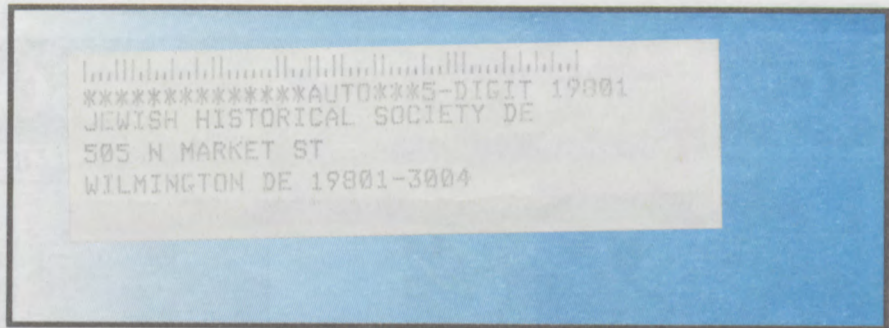


# The JEWISH VOICE



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## GROSSMAN FAMILY PHILANTHROPY BENEFITS COMMUNITY

By Lynn B. Edelman, Editor

Danielle and Irving Grossman believe that the Community Capital Campaign is a sound investment in the future vitality of the Garden of Eden Road Campus—home to four beneficiary agencies of the Jewish Federation of Delaware. “While the Grossmans, long-time members of Congregation Beth Emeth in Wilmington, are proud that their \$1,000,000 Capital Campaign pledge will benefit a broad-range of health, education, recreation and social services, they are particularly pleased that the new Jewish Family and Children’s Service facility will be named in their honor,” said Samuel H. Asher, JFD executive vice president.

The Grossmans are excited that they will be associated with a nonsectarian, accredited United Way agency that has provided critical social and mental health services for more than a century. Danielle Grossman, a native of France who served as honorary French Consul to the State of Delaware for more than

17 years, is proud that the agency provides counseling for individuals, groups and families, case management, social service mental health counseling, community education and outreach, émigré services, services to the elderly, and services for adolescents in need regardless of race, creed or color. The agency currently serves more than 2000 individuals each year in woefully inadequate space. Thanks to the generosity of philanthropic individuals like the Grossmans, the future is brighter for this agency, the Jewish Community Center, Albert Einstein Academy and Delaware Gratz-organizations that make this Campus a vibrant center of Jewish life. Off campus, The Kutz Home and Hillel at the University of Delaware have also enjoyed improvements resulting from this historic campaign.

Richard Stat, chairman of the Building Committee for the Federation Community Capital Campaign said the new JFS facility will more than triple in size—growing from less than 2000 square feet to

more than 6000 square feet. This will allow adequate space for professional staff who are currently crammed three or four to an office. “The additional space will afford privacy for clients involved in counseling, allow for a dedicated space for a healing center as well as a designated area for volunteers to assemble Mitzvah Baskets,” said Stat, adding that the ground-level site makes the agency fully-accessible to individuals with disabilities and the elderly and offers a number of handicapped parking spaces near the entrance. “This new location, gives JFS both privacy and presence on the Garden of Eden Road Campus,” commented Stat, explaining that individuals entering the Passmore Road entrance will be directed right to the new facility.

In general, demands for social services have been rising due to recent political and economic conditions, increased divorce rates, high stress levels experienced by families and individuals facing life’s hardships. Jewish Family Service also faces increased demands due to



Proposed entrance to the new Irving & Danielle Grossman Jewish Family Service Facility

participation on insurance boards and corporate EAP (Employee Assistance Programs) programs. This new facility, secured by the vision of the Grossmans and the many other men and women who believe in “L’Dor V’Dor”—the concept of one generation laying the groundwork for generations to come—will be able to meet current and emerging needs.

The Grossmans are joining four other local families who have pledged \$1 million or more to this extraordinary effort. They are:

Bernard and Ruth Siegel; The Aersonson families (Buddy and Phyllis, Andy and Marci, Bob and Annette); Yetta Chaiken; the Morris family (Doris and Irv, Karen and Alan Levenson) and Milton and Mary Wolf.

Their foresight and commitment will have a positive impact on our community for generations to come.

For additional information about the Community Capital Campaign, please call Ruth Rosenberg at 427-2100, ext. 17.

## DELAWARE SYNAGOGUES PROMOTE SHABBAT SCHOLARSHIP AND SPIRITUALITY

### COME TO CHABAD’S SHABBATON

Chabad Center hosts Jerusalem Rabbi Asher Crispe February 20 and February 21

By Rabbi Chuni Vogel

Chabad of Delaware invites the community to participate in our Shabbaton, February 20-21, featuring Scholar in Residence Rabbi Asher Crispe of Jerusalem. Enjoy a weekend of intellectual stimulation, traditional song, Shabbat spirit and kosher meals.

Rabbi Crispe is a warm and engaging speaker with a special talent for communicating complex concepts of Kabbalah and Jewish philosophy to the general public. Prior to moving to Israel, he lectured at the University of Vermont in Existential Philosophy, Integrated Humanities and Comparative Literature. He currently writes, lectures and leads seminars on Jewish Thought.

The topic for Friday evening is ‘Torah University’—examining how the structure of the arts and sciences fit within a Torah context. Rabbi Crispe will explore how psychology, economics, mathematics, law, physics, art and medicine are viewed through the lens of the Torah? Discussion will also center on how the Torah addresses two fundamental aspirations of a person—to know reality and to express oneself creatively.

The Shabbat lunch talk is titled ‘Anxiety Relief’ - the Torah Approach to Mental Health.” The speaker will contrast contemporary schools of psychology with therapeutic techniques from the Torah. “The Jewish tradition has much wisdom in how to deal with stress, anxiety, suffering, loneliness, and depression,” said Rabbi Crispe.

For reservations for one or both Shabbat meals and talks, call Chabad at 529-9900.

### RABBI BUCHWALD WANTS TO HELP COMMUNITY GROW AS JEWS

Rabbi Ephraim Z. Buchwald at AKSE February 27 and February 28

By Lynn B. Edelman, Editor

Rabbi Ephraim Z. Buchwald, Scholar-In-Residence at Adas Kodesch Shel Emeth’s Shabbat of Jewish Renewal on February 27 and 28<sup>th</sup>, believes that Jewish destiny is in Jewish hands. As founder and director of the National Jewish Outreach Program, he has helped more than 720,000 Jews throughout North America learn Hebrew, celebrate Shabbat and feel connected with the Jewish community.

He hopes to involve AKSE congregants and other committed Jews as “emissaries” in the campaign to “win back” those Jews who are assimilated or otherwise uninvolved in Jewish life. “We must get involved, we must share our love for Judaism with others,” said Rabbi Buchwald in

a telephone interview with the Jewish Voice.

On Friday, February 27<sup>th</sup> at 7:00 p.m., Rabbi Buchwald will discuss how we can grow Jewishly through conversations with G-d. This dinner dialogue is preceded by Shabbat services at 6 p.m.

Following Saturday, February 28<sup>th</sup> Shabbat morning services, the community is invited to participate in a Kiddush luncheon featuring Rabbi Buchwald discussing “When G-d Talks to His People”. During Torah Study at 4:00 p.m., he will discuss “When Jews Reach for Their Souls”.

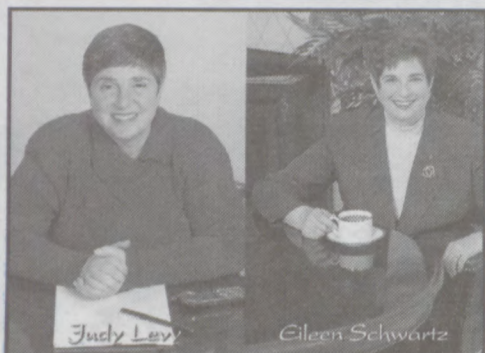
The only charge for this educational, spiritually uplifting weekend is Friday night Shabbat dinner. Reservations are \$7 per adult and \$4 per child, ages 2 through 10, and must be made by February 18<sup>th</sup>. Please call the AKSE office at 302-762-2705 to reserve your seat at the February 27<sup>th</sup> dinner or to learn more about the Shabbat of Jewish Renewal program.

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# EDITORIAL

## The Perversion of Prayer

Recently, our younger son, Lee, became a Bar Mitzvah. My husband, Mitch, our eldest son, Scott and I celebrated this life-affirming milestone, surrounded by family and friends. We rejoiced as Lee began his journey towards Jewish adulthood. We prayed that G-d would bless us with many more simchas in the years to come.

At the same time, thousands of miles away, the Lord heard a very different prayer. Reem Reyashi asked that Allah allow her to serve him by killing herself and four Israelis in a Gaza suicide bombing. Like me, she was the mother of two children. Yet she chose to make them orphans in her quest for *shahada* - a type of martyrdom glorified by popular Palestinian culture.

Turn on Palestinian television and you will see revered religious leaders maintaining that dying for Allah is the destiny of "true believers". Indeed, they pervert the words of the Koran to exhort Palestinian Muslims to kill in his name, promising them that they will be rewarded in the after-life for their

sacrifice.

In this perverse environment, children are taught that "shahids" are heroes and that murdering others for the glory of Allah is an honorable act. They hear Yasser Arafat sing the praises of Faras Ouda, a 14 year old boy who left his home armed with a slingshot and wearing a wreath decorated with photos of himself. On the wreath he identified himself as "The Brave Shahid Faras Ouda".

If shahada is holy and killing innocents viewed as sanctified in Allah's name, what hope is there for a peaceful solution to the Mid-East conflict.

I put my faith in the G-d of Abraham, and Muhammed that justice and mercy will prevail.

B'Shalom,

*Lynn B. Edelman*  
Lynn B. Edelman  
Editor

## Photo Of The Week



Sen. Joseph Lieberman receives well wishes from a supporter shortly after bowing out of the race for the Democratic nomination. Credit: Matthew E. Berger/JTA

## The JEWISH VOICE

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Lynn B. Edelman, **Editor**

Paula Shulak, **Cultural Arts Critic**

Joel Glazier, **Community Reporter**

Sid Stein, **Advertising Manager**

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## PARSHA PLACE

Week of February 7

Beshalach

Exodus 13:17-17:16

by Nesanel Safran

Every situation contains within it a possibility of success - and a possibility of failure. When the Jewish people were in the desert, fleeing from the pursuing Egyptian army, nobody knew how it was going to turn out. Many were scared that the end was near, and were preparing for the worst. But, in the end, God made a great miracle by splitting the Red Sea, and saved them.

The grateful people burst out in jubilant songs and praise for God's kindness. While the men only sang, Moses' sister Miriam, along with the other women, played musical instruments to accompany themselves. Where did the women ever find instruments in the middle of the desert? It turns out that they had trusted from the very beginning that God was going to save them. So much so that they had taken instruments with them, so they could celebrate when it happened!

God wants us to learn from these great women, to trust Him by being optimistic and focusing on positive outcomes. Not only does this help us to live happier lives, but quite often it even helps open us up to let the good things happen.

## Myths and Facts

### MYTH #129

"The United Nations has demonstrated equal concern for the lives of Israelis and Palestinians."

### FACT

While the UN routinely adopts resolutions critical of Israel's treatment of Palestinians, it has never adopted a single resolution unequivocally condemning violence against Israeli citizens. One of the most dramatic examples of the institution's double-standard came in 2003 when Israel offered a draft resolution in the General Assembly for the first time in 27 years.

The resolution called for the protection of Israeli children from terrorism, but it did not receive enough support from the members of the General Assembly to even come to a vote. Israel had introduced the resolution in response to the murder of hundreds of Israeli children in terrorist attacks, and after a similar resolution had been adopted by a UN committee (later adopted by the full Assembly) calling for the protection of Palestinian children from "Israeli aggression." Israel's ambassador withdrew the proposed draft after it became clear that members of the nonaligned movement were determined to revise it in such a way that it would have ultimately been critical of Israel (Jerusalem Post, November 26, 2003).

Source: *Myths & Facts Online - A Guide to the Arab-Israeli Conflict* by Mitchell G. Bard, <http://www.JewishVirtualLibrary.org>. This column is presented as a public service by the Hasbara Committee of the Jewish Federation of Delaware and the Jewish Voice.

## SHABBAT

### Candle Lighting

FEBRUARY 13TH - 5:17 PM

FEBRUARY 20TH - 5:25 PM

### THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
FEB. 20	CAMPING AND VACATION TRAVEL PLANS	FEB. 12

All submissions *in person* for The Jewish Voice due at JFD offices or *mail*: The Jewish Voice, 100 W. 10th St., Suite 301 Wilmington, DE 19801-1628  
e-mail: lynn.edelman@shalomdel.org

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12 NOON THURSDAY EIGHT DAYS BEFORE PUBLICATION

## Dry Bones



## FEDERATION FOCUS

### The JFD Difference



**Todd Polikoff**  
Campaign Director

How many times per week are you solicited for funds? Certainly those with children will have a much higher number than those

without. Barring dependents, how often do you get a phone call, mail or e-mail from an organization that is going to serve your interest? I would bet the answer is more than five and may at times be more than ten. The endless stream of requests for philanthropic dollars can be taxing. Like many of these other organizations, the Jewish Federation of Delaware has various vehicles for raising our annual campaign dollars. These vehicles range from personal meetings to mailings and phonathons. So what sets the Jewish Federation of Delaware apart from all of these other requests that you receive?

The difference between JFD and all of the other solicitations is not merely in the organization name. When a JFD volunteer asks you for a contribution to the

Annual Campaign, they are not just raising funds. They are raising Jews. Our annual campaign volunteers are offering people in our community access to a powerful, dynamic community, with rich ancient traditions and an extraordinary, inspirational history. They are giving people the opportunity to do *mitzvot* – good deeds that help repair the world.

A second difference is that the JFD annual campaign is the central address for the Jewish Community of Delaware. One gift is at the heart of our Jewish community – pumping much-needed dollars into Jewish Family Services, into the Milton and Hattie Kutz Home, the JCC and Jewish summer camps; into Hillel, the Albert Einstein Academy and Delaware Gratz Hebrew High School, syna-

gogue programs; and increased security for our entire community.

One gift stands in solidarity with the people of Israel, working in partnership to build and secure the Jewish homeland. One gift supports one of the world's largest and most effective networks of social service providers a network renowned for its innovation; envied for its commitment to social justice, loving kindness, and respect for human life. One gift represents millions of dollars raised and millions more leveraged to bring dignity, integrity and improved quality of life to the elderly and other vulnerable members of our community. One gift enables the federation to convene the best and brightest – locally, national and internationally – to build creative community-based responses to crises and ongo-

ing issues, such as hunger and anti-Semitism.

One gift empowers you to make an impact.

If you are currently making a gift to one of our six constituent agencies, thank you. You are aware of their needs and they need your support. At the same time you should remember that your gift to the Jewish Federation of Delaware annual campaign also helps those in need that you do not know. On behalf of them, I say thank you for your support of the JFD annual campaign.

We can do it all; we just can't do it alone!

For more information on the JFD Annual Campaign please feel free to contact me at 302-427-2100 or [www.shalomdelaware.org](http://www.shalomdelaware.org).

## Ten ways to leave a legacy



**Jennifer Young**  
Endowment and Women's  
Philanthropy Director

Your presence is needed. For your family. For your community. For Israel. For the Jewish People. But what will happen when you can no longer be there? You have the opportunity to leave a lasting

legacy for future generations. A planned gift enables you to be present forever. No matter where or when in the future, you can be there to help. Consider the following suggestions:

1. Prepare a will. Less than half of all Americans have a will. Without a will your wishes may not be followed.

2. Leave a gift in your will to the **Jewish Federation of Delaware** or the **Jewish Fund for the Future**, the endowment fund of our Jewish community. Having a will ensures that your property goes where you want it to.

3. Leave a specific dollar amount or percentage of the assets in your estate to a charitable organization that you care about.

4. Consider using appreciated stocks, bonds, CDs or real estate for your charitable gifts. Such gifts may provide double tax savings.

5. Name the **Jewish Federation of Delaware** or one of its agencies as the beneficiary of your IRA or 401(k) plan and save taxes.

6. Purchase a new life insurance policy and name your favorite charity as the beneficiary, or gift an old policy to a favorite charity.

7. Create a **Perpetual Annual Campaign Endowment (PACE)** or **Lion of Judah**

**Endowment (LOJE)** Fund using proceeds from an existing life insurance policy or a current gift of appreciated stock. PACE and LOJE funds are a way to support your Jewish Federation of Delaware annual campaign gift forever.

8. Remember a loved one by establishing an endowment fund in their memory. Many other naming opportunities are available

throughout our Jewish community.

9. Encourage family members and friends to leave gifts to the Jewish Federation of Delaware in their wills.

10. Ask your accountant, attorney or financial planner to include charitable giving as part of his or her counsel to clients.

*Statistical information from the National Council on Planned Giving's Survey of Donors, 2000*

### Make sure you are counted in our L'Chaim Circle

The **L'Chaim Circle** will honor people who have contributed to the Jewish Federation of Delaware Annual Campaign for 25 years or more. Their generosity helped build the State of Israel, rescue and resettle millions of immigrants, and build a family of caring agencies that enrich our lives in Delaware.

The **L'Chaim Circle** will bring members together to remember the past and plan for the future.

In the next issue of the *Jewish Voice*, we will begin publishing the names of members who have given us permission to print their names.

If you have been giving for 25 years or more, please contact Jennifer Young at 302-427-2100 x 19 or [jennifer.young@shalomdel.org](mailto:jennifer.young@shalomdel.org).

The inaugural event for the **L'Chaim Circle** will be on Wednesday, April 28, 2004.

## AGENCY SPOTLIGHT

### Leah Kraft to be honored at AEA Gala event



**Leah Kraft**

Leah Kraft will receive the Community Builder Award for her outstanding commitment to Albert Einstein Academy and the Delaware Jewish community on Sunday, February 22nd at the 2004 AEA Gala. "This is Albert Einstein Academy's premiere event," said Felisha Alderson, who serves as co-chair of the Gala along with Susan Kauffman. "We are pleased to honor Mrs. Kraft for her tireless dedication to Jewish education," she added.

Leah Zimmerman Kraft was born in Philadelphia and began her immersion in Jewish education as a first grade student at the Jewish Educational Center. She credits her early love of learning to her parents, who took an active role in

her education. By the time she was in high school, she was taking classes at the Hebrew High School five days a week. After graduation, she enrolled in Gratz College to fulfill her dream of becoming a teacher.

Congregation Beth Shalom hired Leah Zimmerman immediately after graduation as the Wilmington synagogue's first professionally trained teacher for their Hebrew School. The synagogue's young Rabbi, Jacob Kraft, of blessed memory, was anxious to upgrade the Hebrew school and elevate the quality of Jewish education by hiring qualified teachers.

It soon became apparent to the school's students that their beloved Rabbi had taken a special interest in Leah Zimmerman. As the school

year came to a close, she told him that the commute from Philadelphia was becoming a burden and she was afraid that she would have to leave.

Rabbi Kraft took extraordinary measures to retain one of his favorite staff members. He got down on his knee and proposed to her. He said, I guess I'll just have to marry you so you'll stay and teach here at Beth Shalom."

Rabbi Kraft's commitment to expanding Jewish education at Beth Shalom strengthened with his marriage. Several generations of Jewish Delawareans have benefited from her leadership as an educator and mentor. According to Rabbi Ellen Bernhardt, Albert Einstein Academy head of school, "Mrs.

Kraft truly exemplifies the term "community builder."

The Gala, which begins at 5:00pm, will be held at the Brandywine Country Club, Wilmington, Delaware. This year's Honorary Tribute Co-Chairs are Yetta Chaiken, Eileen T. Conner, Dr. Steven and Miriam Edell, Dr. Lanny and Micki Edelsohn, Rona G. Finkelstein, Mr. and Mrs. Ronald S. Lauder, Rabbi William H. Lebeau, Shelly and Martin Mand, Ruth and Bernard Siegel, and Toni and Stuart B. Young.

Couvert for the Gala Dinner Dance is \$125 per person and the dress is cocktail attire. For more information, contact Debbie Nachlis, Director of Development at AEA at 302-478-5026 ext. 25.

## MATTER OF OPINION

### The last bus bombing

By Teddy Weinberger

I happened to be riding the bus into Jerusalem with my 9th grader Rebecca on the morning of Thursday January 29. Rebecca normally leaves the house around 7:00 a.m., but she had been referred by our family doctor for x-rays of her ribs, and so she was riding in on the 8:50 with me. The next bus that Rebecca normally takes is the #19. A few minutes after we boarded our bus, the first reports of the suicide bombing of the #19 came on over the radio.

Rebecca reacted initially with typical Israeli sang-froid. She wanted to know the exact location of the bombing and if it was going to interfere with our travel plans (later, Joel, my colleague, also an American immigrant, said that he was amazed to find that his first thought at hearing about the

bombing was to say to himself, "Well, I'll have to walk a different way to work today"). As we continued our ride into Jerusalem, the news became graver, going from "several casualties" to "a number of dead and many injured." After getting Rebecca situated at the x-ray center (the results were to show no structural problems), I left Rebecca to manage on her own and to then walk to school.

Late that night we received a phone call from Drori, Nathan's former teacher (Nathan switched schools in January). One of the victims in the bombing, 38-year-old Anya Bunder, was the mother of Shimon, one of Nathan's classmates. Coincidentally, Anya, of blessed memory, also was the mother of Nehama, a girl in Rebecca's class. The Bunders had lived in Givat Ze'ev for a number

of years. We had carpoled with them one year, but had only exchanged brief snippets of conversation here and there. A few years ago the couple divorced and Shimon and Nehama moved with Anya to Jerusalem.

The whole 10th grade at Nathan's former school went to Anya's funeral on Friday morning January 30, and Nathan went with them. Rebecca chose not to attend the funeral, although most of the 9th grade from her school was there as well. I asked Nathan what he felt about the experience of going to the funeral of a friend's mother who had been killed by a terrorist, and (in a striking example of parent-adolescent conversation) said: "I don't know what I think about it. Just leave me alone." I then went to Rebecca and asked her whether she thought that liv-

ing in Israel was worth it, and told her that there might be people who wondered whether it was better to stay in America and not risk being blown up by terrorists. Rebecca was a little more forthcoming than Nathan. She said: "I don't get the connection. It's still our country and the Jews need to stay here, blah, blah, blah."

I paid a shiva call to Shimon and Nehama on Monday February 2. Nathan and his former classmates were there (they had arrived at around 7:30 for morning services). There was a plaque on the door with three names, one on top of the other: Anya, Shimon, Nehama. I sat in the room with Shimon and his friends for a while. Shimon was saying that a number of people who had lost loved ones to terrorists had come to give him strength and support. I looked around the

apartment and was overcome by a terrible sadness at a family destroyed. Where will Shimon and Nehama live now? I left the mourning house with Drori, and we walked up Gaza Street. Drori said: "We're taking Anya's last walk."

In the end, this bombing has not caused anyone to reassess "the situation." The only difference this time around for my family was that we could feel the tragedy more, since we were acquainted with one of the victims and her children, and since it occurred on the bus route that Rebecca and Ruthie use to get to school every day.

I only hope and pray that somewhere the soul of Anya will watch over Shimon and Nehama as they try to get on with their lives and grow into adulthood without the guidance and love of their mother.

## Why Mashav should be better known

By Carl Alpert

Haifa - At a time when Israel is subject to widespread international criticism, it is appropriate to call attention to one of the country's best kept secrets - its generous program of aid to other lands in need. When the new ambassador to Israel from the Republic of Kazakhstan presented his credentials to President Katsav last year, he went out of his way to express gratitude to Israel for the helpful cooperation his country had received over the years from the Foreign Ministry's Mashav project.

The reference was to a program from which Congo, Mozambique, Zambia, Vietnam, Armenia, Estonia, Bolivia, Hungary and well over a hundred other lands have benefited. Mashav is the acronym of the Hebrew name for the Center for International Cooperation of the Ministry of

Foreign Affairs. For more than 45 years Israel has extended educational and training assistance, where needed, in such diverse fields as agriculture, medicine, technology, economics, public health, rural development and other areas. The countries helped are never identified as "underdeveloped" or "backward". Effort is also made to avoid giving the impression that Israel is "helping" them. The emphasis is placed on cooperation.

Teams of Israeli experts have spent long years overseas training local staffs in vital projects, with the aim of enabling them to carry on and develop the program on their own. Thousands of men and women from abroad have also spent many months at schools and institutes in Israel, learning skills which they could impart to their countrymen upon their return home. In most cases no payment is

received from the needy, participating countries. Occasionally, when special training is provided on request to well-established states, like China, Turkey, Chile and others, the recipients cover the costs.

A helping hand has been offered to Muslim/Arab lands, but only Jordan, Egypt and the Palestine Authority have taken advantage of the offer. The headlines of the world press often blare out reports of the political differences between the two sides, but little is known of the intensive training Israel has provided to the others. In 1999, and until the outbreak of the Intifada, Israel trained more Palestinians in vital social and economic fields than any other national entity. In the year 2001 Jordan was the top recipient of Mashav's program budget. Among the projects was the establishment of an Intensive Care Unit

at a hospital in Amman. Through the years, more than 5,000 Egyptians have been trained, both in Israel and in Egypt, in various aspects of advanced agriculture.

The principle is to train personnel who can pass on to others the skills they have acquired, thus assuring continuity and domestic growth. Fields of activity which have proven popular include dairy cattle production, small and medium business development, early childhood education and the training of women as entrepreneurs. The list is long. In principle the emphasis is placed on practical work, and not just on theories. Many of the programs have been conducted in cooperation with other government aid agencies, the World Bank, UN agencies and various organizations ranging from the FAO to the Vatican.

In the earlier years much of the activity was conducted by long

term Israeli experts (two years or more) who were posted to the developing countries. While these continue, more recently the emphasis has shifted to special courses given in Israel to officials and teachers and administrators of high professional level who, upon their return home, can pass on the knowledge gained.

Failures? Disappointments? Fortunately these have been very few, and have usually occurred when the participants turned out to be insufficiently qualified, or where the folks back home were not ready for a full takeover.

This amazing program has reached hundreds of thousands of willing pupils in no less than 180 countries. Why, then, is so little known about Mashav and its work? And what effect has it had on political support for Israel in the international arena?

We shall return to the subject.

## Rabbi reacts to Gibson's film

By Rabbi Aaron D. Rubinger

Editor's note: Last week Rabbi Aaron D. Rubinger attended an Orlando preview of Mel Gibson's controversial new film "Passion of Jesus Christ" at a conference of clergypersons.

The film the "Passion of Jesus Christ" is a cinematic tour-de-force. It is extremely powerful, touching and, at times, almost too gruesome to watch. The film does, clearly and without ambiguity, put the onus of the murder of Jesus upon both the Jewish religious leadership of that era, as well as upon the Jewish people as a whole. In stark contrast, the Roman governor, Pontius Pilate is portrayed as a kind and compassionate individual. He is shown only as a hesitant accomplice to the murder - an act that had to be forced upon by him by the Jews. Obviously, we in the Jewish community do not agree

with that depiction of historical events. Our people knew Pilate as a ruthless oppressor who, moreover, handpicked the Jewish religious establishment of that time those who were, essentially, collaborators with the Roman regime.

In fairness to Mr. Gibson, however, his film is not expressing original beliefs. They are, in truth, reflective of the spirit of much of the writings within the New Testament. We Jews and many Christian scholars and the official Vatican II policy known as Nostra Aetate - have long sought to rectify that biased historical description. However, Gibson, a member of the Tridentine Latin Mass, an "ultra-traditionalist" brand of Catholicism, rejects the ecumenical teachings of Vatican II and resurrects the original Gospel's portrayal of the Jewish people's primary

responsibility in Jesus' murder.

Is this an "anti-Semitic" movie? The question is just too black and white. I truly don't believe that Gibson's intention was to make a movie that made Jews look horrible. Rather, I suspect, he wanted to make a film which demonstrated the great suffering that Jesus experienced, in order to express Gibson's sincere religious conviction of Jesus' great sacrifice of his own life in the effort to bring salvation to humankind. Many people, no doubt, will view the film and come away with a message of God's great love of humanity. Yet, without question, others, both here in the US and especially in Europe (where anti-Semitism is, sadly, making a dangerous comeback) will take away a very different message: that Jews, not only the Jewish religious leaders of that period, but,

the Jewish people as a whole, are "Christ-killers" and enemies of God.

As a rabbi, I see no practical sense or value for the Jewish community to either attack or boycott this film. Rather, I would, instead, suggest that Jews view it. For some it will be an eye opener as to the reality of some anti-Jewish attitudes which do exist within the Christian Bible. In addition, it will also enable us to see the life and death of Jesus through the eyes of our Christian neighbors. Ideally, however, it should be used to increase dialogue between Jews and Christians regarding our various differences in theology and

historical perspectives so that we may build a stronger and more secure bridge to mutual respect, tolerance and love between all of God's children.

Rabbi Aaron D. Rubinger is a Magna Cum Laude graduate of Brandeis University and Phi Beta Kappa Fellow. In 1976 he received his M.A. degree in Ancient History from UCLA. He was ordained at the Jewish Theological Seminary of America in 1982. Rabbi Rubinger has been the spiritual leader of Congregation Ohev Shalom in Orlando, Fla. since 1990. He is chairman of the Greater Orlando Board of Rabbis. This story appears courtesy of [The Heritage Florida Jewish News](#)

Matter of Opinion pieces reflect the unique views of the author.



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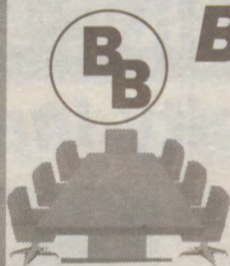
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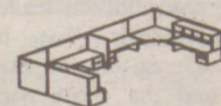
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# INSIDE DELAWARE

## Wanted: Community input for JHS tribute exhibit

2004 marks the 350th anniversary of the arrival of the first Jewish settlers in North America. Across America, Jewish communities will mark this milestone with special programs and events.

The Jewish Historical Society of Delaware, in cooperation with the Historical Society of Delaware, is preparing a major exhibit focusing on the contributions made by Jewish individuals that have enhanced the quality of life in Delaware and the entire nation. The exhibit will open on September 8, 2004 at the Delaware History Museum on Market Street in Wilmington. The community is encouraged to share insights, ideas and suggestions.

The Exhibit Committee is attempting to identify those 50 to 60 contributors, now deceased, who have made historically significant contributions to life in our community. To this end, they

have identified the following 20 categories of participation:

AGRICULTURE; ATHLETICS; ARTS & LETTERS; BUILDERS/ARCHITECTS; BUSINESS EDUCATION; ENTERTAINMENT; FOOD/BEVERAGE; INSURANCE; JOURNALISM; LAW; MEDICINE; MILITARY; MUSIC; PHILANTHROPY; POLITICS/GOVERNMENT; RADIO/ TV; RELIGION; REAL ESTATE; SCIENCE; SOCIAL WORK. Please suggest any new categories that you feel should be added to this list!

Please submit your nominations with a few sentences of historical background by mail, phone or email to Gail Pietrzyk, Archivist, The Jewish Historical Society of Delaware, 505 Market Street, Wilmington, DE 19801, 302-655-6232, [jhsdel@yahoo.com](mailto:jhsdel@yahoo.com).



TRACING DELAWARE'S PROUD JEWISH HISTORY-Dignitaries participate in a Cornerstone Ceremony at Adas Kodesch Center. Sixth and French Streets in Wilmington in 1927.

## Teacher praises Newark JCC

By Orit Gur-Cohen

Research shows that early Jewish education has the power to help shape the Jewish identity of children and their families. The Newark Jewish Community Center, located in a central location near the University of Delaware, is renowned for its excellent year-round pre-school and child care program, which provides a warm environment and superior quality of education for children ages six weeks through sixth grade. In this nurturing atmosphere, the JCC enhances each child's cognitive, emotional, physiological and physical development.

The Center's nationally accredited childcare center provides daycare services, before and after-school programming and summer

camp. The JCC also offers weekly family educational programs to help prepare for kindergarten and elementary school entry. This academic preparation, combined with enrichment activities like swimming, music, gym, arts and crafts, sign and foreign languages, distinguishes the Newark JCC as one of the state's leading early childhood education facilities.

The Center's unique Jewish enrichment programs enhance Jewish identity and create a sense of belonging. Weekly Shabbat ceremonies and Jewish holiday celebrations emphasize Jewish cultural roots and traditions. Parents are invited to participate in many of these programs.

Lauren Rose, a member of the JCC staff for 13 years, serves as manager of the Newark JCC pre-

school and childcare program. Rose has served as both a teacher and music specialist. She heads a staff of educators who have degrees in early childhood education. Staff participate in on-going training and enrichment programs.

"All children deserve to be loved and nurtured. In accordance with the Jewish faith, we accept all children and hold their education in the highest regard," said Rose, who invites members of the Newark Jewish community to

schedule a tour of the Center by calling her at 302-368-9173.

The Jewish Community Center Newark is a beneficiary of the Jewish Federation of Delaware supported by the 2004 Federation Annual Campaign.

## Klezmer Band Returns to Congregation Beth Emeth

The Hester Street Troupe, a Klezmer band from Cranford, New Jersey, returns in concert to Congregation Beth Emeth on Saturday, February 21, 2004 from 7:30 until 9:30 PM, in an event open to the entire Jewish community.

The Hester Street Troupe promises that their 2004 show is different from the one that attracted more than 160 people to the bimah last February.

Donations are \$18.50 per person in advance, \$25.00 at the door. Please make checks payable to Congregation Beth Emeth and mail to the synagogue at 300 Lea Blvd, Wilmington, DE 19802. Reservations and show information can be obtained by calling the synagogue office at (302) 764-2393 or by calling Chuck Marcus, Beth Emeth Special Events Chair at (302) 791-9118.

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Phillip Berger and his Orchestra entertain residents at the Home's New Year's Eve party.



## WEDDING FEATURE

# Young Israeli Yemenites Revive Pre-Nuptial Henna Ceremony

by Sharon Kanon

Guests begin to trickle in for the henna ceremony, or *hinne*, scheduled for 7:30 pm at the WIZO Club in Rehovot, located on a secluded driveway off Herzl Street. Ora Melamad waits outside to greet her guests. "Yes, this is the right place." The mother of the bride-to-be introduces herself. She is trying to appear calm, but is obviously quite emotional. "Merav is my only daughter; an only child," she says.

The *hinne* ceremony is held by Jews from Sephardic countries about a week before a wedding and symbolizes the bittersweet separation of the young bride from her family. Over the past 30 years, interest in the custom has waned and few Sephardi brides have chosen to hold the ceremony. In recent years, however, increasing numbers of young Israelis of Yemenite origin have been keen to revive the colorful *hinne* ceremony and demonstrate a return to tradition.

Inside, a stage is transformed by oriental rugs that form a backdrop for the highlight of the evening, the traditional henna ceremony. The beautiful rugs on the floor are original, hand-made Yemenite runs. At the back of the room, two young chefs in traditional Yemenite dress are already preparing *lehuch*, deftly flipping the pancake-like bread in eight pans set on the buffet table. Guests fill the pancake with hummus, salad, a tomato-based sauce, brown-boiled eggs and *shoug*, a spicy Yemenite condiment. Later, several other Yemenite dishes — *malawah* and *jachnum* — are added to the buffet. The main beverage is mint-flavored fresh lemonade in a large punch bowl.

The bride-to-be, meanwhile, is getting dressed in a small adjacent room; or, to be more precise, is being dressed by two elderly Yemenite women dressers. Petite Merav seems to be thoroughly enjoying the preparations. A natural beauty, she has already donned a beautiful gold-threaded dress, pantaloons and slippers. Then a heavy necklace with several strands of red and orange amber beads and silver filigree balls is placed around her neck over a long gold bib which helps to bear the weight. In the center are three round silver circles of gradually increasing size which represent the sun; and on the bottom, a silver case for psalms.

Then comes the jewelry — vast amounts of it. The dressers adorn each arm with four silver filigree bracelets, while rings made by Yemenite silversmiths renowned for their craftsmanship are placed on every finger. "The costume weighs 10 kilograms," says dresser Mazal Zioni. "This symbolizes the heavy burden that the young bride is going to be taking on when she marries."

The headdress is the final adornment,

consisting of an exquisite gold-embroidered hood scarf, *gargush*, which is draped over the head and shoulders. Over this is placed an even more elaborate headpiece, the *tashbuk*, a tall conical crown framed by a garland of fresh flowers and branches of *shadaf*, a green herb, similar to rue,



**Bride-to-be Merav, wearing traditional Yemenite dress and jewelry, is accompanied by her mother during the zaffeh procession. Female family members hold baskets filled with flowers and candles to light her way while two elderly Yemenite women sing plaintive songs describing the difficult separation of the bride from her family and childhood home. Photo courtesy of Israel Press Service**

believed to ward off the evil eye. Then lavish ear hangings are suspended from the headdress and across the chest, which is itself draped with necklaces of silver and coral beads, pearls, amulet cases and silver bells.

Taking a break to eat a *lehuch* filled with hummus and salad, 22-year-old Merav tells me that she is studying bookkeeping at a college in Bnei Brak. Her *hatan* (groom), Hanan Meshulam, 25, is studying at a yeshiva in Jerusalem and hopes to become a religious court judge. The couple met through a *shiduch* — suggested by friends of the parents four months before. They chat easily during the final adornment and picture-taking, so it is obvious that they know each other well and are comfortable in each other's company. Hanan's family comes from Rosh HaAyin, a city with one of the largest concentrations of Yemenites in Israel. He was eager that his bride have the ceremony. "Both my mother and my grandmother had it," he said.

Although the *hinne* is an all-women affair, Hanan agrees to don a ceremonial wedding robe, including a cap with long curls (*peyot*) attached. "I'm not allowed to stay and watch the women dance or listen to the singing," said the groom. "According to tradition, Merav and I cannot see or talk to each for the next

few days, until the wedding. It is very hard."

The final touches are made to Merav's appearance and then family members, holding baskets filled with flowers and candles, light her way to the hall where her guests await. Hanan makes a quiet

the guests are dressed in anything from jeans and long-toed stiletto heels to suits and stylish outfits.

After an hour or so of dancing, Merav leaves the hall to change her costume for the second procession. Surrounded by friends and relatives — including her future mother-in-law — many of them have now changed into traditional Yemenite garb to add some additional color to the evening. Merav is dressed in a black robe, red *gargush* and silver jewelry. Family members again escort her back to her guests, encircled with flowers and lit candles and accompanied by singing and drumming, to continue the lively dancing — for it is a mitzvah to make the bride happy.

After all the preliminaries, Merav leaves the hall to change yet again — the henna ceremony is about to take place. Dressed in a black robe trimmed with red and gold, and with a beautiful striped red and gold headscarf and no jewelry (typical of dress in a northern Yemenite village), Merav is ready for the third procession. Along with the drum-playing dressers, who sing traditional henna songs, her mother carries a basket with dry henna, covered with a cloth, and escorts Merav to her seat on the stage.

Eager to give meaning to the ceremony, Mazal then explains the importance of the special songs (of separation) to her guests, the flowers and candles, which are meant to light Merav's way to her new life, and the henna ceremony itself. "*Hinne* is an acronym for three *mitzvot* that a young married woman performs: *havrasha chalot* — separating a piece of the challah dough for the priests; *niddah* — observing the laws of purity; and *nerot* — lighting the Sabbath candles. The application of henna, she explains, is thought to engender good fortune, happiness and protection against the evil eye and, accordingly, it is applied during times of potentially difficult transitional events, such as birthing, maturity and marriage.

Merav's grandmother then pours water onto the dry henna and mixes it with her hands till the mixture becomes a brown (later a dark red) paste. Family members and friends take turns dipping a finger in the *henna* and then dabbing it on Merav's palm, while giving the bride-to-be their blessing.

"May your life be filled with Torah, doing *chesed* (good deeds), spirituality, good health, happiness and love, and may you build a righteous home in Israel" were just some of the blessings given by relatives, friends and her future mother-in-law, each in turn. "Ditto," said a friend when her turn came. Nothing to add? "Why, they are all wonderful blessings," said the young woman. Indeed, they are.

Sharon Kanon is a contributor to Israel Press Service

exit before the *zaffeh* procession begins.

Mazal plays a *tarbuka*, a drum-like instrument, and leads the plaintive singing that accompanies the procession which marks the transition in Merav's life. The words of the sad *hinne* songs are a clue to the underlying historical context of the henna ceremony, describing the difficult separation of the bride from her family and childhood home, a separation that was especially poignant in Yemen and other Moslem countries due to the brides' young age. "Many girls were betrothed at the age of 8 or 9 in Yemen; 12 was late. If not, parents feared that they would be taken by the Moslems and converted," explains Merav's aunt, Tamar.

On reaching the hall, guests and family surround Merav, join hands and break into sponta-

n e o u s

dance — the intricate steps of the Yemenite dances familiar to all the guests, including Merav's Ashkenazi friends from college. Despite this, the music is provided by a hip-looking DJ (a touch of modern culture) while

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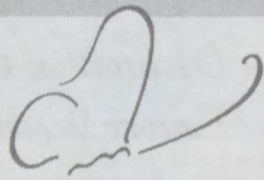
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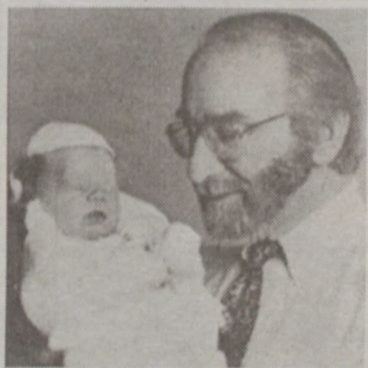
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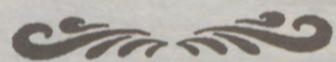


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## WASHINGTON ANALYSIS

### What went wrong for Lieberman?

Four years ago, he was the toast of the Jewish world, the favorite son who became a symbol of opportunity for American Jews in the United States.

But when he went out on his own this time around, Sen. Joseph Lieberman (D-Conn.) failed to catch on as a top-tier candidate.

Now the question will be asked for years to come: What went wrong?

Was his religion a factor — especially for Jews? Are his politics out of sync with Democratic voters? Was it his style?

After a poor showing in New Hampshire last week, Lieberman was holding out hope for a last-minute turnaround in one of Tuesday's primaries.

But by midday Tuesday, Lieberman officials were reportedly preparing contingency plans for Lieberman to drop out of the race, plans which achieved fruition after disappointing primary results.

Even Lieberman's mother, Marcia, has acknowledged that her son's campaign "didn't catch on."

When Lieberman announced his candidacy in January 2003, he had the best name recognition among the Democratic hopefuls, because of his national exposure as the vice presidential nominee on the 2000 ticket with Al Gore.

But even as he was leading in the polls then, political analysts did not consider him in the top tier of candidates.

"Name recognition that he earned from the national race four years ago never persuaded me he was a credible contender for the nomination," said Stuart Rothenberg, an independent political analyst.

There are many explanations for Lieberman's fall.

Some say it was political. Lieberman is a moderate on social, economic and political issues, someone who supported the Iraq war and was campaigning among a Democratic electorate angered by the Bush administration's handling of Iraq and his domestic policies.

Others say it was strategic, suggesting that Lieberman had a sense of entitlement about the race, because of the election controversies of 2000, and therefore did not lay the groundwork for his candidacy the way his opponents did.

In the Jewish community, analysis of his demise sparks passion — and even anger. Some say he was let down by his own.

While no one expected Lieberman to receive the full support of American Jews, some Lieberman loyalists say they did not anticipate the extent to which his candidacy would be rejected by some in their community.

Rabbi Irving "Yitz" Greenberg, president of the Jewish Life Network Foundation, and his wife Blu, were circulating an op-ed to Jewish newspapers this week, arguing that Jews were act-

ing as anti-Semites would, casting Lieberman aside because of his Jewishness.

"The community blinked," Yitz Greenberg said, suggesting that his policies were "a good fit" for Jews.

A rise of anti-Semitism and anti-Zionist sentiment around the world brought old fears to the surface for many Jews, he argued, and Jews looked for a safer choice for president.

"The community made a huge mistake," he said. "A victory for a Jew in America would have been a tremendous refutation of anti-Semitism."

Some Jewish donors said they would have given to Lieberman, based on his political stances, but did not want to support a Jew at this time, fund-raisers say.

It was easier to support Lieberman as a vice presidential nominee, some Jews say, because he was blazing the trail without being the center of attention.

But as his own candidate — and at a time with increased tension in the Middle East and an uptick in international anti-Semitism — hesitancy grew.

Marvin Lender, a member of Lieberman's campaign board who raised funds for him in the Jewish community, suggested that Lieberman aides had anticipated raising more money from the Jewish community.

He blames the fear as one element, but says the Jewish community's political sophistication hurt Lieberman's chances.

"Many leaders of the Jewish community, the politically invested people, had already made commitments," he said.

Indeed, many seasoned political donors in the Jewish community had ties to other candidates — such as Sen. John Kerry (D-Mass.) or Rep. Richard Gephardt (D-Mo.). Even those who were giving to more than one candidate — in some cases including Lieberman — were not giving him their full backing.

Others may have seen Lieberman as too conservative on many issues, such as the war in Iraq or his support for faith-based initiatives.

It was much easier to support Lieberman in 2000, when he was not running against other Democrats.

Not all Jewish analysts believe Lieberman was hurt by his community. He still galvanized many Jews who may not have given in past political races to donate, they say, but did not get the support from others because of his moderate politics.

"Jews were happy for Lieberman, happy he could run for president, but sadly, just didn't embrace his politics," said Steve Rabinowitz, a Democratic media strategist with ties to the Jewish community.

Rothenberg suggested that if



Senators Tom Carper and Joseph Lieberman during a campaign swing earlier this week in Delaware.

Lieberman were a Baptist, he would have done worse.

But no one suggests that the mixed reaction Lieberman received from Jews is behind the complete downfall of his candidacy.

Many say the candidate did not work hard enough to build off of the name recognition and exposure he received as Gore's running mate in 2000, reaching out to party contributors in key primary states.

"Unfortunately, he spent two years not doing anything, resting on that flash reputation," Rabinowitz said. "He didn't develop it, he didn't go out and meet big givers and local leaders and mayors."

Some say Lieberman had a sense of entitlement, assuming that Democratic anger over the Florida recount, the Supreme Court decision signaling the defeat of the Democrats that year, and the fact that Gore and Lieberman won the popular vote, would be enough to bring voters to his side.

Indeed, his campaign appearances often reflected on his 2000 experiences.

"What a shame 2000 was," Lieberman told a retirement community in Boca Raton, Fla. in October. "We had the votes, but not the five votes on the Supreme Court."

But when he campaigned last year, voters remembered the war in Iraq, which Lieberman supported, and the Sept. 11, 2001 terrorist attacks a lot more clearly than they did the 2000 election scandals.

Others say that he was handicapped by his choice to wait to launch his campaign this year until Gore decided not to enter the race. However, Gen. Wesley Clark entered the race late, but has fared better than Lieberman.

Some argue that Lieberman's problems went beyond strategy. Many point to Lieberman's moderate to conservative policy positions, calling them out of touch with the Democratic party base.

"Lieberman was always out of sync with his party," Rothenberg said. "He was not as liberal on foreign policy and economic issues."

And while that may have helped him in a match up with President Bush, it did not win over primary voters.

Lieberman did not stress his electability enough on the trail, analysts suggested.

"Voters wanted somebody who could really stick it to Bush and is confrontational and aggressive," Rothenberg said.

That wasn't Lieberman.

"He's like your favorite uncle, but he doesn't portray that kind of dynamism," Rothenberg said. "He doesn't cut a big political profile."

Jewish political leaders say that despite his poor showing, Lieberman's candidacy was historic.

Only two other Jews have tried to seek the presidency — Sen. Arlen Specter (R-Pa.) in 1996 and the late Pennsylvania Gov. Milton Shapp in 1976 — but neither got as far as Lieberman.

"He has carried himself as a national candidate and handled masterfully the few times people brought up his religion," said Ira Forman, executive director of the National Jewish Democratic Council.

"In doing that, even that small gesture, he has blazed a path for future candidates who might one day be president of the United States."

Lieberman supporters, frustrated by how their candidate did in the Jewish community, suggest more dialogue is needed to convince Jews that having a member of the tribe in the White House is not a bad thing.

"We have to square our shoulders and look at these issues directly and talk more about it," said Blu Greenberg, founding president of the Jewish Orthodox Feminist Alliance.

"We have to examine how comfortable we are with our standing as citizens of the United States and as citizens of the world."

### Hadassah Lieberman lecture - March 18, 2004

The Jewish Federation of Delaware's Women's Philanthropy department invites you to join us for the Hadassah Lieberman lecture on the evening of March 18, 2004 at West Chester University.

We reserved a block of orchestra tickets for this WCU lecture.

Join the Women's Philanthropy dept. for a pre-lecture reception, and then car-pool with us from Wilmington.

Please contact Jennifer or Gina at 302-427-2100 to purchase tickets in advance (\$20). Space is limited.





## JEWISH PERSPECTIVES

### First person perspective: Delaware Gratz

By Marni Grossman

#### Special to the Jewish Voice

While filling out my college applications this year, I discovered something remarkable. I was to choose, of some ten extracurricular activities, the activity which was most important to me. Then I was to write a paragraph about it. Now I've kept myself pretty busy over the past four years—singing, writing, volunteering— but it suddenly occurred to me that Gratz was the activity I most valued.

I'd certainly spent the most time there. For five hours each week for the past six years, I've been at the Wilmington JCC— learning about Judaism, making connections with other Jewish youths, and discovering the richness of my heritage. As I've gotten older, the world's become less and less sure. Over the past year I've watched anti-Semitism bubble to the surface in Europe once again. The second intifada in Israel has continued for a third year without losing much of its initial intensity. I have been scared—rationally or (as most of my

friends suggest) irrationally. But at Gratz, it's heartening to discover that Judaism is thriving. The Gratz student is not just one model. There are reform Jews, conservative Jews, orthodox Jews. There are Jews from intermarriages. Most importantly, there is a diversity of opinion that makes it possible to explore many sides of the issues facing American Jewry today. I find my opinions challenged and my secure ground shaken. What could be better than to realize that there is something beyond yourself that needs to be considered?

Gratz students, though a heterogeneous population, do have one thing in common. They are committed— to Gratz, to school, to whatever endeavors they should choose to pursue. Not everyone would choose to spend a Sunday morning studying the Holocaust instead of catching up on some much needed sleep. To those who seek out Gratz, there is much to be enjoyed. Not the least of which is the social aspect.

As a senior at Tower Hill school,

I am one of two Jewish students in a class of 52. I just don't get the social interaction with other Jewish kids. However, Gratz allows me to form bonds two days a week that I would not otherwise have. I'll be graduating Gratz this year with a class filled with amazing people that I might never have met were it not due to Gratz. I feel incredibly lucky to have forged friendships with so many talented and giving people.

The quality of this group, however, is no accident. Gratz fosters this type of student. Through the classes at Gratz, students are encouraged to think for themselves, to discover everything that Judaism has to offer. I've taken more serious and scholarly classes on topics such as the Holocaust, comparative religion, the roots of anti-Semitism, and the Torah. But I've also experienced some more unorthodox courses like Judaism through art, Jewish literature, and Judaism and film. Gratz teachers are both informative and caring, likely to make a long-lasting impression. They are passionate about their

subjects, but also their students— a combination that is hard to find. Gratz offers its students a wide variety of courses to satisfy even the most voracious learners. In addition to the educational and social benefits, Gratz has helped me become a more confident, well-informed leader.

In these troubled times, it is vital to have both faith and convictions, regardless of their origins. Apathy runs rampant among many in my generation. Thus, it is the job of a dedicated few to fight to make our world a better place. Gratz helps cultivate that person. I have been forced to define and redefine my principles through Gratz, and now am far more able to defend what's dear to me. I cannot imagine what my high school years would have been like without my twice-weekly trips to the JCC. Through both my studies and my interaction with peers and teachers, I have learned more than I could ever hope to impart.

In the end, I chose to write about Gratz because I knew that it's

impact would be lasting. This is what I wrote: Gratz Hebrew High School has not always been my favorite of activities. I often complained about the time commitment, which has been considerable. Nonetheless, I don't regret any hour I have spent there over the past six years. My Jewish identity is extremely important to me. Gratz has been a way to continue my Jewish education past my Bat Mitzvah, past Confirmation even. I've studied subjects ranging from Jewish Literature to Comparative Religion to the Holocaust to the Hebrew language. It's vital that, as a student in a predominantly Christian school, I maintain connections to my faith. Moreover, as we've seen a rise in anti-Semitism in recent years, I feel an obligation to keep well-informed and sustain my passion for Judaism. Gratz has been instrumental in strengthening my ties to my heritage and my religion.

Marni, the daughter of Debbie and Jerome Grossman, will be entering Vassar College next fall.

### "The Case for Israel"

By Alan Dershowitz

Reviewed by Martin Roffman, Ph.D.

*Es ist schwer zu sein a yid.* It is difficult to be a Jew, the adage goes. Sometimes it's golden as in the Golden Age of Spain or gold-paved streets of America, and sometimes it's lethal as in Europe during the pogroms and World War II. The more creative among us might even be talented enough to create a barometer with the golden ages at the top of the device and Holocaust / pogroms at the bottom, and then observe the indicator as it varies over time and location. In Europe and Asia right now, there is a rapidly moving storm of anti-semitism and the barometer is plummeting. Elsewhere, the barometer is rising as new friends appear in unexpected places.

I recently sat at a Shabbat table in Palo Alto, CA, with a family of Jewish immigrants from the former Soviet Union whose daughter now attends University of California at Berkeley. Berkeley has always been known for a very liberal orientation on most issues and the daughter described how during the frequent anti-Israel demonstrations occurring on campus, she normally avoids the demonstration site by detouring well away from trouble. However, once in a while, she stays and participates in counterdemonstrations on behalf of Israel. The dialogue at those confrontations is highly charged and taxes the debating skills of Jewish students who may not have all the necessary facts at their disposal nor are opposing groups of students always eager to engage in friendly, open discourse.

To assist students and others whose understanding of recent Middle Eastern history may be sketchy, Harvard professor Alan Dershowitz wrote a new book to counter a growing world wide threat posed by anti-semitism. The book is entitled "The Case for Israel", published by John Wiley & Sons, Inc., 2003, 264 pages, \$19.95. Dershowitz describes the current variety of campus anti-semitism as actually including a mixture of anti-Israeli, pro-Palestinian, and classical anti-Jewish elements.

The Case for Israel is structured in such a way that each of the 32 chapters follows the same repeating format:

Title: Are Jews/Israelis responsible for X?

Accusation: Jews/Israelis Are responsible for X.

Accusers: Paragraphs about why Jews/Israelis Did X.

Reality: Jews/Israelis actually did Y and Z, **Not X**. In fact, Palestinians were responsible for doing X.

Proof: Several pages of generally useful arguments to support the Reality mentioned above.

Each chapter in The Case for Israel contains logical arguments to counter opposition that generally arises at anti-Israeli rallies and in the media. They are valuable, aggressively score points, and could almost be lifted verbatim to justify Israel's politics, military positions, and security concerns. The downside to these self-contained chapters is that a considerable amount of repetition occurs between chapters. I found myself reading and rereading nearly the same justifications applied from one chapter to the next so that by the middle of the book, the text appeared to mire and bog down in its own ver-

biage. That's not necessarily a weakness of the book as long as readers are aware that they are not reading a novel and need not absorb every word from front to back covers in order to extract vital meaning from its pages.

Of particular note is the jousting that occurs between Dershowitz and Noam Chomsky, an MIT professor who usually takes strongly opposing, anti-Israeli positions on these same issues. Chomsky is the son of parents who were active in Philadelphia Jewish education at Gratz Hebrew Teacher's College in the 1950s and 60s. Noam Chomsky has used his considerable prestige as a Linguistics professor to espouse distinctly unorthodox (un-Orthodox?) views on Israeli politics. Most chapters of The Case for Israel contain at least one good jab at Chomsky so that by the end of

the book, I eagerly began to anticipate where this tiny nugget would surface next.

Truthfully, the issues this book deals with are unpleasant. However, the content is sufficiently important that it belongs not only on every Jewish college student's book shelf but actually deserves to be read and understood by those same students. Furthermore, informed Jews everywhere should also be familiar with its message. The Case for Israel will not provide hours of captivating reading that keep you glued to the edge of your seat. On the other hand, it just might provide highly relevant facts to use when countering a barb that has just been hurled in our direction. And depending upon how the local barometer is moving, we just might need that defense sooner rather than later.

### Because, if you don't cry, who will?

By Yechezkel Chezi Goldberg of blessed memory

The scene: 7:30 a.m. Israel time, Sunday, December 2, 2001 — Eight hours after the triple terror attack at Jerusalem's popular Ben Yehuda Pedestrian Mall.

He walked into shul, synagogue. I nodded my acknowledgement, as I always do. He made some strange gesture, which I didn't comprehend. I continued praying. A few minutes later, he walked over to me and said: "Didn't you hear?" "Hear about what?" I replied. He grew impatient, almost frustrated. "Didn't you HEAR?" I understood that he

was talking about last night's terror attack on Ben Yehuda Mall, a trendy night spot frequented not only by Israelis, but also Western tourists.

I assumed that he obviously was intimating that someone we knew was hurt or killed. I replied: "About who?" He looked at me as if I had landed from another planet. "About who? About everyone who was attacked last night." I nodded. "Yes, of course I heard." "Then why aren't YOU crying?" His words shot through me like a spear piercing my heart. Our sages teach that "Words that come from the heart, enter the heart." He was

right, of course. Why wasn't I crying?

I could not answer. I had nothing to say.

He pointed around the shul. "Why aren't all of my friends crying?"

I could not answer. I had nothing to say.

"Shouldn't we all be crying?"

I could not answer. I had nothing to say.

What has happened to all of us, myself included? We have turned to stone. Some would call it "numbness." Some would call it "collective national shock." Some would say that we all have suffered

never-ending trauma and it has affected our senses.

Frankly, the excuses are worthless. All the reasons in the world don't justify our distance from the real pain that is burning in our midst. When an attack happens, in the heat of the moment, we frantically check to see if someone we know has been hurt or killed. And then, if we find out that "our friends and family are safe," we sigh a deep sigh of relief, grunt and grumble about the latest tragic event and then, we continue with our robotic motions and go on with our lives.

Continued on page 18

# MILESTONES

## In Memoriam

### BRAXMAN

David Braxman of Wilmington, died January 25th. He was a member of the Wilmington Senior Center and the Railway Clerks Association. Graveside services were held on January 28th in the Jewish Community Cemetery on Foulk Road. Contributions in his memory may be made to the Kutz Home, 704 River Road, Wilmington, DE, 19809 or to a charity of the donor's choice.

### BLUESTEIN

Samuel Bluestein passed away on January 21st. He was the loving husband of the late Pearl and will be missed by his children, Elane and Stephen Janz and Donald and Carrie Bluestein; his grandchildren, Avra, Darren and Benjamin; and his brother, Harry Bluestein.

Funeral services were held on January 23 in Southampton, PA with interment in Shalom Memorial Park in Huntingdon Valley, PA.

Contributions in his memory may be made to the American Cancer Society, 1626 Locust Street, Philadelphia, PA 19103.

### HARAD

Samuel Harad, husband of the late Sylvia Harad, died February

2nd. He is survived by his daughter, Merle Setren of Owings Mills, MD and his son Gary Harad of Wilmington; his son-in-law, Dr. Frank Setren and Jackie Harad; and his grandchildren, Dr. Adina Setren, Julie Setren, Ilana Harad and Danielle Harad.

Services were held in Baltimore with interment in Beth El Memorial Park, Randallstown, MD. Shiva will be observed Saturday, February 7th and Sunday, February 8th at the Harad's home.

In lieu of flowers, contributions in his memory may be directed to Beth El Congregation, 8101 Park Heights Avenue, Baltimore, MD 21208.

### LIPSHUTZ

Myer Lipshutz, 94, died January 29th at the Kutz Home in Wilmington.

He was a 1931 graduate of Temple University. A former resident of West Chester, he owned Myer's Shoes in that community until his retirement in the late 1970s.

He was pre-deceased by his wife, the late Frances Seidman and is survived by his niece, Mildred Volov and his nephews, Richard D. Levin, Robert Gerber

and Dr. Morton Pastor.

The funeral service was private. In place of flowers, the family would appreciate a contribution to The Kutz Home, 704 River Road, Wilmington, DE 19809 or to a charity of the donor's choice.

### PLAUT

Richard A. Plaut of Ft. Lauderdale, FL, formerly of Wilmington, DE, died January 22nd.

He was a former member of the board of directors of the Jewish Federation of Delaware, Congregation Beth Shalom in Wilmington and Galt Towers.

He was a supervisor for Allied Kid Leather Company, retiring in 1976.

The loving husband of Rose Plaut and the late Diane Plaut, he is survived by his children, Mimi Coller, Elaine Hyatt, Joel Plaut; and his stepchildren, Susan Stein and Stephen Zelinger. Also mourning his passing are Eddie, Sidney, Debbi, Melissa, Andie, Steve and Jordan.

Funeral services were held on January 26th from Schoenberg Memorial Chapel in Wilmington.

Contributions in his memory may be directed to The American Cancer Society, 92 Reads Way, New Castle, DE 19720.

### RESNICK

Ashley Jordyn Resnick, born in October, 1999 passed away on January 31st. This precious little girl is survived by many who loved her, including her parents, Kim (nee Brown) and Steve Resnick; her grandparents, Jack Brown, Elaine Stern, Robert and Jane Resnick; aunts and uncles, Jenifer (nee Brown) and John Farina, Glenn and Randi Brown, Troy and Staci Brown, Robin (nee Resnick) and Ed Olesky.

Memorial services were held at Schoenberg Memorial Chapel in Wilmington.

The family requests that contribution's in Ashley's memory be directed to The United Leukodystrophy Foundation, 2304 Highland Avenue, Sycamore, Illinois 60178. Contributions may also be made on-line at [www.ulf.org](http://www.ulf.org).

### ROSE

Harry Rose, 91, died on January 19th. Wilmingtonians remember him as the operator of

the Savemore Food Market at 23rd and Monroe Sts. He was a fixture at the store from 1946 through 1975.

He served in the United States Army during World War II and was an active member of the Jewish War Veterans of Delaware. He was also a member of Congregation Beth Emeth in Wilmington.

An award winning painter of landscapes and portraits, he also loved to dance.

He is survived by his wife, Norma; daughters and sons-in-law, Florence and Alan Hendel and Rochelle and Hilton Cohen; and grandchildren, Stacey Goldfeder and husband, Michael Ross, Tara Goldfeder and fiancé, Milton Palenque, Marc and Franny Cohen and Allyson Cohen-Sherlock and husband, Adam Sherlock.

The funeral was held on January 22nd at Schoenberg Memorial Chapel. Contributions in his memory may be directed to either Congregation Beth Emeth in Wilmington, Temple Beth El in Newark or to the Newark Senior Center.

## NACHAS NOOK

### Simen Tov and Mazel Tov!

Ariel Wexler, grandson of Mrs. Betty Wexler-Rosen and the late Pincus Wexler, celebrated his Bar Mitzvah on January 17, 2004.

He lives with his family in Pardesiya, Israel.

A talented musician, Ariel performed on his trumpet with his own jazz band, "The Jazz Train", in which his brother, Yoel, plays the drums. Last year, this band appeared twice on Israeli television.

His father, Dr. David B. Wexler, a graduate of Claymont High School, also plays in the band; and, in addition, is a trombonist in the orchestra of the Israeli Defense Forces Band alumni.

### Rosen family kvells...

The Bar Mitzvah of Eli Matthew Rosen was celebrated on January 17th at Adath Jeshurun Synagogue in Elkins Park, PA.

Eli is the son of Dr. Michael B. and Mandy Rosen of Melrose Park, PA. He is the brother of Rebecca, Jack and Theo.

Sharing in this simcha are grandparents Herb and Ruth Levine of Dover, New Hampshire and Sandy Rosen and the late Frank Rosen of Wilmington and Aunts and Uncles Betty and Len Bronstein, Iris Bronstein, Ellie and Saul Cohen and Neil and Shay Rosen.

## Because, if you don't cry, who will?

Continued from page 17

We have not lost our minds, my friends. We have lost our hearts. And that is why we keep on losing our lives. When I left shul, my friend said to me with tears dripping from his bloodshot eyes: "I heard once that the Torah teaches that for every tear that drops from our eyes, another drop of blood is saved."

We are living in a time of absolute madness. It is obvious what is going on around us and yet, we detach ourselves and keep running on automatic in our daily lives. Last night, when it was only ten people who were known killed and just 200 injured, even MSNBC.com referred to the triple terror attack as a "slaughter." (More tragedy, it turns out, awaited us a few hours later.)

And yet, we are not crying.

I know a woman who lost sensitivity in her fingers. When she approaches fire, she doesn't feel

the pain. That puts her in a very dangerous position because she might be unaware she is burning herself. If we are being hurt and we don't feel it, then we are in a very risky position. A devastating three pronged suicide attack on Jerusalem's most popular thoroughfare should evoke a cry of pain and suffering from all of us, should it not? Unless of course, we have lost our senses.

And if we have lost our senses, then what hope is there? When our enemies pound us and we don't react because we no longer feel the pain, we are truly in a dangerous and precarious position in the battle and struggle to survive.

Perhaps, my friends, we are being foolish to really believe that the nations of the world should be upset about the continuous murder and slaughter of Jews - if we ourselves are not crying about it. Am I my brother's keeper?

The most effective way for us to stop the carnage in our midst is

to wake up and to react to it from our hearts. How can we DEMAND that the Creator stop the tragedy when most of us react like robots when tragedy strikes?

If WE don't cry about what is happening around us, who will?

If YOU don't cry about what is happening around us, who will?

If I don't cry about what is happening to us, who will?

Maybe our salvation from this horrific mess will come only after WE tune into our emotions and cry and scream about it. As King Solomon said, "There is a time for everything under the sun." Now is the time for crying.

May He protect each and every one of us from our enemies so that we will not have to cry in the future.

The author died in the Jerusalem bus bombing on January 28, 2004. This article appeared courtesy of Jewish World Review, <http://www.jewishworldreview.com>, an internet news magazine to which Mr. Goldberg contributed.

## Schoenberg Memorial Chapels



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## Basketfest at Temple Beth El

Temple Beth El's Sisterhood will hold their annual Basketfest on February 22, 2004. Doors open at 1:30. Advance tickets \$15.00 (\$17.00 at the door), this entitles you to refreshments and 20 chances to win any of more than 50 themed baskets. Additional tickets will be sold at the day of the event. Temple Beth El is located at 301 Possum Park Rd., Newark. For more information or ticket sales please call 302-366-8330. Adults only please.



# COMING ATTRACTIONS

## PHOTO PORTRAITS OF ETHIOPIAN JEWRY ON DISPLAY IN PHILADELPHIA

The Consulate General of Israel in Philadelphia and the Art Institute of Philadelphia invite the public to a photography exhibition: CHILDREN OF THE LOST TRIBE OF DAN, Portraits of Ethiopian Jewry by Win Robins. The exhibit runs now through February 26th at The Gallery at 1622 Chestnut Street. The gallery is open Monday to Friday, 8:30 am to 7:30 pm and Saturday 9:00am to 3:30 pm.

Photographer, Irwin B. ("Win") Robins has had his work published in numerous magazines and newspapers. He travels to Israel frequently. This exhibition was originally held at the Yeshiva University Museum in New York City.

## U.S. FOREIGN POLICY ON IRAQ AND MID-EAST FOCUS OF COMMUNITY PROGRAM

The Delaware Chapter of People to People International and the World Trade Center Delaware Foreign Affairs Institute present "U.S. Foreign Policy on Iraq and the Middle East" on Thursday, February 26, 7:00 p.m. at the Terrace at Greenhill, 800 N. DuPont Road, Wilmington. This free community program will feature Rexon Y. Ryu, executive assistant to John Wolf, Executive Assistant to U.S. Ambassador John Wolf. Mr. Ryu provides policy advice to Ambassador Wolf on Israeli-Palestinian issues and manages the MidEast Peace Mission activities.

## HOLOCAUST CHILDREN'S PRODUCTION AT THE GRAND

The Dallas Children's Theater on Tour program presents "And Then They Came for Me-

Remembering the World of Anne Frank" on February 26th at The Grand in Wilmington. Performances, designed for students in grades 5 through 12, are scheduled for 10:00 a.m. and Noon and are designed to be one-hour in duration. This multi-media production combines videotaped interviews with Holocaust survivors Ed Silverberg and Eva Schloss with live actors recreating scenes from their lives during World War II. For additional information, please call the Box Office at 302-652-5577.

## FINGER-GORDON MEMORIAL TRUST ACCEPTING GRANT REQUESTS

The Anna E. Finger-Ruth E. Gordon Memorial Trust is accepting requests for cash grants of up to \$1000 to promote study of Judaism and Jewish culture. The Trust will provide funding for programs or to enable participation in programs relating to the study of such topics as Hebrew language, Bible, Jewish literature, religious customs and ceremonies, theology and Holocaust studies.

The Trust was established in 1968 by Louis J. Finger and Abraham J. Gordon in memory of Mr. Finger's mother and sister and Mr. Gordon's wife. Current trustees are Richard A. Levine, Robert Jacobs and Steven D. Goldberg.

Financial need is a substantial, but not controlling factor in evaluating grant requests. There is a preference for programs or individuals affiliated with Congregation Beth Shalom in Wilmington.

The trustees anticipate making grants totaling \$2500 for calendar year 2004 on or before April 30th. Grant applications should be submitted, in writing by March 31st to:

Richard A. Levine, Secretary, Board of Advisors, Anna E. Finger

and Ruth Gordon Memorial Trust, c/o Young Conaway Stargatt & Taylor, LLP, PO Box 391, Wilmington, DE 19899-0391.

## FEBRUARY AT THE NEWARK JCC

February 12th, 7:30 p.m.-Youth and High-Risk Driving - a free program for parents and guardians of teenagers. Call 302-368-9173 to reserve your place.

February 14th, 5:30 p.m. to 9:30 p.m.-Kids Night Out - Leave your parents at home and enjoy pizza, games, swimming and more. \$12 for members and \$17 for non-members. Call 302-368-9173 to reserve your slot.

February 29th, 8:00 a.m. to 6:30 p.m.-"Leap Year" Casino Excursion - Spend the day in Atlantic City with the JCC Newark. \$20 for members, \$30 for non-members includes round-trip bus transportation. Call 302-368-9173 to reserve your seat.

## GRATZ MARCH SHABBATON: FUN & LEARNING

All community 9th-12th graders are invited to come to the Pocono Mountain Retreat on March 12th, 13th, and 14th for an exciting program focusing on the differences between the main streams of Judaism. Workshop leaders include Barry Wexler, Ph.D.; Robin Karol-Eng, Ph.D.; Sherri Evans-Stanton, Esq.; Rabbi Eliezer Sneiderman and Educational Director Student-Rabbi Brian Eng.

Financial aid and academic scholarships are available to both Gratz and non-Gratz students who qualify. Delaware Gratz has awarded Harry Cohen Foundation Merit Scholarships of \$150 towards the \$300 cost of the Shabbaton to the 20 most enthusiastic Gratz students nominated by their teachers.

Attendees can earn credit hours

for attending Gratz Shabbaton Retreat Weekends. Call us to inquire about the limited availability to earn related volunteer hours for clubs and organizations such as the National Honor Society.

For more information, contact Delaware Gratz at (302) 478-8100; [gratz@delawregratz.org](mailto:gratz@delawregratz.org); or Marlene Milunsky, Principal, at [Marlene@delawregratz.org](mailto:Marlene@delawregratz.org).

## FUNDRAISER FOR JFS WILL BE MUSIC TO YOUR EARS

Jewish Family Service (JFS) invites you to share an evening of music with Itzhak Perlman at the Grand Opera House, Sunday, March 7 at 7:00 p.m. Enjoy a performance of a world-renowned violinist and virtuoso while supporting the work of JFS.

Tickets are \$500 each at the Sponsor Level and \$250 each at the Patron Level. Each Sponsor and Patron will receive a signed CD from Itzhak Perlman.

You may also choose to attend at the Angel Level, which is \$125 a ticket, or at the Friend Level, for \$75 a ticket.

A portion of each ticket, which benefits JFS, is tax deductible.

For reservations, call Lynn Brown at 302-478-9411, or mail a

check to Jewish Family Service, 101 Garden of Eden Road, Wilmington, DE 19803.

## SUMMER SCHOLARSHIP AVAILABLE

The Sylvia & Isadore N. Silverman Scholarship Fund will be awarding its 15th annual Scholarship to a deserving youth for a Jewish summer experience in camp or Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington Street Ext. and Torah Way, Wilmington, DE 19802, and must be returned by the deadline on March 1, 2004.

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

## COMING EVENTS AT ALBERT EINSTEIN ACADEMY

**February**  
Building and Construction Celebration, Wednesday, February 25, 2004 at 7:00 pm

**March**  
Our School Play Thursday, March 25, 2004 at 7:00 pm

To RSVP or for information about Albert Einstein Academy please call 302-478-5026.

Check our web site at [www.aecademy.org](http://www.aecademy.org)

Teach English to children and be welcomed by Israeli hosts with Kefiada 2004. Are you 19-25 years old and want to make a difference this summer? Partnership 2000 and the Jewish Federation of Delaware subsidize this summer program in Israel. Work in our sister community of Arad/Tamar as a counselor in an English-speaking day camp. The program begins on June 25 with orientation in Israel. Contact: Jennifer Young, Endowment & Women's Philanthropy Director at the Jewish Federation of Delaware (302) 427-2100 x 19 or [jennifer.young@shalomdel.org](mailto:jennifer.young@shalomdel.org)

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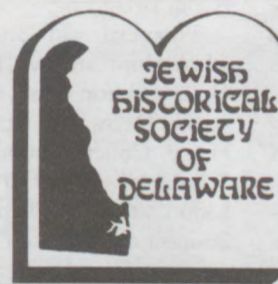
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Laying the Cornerstone Ceremony Adas Kodesch Center, Sixth and French Streets, Wilmington, Delaware, 1927.

In 2004, Jewish communities across America will celebrate the 350th anniversary of the Jewish people in North America. The Jewish Historical Society of Delaware, in cooperation with the Historical Society of Delaware, is preparing an exhibit that will examine the ways in which Delaware's Jews have become an integral part of life in Delaware. While mentioning many names, the exhibit will focus on the contributions of five individuals or families in each of the categories shown in the sidebar. The JHSD welcomes your suggestions about who those people should be.

**Please submit your nominations with a few sentences of historical background by mail, phone or e-mail by February 29.**



Contact the  
Jewish Historical Society of Delaware  
505 Market Street Wilmington, DE 19801  
302 655-6232  
Visit our website at  
<http://www.hsd.org/jshd.htm>  
e-mail [jhsdel@yahoo.com](mailto:jhsdel@yahoo.com)

*Jewish Historical Society of Delaware*

**JHSD will use the following guidelines:**

- Only persons who are deceased will be specifically recognized in the exhibit.
- Persons who have received prior public recognition (awards) will be preferred.
- Personal histories that are out of the ordinary, that best illuminate the purposes of the exhibit, and that make a good story that can be documented will be sought.
- Within each of the categories shown in the sidebar, no more than five individuals will be identified.
- Separate recognition may also be given to those who have gained some form of national or international recognition.

In order to prepare a balanced exhibit, candidates will be considered with the following filters:

Firsts and early achievers; time period of achievement; geography; and gender.

- AGRICULTURE
- ATHLETICS
- ARTS & LETTERS
- BUILDERS/ARCHITECTS
- BUSINESS
- EDUCATION
- ENTERTAINMENT
- FOOD/BEVERAGE
- INSURANCE
- JOURNALISM
- LAW
- MEDICINE
- MILITARY
- MUSIC
- PHILANTHROPY
- POLITICS/  
GOVERNMENT
- RADIO/ TV
- RELIGION
- REAL ESTATE
- SCIENCE
- SOCIAL WORK

Please suggest any new categories that you feel should be added to our list!