

The JEWISH VOICE

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HILLEL HONORS COMMITTED COUPLE

By Lynn B. Edelman, Editor

Alice and Bennett Epstein have invested considerable time, talent and financial resources to make Hillel at the University of Delaware a vibrant center of Jewish life on campus. Alice, a retired educator and Bennett, who worked for 40 years in proprietary process and product development at DuPont, helped Hillel build a home away from home for Jewish students making adult decisions about their level of religious observance and identity. Ten years later, the building is bustling with Jewish activities including bagel brunches, lunch and learns, Shabbat and High Holiday services and much, much more.

Some 2000 students participate in Hillel programming. The current skeletal staff of Executive Director Susan M. Detwiler and Jewish Student Life Coordinator Ian Cooper-aided by secretary Jaque Spicer- valiantly strive to keep pace with student needs. They know that there are many more Jewish students on campus who are currently unaffiliated

and believe that an outreach worker could connect with these young men and women and help them find their place in Hillel life.

The Fellowship of 100 is a new Hillel initiative which will pay tribute to the Epsteins by endowing the Jewish Campus Service Corps Fellows program in their honor. Donations will enable the agency to offer a modest stipend to an intern who can relate to Jewish collegiates on their own level and introduce them to a program that has produced many of our nation's foremost Jewish leaders.

This initiative is the brainchild of Yetta Chaiken, a long-time friend of the Epsteins who, along with her late husband, Frank (Sonny), helped endow the Center for Jewish Studies on the University of Delaware Campus. "These extraordinary people are strongly connected to Jewish youth and have been exemplary role models for many of us who are involved in the Delaware Jewish community," she said, adding that "Despite serious medical problems Alice and Ben remain

actively involved in supporting numerous community activities-now is the ideal time to pay tribute to them in a meaningful way."

Bennett Epstein, a past president of the Jewish Federation of Delaware and a two-time chairman of the Federation Annual Campaign, fondly recalls his regular Thursday lunch dates with Sonny Chaiken. "We both served on the JFD board at the time when the Delaware Jewish community made Hillel a priority," he said. While the board's commitment to the construction of a new building was strong, funding was short. Both families dug deeply into their own pockets to help make this project a reality.

The Epsteins are deeply devoted to each other and to the family that they have created. Alice Epstein, who worked as a reading teacher in the Wilmington public schools and the Brandywine school district and as an adjunct Professor of Education of the University of Delaware, remains active in Read-Aloud Delaware and talks to parents about literacy. Both have taken leadership roles in their



Alice and Bennett Epstein

synagogue-Temple Beth Emeth in Wilmington.

Despite their numerous awards and accolades, the couple take great pride in their role in raising three sons, Steve, David and Eric who have

presented them with "three amazing granddaughters".

To find out more about Hillel's venue for honoring the Epsteins, please call Susan Detwiler at 302-453-0479.

ISRAELIS PREPARE FOR IMPENDING WAR

By Naomi Segal, JTA

Twelve years after Purim celebrations in Israel marked the end of the first Persian Gulf War, Israelis spent the holiday this week preparing for the next war.

With America now at war with Iraq, the Israel Defense Force's Home Front Command on Tuesday ordered the public to prepare sealed rooms for protection against potential chemical or biological attack.

The army has instructed the public to open their gas mask kits.

Defense Minister Shaul Mofaz said President Bush's speech Monday giving dictator Saddam Hussein and his sons 48 hours to leave Iraq or face war motivated the decision to heighten the level of civil defense readiness.

At the same time, Mofaz reiterated the view that an Iraqi attack on Israel in response to a U.S.-led military strike was very unlikely.

"Our assessment hasn't changed. The threat is low and our preparedness is high," Mofaz said during a visit Tuesday to the special broadcasting studios set up by the

Home Front Command. "What changed was the speech of President Bush early this morning, essentially giving a clear ultimatum to Saddam Hussein and Iraq, and determining a timetable that when this ultimatum expires, the American strike is inevitable."

The defense minister went on to add that Israelis should not alter their regular routine because of the heightened state of civil defense preparations.

Prime Minister Ariel Sharon was due to convene security and political consultations to discuss the situation.

The order to prepare sealed rooms came hours before Iraq rejected Bush's ultimatum. It also came a day after the army formally instructed the public to acquire materials to prepare sealed rooms in their homes.

The army also issued call-up orders for several hundred reservists who serve in the Home Front Command and anti-aircraft units.

The civil preparations, detailed in an instruction booklet distributed by the Home Front Command several weeks ago, included purchasing plastic sheeting and duct tape to seal

a room; stocking up on bottled water and canned and dry foods; buying batteries for radios and flashlights in the event of a power outage; and packing a personal bag for each family member in the event of an evacuation due to a non-conventional attack.

The directive was the latest in a series of phased civil defense preparations that have been implemented over the past several months. They included a campaign calling on the population to update their gas mask kits, an information booklet on preparing a sealed room and what to do in the event of attack, and an advisory to stock up on supplies needed to prepare sealed rooms.

The instructions didn't help an Israeli Arab woman and her two teen-aged sons, who suffocated while sleeping in a sealed room the family had prepared in case of a possible Iraqi attack.

The woman, 37, and her 13- and 14-year-old sons died from lack of oxygen due Sunday night to a coal-run heater they used to warm the room. The father of the family and two smaller children survived.

ARAD MISSION POSTPONED

Following President Bush's address and consultations with people in Arad and the Jewish Agency, the leaders of our Partnership 2000 communities reluctantly decided to postpone the Arad 40th Anniversary Mission, which was scheduled to depart on March 22. Neither the Americans, who are now at war, nor the Israelis, who face uncertainty in the coming days, felt it was appropriate to stage a celebratory mission at this time.

The postponed mission will take place during the week of November 8 and will be a grand finale for Arad's year long anniversary celebration. (The exact departure date will be announced soon.) "Most of Delaware's current participants plan to join the November mission," says Mission Chair Toni Young. "We hope to double our numbers so that Delaware can have a whole bus."

For further information on the 40th anniversary mission, please contact Sheila Krinsky at 302-427-2100, ext. 15.

At the same time, military defensive measures have been implemented, including the deployment in Israel of American Patriot missile batteries to back up Israel's Arrow anti-missile system, and a raised level of alertness in the Israeli air force.

The latest developments followed months in which Israelis have lived in uncertainty over how the Iraqi crisis will play out.

Maj.-Gen. Amos Gilad, chosen to serve as a "national commentator" during the conflict, rejected criticism that the army's gradual approach to

preparing the public was confusing.

"The easy decision could have been to tell the public 'to open the masks three months ago,' he said on Israel Radio. "The correct decision has to be taken at the right time."

As part of the heightened readiness, an Israeli public television channel began broadcasting instructional videos Tuesday on how to prepare a sealed room and how to put on gas masks. Gas mask distribution centers were open for extended hours on Wednesday and Thursday.

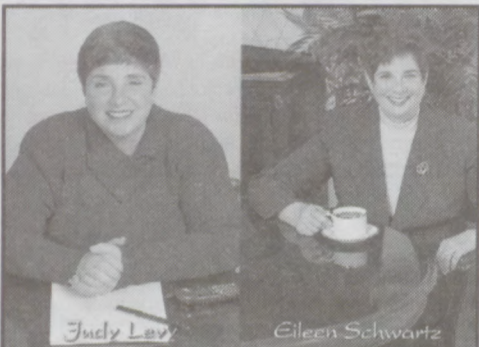
Cont. on Page 23

INSIDE THE VOICE

Community Calendar	23	Global Jewish News	18	Matter of Opinion	19
Editorial	3	Inside Delaware	10	Milestones	22
Federation Focus	4	Jewish Arts and Culture	21	Preparing for Pesach	20

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EDITORIAL

Countdown to War

On Wednesday night, my son and I watched the clock tick down on the bottom of the television screen. Saddam Hussein had 30 minutes....15 minutes...five, four, three, two, one to leave Iraq or else. I was struck by the similarities between this countdown and the dropping of the famed New Year's Eve big apple in New York City's Time Square. Both symbolize the beginning of a new and uncertain era in our lives.

Today America is officially at war with Iraq. Within minutes of the deadline's expiration our service men and women leveled bombs and missiles at a site near Baghdad in an effort to remove Saddam from power. Shortly after, Iraqi missiles made a retaliatory strike. As dawn broke on the Persian Gulf, Operation Free Iraq began with a bang! How many of our sons, daughters, husbands, wives and other loved ones will lose their lives in this targeted campaign to destroy Hussein's ability to produce weapons of mass destruction?

How quickly can we win this war and begin the difficult task of rebuilding Iraq and introducing its people to a more democratic form of leadership? Will Israel, America's staunchest Mid-East ally be targeted for retaliation?

Their fate and ours is in G-d's hands. We pray that he imbues our leaders with the wisdom to make the right decisions and that he watches over the soldiers who are headed into battle so far away from home.

Now more than ever, may G-d bless America!

B'Shalom,

Lynn B. Edelman

Lynn B. Edelman, Editor

Photo Of The Week



An American soldier stands guard in the area where U.S. Patriot anti-missile batteries have been deployed on Jaffa beach near Tel Aviv, March 8, 2003. The batteries, supplied and manned by U.S. troops, are a back-up system to the Israeli Arrow missile killer meant to protect the densely populated center from the potential threat of Iraqi Scud missiles. CREDIT: Brian Hendler/JTA

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LETTER TO THE EDITOR

AMERICA IS AT WAR

The war with Iraq has begun. Will it assume the Afghanistan or the Vietnam model? Nobody knows. How much will it cost?

Astonishingly, the Bush Administration has refused to estimate either the short-term cost of war or the long-term price of occupation. Since the U.S. is at odds with its French and German allies, Americans will probably bear most of the burden. The experts have their opinions but they keep it largely to themselves. According to responsible representatives of the Bush Administration this war was virtually unavoidable. The USA is the only superpower that can easily defend our way of life, so long as nuclear weapons are not in play.

As far as Iraq is concerned my hunch is that the armed forces should have no particular difficulty overwhelming Saddam and his cohorts. It is entirely possible that the general population will welcome the liberating forces. On the other hand, the conflict could conceivably become protracted if they engage in guerrilla warfare. The day after the invasion a more accurate assessment of the situation ought to be possible. Should the optimistic pronouncement by some military leaders and politicians prove correct, the war may transform the Middle East.

Many leading Democratic politicians expressed opposition to the pending war, claiming that there is no imminent danger to America. There was no imminent danger to the Western World when Neville Chamberlain proclaimed, after meeting with Hitler, that there will be peace in our time. When action started in WW II, it was too late to avoid a protracted cruel war. Some people have urged silence. To remain silent in light of Sep. 11, 2001 is not an option. Action needs to be started before it is too late. It is most unfortunate that the major European countries, particularly France, have chosen to oppose American proposals in the UN, and in fact may veto the next proposal before the world body.

France has been dissatisfied with its position in the world vis-à-vis the USA for some

time. They have anguished over the fact that English has become the international language and French has steadily lost its importance in science, diplomacy and communication between different cultures. Clearly they are hoping to diminish American influence and power.

The Germans have been equally uncooperative. Some have actually been downright nasty, notwithstanding the aid that Germany received after WW II from America to bring their devastated economy out of the doldrums to effective performance.

The extreme National Democratic Party's representative, Frank Mahler summed up the situation on German radio as follows: "It was frightening but one also had the feeling that at last, finally, they have been hit in the heart.... So I say it was an action, as cruel as it was, was justified", referring to the New York calamity of September 11, 2001. It is therefore not surprising that Chancellor Schroeder ran on an anti-American platform, and that one of his ministers compared President Bush to Hitler.

I must agree with the sentiments expressed by UPI's Martin Walker who stated recently "these Europeans have been wrong on just about every major international issue for the past 20 years." One of the hawks representing the US government, Richard Perle, has rightly characterized Europe as having lost its "moral compass" and France its "moral fiber". It is possible, as was expressed in some German publication, that this is some kind of revenge for the "bombing of Dresden". Some Frenchmen are feeling relief from their humiliation in running away from their battles of WW II. They who produced Petain and Laval with a host of Vichy traitors are quietly rejoicing. Shame on them.

Although these are harsh realities they should not be swept under the rug of diplomatic correctness. The American spirit and greatness will prevail, despite the difficulties imposed by "Old Europe".

EEJ, Ph.D.
Wilmington

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Dry Bones



FEDERATION FOCUS

'L'Chaim ... To Life



Todd Polikoff

**By Todd Polikoff
Campaign Director**

Anyone who has been to a Jewish celebration or broken bread with members of the Jewish community has heard the words "L'Chaim"...To Life! These words roll off of our tongues as easy as the question that follows "L'Chaim"... "Who wants soup?" While want to take this opportunity to delve a bit deeper into the purpose behind this short phrase that permeates every aspect of who we are as Jews.

In 1995 I had the opportunity to visit the Jewish community of Moscow. At this time the Jewish Union was awakening from a 75-

year hibernation under communist rule. People were proud of their Judaism, they just did not know why. Three generations of Jews were re-learning a culture, unaware of how it connected them to 13 million other people around the world. This was the beginning of an era of Jewish enlightenment in Eastern Europe.

On the 7th night of Chanukah I was invited to have dinner at the home of a Russian college student. This was the first Channukah that the family had ever experienced where the prayers were said aloud and the candles were displayed in the kitchen window. Upon finishing the candle lighting, the father raised his glass, looked at each person around the table and said,

"L'Chaim!" It was not until this moment that I realized the gravity and significance of the phrase "To Life!"

This phrase is more than a toast before dinner or the title of a song from Fiddler on the Roof; it is an exclamation that defines the survival of the Jewish people. We as Jews live our lives in the constant pursuit of life. All of our agencies, organizations and youth groups exist to provide our community with a Jewish life. It is also the impetus behind the Jewish Federation of Delaware Annual Campaign.

The Jewish Federation of Delaware works on behalf of our community in the pursuit of a prosperous and fruitful Jewish life for

our community in Delaware, Israel and in 59 countries around the world. As we were recently reminded at Purim, the survival of our people is our paramount responsibility. Just as it was for Esther, so it is for all Jews.

Please consider making an increased gift to the Jewish Federation of Delaware annual campaign. It is your opportunity to guarantee that Jews around the world will forever begin each celebration and gathering with a resounding "L'Chaim!"

For more information on the Jewish Federation of Delaware Annual Campaign please feel free to contact me at 302-427-2100 ext. 16 or www.shalomdelaware.org.

The Jewish Fund for the Future - Past, Present, and Future



Jennifer Young

By Jennifer S. Young

The Jewish Fund for the Future, established in 1985, carries out the mission to accumulate enduring resources to ensure the stability and continuity of Jewish life in Delaware, Israel, and throughout the world. Begun with \$300,000, the Fund's assets are now over \$12 million.

The Jewish Fund for the Future includes unrestricted and restricted endowment funds. Some funds direct grants to specific agencies or synagogues, while other funds designate that the grants go where they are needed most within the Jewish community.

The endowment serves as a permanent source of support for the

Jewish Federation of Delaware to reach its mission to mobilize the Jewish community to address issues, meet needs, and build an agenda for the future. Part of meeting those needs includes the annual campaign and community capital campaign. As funds are raised for current needs and improved facilities, we also have to consider what will fill those buildings. The Jewish Community Campus serves as more than a building- it serves as a place where community is created and encouraged.

You can secure the future of the Jewish community with a planned gift. Never before have we had a better opportunity to help shape the future of our community.

You may choose to set up an endowment fund to support holiday programming, Jewish education, or programming for the elderly. Programs that will fill the buildings with life and bring Jewish people together. You can create an endowment fund that designates how annual distributions are made or make a charitable bequest through your will.

The opportunities for donors to become involved in the welfare of our community have never been better. You can ensure that programs you enjoyed are sustained, or provide permanent funds for programs in an area that you care about. The Jewish Fund for the Future has information on gift opportunities to assist

the donor's financial and tax situation today and support the Jewish Federation of Delaware tomorrow.

By making a planned gift - no matter how large or small- to your Jewish community you can help- you can be there. For your family... for your community... for Israel... for the Jewish people.

An endowment is forever. Your gift will allow you to be there whenever help is needed. If you would like more information about making a planned gift or to find out about the Star of David Society, United Jewish Communities' national recognition program for endowment donors, please call Jennifer S. Young, Endowment Director, 302-427-2100 ext 19.



STAMP OUT Saturday Primaries in Delaware

Make your voices heard on House Bill 47-Legislation that will move the primary to the second Tuesday in September!

Since the 1970s, Delaware has held its primary elections on Saturday-a Sabbath for both the Jewish and Seventh Day Adventist communities. Voter turnout for the Saturday primaries has historically been dismal. This fact, coupled with last year's embarrassing conflict with Rosh Hashanah, has led to the introduction of House Bill 47-legislation which would move the primary to the second Tuesday in September.

Let Bill cosponsors Bob Valihura, Wayne Smith, Greg Lavelle, Cathy Cloutier and Charles Copeland know that the Jewish community supports this legislation.

Here's how you can help get this bill passed:

1. Contact your state representative -
Call 577-3464 to find out who your representative is. (Dover phone # 739-4498)
Call 577-8723 to get your representative's phone number. (Dover phone # 744-4171)
2. Contact your state senator -
Call 577-3464 to find out who your senator is. (Dover phone # 739-4498)
Call 577-8744 to get your senator's phone number. (Dover phone #744-4147)
3. Contact Governor Minner call 577-3210 (from Dover 744-4101) and
Election Commissioner Frank Calio - call 577-3000 (from Dover 800-464-4357)
4. Come to the House hearings on the primary day bill on Wednesday, April 2 at 2:30 PM in Dover.

Call Amalia Snyderman at 427-2100, ext. 30 to let her know you can come.
We plan to meet at the JCC at 1 pm and carpool to Dover

SAVE THE DATES!!! Upcoming Events

Yom Hashoah Commemoration

Monday, April 28 - 7:30 PM, **Community service** at Congregation Beth Shalom
Tuesday, April 29 - 12:00 PM, **Community Commemoration** at the State Building (**new location**)

Preston Memorial Lecture

Sunday, May 4 - 3:00 PM, **Preston Memorial Lecture**, with speaker Eva Mozes Kor, survivor of Mengele Twin's Experiment at the NEW Brandywine Hundred Library (on Faulk Rd.)

Yom Ha'Atzmaut Celebration (Israel Independence Day)

Tuesday, May 20 - 5:30 PM at the JCC

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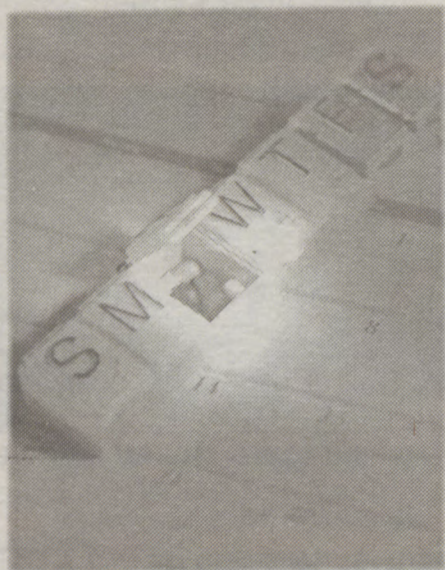


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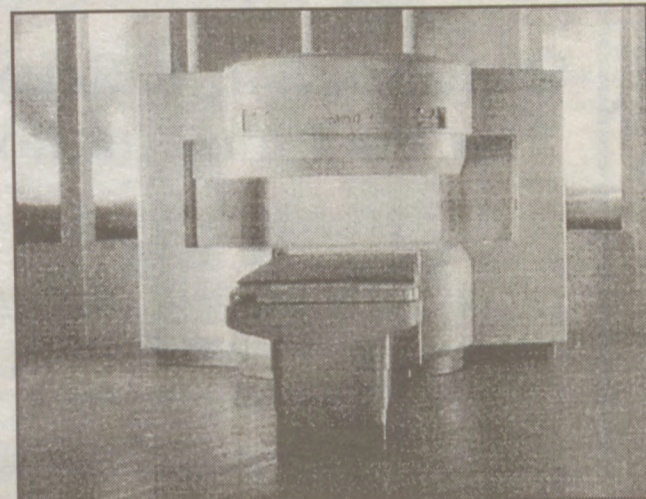
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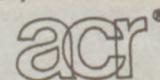
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By Lloyd M. Thayer
302-652-7620

Long term care without insurance can be very costly. The average cost of a nursing home stay is almost \$56,000 a year, and it can run much higher. Care in your own home or in the home of a relative can be almost as expensive.

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Because of the variety of customer needs and desires, long term care insurance is not a "one size fits all" product, and the premiums will vary from person to person. However, there are several ways to obtain whatever level of long term care insurance protection you need, while also ensuring that the premiums are as economical as possible.

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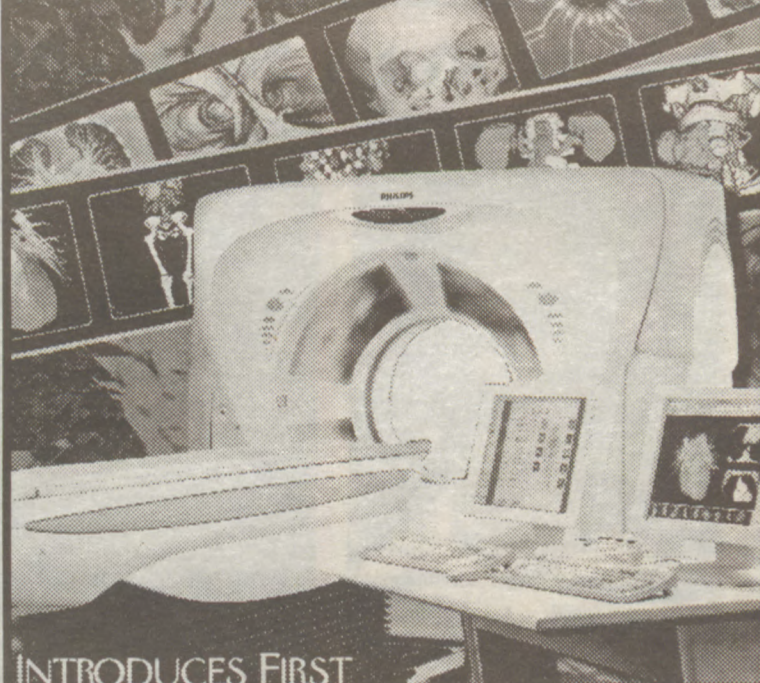
JNF apologizes for any errors or omissions.

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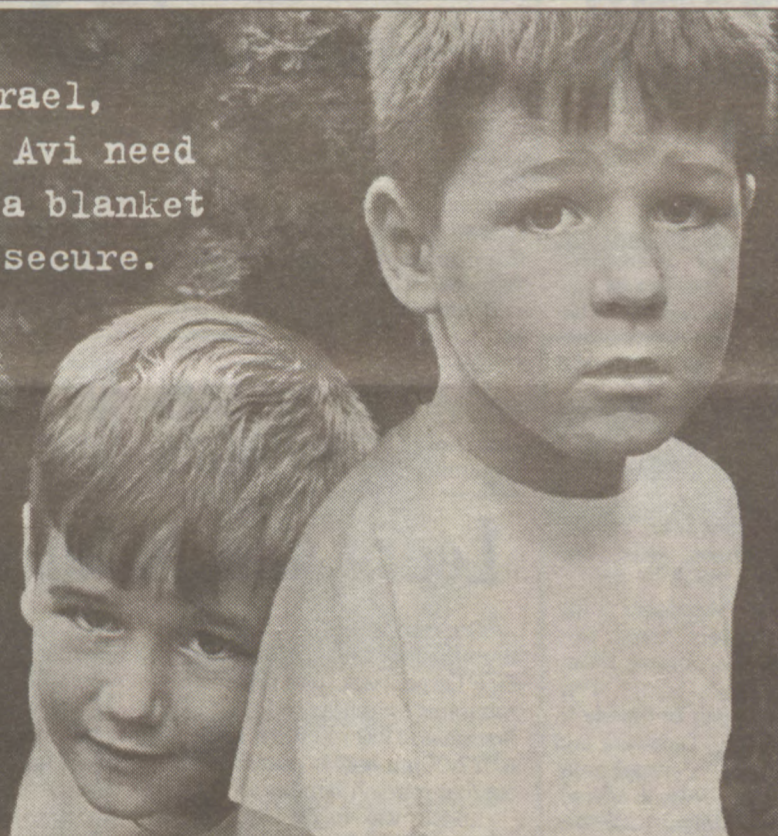
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But it is hard to be a child in Israel when lives are being shattered by terrorist acts. With your help, there is hope. Through your generosity, **Jewish National Fund** will continue to construct security roads along Israel's northern border with Lebanon, so children and their parents can travel safely to school and to work. JNF will

continue building playgrounds, parks and green spaces where families can gather safely and enjoy simple pleasures. With your help, we can give children like David and Avi hope for a safer world. We can give them a chance to be children again.

Over 100 years ago, JNF made a promise to be the caretaker of the land of Israel on behalf of the Jewish people. Please make your contribution today so JNF can keep that promise. In Israel, David and Avi need more than a blanket to feel secure. They need your help.

To donate, call your local JNF office at 1-888-JNF-0099 or visit www.jnf.org.

Or mail your contribution to: JNF, Israel Forever Campaign, 42 East 69th St., New York, NY 10021

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INSIDE DELAWARE

Three receive Silverman Scholarships

Danielle Aaronson, Abigail Lea Samuels and Eva Stromwasser have been selected as the recipients of the Sylvia and Isadore N. Silverman Scholarship awards for 2003. Given annually, these stipends assist young people who are participating in a summer program of Jewish study or enrichment, while recognizing their achievements.

Danielle is in the 10th grade at Avon Grove High School. She will attend the International Kallah at B'nai B'rith Perlman Camp Starlight, PA. Danielle is the daughter of Dolores Aaronson and Russ Aaronson.

Eva, a fourth grade student at P.S. DuPont School, will attend Camp Ramah. Her parents are Dr. Howard and Deborah Stromwasser.

Abigail, a sixth grader at Albert Einstein Academy, will attend Camp JCC. She is the daughter of Dr. Sam Samuels.

The Sylvia and Isadore N. Silverman Scholarship Fund was established in 1989, on the occasion of the Silvermans' 55th wedding anniversary by their children and friends. The award honors their many years of dedication to the Wilmington community, especially to Adas Kodesch Shel Emeth Congregation and to the Boy Scouts of America.

Applications for next year's awards may be obtained at the office of Adas Kodesch Shel Emeth, Washington Blvd and Torah Drive in Wilmington. The Scholarship program is open to all Jewish youth in the state of Delaware.



Danielle Aaronson

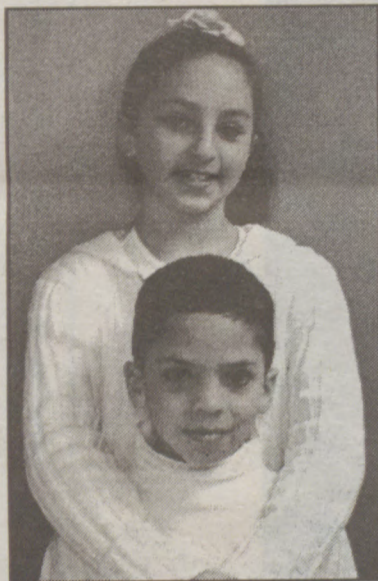


Abigail "Abbey" Lea Samuels



Eva Stromwasser

Albert Einstein Academy establishes Ilan Ramon Memorial Fund



Nicole and Sam Grant, Grades 6 and Kindergarten

Through the generosity of Stuart and Suzanne Grant, parents of two current students at the Albert Einstein Academy, the Academy has established the Ilan Ramon Memorial Fund for the

Study of Science and Space. This endowment fund will be used for special projects, trips, assemblies, etc. geared to the teaching of science or space exploration. The purpose of the fund is that the endowment fund will generate funds annually to augment the regular science curriculum with an annual special activity.

Stuart and Suzanne Grant have created this endowment fund in honor of their daughter, Nicole, who will graduate from the Academy in June 2003.

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

UofD program focuses on Jewish identity in modern America

Dr. Sherry Israel, a social psychologist affiliated with the Hornstein Program of Jewish Communal Service at Brandeis University, will speak about "The Complexity of Identity in Modern America: The Jewish Case Study" on March 26th, 4:00 to 5:30 p.m. at the University of Delaware, Kirkbride Hall, Room 204.

Dr. Israel was a member of the United Jewish Communities' National Technical Advisory Committee for the 2000-2001

National Jewish Population Study. According to Dr. Vivian Klaff, Director, Center for Jewish Studies at the University of Delaware, "...she is uniquely positioned to comment on what it means to be Jewish in modern America." Her courses at Brandeis focus on the contemporary North American Jewish community, social research in the Jewish community, and the personal aspects of Israel-diaspora relations. Dr. Israel was Research Director for the Boston Federation

(CJP) when it sponsored 1985 and 1995 demographic studies of the greater Boston Jewish community.

Her visit to Delaware is co-sponsored by the Frank and Yetta Chaiken Center for Jewish Studies, the Department of Sociology and Criminal Justice, and the Women's Studies Program at the University of Delaware. The program is free and open to the public. For more information, please contact the Center for Jewish Studies, at 302-831-3324.

Learn how to lay Tefillin at Beth Shalom

On Sunday, April 27, 2003, Beth Shalom will host Rabbi Barry Dov Lerner, who will present two programs on tefillin and tallit. The first session will run from 10:00am to 12:00pm and is geared to pre-bar/bat mitzvah families.

Lunch will follow for participants. The second session begins at 1:00pm and will also be a two-hour program. Participants may attend either session and should come for the noon lunch.

One doesn't have to be anticipating a bar or bat mitzvah to

attend the morning session and bar/bat mitzvah families are also welcome to the afternoon session.

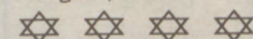
The cost is \$7.50 per adult for lunch and supplies and \$5.00 for those under 18 years old. There is a price limit of \$20.00 per family, and those who register by April 1, 2003 can deduct \$5.00 from the total cost.

Rabbi Lerner will tell participants "everything they've always wanted to know" about tefillin and tallit — how they're produced, what makes them "kosher", what a

pre-bar/bat mitzvah family should know to make an intelligent decision when purchasing. The two-hour session will contain lots of hands-on activities.

Send your choice of workshop, plus your check made payable to: Congregation Beth Shalom 18th Street and Baynard Boulevard

Wilmington, Delaware 19802



Deadline for registration is Monday, April 21, 2003.

JCC Passover restaurant accepts reservations

Celebrate Passover with family and friends at the Delaware Jewish Community Center on Tuesday, April 22, 2003. A homemade Kosher for Passover meal consisting of gefilte fish, chicken cutlets, tossed salad, potatoes, fresh fruit and more will be served beginning at 6:00 p.m. Entertainment, arts and crafts and fun for the whole family will follow dinner.

The cost is \$10.00 for children (3-12 years), \$15.00 for adults with a maximum of \$58.00 per family. Please Note: Children age 2 and under are invited free of charge with their family. The deadline for registration is April 15, 2003. For more information, please contact Donna Schwartz at (302) 478-5660, ext. 228.

Calling all Newark Youth!

It's Magical — It's Camp JCC Newark. Children in grades kindergarten through 7 will enjoy a wide variety of summer camping experiences this summer at the Perkins Center on the University of Delaware Campus, less than two blocks from the JCC. The season begins on June 16th and ends on August 22nd. There will be traditional, sports, computer, horseback riding and drama camps to suit diverse interests. For additional information, please call 302-368-9173.



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Tuesday, April 29th, 2003

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The theatre owner and co-sponsor, the Buccini/Pollin Group, renovated the theatre last year. Theatre N seats 221 people and features a 35-mm projector, a perforated movie screen, and state-of-the-art Dolby surround sound system. Theatre N is the only movie theatre in New Castle County showing independent films.

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Admission: \$7.00 adults; \$5.00 Seniors

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- 3/28-30: Real Women Have Curves
rated PG-13, 90 minutes
- APRIL**
- 4-6: Love Liza
rated R, 93 minutes
- 11-13: Far From Heaven
rated PG-13, 107 minutes
- 18-20: The Pianist
rated R, 148 minutes
- 25-27: The Quiet American
rated R, 118 minutes



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3/03



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foods and table decor. For additional creative and easy Passover recipes, as well as other holiday and celebration menus, check out Marlene's full-color hardback cookbook, *Fast & Festive Meals for the Jewish Holidays* (William Morrow Co.).



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Baked Asparagus with Lemon Matzo Crumble

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Asparagus

3 to 4 pounds asparagus, the thinnest spears available
Salt and pepper
1 tablespoon margarine or butter, cut into small pieces

Matzo Crumble

4 tablespoons margarine or butter
3 tablespoons vegetable oil
3 garlic cloves
2 tablespoons fresh lemon juice
4 green onions, finely chopped
2 cups matzo meal
1/2 teaspoon salt

To Cook Asparagus: Preheat oven to 300 degrees. Break off the woody stems of asparagus. If stalks are thick, peel with vegetable peeler, pulling from stem end toward tip. (Pencil thin spears do not need peeling.) Place in a greased or sprayed 9x13-inch glass baking dish. Sprinkle lightly with salt and pepper. Dot with margarine. Cover with foil and bake for 30 to 35 minutes or until tender, but still crisp. (Asparagus may be baked one day ahead and reheated in microwave.)

To Make Crumble: In a large microwave-safe bowl, heat margarine and oil on HIGH (100 percent) one minute or until margarine is melted. Stir in garlic, lemon juice, green onions, matzo meal and salt. Microwave, uncovered, on HIGH (100 percent) 6 to 8 minutes, stirring every 2 minutes, until dry and crisp. (Crumble may be refrigerated up to 3 days or frozen up to 2 weeks. Bring to room temperature.)

To Serve: Arrange asparagus on platter and sprinkle crumble across the center. Makes 10 to 12 servings.



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Manischewitz Cake Meal
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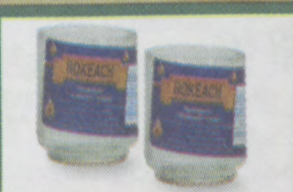
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2 tablespoons matzah cake meal
1/4 cup sour cream
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1 very ripe banana, chopped
1 to 2 teaspoons vegetable oil
Butter and syrup or jam, for serving,
optional dash of salt.

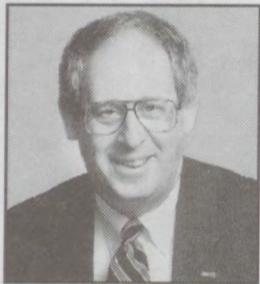
In a medium bowl, whisk eggs. Whisk in matzah meal, cake meal, sour cream, cottage cheese and dash of salt. Stir in banana. Batter will be very thick. Pour oil onto griddle or large skillet. Heat over moderate heat until hot. Make 3-inch pancakes using about 1/4 cup batter for each. Cook until a few bubbles appear on top and underside is golden, about 3 minutes. Turn and brown on other side, about 2 minutes. Serve with butter and/or syrup or jam, if desired.

Makes 10 pancakes.

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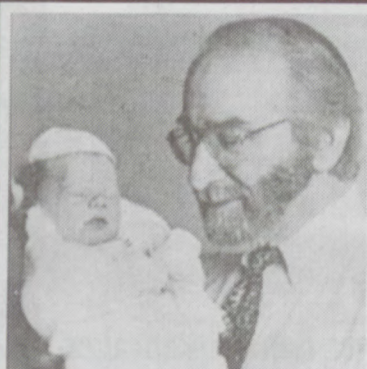
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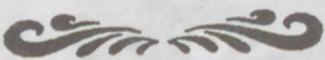


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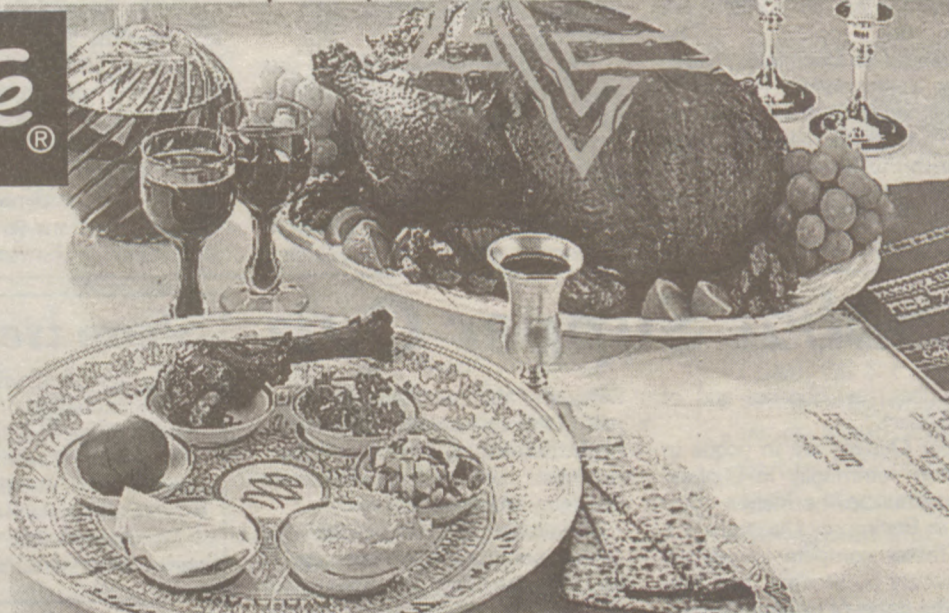
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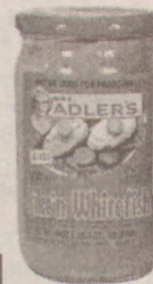
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INSIDE DELAWARE

Archeologist to speak at Beth Emeth

The Beth Emeth Adult Education Committee is offering "A Shabbat of Discovery" which will be held at Congregation Beth Emeth, 300 West Lea Blvd. on April 12th. This event will include a Shabbat-in-the-Round service and lunch, and both morning and afternoon presentations by Dr. Barry M. Gittlen, Professor of Biblical Studies and Archaeology at

Baltimore Hebrew University.

At 9:00 a.m. Dr. Gittlen will address the topic of "The Archaeologist as Detective," which provides a foundation for understanding the work of the archaeologist. This will be followed by the Shabbat-in-the-Round service at 11:00 a.m. and lunch. In the afternoon, his second presentation entitled "Understanding How the

Israelites Lived," will foster a deeper understanding of the Jews of biblical times.

Dr. Gittlen is the author of several publications about archaeological excavations in which he has participated and led, and was named Baltimore Hebrew University's "Most Popular Professor" by *Baltimore Magazine*. He was Archaeological

Coordinator of the Tel Mique-Ekron Excavations in Israel and is spending the 2002-2003 academic year on sabbatical. During this time he is preparing publications on the results of his excavations at Tel Mique-Ekron.

Dr. Gittlen is both an eminent scholar and a dynamic speaker. His presentations at Beth Emeth are certain to be remembered as

the highlight of the Congregation's Adult Education Program for 2003. The cost of this event is \$15.00 payable to Congregation Beth Emeth. The registration deadline is April 3, 2003. All members of the community are invited to attend.

To register or to obtain further information, please call Bobbie Beutel at 302-239-0144.

Come to a Shabbat Supper Quiz

The Florence Melton Adult Mini-School will introduce the Supper Quiz to Wilmington on April 11, 2003 from 6:00 - 8:00. The community is invited to enjoy Shabbat dinner and the Quiz at the Jewish Community Center that night. It is the Friday night before Passover which is a good night to get out of the kitchen and into the community and let some one else do the cooking. The menu includes pasta and sauces, freshly roasted vegeta-

bles, crudites and cheeses and of course dessert.

Supper Quizzes are in vogue in the Jewish community in England and a tradition in the Melton community in Baltimore. Questions are asked. Tables compete to get the right answers by sending their runners to the panel of celebrity judges. Prizes are awarded. This year's quizmaster is Jeff Metz, executive director of the JCC. Sam Asher, executive V.P. of the Jewish Federation of

Delaware, Marlene Milunsky, principal of Gratz Jewish Community High School, and Robin Saran, president of Albert Einstein Academy will serve as judges.

Admission is \$10 for adults, \$9 for seniors, \$5 for children ages 3 and older and free for those under the age of 3. Reservations can be made in person at the JCC, 101 Garden of Eden Road, Wilmington or by calling the JCC at 302-478-5660.

Share treasured Passover recipes

The Jewish Community Center in Newark is holding a Passover Recipe Exchange on Wednesday, April 2nd. Taste test a wide range of holiday recipes beginning at 7 p.m.

Make your favorite Parve or dairy dish complete with preparation instructions. Attend for \$12 with a \$4 discount for Newark JCC members. Call Lynda Bell at 302-368-9173 to make a reservation.

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

Wilmington the site of Women's Seder

After a hiatus in 2002, there will be a Women's Seder held in Wilmington once again. Women 12 years of age and older are welcome to come and participate in a Seder lead by women for women. The Hagaddah that will be used was written and edited by members of the Judaism and Feminism Group which was sponsored by the Jewish Family Service of Delaware. This group of women had met and studied together for many years before embarking on the

Seder project.

The seder will be held at the home of Marci Aerenson, on Sunday April 6 at 6:00. For reservations, please send checks payable to Wendy Shlossman for \$5.00 for the Seder or \$10 for the Seder and a Hagaddah to Wendy Shlossman 17 Stable Lane, Wilmington, DE 19803. For more information please contact Wendy at (302) 479-5599 or pshlossman@comcast.net.

Newark site of Women's Seder

The Jewish Community Center of Newark is hosting a Women's Seder at Temple Beth El on Possum Park Road on Tuesday, April 1, 7:00 p.m.

This unique event is open to all community women.

The cost is \$25 per person and includes a light meal.

Reservations are required.

Please call Lynda Bell at (302) 368-9173 to reserve your place at the seder table.

FIRST PERSON PERSPECTIVE

Israeli experience was transforming

By Jennifer Berry
Special to the Jewish Voice

Though the echoes of Hebrews and the tendrils of svarma smoke have begun to fade from memory, the Israeli people still linger in my memory. During my month long stay studying in Jerusalem on an Aish HaTorah program called JEWEL, I was privileged to study with Jewish women ages 18-40 from all over the globe.

In America, the TV media in particular paints a dreary picture of life in Israel. The night before I left, I was both excited and a little nervous. The media assails us with gruesome images, words, and commentary on the situation in Israel—of bus bombs, missiles, and terrorists. However, in Israel the reality is that people are continuing to live their lives. Many Israelis that I spoke to on the flight soothed my nervousness, saying, "I always feel much more afraid of the situation in Israel when I am in the states." I found

their words to be both soothing and, importantly, true.

People are living their lives. The mothers and fathers are sending their children to school, albeit praying for their return. Israelis refuse to let the terrorists dictate their lives. They ride buses. They go to Ben Yehuda. They visit holy sites. They live.

I was apprehensive at first of going to Ben Yehuda. The girls in my group, including myself, were no daredevils. We were from Delaware, New York, New Jersey, Arizona, LA, Colorado, Florida, Toronto, Montreal, England, Australia, and Israel. We were mostly college girls or young professionals. However, they convinced me to visit Ben Yehuda at least once.

We skipped along from our village in Ramat Eshkol to Ben Yehuda. We were excited as the super compact cars whizzed by us on the highway. We silently

inspected each passerby, feeding our curiosity with visions of women with elaborately-wrapped heads and men with mid to long black-gray beards that swayed as they walked. Boy children were darting down alleys, their tzitzits bobbing as they clutched their kippot and chased each other or played soccer. We saw Jews of all different colors. I fondly remember a sweet smile I received from a dark-skinned Jew from Yemen. Walking with two of her friends, the threesome spoke with beautiful animation in Hebrew, weaving the language like a multi-colored tapestry. However, she looked up at me and her mouth turned in a warm, welcoming smile that said, "Welcome home, sister." I was an American, yes. More importantly to me than this, I was home.

And my family is alive.

Jennifer Berry is a student at the University of Delaware and was a former intern with this newspaper.

A real Megillah at Congregation Beth Shalom



Hazzan G. Michael Horwitz (a.k.a. Dr. Evil) reads from Congregation Beth Shalom's newly commissioned Megillah during the synagogue's Purim festivities on March 17th. The Megillah, written by Baltimore-based scribe Rabbi Yosef Levine, was unveiled to the crowd gathered at the synagogue's Purim Cabaret on March 8th. Rabbi Daniel Satlow (bottom) beguiles the crowd as the dashing Austin Powers.



ON THE SPIRITUAL SIDE

Reflections on Rosh Chodesh

By Rabbi

Deborah Glanzberg-Krainin

While the rest of Delaware was digging out from last month's blizzard, I was hunkered down in below zero temperatures on my parents' New England farm. One of the great pleasures of that visit was the chance to see the full moon reflecting on freshly fallen snow. Without the lights of the city, I could literally read a book by the reflected light of the moon. The experience of a night that was almost as bright as day was rather uncanny, but it was also a moment of strange and unusual beauty. It made me marvel at the fact that, while Judaism has a blessing for the moon, we do not bless the moon in the fullness of its beauty. Rather, the blessing of the moon is performed on the occasion of the new moon—the first hint of the crescent that takes shape at the beginning of each Hebrew month. *Kiddush Ha'vanah*—the traditional blessing of the new moon—does not bless the moon for its beauty or its light; rather, it blesses it for its continual renewal, for its dependability and its potential.

That potential is celebrated eleven months of the year through the prayers and rituals of *Rosh Chodesh*, the holiday of the new moon (in the month of *Tishrei*,

Rosh Hodesh is eclipsed by the celebration of *Rosh Hashannah*, the New Year). By drawing our attention to the new moon on a monthly basis, Jewish tradition encourages us to consider the power of renewal in our own lives, as well in the life of the Jewish people. In fact, the day before *Rosh Chodesh* is traditionally considered a *Yom Kippur Katan*—a mini *Yom Kippur* dedicated to contemplation and taking stock. It is a particularly appropriate moment to consider our relationship to time—the ways in which we use it, misuse it, and take note of its passing. In our modern lives, many of us attempt to conquer time. We can shop at all hours of the day or night, get instantaneous messages to family and friends, and go from the office to the car to the mall with barely a glance at the color of the sky—much less the shape of the moon. Attending to the cycles of the moon can bring a subtle, but profound, shift in our consciousness. It brings a sense of rhythm and a pattern of renewal to our measurement of our days, and connects the movement of our own lives to the religious cycle of our people.

Rosh Chodesh is traditionally marked by standard changes and additions to the daily liturgy, but there are other ways to celebrate

the holiday as well. Getting in the habit of tracking the moon as it waxes and wanes provides an opportunity to look up at the heavens on a regular basis. Learning the names of the Hebrew months can help us ground ourselves in the cycle of Jewish time. And some people like to eat round foods on *Rosh Chodesh*; lucky for us that the shape of the moon is mirrored perfectly in a freshly baked chocolate chip cookie!

Finally, *Rosh Chodesh* is a holiday with special meaning for Jewish women. Tradition tells us that Jewish women were given the day as a reward for their refusal to contribute their jewelry towards the building of the golden calf. As a result, *Rosh Chodesh* was a day of modified rest for Jewish women, who are exempt from certain kinds of work in honor of the day. Over the last few decades, *Rosh Chodesh* groups have formed as opportunities for Jewish women to come together for study, prayer, and celebration. The Kimmel-Spiller Jewish Healing Center at Jewish Family Service of Delaware offers a monthly *Rosh Chodesh* group that welcomes Jewish women of all ages, representing a diversity of views and opinions. For more information, please contact JFS at 478-9411.

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GLOBAL JEWISH NEWS

Anti-Semitic blast leveled at Italian editor

By Ruth E. Gruber, JTA

Italian Jewish leaders have warned that anti-Semitic attacks this week against a distinguished journalist of Jewish origin could be symptoms of a more dangerous strain of racism.

"I don't want to overdramatize things, but we need to be more vigilant, to pay more attention," Amos Luzzatto, president of the Union of Italian Jewish Communities, told JTA.

The attacks came after Paolo Mieli was named on Friday to head the board of directors of the Italian state broadcasting system, RAI.

The post is highly politicized, and Mieli's appointment came after months of debate over pluralism and political influence in the media.

A former editor in chief of the *Corriere della Sera* and *La Stampa* newspapers, Mieli had a Jewish

father and has a Jewish-sounding last name, but he is not active in the Jewish community.

However, he is a prominent supporter of Jewish causes and Israel.

On Sunday, two days after his appointment, anti-Semitic graffiti were found on the walls of RAI's office in Milan.

"Down with Mieli, Raus," read one, scrawled next to a Star of David and a swastika, and using the German word for "get out."

"RAI for Italians. Not to the Jews. Mieli Raus," read the other. The logo of a neo-fascist group was scrawled nearby.

At the same time, a front-page editorial in the *Il Tempo* newspaper complained that Italian television was being dominated "by professionals of excellent quality, but with non-Catholic culture and sensibility."

Beside Mieli, the editorial mentioned two other prominent journalists of Jewish origin, Clemente Mimun and Enrico Mentana.

The graffiti attack prompted loud condemnation from across the political spectrum.

"To insult someone for the sole fact of being the son of a Jew takes us back half a century, to the darkest moment in European history," said Enzo Fraga, of the right-wing National Alliance Party.

Mieli himself was quoted as calling the graffiti a "terrible signal." Milan police launched an immediate investigation into the affair.

On Tuesday, Italian President Carlo Azeglio Ciampi stepped in with a ringing defense of Jews as full-fledged Italians, apparently in response to the *Il Tempo* article.

The recent attacks were isolated incidents in a society of which Jews

form an integral part, Ciampi said.

"The Jews are Italians; let us not forget what they have done for Italy," the news agency Ansa quoted Ciampi as saying during a visit to the World War II concentration camp at Fossoli.

Italy so far has been spared the anti-Semitic violence that has hit France and other countries since the outbreak of the Palestinian intifada in September 2000.

But Italian Jews for months have warned of a subtle ideological shift, with pro-Palestinian political stand resulting in a growing acceptance of classic anti-Semitic rhetoric in both public discourse and private conversation, as well as a demonization of Israel in the media.

"We're better than some other countries, but there are concerns," said Yasha Reibman, spokesman for the Milan Jewish community.

Luzzatto said that even if a small, isolated group of extremists was responsible for the graffiti against Mieli, its message had a broader and more worrisome meaning.

"It was classic racism, attacking someone because of his last name," he said. "The problem is, if they used this argument it means that they knew that it was acceptable to a larger group, that there are a lot of people who agree with them."

The *Il Tempo* editorial gave particular cause for concern, Luzzatto said, as its insinuations that non-Catholics were not quite Italian were made at a time when a constitution for the European Union is under discussion.

A number of delegates to the E.U. constitutional convention have attempted to include a passage about Christian values or roots in the constitution's text.

Slovenian Jews mark milestone

By Ruth E. Gruber, JTA

Anyone who has been to a Passover Seder knows the chant of praise called "Dayenu."

Included in the Haggadah, the song recounts, one by one, the steps in the Hebrew passage to freedom from slavery in Egypt.

After each verse comes the refrain "Dayenu" — "It would have been enough for us" — sung over and over in a grateful and gratifying crescendo.

This year, Slovenian Jews were joined in early March by government officials, diplomats and local Christian and Muslim leaders in responding "Dayenu" to a new version of the chant.

Step by step, this version traced the development of the Slovenian Jewish community since their country, once a region of the former Yugoslavia, became independent in 1991. The voices became louder and louder with each verse.

"If we had become independent but did not live in peace, Dayenu. If we lived in peace but had not become democratic, Dayenu."

"If we had become democratic but had not created a Jewish community, Dayenu. If we had created a Jewish community but had not returned to our sources, Dayenu. If we had returned to our sources but not made them our own, Dayenu."

The occasion was a ceremony formally installing Ariel Haddad as chief rabbi of Slovenia and welcoming a Torah scroll for the community's new synagogue — the first Torah and synagogue in Slovenia since the Holocaust and the first in the capital, Ljubljana, since Jews were expelled from the city in 1515.

The celebration marked a milestone in the development of a community that half a dozen years ago was little more than a handful of scattered individuals.

"We are a small community, but Jewish life is beginning here as we speak," community president Andrej Kozar Beck said. "This is an important moment for the Jewish community and an important moment for Slovenia as a whole."

The inauguration ceremony was held in a hotel ballroom, as the new synagogue — a transformed suite of rooms in the office block housing the

Jewish community's office — would have been too small.

The new synagogue has a modern wooden ark and sculptural representations of the Western Wall and the Star of David. It will serve as a temporary prayer room until permanent premises can be found.

Like Beck, Haddad and other Jewish community members stressed that the inauguration ceremony had a significance that transcended Jewish revival.

"We invited representatives of all the religious communities," Haddad told JTA. "Having them all standing here together was a statement — and an important one — that needs no other commentary."

A Rome-born Lubavitch rabbi, Haddad is the director of the Jewish Museum in Trieste, Italy, about an hour's drive from Ljubljana.

For the past four years he has been making monthly visits to Slovenia. Now he plans to come weekly, he said, and is looking for an apartment so that his wife and five children can spend each Shabbat in Ljubljana with him.

The local Muslim imam, Catholic archbishop and Lutheran leader looked on as Haddad chanted the Shehecheyanu prayer, donned a tallit and accepted his formal post.

Local Jews said the interfaith participation was especially significant since the Catholic and Muslim communities recently had been at odds over establishment of a mosque in Ljubljana.

Haddad used his inaugural address to affirm tolerance and coexistence.

Jews, he said, live in "a world that we share with other nations, other cultures, other languages, and other faiths."

"The word I have just uttered — 'other' — is the key word to understand what is happening today," he said. "Today, in this place, we are putting together people, languages and cultures that are at the same time 'the same' and 'other' to each other."

God "no more wants his or her children to be the same than a loving parent wants his or her children to be the same," he said. "We serve God, author of diversity, by respecting diversity."

Later, the Jewish community pre-

sented each of the other religious leaders with a copy of a lavish Slovenian-Hebrew edition of the Haggadah that was published last year with government funding — the first published Slovenian translation of a Hebrew religious text.

The arrival of the Torah was an example of international and interfaith cooperation, too. People reached out eagerly to touch it as a community member proudly bore it, jingling with silver ornaments, around the hall.

The scroll had been brought to Slovenia from Israel via London, thanks to funds raised by American lawyer Mark Cohen through a private charity he set up called Preserving Tolerance.

Keith Miles, a non-Jewish, British businessman friend of Cohen's who is married to a Slovenian, located the privately owned Torah in Israel. The American Jewish Joint Distribution Committee administered the

finances.

In London in January, Slovenian-born Lady Knott, wife of a former British defense minister, hosted a reception for the Torah to raise funds for its silver breastplate and other ornaments.

Slovenia's Jewish community numbers about 150 members, but at least twice as many Jews are believed to live in the country.

Once the northernmost republic of the old Yugoslavia, Slovenia declared independence in 1991. Only about 2 million people live in the country.

Jews were expelled 500 years ago from most parts of what today is Slovenian territory, and even before the Holocaust few Jews lived there. Most of the Jews who did live in the region were killed in the Holocaust.

When Beck took over as community president in the late 1990s, a Jewish organization technically existed, but it carried out almost no cul-

tural, social or religious functions.

Since then, aided by the JDC, the community has obtained a meeting room and begun programming activities. This year, it hosted young Jews from Prague for a Purim youth weekend in Ljubljana.

In 1999, Haddad organized the community's first traditional, kosher Seder. By now, it is an annual event held at the downtown Hotel Union, which attracts more than 100 people.

Last year, for the first time, the seder used the new, lavishly illustrated Haggadah.

"A lot of things changed for Slovenian Jewry since 1991," Haddad told the crowd at the investiture ceremony.

"I am grateful to the Almighty that gave me the opportunity to take part in all of this," he said. "We have traveled a long way until this day, but a much longer journey is ahead of us, so let us do it together."

Hate crimes conviction in Ukraine

By Daniel MacIsaac, JTA

A four-year prison sentence given to a Ukrainian skinhead is being heralded as a significant step toward tolerance and democracy in this former Soviet republic.

The criminal conviction of Dmitry Volkov by a Kiev-based court is said to be the first under the country's hate-crime law since it was adopted by a newly independent Ukraine a decade ago.

Volkov, 27, was sentenced March 4 for his role in a widely publicized attack on the capital's central Brodsky Synagogue last year.

"While Article 161 of the Ukrainian Criminal Code has been used in criminal cases against publishers of anti-Semitic newspapers and magazines, none of those cases has resulted in criminal conviction," said Nikolai Butkevich of the Union of Councils for Jews in the Former Soviet Union.

On April 13, 2002, some 50 young men leaving a soccer game at nearby Olympic Stadium turned their attention on Brodsky Synagogue, where evening prayers had just concluded.

Uttering cries of "Kill the Jews,"

according to the chief rabbi of Kiev, Moshe-Reuven Azman, the youths hurled stones at the synagogue, breaking some 20 windows in the process. They proceeded to beat up a security guard, yeshiva rector Tsvi Kaplan as well as the rabbi's own son, Yonik.

Most of the attackers fled by the time police arrived. Eight people were detained at the scene, but it was not until August that the authorities arrested Volkov in the city of Poltava, east of Kiev.

Azman and the Jewish community labeled the attack a pogrom, and it quickly received worldwide attention.

Community members, including Eduard Dolinsky, executive director of the United Jewish Community of Ukraine, say the strategy of publicizing the episode was significant in forcing the authorities to take the matter seriously.

"We immediately held a press conference and announced that a pogrom had taken place," Dolinsky said. "We made that statement despite the fact that the Interior Ministry had already tried to play down the attack as a simple act of hooliganism by a bunch of soccer

fans."

Dolinsky said Volkov's conviction — as well as those of five other accomplices, who received suspended sentences — proves the community acted wisely.

"The decision serves as a clear warning to others who might be tempted to imitate such an attack or commit similar acts of violence against the Jewish community," he said.

Aleksandr Shleyn, chairman of the International Anti-Fascist Committee, which helped represent the synagogue and community in court, agrees.

"Later this year, Kiev will be hosting an international congress dealing with issues of xenophobia and intolerance," Shleyn said. "We want to be able to show that we can all live together in Ukraine, regardless of a person's skin color or religion."

Butkevich added that he hopes the case will serve as a precedent.

"We hope that this will serve as an example for law enforcement agencies and courts throughout the country, where official reactions to anti-Semitic incidents are not always adequate," he said.

MATTER OF OPINION

A Different Kind of Breast Cancer Story

By Marcia Presky

On May 3, 1991, I lost my mother to breast cancer. I was 36 years old. But my message to you is not about the ravages of that disease, or her courageous battle, or what her loss meant to my family and me. I want to tell you about how something good has come from this most terrible of experiences, and how it has shaped my life and my work.

At the time of my mother's death, I looked for a way to channel my grief and anger, and to make a difference not only for myself as a woman at higher risk for breast cancer, but for other women who were living with the disease and their family members. I found that outlet as a volunteer at SHARE, a New York-based organization whose programs are designed by and for women who have experienced breast or ovarian cancer. SHARE uses a "peer support" model through which women who have had breast cancer reach out to help others similarly diagnosed with information and emotional support. The courageous, giving breast cancer survivors whom I met continue to inspire me, and several have become my closest friends.

In my professional life, I direct non-sectarian programs at The American Jewish Joint Distribution Committee (JDC), an 87-year-old organization whose primary mission is to aid Jewish communities outside of North America. Through its non-sectarian program, non-Jewish populations are helped to help themselves through the nurturing of local leadership and the introduction of successful service delivery techniques that they adapt to meet their own unique needs.

In 1995, while I was managing a program in the Czech Republic, I met two Czech breast cancer survivors. After listening to them, I realized that the peer support model that works with the diverse populations of New York could work there, too. American women could serve as mentors of survivorship — living proof that there is life after breast

cancer.

With my JDC colleagues, I organized three visits of SHARE breast cancer survivors to the Czech Republic. The first meeting seemed simple enough. I asked each Czech and American breast cancer survivor to sit in a circle and speak about her cancer experience. The American women spoke first, talking about the moment of diagnosis, their immediate fear of death, decisions that had to be made about how and what to tell their husbands and children, and all of the questions that arose about their surgery

not know) any other women like her. At dinner that night, there was laughter, tears, and many hugs among the American and Czech participants. Each understood only too well what the others were saying, because each had walked that same road.

Over time, the Czech participants were able to break their silence. With that ability came a sense of relief for many, who said that it felt as if a weight had been lifted. As additional teams of American breast cancer survivors arrived to work with the Czech

had all faced breast cancer. Here, too, the women found that despite their differences, the diagnosis united them in very special ways. Almost 200 women took part, and many went on to start their own support groups, hotline services, educational campaigns, and advocacy efforts. A similar number of health and medical professionals joined the effort, and they began to understand the needs of cancer patients, and to view women with cancer as whole people, in the context of their lives, their families, and their communities.

My Israeli colleagues saw the ability of this program to fill a need, and have gone on to develop Project COPE. Israeli women with breast cancer and their doctors are working with their Palestinian counterparts to set up educational programs and support groups. In the spring of 2003, some of the Middle Eastern breast cancer survivors and medical professionals will visit the U.S. to see first-hand the resources that are available to American women. They will then adapt appropriate activities to their own communities and cultures.

Similar work has been ongoing in Ukraine, where a partnership with the Seattle-based organization, PATH (Program for Appropriate Technology in Health) resulted in new organizations that bring together hundreds of breast cancer survivors from around the country. They meet to obtain mutual support, and they visit newly diagnosed women in hospital wards and at their homes. Having recently hosted their second annual breast cancer awareness walk, "The March for Life and Hope," this new national movement continues to grow.

The Ukrainian breast cancer survivors, too, have succeeded in lessening what had been a very strong stigma. Less than five years ago, no one would utter the words "breast cancer" aloud. Even women undergoing mastectomies were often not told that they had cancer. Today, doctors and former patients work together to provide support to

women newly diagnosed, and they educate the general public about the disease and the benefits of early detection. Elected officials attend breast cancer rallies, and television shows air interviews with surgeons and breast cancer survivors who discuss issues of mutual concern together.

Needless to say, this work has been very gratifying. Several participants from other countries have told me that it has changed their lives. I, myself, have been helped tremendously through my ability to bring these programs to women in other countries, many of whom I will never meet personally, but whose struggles I understand.

I've learned that the results of these projects go beyond breast cancer. They empower women in many areas of their lives. When you provide a woman with the skills and confidence to ask questions of her physician, you are empowering her to ask questions of other authority figures, as well. When you help to relieve a woman of the shame and guilt that she feels at having breast cancer, she can begin to heal, and to discover the power that comes from helping others who are living through a similar experience. When a physician begins a dialogue with a breast cancer patient about her life and needs, that physician finds ways of communicating more productively, and both the professional and patient benefit.

I've learned that there are many ways to get involved and to help in this fight against breast cancer. I have been fortunate to be in the position to help "export" the peer support model. But I know that it is equally important to talk to my own family members, to speak at community gatherings, and to take part in national advocacy efforts. If we want to win this war against breast cancer, it will take every one of us. But I'm hopeful, because I've found that together, we can and do make a difference.

Marcia Presky is the Director of the JDC-International Development Program.



Lorisa Lopata, President of Ukraine's Amazonkas Breast Cancer survivor organization(I.) with Odette Petersen of America's SHARE.

and follow-up treatment. The Czech participants sat very still, in rapt attention.

When it was time for the Czech women to speak, there was silence. Not one had ever spoken aloud about her cancer experience. Some had never discussed it even with their own husbands. After some encouragement, one woman began to speak, and even though she had been treated many years earlier, the tears started to flow as the old feelings and fears flooded back.

She remembered what it was like to wake up from surgery, not knowing whether her breast had been removed, and the loneliness of not knowing (or thinking that she did

women, their informal breast cancer "clubs" developed into more formal organizations that provided new education and support services. They began advocacy activities that had been unheard of just a few years earlier, before democracy had taken root. This work continues today, led by local leaders, both breast cancer survivors and medical professionals, who emerged during the project.

The next year, we brought the model to Israel, a country (like the U.S.) with one of the highest incidences of breast cancer in the world. This two-and-a-half-year project brought together ultra-Orthodox and secular Jewish, Arab, and new immigrant women who

Taking back the prize

by Soriya Daniels

In Norway, a Nobel Prize judge of the Peace Prize is trying to garner enough names on a petition, in the hopes of revoking the 1994 Nobel Peace Prize co-awarded to Palestinian Chairman Yasser Arafat. In New York, a group of young professionals, most of who wish to remain anonymous, founded an online petition at RevokethePrize.org, with the goal of obtaining one million signatures supporting this move. Thus far, approximately 375,000 signatures have accumulated.

The Nobel Peace Prize was currently awarded to late-Prime Minister Yitzhak Rabin, then-Foreign Minister Shimon Peres and Palestinian leader Yasser Arafat "for their efforts to create peace in the Middle East."

Following the initial bursts of terror, Beth Gilinsky of the Jewish Action Alliance, writes in an open letter to the Nobel Committee dated August 1997, "The initial decision

to award Arafat the coveted Nobel Prize was apparently based on the belief that he had renounced acts of terror and had become a sincere participant in a true peace process. . . Yet, in the months following the award, a mounting wave of compelling evidence—so graphic and shocking that none can ignore it—showed beyond a reasonable doubt that Arafat's pledge to renounce terrorism and devote himself to peace was utter falsehood."

She adds, "If the award to Arafat is not revoked, the Nobel Prize process will forever—in the eyes of history—be defiled. Arafat remains committed to the total destruction of Israel and the use of terror to accomplish his goal. In the name of peace, and in the name of truth and justice, the Nobel Prize award to Arafat must be revoked."

Next came advocacy by the Simon Wiesenthal Center, and shortly following that, the online petition was formed. The website is entirely self-funded by a group of

friends who were spurred by realization that Arafat's pledge to achieve a Peace of the Brave has proven to be mere words, belied by Arafat's failure and unwillingness to take a public stance against organizations committed to acts of terror. Hence, the organization seeks to "impress upon Mr. Arafat that continued international honor will elude him as long as he continues to disregard his promises."

Alfred Nobel established a fund over a century ago for the awarding of five annual prizes "to those who, during the preceding year, shall have conferred the greatest benefit on mankind." Part of the problem is that he made no provision for the revocation of awarded prizes, nor in the hundred-plus year history of Nobel Prizes, has the Nobel Foundation established any precedent for doing so.

On May 7, 2002, the Norwegian Nobel Committee issued a press release stating that according to the statutes, the Nobel Prize

cannot be revoked. They also added that any opinion to the contrary by a singular judge does not represent them collectively.

So why persist?

According to public statements made earlier this year by one of the organizers, Jonathan Bendheim, "The symbolic effort to revoke the prize—even discussing it—will continue to focus the world's attention on Arafat's disregard of his commitment to people. Arafat has shown time and time again that world pressure is one of the few things that

move him to action; it is our sincere hope that this campaign will help to force Arafat to recognize that the world will only accept the use of negotiations, not terror, in working towards true lasting peace in the Middle East."

The founders still beseech supporters to sign the petition, urging that the cause will have a real effect on making Arafat understand that the world expects more than just words from its "peacemakers."

Soriya Daniels is a freelance writer based in Philadelphia

Share your family's Passover traditions
and/or memories with Jewish Voice
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PREPARING FOR PESACH

A guide to nontraditional Haggadahs

By Rabbi Abby Sosland

There is nothing new about a Haggadah with a social action theme. Contrary to what Rabbi Maxwell House might have us believe, a Passover seder that doesn't touch on current issues of justice and freedom barely earns the right to call itself a seder.

As Rabbi Arthur Waskow explains in his introduction to *The Shalom Seders*, a compilation of three haggadot by the New Jewish Agenda, the very word Haggadah (literally, "telling") teaches us to rewrite the haggadah.

"Freedom is always a-borning," writes Waskow, "and so is the Haggadah, the telling of freedom. Its old questions lead always to new questions; so these Haggadahs are retellings, with new questions.... Every year and every generation, Passover comes as a moment of birth." And the words of the Haggadah teach the same lesson: "In every generation, a person is required to see herself or himself as if he or she personally left Mitzrayim."

There is only one way to really feel that sense of freedom, and that is to retell the story, to make it alive in our own day, and to hold the burning questions of our time right alongside the questions of our ancestors.

This retelling is a big task; it is not always easy to identify — or to speak — all of the brokenness that requires fixing, especially in the middle of a big family dinner. Fortunately, we have some help. What is different about some of today's Haggadahs is that they push us to identify these themes of freedom in the Passover story; they encourage us to ask the questions of our time, to go beyond the telling of the actual Exodus from Egypt, and to make the link between the work of Moses and Miriam and the work that we have before us today.

A vegetarian option has become a must in almost every family; there is inevitably someone — and often many — at the table who won't connect to the possibility of having eaten the sacrificial lamb, even in a past life. There are a couple of ways to get around this.

One is to provide a vegetarian shank bone — usually a beet, for its bloody red color. The other is to go for the full package and actually use a Haggadah for vegetarians. The best of the bunch is the Haggadah for the Liberated Lamb, by Micah Publications — "a vegetarian Haggadah that celebrates compassion for all creatures." Compiled from two earlier versions, the *Journey of the Liberated Lamb* and the Haggadah for the Vegetarian Family, this Haggadah offers a collection of readings and ideas related to developing and articulating a respect for all living beings.

The book begins with an interesting essay about the Jewish value of avoiding meat; the editors bring sources from all over Jewish tradition to prove the point, and they suggest that while the house is being cleaned for Passover, a full survey and cleaning of meat products should be done as well.

In addition, the book includes a number of vegetarian recipes for Passover meals: a seder roast, an Israeli casserole and a chopped "liver" spread. The book's title is taken from the story of Moses running after a lamb which had fled from his herd.

The story of the Burning Bush — in which God asks Moses to take the Israelites out of Egypt — occurs only after Moses helps the lamb quench his thirst and carries him back into the field, only after Moses has proven his concern for all creatures. In addition to this story, the Haggadah tells the whole story of creation and Noah's saving of animals at the time of the Flood.

Haggadah for the Liberated Lamb, the editors write, is meant to be read as a poem; it might also be used in shorter segments in conjunction with another, more user-friendly Haggadah.

The compiled seders published by New Jewish Agenda, *The Shalom Seders*, offer several opportunities for social action and reflection at once. Three Haggadahs within one book, the book includes a Rainbow Seder, originally written for Passover 1969, the first anniversary of the assassination of Martin Luther King, Jr.; a Seder of the Children of Abraham, focusing on building bridges between Arabs and Jews; and a Haggadah of Liberation, which began as a collection of stories on women's liberation, and now reads as a tale of resistance of both men and women, mostly during the Holocaust.

One could imagine an interesting seder based on this Haggadah, with readings from each of the three sections. The Rainbow Seder begins with the lights turned off, and a short retelling of the Creation story. "In the beginning, darkness covered the face of the deep. Then the rushing breath of God hovered over the waters..." Although it is much shorter and less extensive than a traditional seder, this first seder is based on a traditional model, alternating between the Hebrew blessings and a variety of readings and songs.

The Haggadah — the telling of the history of the Jewish people, central to the traditional seder — is revamped here to include the fuller story of Abraham's children, both Isaac and Ishmael. Quotes from the Koran, Anwar Sadat's speech to the Knesset, and personal anecdotes of the conflict in the Middle East are interspersed with the four cups of wine, representing Security, Trust, Hope and Peace, and a reinterpretation of the Ten Plagues, to include ten different cities where needless killing has occurred in the war. An updated version of this section, *The Seder of the Children of Abraham*, Hagar and Sarah, appeared in *Tikkun Magazine* (Volume 14, no.2). "Woven" by Rabbi Arthur Waskow and *The Shalom Center*, it is shorter than the 1984 version, and perhaps more suitable for inclusion in the scheduled family seder.

The final section of *The Shalom Seders* is *A Haggadah of Liberation*, originally written by a group of Jewish women in Portland, Oregon, in 1971. Updated every year until the book's publication in 1984, the Haggadah is now simply an expression of a hope for redemption for all genders. "It expresses that side of the movement for Jewish renewal that sees energy for redemption and social transformation as coming from human struggle."

For seders with a feminist focus, there is much usable material in other publications. Three different Haggadahs, *The San Diego Women's Haggadah*, *The Dancing With Miriam Haggadah* and *The Journey Continues: the Ma'yan Haggadah*, suggest that a women's Haggadah is best used outside of the first or second night of Passover. These Haggadahs are meant to be read at women's gatherings either before or during Passover, where women can share with one another in a unique community of mothers and daughters, partners, sisters and friends. *The San Diego Women's Haggadah* suggests the seventh night of Passover as a time "when we could rest and recline as free women."

The women who developed this

seder have created specific rituals for their group: embroidering a pillow with that year's leader's name on it, reading entries from an annual writing contest, and giving away a tuition-free class as an afikomen prize. While these rituals may be specific to the San Diego women's community, the idea of creating a yearly meeting of Jewish women is a beautiful one, and the Haggadah offers some wonderful readings and questions for discussion to help mold the group. Four questions are directed at four foremothers: to the judge and prophet Deborah ("Mother, why is this night different from all other nights?") to B'ruria, a scholar from talmudic times; to Hannah Senesh, a martyr to Zionism in the mid-20th century; and to Gluckel of Hamlen, a medieval mother and businesswoman whose memoirs tell of her strength and character. The 10 Plagues are read twice, once as the plagues brought on the Egyptians, and once, with a drop of wine poured at each mention, as the plagues brought upon Jewish women ("the consistently male image of God... the education of our young women not being taken as seriously as that of our young men..." and others.)

One solution for traditionalists might be to use these Haggadahs — with their readings and suggestions for activities — alongside a traditional Hebrew Haggadah. Perhaps the most well-known feminist Haggadah, as well as the most well-developed, is *The Journey Continues: the Ma'yan Haggadah*. This Haggadah was first developed for women's seders, and it is designed to be used for both alternative evening seders for women alone as well as to supplement the family seder. It is filled with useful suggestions for making the seder meaningful, from the very first few pages. "Think about how to customize a seder experience that will work for the group you are gathering." This Haggadah offers a full spectrum of possibilities — from choosing feminist readings to add to another seder, to using this as the sole Haggadah for a family seder; the entire traditional seder is

included in the Hebrew. Traditional seder songs and prayers from our people's history — including a prayer for lighting candles based on a centuries' old techine, a Yiddish women's prayer — are interspersed with songs by Debbie Friedman and reminders to sing and play the tambourine.

To order Haggadahs in this article:

Haggadah for the Liberated Lamb: www.micahbooks.com or micah@micahbooks.com

The Shalom Seders: Lambda Publishers, 3709 13th Ave., Brooklyn, N.Y. 11218.

Phone: 718-972-5449; fax 718-972-6307; ejudaica@msn.com. \$13 prepaid/copy plus shipping. Bulk discounts available.

The Seder of the Children of Abraham, Hagar, and Sarah (Rabbi Arthur Waskow): send 9x11" SASE, with 55 cents postage, and \$8 to: Shalom Center, 6711 Lincoln Dr., Philadelphia, Pa. 19119.

San Diego Women's Haggadah (Women's Institute for Continuing Jewish Education): Women's Institute for Continuing Jewish Education, 4126 Executive Dr., La Jolla, Calif. 92037. (619) 442-2666.

The Dancing With Miriam Haggadah (Elaine Moise and Rebecca Schwartz) Rikudei Miriam, 3790 El Camino Real, Suite 360, Palo Alto, Calif. 94306. rikudei@aol.com, www.rikudei.com

The Journey Continues: The Ma'yan Haggadah (www.mayan.org; 212-580-0099)

A Night of Questions (Rabbis Joy Levitt and Rabbi Michael Strassfeld): Jewish Reconstructionist Federation/The Reconstructionist Press, Beit Devora, 7804 Montgomery Ave., Suite #9, Elkins Park, Pa.

19027-2649. 215-782-8500, Fax: 215-782-8805.

Haggadot can be ordered at www.jrf.org, or e-mail: info@jrf.org

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Grieving on Passover

By Ilene Springer

Matzah, the seder, ancient Egypt. These are some of the things that come to mind when we think of Passover. But probably the most poignant thought is that of family and friends. For better or worse, what would Passover be without sharing it with the most important people in your lives?

And yet, every year, some people — and most of us eventually — have to face the first Passover without someone significant, whether it be a husband, wife, mother, father, or wonderful friend. And for those people, it means that this Passover will be different — and difficult. This is especially true for older adults who, according to geriatric researchers, often face accumulated losses. But there are some things you can do for yourself (or others) to get through a lonely Passover.

Don't expect things to be the same this Passover if you've lost someone close to you. Allow yourself to remember how it was before, and give yourself time to grieve. Don't try to pretend everything is OK for the benefit of others. If possible, do something in the person's memory, such as lighting extra candles. Change the tradition a little. Some people say it's helpful to sit in the person's place at dinner, so you don't dwell on the empty spot. Or if you've always held the seder at your home, go to someone else's house this year. Do anything to make it easier. And most important, remind yourself that the holiday or your present circumstances will not always be like this: Pain does lessen over time. Find others who share your grief.

If you don't have a seder to go to at someone's home, check out the

many seders held at various temples and Jewish community centers. It may even help you to volunteer at one. Or invite someone over to your home for an informal seder; the company and a little tradition is what's important, not a big, elaborate meal.

At a time when you're feeling especially sad, it's important to take extra good care of your physical and emotional health. Keep up your exercise; long walks are the easiest and best. Eat properly and avoid self-medicating yourself with alcohol or other drugs. And by all means, get enough rest. Grief is a very physically taxing process, and you need time to renew your strength. In other words, be good to yourself.

It's normal after a loss to experience sadness around a holiday like Passover, and on other memorable

occasions, as well. But if the sadness persists and deepens, affecting your functioning, you may be suffering from clinical depression which requires medical intervention. If you're feeling sad and hopeless for two weeks straight, if you're having trouble eating and sleeping (too little or too much), call your doctor.

On Passover, we open the door for Elijah. This Passover, when you open the door, also let other people into your life who can help you during this tough time.

Ilene Springer writes on health for *Cosmopolitan*, *Ladies' Home Journal*, *Family Circle* and other national magazines and is a regular health columnist for www.JewishFamily.com.

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JEWISH ARTS AND CULTURE

Lost in America: A Journey with My Father

Lost in America: A Journey with My Father

By: Sherwin B. Nuland

Alfred A Knopf, 210 pp. \$24.00

Reviewed by: Marvin S. Cytron
Special to the Jewish Voice

"When I was a boy of fourteen, my father was so ignorant that I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years." This familiar quote, often attributed to Mark Twain (Samuel Clemens), is, to a great extent, the theme and message of this powerful story of a relationship between father and son. Sherwin Nuland M.D., is clinical professor of surgery at Yale, and author of the much acclaimed *How We Die: Reflections of Life's Final Chapter*, begins his journey in what initially, appears to be a typical 1900's anthology as a first generation American Jew.

A family of immigrant parents, grandparents, and assorted adults live in a small apartment in the south Bronx. Yiddish was the language of the household, or at best, a self constructed English and Yiddish described by the author as "Yiddishoid". His father, Meyer Nudleman, toils in the sweatshops of the garment district. Typical of that industry work was never

steady, but at the mercy of fashion and season. Early in life, the writer realizes that his father is different and difficult: his reaction to mirth unpredictable, he loved a joke or went into a rage. A family dinner or discussion could quickly erode into rage and anger. Meyer is unsure of his movements, and the seemingly simple task of walking, or eating took enormous concentration. The three-block walk to the subway required the assistance of someone, usually Sherwin, to hold his arm. It was not until the author was in medical school, did he discover that this father's condition was a result of diffuse scarring of the spinal cord. The infection acquired in his youth, left Meyer Nudleman progressively unable to use his arms or legs in an unthinking automatic way.

In spite of the difficult and unpredictable behavior of the father, the family goes through life with love and devotion from mother, grandmother, *Bubbeh*, and a maiden aunt that dotes on her nephews; didn't every immigrant family have an aunt or uncle like that? The author takes the reader through his life of discovery, his first penny earned as a *Shabbos Goy* for a neighboring *shul*, the tragedy and heartbreak of the death of his mother when he was eleven. The constant moving, to save a few dollars,

often to take advantage of "concessions" made by landlords. Sherwin even thought *concession* was a Yiddish word. The journey is filled with a roller coaster of emotions for the reader, some funny, others warm and memorable, especially to those that grew up in a household of immigrant parents. A journey also terrifying as his father's condition worsens and behavior becomes unpredictable.

As the family's financial conditions harden, a *landsleit* or cousin, Sherwin is never sure, "rescues" Sherwin and offers him the opportunity to visit with his family in New Rochelle. The visit with the Astroves opens a new world for "Sheppy". He is awed by their spacious and beautiful home-luxury of a magnitude seen only in the "movies" at the Loew's Paradise on the Grand Concourse. He makes fast friends with George and Betty, the Astrove children.

Eventually, the Astrove family offers to have Sherwin live with them and begin a new and fulfilling life. A family discussion about the offer results in the father going into a rage thus ending the opportunity. Later, Sherwin learns that the Astrove family had been sending "hundreds of dollars" to his family, to sustain them.

Meyer Nudleman's condition worsens, *Sheppy* regularly takes

him to a clinic "that was cold and unfriendly...patients kept waiting for what seemed at eternity, while sitting crowded together on hard wooden benches...frozen faced clerks and physicians treating patients with contempt". This experience has a lasting impression: "A decade later these men and their associates would become my model for not how to treat fellow human beings who need the help that only a doctor can give. Condescension was disguised as caring...pride was checked at the door...my father left...bruised in body and soul" Nuland writes.

We travel with Sherwin and his brother through adolescence, pimples, sexual awakening, Creston Junior High School and High School, DeWitt Clinton or Bronx Science, where else? WW II ends, Meyer Nudleman learns of the destruction of his European family by the Nazis, and the resulting anguish. Months later the sons change their name to Nuland. Undergraduate studies at NYU and admission to Yale Medical School changes life for the family. Sherwin agonizes over leaving his brother to care for their father who now has a love interest although ill and debilitated. Throughout his life Sherwin maintains his adherence to his religion; Shabbat prayers, observance of *kashruth*, *kaddish* for his moth-

er, and even at Yale, at that time, "a world of *goyim*", he follows his faith. It was at medical school that Sherwin discovers, quite by accident, the disease that had such a crushing effect on his father. In a remarkable awakening, Sherwin writes: "I began to recognize my father again...a soft aching effusion of longing...my unexpected feeling of love for my father and my father's love for me. I did not know him after all...I understood the tragedy of his life".

His infrequent visits home from medical school take a different and loving direction between father and son, including a heartwarming episode with My-T-Fine chocolate pudding.

While perhaps troubling at times, this journey is indeed a worthwhile "trip" for parent or child. Yes! Mark Twain was right, often, and sometimes, sadly too late, we don't understand, recognize, appreciate and are "astonished how much the old man learned..."

Note: For those that relish in the hobby of "Jewish Geography" yes! the name Nuland is familiar, Sherwin is the Uncle of Sara Nuland, wife of Rabbi Dan Satlow of our community.

Marvin Cytron is a member of Congregation Beth Shalom and contributes articles and book reviews to this publication.

Holocaust Museum turns 10

By Eli Kintisch, JTA

The chairman of the U.S. Holocaust Memorial Museum Council, Fred Zeidman, sees a wide range of new goals for the institution as it enters its second decade.

"We are truly at a watershed point in the museum's history," Zeidman told JTA in a recent interview. "The first 10 years were truly the honeymoon period. When the museum opened, people — knowing the need for this museum — really were incredibly forthcoming philanthropically, and the survivors were all here to tell the story."

Fundraising remains constant even with the survivor generation in its twilight, Zeidman said, but the challenge of spreading the museum's message takes on a new urgency.

A longtime ally and fundraiser for President Bush, Zeidman was nominated to the council chairmanship by the president last year. He has pledged to keep politics out of museum operations, while maintaining a focus on the Holocaust itself.

"We've got to keep this story alive; we've got to make it breathe," Zeidman said. "There are 2 million people a year that come to the museum," but "there are so many people who can't come to the museum."

"We've got to take it to the rest of this country. There are 280 million people in this country, every one of whom needs to be knowledgeable about what we do here," he said. We need to be America's national educator."

Toward that end, Zeidman said he wants to increase teacher training programs, work with more museums with traveling exhibitions and increase existing cooperation with law enforcement officials.

Police officials in Georgia, for example, are speaking with the museum about setting up daylong training visits similar to existing programs with departments from Maryland, Virginia and Washington.

"We've got to take it to the people with the greatest potential to impact society, the caretakers of democracy, the educators, the law enforcement officials, the judiciary, the military, the civic leaders," Zeidman said.

In addition to the yearly Days of Remembrance ceremonies in

April, a number of special events are planned for this year.

In June, to honor the anniversary year, the museum will sponsor a new exhibit of some original writings of Anne Frank, the first time the writings will be shown outside of Amsterdam's Anne Frank House.

In late summer or fall, the museum will host a special night for Holocaust survivors and their families.

"That will arguably be the last time that this will ever happen," Zeidman said. "We'll have a special night so that survivors can bring their children and grandchildren and hopefully tell their stories and show the museum to their kids. There has been a tremendous reticence on the part

of so many survivors to truly tell their story."

But, Zeidman said, the museum has given many people a chance to tell their stories, keeping the institution's research department busy.

"We're trying to record every story we can possibly get," he said of the research efforts. "The real problem is that we don't have a lot of time left."

Noting that the museum so far has weathered the nation's economic downturn, Zeidman said he sees a bright financial future for the museum.

"I've been pleasantly surprised," he said. "I'm not hearing 'I'm not giving this year because the stock market's down, I'm not giving this year because I had to give to 9/11. I'm not giving this year because I'm

giving to Israel,' " he said.

"The more money I can raise privately, the less dependant I am on the federal government," Zeidman said, adding that a "key goal" of the coming decade was to raise an endowment for the museum.

As for the fear that the Holocaust may be seen to lose relevance with every passing year, Zeidman said that the history the museum represents remains as important as ever.

"The incidences of terrorism and 9/11 are bringing the reality of this kind of activity home," he said. "It's just reinforcing the importance of telling our kids, 'Let me tell you what happens when this starts and we don't do anything about it.'"



Adas Kodesch Shel Emeth presents Candlelight Music Dinner Theater's production of "Forever Plaid" on Sunday, April, 6th, 7:00 p.m. at the synagogue. The community is invited to enjoy this Broadway musical about a four-part harmony group who, immediately following an untimely demise, get a second chance from the heavenly powers to play the gig of a lifetime.

Bring your friends and family by making table reservations (as many as 8-10 per table) at a cost of \$20.00 per ticket. Refreshments will be available for purchase. Tickets will be sold the day of the show for \$25.00. Make your check payable to A.K.S.E., Washington Blvd. and Torah Way, Wilmington, DE 19802.

This program is a fundraiser for the synagogue.

Donations of \$36 "Musical" (include 1 ticket), \$72 "Plaid" (include 2 tickets) or \$180 "Heavenly" (include 4 tickets) will be acknowledged in the play program.

For more information call Cindy Rich-Weiner at 302-478-3174.

MILESTONES

In Memoriam

BERGER

Grace First Berger, 88, formerly of Wilmington, died March 12 in Mesa, Arizona. She had been a member of Congregation Beth Emeth, sang in the synagogue's Adult Choir and taught at the Beth Emeth Religious School for many years.

She was the daughter of the late Rabbi Philip and Sarah First and the widow of Theodore Berger. Grace is survived by her sons, James and his wife, Linda, Harry and his wife, Stephanie and John DiMartini; sister, Edith First Sklut; grandchildren, Bekki, Benjamin, Jonathan and Joshua; sister-in-law, Shirley First Handelman; and many nieces and nephews.

Funeral services were held on March 16th from Schoenberg Memorial Chapel with interment in the Jewish Community Cemetery on Foulk Road. Contributions in her memory would be appreciated to Congregation Beth Emeth, 300

West Lea Blvd., Wilmington, DE 19802.

BURNSTEIN

Richard R. Burnstein, 44, formerly of Wilmington, died March 10th. He is survived by his wife, Sandra; son, Joshua; daughter, Ashley A.; mother, Geri Wolf Singer; brothers, Eric Burnstein and Fred Singer; sisters, Rae Beth Schwartz and Vicky Mendelson. Funeral services were held on March 13th at Schoenberg Memorial Chapel with interment at Beth Emeth Memorial Park.

Contributions in his memory would be appreciated to Hadassah, c/o Eva Weissman, 9 Devon Court, Wilmington, DE 19810

CAHN

Milton M. Cahn, M.D., passed on Friday, December 27th. He was 84 years young and worked seeing patients and teaching residents and medical students until the day he died. Dr. Cahn was a member of the "Greatest Generation"-serving as a

Captain in the U.S. Army Medical Corps from 1942-1946. He received the Bronze Medal, as well as four Battle Stars, one of which was Normandy. After the military, he went into private practice in South Philadelphia. He was one of the very first physicians to use an EKG Machine. Encouraged by his wife, Dr. Cahn left the practice and began a dermatology residency at the University of Pennsylvania, which he completed in 1954. Ever since that time, he remained on the faculty at Penn and was a Clinical Professor of Dermatology. He joined the faculty at Hahnemann (Allegheny) in 1998 and was a professor beloved by his students.

Dr. Cahn spanned the evolution of Dermatology from a purely descriptive science to one based more on research. He contributed to that research with important observations in light sensitive disorders, apocrine gland diseases, and dermatologic therapeutics. He was President of the Philadelphia Dermatological Society in the early 1970s and was a life-long member of the Pennsylvania Medical Society, the American Medical Society and the Academy of Dermatology.

He was a devoted husband to Pauline Glass, his wife of 62 years; doting father to children, Lorraine Cahn Wilburn and her husband, Michael and Rebecca Lieberman and her husband, Stanley and loving grandfather to Miriam and David Lieberman. Survivors also include two sisters, Mildred Glass and Evelyn Keiser; and a nephew, Mitchell Glass, who resides in Wilmington. He was predeceased by his son, Leonard.

Graveside services were held December 30th at Har Zion Cemetery in Philadelphia.

COHEN

Beatrice Cohen, 83, of Delray Beach, FL, formerly of Wilmington, died March 15th of complications from Parkinson's disease. She and her husband, Herbert, would have celebrated their 60th wedding anniversary on March 28th. Also mourning her passing are her daughters and sons-in-law, Shelley and Dr. Barry Kanofsky of Chalfonte and Diane and Dr. Ronald Pogach of Corner Ketch; her grandchildren, Stacey and her husband, Loren Cohen of Chicago, Dr. Jamie Kanofsky of New York City and Andrew Pogach of Philadelphia. Graveside services were held on March 18th in the Jewish

Community Cemetery on Foulk Road. The family requests that contributions in her memory be made to a charity of the donor's choice.

FRANKEL

Sylvia Frankel, 89, of River Road, formerly of Coral Springs, FL, died February 6th. She was preceded in death by her husband of 67 years, Nathaniel Frankel; and is survived by her daughters, Sheila and her husband, Jack Davidson and Faith and her husband, Michael Goldman; her sister, Shirley Charleston; four grandchildren, Laurence and Steven Davidson, Leigh Balber and Amy Zerbe; and three great-grandchildren, Stacey and Phoebe Davidson and Emma Balber.

Graveside services were private. The family requests that contributions in her memory be made to the Kutz Home, 704 River Road, Wilmington, DE 19809 or to the City of Hope.

GREENBERG

Edna Norma Greenberg, nee Spero, passed away in Wilmington on February 26th after a long illness. She was born in Brownsville, Texas in 1914 and moved to Tyler, Texas in 1940 when she married Isadore Greenberg who predeceased her in 1989. Mrs. Greenberg devoted her life to charitable and civic endeavors. Her many accomplishments included helping to found the East Texas Medical Center Hospital's Women's Auxiliary and its Patient Loan Fund. She was involved in the Auxiliary for more than 50 years- amassing close to 20,000 hours in volunteer time. Her diverse leadership roles included chairperson of the Women's Division of the March of Dimes, vice president of the Camp Fire Girls council and citywide president of the Parent-Teacher Association.

Her Jewish communal involvement included service as president of the Sisterhood of two Tyler synagogues-Temple Beth-El and Ahavith Achim-service on the Texas State Board of Temple Sisterhoods and tenure as a two-term board member of the Texas Jewish Historical Society.

She is survived by her daughters and sons-in-law, Sharon and Jerome Smith of Boston, MA, Gayle and Jay Rosenberg of Joplin, MO and Lolly and Kevin Gross of Wilmington; grandchildren, Judy Kaufman and her husband, Adam, Jeff Barnett and his wife, Helen, Alison Gross and Sam Gross; great granddaughter, Jamie Rachel Kaufman and great grandson, Shawn Isaac Barnett and her brother, Arthur Spero of Ohio.

Schoenberg Memorial Chapel of Wilmington helped make arrangements for her Texas funeral and burial. Contributions in her memory would be appreciated to Delaware Hospice, 3515 Silverside Road, Wilmington, DE 19810 or to a charity of the donor's choice.

KELRICK

Paul "Pinky" Kelrick, 77, of Hollywood, FL, died March 8th. He is survived by his wife, Marjorie; mother-in-law, Beatrice Cohen; son, Michael; daughter, Judy Smith; and four grandchildren, Abby, Mendon, Matt and Beatrice.

The family requests that memorial contributions be made to the Children's Choir Program Fund at

Temple Sinai of North Dade, 18801 N.E. 22 Avenue, North Miami Beach, FL 33180.

PRICE

Lawrence L. Price, 70, of Northminster, died March 4th. He had been the owner of Price Motors, Inc. and was a member of the Jewish War Veterans and a volunteer for handicapped twins.

Mr. Price is survived by his wife, Sandra; sons, Brad, Bart and Barry; brother, Robert; and four grandchildren.

Funeral services were held on March 6th at Congregation Beth Emeth with interment in the Jewish Community Cemetery on Foulk Road. Contributions in his memory would be appreciated to Delaware Hospice, 3515 Silverside Road, Wilmington, DE 19810.

SEITZ

Ernest Seitz, 75, of Greenmeadow, died February 14th. The former deputy director of the Delaware State Division of Social Services, he was a member of Congregation Beth Emeth. Mr. Seitz was a track and field enthusiast who served as an official for the New Castle County Development Meet, the NCCA Championship and the 1984 Los Angeles Olympics. He was involved in Philadelphia's famed Penn Relays for over 25 years.

He is survived by his wife, Selma; sons, Michael and his wife, Debra, Jonathan and his wife, Shari; daughter, Elyse and her husband, Patrick Houton; and 8 grandchildren, Sara, Jacob, Benjamin, Samuel, Emily and Andrew Seitz and Stephanie and Philip Savini. Funeral services were held at Schoenberg Memorial Chapel with interment at Beth Emeth Memorial Park.

Contributions in his memory would be appreciated to Delaware Hospice, 3515 Silverside Road, Wilmington, DE 19810.

SHAPIRO

Lois Yanoff Shapiro, died March 5 after a courageous struggle with multiple sclerosis. She was the devoted wife of Stanley Shapiro and the mother of Merrie Tabak. She is also survived by sons-in-law, Mark Tabak, David Baker and Robin Baker; a sister, Bobbie Tomases of Wilmington, DE and three grandchildren, Laura, Daniel and Julie.

Graveside services were held on March 7 in Roosevelt Memorial Park, Trevoise, PA

Contributions in her memory may be made to the MS Society, 2 Mill Road, Wilmington, DE 19806.

UFBERG

Rebecca (Betty) Ufberg Age 94 of Forwood Manor, died January 8, 2003. She is survived by her sons, Dr. Hal and his wife, Ceci of Wilmington and Dr. Irwin and his wife, Marci of Lafayette Hills, PA; daughter, Michele Ufberg Casey and her husband, Ken of Kingston, Ontario; sister, Bernice Goldsmith of Philadelphia; 8 grandchildren; and 7 great grandchildren. Funeral services were held in Shenandoah, PA with interment in Kehiliet Israel Cemetery.

To honor her memory, the family suggests contributions to either Adas Kodesch Shel Emeth Congregation, Washington Blvd. & Torah Drive, Wilmington, DE 19802 or ORT, c/o Wendy Shlossman, 17 Stable Ct., Wilmington, DE 19803.

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CALENDAR OF EVENTS

NEWARK JCC HOSTS ANTIQUE ROAD SHOW

Do you have some antique treasures stashed away and don't know their value? Bring your items to the Jewish Community Center in Newark for an appraisal by experts on Sunday, March 30th, 1 p.m. It costs \$10 for the first item appraised and \$5 for each additional item. Call Lynda Bell at 302-368-9173 for required advance registrations. The JCC Newark, 318 South College Avenue, is located off I-95 on Route 896 going north, on the corner of West Park Place and South College Avenue.

LET MY PEOPLE GO...TO GREAT ADVENTURE

On Sunday, April 20th and Monday, April 21st, Great Adventure Amusement Park will host Jewish families from across the Northeast. Adas Kodesh Shel Emeth is selling tickets to the Park, which will be open from 10 a.m. to 6 p.m. both days, rain or shine.

Tickets are \$28.00 per person prior to 4/8, \$30.00 from 4/8 to 4/15 and \$35.00 at the Park. Kosher for Passover food will be available for sale. Transportation to and from the Park is on your own. To purchase your tickets, send

checks to AKSE, Washington Blvd. and Torah Way, Wilmington, DE 19802. No refunds for unused tickets. Tickets are good all season.

JFS REACHES OUT TO SEPARATING & DIVORCING PARENTS

Jewish Family Service of Delaware offers Separating and Divorcing Parent Education courses certified by Family Court. "Healing Hearts," parent seminar and children/teen seminars are held at the Jewish Community Center in Wilmington, the first 2 Wednesdays of each month from 6:45-9:45pm. The fee for the 6 hours course is \$100, free for the children of participating parents. (Scholarships are available.) For more information, please call Karen Townsend, ACSW at 302-286-1402.

NEWS FROM NEWARK JCC

New York Theatre Trip-See the new Billy Joel musical, "Moving Out", on Sunday, April 6th. Bus leaves from the Newark JCC at 8:30 a.m. Show begins at 3:00 p.m. with time to enjoy dinner before departing the Big Apple at 8:30 p.m. Cost for JCC members is \$145.00, \$165.00 for non-members. Spend the day in New York without the show for just \$35

per person. Tickets are limited so call today, 368-9173.

VISIT STATUE OF LIBERTY WITH JEWISH WAR VETERANS

The Jewish War Veterans of Delaware invites the community to participate in its bus trip to the Statue of Liberty and Ellis Island in New York on Sunday, April 6th. The bus will leave at 8:00 a.m. from the rear of the B'nai B'rith Building on Society Hill Drive in Claymont. The cost is \$28.75 for adults, \$26.75 for seniors and \$22.75 for children ages 4 through 12 and includes bus transportation, admission to the Statue of Liberty, box lunches and sodas. Reservations will be binding with a check forwarded to: Jewish War Veterans, 3209 Heather Court, Wilmington, DE 19809.

APPLY FOR USA MACCABI BASKETBALL TEAMS

Applications for the USA basketball teams which will represent the United States at the 10th Pan American Maccabi Games in Santiago, Chile next winter are now being accepted. There will be three men's teams and a women's open team (any age). The men's teams are Juniors (born in 1987, '88 or '89); Youth (born in 1984,

'85, '86); and Open (any age).

The Pan Am Maccabi Games will take place from December 24, 2003 through January 5, 2004 and a training camp will be held in Boca Raton, Florida beginning Saturday night, December 20, 2003. The commitment to take part in this event is two full weeks. The teams will be selected by tapes and recommendations, however, if enough applications are received tryouts in Los

Angeles and Philadelphia may be held.

Please direct questions and interest to Brian Schiff at 215-952-5362 during the day, 215-285-5936 in the evening, or e-mail him at bschiff@comcastsportsnet.com <mailto:bschiff@comcastsportsnet.com>. To apply online go to the Maccabi USA/Sports for Israel website at www.maccabiusa.com or contact their office at 215-561-6900.

SAVE THE DATES ! ! !

Yom Hashoah Commemoration

Monday, April 28 - 7:30 PM, Community service at Congregation Beth Shalom

Tuesday, April 29 - 12:00 PM, Community Commemoration at the State Building (new location)

Preston Memorial Lecture

Sunday, May 4 - 3:00 PM, Preston Memorial Lecture, with speaker Eva Mozes Kor, survivor of Mengele Twin's Experiment at the NEW Brandywine Hundred Library (on Faulk Rd.)

Yom Ha'Atzmaut Celebration (Israel Independence Day)

Tuesday, May 20 - 5:30 PM at the JCC

Israelis prepare for impending war

Continued from page 1

Israel's fuel, electricity and water authorities said they were prepared to go on emergency footing, and a situation room was being opened in the infrastructure ministry in Jerusalem.

Despite the heightened civil defense preparations, Education Minister Limor Livnat said after consultations with Mofaz that schools would open as normal on Thursday, following the Purim holiday. Livnat said the decision was subject to change depending on the security situation.

British Airways announced Tuesday that it would halt all flights to Israel as of Wednesday night,

until further notice. The airline said the decision was in line with a revised travel advisory the British Foreign Council issued Monday, urging British citizens in Israel and the Palestinian territories to leave the region immediately.

The army announcement to prepare sealed room did not appear to trigger a rush to buy supplies or change gas mask kits.

Gas mask distribution centers have reported increased activity throughout the Iraqi crisis. The head of the Home Front Command said some 92 percent of Israelis already had refreshed their gas mask kits, Army Radio reported.

There also were no reports of

runs on supplies at stores, though the Consumer Council did receive some complaints of alleged price-gauging on sealed-room supplies.

On Monday, before the army order to prepare sealed rooms, shoppers from Ramat Gan, which was hit by Iraqi missiles in 1991, were divided over whether to prepare sealed rooms.

As some shoppers loaded nylon sheeting and special protection kits for pets into their carts, one woman said she was not making any specific preparations.

"After the last war, some said the plastic and tape wouldn't have helped us anyway," she told Israel's Channel 2 television. "So what's different now?"



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Thank you!

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Mail to Jewish Federation of Delaware, 100 W. 10th St., Suite 301, Wilmington, DE 19801