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Littleton and the Jewish View of Evil

By JOHN A. ELZUFON

(Editor's note: John Elzufon is a Vice President of the Jewish Federation of Delaware, Past President and Life Board Member of AKSE, Board Member of Albert Einstein Academy and occasional contributor to The Jewish Voice.)

In Littleton, Colorado, there are students and parents who are thanking God for allowing them to survive the horrors of April 20th. There are groups of wounded students who are thanking God that their wounds are not particularly serious. There are parents of critically injured youth who are asking why God "allowed" their child to be severely wounded but praying nonetheless to the same God for their child's recovery.

In this community, there are parents who will soon bury their children and confront the unconfontable realization that their child is dead. Each will wonder and pray to God for understanding. Some will wonder why this was "permitted" to happen by God and others will "accept" the "will of God." Even those who are thankful to God in this tragic case will wonder why God "permitted" this to happen.

Different faces of the same tragedy. Different thoughts about God. But the same God.

Once again we face one of humanity's ultimate riddles: What is the source of evil? Does God "permit" evil to occur and if so why?

The atheist will suggest the presence of evil "proves" there is no God. This is wrong. It is true that those who believe God must confront the presence of evil. However, the atheist must confront everything else.

All religions have theories about evil. More particularly, why it is that people commit acts of evil? Judaism has a unique explanation of why there is good and evil. In Genesis 2, verse 7, which describes how humanity was created, the Hebrew of the word "formed" — *vayitzer* — has two *yods*; but, in verse 19, which describes the creation of animals, the same word, "*vayitzer*," has only one *yod*. The Rabbis teach us that each person has both a *Yetzer tob* (a good inclination) and a *Yetzer ra* (an evil inclination) whereas animals do not have moral choices — and thus only one *yod* is used to describe their creation. Since each of us has both a good and evil inclination within us, whether or not each of us chooses good or evil is not pre-ordained but a matter of individual choice.

While this gives a Torah-based explanation of why it is that man is capable of evil it still leaves open the question of why evil things occur. Not surprisingly, there are numerous "Jewish" theories.

Yossel Rakover, a *Gerrer chasid*, who held strongly to the belief that the Jews were God's "chosen" people, in his final letter testament before the fall of the Warsaw Ghetto, commented that "whenever evil rears its head, it is natural and inevitable that

those who represent the pure and divine should be its first victims."

Kabbalistic theology (Jewish mysticism) suggests that God is hidden from humanity and what we call God is not God but the manifestations of God through human action. Good and evil are neither the "actions" of God, nor what God has "permitted," but the actions of man. As long as man acts in an evil manner God will continue to "hide" the divine face from humanity.

Biblically, Job teaches us that the question of the suffering of the innocent is beyond our understanding since it is impossible to judge God by human standards: "*Canst thou find out the deep things of God? Canst thou attain unto the purpose of the Almighty?*" (Job 11:7).

The Rambam, Maimonides, believed that only good came from God and rejected God as the source of evil; "*All good things must exist in God and with regard to Him all deficiencies must be denied. Guide to the Perplexed*, III, 19. According to Maimonides, evil came from human misuse of free will.

Martin Buber philosophized that human nature is not evil, but that evil is the misuse of freedom. Later, in response to the Holocaust, Buber theorized that in the face of "radical evil" God "hides His face" (Job 13:24: "*Wherefore hidest Thou Thy face?*") and withdraws from humanity.

This is only a partial list of how Judaism



JOHN A. ELZUFON

views evil. To expand this list for a full discussion would fill this paper and to add to it the philosophies of other religions would consume volumes.

But all this is theory and Judaism is a religion of action not theory. Thus, while there will always be people who theorize why it is that evil exists, the Jewish solution is not to focus on why evil exists but to work to eliminate it.

Having said this, no system of philosophy has improved on the teaching of Leviticus 19 verse 18: "*thou shalt love thy neighbor as thyself*") as amplified by the Prophet Micah, in 6 verse 8: ("*And what is it that the LORD doth require of thee: Only to*

Continued on page 4

Chaiken Receives University of Delaware's Highest Honor

By RENEE SHATZ

(Editor's Note: Renee Shatz is the executive director of the University of Delaware Hillel.)

In 1939, Yetta Chaiken was an impressionable freshman at the University of Delaware. There, the former Yetta Zutz received a fast education in what it meant to be a minority student.

She faced quotas on admission to select schools and classes and learned not to set her sights on certain careers.

Few sororities would allow her to pledge. The only "fraternal" option for Jewish collegiates were a few Jewish houses founded essentially as self-protection societies. Some Jewish students on campus were subjected to a particularly cruel form of hazing — having swastikas painted on their foreheads with silver nitrate.

"Our nation and our community of Wilmington did not welcome any minority group, recalled Chaiken, adding that Jewish men and women were particularly targeted for acts of prejudice. "All of America was an anti-Semitic environment."

Ironically, a Protestant minister who taught history at the University inspired Chaiken to take pride in her Jewish identity. Professor Alben Barkley praised the contributions of Jews to Western civilization during a course on the Ancient World. Barkley's class motivated her to pursue both



Photo by Jack Buxbaum

Honoree Yetta Chaiken and her late husband, Frank at the University of Delaware Center named for them.

a degree in history and a life-long commitment to Jewish continuity.

"In this anti-Semitic climate, Professor Barkley's comments had a tremendous impact on me," said Chaiken, adding that "The more I learned (about Jewish history), the more I studied, the more fascinated I became."

Recently, the University of Delaware honored Chaiken for her dedication to Delaware's Jewish community, to the University and its Jewish studies programming. More than 150 community members joined Chaiken's friends and family to watch her receive the Medal of Distinction - U of D's highest honor. University President David P. Roselle presented the award at

MBNA America Hall in Newark in tribute to her personal contributions to campus life and in recognition of the gift made by Chaiken and her late husband, Frank that launched the school's Jewish studies program.

The Frank and Yetta Chaiken Center for Jewish Studies opened its doors in 1994. Since its founding, 45 students have graduated and another dozen are currently taking four to five classes a semester in fields including history, literature, sociology and Hebrew language. They also enjoy lecturers from prominent Jewish figures such as novelists Marge Piercy or Philip Roth.

Center Director Sara Horowitz stresses that you don't have to be Jewish to participate. "Jewish studies aren't just for Jews — The Center is a very important part of the academic picture now," she explained.

The Chaiken family's generosity also helped finance construction of the Holocaust Museum in Washington and create an art fund at the Jewish Community Center.

Chaiken is the daughter of Russian immigrants who met in America. Like many first-generation Americans, she is committed to education, particularly history. The Wilmington native taught history in the city's Warner and Mount Pleasant Junior High Schools and conducted the very first

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NATIONAL • INTERNATIONAL

Profiting From Tragedy

By **DOUGLAS M. BLOOMFIELD**

Some look at the Columbine High School shooting and see tragedy; others see opportunity.

The frantic rush of students fleeing the suburban Denver school was matched by the stampede to the cameras by those seeking to take advantage of the incident.

Whether promoting a cause, advancing political ambitions, boosting an agenda or just seeking attention, their message could usually be summed up in four words: "I told you so."

For some, the answer is more: more guns, more laws, more money, more prayers, more restricted rights. For others it is less: less freedom on the Internet, in the movies, on television, in music.

"Get government out of schools and get God and the 10 Commandments in," declared former Reagan drug czar and professional moralist William Bennett.

"It is time to break the (National Rifle Association's) lock on the Congress," said Sen. Dianne Feinstein (D-Calif.).

Stricter gun laws could not have prevented the massacre, said cultural warrior Pat Buchanan, because "the problem began...when we declared God is dead."

Rep. Bob Barr (R-Ga.) said, "It's not a gun control problem. It's a culture control problem."

Charlton Heston and Jesse Ventura raced to the microphones with the most novel solution of all: more guns.

"Lives could have been saved if only someone in that school would have been carrying a concealed weapon," announced the governor of Minnesota. Actor turned NRA President Heston agreed. He told a Los Angeles television station that had there been even one armed guard at the school it could have saved lives.

Both men spent the rest of the week wiping egg off their well-known faces when it turned out there had indeed been an armed campus security guard and, what's more, he was unable to prevent the carnage.

When Denver Mayor Wellington Webb asked the NRA to cancel its convention in his town this week, Heston refused, insisting the meeting was needed "more than ever" so his members could demonstrate their "unshakable unity." He did agree to cut it from three days to one and limit exhibits.

The mayor was more successful in persuading promoters to cancel a concert by Marilyn Manson, whose music was especially popular among the shooters and their clique.

Using high profile events, even tragedies, to focus public attention

on certain problems can be useful and quite legitimate.

The attempted assassination of Ronald Reagan and the murder of John Lennon helped educate people about the easy availability of guns. And when the NRA referred to federal agents as "jack-booted thugs" and comparing them to Nazi storm troopers, an "outraged" George Bush resigned from the organization.

The severely wounded Reagan press secretary Jim Brady and his wife Sarah have become eloquent and effective spokespersons for tighter gun laws.

Senator Joseph Lieberman (D-Conn.) has used the Columbine shooting to focus his long-running crusade for more responsibility by those who produce violent video games, movies, television programming and music lyrics.

Since the shooting was carried out on Hitler's birthday by young men who seemed obsessed with Nazi themes, it was only natural for Jewish organizations to condemn the violence and speak out about racial and ethnic hatred.

Within days, the unsettling news came out that the mother of one of the shooters, Dylan Klebold, is Jewish, and he had even asked the four questions at the family seder this year. (Personal note: the Jewish Community Center in Colum-

bus, Ohio, where this reporter went to Hebrew school, learned to swim and played little league baseball is named for Mrs. Klebold's grandfather, Leo Yassenoff, a prominent local philanthropist.)

Rep. Carolyn McCarthy (D-NY), whose husband was killed in a 1993 shooting, is a strong voice on Capitol Hill for gun control. She is using the Columbine High tragedy to push for action on some of the 40 separate gun control bills languishing in the Congressional hopper. She hopes to force the GOP congressional leadership to choose between loyalty to the NRA and the safety of the nation's children.

The award for truly tasteless political exploitation of the tragedy has to go to Gary Bauer, the anti-abortion leader who used the massacre as a platform to announce his presidential ambitions.

His blatancy stands in stark contrast to the examples of Sen. John McCain and President Clinton. The Arizona Republican put his presidential announcement on hold last month when the United States began bombing Yugoslavia. It was unseemly, he said, to announce his candidacy while Americans were going into harm's way. Bauer, on the other hand, rushed to make his announcement even before the bodies of the young students had been cleared from the killing ground that had been their school only a day before.

Clinton canceled a political

appearance of his own and spoke somberly of the shooting as he sought to begin the healing process. The consoling words of the healer-in-chief were heard on numerous occasions, and he visited with students at a high school in Northern Virginia known for its student-to-student peer mediation and conflict resolution program. Vice President Albert Gore went to Littleton, Colorado, along with his wife and Gen. Colin Powell to join in the memorial service. Mrs. Gore went on the talk shows and spoke about a subject she'd not brought up for several years, her campaign against violent lyrics.

The First Lady sounded very much like a senatorial candidate during an appearance before a teachers' union in upstate New York when she called for tougher gun laws and more funding for school counselors, social workers, child care, after-school programs and anti-violence hotlines.

It will take more than new laws and more money; answers are also needed to some troubling questions. How could school officials, parents and police say they were surprised when they had so many warnings? How could parents not know something was wrong when their son had a shotgun barrel on his bedroom dresser and bomb-making materials and weapons in their homes? How could the school principal say he never heard of the Trench Coat Mafia until the shooting when the group had its photo (minus the shooters) in the school yearbook? Why did a father have to threaten legal action before school administrators would listen to complaints that jocks were taunting his son because he is Jewish?

The search for answers must not be obscured by the self aggrandizers and agenda promoters more interested in placing blame and advancing agendas than taking responsibility and finding solutions.

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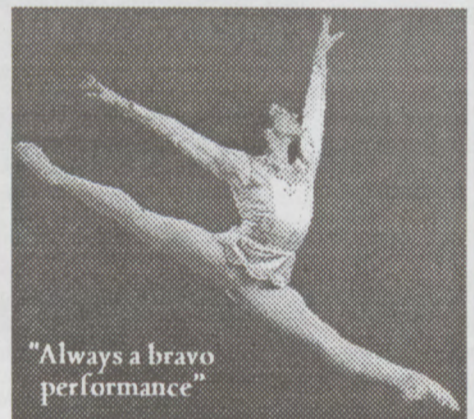
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EDITORIAL

Not Just Another Mother's Day

Mother's Day is just around the corner. Yet, this year, it is very difficult to get into that "Hallmark state of mind." Sentiments on greeting cards seem saccharinely sweet at a time when far too many mothers shed bitter tears. Vibrant bouquets pale in the blinding light of bombs and gunfire.

Today, mothers just across the Delaware state line are preparing to say goodbye to their children in the military reserves. They hide their fears behind their brave smiles as they get ready to send them off to Yugoslavia. The conflict in Kosovo has suddenly moved thousands of miles closer to home. Ethnic Albanians and Americans of all ethnicities have become kindred spirits -

mothers united in separation from their children.

In Littleton, Colorado, flowers and fluffy stuffed animals - popular Mother's Day presents - adorn the coffins of high school students shot down by two crazed classmates. Fifteen mothers mourn the loss of their sons and daughters. Countless other moms stand ready to comfort those who have survived the bloodshed. They pray for G-d's guidance as they help heal the wounds that scar bodies and souls.

Let us add our prayers to theirs. May G-d strengthen our efforts to break the cycle of despair and violence that threatens the lives of every mother's son and daughter.



F U N , F I R E & F A I T H

LAG BA'OMER

Haircuts, Weddings & Rabbi Akiva

By YOSEF I. ABRAMOWITZ

In Judaism it is traditional to let a child's hair grow until his or her third birthday. This practice is an outgrowth of the prohibition against picking the fruit of a tree until it is three years old. My wife and I interpret this hair cutting custom as a reminder to ourselves, as parents, that as much as we are obligated to teach - even train - our child, we wish also to preserve the child's spirit and uniqueness.

So when our daughter Aliza turned three, she had her first haircut. And it is one she will never forget. Aliza was surrounded by about 20 people who love her; everyone gave her a blessing and then cut off a section of her long hair. By the time the last person was finished, most of us were crying and all of us were singing as Aliza danced around the room, shaking around her new hairstyle. (When Hallel turned three, we tried the ceremony and had to settle for a few snippets before she revolted.)

We gave Aliza her haircut on Lag B'Omer, the 33rd day of the counting of the Omer, about a month after the last Passover seder. According to tradition, people do not have their hair cut during this 49-day period as a sign of mourning the death of thousands of the disciples of Rabbi Akiva, the great scholar who lived from about 40 to 123 CE. Because of this tragedy, no weddings take place during this period, except on the new moon and Lag B'Omer, which is the day on which the plague that is believed to have decimated the followers is said to have ceased.

In Israel, the holiday is commemorated by games with bows and arrows, in remembrance of a temporary military victory over the Romans by Bar Kokhva, a contemporary

of Rabbi Akiva. Israeli families also go on outings and have picnics on this day.

There are two rabbinic stories about Lag B'Omer that speak to two different approaches to handling conflicts. In the first, Rabbi Akiva anointed Bar Kokhva as the messiah in the hope that this action would inspire the people to rise up and fight the occupying army of Rome. Although there was an initial resurgence in Jewish victories, it was short-lived. The story ends in tragedy: exile, martyrdom, mass executions and more devastation of the land.

The second story is about Rabbi Simeon bar Yochai and his son, who hid in a cave for 13 years and studied Torah every day, waiting out the Romans. A carob tree at the mouth of the cave miraculously fed the scholars. When the Romans finally left Judaea, Simeon and his son emerged as heroes and teachers who brought light and teaching to the Jews.

The rabbis were clearly uncomfortable with Akiva's call for armed resistance and tried to temper it. This problem brings up the question of how we - and our children - should approach conflict. Should we fight? Should we wait it out, or should we try to find a peaceful solution? Under what circumstances is each of the two approaches called for, if any?

We can learn much from Rabbi Akiva on Lag B'Omer. He didn't even know the Hebrew alphabet until he turned 40 years old. How many of us simply feel overwhelmed by Hebrew and liturgy? At 40 years old can we really begin learning a new language? Can we really make the time to start reading Jewish books? Akiva's example teaches that learning is essential - and possible - at any stage of life.

The Parsha Place

Week of May 1 Emor Leviticus 21:1-24:23

A famous parable describes how a poor man, desperate to find a way to support his family, sails for foreign shores. His ship is sunk in a storm, but he somehow makes it to a tropical island. Amazingly, when he steps ashore he sees that the island is literally covered with diamonds.

Determined to return home, he finds a shipbuilder on the island and offers to pay him in diamonds to build a boat. The shipbuilder laughs and asks what he is to do with worthless diamonds.

Over the course of time, the traveler learns that the valued currency on the island is meat gristle. He worked hard for several years and gradually earned enough meat gristle to pay for the boat and to load it up with plenty to bring back home with him.

When he arrives home, his family is overjoyed to see him. Proudly he announces, "We are now rich" and shows them the treasure trove of gristle. Faced with his family's ghastly silence, he realizes that he has made a tragic mistake. He begins to cry.

To some extent, each of us is the poor man in this story. Brought into this world to accomplish certain tasks and to uphold certain values, we often lose our way in the frantic pace of modern life. Too often, whether it be choosing career over family, or the tradeoff between expediency and values, we find ourselves trading diamonds for meat gristle. Tragically, we can never regain that lost time.

How do we combat this confusion? One of the most powerful tools that Judaism offers is Shabbat. On Shabbat, a Jew frees himself from the frantic, all-absorbing activities of the week in order to step back and focus on the truly important elements in life. On Shabbat, we spend more time at home with our family, and in our synagogue with our G-d. We take walks, review the accomplishments of the week, and contemplate the direction of our lives.

Rabbi Yehuda Appel, Executive Director, Aish Ha Torah



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Voice Box

"The baby-boomer generation is trying to find a way to look at these two boys and not see their own sons."

- Psychologist Judith Sills, commenting on Littleton shooters, Dylan Klebold and Eric Harris.

"We have saved the peace process."

- Israeli Prime Minister Benjamin Netanyahu, claiming that his administration's policies prompted the Palestinians to delay declaring statehood.

"We were walking towards Prizen to look for a tractor to take us to the border. When we got near Meke, one of the Serb police put a knife in my neck. 'give me money,' he said."

- 14 year old Valentina Alia.

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12 NOON THURSDAY EIGHT DAYS BEFORE PUBLICATION

ISRAEL FOCUS

Refugees Grateful For Israeli Safe Haven

By AVI MACHLIS
JTA

Protected from the harsh mid-day sun by a picnic-table umbrella, Kreshnik Bajraktari, an ethnic Albanian refugee from Kosovo, replays the events that led him to this safe haven alongside the calm shores of the Israeli Mediterranean.

Like most of the 74 people housed here on Kibbutz Ma'agan Michael, the 23-year-old Bajraktari's thoughts are far away, tuned to members of his extended family still in the Balkans, the fate of his home in the Kosovar capital of Pristina, his dentistry studies that were abruptly cut off by the war.

family believed it would only be a matter of days before NATO air strikes crushed Yugoslav President Slobodan Milosevic. For 10 days, they hunkered down in their Pristina home, praying they would be spared both the NATO bombs targeting Serb military positions and the Serbian shells crashing down throughout the city.

With no end in sight, the Bajraktari family piled into their car and headed south for the Macedonian border. Although they did not witness any killings, bodies littered the streets of the Kosovar capital.

At the border, cars packed with

we had to do something" not "only because we are human beings, but maybe especially because we are Jews."

Israel's Arab community has also raised about \$1.25 million to help the Albanians, most of whom are Muslims. But when Islamic leaders from a village near Ma'agan Michael last week came to invite the Albanians to services at a local mosque, the refugees politely declined.

The refugees may be wary of insulting their Jewish hosts and becoming embroiled in another ethnic conflict by showing their affinity with the Muslim community — even though officials with the Jewish Agency for Israel, who are sponsoring their stay, have told them to feel free to practice their religion.

More likely, however, the refugees simply do not identify with the local Muslims. "The Muslims invited us to use the mosque, but we said we are not religious," explains Emrush Rama, a 19-year-old musician who has two earrings in his left ear. "We have a different way of thinking."

Bajraktari agrees: "We were not persecuted because we are Muslims, but because we are Albanians," he says. "We tried to explain this to the local Muslims."

Such views appear to discredit the theory proffered by Ariel Sharon, Israel's foreign minister, that a "greater Albania" could turn into a hotbed of militant Islam in the heart of Europe. Sharon's criticism of Serbian ethnic cleansing has been relatively mild. Many

Israelis — and even some Foreign Ministry officials — cannot understand why Sharon has not been as supportive of the Albanian Kosovars as the Israeli public has been.

Meanwhile, a portion of another small group of Balkan Muslims that was on the receiving end of Serbian nationalist expansion earlier in the decade remains in Israel today. In 1993, Israel gave refuge to 84 Bosnians who were fleeing under circumstances similar to those faced by the Kosovars.

Safet Bajric is one of 35 who remained in Israel, and now he is working for the Jewish Agency as a translator for the Kosovars, through their common language of Serbo-Croatian. "We are almost the same type of people," he explains in fluent Hebrew, comparing the Bosnians to the Albanian Kosovars. Bajric, a factory worker who recently bought a house, is full of praise for Israel, although he has one gripe: Israel promised citizenship to the Bosnians who stayed on.

"We did not receive it, though," he says. "We put in a request to the Interior Ministry last year, but have not received a response."

Several of the new arrivals, already believing they will have nothing to return to, want to apply for citizenship. Israel has promised citizenship to those who choose to stay after six months. In addition, many of the refugees in Israel are professionals, and they want to begin studying Hebrew as soon as possible so they can find jobs.

"We hope to get the Hebrew ulpan started quickly, and we are also trying to find them workplaces," said Jaffa Barsis, who is managing the Ma'agan Michael site on behalf of the Jewish Agency. "Their main problem will be to decide where their future lies, whether to stay here or return home."

For the Jaha family, that is not even a question. In part, they are determined to stay in Israel because their fate was joined with the Jewish people long before the current Balkan war. During World War II, Lamija Jaha's parents hid a Jewish woman named Mira Bakovic in their Sarajevo home. Jaha's father also saved a Haggadah, which is now on display at a museum in Sarajevo. After she and her family fled their home in Pristina, Jaha, a 44-year-old economist, approached the Jewish community in Macedonia. "We were totally without hope," she says. She showed the Jewish community a certificate given to her family by the Jewish community for their heroism during the Holocaust. The community helped her get in touch with Israeli authorities, who had the family brought to Israel.

Jaha has come here with her husband, Vllaznim, an electrical engineer, and their two children. Even though Vllaznim's parents were left behind, the Jahas have no doubts about their future lives.

"We left behind one life; that life is over," says Vllaznim Jaha. "I think now it is time to begin another life here."



Kosovo men speak the international language of chess.

Some of the refugees hope to return home as soon as possible, others want to rebuild their lives in Israel. All know they are lucky.

"We are grateful and appreciate what Israel has done for us," says Bajraktari. "I don't think any country in the world would have greeted us like this."

On the eve of Holocaust Remembrance Day, 111 ethnic Albanians were airlifted to Israel as a humanitarian gesture. Although the number is symbolic — it would take 7,000 such airlifts to relocate the approximately 700,000 refugees created by the crisis — for this small group, Israel is a guardian angel.

They were given a hero's welcome. Prime Minister Benjamin Netanyahu greeted them, Bajraktari spoke in front of a Knesset parliamentary committee and the group was taken on field trips last weekend to see the country.

However, as the euphoria dies down — the hordes of journalists and television crews are now gone — many appear to be in shock from the events that shattered their lives. Older men play chess and children frolic amid the white stucco field-school dormitories, but a sadness has descended upon these refugees.

Many are desperately calling home to try to locate relatives and friends. All are still coming to terms with what they have left behind and the challenge of rebuilding their lives in a country most know nothing about.

Just a few weeks ago, Bajraktari was studying dentistry in Pristina. Like many ethnic Albanians, his

fleeing families were backed up for miles. Serb soldiers herded the vehicles into an immense parking lot of an abandoned factory. For five terrifying nights the Bajraktari family stayed there, fearing all along that they may be part of a Serbian scheme to have them slaughtered should NATO bomb the plant. When they finally reached the refugee camp near Skopje, Macedonia, Bajraktari and his cousin Astrit Kuci, also a dentistry student who had nearly completed his degree, soon found themselves working alongside doctors at the Israeli field hospital. When Israel said it would take in more than 100 refugees, they were among the first to sign up their families. "I have seen some movies about what the Germans did to the Jews in World War II, and it touched my soul," says Kuci, an Israel patch pinned to his T-shirt. "I couldn't believe nobody spoke out against the atrocities then. But when we experienced this ourselves, I realized that Albanians and Jews had the same fate."

While most Jews would not feel comfortable comparing Auschwitz to Skopje, Israelis have almost instinctively demonstrated sympathy and support for the plight of Kosovo's Albanians.

Israelis have raised more than \$1.25 million to aid the Kosovars and Israeli companies have sent an additional \$500,000 worth of food, blankets and other relief.

"The response in Israel has been phenomenal," Sallai Meridor, acting chairman of the Jewish Agency, said recently. He said Israel and the Jewish Agency "felt

Littletown

Continued from Page 1

do justly, and to love mercy, and to walk humbly with thy God").

Judaism also teaches us that while being a "good" person is certainly preferable to being a "bad" person, merely being "good" is not enough. Most people define a good person as somebody who is kind, gentle and does not hurt anybody else. In Judaism, this is not enough. One must do more than refrain from "being bad." A Jew must actively pursue the elimination of evil: "Justice, justice shalt thou pursue (Deuteronomy 16:20); "So thou shalt burn evil from out of your midst" (Deuteronomy 17:7).

Judaism, through its introduction of ethical monotheism, first challenged humanity to control evil by its own efforts and to confront evil in this world. Thus, while many other religions focus on the hereafter, the Jewish mission, *Tikkun Olam*, is to repair **this** world.

It is unlikely, and truly tragic, that there is no one answer that can heal the wounds of the families victimized in the Littleton, Colorado shootings.

But, in the aftermath of this tragedy, one point remains clear: if events such as the shootings in Littleton, the ethnic cleansing in Kosovo or historical events such as

the Holocaust make it hard to believe in God, it is impossible to believe in man without God — and

if you cannot believe in man and man alone, then you must believe in God.

Chaiken

Continued from Page 1

women's junior high school history course in the State of Delaware.

She has worked with the Delaware Historical Society to teach history to children with reading problems and has conducted oral histories of Delaware's early Jewish residents. These accounts are now preserved in the University of Delaware Library.

Chaiken has volunteered her time to a number of community organizations including the *Jewish Voice* which she served as a former Editorial Committee Chair, Kutz Home, JCC and the League of Women Voters. However, her greatest energies are directed to the University of Delaware.

She credits the school with shaping her Jewish identity and will recount her experiences in her soon to be published memoirs. "Although I went to Hebrew School as a young girl, my roots took hold during my time here," she said.

Chaiken also was honored by the University's Hillel as one of three recipients of its Jewish Life

on Campus Award. Sharing in this honor was Bennett Epstein, a longtime board member and Pearl C. Kristol. Kristol and her late husband, Abe provided the funds for Hillel's current site on West Delaware Avenue.

"All of our award recipients live their lives according to Jewish principles," said Lelaine Nemser, vice president of the Hillel board of directors. "They are indeed inspiring role models to all those around them," she concluded.

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LOCAL

Furman Featured Speaker At Kutz Auxiliary Donor Luncheon

The Auxiliary of the Milton and Hattie Kutz Home welcomes Marina Furman as the featured speaker at the annual Donor Luncheon on May 18 at the Brandywine Country Club.

Furman, born and raised in Kiev in the early 60's, became a Refusnik at the age of 18. In a ten year struggle to convince authorities to give her an exit visa to emigrate to Israel, she underwent terrifying experiences. In 1986, Marina married Lev Furman, one of the most prominent underground Hebrew teachers in Leningrad. In March of 1987, their first child was born despite a KGB attempt to kill Marina during childbirth. Thanks to support by Soviet Jewish activists from all over the United States, especially from Philadelphia, both mother and daughter survived and the daughter was named Aliyah. In 1988 the Furmans were finally granted permission to make Aliyah



Marina Furman

to Israel, where Marina worked as an Absorption Coordinator and assistant to the Mayor of Ra'anana.

In 1990, Marina began her first speaking tour to raise funds for Operation Exodus. Since that time

she has served as a speaker and fundraiser for UJA and Karen Hayesod. In 1994, Mrs. Furman gave birth to their second daughter, Michal, the first Sabra in the family. In the summer of 1998, Furman was appointed to serve as Executive Community Schlicha (Good Will Emissary) for the Jewish community of Philadelphia, thus becoming the first Russian born Schlicha in the United States.

The Donor reception will begin at 11:30 A.M., the luncheon at noon, and the program at 1:00 P.M. at the Brandywine Country Club. Cost of the luncheon is Diamond, \$150; Gold, \$75; and Silver, \$45. Kosher meals are available on request. Proceeds from the luncheon will benefit the residents of the Kutz Home. Donor Luncheon Committee Co-chairs are Ronna Hochman and Mary Klein. For further information, call the Kutz Home at 302-764-7000.

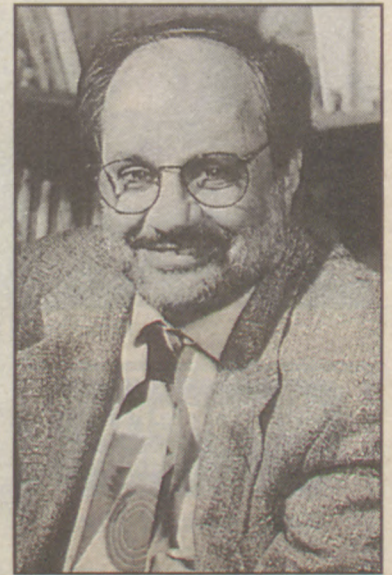
Radio Personality Keynotes JFS Workshop In JCC Auditorium

Dr. Dan Gottlieb, host of WHY? Radio's "Voices in the Family" will present a workshop on "Spirituality in Psychotherapy" for Jewish Family and Children's Service's Elaine S. Pizor Annual Seminar. The program will be held Friday, May 7, 9:00 a.m. to 12:30 p.m. in the JCC Auditorium on Garden of Eden Road in Wilmington.

Dr. Gottlieb is a psychotherapist in private practice with offices in Bala Cynwyd, PA and Cherry Hill, New Jersey. He is a Clinical Assistant Professor at Allegheny University and Widener University and supervises advanced clinical students at the Family Institute of Philadelphia.

The author of *Family Matters* and *Voices in the Family*, Dr. Gottlieb writes a popular bi-monthly column for the *Philadelphia Inquirer*.

The cost for the seminar is \$18.



Dr. Dan Gottlieb

To make your reservation, please call JFS at 478-9411.

Silverman Scholarships Awarded

Judah Milunsky and Annia Yampolsky have been named the 1999 recipients of the Sylvia and Isadore N. Silverman Scholarship awards. Given annually, these stipends assist young people participating in a summer program of Jewish study or enrichment, while recognizing their achievement.

Judah is a 9th grader at Brandywine High School. He will participate in B'nai B'rith Youth Organization's Leadership Training Program. He is the son of Marlene and Cyril Milunsky.

Annia, a 10th grader at Brandywine High School, will attend the International Leadership Kallah of

the B'nai B'rith Youth Organization. Her parents are Olya and Michael Yampolsky.

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

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

Jewish Family Service Receives Key Accreditation

Jewish Family and Children's Service of Delaware has received a Certificate of Accreditation from the Council on Accreditation of Services for Families and Children, Inc. (COA)

JFS Executive Director Dory Zatuchni explained that the accreditation "attests that our organization has met a set of nationally established requirements that help ensure quality service," she said. Zatuchni added that "this provides assurance that our organization is

performing services that the community needs, is conducting its operations safely and effectively and is managing its funds wisely."

To receive its accreditation, JFS submitted to an in-depth examination of its operations including personnel, safety, fiscal and program management.

COA is an independent, non-profit nationally recognized accreditor of mental health and social service organizations in the United States and Canada.

Treasure Hunt

By JULIAN PREISLER
JHSD

Preparation for our exhibit on Jewish-owned businesses in Delaware continues! The Jewish Historical Society of Delaware (JHSD) would like to enlist the assistance of all members of the community. If you or your family currently own or once owned a retail, wholesale, or manufacturing business in Delaware, we need to hear from you.

What can you do to help? If you have business cards, shopping bags, photographs, stationery, signs, memorabilia etc. relating to a Delaware Jewish business, you should consider donating them to the Society. Some specific stores

No item is too large or too small. Remember, now is the time to contact us, not after the exhibit is over! For further information, please call Julian Preisler at the JHSD archives, 655-6232.

Beth Emeth Spring Sale Features Gems From The Past

Congregation Beth Emeth's semi-annual "Used But Not Abused Sale" is slated for May 5th, 9 a.m. to 7 p.m. and May 6th, 9 a.m. to 4 p.m. at the synagogue, 300 West Lea Boulevard, Wilmington. Among the more unusual items up for sale is a leather steamer trunk that was transported from Russia to America in 1893.

Men, women's and children's apparel, electronics, appliances,

furniture, tools, antiques and collectibles are among the many types of items available for sale. Come early, as this established event attracts shoppers from New Castle County and nearby Pennsylvania.

Proceeds benefit the Congregation's Sisterhood, supporting social action projects sponsored by Women of Reform Judaism.

For additional information, call Mary DeVries, at (610) 388-6135.

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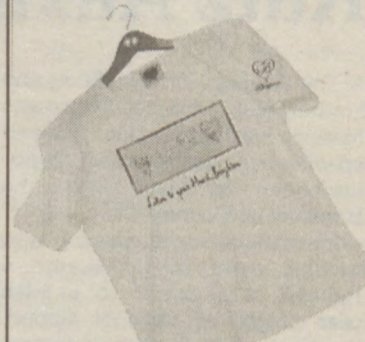
By PAULA SHULAK

Everyone felt young at heart as Lois Young, children's entertainer, enchanted the audience at Temple Beth El's recent Men's Club program. Using her considerable skill as a puppeteer, songstress and ventriloquist, Lois performed songs

from her two original tape recordings and had the audience (grownups and children alike) clapping, singing, talking to her puppet characters and generally having a wonderful time.

From feeding carrots to her rabbit
Continued on page 13

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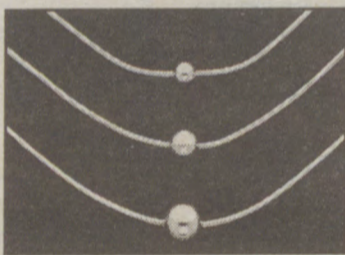
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ARTS AND ENTERTAINMENT

Bitter Sweet Ballet

By PAULA SHULAK

It was a bittersweet moment at the Russian Ballet Theater last week when this one of a kind company danced its last performance. Perhaps it was the knowledge that this was their "swan song" that made Kristina Dippel's rendition of Saint Saens' DYING SWAN so magnificent but you could hear a gasp of awe at her unbelievably

sensitive dancing before the audience broke out into thunderous applause. And the two minute standing ovation which the entire company received (including ballet master, Directors and corps de ballet) was testimony to the incredible excellence of their farewell offering.

As usual, the program included classical ballet as well as more con-

temporary choreography. It was fitting that the last piece on the program was POINTER SISTERS EN POINTE which was also the very first thing I ever saw the Russian Ballet perform. The costumes were new but the stylized dancing was as exciting as ever. Where else can you see a basketball ballet? From the opening SUMMER piece, folk-like in its form, through a wonderfully whimsical rendition of AN AMERICAN IN PARIS by guest dancers Leslie Browne and Johnathan Marshall Sharp and the sinewy, sensual atonal dancing of RHYTHM with a South American beat all the way to the classically beautiful Le Corsair, the audience was enraptured. Unfortunately, there were two pieces which I did not feel were up

Continued on page 13

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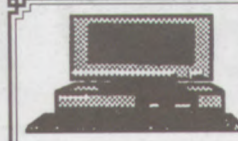
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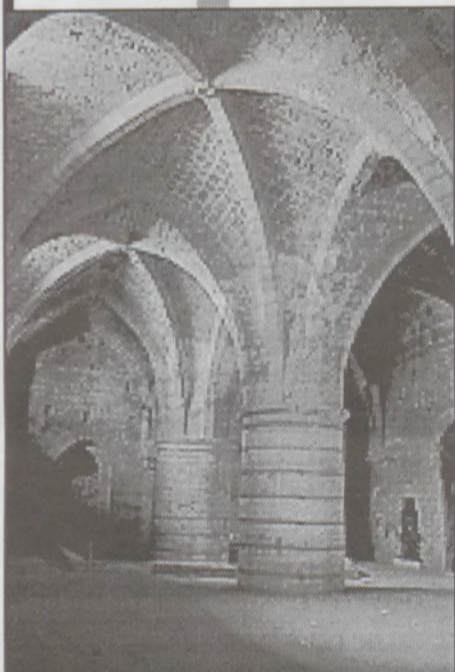
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NATIONAL AND INTERNATIONAL

Colorado Shooter Had Jewish Roots

By Matthew Dorf
JTA and
CHRIS LEPPECK

Intermountain Jewish News

One of the Littleton, Colo., gunmen who traded Nazi salutes with fellow "Trenchcoat Mafia" members, is the great-grandson of a prominent Jewish philanthropist in Columbus, Ohio.

The Jewish Community Center in Columbus is named after Leo Yassenoff, the great-grandfather of Dylan Klebold. The elder Yassenoff

and his son, Milton-Dylan's maternal grandfather-were members of Columbus Reform Congregation. Dylan's mother received a Jewish education there until she was 14. Klebold and another heavily armed student opened fire in their suburban Denver high school April 20, killing 12 students and one teacher, before killing themselves.

Classmates at Columbine High School have said members of the group had been obsessed with World War II-era Germany and had

spoken openly about April 20 being Adolf Hitler's birthday.

While Klebold was raised as a Lutheran, he reportedly read the Four Questions at a Passover seder his family held earlier this month. In a statement to her hairdresser last week, Susan Klebold reportedly expressed wonderment about 'where all this talk of prejudice comes from.' She said that "We never taught any prejudice in our home. Dylan never talked that way to me - I'm Jewish."

Denver area Jews have expressed discomfort at the emphasis being placed on Klebold's alleged Jewishness. Several callers to the InterMountain Jewish News have complained that the media coverage of the rampage might betray an anti-Semitic bias.

Rabbi Raymond Zwerin of Denver's Temple Sinai might have been speaking on behalf of many

area Jews when he questioned the apparent media fascination with the issue. "I wouldn't consider him to be Jewish in any way or form," Rabbi Zwerin said of Klebold. "He wasn't raised Jewish and I don't see anyone making a big deal about the fact that Harris was

Catholic. Let's not blame religion for this. This has nothing to do with religion or the failure of religion."

As for Klebold's Jewish ancestors, the rabbi said simply: "I'm sure they are twisting in their graves."

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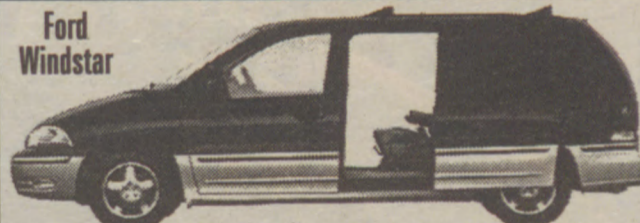
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ISRAEL ELECTION WATCH

Israel: Radio And TV Run Campaign Ads

By NAOMI SEGAL
JTA

With slick images and catchy jingles, Israel's May 17 election campaign has shifted into high gear, as political advertisements began airing on Israeli radio and television stations.

Starting Monday and continuing for the next three weeks until May 16, the 33 parties vying in the

Knesset elections will run political ads during the 11.5 hours of television broadcast time allotted for the campaign.

Twenty-six hours have been allocated for campaign ads on the radio.

The main contenders in the race for prime minister are not expected to pull any punches in the coming weeks.

The Likud Party is expected to

portray Labor leader Ehud Barak as a front for left-wing interests who will "crumble" under pressure.

The Labor Party will portray the country as having been "stuck" with Prime Minister Benjamin Netanyahu and will warn of the consequences if he is re-elected.

The Center Party, headed by Yitzhak Mordechai, prepared an ad showing two dice with the faces of Barak and Netanyahu being

thrown, while an announcer asks, "What would happen if you lose this bet?"

As a result of a lottery involving the two largest parties, Likud and Labor, the election commission concluded that Likud would open the television broadcasts and Labor would close them on the first night.

The order will be reversed on May 16, the eve of the elections.

Each party was allotted 10 minutes of broadcast time, while parties received an additional three minutes for every legislator serving in the outgoing Parliament.

As a result, the "Israel One" list - which includes the Labor and Gesher parties, as well as Meimad, the moderate Orthodox movement - was given 106 minutes for the entire period, while Likud received 67 minutes.

The Lighter Side of Israel's Elections

By Rabbi MICHAEL MARMUR
Courtesy of the Jerusalem Post
(Rabbi Michael Marmur is the dean of the Hebrew Union College-Jewish Institute of Religion in Jerusalem.)

Everyone is running in this year's elections, but not necessarily in the same race.

Some are running to become prime minister. Some are running for the Knesset. Some are running from the electorate, preferring to nestle comfortably in someone else's list. Some are running to overtake their opponents, neither from the Right nor from the Left, but rather from the Center. Some, like dazed gatecrashers, are running away from one party and are looking for a new one. Many are running to the airport. At least one candidate, to judge from his approach to democracy and the rule of law, is running for czar.

By popular demand, and against my better instincts, I too have decided to throw my hat into the ring. Please understand that I have only made this decision in the race of irrefutable evidence. A majority of the members of my immediate household have indicated that they would vote for me. My wife and children are wavering, but among the goldfish and gerbils, my sup-

port is rock solid. My dependence on public opinion surveys is reflective of the current national trend, and indicative of the great change which has swept the country: Whereas Israel was once governed by Poles, today it is governed by polls.

Readers will no doubt be keen to hear details of my manifesto, and well before the elections themselves such details will indeed be made available, although not at this time. My advisers are still working with me on the form and substance of my program and, in some cases, they are even helping me to understand where the form ends and the substance begins. I can assure all prospective supporters that just as soon as I have any ideas, they will be the first to know.

Allow me to say a word about my opponents, who have carried out a cynical and negative campaign against me. Since I have been scrupulous in the preference of platitudes over attitudes, it is ungracious on their part to find fault with my opinions, when it is hard enough finding any opinions at all.

I have been asked about the possibility of future coalitions, and on this issue I am almost absolutely adamant. Any other individual or

party willing to agree to my principles, or indeed willing to find me some principles, may be considered a suitable partner. Now is the time for unity and amity - in short, anonymity.

MANY OF my comrades from army days have expressed solidarity with my campaign. Admittedly, I have few connections in the upper echelons of the military, but on the other hand I can boast more support amongst flat-footed, overweight new immigrants than any of my opponents. I have reserved the 61st place on my list for a woman, and I can confirm that no sector of Israeli society will be ignored - although most will be misunderstood and patronized.

We are at a crossroads. Traffic is heavy from the south and there is roadwork at the junction. The lights are not working. People are looking for a change, a fourth way, a fifth dimension, a sixth sense, a seventh heaven. We need a future worthy of our children, a present worthy of our past, and a cliché we can all believe in.

These, in a nutshell, are my beliefs. I hope that when the elections for va'ad bayit (residents' committee) finally are held, this outline of my values and principles will be enough to sway the vote in

my favor. If we are to keep the corridors swept and the windows washed, if we are to make a special collection for the garage door, only strong and fresh leadership can give hope to the electorate.

As our political leaders run and run in the coming months, we might do well to ask them and ourselves if the approach of self-administered lobotomy does justice to the issues at stake. As the candidates consult pollsters as if they were astrologers, and every opinion is consumer-tested for acceptability, we have cause to wonder if democracy is best served.

Those of us committed to liberalism may be predisposed to moderation. An appreciation of the complexity of big issues and an aversion to extremism and intolerance are greatly to be desired. And yet it is worth distinguishing between the golden Mean and its fake equiva-

lent, the Plastic Meaningless. Not every protestation of moderation is a guarantee of virtue or merit.

We confront weighty issues, many of existential significance. No number of sound bites and photo opportunities can blur the distinction, for example, between those whose Judaism teaches them of the inalienable rights of all human beings, and those whose Judaism teaches them a different lesson. The suggestion that some parody of unity can bridge these divides is absurd.

Conventional political wisdom holds that to win an election one must win the center ground. Those who wish to run the country are running away from their own beliefs and principles to make good in the polls. But support can be won not only by running for something, but also by standing for something.

For A Good Time...

"Make new friends, but keep the old. One is silver and the other's gold." These are the words to a very old, familiar song. They do remind us, however, that true friendship is a most wonderful blessing. On the other hand, the absence of others can often produce a gnawing loneliness.

If you are forty or older and you are a widow, widower, divorced, or single, then you have probably asked yourself a thousand times how and where you could meet someone who could become a special person in your life. Are you searching for romance? A friend you can count on? Someone to go out to dinner and a movie? An interesting pal to swap stories and argue politics? Whatever you hope

to find may be at Congregation Beth Emeth at 300 West Lea Boulevard in Wilmington on Sunday, May 23rd. You're too old to go back to summer camp.

So if you fit the description above, why not join others in an informal planning meeting on May 23rd at Beth Emeth at 4:00 p.m. The "Silver and Gold Club," though they haven't really adopted an official name yet, needs you and your ideas. This will be a warm, engaging, and stimulating group. We know this is true because you'll be there.

For a good time - call (302) 478-6897 after 5:00 p.m. and ask for Miriam Weiner. Need we add that the meeting will include delectable desserts?

A Tribute To Rabbi Malinger

By PAUL TIMMENEY

After six years of service to Congregation Beth Emeth, Rabbi Laurence P. Malinger will leave Wilmington at the end of June for Aberdeen, New Jersey where he will become senior rabbi at Temple Shalom. During the past six years, Rabbi Malinger has worked tirelessly on behalf of Beth Emeth and the Jewish community as a whole. He has touched many lives and truly set an example for us all to emu-

late. These past six years have also been a time of remarkable growth and development for Congregation Beth Emeth and its programs.

Please R.S.V.P. to the Temple Office at 764-2393 by May 1st to let us know that you'll be attending. We need an accurate count to provide for the food. If you need baby-sitting services, the office can arrange that too. Anyone who wishes to speak at the tribute is asked to call Joyce and Harvey

Israel Welcomes Kosovoans



One hundred and eleven Kosovo refugees find safe haven in the Jewish State.

ARTS AND ENTERTAINMENT



Xi'an Art School Dance Troupe stage performer

From China With Love

The Xi'an Art School Dance Troupe will perform three free programs of Chinese folk dance, opera and traditional music. Performances are scheduled for May 4th at Archmere Academy in Claymont, May 8th at the University of Delaware's Pearson Hall in Newark and on May 10th at Howard High School in Wilmington. Performances, which are sponsored by the Delaware chapter of People to People International, will begin at 7:30 p.m. For additional information, please call Judith Schwab, at (302) 655-3635.



The "Ladies in Pink" perform a traditional ethnic dance.

Bittersweet Ballet

Continued from page 7

to the Ballet's usual standards; MELODY and a last minute unnamed substitution by Sharp were both rather pedestrian and uninspired. In addition the usual precision of the dancers did not

seem as immaculate as in the past, but these were small flaws in what was for the most part a thrilling evening of ballet. The theater was crowded and the audience enthralled. What a shame that we will have the Russian Ballet no longer!

Young at Heart at Temple Beth El

Continued from page 6

bit to waking up a snoring lamb, they were engrossed in her every move. Lois has excellent rapport with her young audience and her unique puppets (some as big as she is) are truly a sight to behold. The elephant has a runny nose and the bear is rather giggly, but the kids love it. Lois has a charming voice which is very pleasant to listen to or sing along with. If you would like to see for yourself (and bring the kids of course), Lois Young will be appearing on May 9 at 3 p.m. at the Unitarian Universalist Church in Newark for the benefit of the Newark Center for Creative Learning (368-7772). And she has added some jazz to her repertoire for all the Moms (and Dads) who attend. She will also be part of the Grand Opera House Spring Kid's Festival from 1-3 p.m. on the Market Street Mall.

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CONFLICT IN KOSOVO

Kosovo Causes Conflict For Serbian Jews

By PAULINE DUBKIN
YEARWOOD

Chicago Jewish News

Betsy Lalich can now hold a telephone conversation without breaking down in tears. A week ago, that wasn't the case.

Lalich is a Chicagoan who is both a Serb and a Jew. She is the head of the Chicago chapter of the Serbian-Jewish Friendship Society, an organization whose name, right now, seems like an oxymoron. Since the United States and its NATO allies began military intervention in Kosovo last month, representatives of American Jewish organizations have spoken out strongly in support of the action. American Jews — like most other Americans — see the Serbs as villains who are engaged in ethnic cleansing of Albanians just as the Nazis engaged in ethnic cleansing of Jews. TV images of helpless, homeless Albanian refugees have brought the world to tears.

Numerous high-profile Jews have compared the current situation in Kosovo to the Holocaust. Nobel laureate Elie Wiesel last week expressed his whole-hearted support for the NATO bombing, stating, "...if the world had reacted (during World War II) the way we are reacting now, many tragedies would have been prevented."

Organization by organization, the mainstream Jewish community has declared its support for NATO's intervention in Kosovo, frequently citing parallels to the Holocaust, some comparing Serb leader Slobodan Milosevic to Adolf Hitler.

Lalich sees things differently. "Serbia was a welcoming country," she says. "Jews lived there while the peoples around them were not treating Jews well at all." Now, she and others in the organization believe Serbs are being demonized — by Jews as well as other Westerners.

But she believes — knows, she says — that there is another side to this story. She and other members of the society are hoping to make their views known, but they are not sanguine about the prospect.

Lalich is a nurse by profession and a second-generation American Jew whose grandparents came from the part of the former Yugoslavia now known as Croatia. She doesn't pretend that her version of the story is easy to grasp. It is, she admits, a complicated scenario in a complicated part of the world. But she believes that Western media oversimplify events, allowing Americans and others to look favorably on a NATO bombing campaign that, she is convinced, will only make things worse for everybody.

"This war has been going on for 10 years," she says. "The Serbs were the real, last true Yugoslavs. The Serbs gave up a lot, lost a lot. Things happened to them that were just as hideous, more hideous, than the things they are accused of, and nobody in the outside world did anything."

Lalich harbors no love for Yugoslav President Milosevic, but says, "The people should get rid of him. We should get him out, but not by bombing. I don't think (NATO and the United States) are helping people. We're arming people and we're making it worse. I hope all the Albanians come back, but they have to come back realizing this is Serbia."

She compares the situation to "having South Florida decide they are going to become part of Cuba, or Texas deciding to go back to Mexico and having an armed resistance."

Explaining her position, Lalich says that over the years, throughout the multiple lands that make up the country that was once known as Yugoslavia, Serbs were expelled from their homelands by the hun-

dreds of thousands.

"That was ethnic cleansing that other people saw as positive," she says. "There was a campaign to get a quarter of a million Serbs out of Croatia. The U.S. didn't condemn that. They didn't want it to be known." Thousands more were expelled from Bosnia, she contends.

"Nobody thinks the Serbs are ever going to get (Croatia) back," she says. "They're never going to get Bosnia back. The last thing for Serbs is Kosovo. The reason they're standing firm has nothing to do with (Milosevic). Kosovo is the heart and the beginning of Serbia. It is where Serbia started."

"For Serbs, Kosovo has been compared to Jerusalem. But it's more than Jerusalem. It's also Masada." She tells of a battle that took place there in 1389 against the rulers of the Ottoman Empire in which many thousands of Serbs — every Serbian soldier in the battle — were killed.

In other ways, too, Lalich says, the Balkans are like the Middle East, with neighbor fighting against neighbor. A common saying there, she says, is, "It's me against my cousin, and my cousin and me against the world."

Serbs and Albanians, she says, "have always stuck together when the outside world attacked them. Serbs feel a kinship with Albanians. They speak the same language, they like the same food. This is not about hatred. This is a civil war. You're trying to take my home, and I'm trying to protect my home."

"It's part of the whole Balkan culture," she says. "Two young guys (on opposite sides of a war) can be shooting at each other and still asking, 'Does your mother have enough money? I'll get your family some money.' "As is the case with Israel, she says, Yugoslavia is "always a place where people have wanted to take over. This recurrent victimhood is built into the psyche of the nation."

Throughout history, she says, the country has suffered under the rule of the Ottoman Empire, the Austro-Hungarian Empire and later the Nazis. In Croatia, the Fascist Ustashe regime murdered an estimated 750,000 Serbs, 40,000 gypsies and 60,000 Jews, she relates. Lalich herself lost numerous relatives.

She recalls that during World War II, Belgrade was bombed for six straight days and suffered tremendous civilian casualties. The bombing began on April 6, 1941. "Many Serbs are remembering that now" because of the congruence in dates, she says. "We never forget what the Nazis did." The constant suffering "has made people defiant," she says. "When they feel attacked, they become a warlike nation." Lalich believes that Jews, in particular, should understand this mindset.

It was partially for that reason that the Serbian-Jewish Friendship Society was formed in Belgrade some 10 years ago, when the Soviet Union fell and Yugoslavia began to break up into separate countries.

When that happened, Lalich says, "there was a big campaign to separate the Serbs and the Jews, because people knew there was a common history and a lot of historical parallels."

The "friendship" in the name of the society is no accident, she says: Serbs and Jews have had a long-standing and friendly relationship, and in Belgrade, where the largest Jewish community was, Jews enjoyed cordial relations with non-Jewish Serbs.

"(Former Yugoslav dictator Marshall) Tito had not taken a favorable view of Israel," she says. "He sided with the Arabs, and a lot of the Serbian people didn't go along with that. The Serbian people never had ill feelings for Israel."

The Friendship Society has more than 5,000 members worldwide, Lalich says. Many are non-Jewish Serbs. In the United States, there are some 500 members, with about 100 in Chicago. There also are chapters in the New York area and in Los Angeles. The largest number of members are — or were — in Yugoslavia, particularly Belgrade.

The organization "focuses on issues that concern Serbs and Jews, and the parallels very often come up together," she says. "Over and over again, there are so many parallels. People who are

Serbian and Jewish really notice it."

While Lalich admits that there is "ethnic cleansing" occurring on the part of the Serbs against the Albanians, she wonders, "How extensive is it? It wouldn't have been done to the extent it is now without the NATO bombing. Serbs might have been treated badly by Albanians in the past, and people get nuts from that."

Lalich believes most non-Serbian Americans don't even notice that the media is, in her words, demonizing Serbs. "After 10 years of this, sometimes I feel numb," she says. "I'm always shocked when somebody takes a (favorable) view (of Serbs) without my solicitation. I've accepted that this is people's view."

She also believes that Americans could discover the truth about the situation in Kosovo if they took the trouble to look for it. "We make it very simple," she says. "People in America are very ignorant of history. Sometimes in an article, there is a glaring truth somewhere, a doubt, but it's not the headline. It's buried in the story. Why aren't we giving both sides?"

"I cry for the (Albanian) refugees," she says. "But this bombing is destroying the people in the Balkans. And those are my people, too."

MILESTONES

In Memoriam

IRVING BONETT

Irving Bonett, 88, Wilmington. Mr. Bonett, formerly of Richmond, VA, died April 24 at the Kutz Home for the Aged. The former owner of Bonett's Department Store in Richmond, he was a member of that community's Temple Beth El. Predeceased by his wife, Lillian, he is survived by daughters Barbara Schwartz of Chalfonte and Betty Kalkin of Burbank, CA; five grandchildren and two great-grandchildren. In lieu of flowers, the family requests contributions in her memory to either the Kutz Home, 704 River Road, Wilmington, Delaware 19809 or to the Delaware Hospice, Suite 100, Clayton Building, 3515 Silverside Road, Wilmington, Delaware 19810.

SYLVIA "TOBEY" CHERRIN

Sylvia "Tobey" Cherrin, 80, Wilmington, died April 27 in Wilmington Hospital. Mrs. Cherrin was a retired bookkeeper. Her husband, Harry Cherrin died in 1972. She is survived by her sons, Richard and Gary Cherrin, both of Wilmington; daughters, Joan Himer of Claymont and Loretta Perlman of New Jersey; nine grandchildren and six great grandchildren. In lieu of flowers, the family requests contributions in her memory to the Kutz Home for the Aged, 704 River Road, Wilmington, DE 19809.

HERMAN B. KUSHNER

Herman B. Kushner, 73, Wilmington. Mr. Kushner, a resident of Ingleside House, died April 21 at home.

ELEANORE LIPPSTONE

Eleanore Lippstone, 71, Wilmington. Mrs. Lippstone, a retired credit investigator for Core States Bank, died April 24 at Wilmington Hospital. She was the beloved wife of Louis Lippstone and is survived by a son, George Lippstone of Newark; two daughters, Laura Lippstone, of Los Angeles, CA and Donna Spohn of Aldan, PA; a brother, Bennett Brown of New York City and six grandchildren.

H. SOLOMON TOBEY

H. Solomon Tobey, 78, Fairfax, died April 9 at home. A retired engineer who worked for Zallea Brothers and Ratheon, he was a member of Adas Kodesch Shel Emeth and its Men's Club. He is survived by his wife, Annette Tobey; a son, Neal of Frederick, MD; a brother, Harry of Princeton, NJ; a sister, Evelyn Lone of Long Island, N.Y.; three grandchildren and one great granddaughter.

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

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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.

MAY

Friday _____ May 7
Dr. Dan Gottlieb, host of WHYY Radio's "Voices In the Family" will present a workshop

Tuesday _____ May 11
"Affirmations", a workshop and discussion presented by Jewish Family Service will take place at Ingleside Retirement

Apartment, 10:30 a.m. Call Lauren Pokras, 478-9411 for more information on this free program.

Wednesday _____ May 12
Jewish Family Service presents a seminar for Separating and Divorcing Parents, 6-9 p.m. at the JCC. Call Lauren Pokras at 478-9411 to register.

Sunday _____ May 16
Join the Young Jewish Singles of Delaware for a trip to Ellis Island and the Statue of Liberty. Depart at 9:00 a.m. \$39 includes bus transportation, ferry rides, admission to sites and a box lunch. Call Phil at 652-6688 for more information.

Wednesday _____ May 25
Jewish Family Service presents "Humor and Your Health", a workshop and discussion beginning at 10:00 a.m. at the Ingleside Retirement Apartments. Call Martha Frost at 478-9411 for additional information.

STUDY ON-LINE
Jewish Interactive Studies (JIS) at www.jewishstudies.org offers two new Internet courses during their spring semester which begins the week of May 2nd. Bible Overview and Foundations of Judaism will be offered for eight weeks with individual lectures posted weekly. All courses are free and designed for adults of all ages and backgrounds. For additional information, call Michael Zauderer at (212) 927-2595 or Email him at Michael@jewishstudies.org.

CAMP AIRY COMMEMORATES 75TH ANNIVERSARY
Calling all Camp Airy alumni! Relive your memories as a camper or counselor during the camp's diamond anniversary weekend, Friday, May 28-Sunday, May 30. Food, fun and fellowship for all. For additional information, call (410) 466-0560.

RENT "THE LONG WAY HOME" AT THE JCC
"The Long Way Home", an award-winning film that explores the plight of the tens of thousands

of refugees who survived the Holocaust, has been recently added to the Jewish Heritage Video Collection, housed in the JCC lobby.

Thanks to a grant from Ira and Barbara Lipman of Tennessee, the film has been made available to every JCC in the nation through the Simon Wiesenthal Center's Moriah Film Division. Nightly rentals are \$2. For more info., please call Ella Zukoff at 478-5660.

SPECIAL ISRAEL PROGRAM FOR YOUNG ADULTS

Livnot U'Lehibanot, the hiking, study and community service program of Tzfat and Jerusalem, is accepting registrations. Through a special arrangement with the Jewish Federation of Delaware, the Livnot experience is available to qualified young adults, ages 21-30, from Delaware for as low as \$600 including air fare from New York. Short term and long term programs are offered throughout the year. No knowledge of Hebrew is required. JFD offers a limited

number of scholarships to qualified applicants. Please call Judy Wortman at 427-2100 for an application. For complete information about program dates for 1999 call Livnot at 1-888-LIVNOT-0 or visit their website at <http://www.livnot.org.il>

RED CROSS HELPS KEEP FAMILIES SAFER

If your child was choking, would you know how to help? If your father suffered a heart attack, could you give him CPR? Make May a time to learn how to take care of your loved ones in an emergency. Attend a Red Cross class in your community. Please call 656-6620 or 1-800-777-6620 outside of New Castle County for a course schedule.

ONGOING

Volleyball Anyone? Young Jewish Singles of Delaware sponsors a weekly volleyball game and dinner outing for adults in their 20s and 30s. Non competitive play every Wednesday at 6p.m., dinner at 8p.m. Call Phil at 652-6688 for more information.

New Summer Study Option in Israel

Are you looking for an exciting way to spend the summer? The award-winning WUJS Institute program in Arad, Israel, is currently offering a new, short-term Summer Experience, which will allow participants to sample the best of what the Institute offers regularly on its year-long program.

"The WUJS Institute was established more than 30 years ago as a base for young Jewish graduates and professionals, 21 and older, to explore their heritage and traditions, to learn Hebrew and enrich their relationship with Israel," said director, Yifat Shoham. "WUJS is still fulfilling these aims today. However, not everyone can spend an entire year learning, living and working in Israel although it is certainly an incredible experience if you are able to do it. This summer program will allow everyone to get a real taste of what we do here on a regular basis."

"Summer is an especially exciting time to be in Arad, when the city hosts its famous Arad Music Festival," added Shoham. "Literally thousands of Israelis converge on our quiet desert town for four days of non-stop concerts by some of the best performers in Israeli music today. The Arad Music Festival is often a highlight of the year for many of our partic-

ipants who come in June."

The WUJS Summer Experience program will run from June 29 until September 18 and will provide an intensive Hebrew language study program, a diverse offering of Jewish and Israel studies courses, off-the-beaten-track hikes, and engaging seminars and workshops. The staff of the WUJS Institute's Opportunities in Israel Department will also be on hand to assist anyone who would like to further explore job opportunities in Israel. Cost of the program is \$800 and includes tuition, shared studio apartment, one meal a day in the dining hall, and all of the hikes, seminars and workshops.

For further information about either the WUJS Institute's year-long work/study program or the WUJS Summer Experience, contact the WUJS Institute's North American office toll-free at 1-888-WUJS-INS or at 732-238-2998, or by email at wujusa@cwix-mail.com or wujusa@aol.com.

The WUJS Institute is sponsored by the Aliyah Department of the Jewish Agency and is a non-profit, non-denominational organization, supported by the Jewish Agency, the Arad Municipality, Israel's Ministry of Education and Culture, and by grants and individual contributions to the American Friends of the WUJS Institute, Inc.

SHABBAT PLUS

Enjoy an exhilarating weekend of learning and fun at Camp Ramah in the Poconos.

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This four day Adult Retreat program, led by **Rabbi Ron & Leora Isaacs** - experts in the field of Adult Education - includes group activities and discussions, use of camp facilities (nature trails, pool, tennis courts, arts & crafts), all in a relaxing mountain environment.

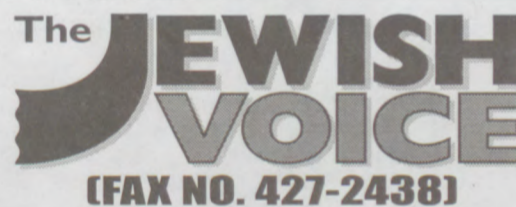
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