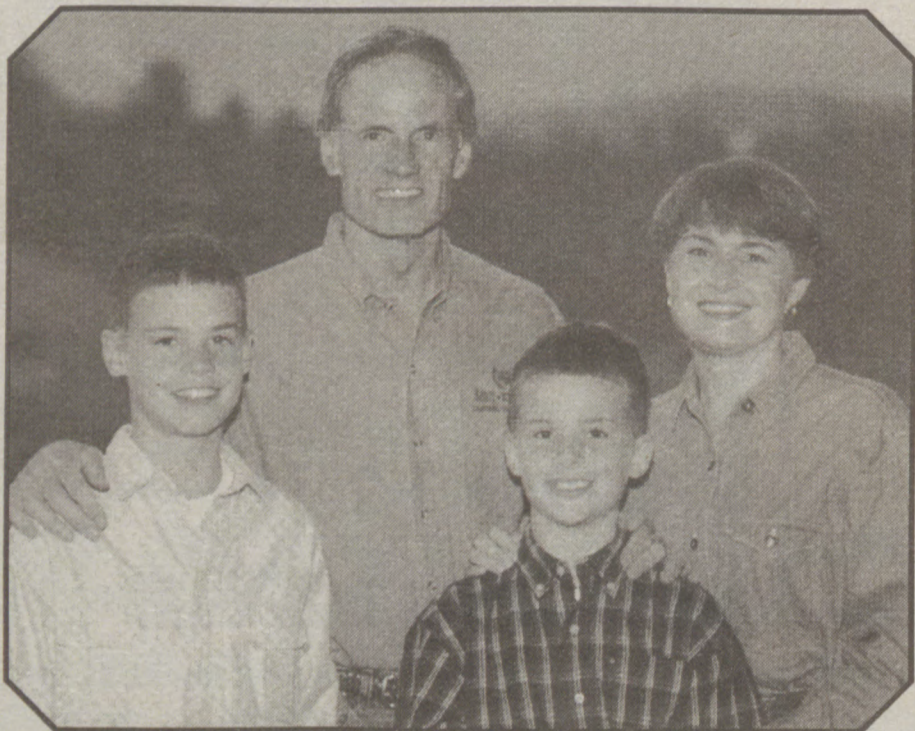
Join singles and couples in their 20s and 30s for Latkapalooza-a Chanukah celebration at the Delaware JCC.

The Saturday, December 7th program features a disc jockey, dancing, food, drinks, door prizes and more from 8:00 p.m. until midnight. The cost is \$17 if paid by December 1st or \$20 per person at the door. To reserve your place call Lynn at 302-529-5448.

Gratz slates open house week

Delaware Gratz Hebrew High School invites current and potential students and their families to our Open House Week. Please join us on Sunday, December 8, from 10 am to 1 pm, and on Tuesday, December 10, and Thursday, December 12, 2002, from 7 - 9 pm. Call Delaware Gratz for more information and to RSVP at 478-8100.

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In Memoriam – Abba Eban

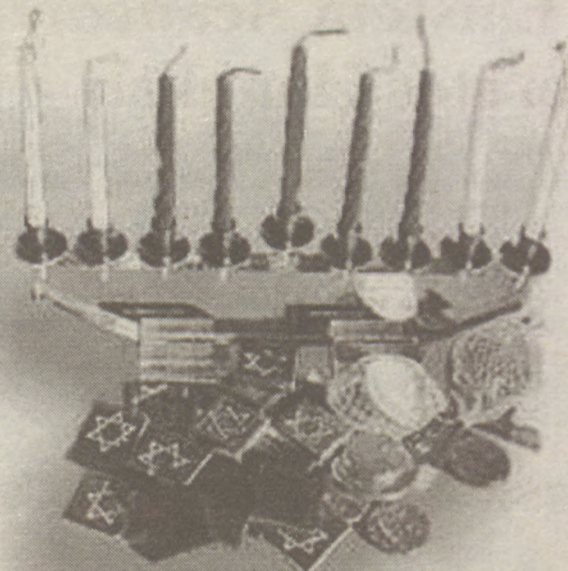
The officers, board of directors and staff of the Jewish Federation of Delaware and its beneficiary agencies mourn the passing of Abba Eban, one of the Jewish State's founders and most steadfast supporters. Mr. Eban, who served as Israel's first permanent ambassador to the United Nations in a distinguished career, which included numerous diplomatic and cabinet posts, died Sunday.



Abba Eban

"Abba Eban personified the Zionist ideal," said Dr. Barry S. Kayne, JFD president. "He will be remembered as a patriot and as a passionate advocate for peace between Israel and its Arab neighbors," Kayne continued.

May his memory be a blessing upon those who strive to make Eretz Yisrael a safe, secure homeland for all Jews.



This Chanukah, may the light of our menorahs reflect our collective commitment to creating a safe, secure Jewish community here in Delaware, in Israel and around the world.

Barry S. Kayne
President
Jewish Federation of Delaware

Samuel H. Asher
Executive Vice President
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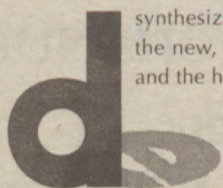
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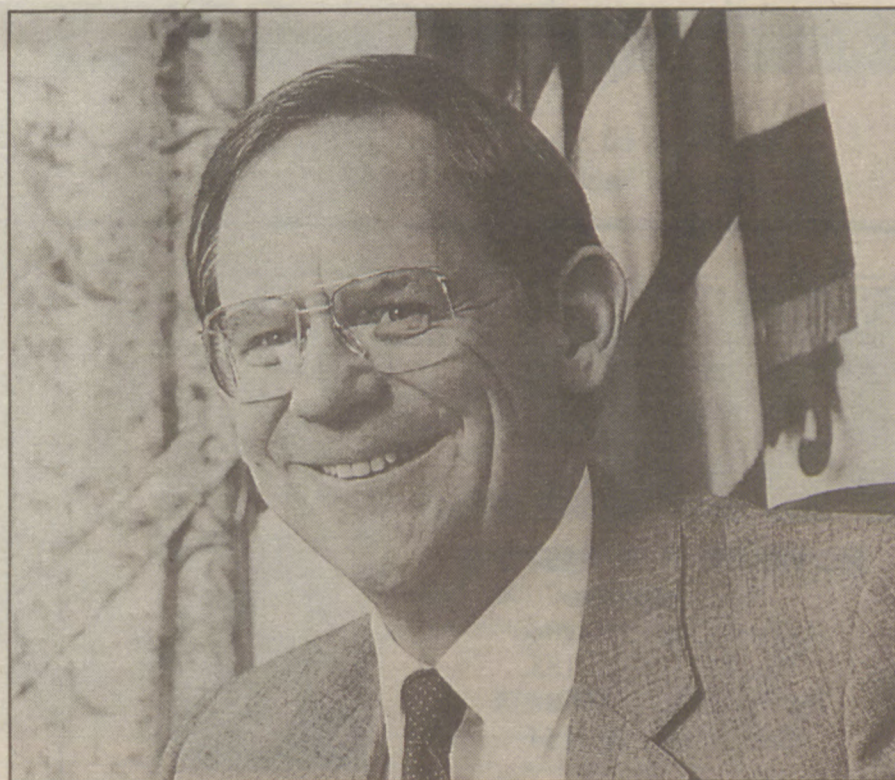
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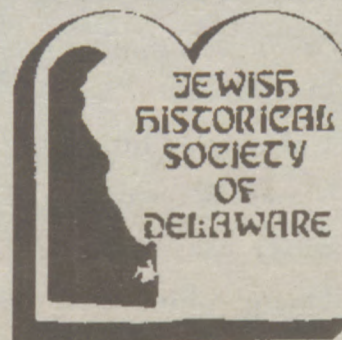
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INSIDE DELAWARE

"December Dilemma" Discussed with Interfaith Families

By Joel F. Glazier

The Outreach Committee of Wilmington's Temple Beth Emeth recently held a "December Dilemma" Program that addressed concerns and questions faced by a growing number of families in Delaware. These families are often those whose households are interfaith or have at least one member who has become "Jewish by choice." Most participants at the Beth Emeth program were in fact also students in Delaware's "Introduction to Judaism" class, or as the participants referred to it, "the conversion class." This class has been held for 20 years and is coordinated by several area rabbis.

"This is the season of the year when tensions arise in interfaith families," commented Beth Emeth Rabbi Peter Grumbacher. "The December Dilemma program gives family members a chance to discuss problems and tensions which often arise from other family members who in no way have changed their religions," Grumbacher added.

The program was conducted by Ms. Ruth Goldberger, Outreach Director of the Mid-Atlantic Council of the Union of American Hebrew Congregations(UAHC) and Rabbi Robert Jacobs a UAHC Outreach Committee member and rabbi of Temple Adas Sholom in Havre de Grace, Maryland. "There

is a need for respect of family members who come from an array of backgrounds," Rabbi Jacobs told the group.

As reported last month, the National Jewish Population Survey 2000-2001 found there are over 1.5 million people living in identified Jewish households who do not consider themselves Jewish. To address the needs and concerns of these interfaith households, the UAHC often holds programs like the December Dilemma one.

Director Goldberger shared, "It's frustrating for Jews that the rest of the world doesn't know of Hanukkah's significance and yet the interest [of others] in Judaism is focused in December only. This adds to the anxiety, especially in mixed faith families." Many at the program agreed there is increased anxiety around December. One activity at Beth Emeth was a sharing of various symbols and the feelings they evoked. All agreed that religious symbols provide comfort, especially from memories of their own youth and family backgrounds. But as Kristin L. offered, "now sadly, symbols remind us to spend...that is not what I remember from the symbols of my former [Christian] life."

Lem D. was quick to share, "The so called spirit of Christmas I remember, seems to happen every Friday night with Jews. We are

concerned with a good feeling for others and are glad to see each other every week, not just at one service in December." Addressing another commonly heard concern about the secularization and commercialization of the holidays, Lem seemed to speak for the group as he declared, "It's all right **not** to celebrate Christmas. It doesn't make me any less an American." The idea that Christmas is not a religious holiday but an American one bothered several of the participants especially this year as the imposed shopping season now has become, according to Jay, "November Nonsense...not just a December Dilemma."

Practical Suggestions Offered

In handouts, it was suggested that couples try using humor in tense situations, and to use "I" statements to accurately describe feelings instead of blaming. Another suggestion stressed having courage to make adult decisions if there are children. Celebrating two sets of holidays may confuse children. One possibility is to observe Jewish holidays in their own home but sharing non-Jewish holidays out of their home at other relatives' homes when invited. This will decrease the alienation of family members who are related but now of a different religion. Children will know, however, that their own home is a Jewish one and indeed

parents are encouraged to actively celebrate the variety of other Jewish holidays that occur apart from December (or Kislev).

The Beth Emeth program went well beyond its scheduled 90 minutes and participants continued talking amiably in the parking lot.

Director Goldberger's goal for the night of "having participants comfortable and talking" was achieved and she noted that one Beth Emeth member had invited all the participants to a Shabbat dinner on the 8th night of the Festival of Lights.



Rabbi Robert A. Jacobs (right), spiritual leader of Temple Adas Sholom in Havre de Grace, MD, speaks with program participant Steven H. Davis, a Beth Emeth congregant.

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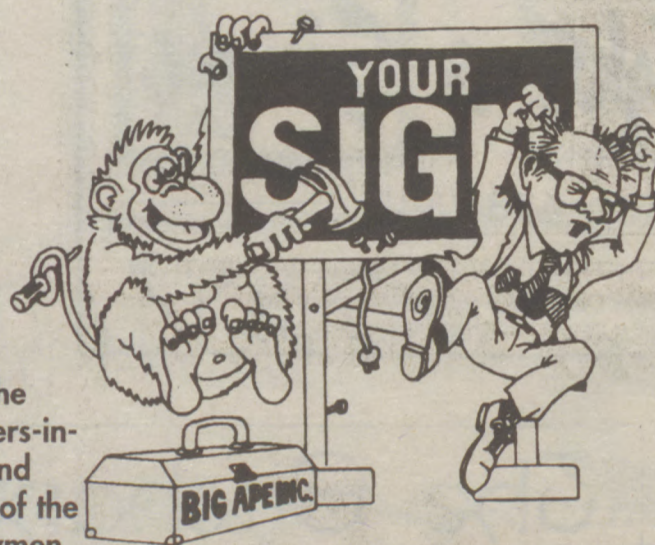
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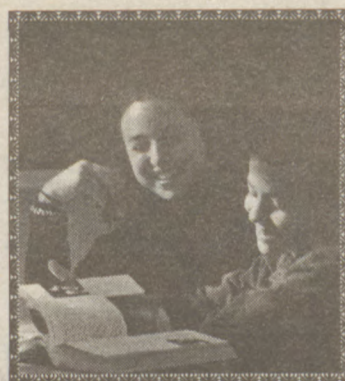
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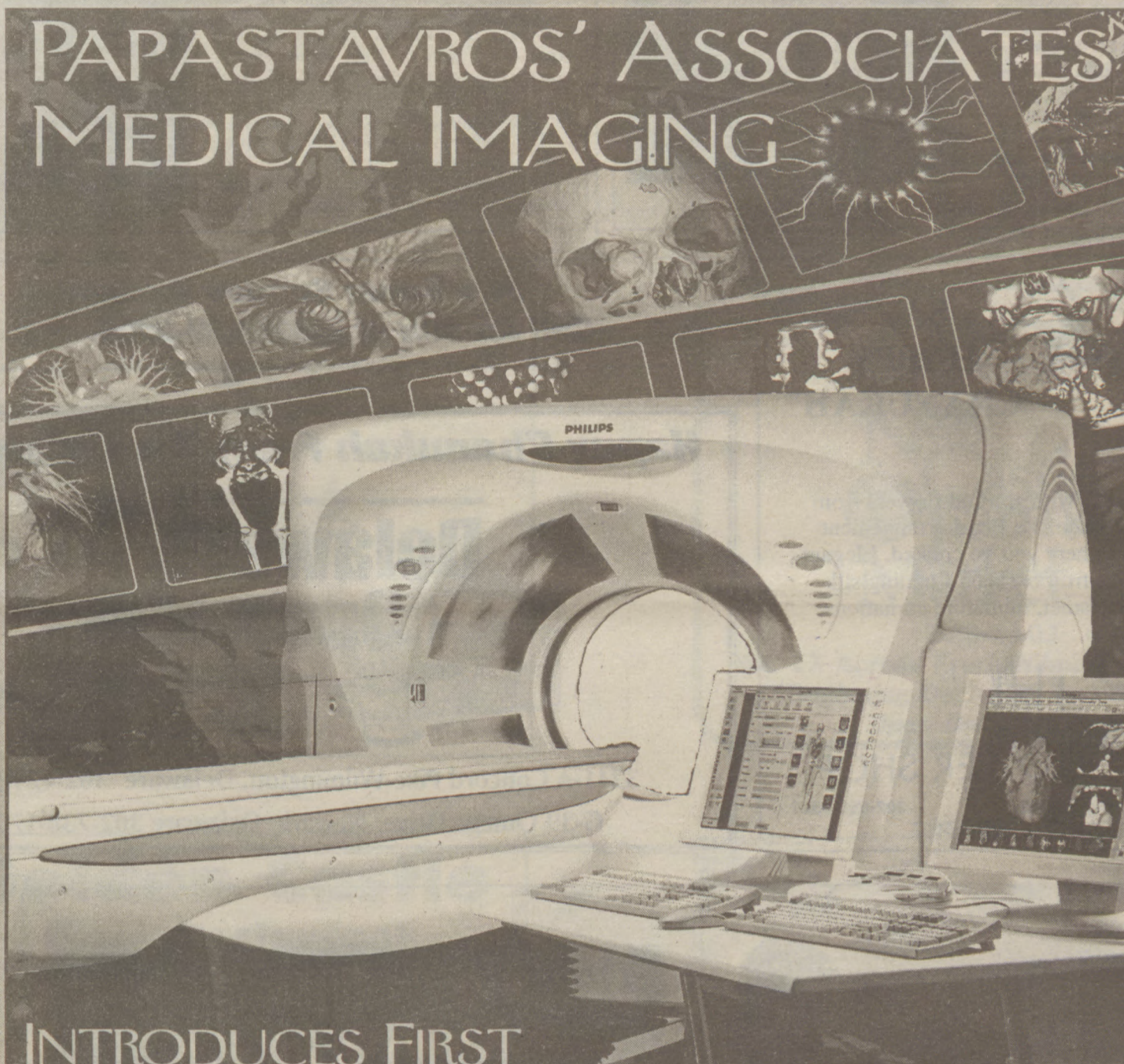
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NEWSMAKERS

Israeli Consulate Welcomes New Vice Consul

The Consulate General of Israel in Philadelphia announces the appointment of Yoel Mester as Vice Consul. Born in Jerusalem in 1972, Mr. Mester received his degree in Philosophy and Linguistics from Tel Aviv University and entered the Ministry of Foreign Affairs in 1999. His first posting abroad was as Deputy Chief of Mission in the Israeli Embassy in Abidjan, Ivory Coast.

He is fluent in Hebrew, English and French with a firm knowledge of Arabic and Spanish. Vice Consul Mester joined the Israeli Consulate in Philadelphia in October 2002. He serves the Mid-Atlantic Region, which includes Delaware, Pennsylvania, Ohio, Southern New Jersey, Kentucky and West Virginia.



Yoel Mester

Raffel receives Community Builders Honor

The National Conference for Community and Justice, (formerly the National Conference of Christians and Jews) will honor Dr. Jeffrey A. Raffel at its annual Community Builders event on December 4th at the DuPont Country Club.

Dr. Raffel is the director of the School of Urban Affairs and Public Policy at the University of Delaware. He will be honored, along with H. Raye Jones Avery, executive director of the Christina Cultural Arts Center, for commitment to positive social change in Delaware.

The Community Builders Breakfast program begins promptly at 8:00 a.m.

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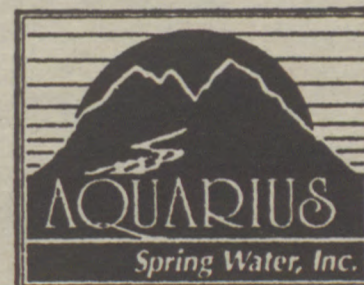
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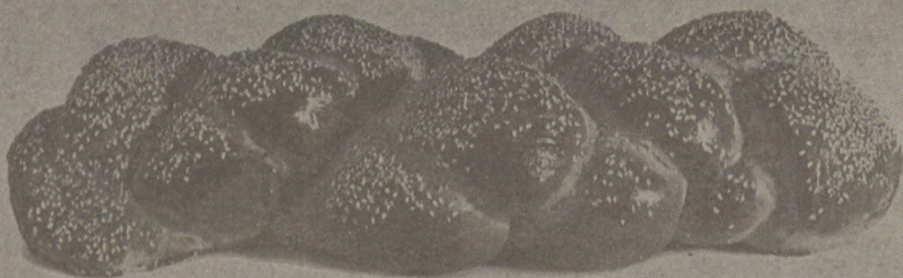
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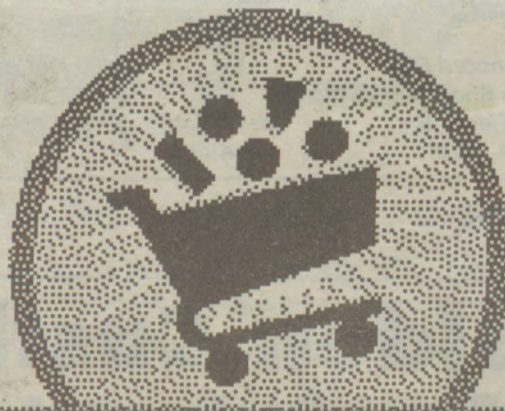
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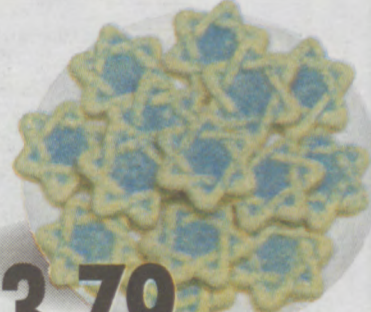
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Hanukkah Greetings



From latkes on the stove top to centerpieces on the table top, Genuardi's in-store consultant and award winning cookbook author, Marlene Sorosky, has assisted us in selecting a

terrific assortment of Hanukkah supplies. Although the weather may be cold and dismal outside, the excitement and glow of the candles create a warm and cozy feeling inside. Hanukkah in its origins may have been a minor festival, a late celebration of Sukkot, today it has become a major celebration. We at Genuardi's hope to bring increased joy to your Hanukkah festivities as you light candles, sing songs and enjoy latkes. For additional creative and easy Hanukkah recipes, as well as other holiday and celebration menus, check out Marlene's full-color, hardback cookbook, *Fast & Festive Meals for the Jewish Holidays*.

LATKES (POTATO PANCAKES)

- 1 vitamin C tablet
- 2 1/2 pounds baking potatoes, peeled (about 4 large potatoes)
- 1 onion, peeled
- 2 eggs, lightly beaten
- 1 teaspoon salt
- 1/4 teaspoon baking powder
- 2 tablespoons flour or matzah meal
- Vegetable oil
- Applesauce and/or nondairy or regular sour cream, for serving (optional)

To Prepare Batter: Place vitamin C tablet in a small bowl with 2 tablespoons hot water to dissolve. Shred potatoes, using shredding blade or food processor or hand shredder. Place in a bowl. If shreds are large, return to food processor with metal knife and pulse in batches to chop slightly. Remove to bowl and stir in dissolved vitamin C. Shred or finely chop onion. Add to potatoes. Stir in eggs, salt, baking powder, and flour or matzah meal until incorporated. Use immediately.

To Cook: In a large skillet, heat 1/2 inch oil over medium-high heat. Using a slotted spoon, spoon about 2 tablespoons batter into hot oil for each pancake. Do not crowd. Flatten slightly with the back of a spoon. Fry pancakes until golden on both sides, turning once. When you reach the end of the batter, squeeze it lightly to remove excess liquid. After frying, remove pancakes to paper towels to drain. Pancakes may be kept warm in a low oven on a baking sheet in a single layer for 1 hour.

To Freeze and Reheat: Freeze on baking sheets in single layers. When solid, layer in airtight container with wax paper between each layer. Before reheating, return the frozen pancakes to baking sheets. Reheat in a single layer without crowding at 450°F for 5 to 10 minutes if thawed, 15 to 20 minutes if frozen, or until crisp and bubbling.

Serve with applesauce and/or sour cream, if desired.

Makes about 24 pancakes.



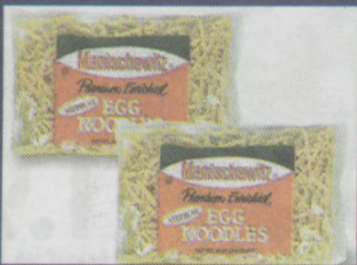
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MEDIA WATCH

Inside The Arab Media

Courtesy of the
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PALESTINIANS

The argument continues about whether to go on launching terrorist attacks inside Israel. Hamas asserts that demands to stop them are marginal without public support.

Arafat blamed Israel for canceling the 1997 Hebron Agreement after the terrorist attack at Hebron (15.11) in which 12 persons were killed and 20 wounded. He said the Israeli intention to arrange a safe road between Hebron-Kiryat Arba and the place of worship at the Patriarch's Tomb outside the city showed that Israel had no wish to achieve peace. Not only did he denounce the settlements, but also what he called the "Judaization" of Hebron, as a "great crime." The Pal. Authority accused Israel of planning a "transfer" (i.e. an expulsion of the Palestinians). (Pal. News agency, 18.11).

Islamic Jihad joined Hamas in condemning voices in the Palestinian

Authority calling for an end to terrorist attacks in Israel (Izz-ed-Din al-Qassam Internet, 18.11). The Islamic Jihad leader, Shallahh, said the attacks would continue, even in the Ramadah Moslem holiday month, but "would not target children." He said there was no point in a deal with Fatah, such as it has with Hamas, about seeking a cease-fire; it would bypass the intifada, he added, and "surrender" its interests. ("Ukkazz"/Saudia, 18.11).

SYRIA

The U.S. ambassador in Damascus handed a note to the foreign ministry saying the U.S. is opposed to the presence of the Islamic Jihad leadership in Damascus. Syrian sources said there was no request to close their offices. The Syrians answered that only an information office was present "for 50 years". The Islamic Jihad leader said he had not received any message from the Syrians on the question after the American approach. He said his organization was in Damascus "as refugees". (Al-Hayat, 19.11).

EGYPT

The president visited Syria (18.11) for talks with its president, on solving the Iraqi crisis and calming the situation in the Palestinian Territories. Al-Jazeera TV reported from Cairo (18.11) that the talks also dealt with the Qattar request to convene an Arab summit conference, and a renewal of the Syrian negotiating track, according to a reported Israeli proposal to Egypt. The two leaders demanded an Israeli withdrawal from all territory seized in 1967 (ME news agency/Internet, 18.11).

The presidential adviser said the "Quartet" should agree on establishing an independent Palestinian state with Jerusalem as its capital, with security arrangements ensuring regional stability. If Israel wants peace with the Arab world, he asserted, she should "give up expansion" against Arab territory and the theory of a Greater Israel, as well as the settlements. He demanded that Israel dismantle what he called her military-nuclear arsenal, and thought con-

ditions would be generated in Israel within six months to enable a renewal of negotiations with the Palestinians. (ME news agency/Internet, 18.11).

Meanwhile, the FM met with the visiting U.S. Assistant Secretary Satterfield about the latest regional developments and the situation in Iraq, as well as the role of the Arab League. He said Egypt had not yet formed a stand on the U.S. working plan, but wanted it to be "more balanced," and closer to the Arab "initiative".

ARAB LEAGUE

Sources said it had been decided to postpone the Arab FMs meeting in Damascus "because of differences over the U.S. working plan." Some Arab states, they said, approved, but Syrian and Lebanon thought no official plan had yet been worked out. The FMs meeting will be held later in Damascus. (Al-Sharq al-Awsat/Internet, 19.11).

HIZBULLAH

The meeting of the donors' committee to aid Lebanon will be held on November 23, and Hizbullah's parliamentary representation cited the Lebanese PMs current visit to Washington and meeting with Pres. Bush, and said there is a "new American approach," with fewer slogans and demands that Lebanon deploy its army along the border with Israel, disarm Hizbullah and end armed attacks on the Shab'a Farms on the Israeli border; Hizbullah said this

was a result of a firm Lebanese stand against the U.S., and national unity, with no domestic differences with the PM. There would not be concessions at the expense of the Hizbullah "resistance" and neither would Hizbullah be a subject for bargaining with Syria, since it is part of Syria's "strategic strength" in the region. (Leb. TV, NTV, 18.11).

Official sources said Pres. Bush did not refer to Hizbullah in his talks with the Lebanese PM. (Reuters, 18.11).

Hizbullah said proposals in the U.S. Congress for an attack on Hizbullah bases were taken "very seriously", though they did not emanate from the administration. Hizbullah was ready for any "adventure" by the U.S. and Israel. (Lebanese TV, NTV; Teheran Radio in Arabic, 18.11).

IRAN

The FM met with the EU's foreign affairs commissioner and said that one-sided American support for Israel was causing tension and an obstruction to obtaining a just peace in the region. He praised the EU's contacts with Hamas as realistic and important. (Irna, 18.11).

SUDAN

The government and opposition signed an agreement on sharing rule and resources. (18.11). A district administration is to be established in South Sudan and a cease-fire arranged until talks end by March 31, 2003. (Al-Hayat, 19.11).

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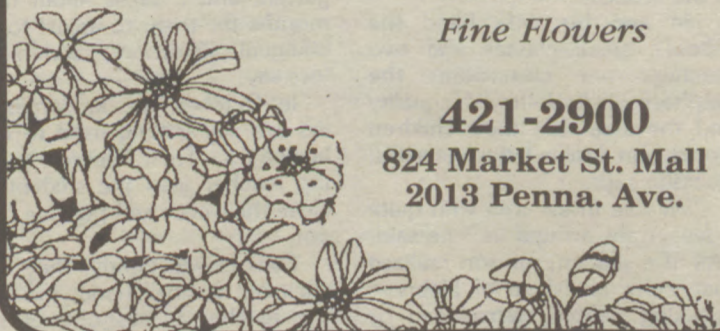
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MIDEAST FOCUS

Israeli bilingual school breaks stereotypes

By Jessica Steinberg
JTA

A 6-year-old student runs into Ala Hatib's office at the Jerusalem Bilingual School to tell the principal that he hurt his back, with half the sentence in Hebrew, half in Arabic.

Hatib chuckles at the bilingual jumble.

"I see it every day, every minute, every hour," says Hatib, who joined the school as co-principal this summer.

But what still surprises him is how quickly he has become attached to the school and its ideals. After a Jew and an Arab founded the nonprofit organization in 1997, the organization established its first school in the Galilee in 1998 and the Jerusalem school a year later.

Bilingual skills form a major component of the school curriculum — all subjects are taught in both Arabic and Hebrew by Arab and Jewish co-teachers — but what most attracts parents is the educational opportunities of a multicultural school in a city that is holy to several religions.

"We want our son to grow up without stigmas, without stereotypes," said Rema Jebara, a Muslim whose son is in the second grade. "For us, it was important for him to go to a liberal

school where he can say what he wants

to say and accept others who are different from him. I want the school to help sculpt his personality."

Indeed, that's the goal for both students and parents. The school fosters close relationships among the families as well.

"Our students learn to see things in a non-narrow-minded manner," said Dalia Peretz, Hatib's Jewish co-principal. "They learn to think differently; they can't run away to black-and-white options. They grow up realizing that isn't an option."

While the demands of bilingualism mean the school needs twice as many teachers as normal, the Education Ministry covers nearly 75 percent of the school's budget.

The state support is "incredible," says Paul Leventhal, associate director for resource development at the Center for Jewish-Arab Education in Israel, a nonprofit organization based in Jerusalem.

The other 25 percent comes from coexistence funds, North American Jewish federations, the Jewish Agency for Israel and other private donors.

"I don't think there's one Jewish organization that doesn't give," Leventhal says.

No Arab groups or donors have given to the school.

Each class is comprised of an equal number of Arab and Jewish students, which hasn't always been easy to achieve. Last February, only a handful of Jewish students had signed up for kindergarten. But an ambitious parent set out to sign up the full allotment of Jewish students, and succeeded.

That's a reflection of the times, Peretz says.

"It's not Oslo and the peace accords now," Peretz says. "It's a tough time to make people believe in coexistence."

There have been problems, including a 5 percent dropout rate in the first year because of a crisis over how to observe Israeli and Palestinian national holidays. The Jewish and Arab children were separated and confused, and the process was a failure.

Almost everything in the school is an experiment. There are no books, because none exist that would be appropriate for the mixed population. Instead, the teachers create their own materials, using books from the Jewish and Arab school systems as sources.

Israeli flags fly outside the school. That makes the Arab parents and students — many of whom, though Israeli citizens,

identify primarily as Palestinians — feel excluded. However, as an Israeli school supervised by the Education Ministry, Palestinian flags are not allowed.

Hatib and Peretz are so consumed with running the school that they don't have time to worry about whether or not it will succeed in the long run. The parents' association, which helped get the school started, takes an active role.

George Roessler, a German Jewish immigrant to Israel, put his daughter Dana, a first-grader, and son, Michael, a fourth-grader, in the school.

He and his wife liked the school's small classes and two teachers per classroom, the emphasis on Arab-Jewish equality and the idea that their children would gain Arabic-language skills, Roessler says.

"We live in an area with quite a few Arabs around us," he said. "All of a sudden, my son realized that we're an island of Hebrew-speaking people, surrounded by an Arab-speaking world."

Yet it's the parents who are concerned about issues of national identification and about making sure their children learn from this experience; the kids just want to play soccer and sleep over at each other's houses, Roessler says.

They get to play plenty of soccer in the school's cement playground. But this is the kind of school that even kids like to attend.

The school's first-grade classroom is a cozy, carpeted room whose walls are lined with brightly colored letters of the alphabet in Arabic and Hebrew. Inside, 15 children sprawl on the floor with their teachers after having written out a series of words in Arabic.

They speak to their Arabic teacher in Arabic and their Jewish teacher in Hebrew. They begin learning both languages in kindergarten, and it takes about three months for them to adjust to the bilingual classroom, administrators say.

In October, the kindergarteners are still getting used to both languages. Their Hebrew-speaking teacher asks the students to close their eyes and put one hand out.

Eyes closed tightly, they each stick out a small hand, in which the teacher places one of four pictures.

"I got a flower," Na'ama yelps in Hebrew. Kareem rushes up to the teacher to show her his flower, but he doesn't know how to say it in Hebrew.

"It takes time," Hatib says. "They get confused, but eventually they figure it out."

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MIDEAST FOCUS

Mitzna wins Labor primary

By Naomi Segal
JTA

Israel's Labor Party has chosen a dovish newcomer to national politics as its standard-bearer for the upcoming election against the Likud Party.

Haifa Mayor Amram Mitzna claimed victory several hours after voting ended Tuesday night and exit polls showed the former army general with a commanding lead. His two opponents, incumbent party leader Benjamin Ben-Eliezer and legislator Haim Ramon, conceded defeat.

With close to 60 percent of Labor's 110,000 party members voting, a survey released by Israel's Channel 2 Television predicted that Mitzna received 57 percent of the vote, with 35 percent going to Ben-Eliezer and 8 percent to Ramon. Final results are expected to be a bit closer.

However, if forecasts for the Jan. 28 general election are as accurate as primary polls were, Mitzna will have little time to savor his victory. Political commentators widely predict that the center-right Likud Party will win the national election, leaving Mitzna to head the opposition and rebuild the fractious Labor Party.

Prime Minister Ariel Sharon and Foreign Minister Benjamin Netanyahu will face off in the Likud primary on Nov. 28.

The soft-spoken Mitzna immediately extended an olive branch to his two Labor rivals in a bid to unite forces in preparation for the national campaign.

Mitzna said his first task would be to unite the party "as one big beehive, a joint staff, in order to lead the Labor Party in the most important of all confrontations, with the Likud," the Ha'aretz newspaper reported.

Critical to this undertaking will be reconciliation with Ben-Eliezer, whose withdrawal from Sharon's unity government — Ben-Eliezer had been defense minister — precipitated Sharon's decision to call elections. A longtime party veteran, Ben-Eliezer still has a formidable political machine within Labor.

Earlier in the day, attorneys for Ben-Eliezer submitted a petition asking that Labor's election board refrain from issuing official results until the voting status of some 4,500 people who registered for both the Labor and Likud parties — and who were presumed to be Ben-Eliezer supporters — is determined.

Alternately, Ben-Eliezer's camp wanted to delay an announcement of the winner if it was determined that the gap between him and Mitzna was less than 4,500 votes, reports said. Still, Ben-Eliezer conceded just after midnight.

Mitzna offered Ben-Eliezer the No. 2 position on Labor's Knesset

list for the elections, but Ben-Eliezer said he needed time to consider the offer.

Mitzna, 57, has said if he becomes prime minister he will immediately evacuate Israeli settlements in the Gaza Strip.

He also has said he would be prepared to talk with any Palestinian leader, including Palestinian Authority President Yasser Arafat. The Sharon government has refused to deal with Arafat because of his ties to terrorist groups.

If negotiations prove unfruitful, Mitzna has said, he will withdraw unilaterally from most of the West Bank to more defensible lines.

On the economy, Mitzna advocates less spending on settlements on more on retirees, students and poor development towns.

Mitzna's dovish positions date to his army career. As a brigadier general in 1982, he criticized then-Defense Minister Sharon's handling of the Lebanon War.

Political observers noted that while Mitzna's dovish stances toward the Palestinians appeal strongly to Labor voters, on a national scale Mitzna will have to tap more centrist voters to win broader support.

At the same time, observers noted, playing to the center could hurt Labor's chances if Sharon wins the Likud primary. As Netanyahu



Haifa Mayor and winner in the race for Israeli Labor Party leadership, Amram Mitzna, left, reassures a supporter as he visits a polling station in Jerusalem on the day of the Labor Party primaries. CREDIT: Brian Hendler/JTA

positions himself to the right in Likud, Sharon has taken more centrist stands.

Though polls doubt Mitzna's ability to lead Labor to victory in the national elections, some observers say Labor would do better if it faces a Likud led by Netanyahu.

Environment Minister Tzachi Hanegbi of the Likud predicted that "Mitzna's victory means defeat for Labor at the polls in 70 days."

Housing and Construction Minister Natan Sharansky of the immigrant party Yisrael Ba'Aliyah said the selection of the left-leaning Mitzna as Labor leader made it much less likely that the winner of the January elections would be able to set up another national unity government.

Though Mitzna's political expe-

rience is limited to his tenure as Haifa mayor, he said he didn't expect to face resentment in Labor because he didn't work his way up through its ranks.

"I believe that the party institutions will cooperate with me if I am elected. We are a party that wants to return to power and to increase its strength in the Knesset," Ha'aretz quoted Mitzna as saying. "If the party unites and everyone gives a little, we can win 30 seats. But if its members are incapable of working together, we are liable to decline to 15 seats, and perhaps even less."

A first test of that ability was expected Thursday, when the party convention was slated to meet to determine how Labor will select its Knesset roster.

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OUR JEWISH NATION

Jews weigh in on judgeships

By Sharon Samber

Here come the judges — and with them the ideological and political battles expected to shape the incoming 108th Congress.

When the Republicans take control of the Senate, many of President Bush's judicial nominees to the federal bench that were held up under the Democrats are likely to get the green light.

For their part, Democrats, now reduced to the minority, will be struggling to keep conservative voices off the bench.

The outcome could have a profound effect on social and political policies, affecting everything from abortion rights to church-state issues.

For this reason, several Jewish groups are delving into the judicial selection process, an area from which they have traditionally shied away.

But while liberal groups are publicly opposing nominees they think could hurt their causes, conservative and Orthodox groups are hoping the nominees get swift approval.

Sammie Moshenberg, director of the Washington office of the National Council of Jewish Women, said people need to

know what's at stake.

Stacking the court with "right-wing ideologues" will bring about much more long-lasting policy and societal changes than is possible with legislation, she said.

The effects of the nominations will be felt in a long-term way, Moshenberg said, because the appointments are lifetime appointments.

Her group has launched what it has termed a "benchmark" campaign to educate and mobilize its members and the Jewish community to "promote a federal bench with judges that support fundamental freedoms, including a woman's right to choose."

The group, which launched the effort early this year, before the Republicans swept Congress in the November 5th elections, has its own Web site devoted to the cause (www.benchmarkcampaign.org) and is sponsoring spokeswomen at forums around the country to speak out on the issue.

But the high stakes and the increasingly politicized process have compelled several groups to weigh in.

"It's become increasingly clear that a range of core ADL issues —

such as racial harassment and intimidation and church-state separation — are being asked at the appellate level," said Rosina Abramson, civil rights director for the Anti-Defamation League.

But Jewish groups are not monolithic.

For example, the Religious Action Center of Reform Judaism, the ADL and the Orthodox Union all wrote letters to the Senate Judiciary Committee about the nomination of Michael McConnell to the 10th Circuit Court of Appeals, which is based in Denver.

The RAC and ADL called into question McConnell's opposition to reproductive freedom and gay and lesbian rights and disagreed with him on religious liberty issues.

But the O.U. called McConnell, a law professor at the University of Utah College of Law, "one of the leading champions of religious liberty."

Indeed, Orthodox groups are more likely to side with Bush's conservative choices for the federal bench. And some church-state issues, which often split the Jewish community, highlight differences of opinions among

Jewish groups.

McConnell, whose positions are known from previous testimony and articles, supported permitting all kinds of after-school clubs to meet on school premises during after-school hours, including religious after-school clubs. That position was supported by a

Supreme Court decision last year.

While the O.U. supported that position, the ADL objected on the grounds of church-state separation.

Not all Jewish groups are reversing course when it comes to weighing in on judicial selections.

Continued on page 28

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MATTER OF OPINION

How elections are conducted in Israel

By Carl Alpert

So Israelis are going to the polls on January 28 to elect 120 members of the Knesset. They will be voting under a system quite unlike that in the U.S. No levers to pull or buttons to push or even the need to mark an X. All ballots are printed in advance. Although the votes are going to choose the members of the Knesset, the voter has only to select one printed slip identifying the party of his choice, insert it in an envelope, and drop it in the ballot box. He will have a choice of many slips, each containing the symbol of a political party, but not the names of any individuals. The parties will have already chosen and announced the names of their candidates, and the voters approve them, en bloc, by party.

In the pre-election preparations, each party draws up its list. The big fight in Likud and Labor centers around who will head the list, and thereby become the candidate for Prime Minister. The big parties bravely list 120 names. If fifty per-

cent of all votes are cast for Party A, the first 60 names on its list become Knesset members. If only ten percent of the vote goes to that party, the first twelve names on the list are elected.

Obviously no party is going to elect all its candidates, so the pre-election choice within the party is marked by much jockeying as candidates seek to get their names high, in realistic places on the list. For example, if pre-election polls or expectations are that large party A may succeed in getting enough votes to warrant election of the first 35 names on its list, the ambitious candidates must assure that their names are within that 35 bracket. The next few after that are marginal hopefuls, and all the rest are listed for prestige only, so that the individual can tell his grandchildren that in the 2003 elections he was an official, listed candidate for the Knesset. In the meantime, the struggle is now going on within the primaries of the large parties.

But what about election of the Prime Minister? An innovation in the last two elections was the choice of the Prime Minister by popular vote, so that the voters had two envelopes to drop into the ballot box, one for their party and the other for the Premier. The system caused difficulties and has been discarded. Now, under the system which had been in effect previously, the Prime Minister will be chosen by the Knesset after the 120 members have been seated. The head of the leading party is requested by the President of the State to present the Knesset with his proposed slate for the government cabinet. Since it is highly unlikely that any party will have a majority, the individual named will invite other parties to join in a coalition so as to assure a comfortable stability. This is done by offering such parties cabinet posts in return for their support. This involves difficult and sometimes protracted negotiations with a number of the smaller parties.

Who can vote? All citizens, age

18 years or more, whose names will be checked against the approved list, and who will be asked to show their identification cards at the polls. Today there are more than four and a half million eligible voters, about 20 per cent of them Arabs. Members of the diplomatic corps and of the merchant marine, who are on duty overseas on election day, may participate in special absentee polls. A proposal that all Israelis living abroad, who have chosen to retain their citizenship should also be permitted to vote, has not yet been approved by the Knesset and will not be in effect this year. Had it been passed, it would have qualified tens of thousands of additional voters.

Under the law, it is relatively easy to register as a party. All it requires is presentation of an application with 100 signatures, text of the party platform and other organizational documents, and payment of 70,000 shekels. At the moment there are no less than 59 parties registered,

though to judge from the experience of previous years, there could be about 25 or 30 which will undertake the heavy financial burden of campaigning for voter support. Since a party must attain only one and a half percent of all the votes cast to qualify for a seat in the Knesset, the end result may be a Knesset composed of anywhere from 12 to 15 parties. Proposal has often been made to raise that margin to 5 percent or more, to eliminate the multiplicity of small parties, but that has not yet been approved. Even the big parties have shied away from urging the change, lest they antagonize small parties whose votes and support they may need to build their coalition.

On election day the polls close at 10 P.M. and the manual count of the ballots begins. But Israel television usually sets up an unofficial, informal poll of the voters as they emerge from the voting station, and a pretty good idea of the expected results is available in a matter of minutes.

Life without Thanksgiving

By Teddy Weinberger

Everyone knows why Thanksgiving is so dear to American Jews: Here is a holiday that all of America's Jews can fully and actively enjoy. Spiritually, of course, giving thanks is praiseworthy in Judaism ("hakarat hatov," acknowledging the good, is the traditional Jewish term for this), and the ecumenical element of the holiday provides Jews with a veritable invitation into Thanksgiving. But what sets Thanksgiving apart for Jews is that they can actively participate in the central event of the day—the Thanksgiving meal. All of the classic elements of this meal (turkey and stuffing, cranberry sauce, sweet potato, pecan pie, etc.) may comfortably grace any Jewish person's table, whatever their observance of the kashrut laws.

Then there are the holiday parades and the football games—more Thanksgiving ingredients that any American Jew can enjoy. I remember with great fondness going to the Macy's Thanksgiving Day Parade with my Dad and sisters and brother (Mom got the morning off to work on her doctorate in comp. lit.). How colorful and big and loud everything was: the huge cartoon-character balloons, the pageantry of the floats, and the wonderful precision of the marching bands, led by the cute baton twirlers. By the end of the parade, we were exhilarated but often frozen too, and my Dad would take us to the Bellmor Cafeteria for hot chocolate and for these small, hollow, milk-chocolate turkeys, which we would save to eat at home but which would

inevitably end up melting upon one of our radiators.

On Thanksgiving, I loved feeling integrally part of the much larger American experience. I loved doing what every other American was doing. We all yearn for this sense of belonging. Given the relative frailty and impermanence of human existence, we have a need to feel part of something bigger than ourselves, to feel part of a much larger group entity. As an American I most felt this way on Thanksgiving.

I have not had a Thanksgiving in six years. The closest I came was when our friends Mona and Yigal invited us over for a Shabbat turkey dinner a few years ago on the Friday night after the holiday. For someone like myself who loved Thanksgiving, the surprising thing is that I don't

miss it so much. I think that the reason for this is that now that I am in a land where my national identity never conflicts with my Jewishness (this is not to say that Judaism validates all of Israeli politics, but that there is no inherent tension with being Jewish and being Israeli), I often have the chance to experience the positive group feelings that in America I most associated with Thanksgiving. In other words, what I received from Thanksgiving in America, I receive here in the context of my observance of Shabbat, Jewish holidays, and Israeli national celebrations and commemorations.

And let's not forget: while for many American Jews Thanksgiving is the highlight of their American celebratory year, for most other Americans Thanksgiving is but a fes-

tive interlude in the march toward Christmas. Even as a child I was aware of the price to be paid for the emotional high generated by Thanksgiving—I became more sensitive to my inability to participate in the post-Thanksgiving sweep toward Christmas. This "price" is epitomized for me by the grand finale of the Thanksgiving Day Parade, the appearance of none other than Santa Claus. Yes, even at the Thanksgiving Day Parade I was made to feel a little different from my fellow Americans who celebrate Christmas. This is why in Israel, where I have so many days for feeling unadulterated group spirit, I never really felt the loss of Thanksgiving. The baton twirlers, on the other hand, are another story. Happy Thanksgiving.

Orthodox and Secular Children Share School

By Nechemia Meyers

"If my children could study together happily with kids from a dozen different countries at international schools in Bulgaria and Thailand, when we were stationed there by the Foreign Ministry, I couldn't see why they shouldn't study together with Orthodox youngsters when we came back," says Moriah Kariv, a resident of Modi'in, a rapidly developing city midway between Tel Aviv and Jerusalem. "As it happens," she goes on, "it has been possible because we are lucky enough to be in a town which has not only the usual separate schools for children from secular and observant families, but also one that caters for youngsters from both backgrounds. In addition to general studies, they learn what Judaism is all about, but practice it in whatever form is acceptable to them and their parents."

One of the people most responsible for the establishment of that school, Bet Sefer Mamlachti Ziyon, is Ya'akov (Yanki) Ilvitch, a lawyer

who himself attended a regular religious school. "While this one is not," he notes, "my son's level of Jewish knowledge hasn't suffered as a result. Admittedly it is not so easy to learn about the laws of Sabbath observance when some of the kids in the classroom don't observe them, but it is just as well that he understands that not everybody thinks the same way."

The school has also served as a bridge between religious and secular parents as well as between religious and secular children. They work together on planning committees and even have joint weekends from time to time. After Friday night dinner and prayers (for some), Saturday is devoted to a variety of activities. Some people sit around and chat while others go swimming or driving. While differences remain, there is fruitful interaction between two sections of the community that are all too often see each other as adversaries rather than partners in a common cause.

Principal Irit Dori speaks enthusiastically about the development

of the three-year-old school and of a steady flow of new applicants. "Now," she reports, "we go up to the 5th grade, but there are plans for a 6th grade and then a junior high school in the not so distant future."

The school in Modi'in, now linked to the Herzog Institute, started out by being affiliated with TAL (Hebrew acronym of Enrichment of Jewish Studies), a body which is devoted to strengthening the emphasis on Jewish studies in secular schools. Established 25 years ago on the initiative of the Masorti (Conservative) Movement in cooperation with the Israeli Ministry of Education, it now encompasses 2100 youngsters in some 50 elementary schools and 65 nursery schools or kindergartens.

Here and there are other tentative initiatives in the same direction. In the yuppie community of Kochav Yair, inhabited mainly by high army and ex-army officers as well as by professional people, the religious and secular elementary schools share a common courtyard where the youngsters from both

play together and where joint ceremonies for Independence Day and many other holidays are held.

In an election season, when reli-

gious and secular politicians are busy slinging mud at one another, this is something for which one can be grateful.



Second graders in the Modi'in school, one with a kippa and the other without, show the model of Noah's Ark they have built. Photo by Gila Miller.

JEWISH PERSPECTIVES

Lessons Learned

From the Community Capital Campaign and the NYC Marathon

By Seth Bloom

From January 2000 through October 31, 2002, I was a Consultant to the Jewish Federation of Delaware, managing the Community Capital Campaign "From Generation to Generation ... For Generations to Come." Three days after our firm's contract ended with the JFD, I participated in the New York City Marathon. Both of these experiences were firsts for me and both have made important impacts on my life for which I will be forever grateful.

Lesson Learned: Plan deliberately and thoughtfully. The success to date of the Community Capital Campaign is due in large part to the careful planning the community engaged in prior to its launch. The nearly five year process - which began with the Jewish Population Study and led into a Needs Assessment Study, Agency Planning, Architectural Master Planning, etc. - reflected the "businesslike manner" which the JFD followed that naturally led to the campaign. For the Marathon, my planning involved months of early runs at 5:30 a.m., research on running tips, and following a calendar with specific benchmarks to achieve before moving on to the next level.

Lesson Learned: Engage the right others. In graduate school, I remember the first and most important concept drilled to us was to "always start with a committee." A reality of the success of the Community Capital Campaign is that many others believed in it and supported it with their human and financial resources. For the

Marathon, I couldn't have done it without my friend Jeff Metz who first got me running 4 1/2 years ago, the guidance of my training partner Ron Makar and the support of my fellow Marathoner Annette Aerenson, our many friends who came to NYC to share the experience, and most importantly, my wife Kathy, and other family members who encouraged me to pursue this dream.

Lesson Learned: Establish a Realistic yet Ambitious Goal. The Jewish Federation of Delaware and her agencies knew no campaign could address all their needs and made many compromises before even determining the likelihood of success. One of the critical steps in this process was having a Feasibility Study conducted by our firm to ascertain the opinions of the "stakeholders" of the community who would be looked to for their support of the campaign eventually. At the time, our firm suggested a \$10-12 million campaign was attainable but the community leadership felt it not only needed more but that it could do it. Again, the leadership wisely adopted a "phased approach" with \$12 million as the first benchmark. How exciting it was during the last week of my responsibilities with the campaign to exceed \$18 million. For the Marathon, I wanted to complete the 26.2 miles in 4 1/2 hours in spite of everyone telling me to just keep my eye on completing my first marathon. Yes it took me longer (4:50:59) but there's always next year!

Lesson Learned: Pace Yourself! My boss and mentor

Michael Ostroff taught me an essential mantra ... "capital campaigning is about raising the most amount of money, from the smallest group of people, over a longer period of time." Patience is a necessary virtue in capital campaigning. Every pace needs "Pacesetters" and the Jewish community of Delaware is blessed to have many led by the Co-Chair families the Aerensons, the Chaikens, the Morris/Levenson families, and the Siegels. Their generosity, vision, and leadership are critical ingredients in the successful campaign recipe. In a Marathon, this philosophy of starting out "big" works for many, but for me I'm better off conserving my energy for the middle and the challenging end.

Lesson Learned: Tenacity. Persistence. Determination.

Asking people to voluntarily part with their hard-earned dollars can sometimes be, well, challenging. To be a successful fundraiser it's not only a matter of knowing how to turn a "no" around, it's also knowing when not to ask so you don't hear "no" and when to follow-up (gently of course). At mile 16 with painful cramps in my legs I was ready to quit yet I wouldn't allow myself to give up. As one spectator's sign reminded us, "Pain is Temporary - Pride is Forever."

Lesson Learned: Listen! Steven Covey's principle of "Seek first to Understand" is right on target. To be a successful fundraiser, listening is a vital tool, because while it's important to articulate when asking someone for their support, it's vital to know what moti-



Staying warm before the New York City Marathon begins, are Wilmington residents Annette Aerenson, Ron Makar, and Seth Bloom.

vates the prospect in the first place so the request can be tailored with their interests in mind. During the Marathon, I listened to my body telling me when it was time to stop and drink or when it was time to walk to give my legs a break.

Lesson Learned: Know when to stop. Although there remains more money to be raised to reach the Jewish Federation's financial goal, Barry Kayne, Sam Asher and Federation leadership felt ready to bring the campaign in-house without the assistance of our firm. While I would have enjoyed continuing to work on this project, I too felt it was time to move on. As a runner, there

are countless marathons and even more challenging races (e.g., a 100 mile run!) that I could pursue every weekend but a Marathon once a year is more than enough (for now at least).

Speaking of knowing when to stop, I will conclude by encouraging everyone in the Jewish community to not only support the Community Capital Campaign but also find your own personal Marathon to pursue. You'll be so proud.

Seth Bloom of Wilmington is Executive Vice President of Waters, Pelton, Ostroff & Associates, Inc. Honk if you see him running!

Living a Life that Matters

By Dr. Martin H. Roffman
Special to The Jewish Voice

I don't usually read books that explore how to touch base with the "inner-me", usually cringe at the self-examination entailed in a performance review, and do mental flip-flops when confronted with the deep introspection attached to Yom Kippur. The analytical side of my brain would rather sail boldly into the core of a black hole solving mathematical puzzles along the way than review the right side's internal stock exchange.

That being said, this is not a review of personal attitudes towards significant Jewish holidays, nor how to succeed in difficult business situations, nor even how to detect red noise in a black hole emission spectrum (a great subject for a future article!). It is a review of a well-written book that floated toward me on the R2 train to Wilmington. The book is Rabbi Harold Kushner's "Living a Life That Matters", published by Anchor Books in 166 easy-to-read pages in paperback format, retailing for \$11.95. Don't let the upper case title scare you - it really provides excellent advice on relating more effectively to other people and yourself; possibly even at the same time.

The main character permeating these pages is the ancestral patriarch, Jacob, who wrestles an angel

one long night and towards dawn, both triumphs by extracting a blessing from the angel and loses the battle resulting in an injury to his thigh. Rabbi Kushner uses the loss as an example for us all in learning which battles to win and which to lose. Jacob spent a large portion of his early life winning battles by cheating (He stole Esau's birthright and then ran away to save his life). Later, he bitterly learned the lesson that others can beat him at his own game when Laban pulled a bait-and-switch that caused him to marry Leah prior to his bashert / beloved Rachel.

Kushner's thesis is that Jacob had to confront the win-at-any-cost compulsion and that until he decided to consciously lose the battle and face the inner conflict, he could not grow as an individual or become the patriarch we revere in Jewish tradition. The author then expands this thesis to allow readers to confront their own conflicts using the metaphor of wrestling with angels as a challenge to better ourselves. This is heady stuff. He further draws an example from Star Trek. In one episode, Captain Kirk went through the transporter and came out like chopped liver with his good and evil personalities split apart. Significantly, Kirk's good side could not function at all with the efficient, tactical planning aspects of his evil side located in

another individual completely. It was all I could do to pull myself back from mentally savoring the rest of that episode from memory, and once again focus on Kushner's book. The author challenges us to explore creative urges generated by our evil sides to the benefit of self and others. That could be desirable for society depending upon how creative and in what directions the urges are.

One of the most interesting quotes from the book is "One chimpanzee cannot be a chimpanzee." This quote is attributable to a college professor in a course Kushner attended where the context was that a chimp needed to be in the presence of other chimps in order to truly live the chimp experience. I could understand that one.

The analogy is that we, as people, need to be among other people to truly learn how to behave. This is not good news for telecommuters who work at home and not within easy reach of office politics. Kushner contends that social interaction is a process of emulating others; Jacob needed to reestablish the close bond with Esau but couldn't confront him until first wrestling with a metaphysical being, thus prudently avoiding the mandatory face-to-face meeting for a good number of years. Only then was he deemed truly worthy of a new image and a new name, Israel.

The only exception I have with Kushner's presentation is found in the book's Afterword where he tries to rationalize some of militant Islam's political positions by com-

paring them to positions maintained by Judaism and Christianity when those religions were in their youth. He justifies militancy by claiming that Islam has only been in existence for 1400 years and that major religions need to mature over longer time spans to allow them to accept validity of alternative ideas of holiness. Supporting such a position might take an entire volume or two to justify the claims with more than just anecdotal evidence.

Read this book. It's easy to understand, worthwhile, and attracts you with its compelling style and logic. Right-brain signing out.

Dr. Roffman commutes to Wilmington each day from his Montgomery County, PA home.

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AROUND OUR JEWISH WORLD

Postcard from Jewish Portugal

By Ellen S. Meyer

Nothing could have prepared me for our visit to the Belmonte Jewish community. Not even an eloquent presentation the evening before by Esther Holt, the on-site coordinator for the Portuguese portion of our Elderhostel trip to Jewish Iberia.

We first learned we were to meet with the Jews of Belmonte as my husband, Bob, reviewed the itinerary that had been sent to us about a month before our trip. "Oh, no," he blurted out. "We're on vacation, and we have to go to a synagogue service." (He was conveniently forgetting that I have dragged him to services from Costa Rica to Denmark.)

But why were Belmonte Jews any different than any other Jews? Because they were the remnant of the once-thriving Jewish community that had been expelled from Portugal by royal edict in 1496.

To quote Esther:

"The life of the secret Jews of Belmonte was very difficult. For centuries they practiced Judaism in secret... As the centuries went by, it was only a matter of time before the rituals grew further and further away from those that we know as halachic Jews... Many of the Jewish holidays were forgotten because most of their religious books were burnt. The tragedy of these Jews was that over the centuries because they lived in such isolation in Portugal they were forgotten, not only by the Jewish world - but also by the rest of the world."

In 1917 a Jewish engineer from Poland named Samuel Schwartz was on business in Portugal. He also happened to be interested in finding secret Jews in the Iberian peninsula. He had found none in Spain, but a chance conversation in Portugal led him to the realization that there were secret Jews there. They had escaped detection during the Inquisition in the 1500s by living far from the centers of population where Inquisition proceedings were brought.

Once in touch with Samuel Schwartz, the Belmonte Jews began to surface in the community as Jews. However, they went back into hiding in the 1930s as Franco and his fascists came to power, only to emerge again two decades

later.

As they were descended from those who pretended to be Catholic and as they had little knowledge of Jewry, the members of the community went through a conversion so they could have full acceptance by world Jewry as Jews.

In 1996 they opened their first synagogue in more than 500 years - on the 500th anniversary of the edict expelling them from Portugal. There are currently 160 members of the congregation. The land where the synagogue is built was donated by one of the members.

We spent the Shabbat of Shemini Atzeret with them, followed by a dinner in their shul.

Before sundown, we were allowed to take photographs. As sundown began, many of us entered the sukkah to shake the lulav and the esrog to the four corners, guided by a young man from the congregation.

The service, conducted by a rabbinical student from Israel, who had been born in Tashkent, Uzbekistan, was very difficult to follow. (If you think Hebrew with a Spanish accent would be difficult to understand, try an Uzbeki accent.) Thank heaven for the repetition of the amidah, which helped me find my place - only to lose it again.

As the synagogue is orthodox, I was seated upstairs, looking down on the davening rabbi.

When the Shabbat service ended, Esther, who was born in Brazil, raised in Israel and now lives in London, translated for us and the Belmonte Jews what the Uzbeki rabbi, who spoke only in Hebrew, was saying. Since Simhat Torah was to begin the next evening, the rabbi decided that we could celebrate it early because of the special guests - us.

The ark was opened, the torah scrolls removed and the most joyous Simhat Torah celebration I have ever seen began. My eyes filled with tears as I realized that the torahs were being carried by people whose ancestors had kept alive their love of Judaism for 500 years - 500 years!!

The torah carriers were joined by Marty Horden, a trip participant from Wilmington, who took one of the torahs and proudly joined the marchers.

A little girl whose father was carrying a torah, kept running alongside her dad, throwing kisses both at him and at the torah.

Up in the women's section we were dancing. What elation!! I don't think I'll ever attend another simhat torah service without remembering the Belmonte Jews.

Dinner was delicious - Jewish soul food of soup, chicken and fruit. As the Belmonte Jews only spoke Portuguese, which I can neither speak nor understand, I was unable to communicate with them. There were so many questions I wanted to ask them.

Jose Cymbron, a professor accompanying us on our trip, was at our table, but there were too many of us needing his skills as a translator to be able to get our questions asked and answered. All I could do was to look into the glowing Belmonte faces - faces that to me looked so Jewish - and smile and smile.

The following day we were taken to a nearby river where the secret Jews of Belmonte would come at Passover, say a prayer about Moses parting the seas and beat the river with olive branches. (Did they also, I wondered, visit this same river at Rosh Hashanah to wash away their sins? - but I never asked, thinking the custom an Ashkenazi one.)

The next day, at Castelo de Vide, where we were staying, we visited a bridge where in eight months 5,000 Jews who had been evicted from Spain crossed to Portugal in 1492, in the hopes of being free to practice their religion, only to be ejected from Portugal by a second edict promulgated four years later. A plaque created in 1996 commemorates the 500 years since the second of the two edicts.

At the bridge, Jose asked for a moment of silence in memory of the sufferings of the Iberian Jews. In my mind's eyes I could see a cinematic dissolve as I pictured weary, bedraggled remnants of a once proud community crossing that tiny bridge.

Belmonte wasn't the only synagogue we visited. Upon first arriving in Lisbon, we were transported to the synagogue there, where we learned about the newly revived Lisbon Jewish community by



Ashkenazi Jews from Europe. The synagogue is hidden behind a gate, a remnant from Salazar's time, when it wasn't such a good idea to be outwardly Jewish. When the ark in the main sanctuary was opened for us, we all gasped at fourteen torah in the ark - fourteen!! (Bob said the gasp reminded him of the gasp we once heard of French women when shown gleaming copper pots by a salesman.)

We learned that there is also a synagogue in Oporto that claims to be bigger than the Lisbon synagogue even though its congregation is smaller.

We never saw the Oporto synagogue. Nor did we get to see the newly created synagogues in

Madrid and Barcelona. (In Spain the edict of expulsion was not rescinded until 1953 so until that time practicing the Jewish religion was still illegal in Spain. Throughout Franco's regime Jews kept a low profile. I have personal experience of this because when I first visited Madrid in 1960, I learned from Moroccan Jews where to find the synagogue, which was housed in an apartment building with no outside indication that a synagogue was within.)

As for Oporto, Madrid and Barcelona, we need another trip to connect with their Jewish communities. Maybe three weeks wasn't enough time for Jewish Heritage in Iberia, after all.

Jews weigh in on judgeships —

Continued from page 24

The Senate's Judiciary Committee considers a judge's nomination and if it approves it then the full Senate votes.

The nominations that were defeated in committee were those of Patricia Owen and Charles Pickering to the 5th Circuit Court of Appeals, which is based in New Orleans.

Owen, a conservative on the Texas Supreme Court, split the committee votes by party - 10 Democrats voted to reject her and nine Republicans voted to support her. Democrats maintained that Owen tried to insert her own anti-

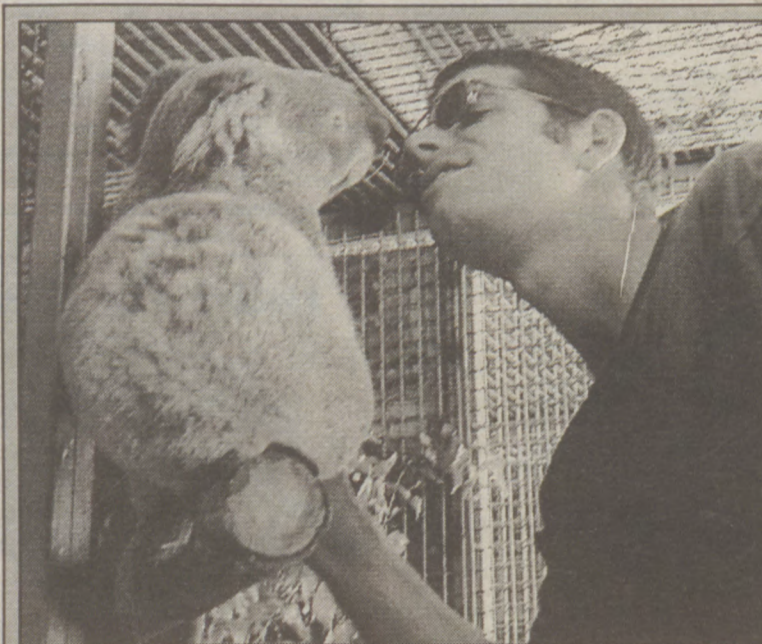
abortion views into court rulings while Republicans complained that Owen's opponents had greatly distorted her record.

The NCJW opposed Owen's nomination, citing the judge's "hostility to reproductive rights."

In one parental notification case, Owen wrote that judges ought to decide whether the abortion itself was in a minor's best interest.

Pickering, a federal trial court judge in Mississippi, was considered by some Jewish groups to have had a mixed record on racial issues.

Bush could decide to renominate both Pickering and Owen.

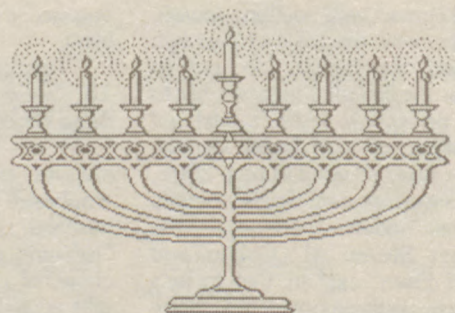


You don't have to be human to make aliyah

Koala bear Didgee and Israeli zookeeper Ido Goffer, prepare for Didgee's move to Israel, in the Melbourne Zoo. Credit: Melbourne Zoo

CHANUKAH FUN PAGE

Chanukah Word Search

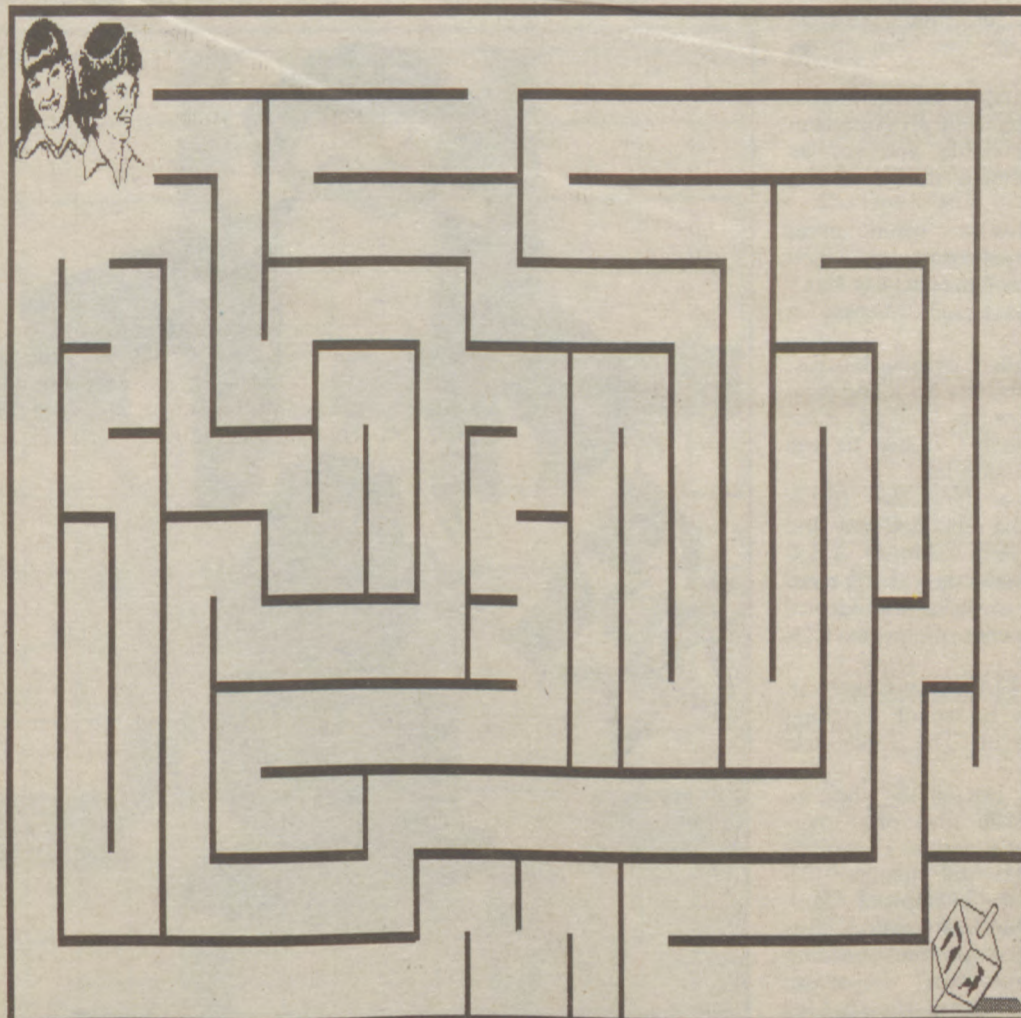


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MODIN
NUN
OLIVE OIL
SHAMASH
SHIN
SYRIANS
TEMPLE



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Help the kids find their dreidel

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Sparkling Dreidels

Make sparkling dreidels and stars to decorate your home, cards, and gifts.
This project is rated EASY to do.

WHAT YOU NEED

- * Glitter in assorted colors
- * Plastic food wrap
- * Large piece of cardboard
- * White crafts glue: Select one that dries hard
- * Yarn for hanging, optional

HOW TO MAKE IT

Step 1 - Make the Shapes

Lay the plastic wrap on a piece of cardboard or a tray that you can use for 2 days. You might want to tape the wrap to the cardboard, pulling it smooth and taut.

Use a bottle of glue with a pointed tip to "draw" a dreidel shape, star, or circle (for 'gelt') on the plastic wrap. Don't try to make the shapes too perfect.

If you want to make hanging ornaments, attach a loop of yarn to the top of your design by putting it into the glue.

If you want to make an assortment of colors, make each set on a separate piece of plastic wrap, then when you are done, you'll be able to reclaim the excess glitter.

Sprinkle the glue with glitter. Make sure it is completely covered.

Step 2 - Let Them Dry, Then Peel Them Off

Let the shapes dry for 48 hours.

Pour the excess glitter off the plastic wrap onto a piece of paper. Crease the paper down the middle, then pour the glitter back into its container.

Carefully peel the plastic wrap away from the back, working in from each point.

Step 3 - Enjoy

You can make a mobile, hang them in the window, or make a garland out of them by tying a set of them to another piece of ribbon or yarn. You can also tie them to gifts as a decoration they can keep!

TIPS

You can make holiday cards and turn plain paper bags into special gift bags using the same idea - draw your design onto the card or bag with glue, then carefully sprinkle sparkles on the design. If you want to have a more 3-D design, make the decorations as above, and then when they are dry, glue them to a plain card or bag.

CHANUKAH PERSPECTIVES

Defending Chanukah

By Jane Ulman, JTA

Don't tell me that Chanukah is a minor holiday.

Not when, according to the Greeting Card Association, Americans will purchase 8 million Chanukah cards.

And not when, according to the United States Postal Service, Americans will use 35 million "Hanukkah" stamps to mail their cards, letters and even bills.

More to the point, there's nothing minor about a holiday that exhorts us to eat jelly-filled donuts.

I know, the rabbis tell us differently. They say that Chanukah is not biblically ordained, that Books I and II of the Maccabees are relegated to the Apocrypha. They say that Chanukah merits only a few mentions in the Talmud.

The rabbis tell us that real gift-giving comes at Purim, when we give mishloach manot, food baskets, to friends and to the needy. They claim that lavish gift-giving at Chanukah is a post-World War II capitulation to Christmas and to our materialistic culture.

Sure, we can easily downplay Chanukah by bemoaning the rampant commercialization, the unfortunate commingling of Christmas and Chanukah, the perfunctory and obligatory exchanging of gifts.

But why?

From a historical perspective, Chanukah, also called the Festival of Lights, is a quintessential winter sol-

stice holiday, celebrated in some form by most ancient peoples. The Mesopotamians, for example, observed Zagmuk, marking the god Marduk's victory over the powers of chaos. The ancient Romans celebrated Saturnalia, honoring the god Saturn. These holidays, which usually involved gift-giving, marked the return of the sun after the increasingly lengthy and frighteningly dark days of December.

Psychologically, there's a reason that the creation of light, in Genesis 1:3, is one of God's first acts. Light is crucial to emotional and physiological well-being, helping to alleviate the sadness, depression and lethargy that often

accompanies the diminishing daylight hours. And winter solstice holidays are crucial in helping to provide that light.

From an evolutionary perspective, Jewish holidays take on greater or lesser significance. More than two thousand years ago, Jews made pilgrimages to the Temple in Jerusalem to sacrifice animals on Sukkot, Passover and Shavuot. Now Yom Kippur, Chanukah and Passover are pre-eminent for most American Jews. In biblical times, Rosh Hodesh, the first day of the month and the new moon, was a solemn holiday involving sacrifices and shofar blowing. It gradually decreased in importance but is now being rediscovered by Jewish feminists. And new observances, such as Yom

HaShoah, Holocaust Memorial Day, and Yom Yerushalayim, commemorating the reunification of Jerusalem, have been instituted to accommodate new needs.

To American Jews, and to society at large, Chanukah sends a major message: the right to live freely as Jews despite the pressures to assimilate.

"The message to rebel, not to conform, is more important than many of the biblical stories," says my son Gabe, 15.

More than 2,000 years later, this message is still relevant. Preliminary results from the five-year National Jewish Population survey, released last month, show that during the last decade the American Jewish population declined slightly, to 5.2 million.

Undoubtedly, when the full results are released, issues surrounding the long-term survival of American Jews will resurface. Jewish leaders will again grimly debate which programs — education, trips to Israel, outreach — best fight against the allure of assimilation and intermarriage.

But instead of bemoaning the fact that more than 50 percent of American Jews intermarry and even fewer are affiliated with a synagogue, let's look at the fact that 60 percent of American Jews light Chanukah candles. For many, this may be only one part of a life fully immersed in and committed to Judaism. For others, this may be a fleeting and tan-

gential contact with anything Jewish.

Either way, this makes Chanukah a major opportunity. No, not to serve as the Jewish Christmas, but to foster, or begin to foster, a solid and enthusiastic sense of Jewish identity.

In a study released in May 2001, "The Sovereign Self: Jewish Identity in Post-Modern America," the authors, Steven M. Cohen and Arnold Eisen, explain that today's American Jews do not identify themselves by denomination — Reform, Conservative, Orthodox — or by organizational affiliations. They don't define themselves in terms of Zionism, the Holocaust or anti-Semitism.

"What matters to the Jews we interviewed, rather," the authors state, "are powerful memories and experiences."

So let's create those powerful memories and experiences. And Chankuah, celebrated by more American Jews than any holiday except Passover, is a good place to start.

In our family, creating those memories means taking out the menorahs that my sons, now ages 18, 15, 13 and 11, made in kindergarten at the L.A.-area Heschel Day School. It entails unpacking boxes of construction paper menorahs, Stars of David and other kid-generated decorations, many dating back to preschool. And it means bringing out the dreidels and watching my sons sit on the floor, heatedly

engaged in parent-sanctioned gambling.

"This year," announces Jeremy, 13, "we're using real money, not those chocolate coins."

In our family, Chanukah also involves exchanging gifts. To de-emphasize this aspect, however, my husband, Larry, and I have devised a "cafeteria plan," giving our sons a choice of a modest amount of "gelt," gifts equal to that amount or a combination.

"I still don't know what I want," says Danny, 11, who seems to enjoy the decision-making process more than the gift.

Additionally, Chanukah means getting together with family and friends. It means eating Grandma Norma's latkes. And receiving Grandpa Elliot's computer-generated Chanukah cards, complete with a groan-inducing "Grandpa joke." This year, on the first night, it also means participating in the long-awaited vegetarian lasagna bake-off between my sister, Ellen, and me.

Because at the end of the eight days, Chanukah, whatever its status religiously, is about building memories — festive, familial and authentically Jewish.

And that alone — along with the jelly-filled donuts, of course — is reason to stop calling Chanukah a minor holiday.

Jane Ulman is a freelance writer in Encino, Calif. She is the mother of four sons.

Buying Israel for Chanukah

By Mica Rosenberg
JTA

The idea of a rabbi doll came to Gary Barris while he was shopping during the holiday season two years ago.

Overwhelmed by stores filled with Christmas decorations and gifts, the young Detroit entrepreneur says he "felt there was a void for sending greetings in the Jewish community."

His answer: "The Rabbi Says..." a 10-inch-high, plush rabbi doll.

If you buy the rabbi this year, a portion of the proceeds will go to the United Jewish Communities' Israel Emergency Campaign.

Rabbi doll sales are one way — many of them over the Internet — that North American Jews are being encouraged to support Israel as the Palestinian intifada enters its third year.

"We have felt helpless in the fight for Israel for so long. This is one way we can all truly make a difference," says Lisa Katzman-Yassinger, a volunteer who devised a campaign to make the third night of Chanukah, Dec. 1, "Support Israel Day" on the Web site ShopinIsrael.com.

Barris' rabbi doll, which debuted last year, wears traditional Jewish garb and comes with a blank greeting card where buyers can add their personalized Hanukkah wishes.

It's currently selling for \$11.95, mainly on the Internet at www.therabbisays.com.

Barris consulted Orthodox and Conservative rabbis before send-

ing the final sketches to China, where more than 3,000 dolls were sewn, stuffed and shipped back to Michigan.

Barris has sold more than 800 dolls so far. He has plans to expand his rabbi line to create a talking version that may say "Mazal Tov!" or "L'Chaim!"

With more and more people shopping over the Internet, it has become much easier to buy products directly from Israeli vendors who are struggling amidst the country's economic downturn.

ShopinIsrael.com is a nonprofit site set up last February by Californian Jane Scher and run by a team of more than 50 volunteers from around the world.

The site allows people to buy a variety of items — Judaica, art, jewelry, food, wine and other products — directly from Israeli merchants.

"The idea started at a Bat Mitzvah," Scher says. "I had bought a gift from Israel and everyone at my table was very excited about it."

A full-time volunteer for the San Diego Jewish community, Scher said she contacted some vendors in Israel and launched the site with just 15 links.

The Web site now lists over 350 Israeli companies and has had more than 222,000 hits since February.

The goal of the site is "to help struggling merchants in Israel who have been hit by this rapid decline in visitors," according to a new release sent out by Scher.

And there are success stories.

Scher says vendors have sent her letters claiming that 30 percent to 50 percent of their business comes through the ShopinIsrael site.

One merchant, Ocean Herbs, got a contract with an American company to bottle and sell its products overseas thanks to the Web site.

Similar sites have sprung up on the Web. Israelexport.org, which promotes Israeli products, is sponsored by the Israeli Embassy in Washington.

A site called israeliwebshops.com, based in New York and New Jersey, creates free Web pages for Israeli businesses trying to sell their products abroad.

And on a site called Israel-Shop.com, the rabbi doll may find his competitor in "Shimale" a doll of a little Jewish boy wearing a red and purple yarmulke and accompanied by a series of narrated CDs and videos.

For just \$14.95, a Chanukah evening can be spent watching Shimale star in "The Tabernacle Treasures."

However, not all the shop-in-Israel-type Web sites offer merchandise that's quite as cheery.

Some sites sell genuine IDF gear — like the bulletproof "Anti-Terrorist Titian Vest Level 3," listed under the product heading "Ballistic Protection" — or an assortment of gas masks for adults, children and infants. Marketed for sale abroad, such products serve as a stark reminder that not all is holiday cheer for world Jewry this Chanukah.



CHANUKAH PERSPECTIVES

Rootkes...an alternative to potato latkes

Rootkes:

1 grated potato
1 small grated sweet potato
1 grated medium beet (grate separately and rinse several times until water is clear)
1 small chopped red onion
? cup matzoh meal
2 eggs
salt and coarse pepper to taste

Spicy Sour Cream
1 cup sour cream
? minced garlic clove
1 T chopped chives

1 T chopped basil
1 T chopped sage
salt and coarse pepper to taste
pinch cayenne pepper
Rootkes: Drain vegetables well and keep beets separate until end. Mix together all ingredients. Add beets at very end, just before frying.
Do not overstir. Fry in hot oil until crispy.
If you make them ahead, reheat in a hot oven (375 degrees) for 8-10 minutes or until crispy.

Serve with spicy sour cream.
Spicy Sour Cream: Mix all ingredients together. Feel free to vary the choice of herbs; use fresh, not dried.

Soufganiyot Pudding

...what to do with those left-over jelly donuts

Ingredients:
3 cups cubed day-old soufganiyot (jelly donuts)
2 cups milk
? cup sugar
? t salt

1 t nutmeg
? t vanilla
? cup pineapple, apricot or other juice
3/4 cup chopped dates
3 eggs
? cup nut meats, optional
Preheat oven to 350 degrees.
Pour milk, sugar, salt, nutmeg, vanilla and juice over donuts. Soak for 10 minutes. Stir in dates, eggs and nut meats. Grease an 8-inch glass casserole dish.
Pour in pudding and cover with

foil.

Set in a pan of water and bake for one hour.

Serve hot or cold topped with jam, ice cream, heavy cream or your favorite brandy sauce.

B'te-avon! (In good health!)

Dvora Buhr, a student in the Jewish Theological Seminary's H.L. Miller Cantorial School and College of Jewish Music, is also a certified pastry chef with a specialty in chocolate and candy production.

A non-Dilemma for Hanukkah Snail mail

By Joel F. Glazier

As our eight day Festival of Light approaches the U.S. Postal Service's Hanukkah Stamp sticks on with its upgraded first class mail cost of 37 cents. With apologies to David Letterman and his top 10 lists of insignificances, we offer the Top 8 Reasons Why You Should use the Hanukkah Stamp. (And does Letterman offer any acrostics with his list?)

8. How interesting it is that this is the first holiday stamp issued in the USA which mentions a Jewish Holiday. It is not quite the miracle of 164 BCE, but it's not bad for 2002 CE.

7. Amazingly, this stamp issue marked the first time there was a joint issue between Israel and the U.S.—and this cooperative project involved no military secrets.

6. No worry about licking any trayfe ingredients on the stamp glue. These stamps are self-adhesive.

5. Unbelievably, the cost is only

37 cents, which can deliver a card across the street or all the way to the community of the self-proclaimed "Frozen Chosen" in Fairbanks, Alaska. A real seasonal bargain!

4. Keeping in touch by mail is still more enjoyable than the unthrill of receiving an impersonal e-mail message.

3. Kindled lights colorfully adorn the stamp. This religiously correct design can brighten up any stack of mail.

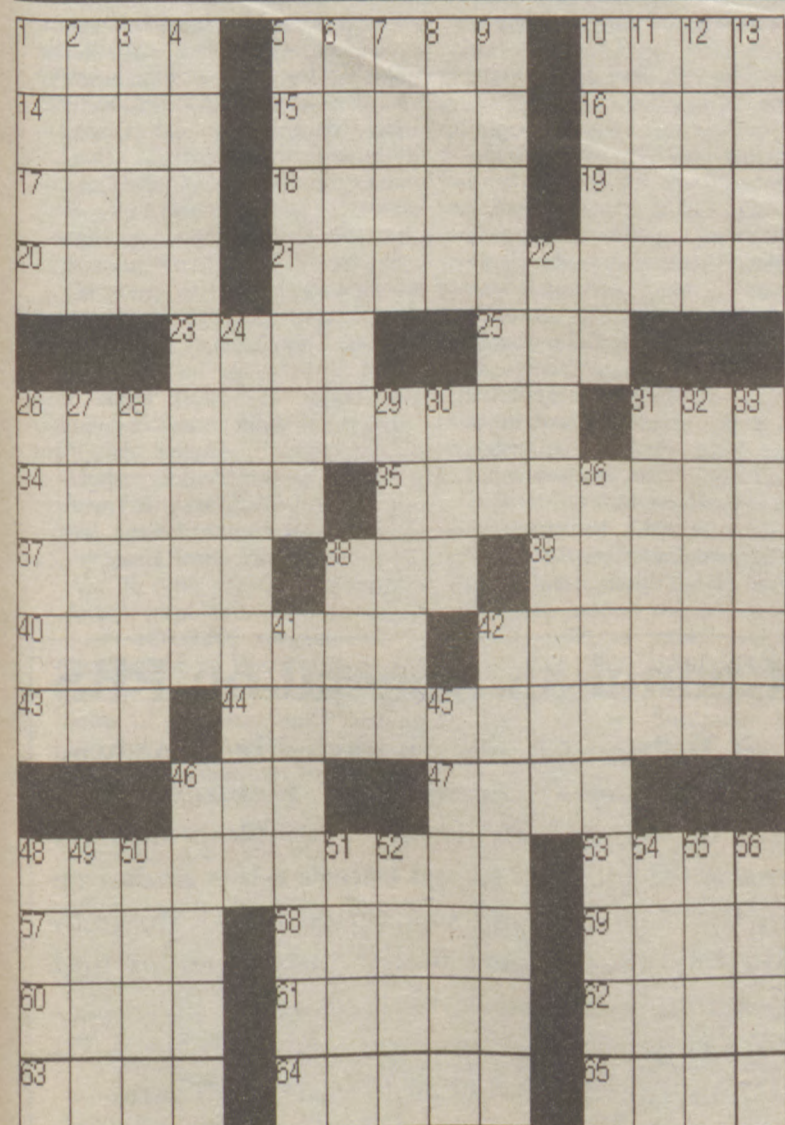
2. After Hanukkah, imagine your Gentile friends' increased sensitivity that the years of using Madonna & Child stamps on their cards to you may not have been "kosher."

1. How wonderful to finally give the ultimate reason to use the stamp with the common Jewish answer, "Why not?"

As a 'shamesh' or helper reason, our Hanukkah gift is a message read acrostically using the first letter of each listed reason.



The Hanukkah stamp, designed by Hannah Smotrich, has been available for several years from the U.S. Postal Service.



Across

1. Spruce or sequoia
5. Internet shopping center
10. Study for an exam
14. Telephone inventor
15. One who is evaluated, as it were
16. Instrument played then
17. All, in Hamburg
18. TV prime-time action squad of '80s
19. Sad it is so!
20. Harvest
21. Hamaccabim, literally
23. Electrograms, taken at time of cardiac catheteriz'n.
25. Van Winkle
26. Ethnic Group (with definitive article), their language spoken in antioch
31. Modiin to Jerusalem dir.
34. Wage _____
35. Information cycles, with "b" missing
37. Slang negatives
38. Fleming
39. D_____ Cottage, Key West B&B
40. Goes with Isoldes
42. Ironic send-up
43. Modiin to Hebron Dir.
44. Needed for broken arms and legs
46. _____ hepatica
47. El _____
48. Judah's Father
53. Sear
57. State
58. Envision again (abbrev.)

59. Modiin was _____ to 48 across

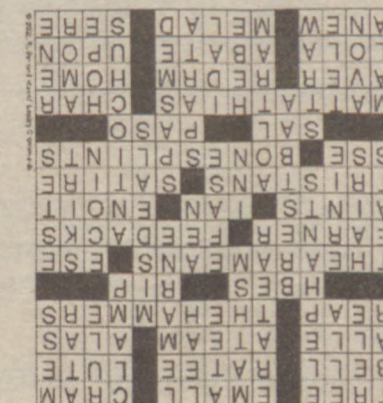
60. Whatever she wants, she gets
61. Ease up
62. Me'al, in English
63. Afresh
64. Term Long John Silver might use to address the boy
65. Dry, arid

Down

1. Ski-slope mover
2. Gate preceder
3. Singer Fitzgerald
4. The Seleucid greeks rode these, but were defeated
5. What one sheds at end of an epoch?
6. Algebra course college term, briefly?
7. "Suits me to _____"
8. One of Jacob's wives
9. French river (with definitive article)
10. Surgical instrument
11. Reign
12. Floral perfume, variant
13. Navy or army meal
22. Hands out cards improperly
24. French port city sheepish sound?
26. Udder components
27. Cross them for gunsights
28. Muppet star
29. New U.S. Navy arm: Engineering Field Activity, Southeast
30. Artisans enterprise network (Net site)

31. Internet nickel?
32. Woman's wear
33. Kefauver
36. Seleucid ruler beaten by the Maccabees
38. Bed and breakfast
41. Internet service provider's trolley?
42. Convulsive
45. Athens perennial foe
46. You sometimes drink with one
48. Dickensian prop preceder
49. Had a bard
50. Marketer type
51. Greek goddess of youth
52. Gore V_____
54. Tikvah, in Toledo or Tallahassee
55. Eros' other name
56. Descartes

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JEWISH ARTS AND CULTURE

Eight Crazy Nights

By Naomi Pfefferman

In Adam Sandler's animated film, "Eight Crazy Nights," a self-professed "33-year-old crazy Jewish guy" comes off like a tweaked Jewish Scrooge.

Haunted by the ghosts of Chanukah's past, ex-Jewish Community Center basketball star Davey Stone (Sandler) rivals the antics of Sandler's previous angry-doofus characters. He gets drunk at his local Chinese restaurant, terrorizes elderly patrons with a nuclear belch (their glasses break), moons Christmas carolers and destroys his town's Santa and menorah ice sculptures. It takes a Chanukah miracle — and the intervention of an elfish youth basketball referee named Whitey (also voiced by Sandler) — to turn Stone around and rekindle his faith.

Some might say "Eight Crazy Nights" is itself a holiday miracle. Perhaps the first studio release with Chanukah as a backdrop, it presents the Festival of Lights not as Christmas' weak stepsister but as a

vibrant part of the American cultural fabric.

Sandler himself suggested he wants the movie to do for film what his hit "Chanukah Song" has already done on the radio: to provide an alternative to the Christmas fare that bombards the popular culture each December. "The intention was to write a funny movie and hope that maybe every year you get to see it somewhere," the Jewish actor-comedian, who no longer does print interviews, told MTV.

Sandler, whose past six films have racked up at least a half billion in North America, may be one of few Jews with the clout to convince a studio to greenlight a Chanukah-themed release. While his portrayal



Adam Sandler in "Eight Crazy Nights."

of a quirky salesman in Paul Thomas Anderson's "Punch-Drunk Love" is currently generating Oscar buzz, his penchant for the puerile has made his own films the darling of the coveted male teen audience. Simultaneously, the overt cultural narcissism of his "Chanukah Song" has endeared him to Jewish armchair sociologists, according to critics such as J. Hoberman of the Village Voice.

"Like Barbra Streisand with 'Yentl' and Steven Spielberg with 'Schindler's List,' Sandler is using his stature to produce the kind of Jewish material he wants," said Sharon Pucker Rivo, executive director of the National Center for Jewish Film at Brandeis University.

"Eight Crazy Nights" is another Sandlerian brew of Judaism-meets-pop-culture, so along with halachically correct menorah lightings there are jokes about jockstraps, armpit hair and 'poop'-sicles (don't ask). Although some viewers will raise eyebrows at the juxtaposition of crude, raw humor and Yiddishkeit, longtime Sandler collaborators think it makes sense. "At its core, this is an Adam Sandler movie," said Allen Covert, the film's producer and co-screenwriter with Sandler, Brooks Arthur and Brad Isaacs.

"Adam wanted to address his core audience and Columbia Pictures is in the moviemaking business," said Arthur, a veteran music producer and the film's music supervisor. "So the movie had to get a little naughty here and there. But at least there is a menorah for the world to see, the first real menorah onscreen. And Chanukah is part of the spine of our movie, not just a passing reference. It's a great way to introduce the holiday to people who know nothing about

Jews."

The film's creators have more than a casual relationship to Judaism. Covert, 38, the son of a Jewish father and a non-Jewish mother, is studying for his 2003 bar mitzvah at Stephen S. Wise Temple. Arthur, who is in his late 50s, served as junior cantor to his Brooklyn Orthodox shtetel and

now attends Chabad of Beverly Hills. In a 1998 Jewish Journal interview, Sandler, 36, said he grew up playing basketball on a beleaguered team at his Manchester, N.H. JCC, which closely resembles the fictional New England team in "Eight Crazy Nights." He was one of two Jews in his elementary school class and, as he sings in the "Chanukah Song," sometimes felt like "the only kid in town without a Christmas tree." ("Eight Crazy Nights" features a new version of the song.)

Class clowning was a good way to make friends; it also provided a springboard to his future profession. After an abysmal standup comedy debut at age 17 (even his big brother, Scott, admitted he stunk), Sandler attended NYU and was discovered by "Saturday Night Live" executive producer Lorne Michaels at a Los Angeles comedy club in 1990. Sandler went on to write and perform for SNL for five years, creating memorable characters such as the foppish Operaman. He penned the "Chanukah Song" after Michaels liked a Thanksgiving song he'd written: "I was walking down the street when I thought up the first line," the comic said. "It went, 'Paul New-man is half Jewish; Goldie Hawn is half too. Put them together; What a fine-looking Jew!' Eventually, Sandler made a career of playing endearing and not-so-endearing losers, such as the bratty rich kid who goes back to school in 1995's "Billy Madison." He has suggested that his affinity for playing loser-outcasts hails from growing up Jewish in small-town, USA, a milieu depicted in "Eight Crazy Nights."

The movie began when Columbia Pictures' Amy Pascal heard the "Whitey and Davey"

sketch from Sandler's 1999 comedy album and agreed the skit would translate well into an animated film. In a videotaped interview, Sandler, looking scruffy in jeans and a T-shirt, said he'd hoped to turn himself into a cartoon character after "watching myself over the years in the movies getting progressively older and uglier." Behind the scenes, his goal was loftier: "At our first meeting he said, 'Let's make a movie about Chanukah,'" Arthur recalled.

After studying holiday films such as "It's a Wonderful Life," the screenwriters set up shop in a trailer near the set of Sandler's 2000 film, "Little Nicky," in which he played the son of the devil. Covert, who gained 40 pounds to play Nicky's gay roommate, recalled how Sandler used to rush over from the hell set between takes: "He'd have this matted black hair and that damn cape on and we'd be sitting there laughing," said Covert, who met Sandler in a history of comedy class at NYU.

Arthur, who provides the voice and likeness of the film's bearded JCC rabbi, served as the movie's Jewish consultant; he taught the animators to correctly light the menorah and provided reading materials for his fellow writers. Ultimately, they decided to emphasize Chanukah's miracle-theme rather than describing the historical or religious aspects of the holiday. "We opted not to tell the story of the Greeks vs. the Maccabees to have a more widespread appeal," Arthur said. "I know Adam wanted to go that way and we felt that Columbia would not want to treat the movie as a Bible study class."

Some of the film's Jewish content is played for laughs, however, such as a scene in which the WASPy townies dance the kazatzka while singing a Fiddler-esque tune. But the movie's creators remain serious about Judaism. To help children traumatized by suicide bombings, Sandler scheduled a New York screening of "Eight Crazy Nights" to benefit a children's psychiatric hospital in Israel.

Covert, meanwhile, said reading about Chanukah, in part, inspired him to schedule his bar mitzvah next year. "In the end, 'Eight Crazy Nights' is about a Jewish guy who finds his faith," Covert said. "And hey, it's helped me find mine."

Naomi Pfefferman is the Arts and Entertainment Editor, Jewish Community News of Greater Los Angeles.

AEA inspires young poets

The Albert Einstein Academy, a beneficiary agency of the Jewish Federation of Delaware which serves students from grades pre-kindergarten through sixth, selected "Reach for Your Dreams" as its annual theme.

Sixth grader Daniel Metz, the son of Jeff and Cindy Metz, reflects this theme in the poem, which appears below:

*There once were two dreamers
Who were good friends.
One dreamed of dollars
The other of sense.
The first made a stand
And on a sign
In writing so kind
It said,
"Please buy my dreams
A quarter a piece
I need money to spend
And use as I please."*

*The second one laughed
And said with a sigh
You won't get a cent
For dreams you cannot buy.
I choose to make my dreams
Into reality
For reality you can buy.
The second man became a rich man
The first man, very poor
For he tried to sell
His dreams inside a store.*

*The moral of this story
As everyone can see
Is to make all your dreams
Into reality.*

Jerusalem Symphony Orchestra comes to Wilmington

The Jerusalem Symphony Orchestra will perform at The Grand Opera House on Wednesday, Jan. 29, 2003 at 8 p.m. Tickets would make an ideal gift for the classical music lover on your Chanukah gift list.

Led by conductor Lawrence Foster, the Israeli capital's foremost musical organization continues a long tradition of musical triumph and creativity. Now in its 65th season, the repertoire of the Jerusalem Symphony Orchestra has always been an exciting com-

bination of outstanding works of the past and captivating contemporary pieces.

This program will feature pianist Joseph Kalichstein and works by Beethoven, Dvorak, Mozart, and Zehavi.

These programs are made possible, in part, by a grant from the Delaware Division of the Arts, a state agency committed to promoting and supporting the arts in Delaware. The Delaware Division of the Arts provides technical and financial assistance to artists and

arts programs and serves as a clearinghouse for information on the arts.

Tickets are now on sale at \$60, \$55, and \$50. Discounts are available for seniors, students and groups.

To purchase tickets or for more information call The Grand Box Office at (302) 652-5577 or toll free at (800) 37-GRAND.

Orders can also be placed via secured server at www.grand-opera.org.

Chanukah Special on PBS

A Taste of Chanukah, hosted by Broadway and film star Theodore Bikel, features a variety of artists celebrating Chanukah and its many traditions. Taped before a live audience in the New England Conservatory of Music in Boston, the concert will feature klezmer and popular music performed by more than 150 musicians. The program airs on WHYY TV 12 on Tuesday, December 3 at 9:00 p.m.

CALENDAR OF EVENTS

ON TAP AT ALBERT EINSTEIN ACADEMY

December 2-12 NOON-AEA Choir will perform for resident of The Kutz Home. **December 3-7:00 p.m.**-Einstein students celebrate Hanukah during their community party and winter concert in the Delaware JCC Auditorium. **January 13**-AEA Step Up Day. At 7:00 p.m. on the 13th, the school sponsors its "Learn About Next Year" evening.

HOLIDAY CONCERT FEATURES DEBUT OF DELAWARE COMPOSER

Delaware composer Michael Handel's original composition of a piece inspired by Alfred Lord Tennyson's poem "Ring Out, Wild Bells" will make its world debut during a winter concert performed by the Rainbow Chorale of Delaware. The program, which includes music reflecting a broad variety of religious and ethnic traditions, will benefit the JUST for Youth Coalition. Performances

will be staged on December 14th, 8:00 p.m. and December 15th, 4:00 p.m. at the First and Central Presbyterian Church in Wilmington. Please call 1-888-512-5093 for additional information.

tion about ticket costs and availability.

SUMMER SCHOLARSHIPS AVAILABLE

The Sylvia and Isadore N. Silverman Scholarship Fund will be awarding its 14th annual

Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked-up at the Adas Kodesch Shel Emeth office, Washington Street Extension and Torah Way, Wilmington, DE

19802. Applications should be completed and returned by March 2, 2003.

The Fund was established in 1989 to honor the Silverman's 55th wedding anniversary by their four daughters and many friends.

Beth Emeth Plans New Member Shabbat

Members of Congregation Beth Emeth who joined in 2002 or people currently considering membership and their families are invited to a new and potential member Shabbat dinner and service planned for Friday evening, December 6th at Congregation Beth Emeth, 300 West Lea Blvd. in Wilmington. Dinner will be served in the social hall at 6:00 p.m. New members and their families will be blessed and honored at the service, which will be held at 8:00 p.m. in the chapel. The Oneg following the service will provide an additional opportunity for mem-

bers of the congregation to welcome guests and enjoy a relaxed chat following the service.

Families and individuals who are currently unaffiliated but would like

to learn more about Wilmington's Reform congregation are especially welcome to attend this event. Call Adele Kessel at (302) 478-0776 for reservations. Adele and

her helpers need to know how many guests will be coming, so please give her a call by the beginning of Chanukah, November 29th.



Save the Date

for Federation Super Sunday December 15th
To volunteer, call Amalia at 427-2100, ext. 30

FIRST PERSON VIEWPOINT

German-Jewish Dynamics

By E. E. Jaffe

Earlier this year it came to my attention that Rabbi Sanford Dresin of the AKSE congregation had a guest from Germany, Rabbi Henry Soussan from Heidelberg, who was slated to discuss and engage in a dialogue about "Jewish Life in Germany Today". This was sufficiently interesting to attend the scheduled session. The guest Rabbi, who is fairly young man and a native of Germany, described the evolution of the Jewish-German community. The talk began with a description of the community before the war which numbered about 500,000, followed by the flight and decimation of German Jews during WW II, the establishment of postwar Displaced Persons (D.P.) camps for the surviving Jews, mainly in the American occupation zone of Germany, and the ultimate liquidation of these camps as a result of emigration, mostly to Israel and the USA.

More than 55 years have passed since Nazi Germany's "Final Solution" reduced the Jewish population of Germany from half a million to 15,000 people, a number that only doubled in the years from the end of World War II until 1990. The current Jewish population of Germany is over 100,000, mostly due to immigration of Russian Jews who fled the Soviet Union after the collapse of the communist regime, and the lure of preferential treatment by the German government. Rabbi Soussan felt that the Germans are now fairly tolerant and follow a live and let live policy. One has to respect the Rabbi's point of view. But based on reading of the current German press, a strange relationship prevails between Jews and Germans today, not properly described as amicable.

Personally I have had different experiences in post World War Germany, when I studied at a

German university way back, ending in 1950. Although my experiences go back over 50 years I clearly remember, and conversations with many Jewish students of the Jewish Student Union confirmed, the palpable anti-Semitism exhibited by most Germans we came in contact either in town or at the university. The Jewish students, mostly survivors of the Holocaust, carried a deep anger toward the Germans and vowed to leave the country after completion of their studies. About 90% of them did exactly that. Most of them became Israeli citizens.

The State of Israel established a curious friendship with Germany, more out of necessity than true desire. In 1965, twenty years after the end of the war, Prime Minister David Ben-Gurion and German Chancellor Konrad Adenauer established diplomatic relations. This was a fundamental change of Israeli policy. Prior to that time all passports issued by Israel were valid for all states except Germany. A real rapprochement took place earlier in 1952 when an accord was reached on German reparations that ultimately involved payments of \$50 billion to the State of Israel and some of its individual citizens. In the recent past German support was an important component in Israel's security. Although the greatest support Israel receives comes from the United States, European states were not as supportive. Germany counterbalanced France's support in Europe of the Palestinian cause.

Although Germany was considered Israel's strongest European ally, in connection with the recent flare up in military activities in the Middle East it has put a hold on arms sales to Israel and has gathered support for an embargo on arms to both sides of the conflict. That is not the expected attitude of a real friend. Germany was also Israel's second largest trading partner after the USA, and only

Americans exceed the number of German tourists who visited Israel prior to the current military operations. The current German government still has a pro Israel stance. However, that should not delude anyone about the attitude of many Germans toward Jews as demonstrated by the many anti-Semitic incidents in Germany in the recent past. German authorities released statistics confirming 127 anti-Semitic incidents during the first three months of 2002. Just last April in Herford, Germany someone painted "Six million is not enough" on a synagogue wall, and on July 27 of the previous year a bomb exploded at the Dusseldorf train station killing six Russian Jewish immigrants, which sparked a growing concern in the burgeoning Jewish community. In the same town a synagogue was firebombed on German Unification Day and many other synagogues were vandalized throughout the country. In the spring of 2002 the vice president of the German Free Democratic Party, Jurgen Moellemnn, lashed out at German Jewish leaders who criticized his stated sympathy for Palestinian suicide bombers, and accused them of causing anti-Semitism. In addition, a recent opinion poll released by the German magazine Der Spiegel showed that 25% of Germans compare Israel's actions to Nazi genocide against Jews. They single out Israel for criticism in ways that no other civilized country is criticized. According to the American writer W.E. Grim, who is stationed in Germany, "2002 has been a banner year for anti-Semitism in Germany." Clearly, Germany has been shaken by a series of xenophobic and anti-Semitic incidents. The early genocidal German anti-Semitism has left its mark on post-war German culture. A tentative, feeble attempt is being made by self-initiated groups to address this issue by organizing meetings and

encounters between the descendants of victims and the perpetrators, as well as younger Jews and Germans.

Despite anti-Semitic incidents in Germany and the pain still suffered by many Holocaust survivors, there is a tendency by some Jews in the USA to forgive as demonstrated by the UJA Federation's last year's choice to honor Thomas Middelhoff, the chief executive officer of Bertelsman, at an annual dinner at the Waldorf Astoria in New York. Bertelsman is a German media conglomerate that at one time published Nazi propaganda literature for Hitler's army. Although the company's CEO was born after the war, he was nevertheless associated with a company that has a very dubious past. For apparent unrelated reasons he was recently dismissed from the top position of the company. Many Holocaust survivors would not dream of buying anything produced in Germany and believe that it is an outrage for a Jewish organization to bestow a humanitarian award on a head of a German company. Obviously such decisions reflect financial rather than moral concerns. Mr. Elie Wiesel who delivered the dinner's keynote

address, must have been repaying a debt of \$1 million given by the Bertelsman organization to the Holocaust Survivor's Memoir Project for which Mr. Wiesel is the honorary chairman. As one prominent New York Jewish lawyer stated, "we accept economic and financial support wherever we can get it". Despite enormous suffering inflicted by Germans on European Jews, even in relatively good times money is still an all-powerful lure. Thus, there is a desire by some Jews like Rabbi Soussan and some UJA leaders, on both sides of the ocean, to take a very conciliatory and perhaps unjustified attitude toward Germany and many individual Germans.

Fifty years are not enough to forgo and apparently try to forget the atrocities committed by the Germans against the Jewish people. After all, they annihilated one third of the World's Jewish population. How can one put that aside, before all wounds have healed. On Passover we recall the suffering of Jews as slaves in Egypt millennia ago, we surely must not forget what happened at Auschwitz and other extermination camps a mere half century ago, and act accordingly.

Matter of Opinion and Viewpoint

pieces reflect the attitudes and beliefs of individual authors which are not necessarily shared by the editor and/or publisher of the Jewish Voice.

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MILESTONES

In Memoriam

GOLDSTEIN

Marie J. Goldstein, 85, of Wilmington, died November 7. A retired employee of Sears Roebuck, she was a member of Congregation Beth Emeth.

Mrs. Goldstein was predeceased

by her husband, Jack H.; her son, Richard; and her grandson, Bobby. She is survived by her son, Donald M.; daughter, Patricia A. Simon; four grandchildren and six great-grandchildren.

Graveside services were held in

Beth Emeth Memorial Park. Contributions in her memory would be appreciated to the synagogue, 300 West Lea Blvd., Wilmington, DE 19802.

HANDLOFF

Norma B. Handloff, 89, of Duxbury, MA, died November 14. The former mayor of Newark, she was a one-time candidate for Congress in Delaware and served as a community activist in both Delaware and Duxbury, Massachusetts.

Mrs. Handloff was preceded in death by her husband, Samuel and is survived by her daughters and sons-in-law, Deborah and Barry Cornwall of Marshfield Hills, MA, and Hope and Dennis Ehn of Newton Centre, MA; and her grandchildren, Deborah Leigh Cornwall, David Ehn and Pamela Ehn.

Graveside services were held at Beth Emeth Memorial Park in Wilmington. Contributions in her memory may be made to the Quest for a Cure, Alzheimer's Association, 919 North Michigan Avenue, Suite 1100, Chicago, ILL. 60611-1676.

KLEIN

Dorothy Klein, 88, of Meriden, died November 11. She was an active member of Adas Kodesch Shel Emeth and its Sisterhood. She also was involved with Deborah Heart and Lung Foundation.

The loving wife for 64 years of Albert Klein, she will be missed by her devoted nieces and nephews.

Graveside services were held on November 13th in the Jewish

Community Cemetery on Foulk Road. Contributions in Mrs. Klein's memory would be appreciated to either the Compassionate Care Hospice, 5610 Kirkwood Highway, Wilmington, DE 19808 or to Adas Kodesch Shel Emeth Congregation, Washington Blvd. and Torah Drive, Wilmington, DE 19802.

KRAMEN

Samuel Kramen, 92, of Wilmington, was interred on November 17 during graveside services at the Jewish Community Cemetery on Foulk Road. He was a proud member of B'nai B'rith Lodge #470. Survivors include his wife, Frances; his children, Arlene and Marvin Berman and Judith and Leonard Seltzer; four grandsons and six great grandchildren.

The family requests that contributions in his memory be directed to either the Kutz Home, 704 River Road, Wilmington, DE 19809 or to Delaware Hospice, Suite 100, Clayton Building, 3515 Silverside Road, Wilmington, DE 19810.

MOSKOWITZ

Anna Moskowitz, 97, of Wilmington, died November 8th. She was preceded in death by her husband, Morris and her daughter, Mimi Cohen. She is survived by her son-in-law, David Cohen of Merion, PA; son, Dr. Harry Moskowitz of Texas; four grandchildren and nieces Rita Silberman and Clara Mattes.

Graveside services were held on Sunday, November 10 in the Jewish Community Cemetery on Foulk

Road. Contributions in her memory may be directed to a charity of the donor's choice.

SIMON

Morris M. Simon, 89, of Park Plaza, died November 6. A member of Congregation Beth Emeth, he was an Army veteran who saw combat during World War II. The president and co-founder of Wright & Simon Men's Clothing store, he was the former chairman of the Wilmington Parking Authority.

Mr. Simon is survived by his son, Leonard I.; his daughter, Janet S. Halpern; two granddaughters and a great-granddaughter.

Graveside services were held in the Beth Emeth Memorial Park on Faulkland Road. Contributions in his memory would be appreciated to the synagogue, 300 West Lea Blvd., Wilmington, DE 19802.

TABB

Muriel Rogasky Tabb, 77, of Pennsville, NJ, died November 13. She was a beloved teacher who devoted a lifetime of service to children in Wilmington, Christiana, Smyrna and Penns Grove. She is survived by her husband, Leon; sons, Bruce and Kipp; daughter, Wendy Tabb Wands; sister, Barbara Rogasky; grandchildren, Jacob Tabb, Anya Tabb, Alex Kircher, Brooke Kircher and Miah Tabb. She was interred on November 15 in the Jewish Community Cemetery on Foulk Road.

Contributions in her memory may be directed to the Childrens Fund of CARE.

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A Tribute to Abba Eban

By Peter Ephross, JTA

Abba Eban, one of Israel's founding fathers, died Sunday in Israel at the age of 87. He was known as an eloquent spokesman for the Jewish State and as a passionate advocate for peace with its Arab neighbors.

As foreign minister, he addressed the United Nations Security Council immediately after the outbreak of the 1967 Six Day War. His speech struck a tone that simultaneously defended Israel and extended an olive branch for peace.

"There is an intellectual tragedy in the failure of Arab leaders to come to grips, however reluctantly, with the depth and authenticity of Israel's roots in the life, the history, the spiritual experience and the cul-

ture of the Middle East," Eban, then Israel's foreign minister, said.

Israel, he said, "is now willing to demonstrate its instinct for peace. Let us build a system of relationships from the wreckage of the old. Let us discern across the darkness the vision of a brighter and better dawn."

His most famous line came after the PLO rejected a plan for Palestinian control over most of the West Bank and Gaza Strip that was part of the Camp David Accords that Israel and Egypt signed in 1978.

The Palestinians, he said, "never miss an opportunity to miss an opportunity."

Eban served Israel for more than four decades in roles which includ-



ed Cabinet minister and diplomat. "He was a founding father of Israeli diplomacy," Israeli Foreign Minister Benjamin Netanyahu said Sunday.

Most recently, Eban became known for narrating the popular public television series, "Heritage: Civilization and the Jews."

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NACHAS NOOK

Pennock and Netzer are wed

Alison Judith Pennock and Giora Netzer, M.D., were married on August 18th. The wedding was held at the Franklin Institute in Philadelphia. Stacy Bronte, the bride's sister, served as matron of honor. The best man was Steven Smith of Coventry, Rhode Island.

Alison is the daughter of Fredda and Paul Pennock of Kennett Township, PA. A graduate of the Tatnall School in Wilmington, she received a Bachelor of Arts degree and a Master of Science in Education degree from Simmons College in Boston, MA. She currently is pursuing a Master's degree in Business Administration at LaSalle University where she is employed.

Giora, the son of Shula and Aharon Netzer of Dallas, Texas, is a graduate of J.J. Pearce High School in Dallas. He earned a Bachelor of Arts degree with honors from Vassar College in Poughkeepsie, NY. Since graduating from Temple University School of Medicine, Dr. Netzer has been a medical resident at the Hospital of the University of Pennsylvania where he will begin a fellowship in Pulmonology in the summer of 2003.



The couple resides in Philadelphia, PA. They are planning a belated wedding trip to Italy.

Diznoff and Harlan marry

Emily Anne Diznoff and William Stephen Harlan Jr. were married on September 1, 2002 at Claxton Farm in Asheville, North Carolina. Their parents are Betty and Barry Diznoff of Wilmington, DE and Elaine and William Harlan Sr. of St. James, Missouri.

A graduate of Brandywine High School and Duke University, Emily received her M.D. degree from Emory University School of Medicine. She is currently chief resident in family practice at Mountain Area Health Education Center in Asheville, North Carolina.

Will is a graduate of Parkway West High School in St. Louis, Missouri. He graduated summa cum laude from Emory University where he received an undergraduate and Masters degree in English. He is currently the editor of the Blue Ridge Outdoors Magazine in Asheville.

The bride is the granddaughter of Mickey and Sherman Westrich of Hollywood, Florida. The groom is the grandson of Mildred Early of St. James, Missouri and Aileen Harlan of St. Louis, Missouri.



The couple resides in Asheville, North Carolina.

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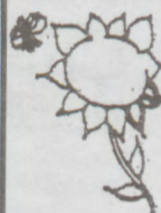
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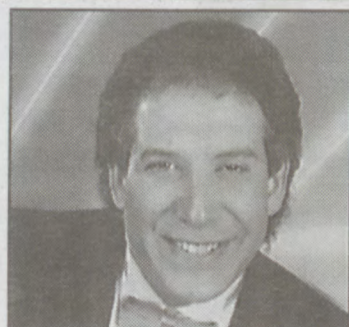
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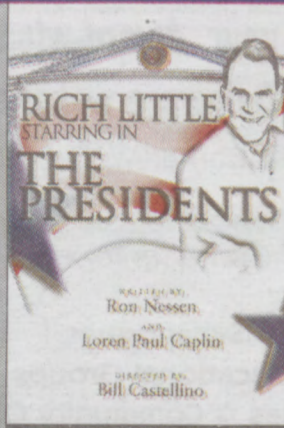


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