

The JEWISH VOICE

*****AUTO***5-DIGIT 19801
JEWISH HISTORICAL SOCIETY DE
505 N MARKET ST
WILMINGTON DE 19801-3004

Vol. 44, No. 10 21 Shevat, 5763 January 24, 2003 20 Pages
PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628

WILMINGTON SPEAKING ENGAGEMENT IS A HOMECOMING FOR ONE ARAD DELEGATE

By Lynn B. Edelman
Editor

A four-person delegation from Arad, Israel—a community linked to Delaware through our participation in the Jewish Agency's Partnership 2000 program, will travel to Wilmington on January 28th for a 7:30 p.m. program at the Jewish Community Center. For one delegate, 47 year old Eitan Campbell, the trip marks a return to his roots. Campbell was born in

Wilmington and made aliyah as a bar mitzvah in 1968.

He will take his 13 year old daughter, Shira to see her two half-brothers who live in Wilmington during this visit—Shira's very first trip abroad. Campbell, the Director of the Massada National Heritage Park, will discuss the historic ties between Massada and Arad in a program designed to generate enthusiasm for Federation's March Mission to Arad. The mission, scheduled March 23-March 27, will allow Delawareans to

join in the celebration of Arad's 40th anniversary.

Campbell has worked at Massada since 1982 and has spearheaded such innovations as the spectacular Sound and Light show and numerous special events. An ardent historian who has helped restore archeological sites at Tel Arad and Tel Beersheba, he will give a first-hand account of life in this region located in the northern Negev.

Yifat Shoham and her 13 year old daughter, Keshet will accompany the

Campbells on their trip to Delaware. A sabra, Yifat Shoham came to Arad as a toddler. She witnessed first-hand the development of this Israeli community which became a city in 1995. Shoham serves as executive director of the Leumit-HMO in Arad and of six smaller Leumit clinics in the area. This health center provides medical services to more than 3,500 residents of Arad and surrounding communities. She is the former director of the WUJS Institute—a graduate center, which attracts

Jewish college graduates from around the world. During their studies, students spend six months in Arad, learning Hebrew and taking courses in Jewish history, Israel today and Judaism.

The January 28th program is a unique opportunity to meet face-to-face with members of Delaware's Partnership 2000 community. To find out more about this free presentation or the March Mission to Arad, please call 302-427-2100, ext. 15.

REPORTER AND ISRAEL ADVOCATE TO SPEAK AT FEDERATION SHABBAT

By Lynn Edelman
Editor

Linda Scherzer, a former Mideast correspondent for CNN and Israel Television, understands the frustration the Jewish community feels when they see a steady stream of anti-Israel stories on the air and in print. Yet, that said, she defends her former colleagues against charges that they are intentionally biased against Israel or anti-Semitic. "Most reporters are people of honor who try their best to cover a complex story about a conflict driven by thousands of years of geography, history and politics," she said. "Often," she added, "they are naive and ill-informed about the complicated issues behind the struggles between Israel and her Arab neighbors and present stories that provide 'slices of life' rather than substantive analysis."

Why are these "slices" so often presented in a style that portrays Israel as the aggressor and the Palestinian people as their victims? Scherzer answers that "the field of journalism attracts many reporters who are liberal in outlook with a tendency to sympathize with the underdogs." Their coverage is colored by the darkness of the poverty and squalor they see in tours of Palestinian neighborhoods.

Her own in-depth knowledge of regional dynamics is gleaned from extensive travels to Syria, Jordan, Lebanon and Egypt. She visited Damascus twice to report on Syrian

attitudes towards the peace process and produced a one-hour documentary, "Through the Eyes of Enemies: Is the Middle East Ready for Peace".



Linda Scherzer

Scherzer, who now works on the other side of the microphone advising the Jewish community how to confront negative media images of Israel, will speak in Delaware on Friday, January 31st and February 1st as a guest of the Jewish Federation of Delaware. On Friday night she will speak at 8:00 p.m. Shabbat services at Newark's Temple Beth El on the topic of "The Media and the Middle East: Biased or Balanced". Her topic for 9:30 a.m. Saturday services at Congregation Beth Shalom in Wilmington is "From CNN to Israel TV: A Reporter's View of the Middle East."

She cautions her clients against protesting perceived anti-Israel media bias by boycotting news publications. "The recent campaign of canceling subscriptions to the New York Times has not succeeded in influencing the newspaper to be more balanced in its coverage," she said. She believes that it is far more effective to engage the local press in dialogue on Mid-East issues and form good working relationships with editors and editorial boards.

Scherzer, the only North American ever to work as an on-air correspondent for Mabat, Israel Television's Hebrew news program, where she covered Arab and Palestinian affairs, urged those Jewish communal professionals and lay leaders charged with monitoring media bias to do their homework. "Clip articles over a period of time that demonstrate a pattern of reporting sympathetic to 'the other side' and bring in visiting Israelis to meet editors and share their unique perspectives," she suggested.

After a pattern of bias has been documented, Scherzer advises clients to write short, succinct letters to the editor that cite evidence of slanted news coverage. "Keep the passion you feel for Israel in your hearts, and out of your correspondence," she said.

For more information about Federation Shabbat, please call Amalia Snyderman at the Jewish Federation of Delaware, 302-427-2100, ext. 30 or email her at amalia.snyderman@shalomdel.org.

REJECTING MARTYRDOM

by Nonie Darwish

I hope that my story will shed light on the truth in the Middle East to every American; especially to those who subscribe to the erroneous idea that U.S. policy in that region must have caused Islamic and Arab hatred of the West.

My father, who was not a Palestinian, was a very prominent military officer in the Middle East. (I will not mention the country for personal reasons.) His job was to mobilize Palestinian forces into Israeli territory and cause as much death and damage to Israel as possible. As a small child in the 50's, I remember the horror of being told not to take any candy or fruit from any stranger since it could have a bomb in it. Our house was surrounded with security; a couple of times our train trip was cancelled because the train tracks were bombed. I remember sleeping nights under the bed fearing the sound of bombs and explosions.

I remember going to a Palestinian preschool and kindergarten and the word "Jew" instilled terror and dread into the core of my very being. A Jewish person was portrayed like less than human, a dog, an evil alien from outer space who was about to destroy the world. Jews, they said, had no home because they were cursed by God and the main mission of Islam was to get rid of Jews.

As a small child I remember once, at a Palestinian school, asking "why?" The response was that I was a traitor for asking this question and would go to Hell, and for the rest of the day the girls in

the school did not talk to me. The education was mainly political, teaching kids the hatred of Israel. Arabic poetry was recited daily, with tears in Palestinian children's eyes, on how Palestine was taken from them and how they will retaliate and even die to get it back.

In spite of this atmosphere, my own family which was not Palestinian, did not discuss this hatred. To my mother, and I think also to my father, whom I hardly remember, his job was his duty, nothing more and nothing less, and I don't think he really liked it. My mother said that he was getting sick of his job and was promised to leave his post and get transferred to a post that did not require living on the edge as he and all of us (his family) were. Two weeks before leaving his post he was killed by the Israelis in retaliation.

My loving father died at age 35 and never saw his children grow, let alone his grandchildren. He was robbed of his life and for that I blame the Middle Eastern Islamic culture and the propaganda of hatred taught to children from birth. Immediately after my father's death many people congratulated (!!!) us as the children of a hero and a shahid — a martyr. I remember I spent many nights crying alone wishing he did not have a cause to die for and I resented the idea of martyrdom. It never made sense to my young mind then since, why should God want us to die for a cause when he gave us life?

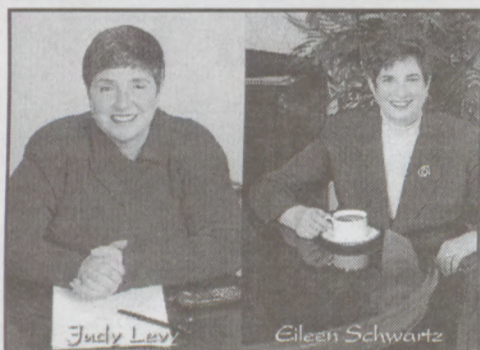
I was told that my dad was in heaven now since he died as a martyr and schools and streets

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EDITORIAL

A Jew In The Oval Office?

Mere minutes after Senator Joseph I. Lieberman placed his kippah in the ring for the 2004 Democratic presidential nomination, my inbox was crammed with email jokes suggesting possible scenarios if he successfully makes the White House his home. Some are playful ... "Goodbye, Bubba - Hello, Bubbeleh" ... others are caustic ... "all Mt. Rushmore figures get nose jobs" ... while a few, like "White House interns - shikasas only!" are totally tasteless."

Many of these jokes are written by Jews in veiled attempts to mask discomfort with a candidate who is publicly candid about his commitment to upholding Jewish values in his personal and professional life. In a world where anti-Semitism is on the rise and Israelis are often portrayed in the media as aggressors in the thorny Mid-East conflict, some Jews fear that a Jewish president might tip over an already shaky boat.

Is a Lieberman candidacy good for the Jews? Ask the children in our Jewish day schools and camps who now know that reli-

gious observance is not a barrier to leadership positions in the highest echelons of our American government. They take pride in the Senator's decision to keep kosher and to refrain from campaigning on Shabbat and Jewish holidays.

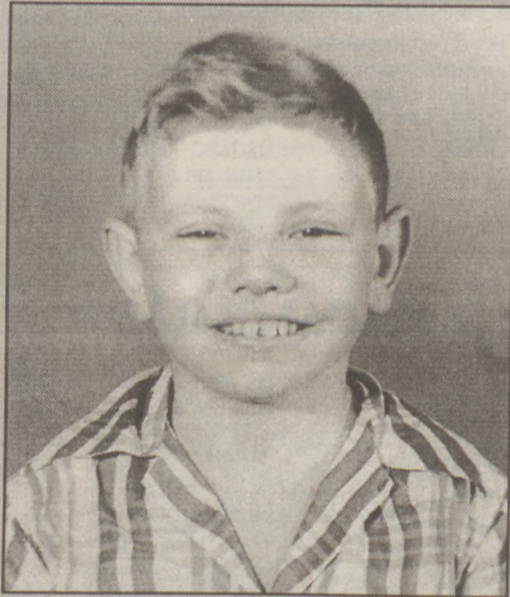
Would a Lieberman presidency be good for America? It's still far too early in the race to know. As Jewish-Americans, people afforded the precious freedom to live their faith in their own fashion, it is incumbent upon us to become fully engaged in the political process.

Attend candidate's forums, follow debates, and check voting records to learn where each candidate stands on the key issues that impact our great nation's future.

B'shalom,

Lynn B. Edelman
Lynn B. Edelman

Photo Of The Week



WHEN I GROW UP,
I WANT TO BE
PRESIDENT OF THE
UNITED STATES

Democratic Presidential contender Senator Joseph I. Lieberman, the first Jewish candidate representing a major political party, in a childhood photo.

The JEWISH VOICE

Published semimonthly, and monthly in July and August, by the Jewish Federation of Delaware.

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Member of the American Jewish Press Association and Jewish Telegraphic Agency.

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Printed by Dover Post Company

Periodicals postage paid for The Jewish Voice (USPS-704160) at Wilmington, Delaware. Subscription price: \$18.00. Mailed to subscribers and contributors to the Jewish Federation of Delaware. POSTMASTER: Send address changes to The Jewish Voice, 100 W. 10th St., Wilmington, DE 19801. (302) 427-2100. The FAX number of The Jewish Voice is (302) 427-2438. E-Mail: lynn.edelman@shalomdel.org



LETTER TO THE EDITOR

Democracy under fire

In just a few days, every Israeli citizen over eighteen, whether Christian, Muslim or Jewish, will have the right to cast a vote to decide who will control the Knesset, the Israeli Parliament. The process is as normal as in any democracy. Candidates make public appearances. Advertising agencies roll out media campaigns. Parties rally to attract new supporters. What is not normal is the fact that while Israelis are exercising their freedom to vote, they are the target of Palestinian terrorism. When two Palestinian gunman recently blasted their way into the Likud party primaries, democracy itself was under fire. Unfortunately, that tragic event, which took six lives, was part of what Israelis call the "situation," the underlying danger of every day life.

Israel's situation as a democracy under fire creates the same dilemmas as those now faced by the United States following September 11th. The entire democratic world now struggles to answer the question: How far can civil rights be infringed to protect innocent civilians and national security?

Every morning, Israelis wake up to alerts of homicide bombers. They are warned to be cautious, to be vigilant, and yet to continue the "normal" pace of life. Children are sent off to kindergarten, parents go to offices, people continue to use public transportation, in spite of the fact that Palestinian terrorists frequently target buses filled with civilians and children.

Put yourself, your family, in the following scenario. It is 7 a.m. You are hurrying your children off to school before taking the bus to

your office. Israeli intelligence has just received word that a suicide bomber is on his way to blow up a bus in your neighborhood. The army sets up roadblocks in an effort to intercept the ticking human bomb. As a result, there are those who see the careful checking of motorists as a violation of their right of free movement, as a form of "humiliation." How would you see it? Is your right to survive a ride to work on public transportation inferior to the rights of the people who are delayed at a roadblock?

Israel's Supreme Court has given a clear answer: "Human rights cannot receive complete protection as if there were no terrorism, and state security cannot receive complete protection as if there were no human rights. A delicate and sensitive balance is required. This is the price of democracy. It is costly, but worthwhile. It strengthens the state. It provides a reason for its struggle." (High Court of Justice, September 3, 2002)

This is the complex reality of Western democracy in an age of terrorism. On January 28, 2003, no matter how hard the terrorists try to destroy the general elections, Israel will once again celebrate its status as the only democracy in the Middle East in which every citizen, regardless of religion, has an equal voice in the government. On that day, Israelis will vote for a government that will work toward peace and democracy, not just for themselves, but for all the peoples of their region.

B'Shalom,

Giora Becher

Consul General of Israel in Philadelphia

PARSHA PLACE

Week of January 25

YITRO

Exodus 18:1-20:26

Parshat Yitro centers on the establishment of the covenant between God and the Jewish people. Less than three months after leaving Egypt, the Israelites enter the wilderness of Sinai. They encamp there, and Moses ascends the mountain as instructed by God. Though God maintains that the Israelites are not to touch or climb the mountain, God specifically instructs Moses to sanctify all the Israelites and to let them wash their clothes. All of them are to prepare themselves spiritually and physically for God's revelation, for all of them are to enter into a covenantal relationship with God.

God does not indicate why they have been chosen. According to a midrash, God chose the Israelites only after every other nation had refused, unwilling to assume the responsibilities incumbent upon God's chosen people. As the midrash explicitly maintains, chosenness entails responsibility. As the Ten Commandments that God reveals in Exodus 20 underscore, the worship of God, though essential, is not in and of itself sufficient. What is expected of the Israelites, and of us, as members of the covenant, is respect for ourselves, other human beings and their possessions, and the earth. We are to show this respect through our actions: resting on the Sabbath and extending this day of rest to those in our household, and honoring our parents; refusing to murder, steal, commit adultery, or be consumed by envy; and refraining from leveling false accusations against others.

While the first three of the Ten Commandments focus on the nature of true worship, the last six focus on our responsibilities to others. Preceding them is the injunction to honor the Sabbath, a commandment that focuses on all of our obligations. Included among them is the obligation to rest or, literally, to refrain from work, thus respecting our own physical and mental needs. Perhaps this commandment precedes the last six to serve as a reminder that in order to respect others we must begin by respecting ourselves.

This Torah commentary was prepared by CLAL, the Center for Jewish Life and Learning, headquartered in New York City.

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Dry Bones



FEDERATION FOCUS

Jewish Immortality is in Jewish Hands



Samuel H. Asher

By Samuel H. Asher,
Executive Vice President

I received a wonderful e-mail the other day which maintains that

there has never been a better time to be Jewish. Titled "Proud to be Jewish", it speaks of the many successes of the State of Israel in such areas as science and technology, agriculture, and -most recently- space exploration. The e-mail urges readers not to despair over the current attacks on Israel. After all, we overcame greater enemies in our history, the ancient Egyptians (Passover story); the Greeks; the Romans; the Spanish Inquisition; the Pogroms in Russia; and the Nazis in World War II. It optimistically concludes that we will surely survive the present Matzav (situation).

Mark Twain was also impressed by the resilience of the Jewish people. In his "Concerning the Jews", he wrote:

"His contributions to the world's list of great names in lit-

erature, science, art, music, finance, medicine, and abstruse learning are way out of proportion to the weakness of his numbers.

He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.

The Jew saw them all, beat them all, and is now what he always was, exhibiting no deca-

dence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

I believe that the secret to our immortality is that Jews are responsible one for the other - *Kal Yisroel Arevim Ze la Ze*. We pride ourselves in taking care of our local, national and international needs. Witness our ongoing efforts to maintain excellent services in Wilmington and Newark through our local beneficiary agencies. Historically, one of our best international humanitarian efforts was Operation Exodus, which moved over a million people to Israel from the former Soviet Union since the late '80s.

We are indeed being tested now that Israel is under attack every day. Many members of our community responded by making contributions to the Israel Emergency Campaign and continue to support our Jewish homeland through their gifts to the 2003 Federation Annual Campaign.

But we must do more. Please consider joining us on our Mission to Israel on March 23 - 27. We will be in Israel for Arad's 40th anniversary and we will see many of the sites, including Jerusalem. Most importantly, we will be with our Israeli brothers and sisters at a time when they need us the most. They need to know that we stand with them and support them.

Come to the informational meeting at the JCC on January 28 at 7:30 PM. Join our mission in March. Now is the time.

Israeli Camp Children Reap Fruits of UJC Emergency Campaign

By Jessica Steinberg
JTA

Twenty squirming 6- and 7-year-olds pile into the center of the classroom, listening attentively to their day camp counselor as she explains how to make a recycled newspaper art project.

As they sit cross-legged on the floor, ripping up newspaper that would later be mixed with a clay-like glue and then molded into primary colored art, Ellen Waghelstein plunks herself down amid three giggling girls to help.

Tal, Chen and Rivka end up spending more time teaching Waghelstein the words to a popular Hebrew song. In turn, she teaches them how to say bug juice, the red-colored juice popular at many American camps.

Waghelstein, from Rockville, Md., along with a busload of United Jewish Communities colleagues, was visiting the community center day camp in Baka, a Jerusalem neighborhood.

The day camp is one of many that has been funded by a \$25 million grant from the Israel Emergency Campaign, which was launched by UJC and federations across North America in response to the ongoing terror in Israel.

The campaign has already raised nearly \$300 million to offset security, medical, child welfare and other humanitarian needs in Israel.

The funding is being administered by a committee of representatives from the UJC, the Jewish Agency for Israel, the Israeli government and the American Jewish Joint Distribution Committee.

Last summer, the \$25 million supported a three-week country-wide camp program. The camps are seen as a way of providing safe recreational activities for Israeli children.

As part of the Jewish organizational collaborative effort, the JDC, along with Israel's Education Ministry and the Union of Local Authorities, administers the day camp programs.

Out of the \$25 million, \$20 million enabled 230,000 Israeli children from grades one through six to attend camp. The camps are

located in low-income areas that have been particularly vulnerable to terror attacks, including areas in Jerusalem, Afula, Hadera, Netanya and Kfar Saba.

The remaining \$5 million is being used for special summer programs for special needs children and youth at risk, and will reach 35,000 youngsters throughout the country.

From the \$20 million, \$18 million was slated for camps around Israel, while the remaining \$2 million was set aside for Jerusalem, as stipulated by the UJA-Federation of New York, which is Jerusalem's sister city.

For Shula Ohayoun, a single mother of four from Baka with two girls in the day camp, the UJC grant was a lifesaver. "I don't know what I would have done this past summer," said Ohayoun, who has two older sons, one of whom will enter the army this fall.

"With the camp, they go to the pool, the monkey park, on hikes. These are treats I wouldn't have been able to afford." The day camp, which runs from 8 a.m. to 1 p.m. for most of the children, includes four trips to a local pool, several all-day outings, and the usual routine of sports, arts and crafts and other activities.

At the Baka camp, which is held in a small, local elementary school surrounded by painted cement yards, the children are divided into groups of 20 to 25, with two counselors, explained Amos Lev-Ran, the day camp director.

In addition to the 200,000-plus children enrolled in the camps, another 12,000 Israeli youth between the ages of 12 and 18 are involved in the day camps as staff and counselors.

While Baka is a mostly middle-to upper-middle-class neighborhood with families that can well afford day camp, there are pockets of lower-income families in the community, said Yehiel Levy, the director of the local community center.

A significant number of the campers come from Givat Hamatos, a rundown area close to Baka that is home to many poor

Ethiopian and Russian immigrants.

There are usually 70 to 80 children enrolled in the Baka day camp each summer, with another 50 pre-schoolers in the nearby day care program. This year, there were 170 kids in the day camp, and 70 children in the

nearby day care center.

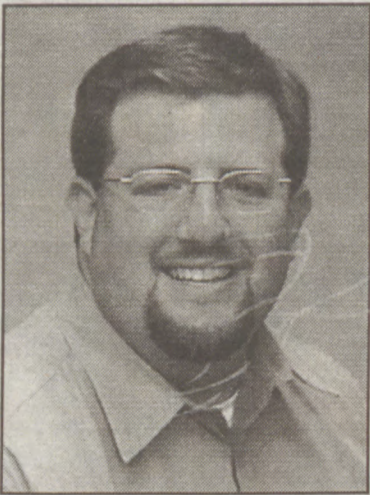
"The money you gave us gives us the opportunity to bring kids to camp," Levy told the visiting UJC delegation. "And for that, we thank you."

Given the large sums of tax-exempt donations being made, the

organizations are working to make sure that the money is being put to work quickly and efficiently.

"The money you spend on summer camps goes to the right people at the right time," Nachman Shai, director general of UJC Israel, concluded.

Strive to become a Neshomaleh



Todd Polikoff

I grew up in a household where my grandmother was home as often as my parents. She loved watching her grandsons interact

and take care of each other. She told me that it was my responsibility as an older brother to watch after my younger sibling. Ensuring his safety and prosperity at all times would make me a *Neshomaleh* or good soul. This was the highest achievement in my grandmother's eyes for any of her grandchildren.

Becoming a good soul should be a something that every member of our community should strive to achieve. Imagine a community where we all look after each other despite the situation. Imagine if we constantly acted on our responsibility as Jews to care for our extended family even though we will never know the majority of them. Imagine if we always lived up to our responsibility to be an example for all other peoples, a light unto nations, a society of *Neshomalehs*.

The JFD Annual Campaign affords all of us the opportunity to become good souls by satisfying our responsibilities as Jews. The annual campaign educates Jewish children, adds life to years for the enormous Jewish elderly population and provides resources to rebuild once extinct Jewish continuities around the world. It is the place that allows you to ensure the safety and prosperity of the 13 million members of your Jewish family with one gift.

Through the JFD Annual Campaign we can all become *Neshomalehs*, good souls, and continue to be responsible for our community in Delaware, Israel and 59 countries around the world.

For more information on the JFD Annual Campaign please contact me at 302-427-2100 ext. 16 or www.shalomdelaware.org.

Celebrate Arad This Spring

Arad, Delaware's Partnership 2000 community in Israel will celebrate its 40th anniversary this spring. You are cordially invited to join the festivities! The Delaware Jewish community is sponsoring a delegation to Israel from Sunday, March 23rd through Thursday, March 27th. You will have the opportunity to:

- *Converse with new olim
 - *Visit the fabulous nature preserve at Ein Gedi
 - *Experience a torch-lighting ceremony at Tel Arad
 - *Thrill to a light and sound show atop Massada
 - *Tour the projects and facilities funded by Delaware's commitment to Partnership 2000
 - *Enjoy the company of our brothers and sisters in Arad
- Let's share in the joy of this very special milestone.**

For additional information, please call Samuel H. Asher at 427-2100, ext. 14 or Sheila Krinsky, ext 15.



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INSIDE DELAWARE

JCC is a Second Home For Jewish Youth

By Jeff Metz

The JCC has always been a central gathering place for people of all ages. Now, with its expanded recreational and educational programs, the Jewish Community Centers of Delaware serves over 5,000 members in its North Wilmington and Newark facilities, and is a second home for many Jewish children and teens.

Of the wide variety of services available at the JCC, the early childhood programs continue to be among the best in the State of Delaware. The Garden of Eden Road facility, the College Avenue site in Newark and the preschool at Temple Beth El synagogue in

Newark serve over 200 children. The JCC offers half-day and full-day preschool as well as enrichment classes for children. The early childhood programs provide quality education through a positive environment rich in stimulation, yet gentle and accepting of each child's uniqueness.

Children's recreational activities have blossomed at the JCC over the past several years. In the fall, over 80 children participated in the JCC basketball league in Wilmington, and currently, over 130 children ages three to twelve are participating in the new winter soccer league. Children are coached by volunteers and led by the professional recreation staff of the JCC. In addition,

the JCC has grown into a swimming powerhouse. The JCC swim team, now over 100 members strong during the winter, captured the championship in 2002 and is already undefeated this season. Children are participating on the swim team, both in the Newark and Wilmington JCC locations. The Sharks are on the attack and are building up a very solid team that will be extremely competitive this summer in the North Brandywine Swim League.

During the summer months, the JCC has been serving over 600 children in its summer camp programs. The programs are a collective group of traditional day camp programs, which provide a variety of opportu-

nities for children to explore, as well as a host of specialty programs from sport-oriented endeavors to fine arts and horseback riding. The camps work in partnership with professional organizations and individuals around the area with counseling staff provided by the JCC.

For junior high and high school age kids, the JCC provides some terrific activities. Already this school year, the JCC has held sleep-over events, volunteer opportunities, and a trip to New York to see the play "Rent," at which time the kids had the opportunity to meet Joey Fatone from the band In Sync. The JCC also houses and works collectively with BBYO (B'nai Brith Youth Organization). Both the boys' and

girls' chapters of BBYO meet regularly at the JCC and receive support from the teen staff. In summer, the teens have the opportunity to participate in a "Teen Travel" program offered through Camp JCC.

As the Jewish Community Center continues to find new ways to service the Jewish community of Delaware, it clearly offers a wonderful place for the area's Jewish children and great opportunities for those who wish to participate. For more information, call the JCC at (302) 478-5660 in Wilmington, and (302) 368-9173 in Newark, or visit our website, www.jccdelaware.org.

Jeff Metz is the executive director of the Jewish Community Center of Delaware.



Two Federation agencies join to help the needy

Students at the Albert Einstein Academy recently joined forces with Jewish Family Service of Delaware to help ensure that needy families in Delaware received food for their holiday meals. The students helped JFS staff as they inventoried, categorized and divided non-perishable food items that had been donated by the community. The students also helped to wrap and deliver food packages.

Albert Einstein Academy and Jewish Family Service are constituent agencies of the Jewish Federation of Delaware and are supported through the Federation Annual Campaign. For more information about AEA, call Rabbi Ellen Bernhardt, Head of School, at 478-5026 and for JFS, call Dory Zatuchni, Executive Director at 479-9411.



Kyra Isaacs, Taylor Sims and Rebekah Byer

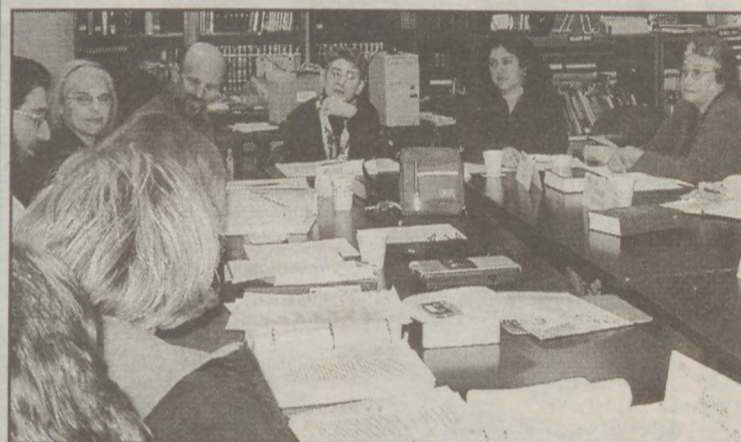
Jewish Family Service helps separated and divorced families

Jewish Family Service of Delaware offers Separating and Divorcing Parent Education courses certified by Family Court. "Healing Hearts" parent seminars and children/teen seminars are held at the Jewish Community Center in Wilmington, the first two Wednesdays of each month from 6:45 to 9:45

p.m. The fee for the six-hour course is \$100, free for the children of participating parents. Scholarship assistance is available.

For additional information, please call Karen Townsend, A.C.S.W. at 286-1402.

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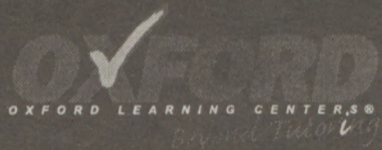
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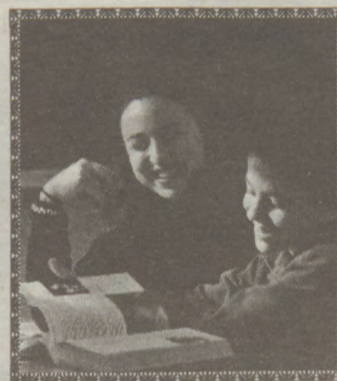
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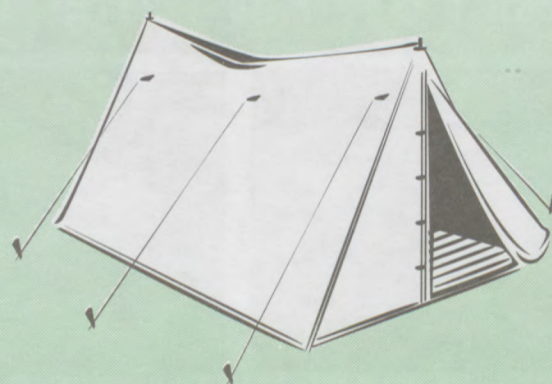
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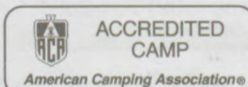
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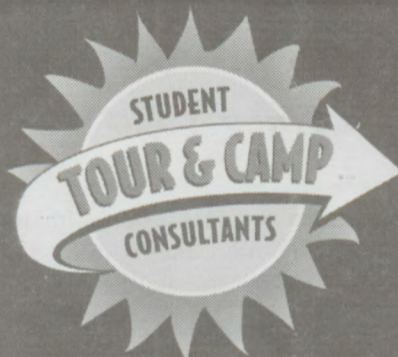
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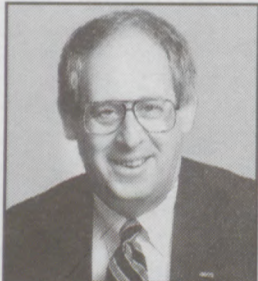
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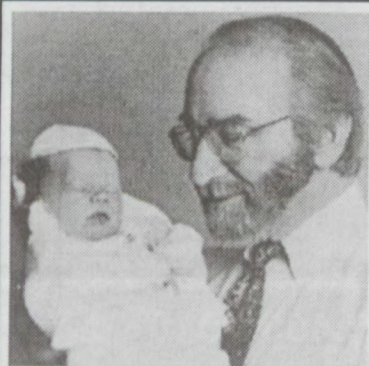
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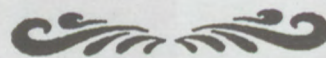


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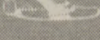


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MATTER OF OPINION

My journey home to Israel

By Cantor G. Michael Horwitz

My full understanding of why I love Israel did not occur until 1988 when I first went to Israel and spent my junior year of college studying at Hebrew University through the Indiana University overseas study program. I journeyed home to Israel for the third time in November 2002, as a participant on a solidarity mission with the Cantors Assembly and the American Conference of Cantors.

We arrived early on a Monday morning and drove into Jerusalem to the Haas promenade overlooking the old city for a moving ceremony. We had songs, readings, prayers, and refreshments. The view was among many spectacular sights of Jerusalem. From there, we drove to the nearby hotel for check-in. I then immediately walked with two colleagues to Ben Yehuda Street, the outdoor pedestrian mall, to get felafel for lunch. It was about a 10 minute walk and I noticed how normal everything looked. People sitting at bus stops, taxis zipping by, shops open. But it was quiet and there were no tourists in sight.

Although the Ben Yehuda Market was perhaps quieter than usual for a late Monday morning, people were shopping, eating, and going about their daily routines. I was not afraid to be in Israel. I had no hesitation walking alone or with others. I am proud to be a Jew and Israel needed me more than ever as the country suffers from such a lack of tourism and support from Jews worldwide. There were a few soldiers here and there as well as a few armed guards. Truthfully they were not all that noticeable and many places had no security personnel whatsoever. The Israelis were very happy to see us. It was the first of many thank you's we received for coming and showing our support.

We finished our felafel and walked back to the hotel to get on our tour buses headed for Mount Hertzl, the memorial cemetery for soldiers who died while in active service. We visited graves including that of Benjamin Netanyahu's brother. We had a memorial service for those victims and spent a few moments to place a rose in front of memorial plaques. It was profoundly moving to read prayers and sang together.

From Har Herzl, we had meetings at Hebrew Union College and The United Synagogue of Conservative Judaism. At the Conservative Center, we met with some students including first year cantorial students spending the year in Israel. We davened mincha with them after touring the new facility. We visited the new Conservative Yeshiva in Jerusalem and met with a nice group of Americans who were taking a year off from college to study text and be in Israel.

I had difficulty sleeping, so at 4 a.m. the next morning I went running in Jerusalem through Ben Yehuda street and towards Meah Shearim. Believe me, I felt safer running at 4am in Jerusalem than I do when I run that early in Wilmington or in New York's

Central Park. It was peaceful and quiet at that time of morning. At 6:00am, we boarded our buses and headed to the Syrian synagogue in Nachalot for Shakharit services. This was very unique. Much of the prayers are chanted out loud and the melodies are slow and follow what are called makams. The local members were very hospitable and were delighted to have so many wonderful cantors from America praying with them.

After a moving service, we returned to the hotel for breakfast and heard a lecture by Ezra Barnea, Director of the Renanot Music Institute in Jerusalem. He shared various Kol Nidrei melodies from around the world. While the service filled our souls, the spectacular Israeli breakfast filled our stomachs for the rest of the day. We feasted on a bountiful buffet of fish, vegetables, eggs, breads, salads and even cereal and juice before boarding the tour bus for Ma'ale Adumin, a planned community of some 30,000 residents located just outside of Jerusalem. The highlight of our visit was a private concert presented to us by an orchestra of about 20 high school kids from the music conservatory. After the concert, a number of Cantors presented about 25 musical instruments to the conservatory as donations brought from the states. Cantor Judy Naimark, the former Beth Shalom Cantor, brought three instruments from her community. It was wonderful to see these young people involved in music and so happy.

After lunch, we met with two Ethiopian Kes'n (Spiritual leaders of the Ethiopian Jewish community) who sang for us and shared melodies from the Shabbat service. The prayers are not sung in Hebrew but rather in a special dialect called Gize. The holy men were dressed in native attire and talked about their integration into Israeli society. I told them about Congregation Beth Shalom and our connection with the Abuyadaya Jews of Uganda which they were pleased to learn more about. Following services and dinner, we did a concert with a full crowd at the nearby synagogue.

Wednesday morning following Shakharit, we enjoyed breakfast with our colleague Cantor Beth Weiner, who is the spiritual leader of Mevakshei Derekh Congregation in Jerusalem. Cantor Weiner also directs the Ezri Uval Center for Jewish music, the only center in Israel dedicated to bringing secular Israelis closer to religious Judaism through music.

We then boarded the bus for K'far Saba, a city not far from Tel Aviv, which has also had its share of violence and activity during the conflict. Our tour guide discussed the new transportation system of highways and underground tunnels designed to ease traffic congestion and shorten commutes. Enroute to K'far Saba we saw part of the hundred mile long fence being built by the Israelis to help keep protection between the neighboring Palestinian towns. Homes on the other side of the

fence are so close to the road, I could have shouted to the other side.

In K'far Saba, we met with our colleague Cantor Yossi Zucker who talked with us about his community and congregation. We then shared in a celebration with about a dozen disabled teens who are part of a program called Operation Mazal Tov. This program enables children with special needs to have a bar or bat mitzvah ceremony.

Upon leaving K'far Saba, we headed to Tel Aviv where I chose to go on a tour of the Tel Aviv Opera House. The opera house opened in the mid 90's and was fantastic. We had a tour behind the stage and saw the private dressing rooms and met with the various staff. After the tour, we rejoined the entire group and took the bus to Beit Daniel, a reform congregation in Tel Aviv. We met with Israeli writer, Dan Almogor and Israel Zohar, a top Klezmer musician.

Thursday morning, we had a briefing from a representative from the Israel Government tourist office. The official expressed his appreciation for our presence and had us make a promise that we would return with our congregants in the near future. We boarded our buses at 8:45am and headed for the southern wall at a site established as an official prayer site by the Israeli government. This site enabled us to see history in a special way and

have a fully egalitarian service, something not possible at the Kotel. On route, the tour guide relayed some very sad news. He informed us that only a few miles from our location a suicide bomber struck an Egged bus and caused casualties. This changed our entire outlook. We were devastated by this news and made calls to the United States to report what had happened and to let our loved ones at home know we were safe.

In the Old City, we went to a designated spot at the Wall and conducted a beautiful Shakharit service among the ruins of the destruction of the temple. Security was tight during the service, which was filmed by a crew from the Israeli tourist office. Our services were especially meaningful due to the recent tragedy.

At Sha'arei Tzedek and Hadassah Hospitals, our group met with the victims of terrorism. These two hospitals treated most of those injured during the morning bus bombing. At Hadassah Hospital, we commiserated with three remarkable young men who were trying to put their lives back together after serious injuries. We spoke with these patients entirely in Hebrew, chanted prayers, and gave them cards and greetings from America. I saw Arab and Jewish patients walking the halls of the hospital and smiled and said hello to them all. Their faces and their eyes told the story of their gratefulness to us. It was so hard

to hold back the tears.

It was my honor to lead mincha services for my colleagues before departing for a tour of Gilo and private meetings with residents who have received sniper fire from the nearby Arab towns of Beit Jalah and Bethlehem. We stood at a high wall being built to help protect Gilo. I could see how close the Arab towns are.

Most of the Cantors returned home late Thursday night. After saying farewell, I went by myself to Ben Yehuda Street to get some coffee at a café close to the ones that have been targeted by suicide bombers.

On Friday I enjoyed the awesome view of Jerusalem from the vantage point of a nearby park. I talked with shop owners about my love for Israel and my feelings about being an American Jew. I told them that I had studied at Hebrew University, that I had met my wife while participating in this program.

Early Friday afternoon, hundreds of orthodox Jews checked into the hotel from various places in Israel including Jerusalem. They posted a special sign in the lobby designating which elevator would be used as a Shabbat elevator. A Shabbat elevator stops automatically on each floor and the doors open and close on their own so one does not have to touch the buttons.

I spent my final Shabbat in Israel at the Jerusalem Great Synagogue just up the street from my hotel. During Friday evening services, about 25 Israeli Soldiers armed and in uniform entered the synagogue and sat down across from me. Although presented with siddurim by the congregants, many of the soldiers were recent émigrés who were unfamiliar with the service. In conversation after the service, they told me that they were in training and were visiting various places throughout the country to learn more about Israeli society. One soldier was a Russian who had only been in Israel for several months and he could not speak Hebrew or English very well.

I returned to the great synagogue on Shabbat morning to hear Cantor Naftali Herstik and his choir. It was wonderful and the sanctuary was full with both men in the main section and lots of women upstairs. Later that evening, I joined a group at the hotel for services and then spent some time with some children from Bnai Brak and Ashkelon who were spending Shabbat at the hotel. After Shabbat, I headed to the airport and flew back to the states with several colleagues on a less than half capacity filled El Al jet.

I had journeyed home once more to Israel and I cannot wait to return. Please join me and see for yourself the beautiful people, the beautiful country and all of its history. And most of all, support our fellow Jews in Israel. I encourage you to take a week, join a mission, and enjoy your homeland - Eretz Yisrael!

Cantor Horwitz brings a joyful noise to congregants of Beth Shalom in Wilmington.



Cantor Horwitz (back row, right) with another Cantor and several members of Israel's Leaders of the Ethiopian Jewish Community.



Delegation from the Cantors Assembly pose near the Wall in old City of Jerusalem.

ISRAELI PERSPECTIVES

Remembering Arad

By Connie Kreshtool
Special to the Jewish Voice

The announcement by the Jewish Federation that it is sponsoring an Israel mission to celebrate Arad's 40th anniversary brought back memories of my first visit to Arad thirty-one years ago. Bernie and I with our three sons, Jeff, Dan, and Rick, were on a family trip to Israel in 1972 during the boys' spring break from Tower Hill School.

The schedule of the trip meant that the boys' had to have permission to leave school a few days before the vacation officially began. For that reason there were some teachers who knew that we were going to Israel. A few days before we left one of the teachers asked if I would take a small package to for-

mer Tower Hill teachers, the Campbells who had left Delaware to live in Israel with their family. They were in Arad. (Unfortunately I cannot remember the Campbells' first names.) Of course I said, "yes". Since we were renting a car and touring on our own I was certain that we could get to Arad. Actually it turned out that "the package" was a fairly large envelope.

We left from Kennedy Airport on a 747 filled to capacity. We were questioned and frisked before entering the plane. "Did anyone ask you to take a package to Israel?"

Before I did any thinking I immediately said, "No." Halfway over the Atlantic I remembered the envelope from Tower Hill and worried to death during the rest of the trip about "the package" that I had

placed in my suitcase, then in the cargo hold of the plane.

As soon as we arrived in our hotel and I could unpack I looked at the envelope and decided that I would have to open it to allay my fears. It turned out to be a Tower Hill Alumni magazine, some notices of school events, and a note. What a relief!

We had more than our share of rain during that March trip and many days were cold and raw. It was one such very rainy day that we decided to make the visit to Arad traveling first to Hebron. When we had picked up our car at the rental office they suggested that when possible we give a lift to Israeli soldiers who often times were looking for rides on the roads. Also they commented that they could add a feeling of security as we traveled

through Arab areas. When leaving Hebron we did see a young soldier standing by the side of the road and we offered him a ride. He spoke a few words of English but he said he didn't know Hebrew. Then I took a second look at the uniform he was wearing and noticed the sandals on his feet. It was then that I realized that we had picked up an Arab. We took him a mile or so and left him off at a place where his sheep were grazing. Later on in the trip we were much more careful whom we picked up.

It was pouring when we reached Arad. It was a development town then so there was new construction and mud everywhere. We found the Campbells living in one of the new garden apartments with their three children. The apartment was very small and it was dark and damp.

The Campbells had squeezed into the rooms quite a few pieces of lovely Early American antiques brought from the states. Needless to say they looked very out of place in those surroundings. Mrs. Campbell was sick in bed with the flu and that only lent to the depressed atmosphere. While Mr. Campbell didn't say so we concluded that he was working at Dimona (secret weapons installation). It was only when we arrived in Arad that I realized that we had left "the package" in our hotel room. We ended up mailing it.

For days after our visit we could only marvel at the pioneering spirit of this non-Jewish family willing to take on the trials and tribulations of new immigrants in the State of Israel. I often wonder if they are still living there.

Gallows Humor in Israel

By Michele Chabin

Jerusalem bus shelters were recently fitted with an advertisement that is evoking smiles from harried commuters.

The ad shows dozens of teenaged students, their faces protected by gas masks, sitting at their desks, tackling an exam. The heading: "Be Prepared by the end of January."

While the ad seems to refer to citizens' preparations for war in the event the U.S. invades Iraq, it's actually about something much more mundane: the Bagrut, Israel's equivalent of the SATs, which strike panic in the hearts of Israeli teens and their parents.

Produced for a company that helps kids prepare for the dreaded exams, the ad cleverly links the existential and "normal" fears facing average Israelis. It's a piquant reminder that in Israel, the two somehow manage to co-exist.

Just as journalists have an overflow of work whenever the news is very bad, local humorists and satirists, cartoonists and copywriters have discovered that the worse the situation gets, the richer their material.

Thanks to the January 28 national elections, the ongoing intifada, the possible war with Iraq and the deepening recession, there is an abundance of bad news and gallows humor.

"Humor is needed now more than ever," says Ephraim Sidon, one of the country's most well-known satirists, sipping coffee during an interview in a Jerusalem cafe.

Referring to Israel's most beloved comedy group from the early days, Sidon says, "Hagashash Hahiver worked on the premise that the world is funny so we need to laugh. I say that the world is sad so we need to laugh. Maccabre humor is the only way to survive what we see in the newspapers and watch on the TV."

Maccabre is the operative word to describe the work Sidon, who is famed for his writing for such comedy classics as "Nikkui Rosh" (Brainwashed) and "Harzufim," is preparing for Tel Aviv's Cameri theater.

"It's a satirical cabaret which we've been calling 'Catastrophe: The Musical,'" Sidon says, his light-blue eyes twinkling mischievously. "It's set in Jewish Heaven and it's crowded with people carrying luggage who

arrive non-stop after every bombing. The old-timers, Ben-Gurion and Menachem Begin, are there as well and they see everything they've built up nearing collapse. When they ask God—who is female—to intervene, She says she has no budget for miracles."

Meir Ronnen, a veteran cartoonist and editor for the Jerusalem Post and the mass-circulation Hebrew Daily Yediot Aharanot, engages in a different type of political satire.

Biting though his cartoons are, Ronnen does not depict terror victims.

"One has to be careful of bad taste. Families' sensibilities have to be taken into consideration," says Ronnen. Which is not to say that Ronnen, 76 and the country's most senior cartoonist, treads lightly.

"When I started at Yediot I made it clear that I would feel free to express my own opinions," he recalls. "The editor told me, 'You can attack anything except God.' I make fun of Shas people all the times," Ronnen says of the Sephardi political party.

These days, politics are providing Ronnen most of his inspiration.

The day he was interviewed, the cartoonist was working on a cartoon about the London-based conference on Palestinian reform organized by British Prime Minister Tony Blair.

"I'm trying to draw someone erasing the spots on a leopard, to show the irreformability of this Palestinian Authority," he explains. A few days earlier, Ronnen skewered Sharon for refusing to allow Palestinian leaders to attend the above mentioned conference. Under the heading "Someone has to be punished," the cartoon showed Sharon shooting himself in the foot with Blair looking on.

Another timely Ronnen cartoon depicts Sharon trying to catch a fish in the pre-election opinion polls. Instead of catching the fish, however, the Israeli leader falls in the water.

Humorists are also finding that chemical and biological warfare provide a great deal of fodder. A cartoon by Geva in Ha'aretz shows two men in adjacent hospital beds. One of the men, who is tied to the bed by restraints, his hair in disarray and his face monstrous, tells the other guy, "And I was vaccinated."

Another recent Geva cartoon shows two homeless men, their clothing in tatters, sitting on a mattress

begging for money. "It's going to get crowded here," one says to the other, referring to the soaring rate of unemployment.

Some of the more outrageous humor can be found on the back page of the Jerusalem weekly Kol Ha'ir. In one ongoing series of cartoons, suicide bombers keep botching up the job.

During the past few weeks, readers have been treated to Ahmed the Impatient Bomber who, in his rush to learn how to detonate his bomb, blows himself (but no one else) up; to the Compulsive Bomber, who insists that his potential victims line up in orderly fashion, giving them time to run away; and the Stuttering Bomber, whose difficulty in pronouncing "God is Great" again provides his victims enough time to escape.

In this past week's Kol Ha'ir, a husband and wife explore "Safe Sex in the Time of War."

Step 1: Put on your gas mask

Step 2: Put on your protective suit

Step 3: Put on protective gloves

Once the husband is all suited up, he goes to his wife and says, "I'm ready honey." "But where's your condom?" she asks innocently.

"The most popular Israeli humor is brutal and vulgar," concedes Sidon, "not tender Jewish humor, not Woody Allen or Shalom Aleichem. There's also sophisticated Israeli humor dealing with the language of the Bible and the Talmud. It's influenced by Yiddish. But you don't find it everywhere."

Ironically, some of the wry Jewish humor Sidon speaks of involves references to the Palestinians. A Kol Ha'ir cartoon in last week's paper shows an Israeli soldier talking to an Arab named Ahmed whose relative is a terrorist.

"I have some good news for you and some bad news," says the soldier. "The bad news is that we're destroying your home. The good news is that you'll have a great place where you're being exiled."

Ronnen believes that this more sophisticated, gentler humor gives Israelis an ache in the heart, not a stitch in their side. "When people here laugh it's a bitter laugh. All these laughs are tinged with real bitterness and sadness. It's the nature of the funny, distorted [caricatures] that lightens the cartoon somewhat, not the situation it refers to."



Calev Ben-David, an editor at the Jerusalem Post and its former TV and film critic, says that there was a time, decades ago, when Israeli humor was much tamer.

"Ethnic humor was accepted, but there were things people didn't joke about, like the Holocaust or terror attacks. You didn't hear jokes about the real political differences between people here: arguments about the territories and the settlements, religion."

Ben-David dates the turning point to the end of the Lebanon war, in the 1980s, "when a lot of sacred cows started to go. There was a lot of disillusionment over the war and then the intifada started and the young comics started to take on these subjects."

One such comedienne was Gil Kopatch, who did weekly parodies of the Bible via a televised parashat ha'shavua (Portion of the Week). The religious parties in the Knesset demanded that his show be cancelled.

In Ben-David's estimation, "the real explosion" came in the early- to mid-1990s, with the introduction of a second Israeli channel and cable television. Until then Israelis received only one channel, which was government owned and subject to censorship.

"Suddenly, people who couldn't appear on Channel 1 [the official channel] could appear elsewhere. These stations developed their own programs. The Cameri Five did jokes about the Holocaust. There'd be a guy asking how to get to a certain place. He was told 'go down Buchenwald Blvd to Auschwitz Street.'"

One of the most controversial shows, Harsufim, used puppet caricatures to get its point across. An episode showing the assassinated Yitzhak Rabin looking down from heaven made waves, and Egyptian President Hosni Mubarek was so incensed by his puppet's behavior that he made a formal complaint to the Israeli government.

Sidon is clearly tickled by Harsufim's impact. The show, which lasted five years, ended production in 2000 due to budget constraints.

"With Harsufim, the leaders knew that if there was a puppet of them on the program, they'd arrived," Sidon says. "They wanted to be included."

The show was so powerful, he says, that it sometimes boosted—or destroyed—political careers.

Sidon believes that today's humorists view Israel very differently from the way the country's comic pioneers did. The people who built Israel, like Ephraim Kishon, "came as newcomers and they were so grateful to the country for giving them a home. Just as they wouldn't hit a child, they wouldn't slam the government. Bureaucracy yes, but not the government."

Sidon credits the 1973 Yom Kippur with emboldening local satirists.

"Suddenly, we Israelis realized Israel wasn't the center of the world and that we weren't the kings of the world. It opened up a lot of possibilities."

Sidon fondly recalls a skit by "Nikui Rosh" that satirized then Israeli President Ephraim Katzir's remark admitting Israel's nuclear capability.

"In our program Katzir stood before an audience and explained how to build an atomic bomb. Where to get this or that material. To explain to the store owner that Ephraim the president sent you."

Smiling at the memory, Sidon says, "for those of us who were born here it's natural to critique the government, to critique everything. We don't see any holy cows. We don't kiss the ground as if it were holy. We couldn't do our job if we did."

Michele Chabin is a freelance writer, based in Israel. This article originally appeared in New York Jewish Week.

AROUND OUR JEWISH WORLD

REPORT: ARABS THREATEN OLYMPIC GAMES

By Jean Cohen
JTA

Islamic extremist groups reportedly have threatened to bomb the 2004 Olympic Games in Athens if security is assigned to a consortium that includes Israeli companies.

In addition, Arab nations are

threatening to boycott the Olympics if the SAIC Team gets the security contract for the Games, according to the Greek newspaper Avriani.

According to Avriani, a classified report from Greece's government security service mentions that the possibility of using a "Jewish company" for security at

the Games "will blow the Olympics into the air."

The so-called "Jewish company" — the SAIC Team — actually is a U.S. consortium that includes two Israeli companies and several Greek companies.

The report says that some SAIC Team employees come from the Israeli secret services.

The report also notes the possibility of attacks before the Games, as Muslim groups reportedly have threatened a bombing blitz if a Jewish company receives the Olympic security contract.

Greece also is reportedly concerned that one of the Israeli companies on the team has signed a cooperation agreement with

Turkey, Greece's longtime rival. Greece's Ministry of National Defense noted that national security could be compromised if the Israeli company gains access to classified information.

For this reason, the Israeli company's insignia has been dropped from a recent SAIC Team advertising campaign.

Israelis again worry about gas masks

By Helen Schary Motro

During the 1991 Persian Gulf War, when Israelis were encouraged to carry on with "normal activities" while keeping their gas masks at arm's reach, I took a photo of my toddler in front of the elephant at the zoo.

From her stroller dangles not only the bag with her bottle of apple juice, but two cardboard boxes: one with her mask, one with mine.

To help defuse fear, her nursery school teacher had asked the children to fashion masks out of paper plates. I taped her crayoned creation to our front door with the scribbled reminder, "Take your mask?"

It's a scenario I don't want to repeat 12 years down the line, now that my daughter is a young teen. But it is looking like my daughter soon may be going off to her swim team laden not only with rubber flippers and swim cap, but with a rubber gas mask as well.

Until now the Israeli public, harried by the daily flow of local tumult, dealt with the possibility of war with Iraq as a contingency that hadn't yet arrived. But suddenly war jitters have broken out: As if to make up for lost time, the public is in a flurry of worry and preparation.

Since the Gulf War, the government issues gas masks without charge to all Israeli residents.

Thirty distribution centers are open daily around the country for citizens to exchange their old masks for new ones.

Normally the centers are staffed with bored soldiers, standing around telling jokes and trying to pass the time.

In times of crisis, however, everybody seems to wake up, realize they haven't traded in their old equipment and make a beeline for the centers.

Suddenly the mask centers are jammed again. Whereas the average was 4,000 to 5,000 visitors per day this fall, 50,000 showed up at the centers on Dec. 24 alone. The two Israeli factories that manufacture masks are working around the clock to meet demand.

Masks come in assorted styles according to age. Infants receive a sort of insulated layette, young children a hood.

Those with respiratory ailments or heart conditions, as well as everybody older than 80, are entitled to masks with pumps attached to facilitate breathing.

Some disabled people are unable to wear masks. The lucky ones find themselves in homes or institutions equipped with expensive air filters that obviate the need for masks, but an estimated 10,000

disabled persons remain without any form of civil defense.

And while the needs of the elderly in retirement homes are looked after, real concern arises for the aged isolated in their own apartments who may not manage with masks in time of emergency.

Furthermore, not everyone in Israel is covered. Only if the government declares a state of emergency will tourists, foreign workers and foreign students receive masks — after making a deposit of \$40.

Yet the nine American Fulbright scholars in Israel have been equipped for months: Grantees in the program, which is funded by the American and Israeli governments, received masks and security instructions from the American Embassy in Tel Aviv back in October.

Other institutions also are taking the initiative: Tel Aviv University is in the process of updating the masks it purchased during the Gulf War for foreign students and visiting faculty.

Until the Jan. 5 bombings in Tel Aviv, which killed six foreign workers and injured dozens more, the

government dealt with illegal laborers mainly by seeking to deport them.

Since the bombing, however, the government announced that illegal status would not prevent workers from getting gas masks.

Dogs and cats, however, must find protection via private sources. Pet lovers can purchase fabric masks, developed by an Israeli veterinarian, to protect their pets during evacuation from contaminated areas.

"There is no such thing as a rubber gas mask for dogs," one veterinarian said. "No dog would agree to wear it."

In this matter, at least, the Israeli public seems to be more trusting than canines. With a faith uncharacteristic of the national ethos, it seems to have a reliance, born of necessity upon the equipment doled out by the government.

Then, on Dec. 31, the Ha'aretz newspaper reported that the government might be knowingly distributing gas masks with outdated technology, a headline that didn't warm the hearts of citizens who had just spent hours on line at dis-

tribution centers.

Yet if the majority chooses to put its faith in what the authorities say, others — skeptics or fatalists, optimists or pessimists — aren't bothering to update their equipment.

"Are you ready?" asked a fax that jumped out of university computers last week. "A mask protects the respiratory tract alone. What about the rest of your body?"

It originated from a company selling a full-cover body suit to protect from gas and chemicals, including gloves and shoe coverings to repel contamination.

Hardware stores have placed big placards outside their shops announcing that they stock body suits, starting at \$100.

The ads seemed like the attempts of a few entrepreneurs to capitalize on a contagious hysteria. But then, on Dec. 31, the authorities announced that every household should stock 12 liters of bottled water per person.

As they drove home from supermarkets with their cars sloshing water, people wondered what edict might come down next. Someone, they figured, must know something

they don't.

To prevent a replay of the Gulf War, when some bewildered Ethiopians remained stifled in masks hours after the all-clear had sounded, volunteer Ethiopian students are holding orientation sessions in Amharic for Ethiopian immigrants.

And soldiers are visiting 3,000 schools nationwide to instruct pupils about emergency procedures, including how to properly put on masks.

"Can gas reach up to the seventh floor?" one little girl asked worriedly.

Another told her mother, "The best thing about the demonstration was that we got to miss class." In this situation, sometimes it's refreshing to see children just acting childish.

For in the back of every grownup's mind is the fear that he or she may soon be taping an unwanted reminder on his door: "Take your mask?"

Helen Schary Motro, an American attorney and writer living in Israel, teaches at the Tel Aviv University Law School.

Libya to head human rights group

By Rachel Pomerance
JTA

Israel and Jewish groups are outraged that Libya has been chosen to chair the U.N. Human Rights Commission — though they say the group's treatment of the Jewish state can't get much worse than it already is.

The commission "can't do anything but run a smear campaign against Israel, which is what they already do," said Ariel Milo, spokesman of the Israeli Mission to the United Nations. "And the fact that Libya of all countries becomes the chairman of the committee is proof of the irrelevance of that committee."

The U.N. Human Rights Commission is a subsidiary body of the U.N. General Assembly that addresses human rights issues, including matters of political, social, economic and humanitarian concern.

Unlike the U.N. Security Council, its resolutions are not legally binding.

U.N. Secretary General Kofi Annan's recent appointment of Sergio Vieira de Mello as high commissioner, replacing Mary Robinson — whom Jewish groups considered overtly pro-Palestinian — may offset the effects of Libya's chairmanship.

De Mello, who took office in

September 2002, "seems to be more in sync with the West in terms of the war on terrorism, and that is a net plus for Israel," one American Jewish official said.

As commissioner, de Mello is the top U.N. official dealing with human rights, with an office to investigate and monitor human rights around the world. He works with the UNHRC, but is not in charge of it.

That will be the job of the Libyan delegate, who as chairman will organize the agenda of the UNHRC's six-week session, which deals with specific human rights questions and issues resolutions on them. This year's session will run from March 17 through April 25.

Messages seeking comment from Libya's U.N. mission in New York were not returned.

The ascendancy of Libya — under U.N. sanctions for its role in the hijacking and explosion of Pan Am flight 103, and blasted by human rights groups for torturing prisoners and reportedly engaging in slave trading — is a major upset to many Jewish groups that monitor the United Nations.

"The election of a repressive, terrorist-supporting dictatorship to lead the world's foremost human rights body brings the moral decay of the United Nations into sharp relief and makes an utter mockery

of the values it is supposed to uphold," said Avi Beker, secretary-general of the World Jewish Congress.

The WJC and other Jewish groups praised the United States for calling for a vote to reject the nomination.

Still, the Libyan ambassador to the United Nations in Geneva, Najat al-Hajjaji, won 33 votes Monday in a secret ballot of the 53-country commission. Seventeen countries abstained, and three, including the United States and Canada, voted against the nomination.

Each year, chair of the commission rotates among the five regional groupings, which nominate a representative country. The African group recommended Libya

for the post.

For the next year, Libya will be able "to influence the agenda of the commission," said Andrew Srulovitch, director of U.N. Watch. For example, the length of time devoted to an agenda item lambasting Israel largely will depend on Libya, he said.

Srulovitch said the appointment could go in either of two ways: The Arab countries might "restrain themselves on the Arab issue" for public relations gain, or they could "pillory" Israel and the West to further their foreign policies.

"I don't think anyone knows, because it really is going to depend on what side of the bed Gadhafi wakes up on," Srulovitch said, referring to Libyan leader Muammar Gadhafi.

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JEWISH ARTS AND CULTURE

New children's book is inspiring

By Elana Romirowsky

A Review of:

LET THERE BE LIGHT

By Jane Breskin Zalben
Published in 2002 by Dutton Children's Books
A Division of Penguin/Putnam Books for Young Readers

Let There be Light, a children's book by Jane Breskin Zalben is a multi-cultural book that expresses the idea that each creature is created by G-d and therefore has Godliness within. By incorporating stories and lessons by different cultures and religions, Zalben emphasizes that all people strive to make the world a better place by performing Tikun Olam- "fixing the world." It is one of the many books that line the shelves of the library of Albert Einstein Academy-my alma mater.

The Jewish Mitzvah of Tikun Olam sensitizes us to the fact that we are only on Earth for a short time, and while we are here we should be striving to make the world a better place. Our bodies are temporary shells, which serve

as vehicles to perform Tikun Olam. In her book, Zalben quotes the first bracha, the gift of creation, before reciting the Shema, which states, "The heavens are the heavens of the Lord. They are already heavenly in character, but the Earth, He has given to mortals so that we might make of it something heavenly." One might ask how we can teach children to perform such a mitzvah, as well as to do good things and to grow up to be kind, caring and considerate human beings. We need to model these behaviors both at home and in school.

Every morning at Albert Einstein Academy, students start the day with prayer and contemplation. During the prayer service, the Birchot Hashachar is recited. In doing so, we are not merely differentiating between night and day; when the night is gone and a new day has begun, individuals have the unique opportunities to greet a brand new day- to start over again, and have the chance to be good people and to perform acts of loving kindness. In *Let There be*

Light, the author shows this concept is illustrated in other cultures as well. An excerpt from an Eastern Eskimo prayer shows Jewish children that they have bonds and connections with many other cultures, for they also share similar values and customs. "I arise with movements, swift as a raven's wing. I arise to meet the new day. My back is turned from the dark of night to gaze at the new dawn whitening the sky."

The Buddha says, "Think of all the fleeting world; a star at dawn, a bubble in a stream, a flash of lightning in a summer cloud, a flickering lamp, a phantom and a dream." So many things in our lives are short-lived and fleeting. A person can die at any moment and things we take for granted could be taken from us in a flash. The premise of Jewish Day school education is to teach children to live their lives to the fullest and to make the world the best place it can be. We should not take for granted the trees around us, our families, and the world at large.

One example of this concept is

a project in which the 5th graders participate. Each child is buddied with a resident at the Kutz Home, our own Jewish nursing home. Every few weeks, the children spend time with their buddies one on one. In spending time with them, the children get a chance to learn about their lives and listen to the things that would excite them. Just by being there, children are taking part in making the world a better place. This book reinforces the necessity to thank G-d for things that are often taken for granted- the ability to wake up each morning, to open our eyes. An excerpt from the Koran says, "Oh my Lord, inspire me that I may be thankful for your blessings wherewith you have blessed me and my father and mother, and that I may do good works that please you. (Koran 46:15)" This quote is another example of how the author uses excerpts from many cultures to tie all types of people together by the common beliefs that they share.

Elly Alexander, the librarian at Albert Einstein Academy, reads

this book to the students to teach them the values of other cultures. We aim to instill our children with pride and knowledge about being Jewish and we want to appreciate the vastness of the world and the beautiful cultures in it.

Our entire lives are not necessarily dedicated to repairing the world, but as human beings we are also given the ability to live life to the fullest. In addition to performing Tikun Olam, we should try to bring joy into the world. The students at Einstein do this as part of their life at school. Going to shows, the ballet, and Israeli dancing is a way for people to experience other cultures and to experience the beauty and joy of life. Zalben elaborates on this idea by bringing in an anonymous quote. It states, "Dance as though no one is watching you. Love as though you have never been hurt before. Sing as though no one can hear you. Live as though heaven is on Earth."

Elana Romirowsky, an alumnus of Albert Einstein Academy, is a journalism major at the University of Maryland.

Bias -A Compelling Winter Read

Reviewed by

Dr. Martin Roffman

If you seek an interesting diversion from the cold of winter, I urge you to pick up a copy of Bernard Goldberg's new book, *Bias*. Actually, the book found me at the library; it jumped off the shelf, demanded to be read, and didn't disappoint. This relatively short book (214 pages, published by Regenery Publishing, Inc., Washington, DC, 2002) outlines how the major TV networks approach, massage, and execute their news reporting chores. From Goldberg's perspective, that approach is a strictly biased affair.

In 1996, Goldberg wrote a letter to the editor of the Wall Street Journal that brought him squarely into conflict with the management of his employer, CBS News. While Goldberg was not immediately fired for expressing his views, he was systematically ostracized from CBS and eventually settled with them by departing from the organization to continue with independent reporting assignments. During the course of describing what hap-

pened both before and after the 1996 incident, Goldberg elaborates on how each of the major news media (commercial networks and cable sources) slant news presentations with a very liberal bias. He presents cases of specific bias that expose

- How news organizations select interviewees (who to interview and who to reject),

- What questions to ask (balanced reporting or targeted questions that causes interviewees to feel stress).

- Framing the presentation from the reporter's perspective (strongly biased in Goldberg's opinion) instead of unbiased.

Essentially, he charges that much of what passes as news coverage is more a statement of editorial position rather than 100% balanced and unbiased reporting of facts. While his discussion of historical events connected with the departure from CBS is well documented, the reader is likely to find his focused discussions on how the networks treat specific topics to be a much more interest-

ing read.

Regarding presentation of women's issues, Goldberg feels that there is an intentional slant toward interviewing liberal women's organizations for their opinions on significant issues rather than conservative ones. In fact, he feels that there is no attempt to balance opposing views by covering liberal and conservative groups dealing with any major national issue. He suggests reasons why this might be so in several chapters of the book and concludes that reporters and their bosses are so overwhelmingly liberal that they sincerely believe their views represent the norm while conservative viewpoints represent a distancing from the norm. It's up to the reader to determine whether Goldberg lets his conservative biases affect his reporting in this book.

Regarding coverage of the Palestinian intifada, Goldberg indicts the news media for siding with the Palestinian cause due to Palestinians being perceived as David struggling to overcome

Goliath, the stronger Israel. Practical results of this bias in perception are excessive numbers of photographs of Palestinian children throwing stones against Israeli soldiers in full battle dress, with little or no attempt to present reasons for those soldiers trying to defend against suicide murderers. An average reader of *Bias* might be able to infer that deliberate use of "suicide murderers" instead of "martyrs" reflects my bias against the bombers. I convey revulsion against bombing of innocent civilians on the streets and in stores of Israel, and choose vocabulary to reflect that bias. The news journalists choose their own vocabulary in a similar manner.

Goldberg stresses a uniformity of bias displayed by all the major networks and worries that the degree of bias does not agree with what most Americans think or believe. In his opinion, the only network that presents a reasonably neutral position on the news is Fox News. He points to Fox's The O'Reilly Factor as one of the most neutral and balanced reporting

programs available to American viewers. On the other hand, he claims that the Brokaws, Rathes, and Jennings of the world are sailing on a sinking ship because they can't separate their own liberal biases from news reporting. Goldberg doesn't side with Rush Limbaugh or seek praise from the Right for his interpretation of news media bias even though there are agreements between both on many of the stands he discusses.

After reading this book, it becomes very easy to detect one-sided reporting when it is observed. I not only recommend but strongly urge a reading of *Bias* in order to allow readers to absorb the lessons presented there. Knowing what bias looks like is the first step to combating it and demanding more balanced coverage from commercial sponsors who make it possible to view the "news" on your favorite channel.

Martin M. Roffman commutes to Wilmington each day from Montgomery County, PA home where he is an active member of the Jewish community.

'Boot Camp'

By Marvin S. Cytron

I don't know if that word or "Basic Training", are still part of the military lexicon, but for me it has a different meaning. "Boot Camp" by Henry Berkowitz, published by the Jewish Publication Society during World War II embarked me on a lifelong passion of books and reading and at the same time pride in my heritage.

My hometown of St. Louis in the 40's had a population of 50,000 Jews living on the West Side of the city. My parents, my father an immigrant from the Czar's Pale and my Mother leaving Turkish controlled Jerusalem early in the centu-

ry, established our home on the North side of the city, above my father's dry goods store. Known as "Butcher Town", this was the industrial side of the city, an area with factories, slaughter houses, defense plants as well as Sportsman's Park, home of baseball's St. Louis Cardinals and the hapless St. Louis Browns, who later became the Baltimore Orioles. The neighborhood was a diversity of Irish, German, Italian, Polish, and African Americans, hardly a Jew in the area. As the only Jew in the public school, I may not have known the word "anti-Semitism", but I knew the meaning. "Are you a Jew?"

often meant a few kicks (or worse), someone stealing my hat, especially my beloved leather aviator cap, often recovered for me by Miss Sullivan, the eighth grade teacher. Not surprising, since St. Louis possessed a unique and ubiquitous strain of virulent racism as well as anti-Semitism. Remember the Bund of that era?

To instill a bit of "Yiddishkeit" my parents would send me to *Baba* and *Zada*, my grandparents, for the weekend. My maternal grandfather, Noah W. Salz, was publisher and editor of "The Jewish Record", a small weekly Yiddish/English newspaper. Friday night dinner, syna-

gogue the next morning and afternoon with newly found Jewish friends, was the highlight of my week. One particularly cold, rainy afternoon I complained I was "bored" as my grandfather read and listened to the Metropolitan Opera. "Read a book" *Zada* said and pointed to a glass encased bookcase. Much to my dismay, the books were all Yiddish, "next week I will bring you a book in English" was his response. And indeed, next Shabbat, at the table was "Boot Camp". The story of Robert "Buck" Levy, enlisting in the Navy, as he along with a few Jewish friends encounter boot camp, including

anti-Semitism. Buck overcomes obstacles along the way and in the end is a hero to his shipmates as he not only wins the boxing championship, but also respect as a Jew. For me Buck was a hero, I realized one can overcome obstacles, and can be proud to be Jewish. From my beloved grandfather, a love of books, reading and learning.

Over the past 60 years, as I update and clean out my library, "Boot Camp" remains prominently on the shelf. Perhaps it's time to pass it on to my grandsons!

Marvin Cytron resides in Wilmington. This piece originally appeared in *The Forward*.

MILESTONES

In Memoriam

WASSERMAN

Minna N. Wasserman, 85, died January 22nd. A member of Adas Kodesch Shel Emeth and its Sisterhood, Mrs. Wasserman was also active in activities of Deborah Hospital and the Academy of

Life-Long Learning. She volunteered as an usher at the Grand Opera House and the Delaware Theater and enjoyed participating in the early time bowling league at Holiday Lanes. She is survived by several cousins.

Graveside services were held on January 23rd at the Jewish Community Cemetery on Foulk Road. Contributions in her memory would be appreciated to either the Kutz Home or to Adas Kodesch Shel Emeth.

Email your lifecycle event to lynn.edelman@shalomdel.org or fax to 302-427-2438

NACHAS NOOK

A New Daughter Of Israel Is Born

Katie and Joshua Goldlust of Salem, Massachusetts announce the birth of their daughter, Tessa Rose on October 12. Among those celebrating her arrival are her proud grandparents Sheila and Perry Goldlust and her great-grandmother Rose Gainen of Ft. Lauderdale, Florida.



Rejecting martyrdom continued from page 1

were named after him. I was shocked to know that almost 90% of streets in the Middle East are named after martyrs. As I walked in my neighborhood I found street after street with men's names who gave their lives to martyrdom! What a disaster to many families and children, but we were taught only to be proud and retaliate! I dreamed my father would probably come back home from heaven since we needed him more than heaven.

During the funeral I saw men crying like children after his death since he was deeply loved by others too. My mother, after the funeral,

was left in a severe depression from which she never truly recovered and my childhood, together with my siblings, was further ruined. We received a generous pension from the government, so my mother was able to send us to the best private schools. I was very lucky to go to a Catholic school run by Irish nuns. After a short time, the people who had congratulated us were nowhere to be found, and my mother had very little emotional help. Being in the Middle East in the late 50's, it was very difficult for a woman to live without a husband. There is practically no social structure of support

for widows. It is a very clan-like society. Your strength and social status comes only from your family and especially your male relatives.

Despite the crowded cities of the Middle East and close proximity of living conditions, the people seem friendly but are isolated from one another and believe in envy. There is strict ritual of behavior, but not genuine social cohesion. The culture is dominated by the idea that "I will be cursed by people who will envy me" to the point of paranoia. People have to keep their distance, sometimes even from their own family members, in defense from the Evil Eye. They always point out that "envy" was mentioned in the Koran. They never discussed envy as a sin that hurts the person who is envious, but as a curse that one has to be on guard against. They learn to keep all good news secret and wear blue beads to stop the Evil Eye.

All the good Moslems who were very proud of my dad stopped visiting after a few weeks. Maybe some women did not want us to envy them having husbands and fathers. The relationships among Moslem women were extremely competitive since, according to the Islamic law, husbands can have up to four wives, therefore visiting and being friendly with widowed women can be very threatening. Women actually could shun a beautiful young widow like my mother.

In the Middle East a woman's reputation is everything. Neighbors would watch every step of a woman leaving her house, what time she came home and who visited her. I remember my mother chastising and grounding me because a boy came to talk to me when I was waiting for her to pick me up from school. She said "don't you care about your reputation, having no father and a boy talking to you on the sidewalk?!" I can't blame her now since she was living in this tragedy herself. The first day I

attended my Catholic school, the nuns told my mother they were praying for her. The first day was very peaceful and I felt love among people for the first time in a long time. It was a different kind of love, a peaceful kind of love that wants nothing in return. Half the class was Moslem and we attended a class once a day to learn the Koran. The "Islam" teacher merely recited verses and spoke of Islamic history.

I constantly felt that the God of Islam was always angry at us and there was a constant threat of Hell. We never discussed love and a large amount of time was devoted to the wars of Mohammed and how he won most of them. He and his followers would engage in wars with other tribes from Mecca and kill and loot their caravans. They did that for 20 years until Mohamed won and Mecca surrendered. As a child, the stories scared me. I am very appreciative that my mother never insisted that we practice Islam and she had no hatred toward other religions.

The Middle East culture deprived me of my father, and left me and my siblings helpless orphans, with no emotional support from a cruel social structure. I grew up with anger. My trust of people and sense of security were shattered and I learned to question anything and everything, starting with the Arab hatred of Jews. The Moslems' hatred of Christians came next after Jews. I guess there were too many Arab Christians and perhaps the idea was, take one at a time; get rid first of Jews, then Christians.

Thank God a country called the United States opened its arms to people from all across the world, and I was honored to immigrate to the U.S. over 23 years ago and become a part of this great nation. I could not adjust to a Middle East culture that doesn't value children's life enough, a culture that orphans its own children and is so obsessed

with hatred of Jews that it's ready to sacrifice the morals and health of its family structure over a few miles of land and the city of Jerusalem, which is the holy land of Jews and Christians. Unfortunately, the current Islamic culture is in the process of committing moral suicide.

The United States set an example to the world on how different races and different religions can coexist with respect despite their differences. I wish Islam would show some grace and accept the Jewish people and the State of Israel. The Jewish people enrich the Middle East culture and tie us to the historical origin of the region. Can you believe what a tragedy it would be if all Jews in the Middle East left?

I sometimes daydream of a day in which the Moslems welcome and celebrate the Jewish existence in the Middle East and realize that the Jewish religion is not a threat to them and that it is the origin of both Christianity and Islam. Islam took a lot from Judaism and Christianity and perhaps is afraid of being exposed. Could that be why Moslems don't want to coexist with other religions?

A message to all Middle East women: it is in your hands to change your society. Stop being submissive in giving up your husbands and sons to martyrdom. What a tragedy when you celebrate the death of your suicide-bomber sons. Value their lives so they might value theirs and maybe they will respect you more.

As a child, many asked me: "Are you going to avenge the killing of your father by killing Jews?" My answer now as an adult is a firm "no." Instead, I will live to expose the dark side of the Moslem culture and Islamic fundamentalists.

Nonie Darwish was born and raised in the Middle East. She is a proud naturalized citizen of the United States where she has lived for more than 25 years.

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CALENDAR OF EVENTS

NEWS FROM NEWARK JCC

NY THEATRE TRIP: Big Billy Joel fan? Then join the JCC Newark bus trip to New York to see his Broadway musical "Moving Out". The buses will roll at 8:30 a.m. on Sunday, April 6th. All seats are located in the orchestra. JCC members, \$145 and Non-members, \$165. Non-refundable deposit \$50. If you would like to spend the day in New York and not attend the theater, there is room on the bus for \$35 per person. Call now for reservations-302-368-9173.

HAVE YOUR ANTIQUES APPRAISED... During the mini antique roadshow at the JCC Newark Campus on Sunday, March 30th. Do you have an antique or treasure you would like to learn more about? Then call and reserve a space. The cost is only \$10 for the first item and \$5.00 for any additional. A reservation is a must! 302-368-9173.

OPEN HOUSE... at the JCC Newark Campus. Join the fun on Sunday, March 9, 2003 from 10:00 a.m. to 2 p.m. Learn and sign up for the Summer Camp program and enjoy children's Purim Crafts, facility tours, carnival games, raffles, family pool activities, a live DJ, food, entertainment, information about Jewish agencies and membership specials. Mark this day on this day on your calendar. Call 302-368-9173 for more information.

APPLY FOR THE USA MACCABI TEAMS

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

(born in 1984, '85, '86); and Open (any age).

The Pan Am Maccabi Games will take place from December 24, 2003 through January 5, 2004 and a training camp will be held in Boca Raton, Florida beginning Saturday night, December 20, 2003.

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

CHESS ANYONE?

The next scheduled meeting of the Adas Kodesh Shel Emeth Chess Club is Monday, February 17, 7 p.m. at the synagogue on Washington Blvd. and Torah Way in Wilmington. Cantor Joel Kessler is chessmaster of the club which is open to people of all ages and all levels of experience. For additional information, please call 762-2705.

JFS HELPS THE BEREAVED

Jewish Family Service invites participation in a bereavement support group meeting at Congregation Beth Emeth in the library on Mondays from 10 a.m. to 11 a.m. on the following dates: January 27, February 10, February 24, March 10, 24, 31 and April 14. Please contact Karen Townsend at the JFS Relationship Center, 302-286-1402 for more information.

SUMMER SCHOLARSHIP AVAILABLE

The Sylvia and Isadore N. Silverman Scholarship Fund will be awarding its 14th annual Scholarship to a deserving youth for a Jewish summer experience in camp or in Israel. Applications may be picked up at the AKSE office and should be returned by

March 2, 2003. The Fund was established in 1989 to honor the Silverman's 55th wedding anniversary by their four daughters and many friends.

HESTER STREET TROUPE TO PERFORM FEBRUARY 1ST

The Hester Street Troupe, a Klezmer band from Cranford, NJ, will be in concert at Congregation Beth Emeth on Saturday, February 1, 2003 from 7:30 p.m. until 9:30 p.m. Tickets are \$18.50 in advance, and \$20.00 at the door. Reservations and ticket information can be obtained by calling Chuck Marcus at 302-791-9118.

CONTEST: CREATIVE EXPRESSIONS OF THE HOLOCAUST EXPERIENCE

The United States Holocaust Memorial Museum invites middle school and high school students to participate in its 2003 May

Family Art and Writing Contest.

Entry guidelines and requirements are listed on the Museum's website-www.ushmm.org.

All entries must be postmarked by March 14, 2003.

Winners will receive a cash award, a gift certificate from the Museum shop and a certificate of achievement. Teachers of winners receive a selection of books. Entry forms are available on-line or by calling Amalia Snyderman at 427-2100, ext. 30.

GRANT MONEY AVAILABLE FOR JEWISH STUDIES

The Anna E. Finger-Ruth F. Gordon Memorial Trust is accepting requests for cash grants of up to \$1000 for the promotion of the study of Judaism and Jewish culture. The Trust will provide funding for programs relating to the study of Judaism or Jewish culture including, but not limited to, Hebrew language, Bible,

Jewish literature, religious customs and ceremonies, theology and Holocaust studies. Financial need will be considered and special consideration will be given to programs or individuals affiliated with Congregation Beth Shalom. Recipients of grants or scholarships will be expected to share their experience during a scheduled community event. The Trust was established in 1968 by Louis J. Finger and Abraham J. Gordon in memory of Mr. Finger's mother and sister and Mr. Gordon's wife. Trustees anticipate making grants totaling \$2500 for the 2003 calendar year. Please apply before March 31st to Richard A. Levine, Secretary, Board of Advisers, Anna E. Finger and Ruth Gordon Memorial Trust, c/o Young Conaway Stargatt & Taylor, LLP, PO Box 391, Wilmington, DE 19899-0391.

COMMUNITY NEWS

Gershwin, By George on stage at the Riverfront

The Best of Broadway Dinner Theatre at the First USA Riverfront Arts Center will present Gershwin, by George: The 1936 Radio Show from February 8th through March 23rd. This is an original production written by Wilmington native Greer

Firestone. Singers in the show impersonate the Broadway legends like Ethel Merman, Alan Jolson, Jimmy Durante and others who made Gershwin's songs famous. Tunes include Strike Up the Band, Fascinatin' Rhythm, Rhapsody in Blue, Summertime and many

more. Performances will be staged on Thursdays and Sundays at 2:00 p.m. and Friday and Saturday evenings at 8. For prices and seating availability, please call Greer Firestone at 302-478-6178 or email producer@de-bestofbroadway.com.

Limited seats available for Jerusalem Symphony Orchestra

The Jerusalem Symphony Orchestra will perform at The Grand Opera House, 818 North Market Street, on Wednesday, January 29th at 8:00 p.m.

Tickets are \$60, \$55, and \$50 with discounts available for seniors,

students and groups.

Now in its 65th season, the orchestra, led by Lawrence Foster, will perform a program of works by Beethoven, Dvorak, Mozart and Zehavi. Featured pianist is Joseph Kalichstein.

To purchase tickets, or for more information, please call the Grand Box Office at 302-652-5577.

Orders can also be placed via secured server at www.grand-opera.org.

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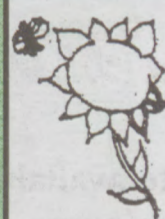
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