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Young receives Community Builder Award



Toni Young

Toni Young, the first female president of the Jewish Federation of Delaware, will receive Federation's highest honor-The Irving S. Shapiro Community Builder Award-on Monday, June 20th, 7:00 p.m. during the 70th JFD Annual Meeting at the Bernard and Ruth Siegel Jewish Community Center. Young, who currently chairs the Jewish Fund for the Future endowment effort for JFD, has long been involved as a leader of the Delaware-New Jersey Partnership 2000 Cluster and as a member of the United Jewish Communities Israel and Overseas Pillar. She currently travels extensively nationally and internationally in her role as chairperson of Israel Initiatives for United Jewish Communities, the umbrella organization for Jewish Federations throughout North America and Canada.

"Toni is a rare combination of intellect, commitment and savvy and knows Partnership

2000 and federations inside out," said outgoing Federation President Dr. Barry Kayne. Kayne, who will turn over the presidency to Robert Pincus during the Annual Meeting, believes that "Toni is the ideal recipient of this honor which is designed to recognize those people whose services to, inspiration of, support for and leadership in the Jewish community transcends any potential loyalty to a given agency or organization." Kayne explained that the award "bears the name of Irving Shapiro, one of the most respected and beloved leaders in our Jewish community and was established to recognize and stimulate people to further community service in the tradition for which Mr. Shapiro was so revered."

Guest speaker Michael Brooks, executive director of the University of Michigan, will discuss "Building Community". Brooks received national acclaim for his successful efforts to counter the effects of a national Student Conference of Palestinian Solidarity with pro-Israel programming and ads in campus publications.

Another highlight of the evening festivities will be the dedication of the Community Capital Campaign Wall of Honor at the JCC. The Wall recognizes those families and individuals who have helped to "strengthen the future foundation" of Delaware's Jewish community through their generous gifts of \$10,000 or more to the Federation Community Capital Campaign.

Special guests include Senators Joseph R. Biden, Jr. and Thomas R. Carper and Wilmington Mayor James M. Baker.

Please come and celebrate this community milestone event. Refreshments will be served.

RSVP to Sheila Krinsky, 302-427-2100, ext. 15 or Sheila.krinsky@shalomdel.org

Seaside dedicates its first Torah

By Cynthia Silverblatt
Special to the Jewish Voice

The joining of a Torah Scroll with a Jewish community is likened to a wedding. Both include a bringing together of two separate and distinct entities into a holy union. Just as two individuals are joined together under the Chuppah (wedding canopy) for their wedding ceremony and family and friends sing and dance with joy as the couple begin their life together, so too does the Jewish community join with their Torah under the Chuppah and sing and dance as they consecrate the beginning of their relationship.

The word Torah literally means Law or Teaching and is the name given to the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These books describe the creation of the world, the main events of the first 2000 years of history, the origins of the family which was to become the Jewish people, their exile and slavery in Egypt, redemption, the giving of the Torah at Mt. Sinai and some very limited details of the 613 mitzvot (commandments) which the Jews were commanded to observe. The Torah is known as Torat Chayim: instructions for life.

The Torah Scroll, (literally Book of the Law), is a handwritten copy of the Torah that meets extremely strict standards of production. It is written with a quill on parchment.

The quill, parchment and the thread used to sew the pieces of parchment together must be from kosher animals. There are 304,805 Hebrew letters in the Torah that must be duplicated by a trained Sofer or scribe onto the parchment in 42 lines per column. The Hebrew is written in often complex and elegant calligraphy according to very strict rules about the position and appearance of the letters.

On Sunday afternoon, June 26th, members and friends of the Seaside Jewish community will join together to dedicate their new Torah. The dedication will begin outside the Seaside building on Holland Glade Road in Rehoboth Beach, DE where the community will escort the Torah into the building.

Attendees will hear from Rabbi Menachem Youlus, the Sofer who found this 89-year-old scroll in the basement of a Catholic Church in Eastern Europe and restored it to its current state. Menachem (as he prefers to be called) will also talk about his own personal journey of becoming a Sofer and how he came to be a "rescuer" of Torah scrolls thought to be lost during the Holocaust. The ceremony will include the actual completion of the Scroll as Menachem writes several of the Hebrew letters that afternoon.

For more information, please contact Dorothy Brecher at sobrech@msn.com or Beth Cohen at bethcohen@verizon.net.



Fighting for rights of Jewish refugees

By Brett Kline
JTA

As the Palestinians continue to demand a "right of return" for refugees who fled or were expelled during Israel's 1948 War of Independence, Jewish leaders from around the world are intensifying a campaign to advocate for the rights of Jewish refugees from the Arab world.

The campaign to document the mass violations of Jews' human rights in the Arab world, as well as the loss of their private and communal assets, will be launched in March 2006 by an American Jewish group, Justice for Jews From Arab Countries, and the World Organization of Jews From Arab Countries.

Once compiled, the documentation will be catalogued and preserved by a special unit in Israel's Justice Ministry.

"No one disputes the fact that the Palestinian refugee issue is on

the table," said Stanley Urman, Justice for Jews' director. "We want to be on the table with them. There is a sense of urgency to this. Many people who were forced out of their homes are dying or have died already. We are talking about two populations of refugees from the same political situation."

Representatives from the United States, Canada, Britain, France, Belgium, Italy and Israel met Monday in Paris to launch the campaign. Representatives from Mexico and Australia participated by phone.

"The Palestinian narrative has held sway over international opinion," said Bernie Farber, CEO of the Canadian Jewish Congress. "It's very compelling, but this narrative must also be told."

Some 860,000 Jews lived in 10 Arab countries, not including Iran, in 1948. Fewer than 8,000 remained by 2001, most in Morocco.

Many Jews were forced to flee



Iraqi Jews were airlifted to Israel in 1950 and 1952. In this picture, a group of Iraqi Jews have just landed in Israel. Credit: Babylonian Jewish Heritage Center via American Sephardi Federation

their homes in the Arab world under duress, especially at the time of the Arab-Israeli wars of 1948 and 1967. They were granted refugee status by the United Nations, but the matter was never pursued.

While Israel absorbed most of

the Jewish refugees — their descendants today make up about half the population of Israel — Arab countries kept the Palestinians in camps and refused to give them citizenship, using their plight as a weapon in the political struggle against the Jewish state.

Today, the number of Palestinian refugees and their descendants tops four million, according to the United Nations Relief and Works Agency, which provides them with services.

According to Justice for Jews, the legal and political basis for the rights of Jewish refugees is U.N. Security Council Resolution 242, adopted in 1967, which declares that there should be a "a just settlement of the refugee problem." The resolution does not make a distinction between Arab refugees and Jewish refugees.

Delegates at the Paris meeting stressed that advocacy for Jewish refugees' rights should not be about money or initiating legal proceedings.

"Over the years it has been difficult to raise the profile of Sephardic Jews throughout the world," said Gina Waldman, who was born in Libya. "This is about telling the stories that have never

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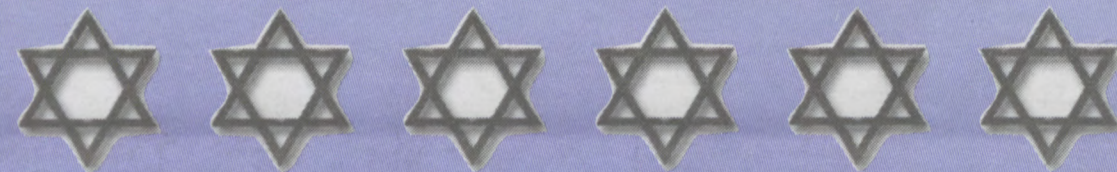
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TICKWOUGH SAILING SESSIONS 1-4		\$1135	\$1180
TICKWOUGH SKI SESSIONS 1-4		\$1255	\$1300
TOCKWOUGH SESSION 5		\$465	\$490
TICKWOUGH BEGINNER SAILING SESSION 5		\$545	\$570
TICKWOUGH BEGINNER SKI SESSION 5		\$605	\$630

TEEN ADVENTURE

JUNE 19-24	SESSION A	CHESAPEAKE SAILING ADVENTURES	\$950	\$1000
JULY 2-8	SESSION B	BACKPACKING ADVENTURES in Shenandoah	\$650	\$700
JULY 10-15	SESSION C	CHESAPEAKE SAILING ADVENTURES	\$950	\$1000
JULY 17-22	SESSION D	ROCK CLIMBING THE SHAWANGUNKS	\$700	\$750
JULY 24-30	SESSION E	COASTAL SEA KAYAKING EXPEDITION	\$700	\$750

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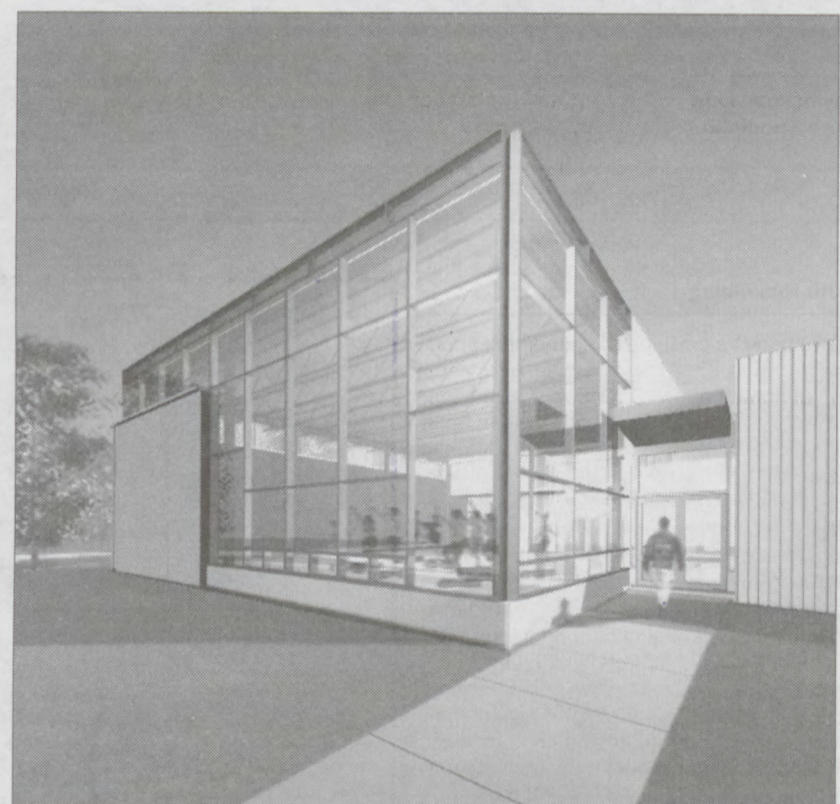
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FEDERATION FOCUS

Women's Philanthropy Lion of Judah luncheon - a **ROARING** success

The Jewish Federation of Delaware welcomed new Lions at the annual Lion of Judah event held at Toni Young's home on May 26. Allison Amorison chaired this year's record-breaking event - 31 Lions enjoyed the program featuring Liat Ben David, author of *Yahrzeit*. In the last two years Women's Philanthropy welcomed 25 new Lions of Judah and now counts over 50 women in this nationally recognized group of donors dedicated to supporting the Federation Annual Campaign. **The number of LOJE, or Lion of Judah Endowment donors, in Delaware**

more than doubled. In the last year we have increased from 3 LOJE to 8 LOJE. Ruth Ann Ger, Suzanne Grant, Amy Leviton, Connie Sugarman, and most recently Caryl Marcus Stape joined Miriam Edell, Barbara Schoenberg, and Toni Young, as women committed to ensuring the future of the annual campaign through their Lion gift, in perpetuity. A Lion of Judah Endowment can be established through several different giving vehicles including an outright gift, bequest in your will, gift of life insurance, charitable remainder trust/charitable income plans,

IRA and Pension funds. Please contact Jennifer Young, Director, Jewish Fund for the Future and Women's Philanthropy for more information at (302) 427-2100 ext. 19. Women's Philanthropy encourages women to make a gift to the Federation annual campaign in their own name, and accounts for nearly 40%, or about \$676,000 of the 2005 campaign as of early June 2005. Over 700 women have pledged their support for Jews in need in Delaware, Israel and 59 countries around the world. Make your pledge today—every gift counts.



Ruth Siegel, Jennifer Young and Phyllis Aeronson.



Yetta Chaiken and new LOJE Caryl Marcus-Stape.



Lions run in the family - Henni and Eve Slap



Toni Young (far right) introduces new LOJE Ruth Ann Ger.



Enjoying the Lion luncheon, new multi-year Lion Dorothy Bobman with Wendy Berger.



New 2004 Lion Laura H. Kramer, Jennifer Young and Dorothy Bobman.



Lions Andrea Levine, Caryl Marcus-Stape and Rhoda Dombchik serve on the Women's Philanthropy committee.

The many benefits of communal service

By Ruth Rosenberg

I have had the privilege of spending a good part of my adult life doing communal service. As an "at-home" mom (a phrase that always make me laugh since I was rarely home), I spent countless hours devoted to Women's American ORT. This national organization that supports a worldwide network of schools and programs (including a vast array in Israel where one in four Israelis has been trained at an ORT school) was my lifeline. I was able to develop a passion for a cause beyond my local world while establishing friendships that sustained me through the often challenging years of raising young children. I was stimulated by the structure and organization that allowed me to grow "professionally" as I was "promoted" through the ranks of chapter leadership all the way to the national board of directors. On my visits to ORT schools around the U.S., South America and Israel, I learned not just about the students and people whose lives were changed for the better, but about being a Jew. Details that eluded me through my formal Jewish education came into focus and equally, if not more important, I came to know how to live Jewishly: giving of oneself, caring for others, learning, growing and sharing.

One of the greatest benefits of such service is the camaraderie of those who share a common passion. I was blessed with the companionship and working partnerships of a wealth of talented and inspiring people. Surely some of the smartest, most interesting people choose to spend their time in the



Ruth Rosenberg

service of others. I have met and forged strong bonds with individuals who I would have never encountered were it not for the choice to step up and help.

I've been fortunate to turn my volunteer passion into a rewarding career. The benefits to which I've referred do not evaporate with a paycheck. In fact, I've found that the "what's in it for me" part has only grown deeper. My network has expanded and the people I've been so fortunate to work with have enhanced my life exponentially. In particular, I'd like to take a moment to reflect on the deep admiration I have for outgoing

Federation President, Barry Kayne. Barry is a rare individual who can conduct himself with grace and dignity while holding firm to any challenge that may pose even the slightest threat to his deep conviction for the mission of Federation. I have seen him on public occasions and behind the scenes, always behaving with class and clarity of vision. He has tackled issues that ranged from political to philosophical to financial all with aplomb. His leadership for the past three years has set the bar

high for those who will follow. Barry is the quintessential public face of the Jewish Federation of Delaware.

As I often do, I invite you to join me on a journey of communal service. You can be a part of this great effort by donating, volunteering, participating in whatever avenue beckons you. It may sound trite, but I guarantee that you'll get more than give. After all, you'll get to meet extraordinary people like Barry Kayne.

Live Generously...It does a world of good.

Community Capital Campaign Reaches Final Phase

The Community Capital Campaign has been an unqualified success! To date, \$21.3 million has been raised to fund projects that benefit every sector of our community. The building additions on the Weinberg Campus are stunning and renovations to the existing building that will take place later this year will complete this dazzling picture. This amazing adventure began with a population study nearly ten years ago and now nears the moment of culmination. It has been an exhilarating ride!

At long last, the end of the Campaign is in sight. Plans are in place and we are poised to finish this far-reaching initiative. Financially though, there is still a gap to fill. An additional \$1.4 million is needed to keep the project whole and avoid years of interest expenses. While impressive, \$21.3 million leaves us just a bit short.

You have a wonderful opportunity to help finish the Campaign by purchasing a Star that will adorn the windows of the Bernard & Ruth Siegel JCC. This is a tangible way to show the community that you are committed to present and future generations by supporting this building project. Your gift of \$100 to \$5,000 will help to secure our collective future. Your name will be part of a stunning, permanent, visible display.

To purchase a Star, you can pick up a brochure in the lobby of the Siegel JCC or visit our website www.shalomdelaware.org. Your gift will make a world of difference.

EDITORIALS AND OPINIONS

This Monday, celebrate men and women of vision

"Vision looks inward and becomes duty.
Vision looks outward and becomes aspiration.
Vision looks upward and becomes faith."

Rabbi Stephen S. Wise

The Jewish Federation of Delaware celebrates its 70th Annual Meeting this Monday evening at the Bernard and Ruth Siegel Jewish Community Center. It's a time to celebrate the realization of one glorious vision—the creation of a central organization to raise funds for health, education, recreation and social services and allocate those funds to agencies that enhance the quality of Jewish life here in Delaware, in Israel and around the world.

Seven decades ago, a committed group of community leaders laid the groundwork for a vital, vibrant organization that today helps support six beneficiary agencies through the proceeds of an aggressive Annual Campaign, advocates and raises funds for the State of Israel, responds to global emergencies and builds for our community's future through the Federation Community Capital Campaign and the Jewish Fund for the Future.

Throughout the years, the names and faces of our Federation leadership have changed. However they continue to be inspired by the vision of our founders. These men and women who helped to found the Jewish Federation of Delaware live on in the smiles of first graders celebrating Purim at Albert Einstein Academy; in the aromas of Shabbat dinner at the Milton and Hattie Kutz Home and in the sounds of young men and women chanting Torah at Delaware Gratz Hebrew High School.

This Monday at 7:00 p.m., be a part of a joy-

ous community celebration. Say Yasher Koach to Barry S. Kayne as he passes the presidential gavel to Robert Pincus. Wish all of our Federation officers the very best as they accept the mantle of leadership.

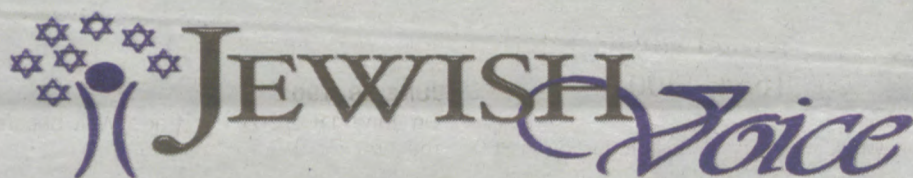
Join us as we honor Toni Young with the well-served Irving S. Shapiro Community Builder Award. This first female president of JFD, has a long-standing commitment to building partnerships between the people of Delaware and the residents of the Arad-Tamar region of Israel. Her passion for building a strong Jewish homeland has led to her prominent role as chairperson of Israel Initiatives for United Jewish Communities. Her vision of safeguarding the financial well being of our community for generations to come is reflected in her work as chair of Federation's Jewish Fund for the Future.

Share in the excitement as we dedicate the Community Capital Campaign Wall of Honor at the JCC. This beautiful piece of art expresses the generosity of community families and individuals committed to expanding community resources to meet both present and future needs.

Festive refreshments will be served following this dynamic program. Please RSVP to Sheila at 302-427-2100, ext. 15 or email her at Sheila.krinsky@shalomdel.org.

Lynn B. Edelman

Lynn B. Edelman
Editor



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LETTERS TO THE EDITOR

Jewish educational opportunities abound in DE

Many years ago – in the middle of the last century, if not earlier – Wilmington boasted of a community religious school. I know that there was both a spirit of cooperation in this endeavor, as well as an opportunity for many youngsters to engage in the study of Torah and the Hebrew language.

The clergy and lay leaders of Temple Beth El, Congregation Beth Shalom, and Congregation Beth Emeth wish Adas Kodesch Shel Emeth all the best in their vision of a "community" school, as advertised in the Jewish Voice. Indeed, it is most important for Jewish youngsters to receive a wonderful education. Far too many children are, for one reason or another, deprived the opportunity of learning the heritage and language of their ancestors.

It should be pointed out to the unaffiliated families of our community whose children attend public or private schools, or the Albert Einstein Academy, that there have always been certain requirements for Bar and Bat Mitzvah in the synagogues of New Castle County. Those requirements continue for Beth El, Beth Shalom, Adas Kodesch and Beth Emeth: families must be affiliated with a synagogue for a minimum of three years; and in addition, our years of Hebrew/Religious School must be

completed before this rite of passage can take place. Of course "credit" is given if a family has moved from an out-of-town congregation and has affiliated with a New Castle County congregation, and that Jewish education began in their previous synagogue or day school.

Similarly, students currently attending the Albert Einstein Academy are exempt from the four-year rule assuming they have been enrolled at Einstein for at least four years while affiliated with one of the community congregations. We hope that those interested take advantage of these educational opportunities. We encourage you to speak to the chairperson or another congregant on the Membership Committee of the synagogue that you might be interested in joining to learn all about the congregation, and its specific requirements with regard to Bat and Bar Mitzvah.

Rabbi Peter H. Grumbacher
Esther Timmeney, President
Congregation Beth Emeth
Rabbi David B. Kaplan
Joel Shertok, President
Temple Beth El
Rabbi Michael Beals
Alan Lipschultz, President
Congregation Beth Shalom

Gratitude from former AEA proud parent

What a sheltered life I lived growing up in Wilmington. I thought almost every one who was brought up on Market Street went to Harlan School, had family dinners at the Brandywine Country Club and went to Camp Cherrydale in West Chester overnight for eight weeks.

Then we moved.

When my parents divorced, everything changed. My mother moved us to a community with no synagogue and very few Jewish residents. I said a sad good-bye to the Jewish education and the Jewish friends that I enjoyed in my past life.

When I returned to Delaware in the late 1960s to go into our family business, I went into cultural shock. I had just left New York City and couldn't believe that this was the city where I once called home. Where were the Jewish families who, like me, lived on Market Street? Where did the vendors and movie houses and businesses like Reynolds Candy all go?

One positive new development in Wilmington was the creation of Albert Einstein Academy. My friends, Ruth Galperin and Susan Labowitz told me about this new Jewish day

school and urged me to send my daughters. As a single parent, I was concerned about the type of educational environment where my children would spend their days and I was thrilled that my girls would enjoy the rich Jewish education that I never had.

My daughters spent 1975-1981 at Albert Einstein Academy. Both became Bat Mitzvahs, had Jewish baby naming ceremonies for their own children, and read Hebrew fluently. For the past two years, my daughter Cara Drue Chichi has conducted the Seder for the Seaside Jewish Community in Rehoboth Beach. She even wrote and printed the Haggadah for us!

I am so very proud of her and so grateful to friends like Jochaim Scarf, Ruth Zinman, Mrs. Knepler and others for giving my daughters such a wonderful Jewish education. They carry on all the Jewish traditions they learned at AEA and have even managed to teach me some!

Thank you Albert Einstein Academy. I am indebted to you forever.

Sincerely,

Lynne Johnston Chichi
Lewes, DE

Mother of Amanda and Cara Drue Chichi

PARSHA PLACE

Week of June 18

Be'halot'cha

Numbers 8-12

Growth Through Torah

By Rabbi Zelig Pliskin

The Torah states: "And the people were complaining in a bad way in the ears of the Almighty." (Numbers 11:1)

Why were the people complaining?

Rashi comments that when the people were complaining they had no real cause to complain; they were just looking for an excuse to separate themselves from the Almighty. By finding what would sound like a complaint, they felt justified in keeping a distance from the Creator.

When someone realizes all that the Almighty does for him, he will not have a complaining attitude. There are times when a person is missing things and times when he is suffering. That is a time for action and prayer.

Complaining is wrong. The underlying theme behind a complainer is not necessarily that he wants the situation to improve, but that he wants to have the benefits of complaining - to feel free from the obligations for all the good that the other person (or the Almighty) has done. Ultimately, a person who goes through life complaining does not appreciate the good in his life.

When one focuses only on what he is missing, he blinds himself to what he does have. No matter how much you do have, there will always be something to complain about if you look hard enough. This attitude is not merely a means by which a person causes himself a miserable existence. It is a direct contradiction to our obligation to be grateful to the Almighty. Anyone having this negative attitude must make a concerted effort to build up the habit of appreciating what he has and what happens to him. This is crucial for both spiritual reasons and for happiness in life.

EDITORIALS AND OPINIONS

Mutual reinforcement

By Debra DeLee

Palestinian President Mahmoud Abbas' recent hospitalization for a heart problem should be a reminder that the June 21st summit between him and Israeli Prime Minister Ariel Sharon needs to produce more than just a nice photo-op. Questions about Abbas' physical (and political) health underscore the fact that the opportunity for Israel to deal with this pragmatic Palestinian leader will not last forever—just as Palestinians must recognize that Sharon's grip on power will be challenged when Israel's evacuation of settlements begins in August. Therefore, Sharon and Abbas need to come away from their summit with a set of understandings that will strengthen each of them.

Both leaders have an interest in seeing that Israel's pullout from Gaza and the northern West Bank goes smoothly. To this end, a formal security coordination system must be established at the national and local levels to identify potential problems. U.S. security envoy Gen. William Ward should be part of this system to help the two sides work through crises that could unfold.

For example, how will Israelis and Palestinians prevent or react to rocket attacks on Israeli communities while the withdrawal is taking place? What about ter-

rorist assaults on settlers and security forces engaged in evacuation? What will be the response to settler attacks on Palestinians in the occupied territories? How will they respond if right-wing Israelis make good on their threat to march through Palestinian communities in Gaza in order to reach settlements in the Strip?

Beyond coordinating responses, Sharon needs to allow Palestinian security services—with U.S. oversight—to acquire the tools they need to fight terrorists, as Israel demands. The Palestinian Authority (PA) is recruiting thousands of new security officers to help provide calm during the evacuation, but it lacks the guns and other hardware to seriously go after armed members of Hamas and Islamic Jihad. Israel should let the PA take delivery of armored vehicles recently offered by Russia, allow it to acquire more rifles and communications equipment, and expedite the background checks of Palestinians chosen to receive better security training in Egypt.

Simultaneously, Abbas needs to do more to address legitimate Israeli concerns about his approach to dealing with terrorists. In exchange for Israel's agreement to give him more time to co-opt militant groups into the political system, he should commit to forcefully confront those Palestinian extremists

who refuse to lay down their arms. An Israeli-Palestinian-American committee should also be set up to monitor whether or not Palestinians on Israel's list of wanted men actually forego terrorism and disarm.

Abbas also can enhance his credibility with Israel by building on his earlier decision to ban incitement from official Palestinian media. He should offer to allow a neutral third party to monitor the two sides for statements or actions designed to arouse their own populations to violence against the other and to serve as a source of binding arbitration for complaints about incitement.

Other understandings need to be reached to improve the economy in the occupied territories after the evacuation.

While Israel has removed some roadblocks in the West Bank, other checkpoints and roadblocks remain that hinder the passage of goods and people between Palestinian cities. An Israeli-Palestinian-American panel should be established to review the military necessity of each of these measures in order to determine which can be removed without putting Israeli security at risk.

Israel has made some interesting proposals for constructing high-tech crossing terminals along the Green Line, as well as building rail links between an Israeli port and the ter-

ritories to improve the flow of goods. Israel has also proposed to build a rail line between the West Bank and Gaza that could serve as a safe passage route and to let the Palestinians construct a new seaport in Gaza. A commission should be set up to coordinate how these ideas can be expedited.

Finally, although Sharon is not enthusiastic about entering into peace negotiations with the Palestinians, he needs to give Abbas some sort of political horizon for a future Palestinian state in order to let him show his people that the path of non-violence can lead to progress.

Sharon should offer to convene a meeting with the Palestinians, the Quartet, and other interested parties to review the status of compliance with the Road Map after the settlement withdrawal and future Palestinian legislative elections are complete. Such a session could point the way to diplomatic developments without committing Israel to entering into final status talks for the time being.

If Sharon and Abbas take advantage of their upcoming summit to strengthen each other in the ways outlined above, they will be in better shape to do the heavy political lifting that awaits them later this summer.

Debra DeLee is President and CEO of Americans for Peace Now.

Orange Jews

By Melody Amsel-Arieli

Last year in Israel, wearing orange was a fashion statement. These days, it's a political one.

Hats are big business within the nationalistic-religious community, where God-fearing woman routinely cover their heads. Hat styles and colors, like all things fashionable, come and go. So it was no surprise when one of Jerusalem's more prestigious millinery stores featured frothy orange springtime confections in its store window. But the huge banner that nearly covered the display was decidedly unorthodox. It read: **Reject the Gush Katif Disengagement**, encouraging women to express their political beliefs in the most kosher way imaginable, by wearing orange hats.

Previously, in an attempt to arouse sympathy for their cause, Jewish activists living in Gush Katif had distributed orange Stars of David, reminiscent of the yellow stars worn by Jews under Nazi persecution. When these stars aroused revulsion rather than solidarity, they burned out altogether, leaving behind only their orange glow. Orange became the settlers' symbol of resistance to the disengagement.

Orange is harmless enough when part of multicolored bouquets of zinnias or nasturtiums. But on its own, orange screams, "Watch me! watch out!" And Code Orange sends law enforcers into a frenzy of heightened activity.

The activist settlers have declared their own Code Orange against the disengage-

ment from Gush Katif, and its frontline warriors are teenagers. Like those of us who demonstrated against the war in Vietnam or to free Soviet Jewry, these teens embrace their cause wholeheartedly. Orange-clad volunteers man street stands overflowing with all-orange paraphernalia, including backpacks, signs, thermos bottles, bandanas, flags, bumper stickers, caps, and posters. Nationalistic yeshiva students sport orange tee shirts emblazoned with the slogan "I Too Support Engagement." Modestly dressed girls wearing fashionable orange bracelets embossed with the words "Jews do not Deport Jews" can, with a single glance, spot other supportive souls.

Most recently, teens have been distributing orange streamers to all and sundry, from children who loop them onto their schoolbags to drivers who attach them to their car antennas. Orange increasingly paints the sidewalks and highways of Israel proper, evidently engaging far more Jews than those who actually live in Gush Katif. Indeed, if orange is any real indication, opposition to the disengagement is growing, or so it might seem.

Yet, in truth, for all their colorful struggle, the settlers and their sympathizers still remain a political minority in mainstream Israel. True, there are bursts of orange here and there, in millinery stores, in girls' seminars, in yeshivas, in youth groups, and throughout Gush Katif, Judea and Samaria. But most of Israel remains multicolored, like bouquets of zinnias or nasturtiums.

Melody Amsel-Arieli is a freelance writer who lives in Israel

This Week in Jewish History



Celebrate 350
Jewish Life in America
1654 - 2004

This Week in History" is an introduction to 350 years of American Jewish history, brought to you by the Jewish Women's Archive. More information about each of the events described below can be found on JWA's website at http://www.jwa.org/this_week/week_14.html

JUNE 15, 1961

Judith Malina's off-Broadway troupe, Living Theatre, made its European debut in Rome on June 15, 1961.

JUNE 16, 1968

Governor Nelson Rockefeller designated June 16, 1968, as Jennie Grossinger Day in New York State, the first time this honor was bestowed on a living woman.

JUNE 17, 1908

Longtime editor of the "Jewish Spectator" Trude Weiss-Rosmarin was born on June 17, 1908.

JUNE 18, 1901

On June 18, 1901, Gertrude Weil became the first North Carolinian to graduate from Smith College.

JUNE 19, 1919

New Yorker film critic Pauline Kael was born on June 19, 1919.

JUNE 19, 1953

Ethel Rosenberg was executed on June 19, 1953, alongside her husband, Julius Rosenberg.

JUNE 19, 1995

Hilary Price became the youngest woman ever to have a syndicated daily cartoon strip when "Rhymes With Orange" appeared in national newspapers for the first time on June 19, 1995.

Fighting for rights

Continued from page 1

been told. It is not about money. And some of the stories are very sad."

Waldman recalled fleeing with her family from Tripoli in 1967 as a mob was setting fire to her apartment building.

"A Muslim neighbor saved us," she said. "He convinced the mob to leave. He saved our lives."

She and six family members managed to get to Italy, the former colonial power in Libya, where they lived in one room.

Her great-grandfather had founded a land development company in Tripoli, which employed more than 300 people when the family fled in 1967.

Her father, she said, "never got over the loss" of the family business.

Waldman eventually moved to the United States, while her parents stayed in Italy and a brother went to Israel. She has worked as a human rights activist for many years.

"After Sept. 11, I decided it was time to speak up," she said. She founded Jimena,

Jews Indigenous to the Middle East and North Africa, and has made a film, "The Forgotten Refugees."

Urman said Israeli officials have collected the case histories of some 3,000 families.

"We would like to have 100,000 cases," he said, "but honestly that figure may be too high. People should be telling their stories, but there is a process involved here to record everything."

Jewish organizations have been willing to get involved in the campaign. Justice for Jews will finance projects on the international level, while groups in participating countries would pay to compile the case histories.

"This is a historical mobilization of the international Jewish community," Urman said. "The same thing happened for Soviet Jews. Now these stories from Jews from Arab countries must be told."

The group's next meeting is scheduled for September in Paris.

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Matter of Opinion pieces reflect the personal viewpoint of individual columnists. They do not necessarily represent the opinion of the editor, Jewish Voice Editorial Committee, or this publication's publisher, The Jewish Federation of Delaware

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INSIDE DELAWARE

From Generation to Generation – AEA parents and students read Torah

By Karen Moss

Special to the Jewish Voice

For five months, fourth grade students at Albert Einstein Academy have been studying the ancient and difficult art of Torah reading alongside four AEA parents. They all read Torah for their first time at morning services on May 26th. The parents and children have learned Torah trope under my tutelage. It has been my pleasure to be their teacher.

The art of chanting the Torah dates back more than two thousand years. The actual cantillation signs, called in Hebrew ta'amei hamikra, were developed during the talmudic and post-talmudic periods, and were initially transmitted orally. They were written down during the ninth and tenth centuries. The trope signs serve to denote punctuation, word accentuation and melody. These cantillation, or trope signs, do not appear in the Torah scroll, which makes Torah reading extremely challenging. The reader must memorize the signs in advance, in order to correctly chant the weekly Torah portion.

What was unique about Thursday's Torah reading?

It was inspiring to see children and parents learning, and then demonstrating their knowledge, side by side. They all did an outstanding job, and I was especially proud of my highly motivated adult students! Nowhere else in Delaware are children as young as fourth grade learning this ancient skill.



AEA fourth grader Jake Grant reads Torah for the first time while his proud parents look on. L-R: David Schnoll (awaiting his turn); Suzanne and Stuart Grant; Jake Grant; Michal Cherrin, AEA Jewish Studies Department Head. Background: Nancy Brock, AEA second grade teacher is holding the microphone.



AEA fourth grader David Schnoll reads Torah for the first time while his proud parents look on. L-R: Scott Crosby (awaiting his turn); Barry Schnoll; Beth Moskow Schnoll; David Schnoll; Michal Cherrin, AEA Jewish Studies Department Head; Nancy Brock, AEA second grade teacher.



AEA fourth grader Ari Cohen reads Torah for the first time while his proud parents look on. L-R: Benjie and Jodi Cohen; Ari Cohen; Michal Cherrin, AEA Jewish Studies Department Head; Karen Moss, Torah teacher. Background: Nancy Brock, AEA second grade teacher is holding the microphone.



Dr. Jack Sparks (far right), AEA Head of School elect, blesses all of the new Torah readers. L-R, foreground: Sarah Longwill, Lisa Driban (parent), Rachel Bloom, Debbie Nachlis (parent), Zack Lessner, Ari Cohen, David Schnoll, Scott Crosby, Jake Grant, Elad Gutman. L-R, background: Karen Moss, Torah teacher, Elaine Schmerling (parent), Lisa Lessner (parent). Blocked from view are: Sam Bailey, Yoni Blumberg, Evry Goren, Allison Leviton.



AEA fourth grader Yoni Blumberg reads Torah for the first time while his proud parents look on. L-R: Sam Blumberg; Lib Hembree; Yoni Blumberg; Michal Cherrin, AEA Jewish Studies Department Head; Karen Moss, Torah teacher. Background: Nancy Brock, AEA second grade teacher is holding the microphone.

Hoffstein elected to Delaware Sports Hall of Fame

By Joel Glazier

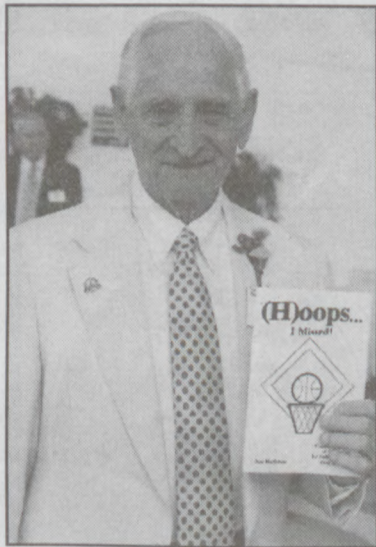
Community Reporter

Jules "Ace" Hoffstein, 83, now retired in Arizona, recently traveled back to his home state for the Delaware Sports Hall of Fame's 2005 induction ceremony, held at Wilmington's Bank One Center. "I feel very lucky and very happy at what's happened with my career, and that I am still an active basketball shooting coach," Hoffstein said before his induction.

Known as "The Shot Doctor", Hoffstein maintains a steady schedule of his acclaimed shooting clinics. "Recently NBA star Jerry Stackhouse of the Dallas Mavericks paid me a visit as he felt his shooting was off," said Hoffstein. After some private instruction with Ace using his "Corrective Style" shooting instruction, the NBA great left happy and more successful. His short tutorial had him making 18 or 20 shots before "coach" Hoffstein let him go.

From YMHA to UD Letters

Raised in Wilmington, near the 10th and Adams Streets location of his father's pharmacy, Hoffstein was a regular for years at the YMHA (predecessor to the JCC) gym on French Street. At the University of Delaware, a basketball coach who



Jules "Ace" Hoffstein

always found Hoffstein, a Phys. Ed major, practicing his moves and shots, gave him the nickname Little "Ace". "I did not allow my 5'6" height keep me from the game," Ace says. He also excelled at the University in other areas earning 10 letters in basketball, soccer, baseball and lacrosse. "I was influenced by older guys who used to play at Baynard Stadium and in games at the Y," he remembers.

A string of very successful basket-

ball coaching positions in area schools supplemented his career as a stockbroker. Delaware Hall of Fame President, John Rafal remarked, "Ace's remarkable [138-28 win/loss] record at St. Elizabeth's High School is legendary." The Wilmington Catholic high school honored Hoffstein and some of his former players earlier this year.

Hoffstein's basketball coaching career also included five years at Goldey Beacom College, compiling an 86-14 overall record; assistant coach at Delaware State University, Cleveland State and Texas A&I as well as coaching the 1968 Wilmington Blue Bombers of the Eastern Professional Basketball League. He had been selected as a junior college coach of the year and high school coach of the year.

The local Tucson, Arizona newspaper refers to their resident as "The King of Swish". He has coached and worked with several Catholic schools in his newly adopted state. Why does a Jewish man gravitate towards Catholic school coaching? "They offer me the positions," laughs Ace. He mentions he has never experienced prejudice or anti-Semitism in his sports career.

"After serving 29 months overseas as a paratrooper in WW II, I

took up boxing. I compiled a 39-1 record with 27 knockouts. If I thought there was any prejudice rearing its head I'd say, 'let's take it outside.' No one bothered me," claims Hoffstein who urges bystanders today to feel his strong arms.

"8 to be Great"

Thousands of Hoffstein's published basketball shooting tips cards, describing "8 [steps] to be Great" have helped players in summer camps to the pros. In the last 8 years Hoffstein has traveled to 38 states running clinics and classes. "This doctor makes House Calls," reads the Shot Doctor's website

(www.shotdoctor.com) and he says, "I think it's been over 73,000 kids I've worked with in my career so far, and I don't have a single complaint about them. I also have been impressed that parents have stayed at the sports clinics out of interest."

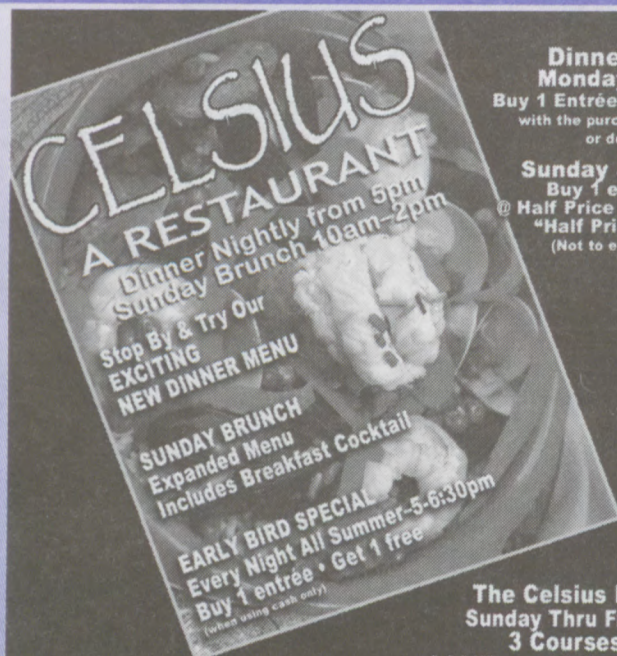
Hoffstein joins other Jewish Delaware Sports Hall of Fame members including swimmer Hymie Swartz, announcer Herm Reitzes, writer Izzy Katzman and golfer Charlotte Balick. The Delaware Sports Museum and Hall of Fame was established in 1976 and is now housed next to Wilmington's Frawley Stadium.

Congratulations, Class of 2005

Mazel Tov to Matthew Piha, Adam Schwartz and Rebecca Slomowitz who graduated on May 20th from the Adas Kodesch/Beth Shalom Community School. Matthew, the son of Ellen and Robert Piha, delivered a speech about taking responsibility to keep Judaism strong. Adam, the son of Pamela and Howard Schwartz, spoke about the need to be "bonaich"-builders of the Jewish people. Rebecca composed an original poem about the Holocaust and emphasized the need to remember those who perished and to honor those who survived.

The graduation ceremonies were held at AKSE. The members of the Class of 2005 walked into the synagogue to a rousing rendition of Yom Zeh Mechubad sung by religious school classmates Sarah Hoover, Emma Brown, Adam Goldstein, Anna Slomowitz, Lindsay Hazen and Lisa Belfer. The graduates conducted the Kabbalat and Maariv Services.

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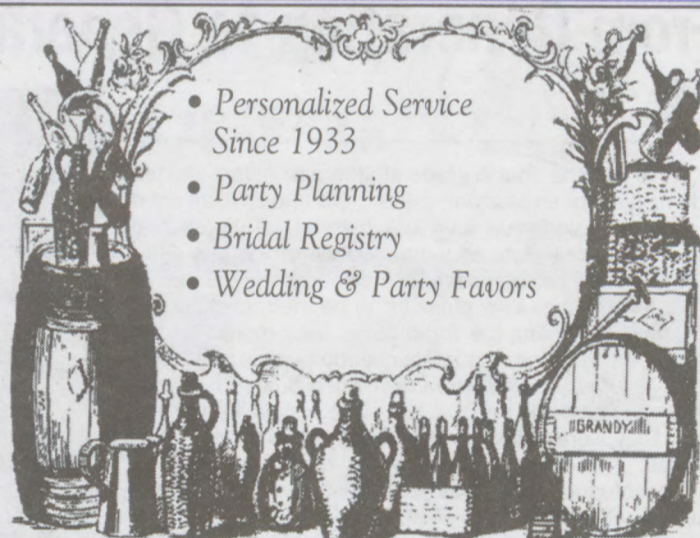
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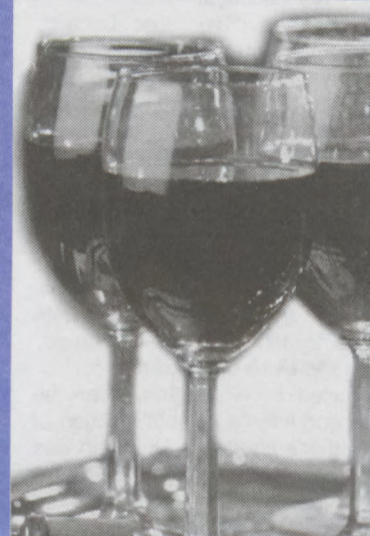
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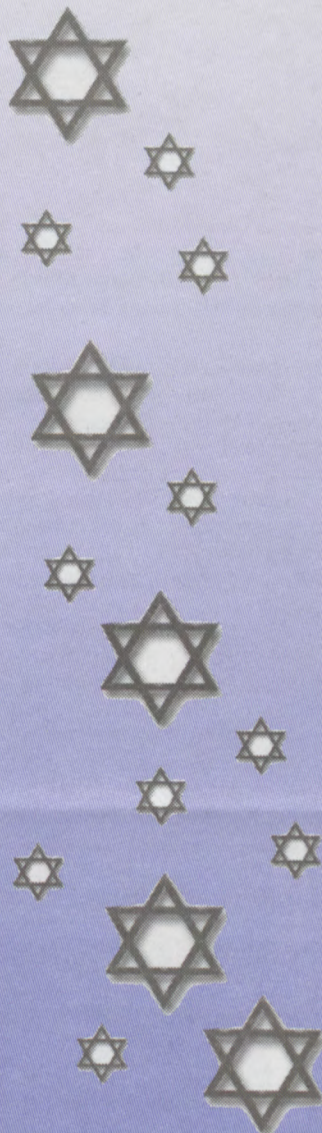
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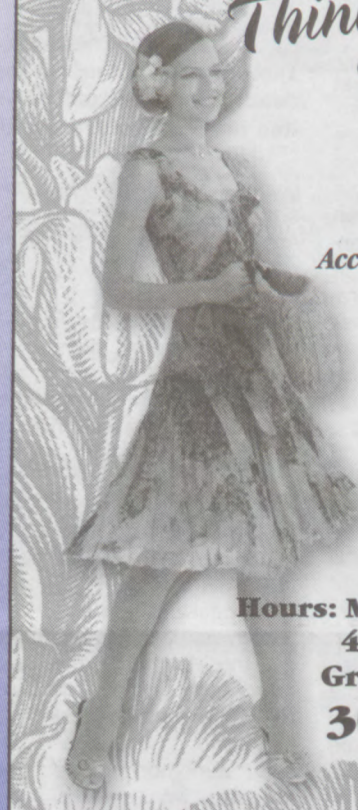
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The theatre owner and co-sponsor, the Buccini/Pollin Group, renovated the theatre last year. Theatre N seats 221 people and features a 35-mm projector, a perforated movie screen, and state-of-the-art Dolby surround sound system. Theatre N is the only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



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PERSPECTIVES

March of the Living 2005

It always rains at Auschwitz. I've been there eight times, and each time I've sloshed through the same mud that many of the prisoners floundered in. I've been there by myself, and I've been there with about 20,000 other people on *Yom HaShoah* (Holocaust Remembrance Day) 2005 with the March of the Living.

March of the Living was founded in 1988 by Knesset member Abraham Hirschson to take students to the camps and to meet with survivors to build a bridge of remembrance to counter denial that the Holocaust happened. The initial small groups of Jewish students asked to bear witness have grown into groups of varying sizes from 50 countries this year and included Jews and non-Jews, students, adults, and survivors and their children and grandchildren. Eighteen thousand people, a number chosen to symbolize the Hebrew word for life, *Chai*, were expected, but the actual number of participants probably exceeded 20,000, the largest ever. The March of the Living name is also symbolic, in contrast to the Nazi death marches used to evacuate camps by marching prisoners hundreds of miles in freezing weather with little or no food or water to hide evidence of German crimes from approaching liberators. I was honored to serve as an educator for a group of mostly survivors and second and third generation from the Queensborough, New York, area organized by the Holocaust Resource Center of Queensborough Community College and the Association of Holocaust Organizations.

On May 5 many dignitaries and some of the groups marched the 2 miles from Auschwitz to Birkenau, the extermination camp of Auschwitz. Our group marched the 2 miles from the town train station to Birkenau. Our navy windbreakers emblazoned with March of the Living and our blue backpacks were quite a bold sight under banners that identified our home country and countless Israeli flags whipping in the cold wind. It was a symbolic liberation of Birkenau for many in our group, for it was the first time they marched proudly and defiantly to Birkenau with their heads held high and swaddled in the Israeli flag or the comfort and support of the group.

The ceremony began an hour and a half late, and people sat on the infamous railroad tracks and munched on snacks. The trash cans overflowed into gigantic heaps of food and its packaging, a contradictory, non-existent sight 60-65 years ago. The delay gave us time to visit with other groups. A woman who had been a hidden child in France found a French contingency; we saw students from Russia, even Jewish students from Mexico; nuns' black habits contrasted with white clerical collars. Some American Catholic-school teachers told me that since they didn't grow up with the Holocaust, they wanted to see for themselves and continue the reconciliation between Catholics and Jews that Pope John Paul II had begun. Pope Pius XII is often criticized for not denouncing the Nazi persecution of the Jews during his papacy. There were politicians and teachers, including some history teachers from Germany. My questions to the young educators about German Holocaust curriculum revealed that they had learned their history from books because no German perpetrator ever admits his role. Since German students grow up knowing their history and don't want to look at their family's guilt, these instructors approach the topic as the unraveling of democracy and individual responsibility. They ask their students where the Jews lived on their street, what happened to them, and why are there no Jews living there now.

All the while huge screens flashed black and white graphic pictures of the camps. Many teens cried, turned away, or clutched each other, unable to watch. A soothing voice read victims' names and place of birth. Finally the dignitaries' addresses urged Jews and non-Jews to teach the lessons of intolerance together, to come together to commit ourselves to build a better life, to never forget this tragedy, and to accept our challenge to take the message of hope and peace to never allow this crime to occur again. Rabbi Yisrael Meir Lau,



Thousands of victims' shoes are displayed in a barracks at Majdanek, a labor, transit and death camp near Lublin, Poland, May 7, 2005. Some March of the Living participants visited the camp, which was liberated by the Soviet army in July 1944.

Credit: Chanan Tigay/JTA

chief rabbi of Tel Aviv-Jaffa and a Buchenwald survivor, warned us not to view Auschwitz/Birkenau as a different planet (a reference to Yechiel Dinur's writings and testimony at the Eichmann trial of "planet Auschwitz"). It is too easy on the murderers to offer the excuse of another planet or insane perpetrators. The crimes happened here by human beings who knew well what they were doing and the difference between right and wrong.

Israeli Prime Minister Ariel Sharon brought 20 survivors and 20 of their grandchildren, many of the latter in their Israeli Defense Force uniforms. He compared standing today on this cursed land, surrounded by people in uniform, to German SS soldiers lusting to murder; but this time it is the army of the free and sovereign Jewish state. He urged the audience not to forget the victims or the murderers and to remember the silence of the world. He encouraged remembering the survivors who endured persecution, torture, mental and physical degradation, true heroes who experienced death marches, deportations and searches, who survived ghettos and camps whose monstrous names are carved in blood in the history of the Jewish people. He also urged the youth to remember who they are—free Jewish youngsters, members of a nation spread throughout all continents who he hopes will some day all be living in the Jewish State of Israel.

Nobel laureate and Auschwitz/Birkenau survivor Elie Wiesel in his keynote address noted that this place is a special place because the history of humanity stumbled into an abyss. Creation and its creator were shamed here. Jewish history didn't end here; it was just wounded. "People were robbed of the dignity of dying in peace. They lived in death, not with it. They recited *Kaddish* for themselves here while still alive. The truth is that in this place we have all the reason in the world to give up on humanity, but we will not give up on humanity. We have all the reason in the world to choose anger, and we shall not yield to anger. Hope is all we have, and hope is all we can give one another." He urged us to reject hatred as a religion and violence as a solution, for they are a disgrace to human ability. "This is a place of melancholy and hope, of truth, not to be embellished or reduced." He continued, "My eyes have seen Jewish children being flung into the fire. I admit to you that there was a time when I doubted what I had seen. I checked with the historians. They confirmed it. There were Jewish children thrown alive into the fire. That happened in this place. I was here then. No one is ever alone here."

I was convinced that no one would be able to speak now because of the lump in our throats when Israeli cantor and Broadway star Dudu (David) Fisher approached the mike and

sang in a loud, clear, strong voice "My Yiddishe Mama," a haunting wail that moved me more than any of the speeches. The ceremony ended with the lighting of memory torches, the recitation of *Kaddish*, and the singing of *Hatikvah* (The Hope), Israel's national anthem, by the Israeli Philharmonic Singers.

We toured Auschwitz and Birkenau the next day under more rainy, gray skies. Auschwitz was chosen by the Nazis in June 1940 for Polish political prisoners to work in factories because it was already a military camp with usable buildings from its World War I use as Polish army barracks, had a large area to expand for the extermination camp Birkenau, was isolated, and was a central location near a railroad junction for all train lines in central Europe. Jews arrived in 1942. It is quite deceiving with its

"People were robbed of the dignity of dying in peace. They lived in death, not with it."

Elie Wiesel

beautiful brick buildings hidden among stately trees. We saw where Dr. Mengele performed some of his medical experiments; the death block for punishment; the Black Wall used for shootings; the reconstructed gas chamber and crematorium; the gallows where Commandant Rudolf Hoess was hanged April 6, 1947; hair from 140,000 victims for use by the German textile industry; and 43,000 pairs of shoes that had awaited shipment to Germans who had lost their homes when bombed.

Birkenau, about 2 miles away, was built a year later as an extermination camp. It had four crematoria and gas chambers, which could murder as many as 10,000 people a day in half-hour shifts at peak times, which were not every day. One of these buildings was destroyed by prisoners in a revolt in October 1944; the other three were destroyed by the Nazis as the Red Army approached in January 1945. To further hide the evidence of the crimes that had been committed there, 60,000 people were put on death marches, including Elie Wiesel, who left his hospital bed to join the march. Approximately 1.3 million people were deported to Auschwitz/Birkenau between 1940-1945; approximately 1.2 million were murdered, 90 per cent of them Jews. Of the 7000 Nazi guards, 750 were prosecuted and punished after the war.

This was a very emotional visit for the survivors of these camps as well as for the second generation (nicknamed 2G) in our group. One 2G wanted to stand at the very spot of the dismantled barrack where her mother had lived; another marveled that her mother had survived Auschwitz after seeing it for herself. I remember a previous visit I had made with a Birkenau survivor who took us up in an observation tower and told us her story on another rainy, gloomy day. As we all settled back on the bus, the largest and most beautiful rainbow I have ever seen filled the sky over the camp. The rain had

stopped, but there was not a dry eye on the bus.

We also visited Treblinka, the last of the six Nazi extermination camps to be constructed, a deceitful place hidden in the woods and surrounded by 3 miles of barbed wire fence intertwined with branches to hide it from view. There is nothing left of the camp; it is strictly a solemn memorial erected from 1959 to 1964, when the Polish government turned it into a national monument. It was demolished in fall 1943 after a prisoner revolt and the impending loss of the war. The grounds were plowed under and trees planted and the camp turned into a farm. Its symbolic cemetery of 1700 stones represents villages where Jews faced Nazi persecution. A huge granite memorial resembles a Jewish tombstone and stands approximately where the gas chambers were. The stone platform at the end of the railroad spur line has been constructed where the original was, right in front of the fake railroad station with a bank and a restaurant that were really storehouses for the victims' possessions. A sign said that this was a transit camp on the way to a labor camp, and prisoners were instructed to turn in their valuables, get a receipt, and take a bath to prevent epidemics. A simulated burning pit of melted basalt represents the 800,000 bodies murdered there from July 1942 to the fall of 1943, buried, then dug up and burned. I always find ashes there. Just a small brushing of the dirt produces indisputable bone fragments.

One of our survivors had been imprisoned at Treblinka. He told his story of how it had been his job to sort the possessions left behind by the gassed victims. He considered himself lucky to have this job because sometimes he could find food among the possessions. The huge heap of clothing also provided a hiding place during emergencies.

Majdanek, another of the six extermination camps, is completely different from Treblinka and sits in full view of the nearby town of Lublin. This camp has not been destroyed and sits much as it did while in operation from October 1941 to July 1944. The former storehouses are set up as mini museums to explain the camp procedure. One of the survivors in our group found his father's picture on display from the elder's imprisonment there while working as a Gestapo chauffeur. Majdanek's victims were Soviet prisoners of war (20 %), Poles (35 %), and Jews (41 %). There are rolling burial pits where 18,400 Jews from the Lublin ghetto were shot into ditches on Bloody Wednesday, November 3, 1943, by 100 SS brought in especially for the execution, while loudspeakers blared classical music to drown out the noise of the machine guns from the local residents. A huge mausoleum holds 700 tons of human ashes recovered from a compost pile mixed with dirt and garbage to be used on the vegetable garden. Less than a handful of this fertilizer equals one human's ashes.

From labor camp to nature reserve

We visited Plaszow, now a nature reserve for rare herbs and flowers, but from June 1942 to January 1945 a forced labor camp near granite quarries that Hitler intended to use to erect classic buildings from his 1000-year Reich. This is also the camp where Schindler's workers walked 3 miles to his enamel factory every day until he collected them from deportation to Auschwitz. I know a survivor from this camp who always wears a golf cap cocked to one side to cover the chunk missing above his ear where Commandant Amon Goeth's bullet grazed him, missing its intended target of his forehead. Goeth, however, was a better shot on 500 other Jews.

We walked Memory Lane in Warsaw that commemorates the Warsaw Ghetto Uprising, April 19-May 16, 1943, when about 750 Jewish fighters, under the command of Mordechai Anielewicz, held off approximately 2,000 German soldiers armed with machine guns and tanks for 27 days. We visited the ruins of the command headquarters at 18 Mila Street, where Anielewicz and about 100 of his com-

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GLOBAL JEWISH NEWS

Poland grapples with restitution

By Carolyn Slutsky
JTA

The restitution of private Jewish property in Poland has gone from a nagging problem to an international dilemma, as the Polish government is still trying to determine how to handle claims — and survivors or their heirs face long court battles that often lead nowhere.

Only about 10 percent of Poland's approximately 3.5 million-strong Jewish community survived World War II, and many of those survivors fled after the war to Israel, America and other countries. In recent years, restitution for Jewish homes and businesses confiscated by the Nazis, and later nationalized by Poland's Communist government, has moved to the forefront of survivor concerns.

Representatives of the World Jewish Restitution Organization recently met with Polish government leaders and drafted a resolution recommending how future claims should be handled.

The issue also has come to light in recent months because of Henryk Pikielny, a Holocaust survivor from Lodz who filed a case against Poland with the European Court on Human Rights in Strasbourg.

A Polish group, the Organization of Property Owners in Poland, wants similar restitution measures instituted for non-Jews who lost property during the war. That group supports the WJRO and its initiatives.

The Polish Parliament approved a law for the restitution of private property in March 2001, but it limited the right to file a claim to those who had Polish citizenship as of Dec. 31, 1999.

That excluded Polish Jews who had moved from Poland during the intervening 55 years. In 2002, then-Prime Minister Leszek Miller amended the law so that claimants would not be discriminated against because of citizenship.

Polish President Aleksander Kwasniewski recently visited Israel, where Prime Minister Ariel Sharon said he hoped the issue of Jewish property in Poland would be resolved satisfactorily.

Complicating matters further, some of the politicians who have been discussing the issue may lose their seats in presidential and parliamentary elections scheduled for later this year.

Kalman Sultanik, chairman of the Federation of Polish Jews of the United States and a JTA board member, led the delegation in February to meet with members of the Polish Parliament on behalf of the WJRO.

The group delivered a letter imploring Poland not to go ahead with a proposed plan under which heirs would receive just 15 percent of a property's value. The WJRO instead proposes that Poland restate the original property, provide a comparable property or pay the property's current monetary value.

While other countries have adopted legislation to return properties to Jewish heirs, Poland does not have such laws. Survivors or heirs who wish to pursue property must subject themselves to intensive scrutiny of documents and endure a long court battle. For many, especially the elderly, the process can be difficult.

Moshe Taitelbaum is a lawyer whose father was from Poland and who has been living here about eight years working with people on restitu-

tion cases. He estimates that there are about 20 lawyers working on such cases in Poland today, and thousands of cases in the courts.

"The tempo of the courts is not speedy," he says.

Taitelbaum told JTA that time is working against claimants: As survivors die, it's more difficult to prove a family connection and, therefore, rights to a property.

The cost of litigating a property often is greater than the property's value, he added, noting that properties that have hardly been kept up for 60 years often are in derelict condition, and restoration costs are prohibitive.

Poland also faces restitution issues regarding non-Jewish citizens, many of whom lost property in eastern areas that were part of Poland until the border shifted after World War II.

Annamaria Orla-Bukowska, a Polish American who has lived in Poland for nearly 20 years and whose family lost property near Lvov, Ukraine, points out that "any private property restitution in Poland today is unfair to those persons who lost property in what used to be Poland but is today Lithuania, Belarus or Ukraine, from which countries there is [no chance] of getting property or some monetary equivalent."

In the western part of Poland, she notes, there's a similar debate about who should get property that formerly belonged to Germans but that has been disputed since that border changed at the end of World War II.

"Some of those citizens would have been SS or Wehrmacht soldiers," she says, "but others would have been German Jews."



The office of Moshe Taitelbaum, a lawyer who helps Jews reclaim their property in Poland, is in this Krakow building that was once the home of the Habers, a Jewish family that finally reclaimed it after a lengthy court battle. Credit: Carolyn Slutsky/JTA

The building where Taitelbaum's office is located was the family home of Lili Haber, an Israeli whose parents were born in Krakow. Her mother survived Auschwitz and her father was on Oskar Schindler's list, working in his factory and avoiding the death camps.

When Haber's family left Poland to go to Israel, they left their building in the care of a Polish administrator. Over the years, her family "used to send him oranges, Nescafe and other goodies," she says.

But the family never received any of the rent the administrator collected on the building. In 1987, Haber and her family returned to Krakow for the first time to see the city where her parents grew up, and went to look at the family house.

"From the stories I heard from my father and his brothers, I thought I'd find at least Buckingham Palace," she says. "I did not."

When she and several others in her generation tried to get back the house, she says, "it was very messy." The courts demanded reams of documents and asked questions about her father's sex life to ascertain that Haber was indeed his daughter.

Finally, the property was returned and has been used by Taitelbaum, Haber's business partner, as a place to pursue claims for other Jewish survivors and their heirs.

She says she advises clients to sell properties that are returned, rather than fight with family members about what to do with them.

Despite the hardships in reclaiming property that is rightfully theirs, many Polish Jews and their heirs still feel drawn to their home country.

"In a very mysterious way, I feel there as if it were my place," Haber says of Poland. "Being there is not like being abroad, and I can't be a tourist there."

March of the Living Continued from page 10

rades died May 8; the Umschlagplatz, the railroad boarding point for Treblinka where 7000 Jews assembled daily to crowd into 60 freight cars, a total of 265,000 Jews in seven weeks; and the remaining small piece of the 11-mile, 11.5-foot-high ghetto wall erected from November 1940 to May 1943 that now is surrounded by a new residential neighborhood. We visited the Nozyk Synagogue, the only synagogue in Warsaw to survive the war, and the Jewish Historical Institute, which began as the library of the Great Synagogue, which the Nazis blew up to symbolize victory over the Warsaw Ghetto Uprising. We also explored Gensha Cemetery on Okopowa Street, Warsaw's largest Jewish cemetery, helping as much as we could people in our group searching for family names they hoped could be traced there.

About 90 per cent of Warsaw was destroyed during the war and has been rebuilt to resemble the original, but little of Krakow was destroyed. We took a walking tour of Kazimierz, the Jewish district, on Shabbat, and visited Old Synagogue, the oldest surviving synagogue in Poland, and Remu'h Synagogue, whose cemetery headstones the Nazis used for target practice. While digging for pieces after the war, workers unearthed seventeenth century stones that had been hidden during the Swedish invasion in 1704. The stones have been erected, but no one knows where they belong. They are the only ones from the Renaissance period in all of Europe. Steven Spielberg substituted Kazimierz for the real Jewish ghetto Podgorze across the Vistula River when filming in 1992-1993 because Podgorze had been partially rebuilt with modern buildings. So we all tried to remember the locations from the movie that have now been marked with Schindler's List pictures and signs. We also visited the Galicia

Jewish Museum, which just opened in June 2004. British photographer Chris Schwartz guided us personally through his impressive exhibit of the Jewish presence in Galicia, "Traces of Memory."

As we headed for the Warsaw airport for our return trip and bade farewell to others in the group who would continue for a week of "revival" in Israel, I watched the people walking around the city, thinking that probably none of them were Jews. Hitler came quite close to succeeding in making Warsaw free of Jews. Of the 1.5 million people who live there, only about 5000 are Jews. But the real number is unknown because some Jews may fear admitting they're Jewish.

Poland had about 28.5 million Poles and 3.5 million Jews before World War II; the Nazis murdered close to 2 million of the Poles (12 %) and over 3 million of the Jews (90 %). Of the few Jews who survived the Nazis, 1500 who returned to their hometowns were then murdered by their neighbors. Others were run out of town. A purge of Jews occurred in 1957-58 and again in 1968 following Israel's victory in the Six-Day War, when 20,000 emigrated, leaving only 3000 Jews in Poland. The late 1980s brought a rebirth of Jews; today there are about 20,000 Jews in Poland and 39 million Poles, 95 per cent of whom are Catholic.

Most Holocaust scholars view Poland as both victim and victimizer. The Polish and Israeli governments are working jointly to overhaul the focus of the March of the Living that Poles were not the main culprits in the Holocaust; German Nazis were the perpetrators, even though a great deal of it occurred on Polish soil. There was Polish antisemitism and Jewish prejudice against the Poles, but the latter was seldom violent because the Jews were

a weaker minority. Thousands of Poles saved Jews, and many cases are unreported. Of the 20,757 Righteous Among the Nations recognized by Yad Vashem, 5874 are Poles, and 30,000 Poles are said to have died rescuing Jews. Poland was also home to the largest number of European Jews. It was the only country where the punishment was death for helping Jews. Most Poles helped neither the Jews nor the Nazis; five years of Nazi brutality may have led to apathy. Hitler hated the Poles and considered them, like Jews, of alien blood and subhuman. He ordered the army to kill them without mercy to get their land and wrote in *Mein Kampf* that the Slavs were a mass of born slaves.

I witnessed both victim and victimizer on this trip. The flight crew on the Polish airline seemed annoyed at this obviously Jewish group identified by the number of Kosher meals stacked on their carts. When they bustled through the aisle and encountered someone standing in their way, they just pushed the person out of the way with no hesitation or "Excuse me." Yet they chatted warmly with the few Polish passengers to whom they served regular meals. Maybe they don't like Americans or people standing in the aisles, but I know how to say excuse me in Polish; I'm sure they say can it in English. To be fair, the return crew was not rude, not warm and fuzzy, but not rude.

Also to be fair, our bus driver and security guard were extremely kind and helpful. They taught us the Polish words for air conditioner and heater, as we switched between the two on the bus hourly; and we taught them the American word shocks, which our bus seemed to be missing. When new ones were installed, the security guard proudly told us, "Everything

OK now. We shock the bus."

When we visited the small hometown of one of the survivors in our group, our two tour buses in the municipal parking lot were an oddity because this town is not a tour-bus stop. As we got off the bus, a passing driver yelled "Zydzi" (Jews). Our survivor told us that he had come back a few years ago but was afraid to get out of the car, but he had no fear this time. We could hardly keep up with the octogenarian as he pointed out where the Kosher butchers had been, his house, the warehouse where his father had kept the busses of the bus company he owned, and the synagogue that served 40 per cent of the town.

Krakow has a beautiful town square with a huge market for linen, amber jewelry, dolls dressed in Polish costume, and souvenirs, including wooden statues of caricature Jews with an outstretched hand holding a coin. One in our group who speaks Polish asked the clerk what they are. "Jews," the clerk responded. Curious to see where this conversation would go, she asked what Jews are. The clerk answered that they used to live here. They're gone now, and she didn't know where they went. When our group member asked why she's selling the statues, she reported that it's good luck to have a Jew in the house.

Poland appears to still be the victim in the U.S. When the Philadelphia shuttle driver dropped me off at JFK in front of the Polish airline, I guess he assumed I'm Polish and called me a (expletive) Pollock. March of the Living is on the right track with its goal: to create a society free of hatred and bigotry to learn what evil can really do. It seems that we still have a lot to learn.

Margaret Crouch is a Holocaust education consultant and lives in Landenberg, PA.

MILESTONES

In Memoriam

BERNHARDT

Dr. Robert M. Bernhardt, 81, of Welshire, died June 10th. He was a graduate of PS duPont High School, the University of Delaware and the University of Pennsylvania School of Dentistry. He served as a dental officer in the United States Army during the occupation of Japan.

He was an adjunct professor at the University of Pennsylvania School of Dentistry before devoting the remainder of his professional career to practicing dentistry in Wilmington. He was active in the local arts and cultural community, serving as a roving music critic for the Wilmington News Journal and serving on the boards of the Wilmington Music School, Wilmington Symphony, Delaware Art Museum String Quarter and the Academy of Life-Long Learning.

Dr. Bernhardt is survived by his wife of 53 years, Rita; his daughters, Rachel B. Mersky of Wynnewood, PA and Susan Ceown of Norristown, PA; sister, Eleanor Matas; grandchildren, Bob, Dan,

Sarah and Avi; and loving sons-in-law, Rob and Ron.

A funeral service was held at Schoenberg Memorial Chapel with interment in Beth Emeth Memorial Park on Faulkland Road.

Contributions in his memory would be appreciated to the Academy of Life-Long Learning, 2700 Pennsylvania Avenue, Wilmington, DE 19806.

MANDELBERG

Bernard Mandelberg, 82, of Wilmington, died June 13th at Forwood Manor of complications from hepatitis.

He was born in Poland and immigrated from Israel in 1965. Mr. Mandelberg was a maintenance mechanic and retired from St. Joe Paper Company in the late 1970s.

Maria, his wife of 52 years, died in 1995. Survivors include daughter, Zohar and her husband, Stan Block; son, Alex, and his wife, Carol Mandelberg; and grandchildren, Eric Billing and Alexandra and Arielle Mandelberg, all of Wilmington.

A graveside service was held on

June 16th at the Jewish Community Cemetery on Foulk road in Wilmington.

MELLOW

William A. Mellow, 74, of Middletown, died June 1st. A graduate of Julliard, he was a singer at the Metropolitan Opera for 28 years.

Survivors include his wife, Barbara; son, George and his wife, Carol; and granddaughters, Erica and Jessica.

A funeral service was held June 3rd with interment in New York.

Contributions in his memory may be directed to Julliard School, Lincoln Center, New York, NY 10023.

PLOENER

Leonard Carl Ploener was born December 20, 1929 and died June 13, 2005. He passed away peacefully at his home in Longboat Key, Florida after a courageous battle with lung cancer.

Mr. Ploener was the founder of Ploener's Automotive Products Co. He was a Mason and a veteran of the Korean War.

Survivors include his beloved wife of 50 years, Phyllis; his sons and daughters-in-law, Randall and Martha and Mark and Linda; his sister, Judith Schwartz; and his precious grandchildren, Bess Anne, Rebecca, Zachary, Sarah and Joshua. He was predeceased by his son, Brad, who died in 1981.

A graveside service was held on June 16th in the Beth Shalom section of the Jewish Community Cemetery on Foulk Road in Wilmington.

The family suggests memorial contributions to Beth Chaim Reform Congregation, PO Box 3093, West Chester, PA 19381-3093.

SNYDER

Cecile Beatrice Snyder died June 1st. She was a native of Boston, MA and was a graduate of several prestigious local schools. Mrs. Snyder earned her BA degree in Education and her Masters in Education and certification as a reading specialist from the University of Delaware.

She taught reading and English

at Mt. Pleasant and Forwood Junior High School.

A long-time member of Congregation Beth Emeth in Wilmington, she was active in its Sisterhood and served as co-chair with her husband, Harold, of the synagogue's 75th Anniversary Celebration.

Harold, her beloved spouse of some 67 years, survives her, as does her sons and daughters-in-law, Peter J. Snyder, M.D. and Phyllis J. Snyder of Merion Station, PA and Robert G. Snyder, Ph.D. and Carol L. Green of Bethesda, MD; granddaughters, Deborah Snyder Platt and Julie E. Snyder; a grandson, Jeffrey M. Snyder; grandson-in-law, James R. Platt and a great grandson, Benjamin S. Platt.

A graveside service was held on June 2nd at Beth Emeth Memorial Park on Faulkland Road.

Contributions in her memory may be made to the Beatrice and Harold Snyder Camp Harlam Fund, Congregation Beth Emeth, 300 West Lea Blvd, Wilmington, DE 19802.

NACHAS NOOK

Schoenberg joins National UJC Board

Jewish Federation of Delaware Past President Barbara H. Schoenberg joined the United Jewish Communities National Women's Philanthropy Board earlier this month.

"This is a wonderful achievement for Delaware's Women's Philanthropy," said current JFD President Dr. Barry S. Kayne. Kayne noted that Schoenberg is Delaware's first representative on the NWP Board where she will serve for six years. UJC has very strict criteria for Board selection.

To be considered for Board membership, a woman must:

- * be a woman of influence within her community
- * have assumed major campaign responsibilities within her community
- * maintain leadership position within her community and make a gift to her local Federation campaign at a leadership level.

Schoenberg will serve as a liaison between her community and the Board, ensuring that the community is aware of the programs and initiatives of the Board, and that the Board is informed of the needs and wishes of the community.

"Mazel Tov to Barbara! Her involvement in this prestigious national initiative will undoubtedly benefit JFD's Women's Philanthropy initiative and increase women's support of the Jewish Federation of Delaware!" Kayne concluded.

Mazel Tov to JFS !!!!

Jewish Family Services of Delaware has been selected to receive the 2005 United Way of Delaware Community Impact Award along with the Newark Day Nursery Association and the YWCA of New Castle County. There will be a special recognition ceremony during UW's Annual Meeting scheduled from June 23, 2005 from 5-6PM. The meeting will be held at the UW Building, 3rd Floor, 625 N. Orange Street.



Make your commitment to Jews in need in Delaware, in Israel and around the world through your capability gift to the 2005 JFD Annual Campaign

Simkins and Watt are wed

On April 30th, Andrea Simkins and Philip Graham Watt were married on the beach at sunset in the Cayman Islands. Sharing in their joy were their parents, Dr. Alan and Sandra Simkins of Concord Township, PA and Michael and Hilary Watt of Sydney, Australia.

The seaside ceremony was held on Grand Cayman's Seven Mile Beach and was followed by a reception at the Westin Casaurina Resort and Spa. The weekend reception also included an Australian beach barbeque and a steel drum cocktail reception. Wedding guests included family and friends from the United States, Australia, Scotland and England.

The bride, a graduate of Concord High School and Vanderbilt University, is Senior Director at the Corporate Executive Board in Washington, D.C. The groom graduated from Trinity High School in Sydney and Gettysburg College. He earned his Masters degree from the University of Sydney and is employed by the E-Plus Technology Group in Herndon, Virginia.

After a South African safari, the couple resides in Arlington, VA.



Mr. and Mrs. Philip Watt

Share your lifecycle

or business news

and events with

Jewish Voice readers

Email or fax your

announcement to

lynn.edelman@shalomdel.org

or 302-427-2438

Schoenberg Memorial Chapels

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COMING EVENTS

JULY BRUNCH TO HONOR DOVER MAN'S 90TH BIRTHDAY

The community is invited to attend a special Sunday Brunch on July 10th at 11:30 a.m. at Congregation Beth Shalom in Dover. The event will honor congregant Mal Gelof on the occasion of his 90th birthday. The cost is \$25 for adults, children under the age of 5 will be admitted free of charge. All food will be donated and ticket proceeds will help finance renovations to the synagogue, located at 340 North Queen Street. For additional information or to make reservations, please call 302-734-5578.

SUMMER ISRAELI DANCE SESSIONS ANNOUNCED

The open Israeli dancing sessions are continuing in Wilmington, twice-monthly at both the Bernard and Ruth Siegel JCC and at the Arden Gild Hall. The sessions are led by Sharon Kleban and Howard Wachtel. Beginners are urged to attend the first hour; as during the second hour progressively harder dances are taught and/or danced.

Summer sessions at the JCC are: July 17 and August 7. They run from 3-5 p.m. and cost \$3 per session.

sion for JCC members, students and Albert Einstein Academy families; \$5 for others.

GRATZ GOES TO BROADWAY

Join members of the Delaware Gratz Auxiliary on their Wednesday, August 24th bus trip to New York City to see a matinee performance of the critically acclaimed "Jewtopia" at the Westside Theatre. Cost: \$75.00 includes theater, bus, and tip. Leave Wilmington from Brandywine Town Center 8:30 a.m., return approximately 8:30 p.m. Your check is your reservation. Make payable to Delaware Gratz Auxiliary and send to:

Annette Chason

400 Whitby Dr

Wilmington DE 19803

For details, please call Annette at 479-0848.

SEASIDE SLATES JUNE PROGRAMS

While at the Beaches, join the Seaside Jewish Community for the following programs:

6-23 Monthly Discussion Group, 7:30 p.m. at Seaside Jewish Community Center. Topic, "Questions about Inter-marriage."

6-26 Seaside Jewish Community to receive its first Torah Scroll. Dedication begins at 1:00 p.m., at Seaside Jewish Community Center.

CATCH THE ODD COUPLE ON BROADWAY

Just a few seats remain for the revival of Neil Simon's "The Odd Couple" starring Nathan Lane and Matthew Broderick. The show opens October 27th at the Brooks Atkinson Theatre in New York City. Advance ticket sales have been through the roof for what is expected to be a blockbuster hit. Annette Chason has just a few seats available at a cost of \$150 per person. The cost includes bus transportation. Meals are on your own. To make your reservation, please call Annette at 479-0848.

SURVIVORS SOUGHT FOR NATIONAL REGISTRY

The American Gathering of Jewish Holocaust Survivors, the umbrella organization for survivors in North America, is asking survivors and their descendants to please contact them by e-mail so that they can be added to the Ben and Vladka Meed registry at the

U.S. Holocaust Memorial Museum and to the organization's email list. The organization promises not to sell any lists or to spam people. Contact AmGathTogether@aol.com.

ISRAELI FOLK DANCING ALL SUMMER LONG!

Arden Folk Gild dances continue the last Wednesday of the month, from 7:30 - 9:30 on June 29, July 27 and August 31. These are \$3.50 per session for Arden Club members, \$4 for non-members.

For more information, call (302) 475-3708.

JEWISH HISTORY MUSEUM SPONSORS FREE JULY PROGRAM

Learn how to care for, preserve and safeguard your family heirlooms and collectibles during a July 26th, 1 p.m. free program at the National Museum of American Jewish History in Philadelphia. Don Williams, a senior conservator at the Smithsonian Institution in Washington, D.C. and writer Louisa Jaggar, authors of the new book "Saving Stuff", will talk about their book. Following their presentation, experts from America's oldest auction house, Freeman's in

Philadelphia, will be available to provide appraisals of fine jewelry, furniture, decorative items, books and manuscripts. Conservators from Philadelphia's Conservation Center for Art and Historic Artifacts will also be on hand to discuss how to preserve books, photographs, letters and other family heirlooms. For additional information, please call the Museum at 215-923-3811. The Museum is located at Independence Mall East, 55 North 5th Street in the same building as Congregation Mikveh Israel, one of America's oldest Sephardic synagogues.

JEWISH WAR VETS TO HOST OSS MEMBER

The Jewish War Veterans of Delaware invite the community to attend an important program on Sunday, June 19, 11 a.m. in the B'nai B'rith Building, 8000 Society Drive in Claymont. The speaker will be Roger Hall, who served with the OSS during World War II. He has written You're Stepping on my Cloak and Dagger, a cult classic for spy organizations. Veterans, spouses, patrons and any new members are welcome.

PERSPECTIVES

Plays open eyes about conflict

By Dina Kraft, JTA

"Show me your identification," the soldier, wearing a helmet and camouflage flak jacket, barks at unsuspecting theatergoers trying to reach their seats.

Faces go pale. But nervous laughter follows once it becomes clear that the soldier is not really a soldier at all, just an actor in the play they are about to see — a production about the Palestinian-Israeli conflict called "Plonter," a Hebrew slang word for a mess.

The idea of a checkpoint in the middle of a darkened theater may be absurd, but the absurdity of the conflict is what "Plonter" is all about. The play, which debuted at the respected Cameri Theatre last week, is the creation of its cast, a mix of Israeli Arab and Jewish actors who drew on real life scenes from the conflict, including some from their personal experiences.

During the series of scenes and vignettes that make up the production, the nine actors switch back and forth between portraying Israeli and Palestinian characters, speaking in both Hebrew and Arabic.

In one scene, Yousef Sweid, an Arab Israeli who grew up in Haifa, plays the role of a senior Israeli officer overseeing the cover-up of an army shooting of a Palestinian boy. In the next scene, he's a Palestinian militant wearing a black-and-white checkered keffiyeh and firing an automatic rifle in the air, calling for vengeance.

In another scene, Irit Kaplan, a Jewish Israeli actress, dons the black clothes and mourning scarf of a Palestinian woman, then returns to the character of a middle-aged Israeli mother fussing over her soldier son who accidentally shot a boy in the West Bank — the same child her Palestinian character is mourning.

The interlinking story lines are part of the play's message that all the players in the Israeli-Palestinian conflict are human beings; the tears of a Palestinian mother who lost her son from a soldier's bullet, or a Jewish settler who lost her baby to a terrorist's bullet, convey similar feelings of grief and loss.

"The settler is really the opposite of who I am," said Mira Awad, who plays the role of a Jewish settler in several scenes but who herself is Arab.

She had trouble at first preparing for the part, she said, but then saw the humanity in her character.

"A mother losing a child is universal, it's the

same disaster wherever you go," she said.

The cast spent seven months researching, writing and haggling over the script. They traveled to checkpoints, to Arab villages and throughout Israel, passing out questionnaires to citizens on their views of the conflict.

At writing sessions and in rehearsals there were arguments and tension, but in the end they came together around the idea of depicting life on both sides of the conflict — the pain, the absurdity, even the humor.

Director Yael Ronen said one goal of the production was to get the actors and the audience to see the conflict through the other side's eyes.

"We are not as blind as we were in the beginning of the process," she said.

The play opens with a replica of the concrete section of the West Bank security barrier the Israeli government has built to keep Palestinian attackers out of Israel. The actors, dressed in black, push back the pieces of the wall to reveal the world on both sides of it, and the play begins.

The opening scene shows a Jewish couple hosting their first-ever Arab Israeli dinner guests. In the comic scene, the Jewish woman reveals her ignorance by repeatedly asking her guests how difficult it was to make it through the checkpoints to reach her home.

They tell her over and over again that they are from Tyre, an Arab town inside Israel, so there were no checkpoints for them to pass.

One of the most powerful scenes is drawn from the experiences of Yoav Levy, a Jewish actor who served in a combat unit in the West Bank.

In the scene, Levy plays the role of an officer who chases down and beats a Palestinian boy who has thrown stones at him and his fellow soldiers. The officer blindfolds the boy and puts a gun to his head before returning him home to his father.

The father takes in the son and then starts beating him for throwing stones. The officer, who just moments before was beating the same boy, asks the father how he can beat his own son.

Enraged, the father forbids the officer from telling him what to do in his home, saying that the occupation ends at his doorstep.

Levy drew the scene from an incident he was part of as a soldier in Nablus.

It was at that moment in the Palestinian home, seeing the father beat the same boy whom Levy also had participated in beating,

that he first saw "a red light that said 'something here is not okay.'"

Levy said several of his friends from the army came to see the play but disappeared after the curtain call. He found them outside, crying on the stairs.

"For me the play is like psychological therapy," Levy said, a time to see how being on the front lines of the conflict had affected him as a person.

The strong images on stage evoked equally strong reactions.

"I came here and did not know what I would see. I was crying and laughing and was embarrassed. When it finished I felt stunned," said Devora Averbuch, a member of the audience speaking to the actors after the show. "I want to thank you for putting on stage what we all speak about in our homes. Suddenly it is so real."

The Jewish Federation of Delaware

cordially invites the community to attend

OUR 70TH ANNUAL MEETING & DEDICATION OF THE COMMUNITY CAPITAL CAMPAIGN WALL OF HONOR

Monday, June 20, 2005

7:00 PM

at the

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time students in any grade a dramatic tuition reduction. This generous grant will **reduce tuition costs** for first time 2005-2006 students by **50%**.

This grant is not a scholarship, nor is it

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The intent of this grant is to encourage first time students to be exposed to a wonderful AEA education. AEA has a long history of academic excel-

lence in a small, preparatory environment. Class sizes are limited to no more than fifteen students per teacher with a special emphasis on developing each child's own unique potential, both scholastically and spiritually.

NEW HEAD of SCHOOL

The families, faculty and staff are thrilled that this grant coincides with the arrival of their new Head of School, Dr. Jack L. Sparks. Dr. Sparks is a graduate of Boston University and comes armed with a 25-year career in elementary education and Judaic studies.

NEW CAMPUS IMPROVEMENTS

In addition to the new Head of School, Dr. Sparks, is the renovation of the campus facilities which were made possi-

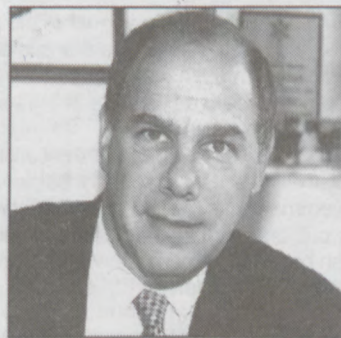
ble through improvements made by the Community Capital Campaign

of the Jewish Federation of Delaware.

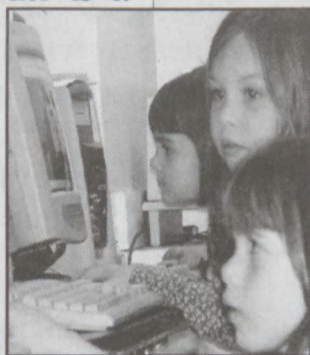
Come the Fall, students will enjoy new classrooms, multi-purpose room, expanded library and a new playground area.

To apply for enrollment and to take advantage of this literally "once in a lifetime offer", please call the Admissions Dept. at the Academy, 478-5026

x30. Applicants will be contacted for an informal admissions interview.



Dr. Jack L. Sparks, AEA's new Head of School



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