

The JEWISH VOICE

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New Strategies to Stem the Tide of Violence

By Naomi Segal, JTA

Israel's Security Cabinet has ordered new measures to deal with the rising tide of Palestinian violence.

Wednesday's move came amid a week of some of the worst violence since the intifada began in September 2000.

That day, Israel launched a series of air, sea and ground attacks on Palestinian security positions across the West Bank and Gaza Strip. The attacks — which killed at least 14 Palestinians, 12 of them security officers — came in reprisal for the killing of six Israeli soldiers at a Ramallah-area roadblock Tuesday night.

Prime Minister Ariel Sharon would not give any details of what was decided at Wednesday's Security Cabinet meeting.

His spokesman, Ra'anana Gissin, said Wednesday's series of strikes in the West Bank and Gaza "might be a small example of the kind of operations that would come to end the terror."

After nearly 17 months of Palestinian violence, Israelis are debating what to do next.

Faced with several choices that seem equally unsatisfactory, some

Israelis are beginning to support a unilateral withdrawal from the West Bank and Gaza.

"There is no military solution to the conflict," was the refrain heard in newspaper columns and from political figures following a week filled with rocket attacks and terrorist killings.

Israeli intelligence officials said that despite stepped-up military and diplomatic pressure on the Palestinians, P.A. President Yasser Arafat was heartened by the calls for withdrawal and other signs of weakening Israeli morale, and had intensified the intifada to widen the cracks in Israeli resolve.

During the past few days, there were numerous Palestinian attacks:

* The attack Tuesday night at the Ramallah-area roadblock had some observers questioning how the military allowed itself to be caught by surprise. According to reports, at least four Palestinian gunmen ambushed soldiers standing guard at the roadblock and another group of soldiers who were relaxing in an adjacent mobile home, shooting them at close range. It was not clear whether any of the troops returned fire. Gunshots were heard in Ramallah in celebration of the attack.

* Two attempted attacks Tuesday failed to cause Israeli casualties. In one case, an alert bus driver in the Jordan Valley prevented a suspicious Palestinian man from boarding his bus, and the man then detonated explosives he was wearing, killing only himself. Later in the day, Palestinians fired four rockets into Israeli territory near Gaza, but no one was injured.

* A Palestinian ambush in Gaza on Monday killed three Israelis and injured four. According to Israeli television, Palestinians opened fire on a convoy of cars on a road leading to the Gush Katif settlement bloc. The attackers fired on the cars from close range and may have thrown grenades at them as well. They then set off a bomb when soldiers arrived at the scene.

Also on Monday, a Palestinian killed an Israeli policeman and himself when he detonated a car bomb. The attack took place when police stopped the Palestinian at a roadblock near Jerusalem.

* On Saturday night, a suicide bomber killed two teen-agers and wounded 27 people in an attack in a shopping mall in the West Bank settlement of Karnei Shomron. The explosion took place in a pizzeria as people went out at the end of the



Sabbath. The attack killed Keren Shatzki, 14, and Nehemia Amar, 17, both from Karnei Shomron. The terrorist, a resident of Kalkilya, belonged to the Popular Front for the Liberation of Palestine.

* On Feb. 14, three Israeli soldiers were killed when a powerful mine blew up beneath their tank in Gaza. The victims were identified as Staff Sgt. Moshe Peled, 20, from Rehovot; Sgt. Asher Zaguri, 21, from Shlomi; and Staff Sgt. Ron Lavi, 20, from

Katzrin.

The latest group to add its voice to the unilateral withdrawal call is The Council for Peace and Security, a forum of reserve Israeli army generals and former senior security officials.

Following four months of intensive internal discussions, the council plans to mount a public campaign for a unilateral withdrawal from all of Gaza and

Continued on Page 25

Israeli High Court OKs Liberal Conversions

By Jessica Steinberg, JTA

Non-Orthodox Jews both inside and outside Israel are celebrating a historic court ruling recognizing Reform and Conservative conversions as valid and binding upon the Jewish state.

Given the complexity of Israeli society, however, Wednesday's ruling by Israel's High Court of Justice is not binding on the Israeli rabbinate.

The result is that the Interior Ministry must now register Israelis who had Reform or Conservative conversions as Jews on their national identification cards — but the rabbinate will not consider them Jews for "personal status" issues such as marriage or burial.

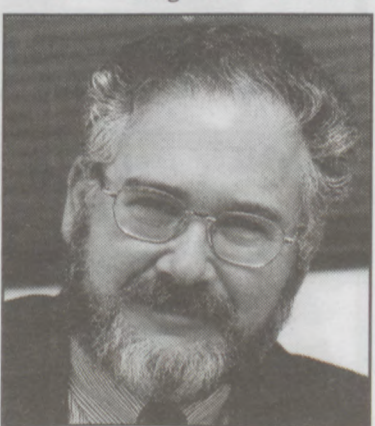
Orthodox leaders have condemned the ruling, and it is not clear if the Interior Ministry, which is run by the fervently Orthodox Shas Party, will abide by it.

In addition, efforts are already under way in the Knesset to undermine the ruling through

legislation.

Still, leaders of the non-Orthodox streams rejoiced after Wednesday's ruling, which decided some 50 cases that had wended their way through the court system for years.

"The ruling has historical



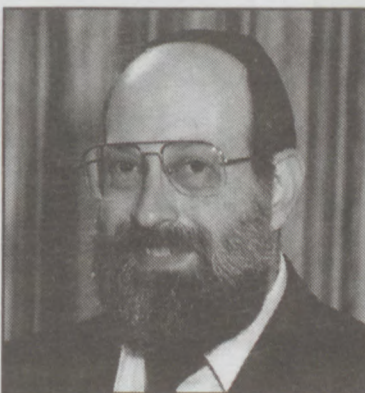
Rabbi Uri Regev, head of the World Union for Progressive Judaism, said the conversion "ruling has historical consequence because it strengthens Jewish pluralism in Israel."

consequence because it strengthens Jewish pluralism in Israel," said Rabbi Uri Regev, head of the World Union for Progressive Judaism, the umbrella agency for Reform and other liberal organizations in 40 countries.

"It effectively repels the Orthodox establishment that holds that Reform and Conservative converts aren't worthy of being recognized because of the liberal identities of the rabbis that convert them," he said.

The conversion issue has sparked vicious fights over the question of "Who is a Jew" and strained relations between Israel — where the Orthodox largely control religious life — and the Diaspora, where the liberal streams are stronger.

It has also threatened the stability of previous Israeli governments, when Orthodox parties vowed to leave the governing coalition if changes to the so-called religious status quo were enacted.



Rabbi Avi Shafran, a spokesman for Agudath Israel of America, said the conversion ruling paves the way for recognition of conversions by humanistic and even "messianic" Jews.

At one point, Israel's non-Orthodox groups had agreed to freeze the court cases while compromise solutions were sought, but ultimately renewed the cases when the standoff continued.

Outlining the court's reasoning in its 9-2 decision, Chief Justice Aharon Barak wrote: "Israel is not a

state of a Jewish community, Israel is the state of the Jewish people."

The ruling also said, "Our basic concepts grant each individual the liberty to decide his or her affiliation to one stream or another."

"It's obviously a complete and total victory," said Rabbi Andrew Sacks, executive head of Israel's Masorti Movement, as the Conservative movement is known in Israel.

The court's language emphasizes the importance of not enshrining one stream of Judaism above others, Sacks said.

"All those people who converted with us and are listed as Ukrainian or Peruvian or whatever, now they can have Jewish listed on their identity cards."

The ruling pertains to conversions performed in Israel; those converted by non-Orthodox rabbis outside of Israel already are being registered as Jews.

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COMMUNITY CAPITAL CAMPAIGN PROFILE

Meet Jennifer Rosenberg - The Capital Campaign's Youngest Donor

Editor's Note: This is the third in a series of articles profiling members of the community who have made a commitment to the Federation Community Capital Campaign.

When Jennifer Rosenberg became a bat mitzvah at Congregation Beth Emeth last June, she received a number of generous gifts from family and friends. The Tzedakah-minded young woman donated a portion of her presents to the Federation Community Charitable Campaign.

This was the third gift made by the 13 year-old Albert Einstein Academy alumnus. "Each year my younger brother Kenny and I receive money for Chanukah that we can donate to a charity of our choice," said Jennifer, adding that "This year and last, I gave my portion to the Capital Campaign."

Jennifer first learned about the Campaign from her mother, Ruth, who had served as administrative assistant to Capital Campaign Director Seth Bloom. "It seemed like a really good cause to contribute to," she said. Jennifer was pleased that Albert Einstein Academy was one of the agencies that would benefit from Campaign-financed renovations

and expansions.

"I really liked my teachers at Einstein and thought that they did a great job of presenting both Jewish and secular subjects," Jennifer remarked. Currently a student at Wilmington Friends School, she is continuing her Jewish education through courses at Delaware Gratz Hebrew High School and her participation in Congregation Beth Emeth's Confirmation program. She is happy that her Capital Campaign gift will help support Jewish educational opportunities for other young people, now and in the future.

All members of the Delaware Jewish community are invited to support this project of historic proportions which will renovate and expand the facilities of the community's direct service providers, establish a permanent space for the expanding Greater Newark Jewish community, and create a Capital Maintenance & Replacement Endowment Fund.

For additional information about the Federation Community Capital Campaign, please call Seth Bloom at 302-798-9366 or email him at sb@wpoassociates.com.

SAVE THE DATE

Albert Einstein Academy Gala at the home of
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EDITORIAL

Taking A Byte Out Of Haman

Monday is Purim and I haven't a clue
Of how I can inspire you
To get in the mood for celebration
When the headlines are such an abomination
17 months of Mid-East violence
With terrible losses of life
Argentinean Jews fleeing their homes
In the face of great economic strife
Yet, behind these headlines there are stories
that uplift
Profiles of people who help heal the rifts
Men and women who care for one another
Who respond to Jews in need with the love
of a brother
For every Haman there's a Mordechai
This balance then is the reason why

We **MUST** take a break from gloom and doom
Take out the groggers and dress in costume
Purim calls us to say no to sadness and yes
to silly
And so, on behalf of Irv, Shirley and Tillie
The Jewish Voice ends this Purim schpiel
With a light-hearted, yet genuine appeal
Fill your bellies with hamantaschen and
Your spirits with Megillah readings.

Chag Samaech,

Lynn Edelman
Lynn Edelman

Photo of the Week



Members of Uganda's Abayudaya greet members of a beit din, who have come to formally convert the community, upon their arrival in Mbale, Uganda. Uganda's Jewish community of 600 Jews is 83 years old. Credit: Rabbi Howard Gorin/JTA

The JEWISH VOICE

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LETTER TO THE EDITOR

Kutz Cares

In our world of increasing controversy and disagreement it appears easier to be critical and so often negative in our evaluation of rendered services.

I am specifically addressing comments that I have heard over the years over the poor quality of care at nursing homes. I am writing to give another perspective about the quality care my aunt received at the Kutz Home.

My aunt was a resident at The Kutz Home for seven and a half years before she passed away last September. During that

time, I never had a single complaint regarding her care. The administration, nursing staff, directors of activities and all other employees were extremely caring, professional, competent, skilled and loving in every aspect of my aunt's treatment.

I often reminisce about her long stay at The Kutz Home and recognize how fortunate she was to have been a resident at this fine facility.

Sincerely,

Judy Melman
Wilmington, DE

PARSHA PLACE

Week of February 23

T'Tzaveh

Exodus 27:20-30:10

WHAT'S IN THE LIGHT?

James H. Perman

Have you ever stepped into the dimly lit sanctuary of your congregation and looked up at the eternal light? I've done that many times. I think it's a wonderful sight. The light is a warm yellow-orange and bathes the whole bimah in its glow. It is mysteriously beautiful, as if it emanated from another world.

In some ways, it has. In this week's Torah reading, Parashat T'tzaveh, the narrative opens with words about the eternal light, or at least its predecessor in the ancient Tabernacle. There are three simple statements at the very beginning of the reading. The first one says that the Israelites are to provide pure olive oil for the light. (Exodus 27:20) The second one states that those who work in the Temple are to set up the light in the right place and keep it burning "from evening to morning." (Exodus 27:21a) The third one says that this is an important rule, established for all time in the House of Israel. (Exodus 27:21b) A light, just a little light, is kindled each night to burn through the hours of darkness. At first it is in the sacred Tent of Meeting and then in the First Temple, built by King Solomon. It next appears in the Second Temple, built after our people had returned from exile in Babylonia. And when that Temple was eventually destroyed nineteen hundred and thirty years ago, the light continued to shine: It was kindled, at least symbolically, in every Jewish congregation in the world. Wherever we build our synagogues and temples, however grand or modest, an eternal light burns to show the presence of the holy ark, the place where the Torah is kept.

Our tradition seems to favor little lights rather than big, splashy displays, perhaps because they are so simple. Shabbat lights are small. So are Chanukah lights. So is the light of a Havdalah candle. But even though these lights are small, they are so powerful that they light up our world. They touch us in ways that big, glitzy things cannot. Little lights point to great truths about how we should live and what we should value most. We are the people who believe in the power of little lights.

The lesson in this week's parashah is clear and simple. The first statement says that if we want that little light to keep on burning, it is everyone's responsibility to provide the oil, the fuel that it needs. We are told that all the Israelites are to provide it, meaning everyone's contribution is important, no matter how great or small. Everyone needs to participate.

Then we are told that the priests are to set up the light in the right place and l'ha-alot, "to raise," it. We who are the rabbis and cantors and educators and administrators and congregational leaders need to arrange our priorities so that we get them straight. The light, the vehicle for our message, has to be kindled in the right places and must be raised in significance and importance above more common concerns. That's what the second statement is saying.

Finally, this is a rule that our people are to follow for all time. This teaching isn't just for one time or one place. We mustn't become so localized in our Jewish concerns that we lose our perspective and effectiveness. Our eternal truths, like the eternal light, have lasting value for us.

That little light reminds us that the Jewish people are to be a light to the world. It reminds us that God is Eternal. It assures us that our people will live on long after we ourselves are gone. Finally, it teaches this: If one tiny light can light up the Temple, imagine what you, only one person but imbued with the power of that light, can do.

James H. Perman is the rabbi of Temple Shalom, Naples, FL.

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Dry Bones



FEDERATION FOCUS

UJC Nat'l Young Leadership Conference -

"Abracadabra - I Create With My words"

From February 10-12th 2500 young Jewish leaders from across North America gathered in Washington, DC for United Jewish Communities' biennial Washington Conference. Participants heard from Sen. Joseph Lieberman, radio talk show host Dennis Prager, author Rabbi M. Gary Neuman, former U.S. ambassador to Israel Martin Indyk, Holocaust scholar Deborah Lipstadt, and Israeli Deputy Minister of Former Affairs Rabbi Melchior, to name just a few. In addition, participants had the opportunity to meet and socialize with their peers. The conference culminated in a "Day on the Hill" which gave young leaders the opportunity to meet and speak with their elected representatives.

"Parts of the conference pulled at my heartstrings but also helped

me understand and be able to explain where my efforts go. When I heard the stories from Russian and Ethiopian Jews, those stories hit home - this is why we do what we do. When I first heard that thirty percent of our annual campaign dollars went overseas my reaction was that we needed it here. Now I understand what that money does in a way I didn't before being at the conference and hearing those stories." Dorothy Bobman

"I saw [an older member of the community] this week and related to her my experience at the conference. She stated that my enthusiasm is why she is 'not concerned about the future of our community leadership. I see what you and your peer group contribute and their vibrancy.' It made me feel really good." Suzanne Grant

"I valued the opportunity to hear, listen, learn and lobby. To go from initiation to implementation in two days. Here in Delaware we are fortunate that we know our elected representatives and have access to them. The conference underscored that being active in our community also means being politically active." Allan Tocker

"The personal stories were powerful and the first thing [about the conference] that I shared with family and friends. I was impressed by the impact that Federation can have on a single life." Hillary Strliko

"I followed up the conference by hosting two women from our Partnership 2000 community [Arad] this week. Being together for Shabbat dinner, saying the prayers, singing - it was magical." Suzanne Grant

"After the conference and having these Israeli guests, I read news stories or watch TV and I am more sensitive to Israel and what is going on there." Suzanne Grant

"When I came home and told my children who I saw [at the conference], especially Ethan Zohn [the Jewish "Survivor" of the TV show of the same name], they were interested. They said 'I want to do that too.' It's important that they know why I do what I do and they think it's cool!" Dorothy Bobman

"I could not have imagined going forward in a leadership role without having attended the conference." Allan Tocker

Mark Wagman offers a first-person perspective on the Conference which can be found on Page 20 of the Jewish Voice.



Senator Tom Carper joined the Delaware delegation for a private briefing.



Participants in the conference included: front, from left: Suzanne Grant, Robin Saran, Dorothy Bobman, back, from left: Phil Schwartz, Hillary Strliko, Allan Tocker, and Mark Wagman.

ENDOWMENT FOR THE FUTURE

Leaving Your IRA To Charity Is Best Bet For Saving Taxes

By Jordon Rosen, CPA

Making a provision in your will to leave a portion of your estate to charity may not be the best thing to do. That's right. You may be doing it all wrong. Let me explain.

Let's say your estate contains among other things, marketable securities, cash and an IRA (or other qualified plan assets). If you want to

leave a set amount or percentage of your estate to charity and also provide for your children, your first thought is to name the children as beneficiary of the IRA and make a provision in your will directing the executor to pay out, let's say, \$50,000 to Jewish Federation's Fund for the Future. Under this scenario (1) your estate will receive a full

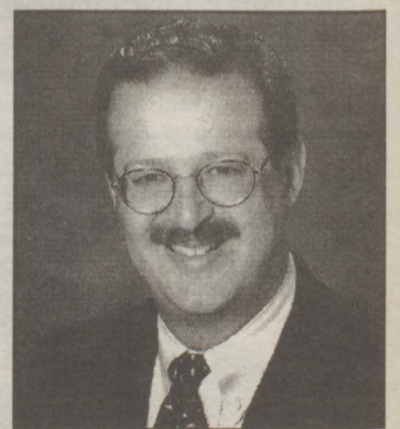
deduction for the charitable bequest, (2) the value of the IRA will be fully taxable in your estate and (3) your children will need to take distributions out of the IRA account over their life expectancy which will be subject to income tax. The combination of estate and income taxes assessed against the IRA or qualified plan distributions could reduce its value by

70% or more!

As an alternative, consider reversing the beneficiaries. Leave the cash and securities to your children, and name the charity as beneficiary of your IRA (or a portion of the IRA) account. The cash and securities are still part of your taxable estate and the estate will still receive a full deduction for the charitable bequest. The difference here is that the distribution of the IRA to the charitable organization will not be subject to income tax since the charity is tax-exempt.

Prior to the issuance of new proposed regulations effective in 2002, many tax advisors shied away from recommending that a charity be named as one of the beneficiaries of an IRA or employer qualified plan account, since the result would generally be a forced acceleration of distributions from the plan after the plan participant's death. The only option was to segregate IRA assets and name the charity as beneficiary of one of the separate accounts.

The new rules make it easier to name a charity as one of the beneficiaries of an IRA or qualified plan account, stating that as long as the charity is "paid out" it's due share of the IRA or plan assets by December 31 of the year following the year of



Jordon Rosen

death, the payout schedule to the remaining beneficiaries will not be adversely affected. Couple this with the potential tax savings, it may make sense to revisit your estate plan with your tax advisor.

For more information about this or other planned charitable giving techniques, please contact Rachel Gross, the Jewish Federation of Delaware's Endowment Director, at 427-2100 ext 19.

The author, Jordon Rosen, is a principal at the Wilmington CPA firm of Belfint, Lyons & Shuman, P.A., specializing in tax planning for individuals, businesses, estates and trusts. He can be contacted with questions at 655-8894 or by email at jrosen@belfint.com.

Two for one membership

By Todd Polikoff
Asst. Director of FRD

As Jews we will always be members of two communities. The day that we joined our local Jewish community either through birth or relocation, we received a bonus membership to the global Jewish community. Delaware Jews are connected with their fellow Jews in Israel, Argentina, Russia and elsewhere in the world Jewish community at no extra charge. Once distributed, this membership card never expires and cannot be surrendered.

Your card gives you access to both big "C" and small "c" communities. The big "C" is every Jewish community outside of Delaware. You have a stake in the Israel NOW campaign in

the emergency efforts to assist the ailing Jewish community of Argentina indeed, in every initiative to secure the safety and prosperity of Jews around the world. The big "C" is the promise that one Jew makes to the other that we will always walk together.

The small "c" is our Jewish Community in Delaware. It is the everyday activities at the Federation's six constituent agencies, the simchas celebrated at our area synagogues and the daily discussions of how we live as Jews in Delaware.

One community does not take precedent over the other. While we are very involved in the small "c" in Delaware, we need to be aware of the changes in the big "C" as well. The issues are geographically far removed

from Delaware, but they are very close to our hearts as Jews.

Living in Delaware we can not see the Jewish school system in Argentina that has lost 48 of its 60 day schools in one fiscal year; we do not speak with the parents in Israel who are afraid to send their children to school in regular buses due to terrorist attacks. While we do not physically experience these events, we need to stand in solidarity with Jews around the world and offer our support as members of the global Jewish community.

Please feel free to contact me should you have any questions about the Jewish Federation or the Annual Campaign at 302-427-2100 ext. 16 or todd@shalomdel.org.

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 Rabbi David Woznica

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FROM HOLOCAUST TO HAVEN

 YOM HASHOAH
 COMMEMORATIVE LECTURE

 Sunday, April 14, 2002
 7:00 p.m.

Dr. Ruth Gruber

Award-winning author and photo-journalist Dr. Ruth Gruber recounts the fascinating story of her involvement in the top-secret United States government rescue of 1,000 World War II refugees. While the Holocaust raged through Europe, she posed as a military general to escort Jewish survivors through Italy en route to New York. *This evening's program will be a tape of the April 9th live broadcast.*

GOD: PERSONAL THOUGHTS

 Thursday, April 18, 2002
 8:00 p.m.

 Governor Mario Cuomo and
 Professor Elie Wiesel in conversation
 with Rabbi David Woznica

Since the beginning of time, human beings have turned to God and religion as a way of structuring their lives and infusing them with meaning. Tonight Former New York Governor Mario Cuomo and Nobel Prize Laureate Elie Wiesel discuss the God who captures their faith. Do they believe God plays a role in daily life, and how does that influence their daily behavior? What shapes their perception of God? Have they ever doubted God's existence or experienced a personal crisis of faith?

 Sara Bleemer & Michelle Margues
 Kallah Committee Co-Chairs

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Senator Joseph R. Biden, Jr.

One of the most respected voices on national security and civil liberties, Senator Joseph R. Biden, Jr. has earned national and international recognition as a policy innovator, effective legislator and party spokesman on a wide range of key issues. He chairs both the Senate Foreign Relations Committee and the Judiciary Subcommittee on Crime and Drugs, and is a central player on some of the most important issues facing the nation, from crime prevention and constitutional law to international relations and arms control.

Throughout his Senate career, Biden has been unwavering in his support of Israel and the Middle East peace process. He has called on all Arab states to end their state of belligerency with Israel and to end the economic boycott against Israel. He has been a frequent and forceful critic of the terrorist tactics of groups opposed to the Middle East peace process.

The Delaware Senator has traveled widely in the Middle East, including Israel. Over the years, he has met most of the heads of state in the region, including Israeli Prime Ministers Meir, Rabin, Begin, Shamir, Peres, Netanyahu, Barak and Sharon; Egyptian Presidents Sadat and Mubarak; and Jordan's King Hussein.

Senator Biden has received much acclaim and many honors for his steadfast support of American-Israeli friendship and for his consistent efforts to strengthen the security interests of both nations in the Middle East. In 1980, he was honored by the Jewish National Fund in his home state with the dedication of the Joseph R. Biden, Jr. Forest in Israel. In 1984, he received the prestigious Justice Louis D. Brandeis Award, presented by the Baltimore District of the Zionist Organization of America.

Senator Biden grew up in New Castle County, Delaware. He graduated from the University of Delaware in 1965, and from the Syracuse University College of Law in 1968. Prior to his election to the Senate, Biden practiced law in Wilmington, Delaware and served on the New Castle County Council from 1970 to 1972. Since 1991, Biden has been an adjunct professor at the Widener University School of Law, where he teaches a seminar on constitutional law.

Senator Biden lives in Wilmington, Delaware, and commutes to Washington, DC when the Senate is in session. He is married to the former Jill Jacobs, and is the father of three children: Beau, Hunter and Ashley. The Bidens also have a daughter-in-law, Kathleen, and three granddaughters: Naomi, Finnegan and Roberta Mabel.

A commemorative ad journal is being developed to express the community's support for Senator Biden and his work.

For more information, please contact David Margules at 302-573-3500 or dmargules@bmf-law.com.

For more information, please contact JNF at (302) 655-5995



Founded in 1901, Jewish National Fund is a non-profit organization. JNF is celebrating its 100th Anniversary as caretaker of the land of Israel, on behalf of its owners - Jewish people everywhere. After its establishment at the Fifth Zionist Congress in Basel, Switzerland, JNF set out to achieve its goal of purchasing the land that would become the State of Israel. Following the successful establishment of the state in 1948, the organization has continued to evolve to address Israel's most pressing needs, including the current water crisis and other environmental challenges. Over the past century, the organization has planted over 220 million trees, built over 120 dams and reservoirs, developed over 250,000 acres of land, created more than 400 parks and educated students around the world about Israel and the environment.

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INSIDE DELAWARE

Live From New York, It's The JCC Kallah

The Jewish Community Center of Delaware will play host to the JCCs of North America Kallah-a series of three interactive adult education programs featuring America's most revered Jewish scholars and celebrated public figures. This topical programming will be broadcast via satellite live from New York's famed 92 Street Y to all participating JCCs. Participants can send

questions electronically to the presenters and listen to their response.

On Sunday, March 10th at 6:45 p.m., Rabbi Harold S. Kushner, Dr. Alice Shalvi, Rabbi Joseph Telushkin and Rabbi David Woznica will explore the Ten Commandments. Through Torah study, the panelists will analyze this 3200-year old text for its applications to contemporary society.

On Sunday, April 14 at 7:00 p.m., Dr. Ruth Gruber, an award-winning author and photojournalist, will recount the story of her involvement in the top-secret United States government rescue of 1,000 World War II refugees. She posed as a military general, while the Holocaust raged through Europe, and escorted Jewish survivors through Italy en route to New York. This program will

be a tape of the April 9th live broadcast.

Former New York Governor Mario Cuomo and Nobel laureate Eli Wiesel will discuss their personal thoughts about G-d with Rabbi David Woznica during a program on Thursday, April 18th, 8 p.m.

The cost is \$10 per person for individual programs or participate in the entire series of three programs and pay

only \$25 per person. Patron level tickets are available for \$36 for the entire series. Student tickets are available for \$5 per person.

Participation is limited and tickets are now on sale at the Delaware JCC. For additional information about tickets or sponsorship opportunities for this event, please call Marion Hamermesh at 302-478-5660.

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Event partially funded by a grant from the Delaware Humanities Forum, a state program of the National Endowment for the Humanities



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Be A JCC Maccabi

Join Jewish teens from around the world at the JCC Maccabi Games slated for August 18th through August 23rd in Springfield, Massachusetts. This Olympic style sporting

event is open to young men and women ages 13 to 16. The games are unique because they stress "rachmanus" a sportsmanship approach to the competition and also include

a "Day of Caring and Sharing" where teens go out into the host community and do various Mitzvah projects. The Delaware JCC will sponsor a delegation to the Games and also will host teens from Arad, our Partnership 2000 "Sister City" in Israel. Two or three

teens will be staying with area families the week before the games, experiencing Wilmington hospitality and then participating with the Wilmington delegation at the games.

This year we have space for 45 athletes. If you are a mem-

ber of the Jewish community and are interested in basketball, volleyball, soccer, tennis swimming or other sports, please call Randy Rosenthal (Rec Services Director) or Donna Schwartz (Youth and Teen Director) at the Delaware JCC, (302) 478-5660.

March **What is the FIFTH Question?**
When is our PASSOVER ISSUE?
It's March 15th!
 deadline: March 7

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COMMUNITY FOCUS

Community Welcomes Hazzan Horwitz

More than 200 members of the Delaware Jewish community gathered on a recent Sunday afternoon to formally welcome and install Hazzan G. Michael Horwitz as cantor of Congregation Beth Shalom. The installation was the culmination of a weekend celebration in honor of Hazzan Horwitz and his wife, Heidi. The weekend included a Friday evening family Shabbat dinner, and Shabbat morning services with Cantor Emil Berkovits, Temple Beth El, Omaha, NE as guest cantor.

Fellow alumni of the H.L. Miller Cantorial School of The Jewish Theological Seminary and rabbis and cantors with whom Hazzan

Horwitz has shared pulpits joined in an afternoon of music and reminisced about Hazzan Horwitz and Heidi. Hazzan Horwitz was praised for his kindness, sensitivity and dedication to his profession.

Musical presentations were made by the Albert Einstein Academy and Congregation Beth Shalom choirs. Wilmington's own "Three Cantors"-Cantor Joel Kessler, of Adas Kodesch Shel Emeth, Cantor Michael Mandel of Congregation Beth Emeth and Hazzan Horwitz chanted "May the Words" from the Amidah service.

It was a milestone event for the entire Delaware Jewish community.



From L-R: Hazzan Horwitz, Cantor Michael Mandel, and Cantor Joel Kessler. Photo by Morris Ariff

WANTED: MUSICAL JEWS FOR NEW CHAVURAH

The Newark area Jewish community is looking for amateur and professional musicians who would like to perform Jewish music in duets, trios and other ensembles. Sight-read Jewish music together, practice, and ultimately, perform. If you are interested in learning more about this unique Chavurah opportunity, contact Rae Cook at cook@gorin.com or call Lynda Bell at the Newark JCC, 302-286-1401.

Jewish Girl Scout Shabbat Service and Award Ceremony

All Jewish Girl Scouts are invited to participate in a Girl Scout Shabbat Service on Friday, April 12, 6-8 p.m. at Adas Kodesch Shel Emeth Congregation, Washington Boulevard and Torah Way in Wilmington.

All Jewish Girl Scouts may participate in the ceremony. Those

who have earned a Jewish Religious Award will be presented with it publicly that evening. There will be a rehearsal for the ceremony two weeks prior to the Shabbat.

Please call Riva Brown at 791-0247 or Susan Hoover at 529-7050 for more information and to sign up for this event.

Shakespeare and Jewish Parenting?

Chaye Kohl, assistant principal at Moshe Aaron Yeshiva High School in South River, New Jersey, will discuss "Parents and Children in Shakespeare: A Torah Perspective" on Sunday, March 17th at Adas Kodesch Shel Emeth. The 10:00 a.m. presentation is part of the synagogue's New York Scholars Lecture Series, sponsored by the AKSE Men's Club.

Shakespeare, acknowledged as the paramount playwright, is also touted as a non-professional expert

on human nature. This lecture will explore Shakespeare's characterizations of parents and children and the speaker's understanding of what that means to Jewish parents in the modern world.

The presenter is an A.B.D. in History at the Graduate Center of the City of New York and is a member of the first group of educators graduated by Avi Chai's Intensive Training Program for Day School Leadership at Yeshiva University. She has taught at the Yeshiva of

Flatbush, Machon Neshei Torah and the Yavneh Minyan of Flatbush. She has studied Torah/Talmud at Drisha Institute for Women in New York and MaTaN (Machon Torani L'nashim) in Jerusalem and is sought after as a lecturer in the greater New York area.

Breakfast will be served at 9:30 a.m. The cost for the morning is \$4 per person. For further information, please call the synagogue at 762-2705.

Christian-Jewish Dialogue A "Wonderful Experience"

By Marvin S. Cytron
Photo by Morris Ariff

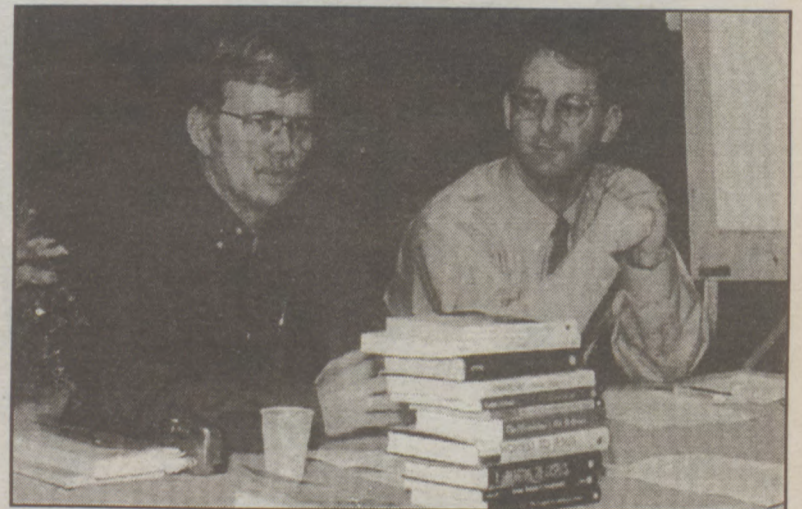
"I learned so much, wish it could have lasted longer, let's do this again" were some of the comments at the conclusion of a four week Jewish-Christian Dialogue program at Hanover St. Presbyterian Church and Congregation Beth Shalom.

Conducted by Pastor Tom Davis and Rabbi Dan Satlow the nearly 50 members of these neighboring houses of worship addressed and discussed a diversity of religious, ethical and social issues. Using Thomas Cahill's *Desire of the Everlasting Hills* and Harold Kushner's *To Life* as textbook and resource, the group explored Judeo-Christian relationships, anti-Semitism, Judaic and Christian history, personal religious experience and perceptions of each groups religion. What does the term "devout" Christian or Jew mean to you? What do you think about nativity scenes or other religious holiday symbols in public places? how are Jews or Christians portrayed in the media?, were among the many questions explored and discussed. The sessions held at both the synagogue and church included a "tour" of each

sanctuary as well as a social hour. Beth Shalom members were treated to halavah at Hanover and promised "divinity" fudge at Beth Shalom at future gatherings. Participants explored future programs including film and book presentations/discussions, social action, as well as the continuation of the dialogue program.

With guidance and encourage-

ment from Pastor Davis and Rabbi Satlow the neighboring houses of worship have joined in a number of endeavors over the past four years. These have included support of the church "food pantry" and "clothing closet" which provides assistance for the less fortunate, joint Passover Seders and interfaith Thanksgiving services with other churches in the area.



Pastor Tom Davis (left), and Rabbi Dan Satlow

Einstein Students Participate In Intercultural Program

Sixth grade students at the Albert Einstein Academy and sixth grade students from St. Peters School enjoy monthly opportunities to explore each other's history and traditions.

Each month, the young people alternate between the two schools to study together, play games and join

forces on art, and music projects that help build common bonds. This popular project was begun in February, 1998.

Albert Einstein Academy, a constituent of the Jewish Federation of Delaware, is the only Jewish day school in the Brandywine Valley. It

serves students from pre-kindergarten through sixth grade in New Castle County, Delaware and Chester and Delaware Counties in Pennsylvania.

For additional information, please call Rabbi Ellen Bernhardt, Head of School, at 478-5026.

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RABBI WRITES

How To Keep Your Child Happy On Sunday Morning

By Rabbi
Peter H. Grumbacher
Congregation Beth Emeth

Many years ago I suggested a way to end a generations-old problem...the agony experienced by children having to get up and attend religious school classes. Now not all kids are upset; there are youngsters who actually look forward to it. Nevertheless I suggested that **all children attend a summer camp sponsored by one of the movements**. There are superb experiences a boy or girl can have, and

from a Jewish "identity" perspective there are few others that can be so impactful for the years ahead.

I attended summer camps for thirteen seasons from the time I was seven years old. All of them were "Jewish" (except for a "work camp" I attended in Putney, Vermont which advertised as "interfaith and intercultural" yet which was predominantly Jewish...but that's another story), but it was the camp affiliated with the Reform movement that made the difference in the direction my life would take. Many of

the professional and lay leaders of today's synagogues locally and nationally are graduates of the Reform camps around the country. I imagine this is true of the other movements for the growth of such camps in the fifties and sixties was a very significant phenomenon.

I wonder if the organizers of those camps truly knew what their "babies" would mean to coming generations of Jews. Young people came to fall in love with their tradition, so much so in fact that they became rabbis, cantors, edu-

cators and communal workers. They learned so much on an informal level complementing what their synagogue school or day school taught throughout the year. Moreover, those who would not seek a future as "professional" Jews but pursue their interests in other areas became active and committed laypersons, knowledgeable Jews who could serve their congregations and **Am Yisrael** with distinction.

But it was not only what we "learned" that made a difference. The environment of the camp was crucial.

Worship in the woods, informal discussions, cultural activities, an immersion in a positive Jewish experience without the other incursions in our normal daily schedule add up to something difficult to fully describe. Those who have been through it know exactly what I mean.

Would we really be able to scrap the religious school if kids went to Jewish summer camps? Probably not, but a blending of the experiences would be a powerful tool in securing a Jewish future.

INSIDE DELAWARE

Teachers Learn About The Holocaust

By Joel F. Glazier

The News-Journal Papers will follow up last year's very popular Holocaust Education Program, when the U.S. Holocaust Memorial Museum sponsored several speaking events and classroom materials for teacher and student use. On March 5, an in-service workshop for teachers will be held utilizing a supplemental teaching guide, distributed to teachers by the newspaper. "This year we are having Ms. Irma Feld Getz, who has authored several Holocaust Teaching supplements for newspapers," commented, Ms. Shirley Price Roane, Newspaper-In-Education (NIE) coordinator for the News-Journal. Teachers will receive a 20 page learning supplement, "The Holocaust, Remembering The Past, Safeguarding The Future."

With sponsorship from MBNA, classroom teachers can receive free sets of newspapers delivered to their schools on March 18 and 25. The class sets of papers can be used for the lessons described in the supplement. As last year's Survivor Speaking Lectures held at The Playhouse Theater proved so popular with teachers and students, the News Journal again is presenting free lectures for classes. On March 12, Anne Jaffe and Dorothy Finger, two members of the Jewish Federation's Preston Holocaust Education Committee's Speaker's Bureau will talk to over 1000 students at the Carpenter Center at the University of Delaware. Two programs are scheduled to accommodate the large number of classes planning to attend the free lectures. Registration is required and can be made by calling Shirley Price Roane, NIE Manager at the News-Journal (324-2500).

At press time there were some seats still available for students at the afternoon lecture.

Spring is often the time when Holocaust history lessons are studied in secondary classrooms. This time of year often coincides chronologically with History curricula and Yom HaShoah Day. This year the community Yom HaShoah commemoration ceremonies will

be held on April 9 at the City-County Building in Wilmington.

More details will be available in future Jewish Voice issues.

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Other offerings in March include classes taught by chef Kevin Reading of Espuma Restaurant in Rehoboth Beach, and formerly chef-owner of the Fox Point Grill, chef Riche Griffin of the Back Porch Café in Rehoboth Beach and formerly executive chef at Cloud Nine and Susanna Gohman, owner and chef of Philadelphia's Azafran restaurant.

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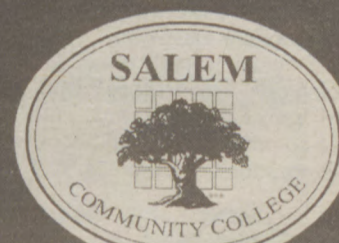
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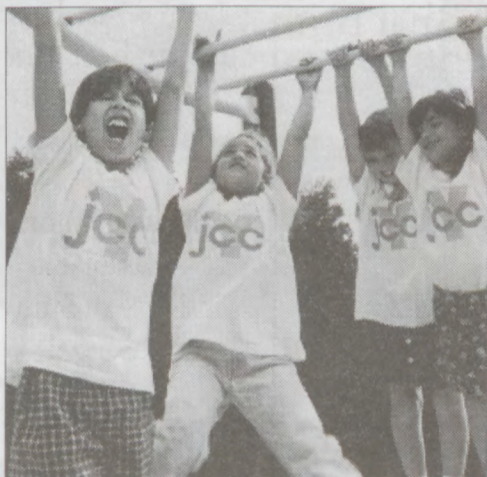
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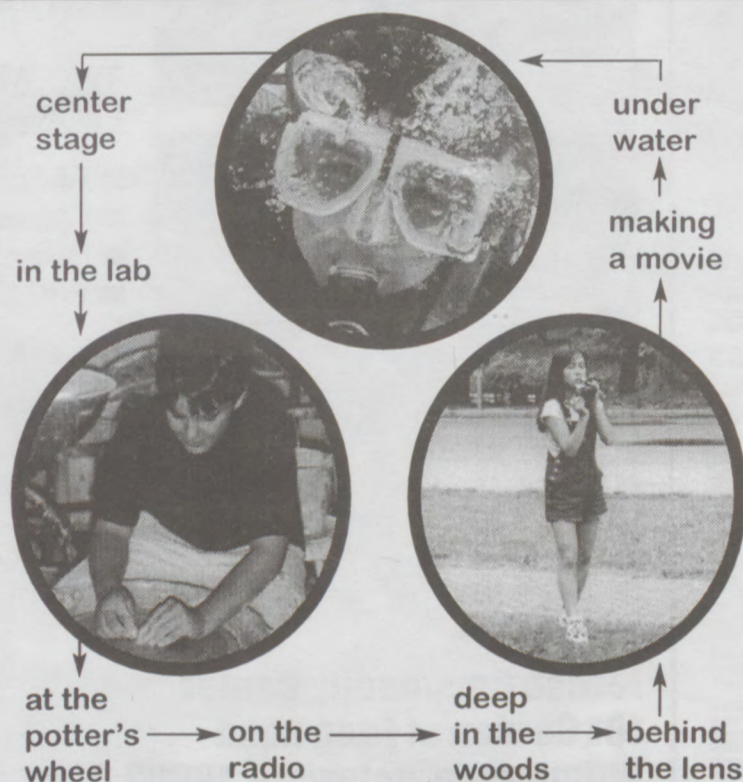
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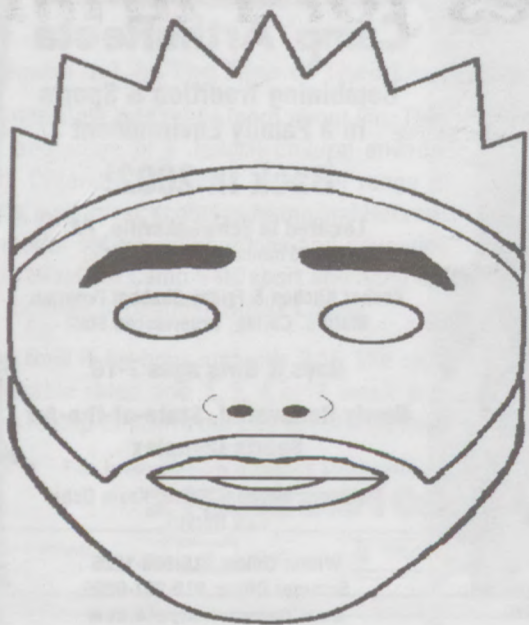
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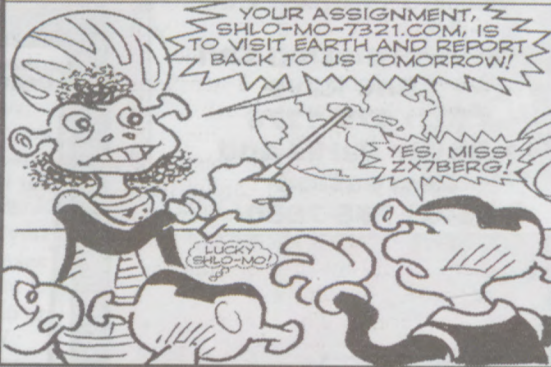
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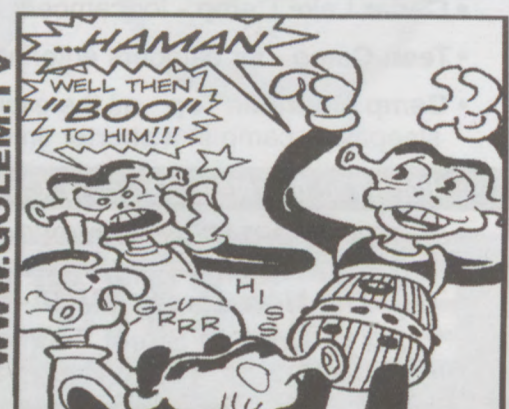


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PURIM FUN AT HOME

Lots (get it?) of Deliteful Recipes for Purim

By Essa Biselle
A review of **Festivals of Lite Kosher Cookbook Hardcover**

By Gail Ashkanazi-Hankin

Sweeties, this cookbook contains hundreds of recipes which are low-fat and low-calorie, all sounding so yummy! No, low calorie Kosher cooking is NOT an oxymoron. If you're like me and can gain weight just by reading cookbooks, you'll really like this one. These recipes are deliteful!

Author Hankin reminds us that "Like Chanukah, Purim is a minor holiday, but the message is not. The Jews of Shushan, Persia were saved from a massacre by Queen

Esther, a Jewish woman married to the king of Persia. Queen Esther foiled the king's advisor Haman from carrying out his evil plans. It is a timeless story of the Jews triumphing over the threat of annihilation." You know the current phrase describing Jewish history in a nutshell: they tried to kill us, we won, let's eat!

Hankin states that the Purim meal is in the late afternoon and usually dairy. Both Ashkenazim and Sephardim have hamantaschen, representing the three-corned hat worn by Haman (boooooo!). These cookie are eaten for dessert and are also included in shalach manot pack-

ages. And in this cookbook, there's an exotic-sounding pumpkin filling for hamantaschan, which Hankin describes as "Jewish fusion cuisine"—combining a Sephardic-style filling in an Ashkenazic cookie. But here, we're going straight for the main course, of course!

One intriguing -sounding recipe for the Purim meal is: Sara's Spinach Pie which Hankin describes as easy to prepare and very flavorful. You can use a prepared pie shell which is a "delicious alternative" but is higher in fat. Obviously this dish can be served at any time, so here goes, put on your polyester apron (get

it? I've used this line before!) and get cooking, good looking!

SARA'S SPINACH PIE

RICE SHELL

- 1 Cup white rice
- 2 Cups water
- 1/4 tsp. Salt
- 1/2 cup egg substitute or 1 egg and 2 egg whites

Butter-flavored cooking spray

SPINACH FILLING

- Butter-flavored cooking spray
- 2 large onions, chopped
- 4-6 garlic cloves, chopped
- 1 carrot, grated (optional for extra color and sweetness)
- 2 10-oz packages frozen spinach, thawed, chopped, but not drained

1/2 cup nonfat sour cream or yogurt, or soft tofu

2/3 cup combination of your choice of low-fat grated cheese: Cheddar, Muenster, Gruyere, or feta, or soft tofu

In a saucepan, combine the rice, water, and salt. Bring to a boil over high heat. Reduce heat to low and simmer, covered 18 minutes or until the water is absorbed and rice is tender.

Set the oven rack to the bottom position. Preheat the oven to 400 degrees.

Add the egg to the rice and mix thoroughly.

Coat a 9 inch pie pan with butter flavored cooking spray. Press the rice mixture on the bottom and up the sides of the pie pan to form a crust. Spray the top of the rice with the butter spray. Place on the bottom oven rack and bake for 20 minutes

Prepare the spinach filling. Coat a skillet with the cooking spray. Sauté the onions, garlic, and carrot on medium until soft, for 7-8 minutes.

Add spinach and cook until much of the moisture evaporates. Remove from the skillet.

Set the oven to 375 degrees.

Mix the sour cream and cheese into the spinach mixture. Pour into the rice shell. Bake for 30 minutes. This is best served hot. Serves 6.

Calories-201; Saturated fat-1 g.; Total fat-2 g.; Carbohydrates-34 g.; Cholesterol-5 mg.; Sodium-246 mg.; Fiber-1 g.; Protein-11 g.

No-Bake Purim Mishloah

Manot Cookies

- 1 package plain wafer cookies
- 1 can frosting
- optional: 2 different kinds of each of the above and sprinkles.

Make cookie sandwiches using the cookies (as the bread) and the frosting (as the filling).

For a fancier look, add a dab or thin layer of frosting to the top and decorate with the sprinkles.

Hamantaschen

The cookie dough can also be used as crusts for two fruit pies

- Dough:
- 3/4 cup light brown sugar
- 1 cup softened margarine
- 2 medium eggs

- 1/2 corn oil
- 4 cups flour
- 1 tablespoon baking powder
- 1/2 teaspoon salt

Filling:

Commercial prune butter or pie filling

Preparation: Preheat oven to 350°.

Cream the sugar and margarine. Add the eggs and oil and beat until completely blended. Stir in the flour, baking powder and salt to dough. Since the dough will be too soft to handle easily, roll it in cylinders approximately 3 inches in diameter and freeze.

Using one cylinder of dough at

a time (keeping the unused frozen until needed); cut 1/8-inch thick slices of dough. Roll each slice to flatten it slightly; put 1 teaspoon filling in the center of each round and draw the three sides together to form a triangle. (The dough will be soft and will need careful handling.) Place the triangles on ungreased cookie sheets and bake them for 20 minutes or until they are golden brown.

(From *The Flavor of Jerusalem* by Joan Nathan Goldman and Judy Stacey (New York: Little Brown and Co., 1974,5). Reprinted by permission of the publisher).

Handmade Graggers

Materials Needed
Juice cans (cleaned and dried)

- adhesive backed paper (Contact paper works well)
- Stickers or colored tape
- Jingle bells
- Scissors
- Glitter
- White glue
- Pipecleaners

Prepare the juice can by making sure the can is washed and dried.

To make the end caps for the can, trace the circular end on the adhesive paper. Draw another circle 1" larger than the outline circle. Cut out the circles.

With the scissors make cuts

spaced 1" apart around the circle, from the outer edge in. Make two, one for each end of the can.

Peel off the backing of the adhesive paper. Cover one end of the juice can.

Place 1 or 2 jingle bells inside.

Now ask an adult to poke a hole in the center of the metal or plastic end of the can.

Bend a pipe cleaner in half and insert the two ends into the hole. On the inside of the can, twist the two ends to prevent them from slipping back through the can. The wire loop on the outside of the can will be your handle.

Attach the other paper circle over the open end of the can, seal-

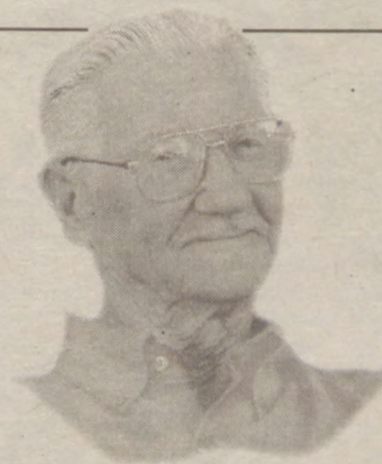
ing the jingle bells inside.

Cut a strip of adhesive paper which is the width of the can and is long enough to wrap around the can with 1" of overlap. Remove the paper backing and wrap around the can, covering the entire outside of the juice can.

Now let's decorate it. You can use colored tape to make stripes or decorative shapes and symbols. Personalize you gragger with some of your favorite stickers. Draw decorative lines with white glue and sprinkle them with glitter. Shake off excess.

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A Poster For Your Purim Pleasure



PURIM REFLECTIONS

A Bawdy Purim In Ukraine

By Bryan Schwartz

The Purim spiel here is a bawdy affair.

Cross-dressing Jewish community officials with gold teeth and uneven breasts, solicit young King Ahasuerus — who, predictably, chooses Esther.

A Nazi-costumed Haman loses his eye patch when he is tossed to the ground, spanked and ejected from the scene.

Everyone sings, eats hamantashen and drinks vodka.

The region around Vinnitsya, a city four hours southwest of Kiev, once boasted dozens of shtetls and hundreds of thousands of Jews.

Today, those who survived the Cossacks, czars, Nazis and Communists — and who chose not to emigrate to Israel or the United States — number only some 8,500.

After decades of Soviet-enforced atheism, few keep kosher or Shabbat and fewer read Hebrew — but the Purim celebrations last for weeks.

"I only started observing Jewish holidays after the Soviet Union fell," said Yvgeny Zilbert, who read the Book of Esther publicly 12 times last March. "Now I'm making up for lost time."

This year, Zilbert hopes to beat

his Megillah-reading record. As director of Mishpakha, a local organization rejuvenating Vinnitsya's Jewish culture, he is the traveling celebration broker of the Vinnitsya region.

Last Purim, Zilbert visited David and Sima Geller, both 72, in Braslava, the former home of the famous Rabbi Nachman of Braslav.

David Geller brightened when he saw Zilbert, who was wearing pink, googly-eyed glasses and a yarmulka.

"Before, people were afraid," Geller said, raising a glass of his sweet, homemade wine. "Now, we can celebrate Purim every day if we want to! L'chaim!"

Sima Geller bid Zilbert farewell with a half dozen of her hamantashen wrapped in a strip of newspaper.

Continuing on to the town of Tulchin, two hours from Vinnitsya, Zilbert told a sobering story. Before World War II, Tulchin supported 20 synagogues. The wartime ghetto there was known as "the noose" because it strangled the Jews without food or other necessities.

Today, there are no synagogues. The remaining Jews meet in a narrow, unheated room in the former palace of a Polish count who fought Napoleon.

Nearly 50 Tulchin Jews, wearing babushka scarves and furred hats, greeted Zilbert last Purim, huddling together to hear the Megillah.

Alexander Pressler, a chubby 12-year-old, leapt out of his seat twirling a noisemaker each time the name Haman was read. After the reading, community leaders played a tape of Hebrew prayers.

Only young Pressler could sing along with the words. Children have taken advantage of Jewish learning opportunities since the collapse of the Soviet Union with much greater ease than their elders, whose entire lives have been spent in strictly-enforced secularity.

But everyone joined in the final song, which was in Yiddish.

The day after Purim, Zilbert headed three hours south to Mogilev-Podolsky, a town on the Ukraine-Moldova border that was notorious for its World War II-era ghetto.

Several hundred of the town's remaining Jews filled an auditorium to hear Zilbert's Megillah reading. Next, five youngish women in blue velvet dresses — a group that calls itself Shayna Kholem, Yiddish for "Beautiful Dream" — took the stage.

They harmonized upbeat Yiddish and Ukrainian folksongs to new and

traditional melodies, accompanied by guitar, pre-recorded synthesizer music and an energetic audience.

Shayna Kholem's composer, Irina Boreshevskaya, 38, explained the enthusiasm.

"Imagine it. You have a difficult life. You go to a festival, like Purim, and hear 'sad music?' she asked. 'It's to forget your problems.'"

The week after Purim, Zilbert introduced a 30-year-old math teacher, Sasha Tsondekovich, who was traveling some 100 miles to the small town of Bershad to spread Purim cheer.

On the drive, Tsondekovich discussed his young Jewish theater group, which performs Sholem Aleichem plays several times a month in shtetls around the region. The purpose of this trip was to visit an elderly woman who last attended a Jewish function when Tsondekovich's Chanukah play came to Bershad four months earlier.

"Oy vey, Maccabey!" shouted Vera Shvartsman Cheyved, 78, answering the door with a loving, toothless smile — unconcerned or unaware that the Maccabees were from the story of Chanukah, not Purim.

"Oy," she repeated for emphasis,

and the grin disappeared momentarily as she said to Tsondekovich in Yiddish, "I've had a lot of bad things in my life."

Indeed, it is difficult to imagine an indignity she has been spared. She was ghettoized, orphaned, shot, starved, dressed in rags, left childless, torn from her husband, exiled, denied religious freedom and, more recently, stripped of adequate health care.

"But oh, how I love to sing on Purim!" Cheyved said, the light returning to her scarf-framed face as she clasped her chubby hands to her bosom like a little girl receiving a gift.

Cheyved propped her enormous figure against the bed frame in her tiny flat. Playfully shaking in her massive blue housedress, she sang half a dozen romantic Yiddish songs.

Returning from Bershad, Tsondekovich remarked that Cheyved's rosy Purim demeanor is unsurprising.

"Our sense of humor," he said of Vinnitsya's Jews, "is how we survive."

Bryan Schwartz, an Easton, Pa.-based attorney, is completing his first book, "Scattered Among the Nations: Photographs and Stories of the World's Most Isolated Jewish Communities."

Moderate Your Purim Celebrations

By Jane Ulman

On Purim, the Talmud commands us to drink until we "don't know the difference between 'Cursed Be Haman' and 'Blessed Be Mordechai.'"

Obviously, the talmudic rabbis never heard of "Just say no."

But the commandment to drink till we're drunk is problematic, especially in a holiday that, some critics say, already celebrates sexual subjugation, murder and intermarriage.

It is problematic in a religion that advocates, as the Apocrypha states, "moderation in all things."

And it is problematic in a society in which 10 percent of the population, Jews included, suffer from alcoholism, drug addiction or both.

Drinking permeates the Purim story:

From the beginning, where King Ahasuerus hosts a weeklong feast for his officials and servants with "royal wine in abundance." (Megillah 1:7)

To the end, where the Jews celebrate their victory and proclaim the 14th of Adar as an annual "day of feasting and gladness." (Megillah 9:17) A declaration that, according to some rabbis, prompted the talmudic dictate to drink to excess.

"I would argue that in this day and age the commandment to drink till we're blitzed ceases to have the force of mitzvah," or commandment, says Rabbi Paul Kipnes, who leads Congregation Or Ami in Calabasas, Calif., and who runs a program in the Los Angeles area for Jews in Recovery from alcohol, drugs and other addictions.

But with or without the force of mitzvah, immoderate drinking is an accepted part of the Purim celebration and, many would argue,

warranted. After all, without the two wine feasts arranged by Queen Esther and attended by King Ahasuerus and Haman, the miracle of Purim would never have happened.

At the first wine feast, Esther lays a trap for Haman by extravagantly flattering him. At the second, she reveals Haman's plot to kill the Jews to King Ahasuerus. The king then orders Haman to be hanged on the gallows that Haman originally built for Mordechai.

Conversely, others would argue, myself included, that drinking triggers all the trouble in the first place.

After the week of feasting, when "the heart of the king was merry with wine" (Megillah 1:10), Ahasuerus orders his queen, Vashti, to parade naked, wearing only her crown, before him and his guests so he can show off her beauty. Vashti refuses and is banished, or, according to some sources, executed. This precipitates an all-points bulletin inviting beautiful young maidens to "audition" for the suddenly vacant position of queen — and makes way for Esther's entrance.

It is also wine that later solemnizes the plot, when King Ahasuerus and Haman sit down to drink (Megillah 3:15) to seal the decree ordering the annihilation of the Jews.

"There is nothing wrong with drinking," Kipnes explains, "except when it becomes a 'raison d'être' or leads to people getting hurt."

"But," he adds, "Purim is one of three occasions where Jews who have gone down the path of alcoholism admit to getting drunk for the first time. The other two are Passover and B'nai Mitzvah."

That's not surprising as drink-

ing pervades the Jewish calendar year — from multiple cups at Purim to four cups at Passover to one cup every Shabbat. It's also present at Jewish life-cycle events — including wine given to anesthetize babies at the brit milah, or circumcision.

But ironically and erroneously, we Jews have a reputation for not getting drunk. In the 18th century, the philosopher Immanuel Kant wrote that Jews don't get drunk because they "are exposed through their eccentricity and alleged chosenness to relax in their self-control." This is reinforced by the well-known Yiddish proverb, "The shikker is a goy."

Additionally, we Jews have a propensity for denial, for refrain-

ing from airing our dirty laundry in public, thereby serving to mask the addiction problem both in our homes and in our communities.

But the problem exists. And for us parents, license to drink heavily, even once a year, is not a message we want to give our children.

Not when, according to the National Institute on Alcohol Abuse and Alcoholism, boys first try alcohol, on average, at age 11 and girls at 13.

Not when half of all teen-age deaths result from driving under the influence of alcohol and about half of all teenage suicides involve alcohol use.

And not when the Center on Addiction and Substance Abuse reports that binge drinking is the

number one substance abuse problem on today's college campuses, leading also to an increase in AIDS and other sexually transmitted diseases, unwanted pregnancies, date rape and other assaults.

Purim, this ostensibly frivolous and farcical holiday, celebrates the triumph of good over evil. But it does so by giving the message that drinking is the way to have fun. And by espousing behavior that is dangerous, demeaning and contrary to Judaism's commandment of shmirat haguf, preventing bodily harm.

And there's nothing good about that.

Jane Ulman lives in Encino, Calif., with her husband and four sons.



FIRST PERSON PERSPECTIVES

Some Reflections On The UJC Washington 13 Conference

By Mark Wagman

It was a conference to inspire, inform, and entertain. To renew and enhance one's neshamah and menschlichkeit. And to be a call to action, while providing guidance for that action. For me, the conference succeeded in all these elements.

The conference was comprised mainly of plenary sessions with breakout sessions interspersed. The plenary sessions brought together all of the approximately 2,500 attendees from throughout North America. The breakout sessions, multiple simultaneous talks, panels, and mini-courses, provided tough choices: The media and Israel or Islamic fundamentalism? A new take on the Seder or a more meaningful Shabbat? Dennis Prager or Martin Indyk? Here are a few of the highlights for me.

The featured speaker in the opening plenary was one of the promised celebrities, Sen. Joseph Lieberman. He was obviously taken by the warm reception he received; the best, he said, since he accepted the nomination for Vice President in August 2000. He was followed by Rabbi Gary Neuman, who took up the theme of the conference, Abracadabra: I Create with My Words. This magician with words captivated the crowd. He emphasized the power of words, both to help and to hurt.

In my mind, Neuman's speech was equaled only by that of the keynote speaker on Sunday evening, Rabbi Michael Melchior. Rabbi Melchior is the Deputy Minister for Foreign Affairs in the Sharon government. An orthodox Rabbi, he is a forceful and eloquent voice for tolerance and openness in Israeli society. His remarks drew a number of compliments from subsequent speakers, showing the tremendous respect he commands across the religious and political spectrum.

A breakout session entitled Life on the Street in the Arab World was fascinating, though depressing. The panel consisted of two journalists, Jonathan Kessler and David Makovsky, and an Arab professor, Shibley Telhami, who has conducted many surveys in the Arab world. The words used to describe the Arab attitude were despair, denial, restlessness, rage, and fatalism, with pockets of apocalyptic nihilism. Anger is directed at the U.S., Israel, and the Arab regimes. There is a denial of Arab responsibility for 9-11, for their own situation, and for their own leadership. Telhami spoke to 200 students in Azerbaijan though they thought the WTC attack was a terrible thing, not a single one thought that Bin Laden was involved in it. There is a tremendous distrust of America. Though there is a victim syndrome in the Arab world, the thought that fewer than two dozen men can shake up a superpower is tremendously empowering to them.

So what is the solution? Kessler and Makovsky emphasized the need for political reform and democratization. This applies both to the Arab countries and to the Palestinians. Arab leaders have manipulated the situation to avoid reform. Telhami said there are

three ways to break out of the current pattern: visionary, courageous leadership, a strategic transformation, and international diplomatic intervention. He thinks the last one is most likely at this point. One hopeful comment was that there is much support to end the conflict with Israel, because many Arabs understand that ending the conflict is linked to their own prospects for prosperity.

In preparation for Passover, Allan Tocker and I attended a session entitled Not the Same Old Seder. Rabbi Shoshana Gelfand, a conservative rabbi, took us through the elements of the Seder, sprinkling in ideas to make it more meaningful. Her overall message was that the Seder is a re-enactment of the spiritual journey from slavery to freedom. If we do not get this message across to our children, by whatever method, then we have not fulfilled the Mitzvah of telling the story to our children.

Rabbi Gelfand mentioned some of her interpretations of parts of the Seder, and asked us for ours. The hiding of the Afikomen, for example, she compares to the hiding of Moses in the bulrushes. By finding the Afikomen, we are redeeming Moses. The attendees had numerous interpretations for the salt water. We've all heard about tears and sweat, but how about embryonic fluid? A slave people entered the Red Sea, and when they emerged a nation was born.

This session encouraged me to make my own connection. After crossing the Red Sea, the Israelites are thirsty, but only find bitter,

undrinkable waters at Marah. Moses takes a tree and casts it into the water, making it sweet and fit to drink. Could this be another meaning for the salt water? Or, perhaps, the incident at Marah symbolizes the journey that the Israelites have just taken from the bitterness of slavery to the sweetness of freedom.

The conference reached a climax Monday night with a B'nai Mitzvah celebration (black tie optional) in recognition of Washington 13. We all brought gifts of Judaica to be sent to B'nai and B'not Mitzvah in eastern Europe and elsewhere. The punch line of the conference was here. It was the stories of some of those that we have helped, told in person by those we have helped. A young woman from Russia who had rediscovered Judaism and brought it to her parents as well. A Russian immigrant to Israel whose two daughters were tragically murdered by a suicide bomber at a discotheque. An Ethiopian woman struggling but succeeding in Israeli society. An Argentinian immigrant to Israel who has returned to Argentina to help a community in trouble. And an ex-con from Los Angeles whose rehabilitation culminated in his becoming a rabbi. Needless to say, this was quite an emotional session.

Ethan Zohn, the winner of Survivor Africa, provided the segue to the party that followed. With sincerity, he credited his Jewish values for his win. Others have said that he proved that a mensch could win Survivor. And he was a true member of the tribe.

Then came some joyous Israeli music and dancing in the aisles. Dorothy Bobman and I followed one of the hora lines and somehow we found ourselves up on the stage, though briefly. Delaware hits the big time!

Tuesday morning we, and 2,500 others, visited our representatives on Capitol Hill. The nine of us from Delaware came well prepared to lobby on several issues of concern to the Jewish community: Israel and the fight against terrorism, post-Jackson-Vanik guarantees of religious freedom in Russia, social service block grants, and NORC's (naturally occurring retirement communities). We were well received by our sympathetic representatives and their aides. Since there was a vote on the Senate

floor, we were escorted past tight security to Sen. Biden's hideaway, a meeting room close by. Sen. Biden gave us an insider's view of the Israeli-Palestinian situation there. After presiding at the Senate vote, Sen. Carper met with us there as well. In Delaware we are truly blessed by the accessibility of our representatives and their support for the concerns of our community.

As we returned to Wilmington on the train, I began to catch up on the one thing in short supply at the conference: sleep.

Mark Wagman serves as co-chairperson of the Jewish Community Relations Committee of the Jewish Federation of Delaware along with Rabbi David Wortman.



Members of the Delaware delegation enjoying themselves at the B'nai Mitzvah Celebration at the Washington 13 Conference. Left to right: Allan Tocker, Dorothy Bobman, Mark Wagman, Robin Saran, Suzanne Grant.

Volunteers For Israel

By Ted Mattes

It all began in January of 1991. My beloved Israel was under attack by the Iraqi Scud missiles. As we sat glued to the television, while safely ensconced in our apartment in Florida, and without a care in the world, a wave of emotion swept over me. In the blink of an eye, I knew that, I had to be there.

I signed on with Volunteers For Israel and did my initial tour of duty with the Israeli Defense Forces. I have since returned nine more times and, if everything goes as planned, will sign up for my eleventh tour in just a few months.

No special skills are required to participate in Volunteers for Israel. The average length of these tours is approximately three weeks. During these adventures, you will serve side by side with both young and old individuals—people from every state in the union, plus a host of countries around the world.

The need for volunteers is now greater than ever. This unique program saves the Israeli military approximately \$20,000,000 a year. The recent Palestinian acts of violence have had their desired effect. Tourism, the life-blood of the Israeli economy, has been drastically reduced. I refer not only to the tourists, but to the volunteers as well. Just last year, when my work partners, David Woodland, Garry Greenstein, Arnold Kneitel and myself checked into a Tel-Aviv hotel

near the beach for the weekend, we were dismayed to discover that only seven of the 100 rooms were occupied. The Palestinians view the situation this way: If we cannot defeat the Israelis militarily, we shall strike at their soft under-belly, their economy! It is ironic to note, that while Jewish groups have stayed away in droves, Christian supporters of Israel have not. On one organized tour last year, 28 of the 45 participants were non-Jews.

I urge you, nay implore you, to go to Israel. Show your true concern and your sincere solidarity. Join the Volunteers For Israel program, or simply sightsee. Do not let our beloved Israeli down in this, her most desperate hour of need. It is a sad but incontrovertible fact that Israel stands alone in this world. To paraphrase Hillel, If we Jews do not support her, who will?

Many other Delawareans have participated in this remarkable pro-

gram. They include Jacob and Gloria Hoffman, Faith and Lou Brown and Jim Chaikin.

In his work, The Death of The Hired Man, Robert Frost wrote: "Home is the place, that when you go there, they have to take you in." I ask you, dear friends, what place on earth other than Israel can Jews count on in a time of need?

For more information on how you can help, please call me at 302-764-9976.

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ISRAEL FOCUS

Will the Terrorists Steal Purim?

By Nechemia Meyers

Malka Levy doesn't expect to sell a great many Purim costumes in her Rehovot toy store this year, and so she ordered only one-third the usual number from Tel Aviv wholesalers. "One big terrorist attack and my investment goes down the drain," she explains.

This happened in 1996, when after several suicide bombings, the Ministry of Education issued a directive calling for the cancellation of all Purim parties in the country's kindergartens and schools. And one can be absolutely certain that the various terrorist groups will do their best to repeat their "achievement" of six years ago.

Israelis hope, for the sake of

their children and grandchildren, that the terrorists won't succeed because Purim is the favorite holiday of local kids, a day they wait for all year around. And, a month or two before it is celebrated, they dream about the costumes they will be wearing and the parties they will be attending. When their costumes are ready, having either been bought at a shop or sewn by mother, the boys and girls try them on again and again, to the admiring oohs and aahs of their parents and siblings.

There are fashions in Purim dress just as in everything else. The most popular this year according to Malka Levy are those linked to the heroes of movies, TV pro-

grams and comic books. That means that she is outfitting a lot of Harry Potters, and a somewhat smaller number of Supermen, Spidermen and Batman. Also selling well are perennial favorites like the costumes of policemen, clowns and gypsies. Queen Eshers, except among the Orthodox, will be few and far between; however, some secular little girls will be Barbie look-alikes. And as might be expected in the current political situation, make-believe Arabs will be missing altogether.

However Arabs, or more particularly Arab terrorists, will be very much on the minds of Israelis. As a Jerusalem friend told me: "I'll certainly dress up my kids, but I

won't let them wander around in the center of town as they used to do on Purim."

Outside Jerusalem, traditional Purim parades are being held, though not without a measure of anxiety. For example, in Modi'in—a new town between Tel Aviv and Jerusalem that already has a population of some 35,000—the mayor insists that a parade will take place. However, my son, who lives there, told me that he and his wife aren't sure they will let their seven-year old daughter and four-year-old son participate. "After all," he points out, "we are right on the edge of the Palestinian areas and you can't be sure what will happen."

By far the biggest Purim parade is scheduled for Holon, a Tel Aviv suburb. It will feature, as it does every year, dozens of floats and a thousand or more costumed marchers. Needless to say, it will be protected by platoons of policemen and soldiers.

I find a parallel between the situation here and that described in the classic Dr. Seuss book, "How the Grinch Stole Christmas". Seuss tells us how the Grinch's attempt to prevent the holiday from being celebrated was foiled by the people of Whoville. One can only hope that the people of Israel are equally successful in their attempt to prevent the terrorists from stealing Purim.

Study: Most Jews Will Be Living In Israel

By Jessica Steinberg
JTA

Thirty years from now, most of the world's Jews will be living in Israel, the Jewish Agency for Israel says.

This projection was released as part of a new world-wide Jewish demography research project launched this week by the Jewish Agency.

Headed by Hebrew University Professor Sergio DellaPergola, the project — known as the Jewish Demography Initiative — will gather and coordinate data aimed at helping Jewish and Israeli government decision-makers set policies regarding immigration, housing and related issues.

The initiative, which will have an international advisory board, also will seek to create public awareness about the impact of demographic trends on Israeli society and world Jewry.

Among the statistics released by the Agency:

* World Jewish population, currently about 13.2 million, is expected to reach 15.6 million in 2080.

* Sometime after 2030, Israel will be home to the majority of world Jewry. This will be the result of aliyah and the shrinking size of Jewish communities abroad due to assimilation and low birth-rates. Currently, 37 percent of the world's Jews live in Israel.

* The Jewish population in the Diaspora is older than in Israel. According to a 1995 survey, 27 percent of Israel's Jewish population is Younger than 14, compared to 17.6 percent in the Diaspora. Only 11.5 percent of Israel's Jewish population is over 65, compared to 18.5 percent in the Diaspora.

* Mixed marriages are reducing the number of Jews because only a fraction of the children of such marriages regard themselves as Jewish.

* In 2080, 81 percent of Jewish children under 14 will live in Israel.

* Two of the most serious problems for Jewish demography are birth rates and intermarriage.

Living in Israel has a clear advantage over the Diaspora in both cases," DellaPergola said.

"When it comes to intermarriage, had the millions of immigrants who came from the former Soviet Union over the last decade stayed in their own countries, it is reasonable to assume that 90 percent of their children would not be defined today as Jewish," he said.

Commenting on DellaPergola's findings, Housing Minister Natan Sharansky said Tuesday, "The reality of these figures is that Israel is the safest place for the Jewish future, even in these difficult times, when Jews are killed almost every day."

Also commenting on the fig-

ures, Jewish Agency Treasurer Chaim Chesler focused on the non-Jews who have come to Israel, primarily from the former Soviet Union.

Some "275,000 new immigrants are not Jewish according to halacha, or Jewish law, Chesler said. "But they have joined their destinies with that of Israel. They serve in the army, and they have paid a heavy price in blood in the course of terrorist attacks."

Calling the issue of their non-Jewish status a "social time bomb," Chesler called on the Orthodox Chief Rabbinate to find a "lenient" solution that "will enable those who so desire to become part of the Jewish people."

First Conservative Ethiopian Rabbi Ordained

By Jessica Steinberg, JTA

In a classroom full of restless Ethiopian children, Rabbi Yefet Alemo talks about the various nationalities that make up the Jewish people.

"What is a Russian Jew?" Alemo asks.

"A Jew from Russia," they answer in unison.

"How about an Ethiopian Jew?" says Alemo, who is Ethiopian.

"He's from Ethiopia!" they answer, giggling.

The point of the lesson, Alemo later explained, was to talk about the different communities that make up the Israeli melting pot.

But he also had another goal — to introduce Conservative Judaism to the Israeli Ethiopian community.

"There's very little knowledge among Ethiopians of anything besides their brand of Orthodoxy," said Alemo, who emigrated from Ethiopia at the age of 22. "Now that I'm a Conservative rabbi, I go out to the people and teach them. I answer questions."

Alemo, 38, became the first Ethiopian Conservative rabbi in Israel in December, when he was ordained with seven of his rabbinical colleagues at the Schechter Institute of Jewish Studies.

This week he was inducted in absentia into the Conservative movement's Rabbinical Assembly during the group's annual convention in Washington.

Although Alemo's Conservative ordination is a first for an Ethiopian Jew, there are Ethiopians who have been ordained as Orthodox rabbis.

The Schechter Institute also has ordained three Russian rabbis, and two more currently are undergoing rabbinic training.

The movement wants to give these new rabbis the training necessary to go back to their communities and teach a tolerant approach to Judaism's various religious streams.

"Our effort is to give them rabbinic training without trying to besmirch their other traditions," said Rabbi Harvey Meirovich, dean of the Schechter rabbinical school. "Yefet's struggle is how he's going to do that."

The path to the Conservative rabbinate has been a long and arduous one for Alemo, but he reminisces with humor and few regrets.

He describes himself as a man of great faith, who believes in God, miracles and people's ability to overcome life's obstacles.

"The thing that's striking about Yefet is his determination to see this thing through," Meirovich said. "It's been an uphill battle, and that's the story of his life."

Born in the Ethiopian village of Ambombar, Alemo tended his father's herd of sheep and dreamed of being a kes, an Ethiopian Jewish spiritual leader.

After finishing school at 17 and marrying, he was offered a scholarship to Brooklyn College through the American Association for Ethiopian Jews. Yet his goal was to reach Israel, as it was for many Ethiopian Jews in the early 1980s.

"The kes would yell during the Shabbat sermon, 'Run away! Go to Israel!'" Alemo said.

For six months, Alemo tried to get a visa, to no avail.

Leaving his wife and two young daughters behind, he ran away to Addis Ababa. He was arrested there but escaped, making it to Gondar, Ethiopia's northern capital, where his wife's relatives lived.

During a nearly two-year journey from there, Alemo prayed hard.

"I always learned that when you are in distress, you pray toward Jerusalem," he said, wiping his eyes as he remembered. "I prayed and I fasted. I called out to God. And he saved me."

He made it to Sudan with the equivalent of \$25 in his pocket, walking by night and hiding in the jungle by day, avoiding marauding soldiers. When Alemo reached Sudan, his luck held: He met a Jewish Red Cross director who got him on a plane to Israel.

But Jerusalem, the much dreamed-of holy city, wasn't paved with gold. Nor did it look like what he had imagined from the biblical stories told by the kes in Ethiopia.

Moreover, the authenticity of Ethiopian claims to Jewishness had become an issue for the Orthodox establishment and some Israeli officials.

There are several theories regarding the roots of Beta Israel, the Ethiopian Jewish community.

Some believe they are the lost tribe of Dan or the descendants of King Solomon. The community could be a tribe that converted to Judaism long ago or descendants of Jews who left Egypt after the destruction of the First Temple.

Whichever theory is correct, the community continued to observe pre-talmudic traditions. Women went to the ritual baths, certain festivals were observed and the entire community followed the lead of the kes.

When Israel began making an effort to bring Ethiopian Jews to Israel in the early 1970s, Sephardic Chief Rabbi Ovadia Yosef ruled that the Beta Israel are Jews.

Between Operation Moses, in the mid-1980s, and Operation Solomon, in the early 1990s, more than 20,000 Ethiopian Jews were brought to Israel.

However, the Orthodox Rabbinate demanded that all Ethiopian newcomers undergo a symbolic conversion ceremony before getting married in order to remove any doubts about their Jewish ancestry.

When the Ethiopians were also

told by the rabbinate to undergo a symbolic circumcision, Alemo distanced himself from observant Judaism, trying to find a way to meld his religious practices with those he discovered in Israel.

He organized a group opposed to the rabbinate's seemingly discriminatory practices against Ethiopians. For five weeks, he and his followers protested outside government buildings.

That's where he met students from the Schechter Institute of Jewish Studies, who said they had come to support the Ethiopians' cause. When they told Alemo they were studying to be rabbis, he was confused.

"Where's your beard?" he asked. "Where's your long coat?"

They told him there was more than one type of rabbi, and Alemo — who at the time was in nursing school — soon decided this was his kind of Judaism.

After becoming a registered nurse and serving in the army, he began working at Hadassah — Hebrew University Medical Center, where he has been employed for the last 14 years.

He applied to study at Schechter after earning his nursing degree, but the institute requires all students to have completed an undergraduate degree — which Alemo didn't have.

"I told them a kes doesn't have a B.A.," Alemo said.

Continued on page 25

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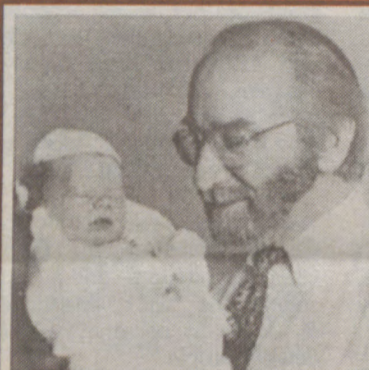
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JEWISH ARTS AND CULTURE

Disguise Themes Continues Post Purim In Art Museum Film Series

By Joel Glazier

Delaware Art Museum's "Art After Hours" Program will feature two films featuring European Jewish characters as vital plot features. *Europa Europa* tells the incredible true adventures of a young Polish Jew who, in the 1940's, was able to live by successfully impersonating a German. The award winning film, with

English subtitles, is a fact based account of Solomon Perel's coming of age period in his life, when the Nazis intended to murder every Jew in Europe. The young Perel not only was able to conceal his Jewish identity, but ended up drafted into the Nazi Army. He was able to attend an elite Hitler youth academy in Berlin and was honored as a war hero. This riveting

film has moments of comedy but, like all tales of European Jewish survival, is gripping, unpredictable and by nature of the main character's survival, true and unbelievable as no fiction can be.

Europa, Europa will be shown on March 6, at 6:15 p.m. at the Delaware Art Museum

The Wednesday night series continues on March 13, with the

showing of *The Governess*, a 1998 British film. This romantic film set in the 1840's, tells the tale of an imaginative and sensual Jewish woman in London who poses as a gentile in order to get a job as governess in Scotland. Set one hundred years prior to the Nazi era, the film does consider contemporary concepts of gender politics. Like all films in the series,

The Governess, will be shown at 6:15 P.M. and is free to the public. The Art After Hours program features film, jazz concerts and lectures, free of charge at The Delaware Art Museum. *Europa, Europa* and *The Governess* both contain adult content. More information is available by calling 571-9590.

AEA Presents: Kuni Leml

Albert Einstein Academy students, under the direction of Paula Shulak, proudly present their annual school show, *Kuni Leml*, on Saturday, March 16th, 8:30 p.m. and Sunday, March 17th, 7:00 p.m. Both performances will be staged at the Delaware Jewish Community Center, 101 Garden of Eden Road in Wilmington.

This tale of mistaken identity, taken from a book by Avram Goldfadn, takes place in Russia during the 1880s just before and immediately after Purim. The widow of Reb Pinkhos has an independent daughter who wants to marry a revolutionary student, but her mother wants her wed to a Yeshiva boy (Kuni Leml). The fun

begins when the revolutionary dresses up like Kuni Leml and tries to trick the mother into letting her daughter marry him.

Tickets cost \$6 for adults, \$4 for children and free for young children under the age of 4. They may be purchased by calling 478-5026 or by emailing the school office at marshalls@aeacademy.org.

Reporter Pens Holocaust Book

Joseph Berger, veteran New York Times reporter, will discuss his recent memoir about his parents, *Displaced Persons, Growing Up American After the Holocaust*, on Thursday, February 28, 11:30 a.m. to 1:00 p.m. in Behrakis Grand Hall, Creese Student Center on the campus of Drexel University. Berger's parents came

to the United States, along with 140,000 Jewish refugees from Eastern Europe, between 1947-1953, to begin new lives. Penn Book Center will have books available for sale. Berger will sign copies.

For additional information, please call Kathy Carll at (215) 895-6388.

Avodah Dance Ensemble Comes To Wilmington



Dr. Jo Anne Tucker

The Avodah Dance Ensemble, a New York City based modern dance company, will be in residence in Wilmington February 25 through March 3 conducting a series of workshops and perform-

ances during Shabbat and church services which explore the theme of forgiveness. The residency is part of the Forgiveness Project—an effort to build bridges between communities which is inspired by the works of former South African leader Bishop Desmond Tutu. The Project is funded by a generous grant from The Nathan Cummings Foundation.

Avodah founder and artistic director Jo Anne Tucker, invites the community to participate in workshops on Monday, February 25 and Wednesday, February 27, 6:30 p.m. to 9:00 p.m. at the Episcopal Church of Saints Andrew and Matthew in Wilmington.

"Those who attend will have an opportunity to explore the theme of forgiveness from a variety of perspectives—forgiveness of self,

forgiveness in a relationship, forgiveness between communities and forgiveness between self and God," said Tucker, adding that all workshop participants may join the Avodah ensemble in performance during Shabbat services on Friday, March 1st at Congregation Beth Emeth and again on Sunday morning, March 3rd during church services at Saints Andrew and Matthew.

Tucker, a member of the Doctor of Ministry faculty at Hebrew Union College-Jewish Institute of Religion, is currently working on a new dance piece called "Tent, Tallit and Torah" which she hopes to introduce during the March 1st Shabbat program at Beth Emeth.

For additional information about the Avodah workshops, please call Saints Andrew and Matthew at 302-656-6628.



Avodah is a modern dance company that uses ancient sacred texts to connect and reconnect our spiritual selves to God and community. Reaching deep within the Jewish tradition, using dance, music and movement, Avodah strives to strengthen and further define Jewish identity. Reaching out through cross-cultural collaborations Avodah, which in Hebrew connotes "service" or "worship," builds bridges to the larger community

Passover Cooking At Celebrity Kitchens

Celebrity Kitchens, a hands-on cooking school for amateur chefs, opens March 10th in the Independence Mall Shopping Center on Concord Pike in Wilmington.

The school, the brainchild of local resident Cindy Kine Weiner, will debut with a Passover program. Cookbook Author Ethel Hoffman of Merion, PA will demonstrate nouvelle cuisine recipes for Pesach.

The demonstration only class on March 10th at 4:00 p.m. and the hands-on class, slated for March



11th at 11:00 a.m., will focus on transforming and personalizing

kosher-for-Passover convenience foods.

Hoffman, a food editor for the *Jewish Exponent* and the *Baltimore Jewish Times*, has studied advanced gourmet cooking at the famed Cordon Bleu School in London, England.

Her latest cookbook, *Everyday Cooking for the Jewish Home*, was recently featured on the Television Food Network.

To reserve a place at the March 10th or March 11th program, please call 427-COOK.

Special Exhibit At Holocaust Museum

The United States Holocaust Memorial Museum in Washington presents The Art and Politics of Polish-born Jewish artist Arthur Szyk during the month of April. During the first half of the 20th century, Szyk exposed the persecution of Europe's Jews and pushed

for international intervention to end the Holocaust. He became one of the most influential World War II propaganda artists in America, using political cartoons to win support for the Allied cause. The exhibition, which consists of 145 original pieces of Szyk's work, opens

April 10 in the Museum's Kimmel-Rowan gallery and runs through October 14th. Entry into the Museum and the exhibition is free and open to the public.

For more information, visit www.ushmm.org or call 202-488-0400.

WHYY To Show Heritage: Civilization And The Jews

WHYY will feature the nine-hour documentary series *HERITAGE, CIVILIZATION AND THE JEWS* on Sunday, March 3, at 1:30 p.m. This Peabody and Emmy Award-winning pro-

gram traces the history of the Jewish people from biblical times to the present.

It tells their story as part of the broader history of Western Civilization.

Cosmic Bowling

at Brunswick Blue Hen Lanes

1:00 p.m. Sunday, April 17th

Fee: \$14 per person

Newark JCC has made the reservation. You and your family just have to come for the fun. Please bring dessert or salad to add to the pizza and soft drink provided by the bowling alley. There will be free use of bowling balls

and shoes, a free coupon for future bowling, and more!

February 28th is the last day to RSVP.

Call Lynda Bell at 302-286-1401 and don't miss out on the fun!



Celebrate Purim at the following synagogues:

Monday, February 25th

Adas Kodesch Shel Emeth - Wilmington

5:30 p.m. - Mincha

7:00 p.m. - Ma'ariv

Megillah Reading and Costume Parade to follow

Congregation Beth Emeth - Wilmington

7:00 p.m. - Megillah Reading

Come in costume

Congregation Beth Shalom - Wilmington

5:30 p.m. - Full Megillah Reading

7:00 p.m. - Abbreviated Reading and Purim Festival

Congregation Machzikey Hadas - Claymont

7:30 p.m. - Megillah Reading

Congregation Beth Shalom - Dover

Purim Festival - 4:00 - 6:00 p.m.

Temple Beth El - Newark

Megillah Reading - 7:00 p.m.

Purim Carnival - February 24th - 10:00 a.m.

Chabad - Wilmington

Monday, February 25th - 6:30 p.m. - 1306 Grinell Road

Tuesday, February 26th - 8:00 a.m. - 1306 Grinell Road

10:30 a.m. - Kutz Home

12:30 p.m. - Downtown

Law Offices of Young, Conaway,

5:00 p.m. - Delaware JCC

Dinner to follow • Call for Reservations @ 529-9900



First Conservative Ethiopian Rabbi Ordained Continued from page 21

He also had never studied Mishnah, Gemarah, Jewish law or any text beside the Torah. He began studying, under the condition that he would earn a degree while studying to become a rabbi.

Six years later, he completed

his rabbinical training and his bachelor's degree. Moreover, he had gotten a master's degree in Jewish studies from Schechter, which also has a graduate school for Jewish education.

"He clearly represents for us a

kind of triumph of will," Meirovich said.

Alemo now is both a registered nurse and an ordained rabbi. His eldest daughter — his family eventually joined him in Israel — is a student at Haifa University and a

second daughter just completed army service as a teacher.

The family lives in Pisgat Ze'ev, a northern Jerusalem neighborhood.

Now that Alemo is a rabbi, he wants to work as one — particu-

larly with young Ethiopians who he feels are losing their faith.

"The young Ethiopians aren't religious. They've moved away" from their traditions, he said. "I want to bring them a Judaism that fits with this period in their lives."

New Strategies to Stem the Tide of Violence (Continued from page 1)

most of the West Bank, the Israeli daily Ha'aretz reported Monday.

About 300 people belonging to the 1,000-member forum took part in the discussions.

According to the paper, various arguments against separation were considered.

These included concerns that a unilateral withdrawal would remove the Palestinian incentive to negotiate with Israel or would be seen as a "retreat" similar to Israel's withdrawal from Lebanon in May 2000, and that the council should not be addressing the matter since a withdrawal implies the dismantlement of settlements.

However, as debate continued, about 80 percent of the council members voiced support for a unilateral withdrawal.

The council also called for the immediate creation of a Palestinian state, assuming it would force the Palestinian Authority to change its behavior.

The council's president, reserve Maj. Gen. Danny Rothschild, told Ha'aretz that a unilateral withdrawal makes sense from a strategic perspective.

"Especially because we are not politicians but people looking at the situation from the security perspective of how to use force, it is

clear that the same two jeeps and a tank, which today accompany a settler who refuses to travel on a bypass road, would do much more good if deployed along the seam line," he said.

Details of the plan appear in a pamphlet entitled "Say Shalom to the Palestinians." The title plays on the multiple meanings of the Hebrew word "shalom" — hello, goodbye and peace.

The plan's points include:

- * The dismantling of 40-50 West Bank settlements, in which about 15 percent of the settler population live;

- * A full withdrawal from Gaza,

except for a narrow zone along the international border with Egypt;

- * Israel would remain — at least for now — in the Jordan Valley and the Etzion settlement bloc, as well as in Hebron and nearby Kiryat Arba, all in the West Bank.

The plan does not address Jerusalem, except for noting that the withdrawal of troops from other locations would allow for greater mobilization around the city.

Opponents of the plan included reserve Maj. Gen. Shlomo Gazit, a member of the council's board.

During the discussions, Gazit supported boundary readjustments,

but maintained that as many issues as possible should be determined in negotiations with the Palestinians, the paper said.

Gazit's view is shared by other organizations, which have called for separation but are concerned it will undermine the diplomatic effort.

One lobby is the "peace coalition," which includes Peace Now and members of the Meretz Party.

At a rally held Saturday in Tel Aviv, thousands of Israelis demonstrated beneath the slogan, "Get Out of the Territories." Speakers appealed for continued efforts to renew the negotiations.

Israeli High Courts OKs Liberal Conversions (Continued from page 1)

The laminated, light green ID cards, carried in blue plastic bill-folds, are a staple in every Israeli's wallet. An Israeli ID number is used for paying bills, receiving insurance benefits, even buying a cellular phone.

Nevertheless, the decision carries no weight with Israel's powerful Orthodox establishment.

The court's decision recognizes the concept of religious pluralism in Israel, but Reform and Conservative conversions still are not recognized by the Israeli rabbinate, which maintains its monopoly on issues such as marriage.

"So what if they have an identity card that says they're Jewish," said Avraham Ravitz, leader of the fervently religious United Torah Judaism bloc.

"It doesn't mean they're recognized by Jewish law as being Jewish. It's just bureaucratic."

That raised the prospect of Israelis receiving some of the privileges of being Jewish in the Jewish state, but not others.

"The decision will very much confuse these 'converts' whose conversions, in my view, do not hold," Israel's chief Ashkenazic

rabbi, Yisrael Meir Lau, told Army Radio.

"Their identity cards will be worthless. Tomorrow if they want to register to get married, the day after if they go to the Immigration Ministry to ask for their basket of benefits or citizenship, they'll be told, 'No, you're only thought of as a Jew on the population rolls, while as far as everything else goes, you remain in your goyishness.'"

Indeed, Interior Minister Eli Yishai, head of the fervently Orthodox Shas Party, said that he could not bring himself "to register a non-Jew as a Jew."

One solution, he said, was to note on the converts' ID cards that they are Reform Jews or Conservative Jews.

Already on Wednesday, Shas' Knesset faction presented a legislative proposal to bypass the court decision. Under the bill, conversions would not be finalized until they received the Chief Rabbinate's approval — even if they were performed overseas.

That seemed to indicate the issue is not yet closed.

Still, for Gary Teasdale, a

Conservative convert living in Jerusalem, the ruling is a "real neat thing to have happen."

"This ruling doesn't affect my day-to-day life," Teasdale said. "But I felt like I was on the outside looking in. Now I feel like I'm on the inside."

Teasdale first thought about converting to Judaism when he and his wife moved to Israel a few years ago. Even though he was Christian, he received Israeli citizenship because his wife is Jewish.

After an unpleasant experience with an Orthodox conversion class, Teasdale turned to the Conservative movement and studied for a year with a local rabbi.

He was converted by the Conservative rabbinical court in September and officially became Jewish, but not according to the state — or the rabbinate.

Teasdale didn't care much about the Orthodox rabbinate's approval; he just wanted to be listed as Jewish on his I.D. card.

"I feel vindicated or compensated for what I went through," he said after the ruling. "I have never understood why anyone who has the guts to come to Israel and live

here and claim they are Jewish wouldn't be welcomed with open arms.

"Why is there such a division between Orthodox and Conservative? You know they're Jews." For the Orthodox establishment, however, it isn't so simple.

The decision is "a blow," said Jonathan Rosenblum, director of Am Echad, an Orthodox media organization based in Jerusalem.

"The Supreme Court determined that the word 'Jew' has no meaning whatsoever, there are no standards to govern use of that word. Now anyone who has a printing press can call themselves a Jewish group and start dispensing Jewish certificates."

The fervently Orthodox community views the decision as a critical change that effectively ends the dream of Jewish identity as a glue binding together the Jews in Israel, he said.

That kind of reaction gives pause to those in the Reform and Conservative movements.

There could be complications following the ruling, said Nicole Maor, the attorney for the Israel

Religious Action Center, the activist arm of the Reform movement here.

"It's historic in that the court has ordered the Interior Ministry to register conversions in Israel," added Maor. "Even though it's symbolic, most government bodies don't look any further than ID cards."

Still she expects the Interior Ministry to try to avoid fulfilling the judgment.

Moreover, the issue of marriage remains unresolved.

Until they are recognized as Jews by the rabbinate, Reform and Conservative converts can't be married by an Orthodox rabbi — the only Jewish marriages legally recognized by the state.

"It's going to change sometime soon, because this is probably the only democratic country in the world where a significant part of its citizenry can't marry," said Sacks, referring to the large number of Russian immigrants whom the rabbinate doesn't recognize as Jews.

"Over the next couple of years, the Knesset is going to have to find a way to marry" people "outside the rabbinate."

MILESTONES

DAVIDSON

Jane I. Davidson, 53, of Woodmere, died February 8. She is survived by her father, Ronald Freedman; husband, Jeff; daughter, Lily; son, Michael; and hundreds of children, families and teachers whose lives she touched. Funeral services were held at Temple Beth El in Newark. Interment was in the Jewish Community Cemetery on Foulk Road.

The family requests that contributions in Mrs. Davidson's memory be made to either the University of Delaware Laboratory Pre-School or

the University of Delaware Theatre Training Program, Newark, DE 19711.

HARRIS

Dr. Lewis Harris, 88, of Coffee Run, died February 16th. He was a retired dentist in the Wilmington Manor, New Castle, Delaware area. He served in the U.S. Army during World War II, rising to the rank of major.

Survivors include his wife, Sybil; son, Richard; daughters, Joanne Singer, Carolyn Friedman and Linda Reynolds; seven grandchildren; and five great grandchildren.

Graveside services were held in the Beth Emeth Memorial Park on Faulkland Road.

Contributions in her memory may be made to Delaware Hospice, Clayton Building, Suite 100, 3515 Silverside Road, Wilmington, DE 19810.

LEVINE

Sarah Levine, 89, formerly of Wilmington, died February 9th. She is survived by her son, Kenneth of Columbia, MD; brother, Sam Silver of Chevy Chase, MD; and four grandchildren. She was interred in the Jewish Community Cemetery

on Foulk Road.

The family would appreciate contributions in her memory to The Alzheimer's Disease Foundation, PO Box 64421, St. Paul, MN 55164-9355.

MANDELBAUM

Rena Mandelbaum, 82, died after a short illness and a long life marked by the devotion of family and friends. She passed away on February 16th at the Wilmington home of her son, David; her daughter-in-law, Patty and her granddaughter, Taylor Mandelbaum. Another daughter, Susan

Bodenstein of Santa Fe, New Mexico and a grandson, Josh Regan of Virginia; also helped care for Mrs. Mandelbaum during her last days.

Mrs. Mandelbaum is predeceased by her husband, Abraham and her brother, Mel Feffer. Services were private.

The family is grateful for the care afforded Mrs. Mandelbaum by the Delaware Hospice, Clayton Bldg., Suite 100, 3515 Silverside Road, Wilmington, DE 19810 and would appreciate donations made to this organization in her memory.

TRANSITIONS

Rubenstein Receives Award

Myrna Lomish Rubenstein, wife of Harvey Bernard Rubenstein, the past president of the Delaware State Bar Association, will receive a new Bar Association award recognizing long and dedicated service of a member of the Bar's staff or family.

Mrs. Rubenstein, who served for twenty years as office manager for her husband before her July, 2000 death, will be honored posthumously with the Professional Support Recognition Award. The award will be presented during the annual Law Day luncheon in May.

A life member, past president and regional board member of the Wilmington Chapter of Hadassah, she was a long-time member of Adas Kodesch Shel Emeth.

"The Bar Association is to be congratulated for establishing an award giving recognition to those individuals who over the years render substantial support to our members or to our profession," said Harvey Rubenstein. He added that "I can think of no one more worthy than my wife as the first recipient. It is a great honor in her memory."

Yudof Presidency Is Historic



Judy Yudof

By Julie Wiener, JTA

Had anyone told Judy Yudof when she was growing up in Philadelphia that she would one day become president of the United Synagogue of Conservative Judaism, she would have been surprised.

After all, Yudof did not attend synagogue as a child — and she did not have a Bat Mitzvah.

Yudof, 56, who was installed this week at the group's convention here, is the first woman to hold such a lofty post in a large American Jewish denomination.

The smaller Jewish Reconstructionist Federation has had a female president, but neither the synagogue arms nor rabbinic associations of Conservative, Reform or Orthodoxy have had one.

Rabbi Janet Marder will become the first female president of the Reform movement's Central Conference of American Rabbis next year.

Yudof's secular upbringing included only a few holiday visits to the women's section of her grandparents' Orthodox congregation, where "no one ever explained anything" to her.

Yudof turned to Judaism as an adult in the early 1970s.

She and her husband, Mark, a law professor, had moved to Austin, Texas, which had a relatively small Jewish population and

none of the Jewish neighborhoods she was accustomed to on the East Coast.

The two had attended High Holiday services at the local Conservative synagogue, Congregation Agudath Achim, but did not become members until their son, Seth, was born, with health problems from which he later recovered.

"There we were, two scared kids in the hospital and the rabbi appeared, at a time when we needed an adult to lean on," Yudof recalled.

Soon after, the Yudofs were invited to join and decided "if we join, we go" to services regularly.

Eventually Yudof joined the board and became an adult Bat Mitzvah.

The Yudofs now live in St. Paul, Minn., where they are members of Beth El Synagogue, and Mark is president of the University of Minnesota.

Although she worked as a computer programmer while her husband was in law school — she jokes that her husband enjoyed being a "kept man" — Yudof has subsequently limited her work to volunteer activities, both in the Jewish and secular community.

In addition to her leadership in the United Synagogue, Yudof is past president of an Austin nonprofit organization that develops long-term housing for the mentally ill.

As the United Synagogue's president — the group's highest volunteer post — Yudof hopes to make the group more focused around its newly adopted mission and vision statements, the first time United Synagogue has had such statements.

She hopes to strengthen relations among the Conservative movement's various institutions, such as the Jewish Theological Seminary and the Rabbinical Assembly.

"I don't think we have to have sole ownership of something for it to be worthwhile," she said. "We all have mutual objectives that might be better met if we worked

on them together."

There are 760 Conservative synagogues in North America and an estimated 320,000 member households.

Yudof also hopes the group can encourage higher levels of observance and Jewish learning among its rank and file, the majority of whom do not keep strictly kosher or observe Shabbat.

"People who belong to a synagogue should not just be belonging for social reasons — they should be getting much more out of their involvement."

Yudof said she is drawn to the Conservative movement because "we observe halachah," or Jewish law, "but are tolerant" of people who are not yet fully committed to religious observance.

She also praised the movement's outlook on the Torah as "a living, breathing document, kind of like the Constitution."

"Just as the Supreme Court reinterprets the Constitution, our rabbis reinterpret Torah when we contemplate ethical, moral and medical dilemmas that never could have been conceived of in biblical times."

Yudof downplayed the significance of being a trailblazer for women, describing herself as "a leader who's also a woman, not a leader because I'm a woman."

With the movement's decisions in the 1980s to ordain women rabbis and allow egalitarian worship services, the "barriers are pretty much gone," Yudof said.

The majority of Conservative synagogues allow women to lead services and count them in a minyan, but some do not. Both egalitarian and worship services that separated men and women took place at the Washington convention.

Women rabbis are still the minority, however, particularly in large pulpit positions.

"If I'm able to be a role model for young women and if it sends a positive message, that's wonderful," Yudof said. "That's not why I chose to do this, but it's a very nice byproduct."



SUPER SUNDAY VOLUNTEERS
University of Delaware Hillel students from left: Jared Mittleman, Maura Proser, Tammy Lew, Melanie Ross, Director Linda Oster, and Brian Schneider helped make the event successful.

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CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Thursday deadline published in *The Jewish Voice*. Please provide entries in the same format as seen on this page. *The Jewish Voice* fax number is 427-2438.

INTEGRATE THE JEWISH CALENDAR INTO YOUR LIFE

Jewish Family Service announces the formation of the Rosh Chodesh Group. Rosh Chodesh, or new moon, is called the women's holiday, and group participants will explore how the Jewish calendar reflects the spirit of the women who inspired specific holidays.

"The Jewish calendar offers numerous ways to integrate the origins of our celebrations and holidays into our daily lives. Knowing why we celebrate the way we do and understanding who inspired our traditions greatly enrich our spirit. That is why we are so pleased to be forming our Rosh Chodesh Group," said Dory Zatzuchni, executive director, JFS, who will facilitate the group.

Among other topics, the group discussion will focus on how Esther is central to Purim, why the story of Ruth is associated with Shavuot (the Feast of Weeks), and what role Miriam played after the crossing of the Red Sea in Exodus.

All are welcome to join for this insightful and inspiring experience. The Rosh Chodesh Group, part of the Kimmel-Spiller Jewish Healing

Center's educational outreach, will meet the first Tuesday of each month, beginning March 5, from 1:30 to 3:00 p.m. at JFS, 101 Garden of Eden Road, Wilmington. Please register by calling 478-9411.

DO A MITZVAH

Hillel, at the University of Delaware, is looking for families to host college students for Passover Seders on March 27th or March 28th. If possible, please open your hearts and your homes to two or more college students at a time. Please contact Aileen DeFroda at Hillel (453-0479) to make arrangements.

Support Group: "Healing Hearts" Co-Parenting Group for Separated or Divorced Parents & Children Two 3-hour sessions focus on skills that better enable separated or divorced parents to co-parent their children, and to help their children understand and manage the change. This course is certified by Family Court. \$100 fee.

Scholarships available. Sessions can be taken in either Wilmington or Newark from 6:00-9:00 p.m. Call JFS at 478-9411 to register.

In Wilmington: JFS, 101 Garden of Eden Road, all at this location, meet Wednesday evenings

Mar. 6 & 13, Apr. 10 & 17, May 1 & 8

In Newark, Relationship Center, 288 E. Main Street. At this location, programs meet either Tues. or Wed. eves. Feb. 27 (Wednesdays), Mar. 19 & 26 (Tuesdays), Apr. 16 & 23 (Tuesdays), May 15 & 22

(Wednesdays)

GO TO NEW YORK WITH THE NEWARK JCC

The Newark Jewish Community Center will be running a theater trip to New York on Sunday, May 19th to see "The Graduate" starring Kathleen Turner, Jason Biggs and Alicia Silverstone. The cost is \$127 per person. Tickets are selling fast, so call now. Departure is from the Newark Jewish Community Center, 288 East Main Street in Newark. We also have extra seats for those who wish to spend the day in New York and not attend the theater. You can ride round trip to New York with us for just \$25 per person. Please contact Lynda Bell at (302)286-1401 with any questions.

UNMASK YOURSELF...

On February 25 and 26, 2002,

college students and singles from throughout the tri-state area will gather together and celebrate Purim New Orleans style at the first annual "MordyGras Masquerade"; an evening of music, drinks and carnival games. "MordyGras Masquerade" is being co-sponsored by Graduate Student Network, The Multi Campus Hillels, Generation Y, Speed Dating International, Singles Scene of Katz JCC, Young Jewish Adults of Delaware JCC and Renaissance Group of Jewish Federation of Greater Philadelphia.

There are two events one is at the TLA for intercollegiate (ages 18-26) and the other is for adults' ages 25+ being held at the Trocadero. They are expecting up to 1000 people between both of the venues.

The Notorious Bubaganoosh

will perform live in concert.

Those attending are asked to bring and donate used cell phones to be collected by the Female Hebrew Benevolent Society to be distributed to women of domestic violence. With their charitable gift, they will be entered into a raffle drawing to win one of many fabulous prizes.

"Mordy Gras Masquerade," begins at 9pm on February 25, at the TLA (intercollegiate ages 18-26). For ages 25+ the masquerade takes place on February 26 at the Trocadero and starts at 8pm. To buy tickets in advance call ticketmaster at 215-336-2000 \$15 (in advance for ages 25+) \$20 at the door, \$8 (in advance for intercollegiate) \$10 at the door. Tickets can also be purchased through the Trocadero box office.

SAVE THE DATE!

Community Yom HaShoah Observance At Temple Beth El

April 9, 2002 ~ 7:30 PM

The Rabbinic Association of DE Holocaust Memorial Observance will be held at Temple Beth El this year. Rather than a service, most of the evening will consist of remembering particular Jews from the Shoah and their creative talents. In remembering the Six Million, we often forget about victims as individuals. The observance this year will include some of the accomplishments created by those who, in spite of the hardships imposed upon them by the Nazis, continued to leave a heritage for future generations. We will honor their memories focusing on their achievements and their lives. Please join us for this special commemoration. Call 366-8330 for more information.

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Breast Cancer Research Study

The University of Pennsylvania Cancer Risk Evaluation Program is looking for eligible women to take part in a breast cancer related research study. The study aims to improve the information that women who have tested positive for either a BRCA1 or BRCA2 mutation receive about their risk management options. If you would like to learn more about this research study please contact Nikki @ 215-573-7907.



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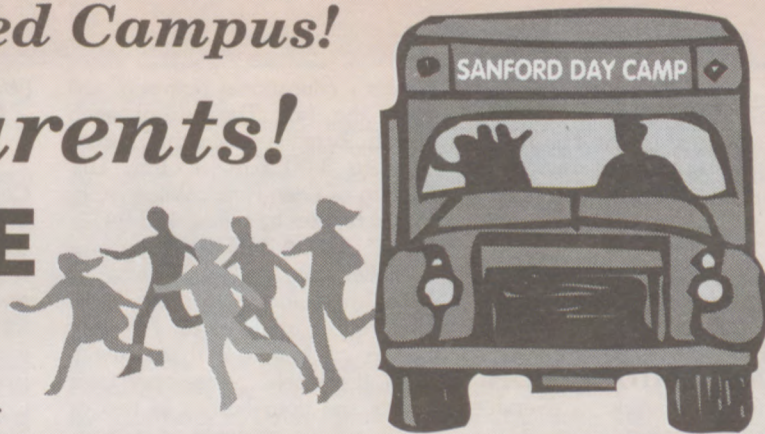
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North Wilmington Parents!
THE SANFORD SHUTTLE

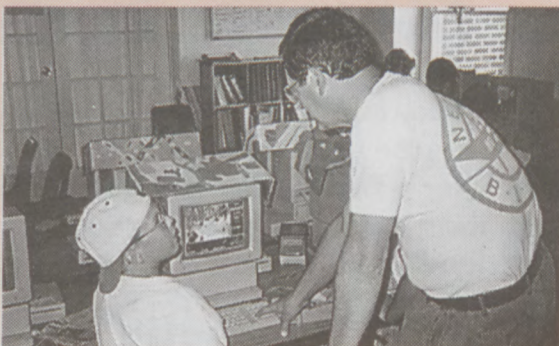
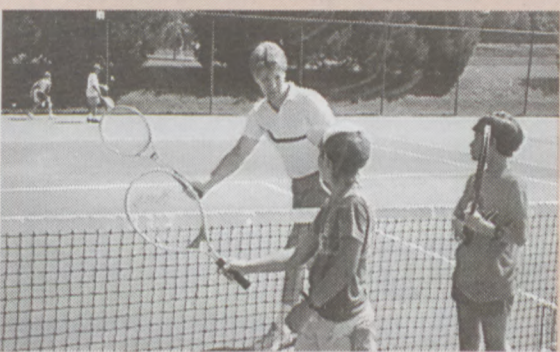
From North Wilmington To Sanford Day Camp
 Easy DROP-OFF (7-8 AM) & PICK-UP (4-6 PM)
 at St. MARY MAGDALEN DAY CARE, Concord Pike & Sharpley Road;



SANFORD DAY CAMP

**Sanford School, Hockessin, DE • Ages 4 to 16 • 2 to 10 Week Program
 JUNE 17 - AUGUST 23**

*Our varied program is designed to provide every camper with
 a day full of fun and exercise, supervised by dedicated teachers*



ACTIVITIES:

Arts & Crafts • Bowling • Basketball • Baseball
 Computer • Hockey • Nature Study • Dance
 Field Trips • Rollerskating • Soccer • Swimming
 Tennis • Volleyball • Whiffleball

**COST FROM
 \$170/WEEK**

Check The Differences

- All teacher staff ensures professional & quality care
- Door to door transportation
- Conveniently located from North Wilm., Newark, Bear
- Extended day for working parents
- Structured activities for an active and fun-filled day
- Coordination with academic programs
- On-site pool; 2 swim periods per day
- Directors Pete & Dave have a combined 40 years experience
- Air conditioned class rooms, newly remodeled
- Staff specialists who teach art, computers, dance, soccer, tennis, swimming & nature.
- Enroll for 2 through 10 weeks, not necessarily consecutive



DAVE SZAROLETA
 Director
 (302)475-8013
 For Information & Brochure

CONTACT

OR



PETER BRADLEY
 Director
 (610)565-4850
 After 7 P.M.

OPEN HOUSE SUNDAY, MARCH 3 • 1-3 PM • SANFORD SCHOOL LIBRARY

SANFORD SPORTS CAMPS

EXPERT INSTRUCTION IN THE FOLLOWING SPORTS:

Boys & Girls Soccer • Girls Volleyball • Boys & Girls Basketball
 • Girls Lacrosse • Girls Field Hockey • Kiddie Soccer
 • Cheerleading • Golf • Baseball

For budding athletes of ages 8-12

Kiddie Soccer 5-7 years.

FREE T-Shirts, FREE Swimming, FREE Drinks at Lunch.

All sports on the beautiful Sanford Campus.
 Extended day and transportation available.
 Rainy day schedule & facilities.

Call (302)475-8013 FOR BROCHURE & APPLICATION

