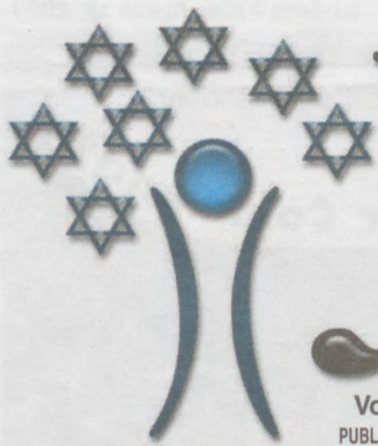




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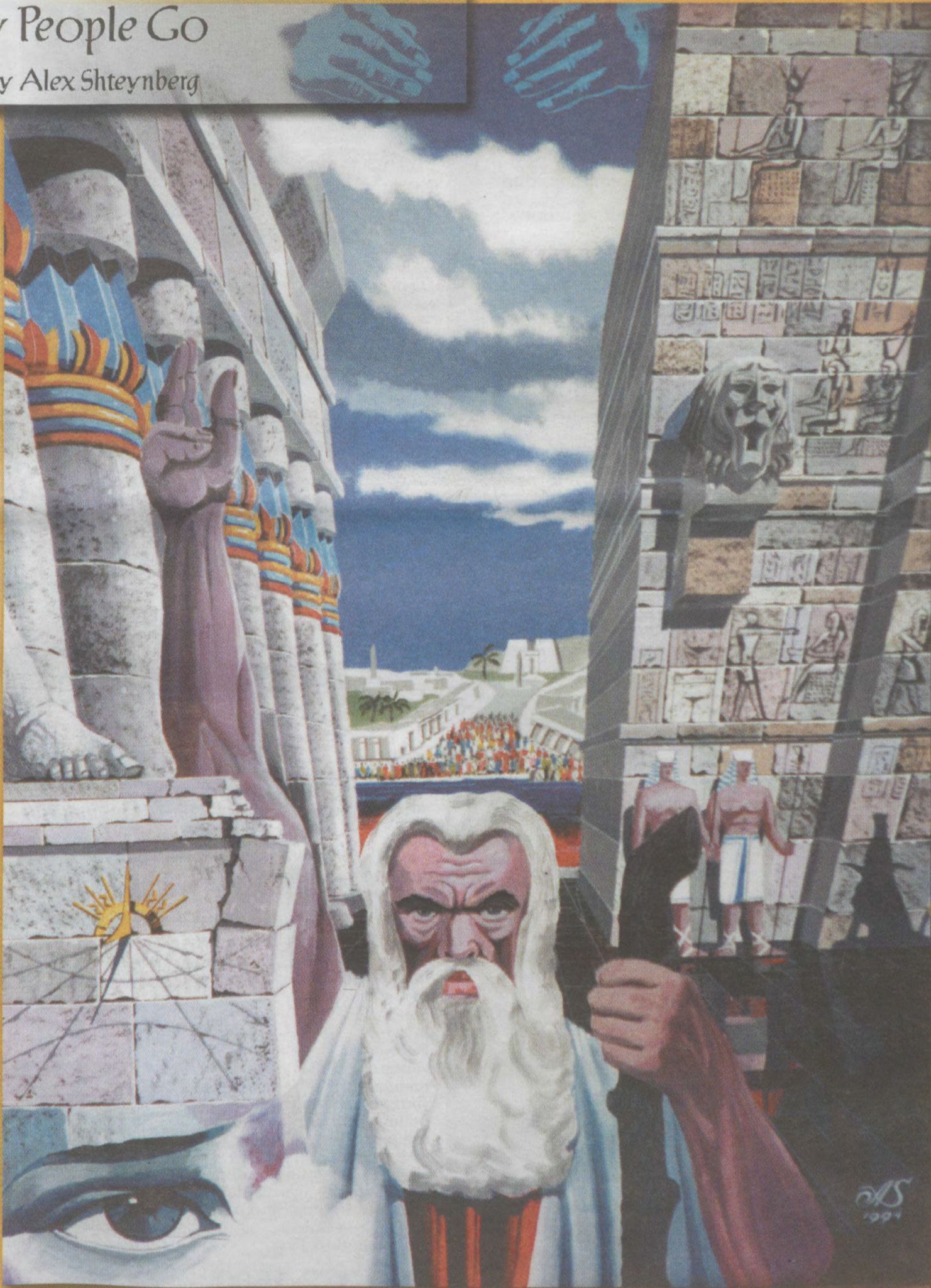
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Let My People Go

by Alex Shteynberg



Meet our cover artist on page 3

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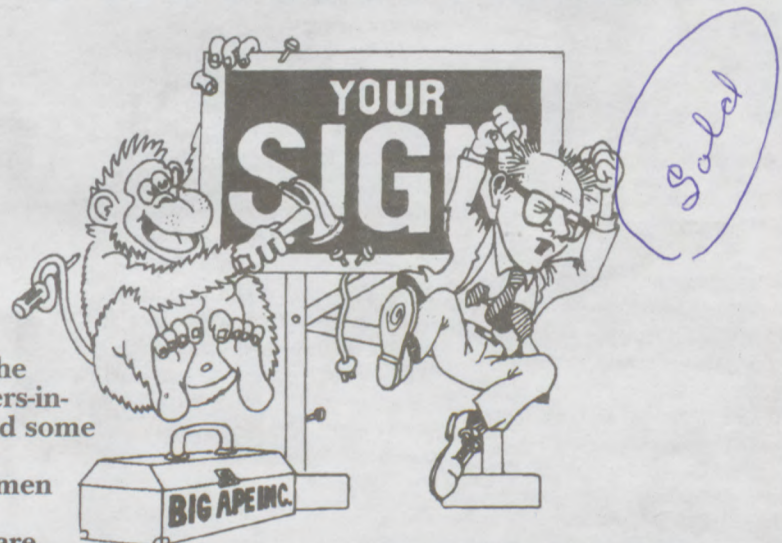
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FEDERATION FOCUS

Key Entry Points



Samuel H. Asher
Executive Vice President

You may recall that I touched on market research about connections with Israel and the Jewish community in my last article. Recent market research tells us that 82% of American Jews learn about Israel by age 20 and that younger Jews gain knowledge about the Jewish homeland far earlier than their parents did.

The research shows a direct

link between the strength of a person's Jewish identity and ties to Israel with the depth of involvement in our synagogues and other Jewish agencies. It stands to reason that we focus our energy, as a community, on key entry points in Jewish life and support those agencies and, of course, our synagogues that nurture our youth and build Jewish identification.

Many of us define our Delaware Jewish community on the contacts we have with our agencies, organizations and synagogues. Ask most people about what constitutes Jewish life in Delaware and they will readily talk about the Bernard and Ruth Siegel Jewish Community Center, Albert Einstein Academy, Delaware Gratz Hebrew High School, Jewish Family Services, The Milton and Hattie Kutz Home, and the synagogue of their choice. Hopefully, too, someone will mention the Jewish Federation of Delaware.

Sometimes, however, people fail to mention the Kristol Center for Jewish Life at the University of Delaware (Hillel), an organization that serves the 1600 Jewish college students. This swell of stu-

dents effectively increases the Newark-area Jewish community by nearly 20% for some nine months of the year!

The strength of our Hillel is its high caliber professional and lay leadership, its strong relationship with the University and its success in nurturing student leadership. I invite you to meet with Executive Director Susan Detwiler or any member of her staff to see just how special these people are and to appreciate the strength of their commitment to Jewish college students.

Hillels create a Jewish community on our college campuses. They provide social, educational and recreational programs that enable Jewish students to meet other Jewish students. In this non-threatening environment, Jewish students can explore and enhance their personal connection to Judaism.

We know that life patterns are often determined during the college years. We also know that this period is a critical time in the development of a student's Jewish identity. This is all the more reason for us as a Jewish community

to invest in creating the kind of Jewish campus environment that we think will best nurture a positive Jewish affiliation. In reality, this is an investment that, if done well, will pay dividends for years to come.

As I wrote in this column several years ago, while the vast majority of Jewish students at the University of Delaware are not from the local Jewish community, it is still our responsibility to ensure quality Jewish programming at the University of Delaware. This is how the "system" works. For example, Jewish students from this area might go to Princeton University or the University of Maryland. It is the responsibility of the Jewish communities in these regions to support their area Hillels. So while it is the "right thing" to support Jewish student programs at our local University, we also have a vested interest in the "system". By participating in this process, we ensure that another Jewish Federation is supporting our children who choose to attend college in their communities.

All this becomes more apparent to me when I hear from friends and

colleagues whose children are looking at schools all around the country. As a family, they visited several schools and checked out the dorms, the academics, the cafeterias, the bookstores and other facets of campus living. They also checked out the quality of Jewish life on campus. It is very easy for me to articulate what type of Jewish campus environment they should look for because we have such an excellent model here at the University of Delaware.

While the 1600 Jewish college students in Delaware make up a distinct Jewish community, they are also part-and-parcel of the total fabric of Jewish life in the Delaware Jewish community. While they are here, they are "our kids" and we will care for them. It is our hope that another Jewish community makes Delaware college students feel welcome and supported.

We must do our part to keep these young people connected and engaged Jewishly while they are wards of our community. We must support our "local" Hillel. That support will return to us on many levels in the future.

A Celebration of Freedom



Ruth Rosenberg
Campaign Director

Passover marks the time when we celebrate freedom. The story told at our Seder table reminds us of the oppression we endured under Pharaoh's rule and the passage to freedom under the glorious leadership of Moses. We drink wine, sing songs and share a joyous meal with family and friends. Every family has its own special traditions. In our home, we invite at least one person each year that has never been to a Seder. We know the stories well but find new life in them as we share them with others. We have witnessed firsthand the common bonds we share with people of other faiths and cultures that have also suffered under tyranny as our guests share their own stories and traditions. And besides, it's always fun to introduce novice epicures to the unique delight of gefilte fish with horseradish.

Oppression comes in many

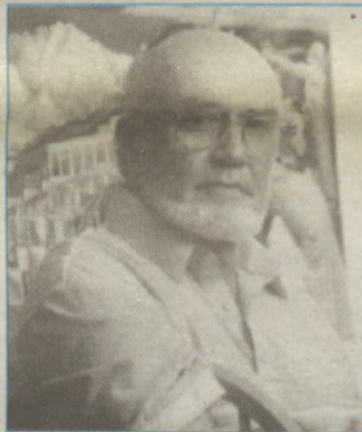
forms. The weight of physical pain, economic or spiritual hardship can be unbearable. Right now, more than 20,000 Ethiopian Jews are waiting to build a new life in Israel celebrating freedom from poverty and strife. They long to join their nearly 80,000 brethren on Jerusalem's streets of gold. Thousands of elderly Jews in the former Soviet Union are longing for freedom from hunger and the ravages of winter.

All those Jews in need may not have a current day Moses to lead them to the Promised Land, but they do have us. Those of us who enjoy countless freedoms have the opportunity and privilege to deliver those who suffer today from the tyranny of pain. By supporting the Annual Campaign and Operation Promise, we deliver food, medical supplies, winter relief and social services to Jews around the world. One third of the money we raise here in Delaware goes to meet these overseas needs. Operation Promise is a special effort that you will be hearing more about in the coming months. This international initiative to raise \$160 million specifically to help the elderly in the former Soviet Union and to assist Ethiopian immigrants in Israel will have reverberations for generations to come.

As you revel in all the delights of Pesach 5766, remember those who still long for freedom. If you've already made your pledge to the 2006 Annual Campaign, consider with pride the impact your gift has made. If you are still contemplating your gift, please Live Generously by making your commitment today.

Have a Zissen Pesach!

Meet Our Cover Artist



Alex Shteynberg

By Lynn B. Edelman
Editor

"Let My People Go" is an aptly named title for the beautiful acrylic art that adorns our cover. Its creator, Alex Shteynberg, captures both the Passover story and his personal saga in this painting that depicts Moses leading his people out of the

bondage of slavery in Egypt towards the promise of a new life as free Jews in ancient Israel.

In his native Ukraine, Shteynberg was "bound" by the restrictions of anti-Semitism from achieving his full potential as an architect. A second generation acclaimed architect who served as professor of architecture at the Kiev Institute of Civil Engineering, Shteynberg had twice won national competitions with his blueprints for a monument to the men, women and children who were massacred by the Nazis in Babi Yar. 100,000 Soviet Jewish lives were killed during this horrific 1941 event, including Shteynberg's grandparents. Plans for the monument he designed were cancelled twice. The first time, the Ukrainian minister of culture openly stated that he did not want a public monument created by a Jewish architect. The second time, no explanation was given but Shteynberg knew in his heart the reason why.

He also knew that it was time to leave. In 1992, he and his wife,

Helen and their son, Theodore arrived in Philadelphia with the clothes on their backs and four paintbrushes hidden in their underwear. The walls of their Northeast Philadelphia home quickly became filled with the products of the architect/artist's fertile imagination.

Love for Judaism is reflected in such works as "Shofar", "Shabbat Dinner" and "Kadish" while his series of paintings of some of Philadelphia's most famous historic buildings, including Independence Hall and the Academy of Music, pays homage to Shteynberg's affection and respect for his adopted homeland.

Since his arrival in Philadelphia, his eclectic collection of still-lives, landscapes and portraits has been showcased at 24 exhibitions at professional galleries, synagogues, banks, colleges and museums.

All of his work is available for sale. For further information about exhibiting or purchasing Shteynberg's art, please call Helen at 215-331-8337.

Save the Date

for the
71st ANNUAL MEETING
of the

JEWISH FEDERATION OF DELAWARE

to be held on

THURSDAY, JUNE 15, 2006

at 7:00 p.m.

at the **Bernard & Ruth Siegel**
Jewish Community Center

EDITORIALS AND OPINIONS

Operation Promise: Continuing the Exodus

Each year at Passover we sit with our families and friends around the Seder table retelling the ancient story of our ancestors' exodus from slavery in Egypt to the promise of freedom in Eretz Yisroel. As we read from the Haggadah, we are asked to imagine what it would be like to leave your homeland and travel to a strange new land to take a leap of faith that G-d will provide the promise of a new and better life.

Operation Promise, a new initiative of United Jewish Communities, represents a new chapter in this timeless tale of redemption and renewal. Federations throughout North America are being asked to partner with G-d and enable the exodus to continue for Ethiopian Jews who want to make Aliyah and successfully assimilate into Israeli society. This \$160 million dollar campaign will also extend a lifeline to elderly Jews in the former Soviet Union who depend on us for food, medicines and other basic needs and to build Jewish identity among young people in the FSU, many of whom have no connection to our Jewish faith.

Our own Toni Young, chairperson of United Jewish Community's Israel & Overseas Pillar, will chair a national mission to Israel and Ethiopia this coming May. Participants in this trip of a lifetime will tour the compounds in Addis Ababa where Ethiopian Jewish men, women and children receive nourishing food, housing, health care and Hebrew language instruction while awaiting transport to Israel.

They will see the absorption centers in Israel where social workers, many of whom came to Israel from Ethiopia during Operations Moses and Solomon, communicate with the new olim in their native Amharic. They teach Hebrew language and Judaism courses while demonstrating such basic modern skills as operating a gas stove, changing a light bulb and using a toilet.



Mission participants will see a wide-range of educational programs that prepare young people for a bright future. From PACT-Parents and Children Together- a program that provides parents of pre-schoolers with the tools they need to help their children, to initiatives that prepare junior high and high school age olim for the exams that determine whether or not they will qualify for college, education is the key to full integration into Israeli society.

You will learn more about Operation Promise and the upcoming Mission to Ethiopia and Israel in future editions of The Jewish Voice. Isn't it exciting, as we prepare to celebrate our ancestral exodus from slavery into freedom, that we have the privilege of recreating the Pesach story? Through Operation Promise, our generation can tell future generations that we helped our fellow Jews make the hope of "Next Year in Jerusalem, a reality."

Zissen Pesach,

Lynn B. Edelman

Lynn B. Edelman
Editor

Taste of Torah

Torah Talk reflects the individual opinions and interpretations of members of the Rabbinic Council of Delaware.

LIVING GENEROUSLY-THE TIME IS NOW

By Roland Roth

Two Sabbaths ago, we celebrated Shabbat Shekalim, the first of four special Sabbaths preceding Pesach. This Shabbat, Shabbat Zachor, always comes right before the Purim celebration. Shabbat Zachor takes on its special identity from the extra maftir section that will be read from a second Torah scroll, the concluding verses of the portion Ki Tetzei (Deuteronomy 25:17-19). The text begins with the word zachor (remember) — thus the name of this Shabbat — and it concludes with the admonition "lo tishkach" ("forget this not").

This morning at a bit before 6:00 a.m. El Al flight 027 from Tel Aviv landed at Newark Liberty International Airport in Newark, New Jersey. On board were over three hundred people who, for one reason or another, were stuck together in a flying wing that traveled in excess of 500 miles an hour for over ten hours. There were all sorts of people, mostly Jews. Some were Hassidic Jews going to their birthplaces to attend weddings of their siblings while others were secular Israelis excited to be coming to New York to shop and shop and shop some more. Some were older, excited about coming to the United States to visit friends and family while still a bit worried that the travel was becoming more and more difficult with age. Others were simply too tired to think much of anything and were just glad to be on the plane and were quickly off to sleep.

On this plane, however, if you looked closely enough at the embroidered backpacks, you would find a couple dozen of the over one thousand North American Jews, 25 - 35(ish), who had just participated in the opportunity of a lifetime. Through Tel Aviv One this thousand of our Community's future leadership experienced Tel Aviv like no other group ever had before. From chatting with, and throwing the "rock" around with



Roland Roth

members of, Maccabi Tel Aviv, the two-time defending European Champions (and Israel National Champions), to painting the walls of an Absorption Center filled with new immigrants from the Former Soviet Union and Ethiopia (and Cuba!) to challenging ourselves as to how to best, or how to at all, light a fire of passion and will under other 20's and 30's in our Jewish community, to dipping our toes in the Mediterranean Ocean at three a.m. to listening to the words of encouragement, of brotherhood, of solidarity from the likes of the Mayor of Tel Aviv, the Chief Rabbi of Tel Aviv, the Commander of the Israeli Air Force, the owner of the Minnesota Vikings football team, and the Israeli version of Britney Spears (don't ask), for four and a half days (we landed Sunday night) the delegates of Tel Aviv One, including the Five STRONG members from Delaware, truly embodied the Jewish Federation's mission of Living Generously: with your time, with your energy, with your wallets, and with your determination.

It has been over 3,000 years since God spoke to Abraham and promised him children as numerous as the stars. It has been more than 2,000 years since Judah Maccabee led the revolt against the Roman Empire, wiping out two legions with his ragtag army and their self-determination. It has been more than sixty years since one-third of our People were wiped clean off the face of the earth in the Holocaust. What will the future bring? When with the Amalek of our generation or our children's generation find us at our weakest, at our most vulnerable? How will we remember this week's maftir where we read "undeterred by fear of God, he [Amalek] surprised you [the Israelites] on the march, when you were famished and weary, and cut down all the stragglers in your rear"? Who are the stragglers in our greater community? Who is famished and weary in our greater family? Who is looking out for them?

The purpose of Tel Aviv One was, in my opinion, to WAKE UP a generation of potential lead-

ers to the fine work that the United Jewish Communities, the Jewish Federations of North America, are doing right now, day and night, to help our stragglers, to help our famished and weary. They are doing more than just bringing thousands of Jews from Ethiopia and the Former Soviet Union and Argentina and Cuba and India to Israel. They are doing more than just setting up the best schools in communities like Arad, Delaware's sister city in Israel. They are helping them to increase their standards and their connection to the greater community.

UJC is our guard against the Amalek not just of our future but of our present... and of our

past. Living Generously isn't just about Giving Generously to your local Jewish Federation and thus to the UJC. It is making a bold statement that the Amalek of our time might never be completely eliminated but that if we as a community continue to shine a light on our weakest and our most vulnerable then together we will rise up, stronger than ever, more generous than ever, to create a world tomorrow that will be of greater good not just to the Jewish people but to the world as a whole.

Roland Roth is Director of Education and Programming at Congregation Beth Shalom in Wilmington, Delaware

LETTER TO THE EDITOR

Speak Out Against Oppression

Much has been said in the press about how, with the recent electoral victory of Hamas, the Palestinian people have spoken. Arguments have been made that Israel and the world at large must act accordingly, as the Palestinian people have made their view painfully clear. Much, much closer to home, on another issue affecting Jews, the people have also spoken, and we Jews had better hear what was said, and act accordingly. At a recent meeting of the Indian River School Board, both the Board and the masses stated in a most emphatic way, that state sponsored religion is acceptable, and Jews are second rate.

For those unfamiliar with the matter, two Jewish families have filed suit in Federal Court against the Indian River School Board claiming the district fostered "an environment of religious exclusion." Among other things, Christian prayer during graduation ceremonies and Board meetings, and tolerance of an atmosphere discriminatory to Jewish students, are said to have occurred. Ultimately, intimidation and improper treatment by the community led one of the families to join the suit anonymously.

Thirty-five years ago while in public elementary school in suburban Wilmington, I was regularly tormented about my religion by classmates including the son of the then school board president. I can't say I'm surprised we've come no further, especially given the reticence of our Jewish community. Since this case came to light in Sussex County, only a handful of us have spoken out publicly, myself included. Our local rabbis have been

quoted in the paper, and a few letters have appeared in the News-Journal. How often, however, do we see letters from the well-organized proponents of Christian prayer in schools? How often are we told, this is a Christian nation? So often, most of the country believes it.

The talking points and specific strategy for defending our children from the mindset of the masses in Sussex County are beyond the scope of this letter. I'd be happy to discuss specific ideas with concerned people who want to contact me. My hope in writing this letter is to motivate our community, our clergy and leaders to be more vocal in defending our religious freedom, and to encourage more of us to contribute financially or in any other way. The families that were wronged in Sussex County deserve our support in their lawsuit. The American Civil Liberties Union (ACLU) is assisting them, and the matter will apparently be decided by the Courts. It is clear however that an organized effort and a grassroots movement threaten our freedom.

Speaking out, supporting elected officials who share our views, and supporting those who defend us are all necessary. Jewish people in Delaware used to march and rally to fight oppression. Those who seek to oppress us rallied at the last Board meeting. They have spoken in Sussex County. We had better hear what was said.

Sincerely,

Glen Goleburn
Wilmington



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EDITORIALS AND OPINIONS

Think globally, give globally

By Jeffrey D. Sachs

The Jewish commitment to charity is both deep and illustrious, going to the core of the Jewish faith. Maimonides offered a scintillating account of the moral hierarchy of charitable giving that has not been surpassed in a millennium. He regarded as the highest of all giving to be the kind that allows the recipient to break the poverty cycle and become self-reliant. As the world changes, so too must our response to the profound commandment of charity.

I would like to urge a globalization of our tzedakah; we should increasingly aim our charitable impulses and energies to places on the planet in most urgent need, where tzedakah can mean the difference of life over death for millions of our fellow human beings each year, and where our giving can satisfy Maimonides' call to break the poverty trap itself.

The Jewish charitable impulse arose in the distant past, far before our present affluence. We remember the moment in "Fiddler on the Roof" when the beggar complains at receiving only one kopeck rather than two. When the donor responds that he had a bad

week, the beggar famously replies, "You had a bad week, so I should suffer?"

The deeper truth in this exchange is that charity has been, historically, deeply ingrained in communities in which even donors faced tremendous and chronic risks of impoverishment, famine, and deprivation. Charity was and is a commandment for all, even the poor, and even at times of mass vulnerability.

Today's middle classes in the high-income world, not to mention the more affluent members of the community, live far beyond the material standards of the royalty of all earlier ages. While the vagaries of life continue to be real, they are not due to the imminent risks of extreme material deprivation.

But this is not true for more than 2 billion people on the planet who live in conditions of severe material deprivation, and it's certainly not true for the poorest billion people, whose material deprivation is so extreme that life is a daily struggle for survival. The poorest billion lack reliable access to food, micronutrients, safe drinking water, basic preventative health care, and essential health treatments when sick. Best estimates are that around 8 to 10 million people die each year for the

simple and preposterous reason that they are too poor to stay alive.

Scientific studies have shown what can be accomplished even in marginal environments if the poor are empowered with the tools of modern, proven technologies. Africa can grow vastly more food than it does if farmers are availed of improved seed varieties, better water management (e.g., drip irrigation), and organic and chemical systems to replenish depleted soils. Diseases such as malaria, African river blindness, hookworm and many more can be brought under control with proven technologies. Internet and cell phone connectivity can connect rural areas that have been chronically and devastatingly isolated from the international economy. The U.N. Millennium Project has shown how investments on the order of \$110 per person per year can make the difference between life and death, and poverty trap versus economic development, for hundreds of millions of the world's poorest people.

Here is where we, as Jews, come in. Tzedakah can be effectively mobilized for these impoverished communities. For example, it is time for Israel to resume its large-scale aid to Africa. African leaders would be

grateful for the support of Israeli science and know-how in agriculture, water management and communications technology.

Affluent Jewish communities could be doing much more as well. Many charities have tended to primarily focus on local and parochial concerns, but it is urgent to recast such activities in a global effort, bringing support to the poorest of the poor throughout the world and enabling communities to lift themselves out of chronic hunger and poverty.

The truth of our time is both stark and compelling. Given today's wealth, scientific expertise, and global reach, we are the first generation that can end extreme poverty. This is both opportunity and existential fate. If we turn our backs on the world's poor, we too will suffer the brutal fate of shortsightedness and neglect. If we act, as we can and should, we can help usher in an era of widening prosperity and peace.

Jeffrey D. Sachs is Director of the Earth Institute at Columbia University and the U.N. Millennium Project of Secretary-General Kofi Annan and author of "The End of Poverty." Reprinted with permission from Sh'ma: A Journal of Jewish Responsibility; online at www.shma.com.

Memorializing 9/11

By Matthew E. Berger, JTA

Alice Greenwald vividly recalls touring the Auschwitz concentration camp with a Holocaust survivor and watching how the woman shared her story with her children and grandchildren.

It was as if she was trying to instruct her heirs as to the kind of people she wanted them to become, Greenwald remembers.

"What struck me about that experience was that in a world that exists after something like Auschwitz happens, every one of us is her grandchildren," she said. "We all are obligated to understand what it means to be a human being and the kind of people our parents and grandparents want us to be."

For more than two decades, Greenwald has been helping to give people a palpable understanding of the Holocaust through her work with the U.S. Holocaust Memorial Museum in Washington.

Beginning in April, she will turn her attention to another terrible atrocity: Greenwald was named last month as the first director of the World Trade Center Memorial Museum in New York, which will commemorate the Sept. 11, 2001 terrorist attacks and their nearly 3,000 victims.

Greenwald, a veteran of several Jewish museums, said the stories of the Holocaust and Sept. 11 are both contemporary ones that have a very deep, personal impact on people that may tour the museums, but that require exhibits that can educate future generations as well.

"Where the two intersect for me in my professional life is in the area of memorialization," she said recently in her Holocaust Museum office in Washington. "We deal with great loss here at this museum, incomprehensible loss. And we deal with trying to integrate that loss into our collective understanding of history, our personal history of what it means to be a human being."

Greenwald was a member of the Holocaust Museum's original design team,

working from home as a consultant after stints with Jewish museums in Philadelphia, Los Angeles and Chicago. She joined the museum full-time in 2001 as its associate director for museum programs.

Gretchen Dykstra, president and CEO of the World Trade Center Memorial Foundation, said Greenwald immediately understood the memorial's goals.

"What struck us so quickly was how immediately she understood the sensitivity of what we were doing," she said. "She's not somebody who comes knowing a lot about 9/11, but she knows a lot about memorializing and education."

The hardest part in designing the New York museum, Greenwald said, is that "there isn't a human being on the face of the planet who doesn't have a 9/11 story."

Greenwald herself was unpacking boxes in her new Washington home on that day, having just moved from Philadelphia. Her husband, on an Amtrak train bound for New York, had called to ask if she knew why he and his business associates weren't moving.

The carpenter working in her home heard her gasp when she turned on the television. They watched the second tower fall together, and immediately embraced.

"This was a man I knew for 10 minutes," she said. "And we hugged each other in an embrace, watching the television in complete disbelief, because we needed to be with another human being in that moment."

Emotions are still very raw for those who survived the Sept. 11 attack, and for the families of those who died. But Greenwald has experience dealing directly with survivors and families who may visit the museum.

"Other museums have other constituency issues, but I don't think they have to deal with the sensitivities we have" at the

Holocaust Museum, she said. "We are immensely fortunate to have the voice of authentic witness."

The proximity in time to the event will be one of her biggest challenges in New York, she said.

"The institution will have to be flexible, because the world will keep moving forward and we don't know what events will re-characterize our understanding of 9/11," she said. She has watched the Holocaust Museum evolve, noting that it was built before "Schindler's List" and other mass-media portrayals of the Shoah.

The 9/11 museum will be part of several structures planned for the area where the World Trade Center stood. The foundation is constructing the museum and a separate memorial, Reflecting Absence, that will honor those killed on Sept. 11 and in a previous attack at the World Trade Center on Feb. 26, 1993.

A visitor's center and performing arts building also are being planned. Half the site has been zoned for new office buildings, which are being erected separately.

The museum will highlight the magnitude of the attacks, as well as the global response and civic rebuilding.

"You are dealing with a site that is a burial site. People died there. That gives it a sacred quality one has to respect," Greenwald said. She compared it to the Holocaust Museum, which she said garners its power from its proximity to other memorials and buildings of power in Washington.

Dykstra said she has been struck by the Holocaust Museum's impact on visitors, and hopes to replicate that.



Alice Greenwald, named as the first director of the World Trade Center Memorial Museum in New York. Credit: USHMM

"I think what the Holocaust Museum does so beautifully is it takes a historic series of events and personalizes them in a way that universalizes them," she said. "It's overwhelming but not didactic."

The 9/11 museum is slated to open on the eighth anniversary of the attacks, in 2009. Greenwald said there is much to be done before then, and is excited to be a part of this "thrilling" stage of a museum's birth.

"Each stage will have its own challenges and its own rewards," she said. She calls it a "Dayenu situation," saying that if she can at least advance the plans, it would be enough - although she hopes to see the museum built and operating.

"We have to remember that it's about people," she said. "There's a tendency to want to memorialize the building, and there is some significance to that. But this is not a memorial to a building; it's a memorial to people."

This Week in Jewish History



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Jewish Life in America
1654 - 2004

This Week in History" is an introduction to 350 years of American Jewish history, brought to you by the Jewish Women's Archives. More information about each of the events described below can be found on JWA's website at http://www.jwa.org/this_week/week_31.html

MARCH 13, 1967

Public Health pioneer Margaret Arnstein was appointed dean of the Yale School of Nursing on March 13, 1967.

MARCH 13, 1973

The New York Times reviewed the first edition of *Our Bodies, Ourselves* on March 13, 1973. Nine of the 12 women who first formed the collective that created this groundbreaking women's health reference were Jewish.

MARCH 14, 1939

Actress Sara Adler was honored for her 50 years on the Yiddish stage with a testimonial performance at the National Theater in New York City on March 14, 1939.

Shabbat

Candlelighting Times

March 24 - 6:00 pm

March 31 - 6:07 pm

THURSDAY NOON DEADLINE

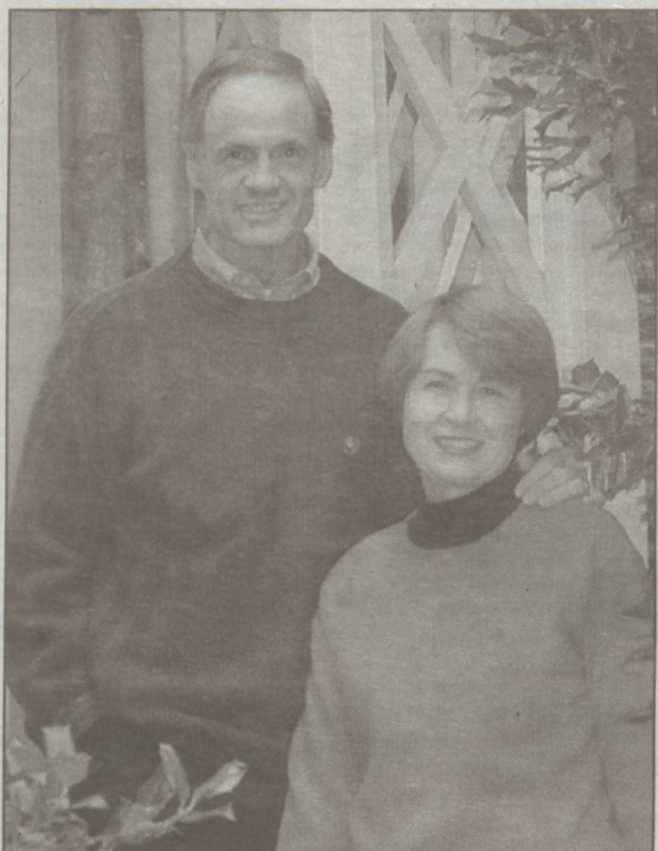
for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
March 31	Camping and Travel	March 23

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

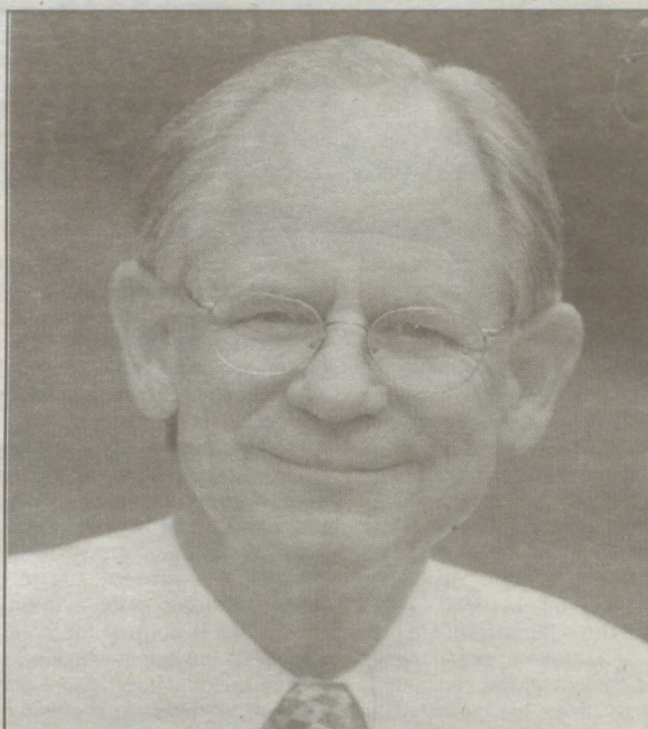
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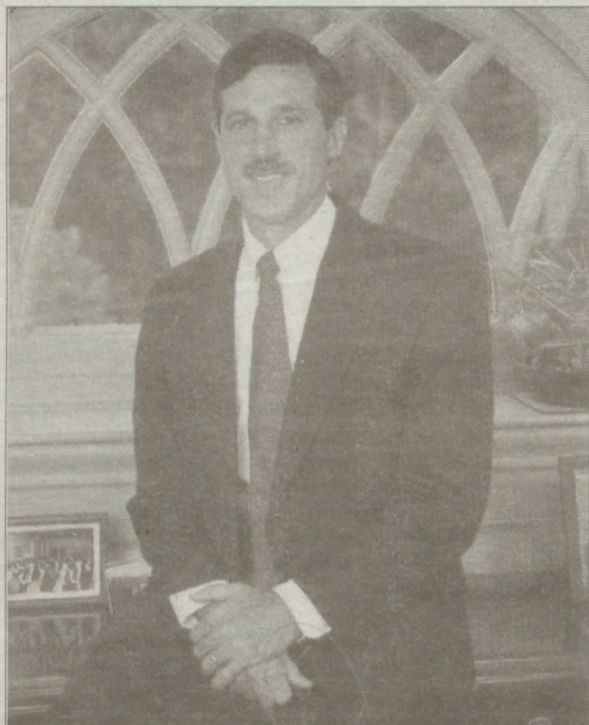
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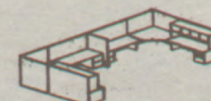
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INSIDE DELAWARE

AEA Students Hold Annual Knowledge Celebration

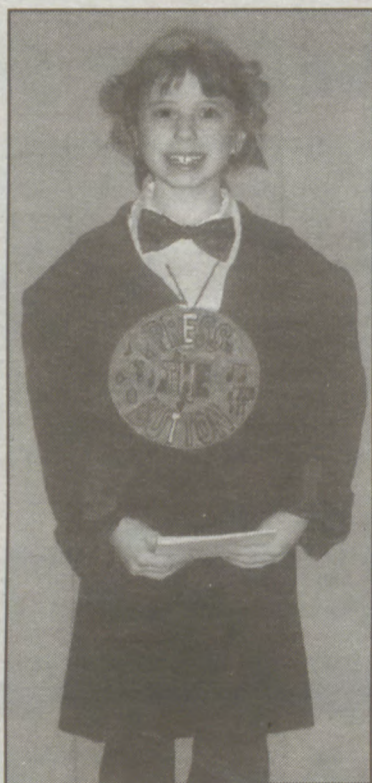
By Judi Feinson

Albert Einstein once said, "It is the supreme art of the teacher to awaken joy in creative expression and knowledge." This idea was deftly put into practice on the night of February 22, when the students of Albert Einstein Academy proudly showcased their knowledge and creativity at the school's Celebration of Knowledge.

Every February, Albert Einstein Academy hosts an annual event built on the theme of the year. This year's theme, "Celebrate and Share Knowledge" provided the teachers, librarian and students with an opportunity to craft projects using a variety of skills including research, critical thinking and creative expression. Early in the evening, Librarian Elly Alexander explained that one of the school's goals is for the children to become "information literate" so they can confidently locate, evaluate and use information to help others.

In each grade, students created projects focusing on secular and/or Judaic topics. The fourth graders studied the explorers of the early American colonies, presidents and different ethnic groups in Israel. In third grade, each student read a biography, dressed in character, and became a "statue," who came alive telling his or her life story after a visitor "pushed a button" to turn on the statue. Emma Driban, who played Mozart said, "I got to learn about a famous musician. I learned that he made over 600 pieces of music and if you play all of his music in a row without stopping, it would take 202 hours. I liked listening to the other statues too." Many students in the school used the library's newly-acquired encyclopedias and reference materials obtained through a generous grant from MBNA.

The program included a presentation by local Storyteller and Musician Clem Bowen. Mr. Bowen talked about the books he read as a child that inspired him to continue learning and follow his dreams. As a maker of musical instruments, he drew from his experience gaining knowledge when he apprenticed with a master flute maker. His dynamic and participatory storytelling captivat-



AEA third grade student, Emma Driban, provides a sampling of "living history" as a Mozart "statue."

ed and held the students on the edge of their seats. In the days following the program Mr. Bowen worked with each class individually in storytelling workshops.

When reflecting on the teachers and children's hard work that culminated in the knowledge celebration, Librarian Elly Alexander said with a smile, "We are proud of the fact that we produce kids who know how to think and express themselves."

Albert Einstein Academy is the Brandywine Valley's only Jewish Elementary Day School. Serving Delaware and Pennsylvania students from Kindergarten through sixth grade, AEA strives for excellence through a well-rounded curriculum in both general and Jewish studies. Albert Einstein Academy is accredited by the Middle States Association of Colleges and Schools, and is a constituent of the Jewish Federation of Delaware. For more information about the school, call Karen Moss, Director of Admissions and Advancement, at (302) 478-5026, ext. 123, or visit us at www.aeacademy.org.

Temple Beth El to Host Holocaust Memorial Observance

Temple Beth El will host the community-wide Yom Hashoah Commemoration this year on Monday April 24th at 7:30 p.m. This observance will be a moving tribute to the victims of the Holocaust as we celebrate their lives and remember them.

The synagogue's choir and Klezmer Band, Thread of Blue, will be participating along with a student choir. A one act play will also be presented which shows the personal trauma concentration camp survivors had to endure even after the war was over, especially when part of a family had managed to escape to America in the 1930's while other members were sent to the camps. The reunions were equally traumatic and guilt-ridden.

The Rabbinic Association of Delaware invites all community members to attend. Please call the Temple office at 366-8330 if you need directions.

Ann Jaffe to Speak at Foulk Road Library

By Joel F. Glazier

Ann Jaffe, a Holocaust Survivor and educator of Jewish Studies, will share her "Reflections of a Holocaust Survivor" at a public talk, Tuesday, March 21, 7:00 PM at the Brandywine Hundred Library on Foulk Road. This native of Poland has made Wilmington her home for the past 30 years.

Jaffe has chaired the speaker's bureau of the Halina Wind Preston Holocaust Education Committee and has personally addressed thousands of students each year often visiting over 20 public and private schools in the area. She never has turned down a speaking request in 25 years and hopes to continue speaking as long as she can.

"I have no right to say no to speaking requests," she said, after recently addressing a group of middle school students at Caravel Academy in Bear, Delaware. "Many of those who perished would be speaking and there are so few of us left to tell our stories," Jaffe adds.

Jaffe has files of letters she has received from students who have been moved by her story. "I will never be the same after your presentation," a 9th grade girl wrote to Jaffe recently. The letter continues..."I cannot put into words how much I appreciate your coming to talk to my class. Your point of view and lesson made me realize how destructive and terrible hatred can be...that lesson will stay with me forever. I will never be the same after your presentation."

The library talk, free and open to the public, will allow adults to hear what thousands of students have been fortunate to hear. Also, on April 4, Jaffe and Henry Kahn will be addressing hundreds of students whose teachers have signed up to bring them to the JCC to hear the different stories of the 2 area survivors. That program is co-sponsored by The News Journal's Newspaper in

Education Program.

Ann Jaffe, proud mother and grandmother also involves herself with the Ministry of Caring and the local Hadassah Chapter. She always welcomes other area Survivors to help out with the many requests for speakers that she and the Preston Committee receive. Those interested in speaking or for information about the Preston Holocaust Education Committee can call the Jewish Federation Office at 427-2100.

Preston Holocaust Education Committee Members Involved in area Programs

In addition to Ann Jaffe's speaking engagement at the Brandywine Hundred Library, the public is also invited to The Jewish Studies Lecture Series at the University of Delaware on Tuesdays. On April 11, Margaret Crouch, Preston Committee Member, will be speaking on "Some Threads That Spun the Web of Deceit of The Holocaust," examining the religious, political, economic and social scenes in Germany before WW II. The talk, free of charge, is at 12:30 - 1:30 in Smith Hall, room 203 at the U of D campus in Newark.

The permanent collection of several hundred books, tapes and learning materials about The Holocaust, collected and donated by the Halina Wind Preston Committee is housed at the Brandywine Hundred Library. The collection is accessible statewide through the inter library loan program.

This year's Yom Ha Shoah Program will take place on Tuesday, April 25 at 12:30 PM in the Carvel State Office Building at 9th and French Streets in Wilmington. The VOICE will have more details about the program in future issues.

Information about the Preston Holocaust Committee and its programs are available by contacting the committee chairperson, Regina Alonzo by calling the Federation office at 427-2100.

LEO BRENNER HOLOCAUST STUDY MEMORIAL FUND NAMES 2005 AWARD WINNERS

Rachel Kessler, the daughter of Cantor Joel and Arleen Kessler, and Elana Romirowsky, the daughter of Rabbi Ellen Bernhardt and Samuel Romirowsky, have been named as recipients of the 2005 Leo Brenner Holocaust Study Memorial Fund. Rachel is studying in Israel for a year. Elana is currently attending the University of Maryland in College Park.

The Fund was established by the family of the late Leo Brenner to keep the memory and lessons

of the Holocaust alive. Applications are accepted on a rolling basis from members of the Delaware community who are studying or teaching the Holocaust.

Mr. Brenner, a native of Berlin, Germany, died in 1998. A Holocaust survivor, he was imprisoned by the Nazis from 1939-1945, first in Sachsenhausen and later in Buna Monowitz, Auschwitz and Buchenwald.

Applications may be obtained in

the office of Adas Kodesch Shel Emeth, Washington Blvd. and Torah Way in Wilmington. Please return completed applications to AKSE in c/o Mrs. Marion Brenner.

The Leo Brenner Holocaust Study Memorial Fund is a Fund of AKSE and is invested with the Jewish Federation of Delaware's Jewish Fund for the Future. For additional information, please call 302-762-2705.

Contributions to the Fund are welcomed.

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Some unique catalog items include a chance throw a pie in the face of Hillel Executive Director Susan Detwiler, dinner with University professors, an eye exam from Dr. Stephen Franklin and an Emergency Plan for Business created by Mark Delmerico. This auction runs through Thursday, April 6th and will be seen by thousands of people.



To view the catalog and bid, go to <http://udhillel.cmarket.com>. For additional information, call 302-453-0479.

Hurry, the auction closes on April 6th!

INSIDE DELAWARE

U of D Students Do Hurricane Relief with Gulf Church

Ten Jewish students from the University of Delaware will spend the week of March 26-April 2 in Gulfport, Miss., cleaning up areas affected by Hurricane Katrina. The Alternative Spring Break students include David Eidelman (Newark), David Fokas (Wilmington), Leah Goldberg, Stephen Herst (Wilmington), Lauren Jarema, Eric McBride (Wilmington), Emily Ross, Heather Silva, Chloe Palma Sommers and Michael Weinstein. They will be accompanied by Jodi Roth, Senior Epstein JCSC Fellow at the Kristol Hillel Center for Jewish Life at the University of Delaware.

Hillel: The Foundation for Jewish Campus Life is partnering with Presbytery of Mississippi to bring a total of 400 students from across North America to Gulfport over the next three weeks for hurricane-relief work. Hillel's Weinberg Tzedek Hillel program, an international public-service and social-justice project, has organized the initiative with the help of the Sol Goldman Foundation, the MB & Edna Zale Foundation, the Joseph and Harvey Meyerhoff Family Charitable Funds and United Jewish Communities.

"Hillel sent 135 students to Mississippi on alternative breaks this winter, and they had an unforgettable time meeting with local

residents and exemplifying the Jewish value of tikkun olam — repairing the world," Hillel International President Avraham Infeld said. "We are so pleased to continue this important work this spring and allow so many more students to learn and grow from the experience."

Students will spend most of their week on the rooftops of southern Mississippi, where they will replace shingles and repair damage left by the hurricane. Orange Grove Presbyterian Church in Gulfport will be their host. Students will also travel to New Orleans one day to get a firsthand look at the devastation there and meet with local students at the Hillel Foundation of New Orleans.

The University of Delaware students are currently fundraising to help cover the costs of this trip. If you would like to make a donation, please contact Jodi Roth at jodijcsc@udel.edu or send a check payable to the Kristol Hillel Center at 47 W. Delaware Ave. Newark, DE 19711. "Every little bit counts!" said Roth, who expressed her thanks to the Jewish Federation of Delaware for all its support of Hillel activities for the Jewish students at the University of Delaware.

Hillel is the world's largest Jewish campus organization.



Hillel students are tzedakah-driven.

Community Women's Seder Now Forming

Join 100 women for an evening of music, laughter, Sisterhood and the asking of Four Questions. Reservations are now being accepted for the Thursday, April 6th Women's Seder at the Chadds Ford home of Dorothy Bobman. Enjoy cocktails at 6:30 p.m. and a Seder at 7:00 p.m.

This musical evening will be led by the group *Tof b'Yadah*, Hebrew for *Timbrel in her Hand* featuring Juliet Spitzer. The cost is \$36 per woman

with a reduced price of \$18 for individuals age 25 or younger and includes the program plus a kosher catered dinner.

Financial assistance may be available. For additional information, please contact Roland Roth, director of Education and Programming at Congregation Beth Shalom, 302-654-4462.

The event is open to all community women ages 12 and older.

Please RSVP by April 3rd.

JCC Passover Restaurant Features Chocolate Feast

Celebrate Passover with family and friends at the Bernard and Ruth Siegel Jewish Community Center on Monday, April 17, 2006. A home-made Kosher for Passover meal including salmon, salad bar, baked potato and more will be served from 6:00 to 8:00 p.m. Children will enjoy "make your own matzah pizza". After dinner, everyone will enjoy a feast of chocolate. This will be one seder you'll never forget!

The cost is \$12.00 for adults, \$10.00 for seniors and \$8.00 per children with a maximum cost of \$44.00 per family. The deadline for registration is April 11th.

The Bernard and Ruth Siegel Jewish Community Center is located on Garden of Eden Road, just off Route 202 behind the Holiday Inn, in North Wilmington. For more information, please contact Donna Schwartz at (302) 478-5660, ext. 228 or by e-mail to donnaschwartz@siegeljcc.org.

MAKE AGING LESS TAXING

The Men's Club of Adas Kodesh Shel Emeth is presenting Sunday Brunch with Felicia Seaton, Esquire and Barbara Schoenberg, CPA, on Sunday, March 19, 2006 speaking on the topic of: Preparing Legally and Financially for Aging. Felicia, a lawyer for the past 10 years, specializes in Elder Law. She will be speaking primarily about financing long-term care through Medicare and Medicaid planning. Barbara, a Certified Public Accountant for over 30 years, will discuss creative tax-advantaged planning for bequests to charitable institutions. The breakfast begins at 9:30 a.m. and the program will start at 10:00 a.m. The cost of the breakfast is \$4.

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GLOBAL JEWISH NEWS

Chaos erupts after thwarted jailbreak

By Dan Baron, JTA

It was billed as a quick mission to keep convicted killers behind bars, but it soon spun into a major Middle East crisis.

Prompted by reports that the Palestinian Authority planned to free a terrorist squad held in Jericho, Israeli security forces struck first Tuesday, blasting their way into the towering prison compound in the ancient West Bank town.

At least two Palestinians died in shootouts as commandos tried to reach the cells of PFLP chief Ahmed Sa'adat and his five comrades. The terrorists, jailed for assassinating Israel's tourism minister, Rehavam Ze'evi, in 2001 and for a thwarted attempt to ship arms to the Gaza Strip in 2002, vowed to fight to the death.

Israel, whose ground forces at Jericho were backed by air cover, was no less firm.

"They have a choice: Come out or die," a military source said.

The six surrendered to Israeli troops that evening, following heavy gunfire. Israeli officials said they would be transferred to Israeli jails.

It was not so much the televised images of the siege that inflamed emotions among Palestinians and in the wider Arab world, but what was absent: the American and British wardens assigned to monitor the prison. They had been withdrawn hours earlier, after warning last week that they would leave if the Palestinians did not keep long-standing promises to upgrade the wardens' security.

"The Palestinian Authority has consistently failed to meet its obligations" to provide security, British

Foreign Secretary Jack Straw said Tuesday at the House of Commons in London.

"Ultimately the safety of our personnel has to take precedence," he said. "It is with regret that I have to inform the House that these conditions have not been met and we have terminated our involvement with the mission today."

Britain and the United States were at pains to emphasize that the Jericho withdrawals were not synchronized with the Israeli raid, but some Arabs suggested a plot.

"Clearly, there is some sort of coordination," Arab League chief Amr Moussa told Al-Jazeera television. "This raises obvious question marks."

Israeli security sources said the foreign guards left Jericho earlier Tuesday after receiving warnings that they could come under attack from Palestinians intent on releasing the high-profile prisoners. The Israeli raid was ordered to prevent a jailbreak, the sources said.

Palestinian gunmen retaliated quickly, scouring the West Bank and Gaza for anyone of Western appearance.

They abducted nine foreigners in the Gaza Strip and West Bank, including an American teacher, two South Korean reporters and a Swiss Red Cross worker, and set fire to American- and British-owned buildings, including the British Council offices in Gaza.

The United States and European Union ordered their citizens out of the territories, and an E.U.-monitored crossing on Gaza's border with Egypt – a symbol of rapprochement hopes – was ordered briefly closed.

With Israeli general elections



Israeli forces move in on a Palestinian Authority prison in Jericho on March 14, 2006 to capture the killers of Israeli Tourism Minister Rehavam Ze'evi. Credit: Aviv Divon/IDF Spokesman's Office.

just two weeks away, some saw the Jericho raid as a muscle-flexing move by the front-runner, Interim Prime Minister Ehud Olmert.

Olmert, whose Kadima Party colleague Avi Dichter recently called

for Sa'adat and his comrades to choose between "the cell and the grave," had no immediate comment on the operation.

But Olmert talked tough during a visit by to the West Bank settle-

ment of Ariel to inspect the security fence.

"We will act in every place, manner and form, with every means at hand, in order to ensure the security of the State of Israel," he said.

Conservative decision on gays delayed

By Chanan Tigay, JTA

The Conservative movement's decision to delay a vote on its approach to homosexuality is angering members who want leaders to liberalize the movement's stance on gays and lesbians.

"It's yet another disappointment," said Rabbi Ayelet Cohen, associate rabbi at New York's Congregation Beth Simchat Torah, a synagogue for gay, lesbian, bisexual and transgender Jews. "It feels like yet another missed opportunity for the law committee to take position of moral leadership."

During a two-day meeting of the Rabbinical Assembly's Committee on Jewish Law and Standards, which ended March 8, authors of four rabbinic opinions on the status of homosexuality in the movement – two on each side of the issue – were asked to make revisions to their opinions.

The committee will meet again in December and said it will vote on the revised papers then.

The decision reaffirms the status quo, at least for the time being, and means that the movement's 1992 decision barring openly gay individuals from its rabbinical schools and forbidding its rabbis to perform same-sex marriages will remain in place.

The movement has repeatedly affirmed that it welcomes gay and

lesbian individuals in its congregations.

The debate during the past three years on amending the 1992 policy has highlighted difficulties Conservative Jewry faces in its approach to religious law.

Since its inception, the stream – once America's dominant religious movement, recently surpassed by Reform Judaism – has walked a fine line between adhering to halachah, or Jewish law, and embracing a modern approach to religious observance. Its legal scholars in some instances have hewed strictly to traditional interpretations of the legal code, and in others have adapted it.

It remains to be seen how the homosexuality issue will be resolved.

"The pain that so many real people are experiencing because of their love for tradition and their hope for a supportive community clearly hasn't moved the Rabbinical Assembly as an institution to move more quickly," said Rabbi Menachem Creditor, one of the founder of Keshet Rabbis, a group supporting gay rights in the movement.

But even for some supporters of a new approach, the outcome wasn't all negative.

"I understand that it's frustrating, and there's a piece of me that feels frustrated as well," said Rabbi

Elliot Dorff, rector of Los Angeles' University of Judaism and a co-author of one of the teshuvot, or responsa, recommending a more liberal approach to homosexuality. "But in the end, I would rather have well-honed and clearly articulated positions that people can study and understand than positions that are not well-argued."

"The law committee set a deadline for this," he said, referring to the announced December vote. "It's not as if we're delaying this forever. This is not ducking responsibility."

In a meeting last April, the law committee met but took no action on the 1992 decision. Pro-gay advocates had hoped that the body would make a change this time around.

In the aftermath of the meeting, Rabbi Joel Meyers, executive vice president of the assembly, urged his colleagues to be patient.

"It was an intense yet respectful meeting in which we looked at many dimensions of the issue," he said. "I am urging my colleagues who promote change to realize that there are an equal number of colleagues who are in favor of welcoming gays and lesbians in the Conservative community but who do not wish to change halachah."

In 1992, the Rabbinical Assembly voted against ordaining gay rabbis and officiating at same-

sex weddings. Declared gays and lesbians are officially barred from the Conservative movement's two main rabbinical seminaries, the Jewish Theological Seminary in New York and the Ziegler School for Rabbinic Studies at the University of Judaism in Los Angeles.

The assembly did declare that congregations should welcome gays and lesbians, but has let individual congregations decide whether or not gays may be hired as teachers or youth leaders.

Although the law committee is the Conservative movement's central halachic authority, it is not a legislative body, Meyers said. Rather, it offers the movement judicial guidance.

As such, he said, Conservative institutions are essentially free to decide whether or not to take this guidance. Both JTS and the University of Judaism have said they will abide by the committee's decision.

Discussion on the papers reaffirming the 1992 opinion focused on what the status quo means: Would the committee change the tone, if not the substance, of the movement's approach to homosexuality? If so, how?

The first of the two papers advocating change interprets the biblical verse forbidding homosexuality – "Do not lie with a man as one lies with a woman: It is an abomina-

tion" – as a prohibition on anal sex between men that could be read as allowing for other forms of homosexual congress.

The other pro-change paper suggested removing the prohibition in the biblical verse altogether, on grounds that it's unjust.

Rabbi Joel Roth, among the movement's leading legal minds, wrote one of the papers discussed by the committee opposing a change in the movement's policy on homosexuality. It was submitted as an addendum to his submission to the committee in 1992 and as a reaction "to arguments that have made their way into the public discourse on the subject in the intervening years," he said.

These arguments, which advocate for a policy change, are "based on poor halachic methodology or incorrect – or at least doubtful – readings of the salient texts," Roth said.

"Therefore I see no halachic justification for our changing our stand of 1992," he said.

Dorff said he thought the committee was split on the need for change.

"I think we're not unanimous, to put it mildly," he said. "Roughly half of us are interested in making some change, and half are not interested in making a change. I

Continued on page 13

GLOBAL JEWISH NEWS

Olmert's plan sets the agenda

By Leslie Susser, JTA

Ehud Olmert's pledge to unilaterally establish Israel's permanent borders within four years could turn out to be the defining moment of the country's election campaign.

With the ballot less than two weeks away, the interim prime minister has set the agenda, pre-empting the Labor Party to the left and sharpening differences with the Likud Party to the right.

Labor claims Olmert has stolen its ideas; the Likud says that he has turned the election into a referendum on his plan to cede territory without getting anything in return.

With his Kadima Party slipping in opinion polls, Olmert is taking a huge gamble. Some right-wingers claim that by putting his cards so clearly on the table, he plays into their hands.

Beyond the electioneering, Olmert's statement has major regional and international ramifications. On the Palestinian side, Hamas leader Khaled Meshaal called it a "declaration of war" against the Palestinians. Israeli pundits ask, will Israel be able to set permanent borders, recognized by the international community, without negotiating with the Palestinians?

In weekend interviews with all the Israeli dailies, Olmert outlined his plan: By 2010, isolated West Bank settlements will be dismantled and the settlers relocated in large settlement blocs closer to the pre-1967 boundary, known as the Green Line.

The security fence will become the new, permanent border, with Israelis on one side, Palestinians on the other. In some cases the

fence will be moved further east, in others further west, to correspond with the new boundary route.

The new, permanent border will consolidate Israel as a Jewish state with an overwhelming Jewish majority.

According to Olmert, the Palestinians will be given a limited amount of time to enter negotiations, but if they don't, Israel will carry out the plan unilaterally. In the absence of a Palestinian partner, Israel will negotiate the border demarcation with the international community.

It also will hold a dialogue with the settlers, aimed at reaching consensus on which settlements will be evacuated and where the settlers will be relocated.

These ideas have been around for a while, leaked by other Kadima Party leaders and aides, but this is the first time Olmert has openly backed them.

In going public so close to the election, Olmert apparently hopes to kill two birds with one stone, giving voters a clear vision they can latch onto and pre-empting a mooted Labor-Likud coalition that would form a government in Kadima's stead.

Kadima strategists believe this clarity is what voters want to hear. Compared to Labor's insistence on negotiations with a nonexistent Palestinian partner and the Likud's doom-and-gloom predictions, Olmert's formula will attract conflict-weary Israelis, they argue.

Olmert's policy statement also makes a Likud-Labor coalition that bypasses Kadima virtually impossible. How would Labor justify choosing Likud when Olmert is committed to a withdrawal almost identical

to Labor's own proposed pullback? political analyst Yossi Verter asked in Ha'aretz.

"Olmert's move struck down the hallucinatory visions of a Labor-right-wing coalition to block Kadima," Verter wrote. "What could the Likud offer? Labor leader Amir Peretz 'after the election? A bigger pullout than Olmert's?'"

With Olmert setting the agenda, Likud and Labor are trying to turn his candor to their advantage. Likud leader Benjamin Netanyahu hardened his already hawkish line in a bid to discredit Olmert as too dovish. The Likud, Netanyahu said, would not countenance unilateral withdrawals or a Palestinian state, and would not join a coalition led by someone "as left-wing as Olmert."

Labor took the opposite tack: Implementing Olmert's policies would require a strong Labor contingent in the coalition, party activists argued.

Some right-wingers, however, are convinced that Olmert has made a huge blunder that could cost him the election. Moving from house to house, right-wing settlers are trying to use Olmert's plan to trigger wholesale defections from Kadima. Their aim: to shift a block of eight seats from Kadima to the right-wing parties, enough to give the right an upset victory.

That's a tall order, and the smart money is still on Olmert to win the election. His forthrightness might even increase his majority.

The question then becomes whether Olmert will be able to get the international community to recognize borders Israel decides for itself, without consulting the Palestinians. Getting international support clearly is a major element



Israeli interim Prime Minister Ehud Olmert speaks at an anti-drug convention in Tel Aviv, March 12, 2006. Credit: Brian Hendler/JTA

of Olmert's strategy: Before he made his statement, he put out feelers to the Americans, with whom he hopes to coordinate any pullback.

According to Israeli sources, the Americans understand that with the terrorist group Hamas in power on the Palestinian side, Israel has to consider unilateral moves. The Israeli thinking is that if the United States recognizes permanent borders, the rest of the international community will follow.

Several leading Israeli pundits, however, doubt that Israel has the clout to dictate where the borders will run, and imply that Olmert's plan is based on wishful thinking.

"We are not a victorious empire that can draw lines on the desert sands of the Middle East as it pleases," Sever Plotzker wrote in Yediot Achronot. "We were never

authorized to do so in the past and we won't be in future. The map drawers are like dream merchants: They try to sell us anachronistic hopes."

While welcoming Olmert's "refreshing lack of doublespeak," Ha'aretz also questioned Israel's capacity to set its own borders. But it argued that the fear that Israel might be allowed to do so could jolt the Palestinians into bona fide negotiations.

Olmert's plan could serve as a "catalyst that leads both sides to negotiate a mutually beneficial permanent-status agreement," Ha'aretz wrote.

As for Olmert, he hopes his plan first will win him the election and then write him into the history books as the leader who, after more than 60 years of statehood, finally established Israel's permanent borders around 2010.

Serbian Jews don't cry for Milosevic



Former Serbian President Slobodan Milosevic speaks during his U.N. war crimes tribunal in The Hague, on Feb 28, 2006.

By Ruth Ellen Gruber, JTA

Jews in the former Yugoslavia shed few tears over the death of Slobodan Milosevic, the man most observers consider the main architect of the series of wars that convulsed the Balkans in the 1990s.

The former Serbian president had been on trial since 2001 for genocide and other war crimes at the U.N. International Criminal Tribunal for the Former Yugoslavia in The Hague. He was found dead in his cell on Saturday, apparently the

victim of a heart attack at age 64.

Journalist Aleksander Lebl, a longtime Jewish community leader in Belgrade, said the reaction of Serbia's 3,000 Jews, most of them highly integrated, secular and often intermarried, was similar to that of other citizens.

"Generally speaking," Lebl told JTA, "not as Jews but as citizens, most of them didn't like Milosevic's policies and actions, which caused the disintegration of Yugoslavia — a country most of them loved — wars and ethnic cleansing, a surge of nationalism, xenophobia, sanctions

and economic collapse."

Some Jews, in Serbia as well as elsewhere in the former Yugoslavia, expressed frustration that Milosevic's sudden death had cheated justice, and some said they feared his memory could now become a rallying point for extreme nationalists.

"He was not administered justice, he is going to be seen as a martyr by many Serbs," architectural historian Rudi Klein, who was born in Serbia and now teaches at universities in Budapest and Tel Aviv, told JTA.

"The Hague tribunal, on the other hand, will be seen as a plot," he said. "It will give rise to conspiracy theories, which will put the blame on the West, particularly on the Americans — another regrettable fact."

Bosnian Jewish leader Jakob Finci agreed.

"From the Bosnian point of view, everyone is sorry that the verdict of the International Criminal Tribunal for the Former Yugoslavia was not delivered," he told JTA. "Now Milosevic will become a martyr, a real Serbian hero murdered by the West."

Milosevic, Finci said, "will be remembered as someone who caused a lot of troubles, death and catastrophes for this part of the world, and will be remembered as a real villain of our times."

From the beginning of the

Yugoslav crisis in the early 1990s, Jews in the former Yugoslav Federation were caught somewhere in the middle.

Their close-knit community was divided when Slovenia, Croatia, Bosnia-Herzegovina and Macedonia broke away and became independent countries during a series of wars that left hundreds of thousands dead and displaced millions.

The wars also challenged the sense of identity and loyalty of local Jews, with those in Croatia and those in Serbia being pressed to support the actions — and ethnic feelings — of the respective national forces.

Milosevic's brutal policies, mean-

while, isolated and economically ruined Serbia. Political repression, economic woes and the 1999 NATO bombing to halt Serbian attacks on ethnic Albanians in Kosovo all contributed to a "brain drain" of young people. As many as 300 to 400 younger Jews left Serbia for Israel, North America and elsewhere.

Throughout Milosevic's regime, individual Serbian Jews took personal political stands, with many opposing Milosevic. Official Jewish organizations made it a strict policy not to openly assume a political position, fearing reprisal and manipulation.

Jews did, however, openly join the street protests in 2000 that ousted Milosevic from power.

Conservative decision

Continued from page 12

think that reflects the movement and reflects America generally. This is the moral issue of our time."

A group of 48 Conservative rabbis and cantors, meanwhile, mobilized to respond to news of the committee's decision to delay a vote.

"How long will the Committee on Jewish Law and Standards and the leadership of our movement delay in speaking up for the treatment of gay and lesbian people as

equal human beings within our communities and institutions?" the group said in a statement e-mailed to JTA.

Meyers said that in a movement as diverse as Conservative Judaism, it's not surprising to find disagreement on this issue.

"It's a rough moment for Conservative Judaism," he said. "It's the kind of issue that confronts us in which I don't believe there will be contentment on any side of this debate when the law committee finishes its deliberations."

PASSOVER MUSINGS

Next Year in Belfast?

By Joel F. Glazier
Special to the Jewish Voice

Belfast, Northern Ireland, March 14. It is traditional at Passover Seders to end with the phrase, "Next Year in Jerusalem." In 2004 at my Seder we said just that and indeed in 2005 I found myself in Jerusalem for Pesach. I also was there for the 3 day Purim holiday in March of 2005 but I do not remember uttering "next year in Belfast". However, that is where I've spent Purim this year. For travelers who are often asked, "Why are you going to [any location]?", the most appropriate answer is "Why not?"

There are about 200 Jewish residents in Northern Ireland, most living around Belfast. Most can trace their Irish roots back to their grandparents or great grandparents who fled Eastern Europe around 1900. Either by mistake or design some stayed on in Ireland and the U.K. When the impressively large synagogue was dedicated in 1964, the Jewish population it severed was a couple thousand. Inside the door is a plaque commemorating the life of Chaim Hertzog, born in Belfast in 1918 and later would become a President of

the State of Israel. As I often visit Jewish sites when I travel, it is always interesting to find how connected the Jews of the Diaspora are with the State of Israel.

PURIM 2006

This year, Adar 5766, March 2006, Belfast has had plenty of late winter rain and winds. The night of the Megillah reading was dark and stormy but once inside the impressively large Hebrew Congregation synagogue on the north side of Belfast, a warm and energetic atmosphere took over. Shiny paper shamrocks and colorful signs welcomed all those who entered. Rabbi Zvi Solomons was dressed as the largest leprechaun I had ever seen, complete with green top hat and a horn decorated with Ireland's national colors. He read the Megillah of Esther for the congregation, interrupted often by his own horn and the banging on the wooden pews' book holders. Wherever Jews gather on the 14th of Adar, the name of Haman is drowned out.

I had brought a dozen moon and lekvar hamentaschen made by Sisterhood members from Adas Kodesch Shel Emeth in Wilmington. These "American hamentaschen"

were consumed appreciatively along with the more doughy covered ones, along with fine tea, and of course Irish whiskey.

The costumed children showed off their outfits and of course there were some Queen Esthers, even with fair Irish complexions and red hair. After a difficult judging, a local teacher announced all were winners and books about Purim and red licorice candies were given to all. Recalling a European custom of beating an effigy of Haman, a green piñata was smashed open and more sweets were shared.

About 40 people attended the nighttime Megillah reading. Others attended a late lunch the next day with the additional reading. The turn out represented about 30% of the 120 registered members of the congregation. Two traveling Israelis, after finishing their army duties also attended.

Congregation member Joey Cohen, who also edits the quarterly Belfast Jewish Quarterly, shared, "Our Jewish population is dwindling. There are some young families who are moving into the economically growing Belfast, and holiday gatherings, major and minor, are the only times the Jewish residents get to mingle, and chat." He added, "Next month we are celebrating a Jewish wedding here at the shul and in October, we had a Brit Milah celebrated here for the rabbi's third child." These mitzvahs are often the cover story of the glossy Journal of the Jewish Community.

In the past, there has been a common "Jewish joke" told in Belfast. "Which religion are you? The charged question was answered by a local Jew. 'I'm Jewish.' 'OK fine. but are you a Catholic Jew or Protestant Jew?' The tense atmosphere of this city has all but disappeared. That is no Adar joke. A visit with the Jews of Belfast was a fine experience. Certainly not Jerusalem as I experienced last year, but the ingredients and activities were similar.



Rabbi Avraham Citron of Belfast Hebrew Congregation looks every bit the leprechaun with his natural red beard. He shares the spirit of Purim with his two children dressed as a High Priest and Queen Esther.



Zayda Douglas and his grandson, Aaron celebrate the 11 month old's very first Purim.



Joey Cohen, long-time member of the Belfast Hebrew Congregation is not in costume. He really is the editor of the Belfast Jewish Congregation, a quarterly news publication.

Sarajevo Haggadah reproduced

By Ruth Ellen Gruber

This Passover, reproductions of a well-known illuminated manuscript are going on sale - for \$1,350 apiece.

The Sarajevo Haggadah should be ready just before Passover, Bosnian Jewish leader Jakob Finci told JTA. "We are printing a limited edition of just 613 copies - the number of the mitzvot."

The Sarajevo Haggadah has long been a symbol of Jewish presence - and survival - in the Balkans.

Handwritten and illuminated in 14th-century Spain, the lavishly illustrated 109-page manuscript was brought to Sarajevo after the expulsion of the Jews from Spain in 1492 and remained intact through years of conflict and upheaval.

It served countless family seders over the centuries, and wine stains mar some of the pages. Owned by the Bosnian National Museum since 1894, it escaped the Holocaust, hidden away in a remote mountain village. It also survived the brutal Bosnian War of the 1990s, either locked in a bank vault or stashed away in private custody.

In December 2002, the book went on display at the museum.

A full-scale copy of the Haggadah was published in the early 1980s, but it was printed on paper. The new edition is printed, like the origi-

nal, on parchment, and bound with leather covers. Each copy is meant to be, as much as possible, a replica of the Haggadah itself.

"It will look exactly like the original," Finci said. "The copies that were published in the past were just copies."

The idea - and seed money - for the project came from James Wolfensohn, the past president of the World Bank.

"When he saw the Haggadah during a visit to Sarajevo, he asked why we didn't try to produce a better facsimile," Finci said. "When I answered that it would be too expensive, he said that he would be ready to provide money for it, which we could repay him after publication."

Wolfensohn personally donated \$150,000 for the project. The edition's publisher, RABIC of Sarajevo, provided further funding, and the project was also helped with a bank loan.

Finci said that potential buyers have already expressed interest, particularly after the Associated Press ran a story about the project last summer.

"We have several dozen inquiries and requests from all over the world," he said, from individuals and institutions.

After reimbursing Wolfensohn and repaying the bank loan, the proceeds will be divided between the publisher and La Benevolencija, the Bosnian Jewish cultural, educational and

humanitarian society.

The creation of this edition represents another step in the Sarajevo Haggadah's extraordinary history.

"The Hebrew word 'Haggadah' means 'telling' or 'story,'" Finci writes in an introduction to the edition. "In front of you is a remarkable story, not only because of the beauty of the illuminations, but also because of the strange history of this rare book."

The Sarajevo Haggadah was created in about 1350, probably as a wedding gift, but it changed hands - and countries - a number of times over the centuries. The full details about how and when it arrived in Sarajevo are not known. It was sold to the Bosnian museum in 1894 by Joseph Kohen.

Legends formed about where and how it managed to survive.

During World War II, just before the Germans entered the city in 1941, the director of the museum smuggled it to a Muslim professor who hid it in a mountain village, some say under the floor of a mosque.

Its whereabouts during the 1992-95 Bosnian War are a matter of rumor. The museum was bombarded and badly damaged, but the Haggadah survived unscathed, hidden for most of the time in a vault of the National Bank.

Bosnia's then-president, Alija Izetbegovic, displayed it briefly at a community seder in



The original Sarajevo Haggadah, shown before its restoration, in the underground bank vault where it was kept for years.

Credit: Ruth Ellen Gruber/JTA

1995, partly to dispel speculation that the government might have sold it to purchase weapons.

Edward Serotta, director of the Vienna-based Central Europe Center for Research and Documentation, produced a documentary on the Haggadah for "ABC's Nightline" in 1996.

"The facsimile of the Sarajevo Haggadah is certainly an achievement," he told JTA. "But I look forward now to a real, critical analysis of the book and its history."

Passover



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Muffins

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1 cup packed golden brown sugar
1/2 cup matzah meal
1 cup matzah cake meal

1 teaspoon ground cinnamon
1/4 teaspoon salt
2 tablespoons orange juice
6 teaspoons cherry or strawberry jam or preserves (do not use jelly)

Place oven rack in center of oven and preheat to 350°F. Grease 12 muffin cups.

To make streusel topping, in a small bowl, stir together brown sugar, potato starch, cinnamon and pecans. Add oil and toss with fingers until crumbly; set aside.

To make muffins, in a large bowl, whisk eggs until blended. Whisk in oil, brown sugar, matzah meal, cake meal, cinnamon, salt and orange juice until incorporated. Spoon into muffin cups, filling 3/4 full. Spoon 1/2 teaspoon preserves into center of each muffin. Lightly press preserves into batter. Sprinkle streusel over tops.

Bake for 25 minutes or until a toothpick comes out clean. Cool 10 minutes, go around edges of muffin cups with a sharp knife, and remove muffins to cooling racks. Serve warm. **Makes 12 muffins.**



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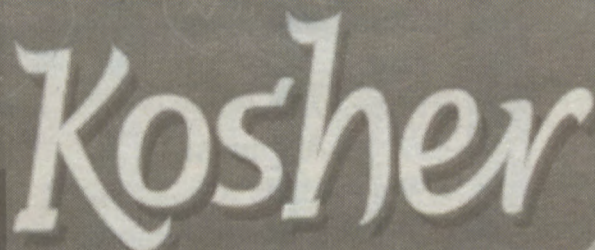
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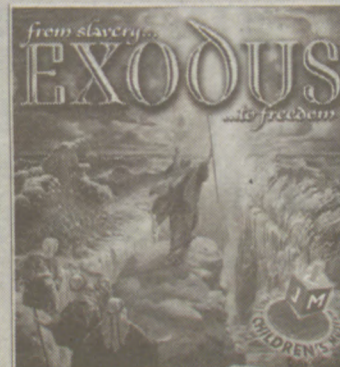
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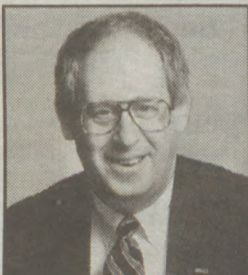
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LIFESTYLES

An Inside Look at India's Jews

By Ellen Meyer
Special to the Jewish Voice

Ironically, while we were touring Jewish sites in India, Rahel Musleah, who was born in Kolkata (Calcutta), India, was speaking at Congregation Beth Shalom here in Wilmington about the Indian Jewish community. We would have loved to have heard what she had to say.

Before we went to India in February, we had heard of Cochin Jews. However, we were not aware that Mumbai (Bombay) has an even larger Jewish community.

Mumbai is like New York City and Hollywood rolled into one noisy, chaotic, but vibrant city. It is the most populous of India's cities and the site of the Bollywood movie industry.

We were touring the city when our guide announced we would stop at a synagogue – a surprising revelation. We visited Keneseth Eliyahu Synagogue for a brief sojourn and learned that the congregation, composed mainly of Sephardic Jews, was founded in

the early 1800s and has about 200 members. We were also told that there are about 4500 Bene Israel Jews in Mumbai.

The Bene Israel claim descent from the Ten Lost Tribes of Israel. They were cut off from mainstream Judaism early on and know nothing of the Torah nor do they celebrate Hanukkah. There was a shipwreck off the coast of India, and the Bene Israel trace their descent from seven couples who survived the shipwreck.

In Cochin, unlike Mumbai, there is a Jewish section called "Jewtown". The main street is covered with lovely shops, some of which, we believe, are still owned by Jews. There was a store selling Jewish artifacts and a lovely linen shop, where we wanted to browse, but had no time to do so.

The Cochin Jewish community has almost vanished. There are fourteen Cochin Jews, only six of them men, and because women are not counted for a minyan, they have no minyan.

Since we were in Cochin on a Friday and since we learned there

would be an attempt at a Friday service, some members of our group decided to attend the Pardeshi Synagogue located there. The attendance was short-lived, however, because one couple in the group was not Jewish (an Indian professor and his wife, both Zoroastrians) and therefore not allowed into the service. In protest, everyone else left. (Since there were some Israelis in attendance, there were enough men for a minyan.)

There were Cochin Jews as early as the Middle Ages. According to the claims of Moses Pereira De Paiva, a Jew from Amsterdam writing in 1685, seventy to eighty thousand Jews migrated to Cochin in the year 370 from Majorca. India has a history of religious tolerance, and they found easy acceptance there.

We wish we had had more time to explore Jewish roots in India, but we were on a "If-it's-Tuesday, this-must-be-Bangalore" whirlwind tour and only had a brief time to visit both Mumbai and Cochin Jewish sites.



The caretaker at Keneseth Eliyahu in Mumbai in front of the open ark

Film portrays seder from hell

By Tom Tugend, JTA

Just in time for Passover comes the comedy "When Do We Eat?," presenting your typical Jewish family, the Stuckmans, assembled for a warm seder celebration.

As the program notes put it, "Even though the Stuckmans gather for a Passover seder, this could be any family with any background."

Here is the portrait of "any" family:

- * Father Ira has a hair-trigger temper, a constant stomach problem he insists is heartburn, and makes a nice living manufacturing Christmas ornaments.

- * Long-suffering mother Peggy has had a tent built outside the house and roasted a lamb on an outside spit "just like Moses" so that her fervently Orthodox son can eat at the seder.

- * Daughter Nikki is a professional sex surrogate who, with dad's financial backing, is branching out into cybersex devices for the homebound.

- * Son Ethan, a former high-tech entrepreneur who went bust, recently became Chasidic. The glowingly spiritual young man splits his time between talking about the Rebbe and God and dealing with old sexual tensions with his second cousin Vanessa, who spends most of the seder talking on her cell phone.

- * Jennifer, Ira's daughter from a previous marriage, is a lesbian who brings along her African-American companion Grace. Wearing a large crucifix, Grace tries desperately to infuse some spirituality into the proceedings.

- * Teenage son Zeke is a stoner, and has just picked up a tab of Ecstasy cut with LSD, called "touch-of-God X."

- * Youngest son Lionel is autistic. His father insists he's an "idiot savant" because of his high video game scores.

- * Grandfather Artur, descended from six generations of hat makers, frequently extolls the virtues of Ira's



A scene from the film, 'When Do We Eat?' Credit: Think Film Company

siblings and mother, all killed in the Holocaust, usually to imply his disappointment in Ira.

All in all, a well-adjusted clan, which quickly goes about smashing the seder plate and pretty much everything else in the large backyard tent where the celebration is taking place.

Early on, Zeke senses the impending storm, and slips his Ecstasy into his father's antacid.

Ira starts seeing biblical visions, including a cantorial trio and a cameo appearance by Moses.

Inspired by the visions, Ira fancies himself a second Moses commanded to lead his bickering tribe into a place of harmony. The family members, however, are not easily led by the cantankerous, flawed and clearly high patriarch.

Up to the beginning of these hallucinations, the film is hard to beat as an exercise in unabashed vulgarity.

One redeeming feature of the enterprise is the setting of the seder table, drawn from the illustrations of Artur Szyk's well-known Haggadah.

"When Do We Eat?" brings back somber memories of "It Runs in the

Family," the short-lived Kirk/Michael Douglas movie of three years ago.

That one also featured three generations of a Jewish family, the Gombergs, who are as dysfunctional as the Stuckmans, but obscenely rich to boot.

By coincidence, the Gombergs also have a seder from hell but somehow are brought to understanding and love at the fadeout.

After the sad experience of the Douglas film, which sank without a trace despite a big-name cast, it took a certain foolhardy courage for director Salvador Litvak, who co-wrote the script with his wife Nina Davidovich, to tackle the same story line and antics in this film.

Among the better-known actors trying to extract some measure of credibility from the general hysteria are Michael Lerner as the father, Lesley Ann Warren as his wife and Jack Klugman – who played Oscar in television's "The Odd Couple" – as the grandfather.

Other family members and guests include Meredith Scott Lynn, Shiri Appleby, Mili Avital, Ben Feldman, Adam Lamberg, Max Greenfield, Cynda



Gates near Pardeshi Synagogue in Cochin

GOT GELT?

World Monetary Units
By Howard M. Berlin
McFarland & Co. Publishers
229 pages; \$49.95

Review by Joel F. Glazier

This hardcover book is a historical dictionary, country-by-country, of the money used in countries of the world. It could be considered "the ultimate Gelt book" as not only are the paper currencies described along with the metal coins, but also a chronology of each country's money is given for the last 100-150 years. Terms, both singular and plural forms in the native languages and lettering are provided. For younger travelers and numismatists, this could be quite informative about economic life prior to the Euro, used in many European countries today.

In all, monetary information about 203 countries and four confederations is provided with a short history of each place. Along with universally accepted abbreviations, what follows for each coun-

try is an easy to read chronology, including denomination names and value equivalents; and the orthography and number for each money system.

This reference book should become a standard in libraries but is essential to casual and serious numismatists. While there are no pictures or any collectible values listed for dealers or collectors, the book contains a useful glossary of monetary units. The very readable appendices describe non-English number systems, families of monetary units, monetary abbreviations and symbols including non-Latin alphabet characters, as well as a listing of currency codes and central banks with their web sites.

This is Howard Berlin's 31st published book. The retired college professor and inventor grew up and still lives in Wilmington. Recent previous books include *The Charlie Chan Film Encyclopedia* and *The Coins and Banknotes of Palestine Under the British Mandate, 1927-1947*.



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FAMILY FUN

Seder reinvented for bored kids

By Jane Ulman, JTA

At this year's Passover seder, during the singing of "Dayenu," Noah Kussin-Bordo will rise, gather up a pair of maracas and take his place as head of the Dayenu Band. His younger cousins, with their tambourines, kazoos and hand-held drums, will follow as he leads them around the dining and living rooms, marching and singing, while the grownups remain seated.

"We know that when Dayenu comes, we actually have something to do," said Noah, 11.

Children like Noah and his cousins, who normally get bored during sedarim, are taking increasingly participatory roles at seders as families like the Kussins, who live in Northridge, Calif., devise activities for the kids.

These activities help entice children who may be bored if they are only called upon to read the Four Questions and steal the Afikomen. Now they are playing with wind-up toy frogs, staving off hunger pains with edible centerpieces, making Hillel sandwiches from mounds of pyramid-shaped charoset and competing in Wheel of Matzah games.

"The real purpose of the seder is to re-enact the story, but people need permission to do other than the model we grew up with," said Ron Wolfson, education professor at Los Angeles' University of Judaism and author of "Passover: The Family Guide to Spiritual Celebration."

Family educator Alice Langholt has been using her own Haggadah at her seders in Cleveland since 1999. For the plagues, she sets each place with items such as Band-Aids and Neosporin to represent boils, sunglasses for dark-

ness and toy cows for pestilence. At the appropriate time, guests are given construction paper and crayons and instructed to draw a representation of their plague, which they then explain to the group.

For the 10th plague, the slaying of the first-born, Langholt asks all the first-born guests to rise and recite a passage from "A Common Road to Freedom," an alternative, Jewish/black Haggadah, which begins, "Each drop of wine we pour out is hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found."

It may seem that balancing tradition with innovation is a modern phenomenon, perhaps traced back as far as the Matzah of Hope introduced in the 1970s to draw attention to the plight of the Soviet Jews. But New York author and Jewish researcher David Arnow says that "this really reaches back to what the original designers of the seder had in mind."

What can be construed as the earliest Haggadah, dating back 1,800 years to the Mishnah, contains some fixed rituals such as drinking four glasses of wine, reclining and eating bitter herbs and matzah. But it also includes some ad-libbing. The child, while not required to recite the Four Questions, was expected to pose other questions throughout the seder. The father would then answer those questions with a Midrash or explanation that was adjusted to the child's level of understanding.

"Over the generations, the spontaneous parts became prescribed," said Arnow, author of "Creating Lively Passover Seders."

"Where we are now is trying to recreate the balance with seders that are meaningful and engaging and yet tied to the roots."

And it's not only some younger children who need to be drawn in. To grab the attention of teenagers, Rabbi Mark Fasman of Shaare Zedek Synagogue in St. Louis, bought a deep fryer and held a "burgers and fries" second seder for his then-adolescent son and cousins.

"Teenagers are the classic second child," said Fasman, referring to the wicked child – and burgers and fries, along with a driver's license, are their ultimate symbols of freedom. "As soon as I said, 'This is your seder,' he was able to take it seriously," Fasman added.

In Louisville, Ky., Shiela Steinman Wallace enables everyone – those Passover-savvy and not, those Jewish and not – to participate in her seder by asking them to bring something to share and then to determine at what point in the seder to interrupt and talk about it.

One year her father brought the shirt her grandfather wore on his 1912 voyage from Ukraine to the United States. Another year her son shared the rod used to repair his broken leg. Wallace makes bringing an item "a condition of acceptance." Other stipulations, which she spells out in a pre-Passover e-mail, include coming hungry, not bringing food items and understanding that all questions are welcome.

Simone Shenassa of West Orange, N.J., finds it easy to engage all the members of his family with the traditional Persian custom, when "Dayenu" com-



Dressed as Pharaoh, guest Bob Gross performs a magic trick at Sara and David Aftergood's Los Angeles seder. Credit: Courtesy of Sara and Aftergood

mences, of hitting each other with bunches of scallions to imitate the whipping of the slaves.

"It's very much a free-for-all," Shenassa said, explaining that people get up from their chairs to whip others across the room and that it's the one time children are permitted to strike a grandparent. To end the ruckus, the guests bite the scallion in the middle, signaling that the whip has been broken and that they need to clean up the mess and resume singing.

And in Los Angeles, Sara Aftergood has been captivating her guests with innovative seders for the past 20 years, originally motivated by wanting to reinforce her children's Jewish day school studies.

One of her recent institutions occurs at the seder's conclusion, around midnight. Bringing out a silver platter, she distributes to her 40 costume-clad guests seder for-

tune cookies, consisting of two long, broken pieces of matzah containing a phrase and tied with ribbon. Guests then take turns reading their fortunes. They range from quotes from Rabbi Abraham Joshua Heschel about the importance of learning Torah, to "Isn't the hostess pretty?" and "I simply insist on staying to clean up this mess."

But Wolfson and other educators emphasize that none of these activities are designed to replace the actual reading of the Haggadah. Rather, they recommend that families use them to punctuate the reading.

"Passover is the most observed holiday of the whole year," Wolfson said. "It's thrilling to think that this ritual has been transformed into something accessible and celebratory that gets the message across that once we were slaves and now we are free."

Perfectly Passover: A Dozen Ideas to Help Make Your Holiday More Fun Than Ever

By Elizabeth Applebaum

First, the cleaning.
Next, the cleaning.
Then, the cleaning.

So when, exactly, is Passover fun? Next to Yom Kippur, Passover is the most widely observed Jewish holiday in the world. Some of this has to do with the unique, and memorable, smells and tastes: fresh and sweet charoset – a mixture of apples and walnuts or raisins and dates meant to remind us of the mortar used to make bricks for the Pharaoh – matzah, sharp horseradish. But most important is the Seder or Passover ritual meal itself – the familiar, yet always new story of our nationhood. Recounting the Exodus story at the Seder is a profound experience, but it is also a lot of fun; just ask any child who gets to stay up way past his or her bedtime and interrupt the Seder with lots of questions. What follows are some suggestions for making a great family Seder and Passover:

1. MAKE YOUR OWN PLAGUES

One year, my mother sent ten paper bags just before Passover. Each of these bags were to open when we came to the reading of the Ten Plagues. My small children positively squirmed with delight as they imagined what was in each small sack. They were not disap-

pointed. Here is some of what was inside:

- Squishy eyeballs for boils
- Pretend grasshoppers for vermin
- Tiny plastic skeletons for the slaying of the first born
- And, certainly the most popular, Ping-Pong balls for hail (which my children promptly threw across the table at each other throughout the Seder). These "bagged plagues" have become a family tradition, and each year my children eagerly anticipate what my mother will find to represent each of the plagues.

2. ON THE MAT

While most young children actually enjoy the Seder, there are some moments that may not hold their attention as long as others. Little ones will appreciate the opportunity for diversion, which you can supply thanks to homemade place mats. Use large, white poster board or construction paper to create place mats decorated with Passover games and age-appropriate questions. Some ideas:

- A maze: (children can use their fingers to trace their way from slavery to freedom).
- Make silly doodles and challenge children to find Passover designs (a piece of matzah, any of the plagues).

• Draw two Pharaohs, but make about 10 slight changes from one to another. Ask children if they can find the differences between the two.

• Matzah Man, and other silly stuff: Draw a blank square and say it's a piece of matzah. See if your child can imagine ten, twenty or thirty different ideas as to what the square could become. For example, she might tell you that with just a head, arms and legs, the square would be Matzah Man. Add a roof and a window and you would have a house for the matzah.

• Make a word search using Passover terms.

3. HAPPENING HAGGADOT

One of the best parts of Passover is that you can interrupt the Seder again and again – in fact, you're supposed to ask questions and make comments throughout the reading of the Haggadah or booklet that is used to conduct the Seder. One way of doing this is simply by using your own brain; listen, and think, and you'll have plenty to consider. Another is to provide everyone with a different Haggadah, because each will have unique commentary. Check your local bookstore for Haggadot (plural of Haggadah) especially for children (there are also Passover-theme coloring books, which they will enjoy looking

at). One good choice: The Doodled Family Haggadah by Jeff Coen (Atara Publishing). For younger children, see Uncle Eli's Special-For-Kids, Most Fun Ever, Under-the-Table Passover Haggadah by Eliezer Lorne Segal (No Starch Press).

4. BUT WHO WERE THEY?

While most of us are familiar with the rabbis mentioned throughout the Haggadah, few of us know anything about their lives. Have you ever wondered exactly who Rabbi Azariah, for example, was – and what did he do other than be quoted in the Haggadah. (Be sure to look into the story of how his hair turned white overnight.) Visit your synagogue or temple library before the holiday begins, and ask each child to find out something about one of the rabbis.

5. MATZAH FACTS

Cut up small squares and design to look like matzot (plural of matzah) on one side. On the other, write interesting matzah facts you have learned by looking through the Encyclopedia Judaica or other favorite books, or checking out Web sites. Did you know, for example, that there's absolutely no reason for matzah to be square? And do you know about the sports hero named Matza (Isaac Matza, of New York, was a track and field champ in the 1950s). Every time you eat

a piece of matzah at the Seder, have your child read an amazing matzah fact.

6. OH, YOU BEAUTIFUL DOLL

Here's a great way to let small children participate throughout the Seder, even if they can't read. Depending on how much time you have, and how involved you want this project to be, you can start with Popsicle sticks and advance to something more involved, such as felt (which you, or a dear friend, use to create the outline of puppets). The idea is to make dolls representing anyone mentioned in the Haggadah. Provide your child with the bare bones, so to speak: pre-cut white shapes affixed to Popsicle sticks work just fine. Then ask your son or daughter to imagine what the Four Sons or Four Children look like, and then draw them. Or what about the baby goat your father sold for two zuzim? Or Pharaoh? Your child should design as many dolls as possible, because the more he has, the more he will be able to participate. During the Seder, your daughter can hold up the doll when its name comes up. Or, better yet, if she knows the words, she can have the doll "say" the words. (WARNING: if you've invited guests, they might be ready to annul your friendship-

Continued on page 27

A SAVORY SEDER

Passover cooking goes Creole

By Linda Morel, JTA

When Hurricane Katrina roared into New Orleans, destroying much of the Big Easy, the flood waters also altered Jewish life in this sultry city. With so many homes in ruin, there's now only a fraction of the original 9,500 people left to celebrate Passover in this fabled port, famous for strong coffee and decorative ironwork balconies.

"When you drive from Mississippi toward New Orleans, as you approach the bayous, the radio stations change, the music changes, and you know you're in a different place," says Marcie Cohen Ferris, an Arkansas native and author of "Matzoh Ball Gumbo: Culinary Tales of the Jewish South" (University of North Carolina Press).

New Orleans is a gumbo of sorts, a piquant stew of French, Spanish, Indian, African and Jewish influences, seasoned with Creole and Cajun spices and punctuated by jazz.

A compelling storyteller, Ferris turns history into riveting reading. Her book describes early 19th-century Jews who traveled to New Orleans from Alsace, France. Attracted to the French culture and language, they appreciated the city's emphasis on fine food. Soon German Jews arrived too.

Along with Christian businessmen, Jews followed the cotton trade to New Orleans, where their traditions relaxed into the balmy air.

In 1826, Jacob de Silva Solis, a Sephardic Jew and former ritual slaughterer, moved from the East Coast to New Orleans. Amid the heat, creole culture, and bubbling mixture of people, he encountered a Jewish community, which stunned him more than the cayenne pepper in food. There were no synagogues in town, and as Passover approached, no matzah to be found. He survived the holiday by grinding his own meal. But he was dumbfounded by the indifference to Judaism exhibited by these Ashkenazi Jews who mixed freely with the largely Catholic population. Undaunted by their apathy, in 1827 Solis helped them establish Congregation Shangarai Chased, or

Gates of Mercy.

During the Civil War, another Sephardi Jew, 16-year-old Clara Soloman, kept a diary, detailing life in a Confederate slave-owning family. During the spring of 1862, she described the shortage and poor quality of matzah. "Our matzahs are so miserably sour that I don't think I have eaten a whole one."

Soloman was devastated when a favorite slave escaped. Because Passover revolves around the bitterness experienced by the ancient Hebrews in bondage, it's uncomfortable to contemplate Jewish slave owners celebrating Passover.

"It's hard to imagine the historical mindset of another period, such as slavery days in the old South," says Ferris, the associate director of the Carolina Center for Jewish Studies and assistant professor of American studies at the University of North Carolina. "While few Jews were plantation owners, they acquiesced to this institution because slave owning was the way you demonstrated that you were a white Southerner, something that was important to Jews of the period."

By adopting local fare, which in some cases included shellfish and pork, Jews joined mainstream society to demonstrate loyalty to white Creole culture.

"At the heart of the Creole kitchen are African-American women who called on their knowledge of tropical foods," Ferris says. At first working as slaves but later employed as cooks, black women artfully combined French fare with African spices and local foods. "When this cuisine entered Jewish homes in the 19th and 20th centuries, a new cuisine that mixed Jewish and Creole traditions was born in Louisiana." The quintessential example of this fusion is matzah ball gumbo.

Over the decades, Jewish women in New Orleans have produced a spate of privately published cookbooks, culinary memoirs filled with family stories and favorite recipes. One of the best of the genre is Lee Geismar Stamler's "From Gumbo to Matzoh Balls: A Cookbook Flavored with Memories of Growing Up in Cajun Louisiana."

"In these cookbooks, one sees

how French cooking styles, African spices and seasonings, native produce and seafood, all of which are basic elements of Creole and Cajun cuisine, transformed even that most traditional of Jewish foods – the matzah ball," Ferris says.

Jewish women in New Orleans still prepare Passover dumplings as they were made during the antebellum period, she explains.

While matzah ball preparation is fairly standard, "the creole influence appears in the seasoning, which includes green onions and parsley." Some cooks add ginger and garlic as well. In New Orleans, matzah balls are either served in an Alsatian-style beef-vegetable broth, called red soup, or in chicken and sausage gumbo. Surprisingly, they are also sauteed in copious amounts of butter and presented as a side dish.

"Serving the matzah balls as a side dish, rather than floating them in soup, de-ethnicized them," says Ferris. "In the soup bowl, the matzah ball was Jewish, but served on a plate, it became an American side dish, as innocuous as rice or potatoes."

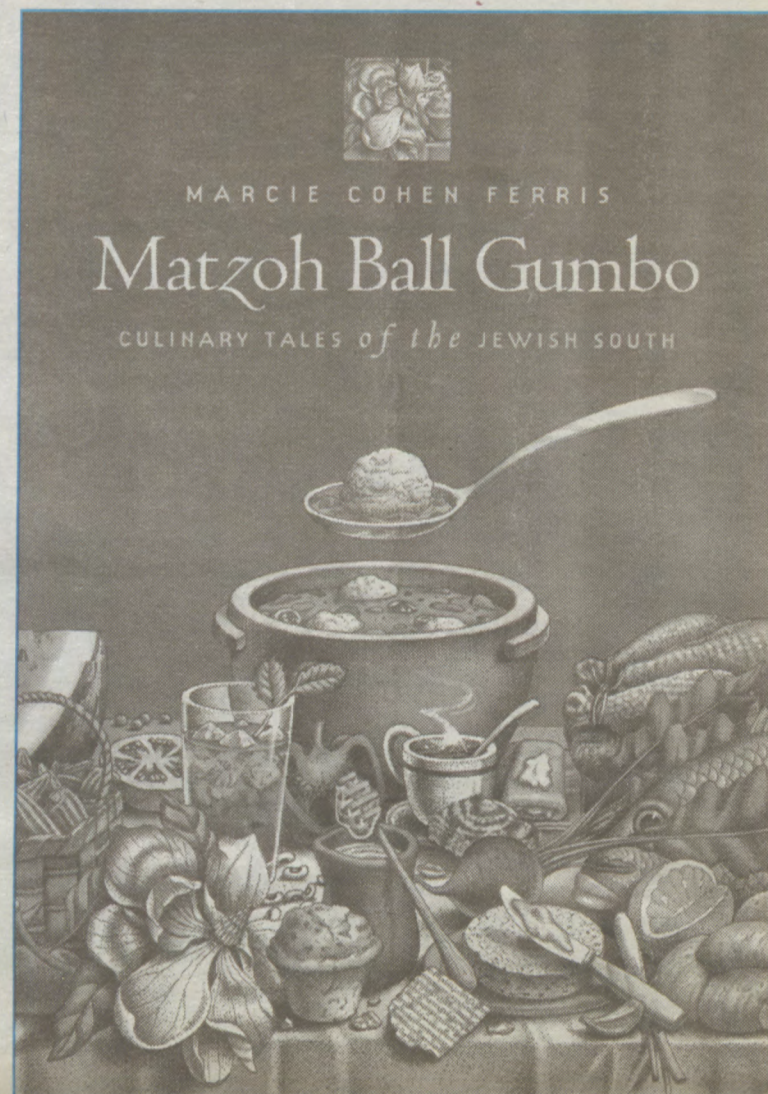
During the 1950s and 1960s, Cathy Samuel Wolf grew up in New Orleans exposed to few Jewish traditions. But she remembers her Aunt Maud's matzah balls swimming in butter.

"By serving matzah balls, even in such a non-traditional fashion, the Samuel women made a statement, albeit discreet, about their family's New Orleans Jewish ancestry," says Ferris. "In a family in which all vestiges of Judaism were absent, the matzah ball's survival suggests the power of food and Jewish women's ability to shape their family's ethnic identity in the kitchen."

"The post-Hurricane Katrina population may be smaller but it will become stronger," Ferris says. "Tragedy has a way of invigorating Jewish communities."

She's confident that the spice of Jewish life, along with Creole matzah balls, will endure in New Orleans.

Recipes from "Matzoh Ball Gumbo: Culinary Tales of the Jewish South" by Marcie Cohen Ferris:



"Matzoh Ball Gumbo: Culinary Tales of the Jewish South," by Marcie Cohen Ferris.

RED SOUP contributed by Florence Weiland Schornstein

2 cups coarsely chopped green cabbage
1 large Yukon Gold potato, peeled and cut into 1-inch chunks
1 large onion, coarsely chopped
1 large turnip, peeled and cut into 1-inch chunks
1 cup sliced leek, well-rinsed of grit
2 medium carrots, sliced 1/2 inch thick
1 stalk celery, sliced
8 cups water
1 6-oz can tomato paste
2 tsp kosher salt
1/2 tsp freshly ground pepper
1 2-lb piece well-trimmed boneless beef brisket
1/2 cup shelled fresh or frozen peas (optional)

Favorite matzah ball recipe (optional), such as Creole matzah balls (below)

In a soup pot, place the cabbage, potato, onion, turnip, leek, carrots, celery, water, tomato paste, salt and pepper. Stir to mix well. There should be enough water to barely cover the vegetables; if not, add more – but don't make the soup too thin.

Add the brisket; stir again, and bring to a boil over high heat. Skim off the foam that rises to the surface. Reduce the heat to medium-low. Cover and simmer until the brisket is tender when pierced with a fork, about 2 1/2 to 3 hours.

Remove from heat. Remove the brisket from the soup.

For the best flavor, cover the soup, wrap the brisket, and refrigerate both overnight.

To serve, skim any fat from the

soup. Cut the brisket into 1-inch pieces and return to the soup. Bring to a boil over medium heat. Taste for seasoning, adding more salt and pepper, if necessary. If desired, add the peas and cook an additional 2 minutes. Serve hot with matzah balls, if you wish. Yield: 6 generous servings; more if you add matzah balls

CREOLE MATZOH BALLS contributed by Anne Zoller Kiefer

2 tbsp canola oil
1/4 cup finely chopped onion
1/4 cup chopped flat-leaf parsley
2 to 2 1/2 tsp any brand of Creole Seasoning, such as Tony Chachere's
2 large eggs
1 packet (from a 5-oz package) matzah ball mix
Kosher salt

In a small nonstick skillet, heat 1 tbsp of the oil over medium heat. Add the onion and cook, stirring often, until tender, 2 to 3 minutes. Stir in the parsley and Creole seasoning and cook, stirring, for 30 seconds.

Scrape the onion mixture into a medium bowl and let cool slightly. Add the eggs and remaining 1 tbsp oil. Mix with a fork until the eggs are well broken up. Add the matzah ball mix and stir until blended. Cover and refrigerate for 20 minutes.

Meanwhile, fill a large saucepan with water. Cover and bring to a boil. Moisten your hands and form the matzah ball mixture into 12 balls, using a heaping tbsp mixture for each one.

Continued on page 27



The Kosher Cajun New York Deli and Grocery in New Orleans. Credit: Marcie Cohen Ferris

A SAVORY SEDER

Passover cooking goes Creole

Continued from page 26

Add a big pinch of salt to the boiling water and drop the matzah balls in. Cover, reduce the heat to low, and simmer for 15 minutes or until cooked through. Serve soon or, with a slotted spoon, transfer to a container. Cover and refrigerate until ready to serve. Reheat matzah balls in soup.

Yield: 12 matzah balls

"DIRTY MATZAH" DRESSING contributed by Anne Zoller Kiefer

1 tbsp olive oil (omit if using giblets)
1 cup chicken livers (about 6 oz), trimmed and halved, or finely chopped, cooked giblets. (For a vegetarian version, use 2 cups sautéed mushrooms instead)
Kosher salt and freshly ground pepper
9 unsalted matzahs, broken up
1 stick unsalted butter or margarine
1 large onion, chopped
2 celery stalks, chopped fine
3 garlic cloves, minced
1/2 cup chopped fresh Italian parsley
3 to 4 tbsp creole seasoning, such as Tony Chachere's
1/2 cup chicken broth (or vegetable broth for vegetarian version)
1 large egg

Preheat oven to 350 degrees. Generously grease a 9 X 9 inch glass baking dish or casserole.

If using the livers, heat the oil in a heavy medium skillet over medi-

um heat. Carefully add the livers and sprinkle each with 1/8 teaspoon kosher salt and pepper. Cook, turning often and scraping the bottom of the pan, until livers are browned but still pink in the center, about 4 minutes. Transfer to a small bowl (but don't wash the skillet). Let livers cool slightly and then chop.

Meanwhile, place the matzahs in a large bowl and cover with cold water. Let stand, pressing them down into the water, until softened, about 10 minutes. Drain in a fine-mesh strainer, pressing out the water and breaking up the matzahs with your hands. Dry the bowl; return the matzahs to the bowl.

In the same skillet, over medium heat, melt all but 1 tbsp of the margarine. Add the onion, celery, and garlic, and cook, stirring often, until tender, 8 minutes. Stir in the parsley, Creole seasoning, 3/4 tsp kosher salt and 1/2 teaspoon pepper. Cook, stirring 1 minute. Scrape the mixture into the matzahs.

Add the livers or giblets (or mushrooms), broth, and egg. Mix well. Transfer to the prepared baking dish and dot with the remaining 1 tablespoon margarine.

Cover with foil and bake for 45 minutes. Uncover and bake until the surface is browned and crisp, 15 to 20 minutes longer. Serve hot. Yield: 8 to 10 servings, 7 cups

PESACH FRIED GREEN TOMATOES contributed by Mildred Lubritz Covert

1/2 cup matzah meal
1 tsp kosher salt
1/2 tsp cayenne pepper
1/8 tsp granulated sugar

2 large eggs
4 to 5 large green tomatoes (about 2 lb), cored and sliced 1/2 inch thick, ends discarded. (If you can't find green tomatoes, use hard, unripe red tomatoes)
1/2 cup or more vegetable oil for frying

In a pie plate, mix the matzah meal, salt, cayenne pepper, and sugar.

In another pie plate, with a fork, beat the eggs. One at a time, dip the tomato slices into the beaten eggs, letting the excess drip off. Then coat with the matzah meal, pressing it into the surface. Place the crumbed tomatoes on waxed-paper-lined baking sheets.

In a large heavy skillet, heat half the oil over medium heat. Add a layer of tomatoes and fry, turning once, until browned and crisp, 6 to 8 minutes. Drain on paper towels.

Repeat with the remaining tomato slices, adding additional oil as needed. Serve hot.

Yield: 4 to 6 servings



A Dozen Ideas

Continued from page 25

forever—if you have your little boy holding up a puppet that sings all of Chad Gadya at two in the morning. But rest assured, family members will LOVE it.)

7. FOND MEMORIES

Write, call or e-mail family and ask them to write down a Passover memory. If they hesitate, prompt them with a few, specific questions: "Do you remember what your mother made for the Passover meal? What did it taste like, smell like? What part was your favorite dish?" Or, "Was it your family tradition to hide the afikomen? (Literally translated as dessert, the afikomen is the matzah that is hidden at the beginning of the Passover Seder. The children look for it later and ransom it back to the adults). Who was the best hiding person? Where were some of the places it was hidden?" Or for a family member from another country, "What was it like during Passover where you grew up?" Compile these memories into a book to be read at appropriate times during the Seder. Not only is it interesting for children (and parents), it helps build a sense of tradition as younger members learn about their family history.

8. HIS CUP RUNNETH OVER

One of the best parts of the Seder for many children is the moment we place a cup of wine outside the door for Eliahu or Elijah the Prophet. To this day, many adults will tell you they are one hundred percent certain that the amount of wine decreased during the Seder. There's a great deal of mystery surrounding Eliahu. Your child will enjoy it if just before placing Eliahu's cup outside you tell him all about the

prophet. Here's a little story to get you started: Once, there was a man named Eliahu, who was the most loved prophet of all time. Eliahu was kind and brought messages from God to the world, and to this day it is believed that he travels forth between earth and heaven, delivering messages to and from God. One of the most unusual stories about Eliahu is how he vanished toward the end of his life. He never died, but instead went riding in a flaming chariot up into the sky. According to tradition, Eliahu will again appear when it's time for the coming of Mashiach or the Messiah.

9. ASK AWAY

In advance of the Seder, prepare questions your children will have fun answering. For example:

• If you were a film director and could hire any actors you wanted, who would you have star as Pharaoh? As Moses? As each of the Four Sons?

• Passover is one of the most important times to invite guests to our home. We are even commanded to open the door and ask in "all those who are hungry" to come eat. If your children could invite anyone in the world to their Seder, who would they invite and why?

• Imagine a friendly Jewish space alien landed on your doorstep just before Passover and announced that he would like to conduct your Seder this year. He tells you, "We celebrate Passover on Planet Narzon also, though we have a few different traditions." What might these be?

10. YOU WERE THERE

In the Haggadah, we are told to imagine that we are slaves coming out of Egypt. One way to help you "experience" this: prepare appropriate props. Bring a little sand, close your eyes, and envi-

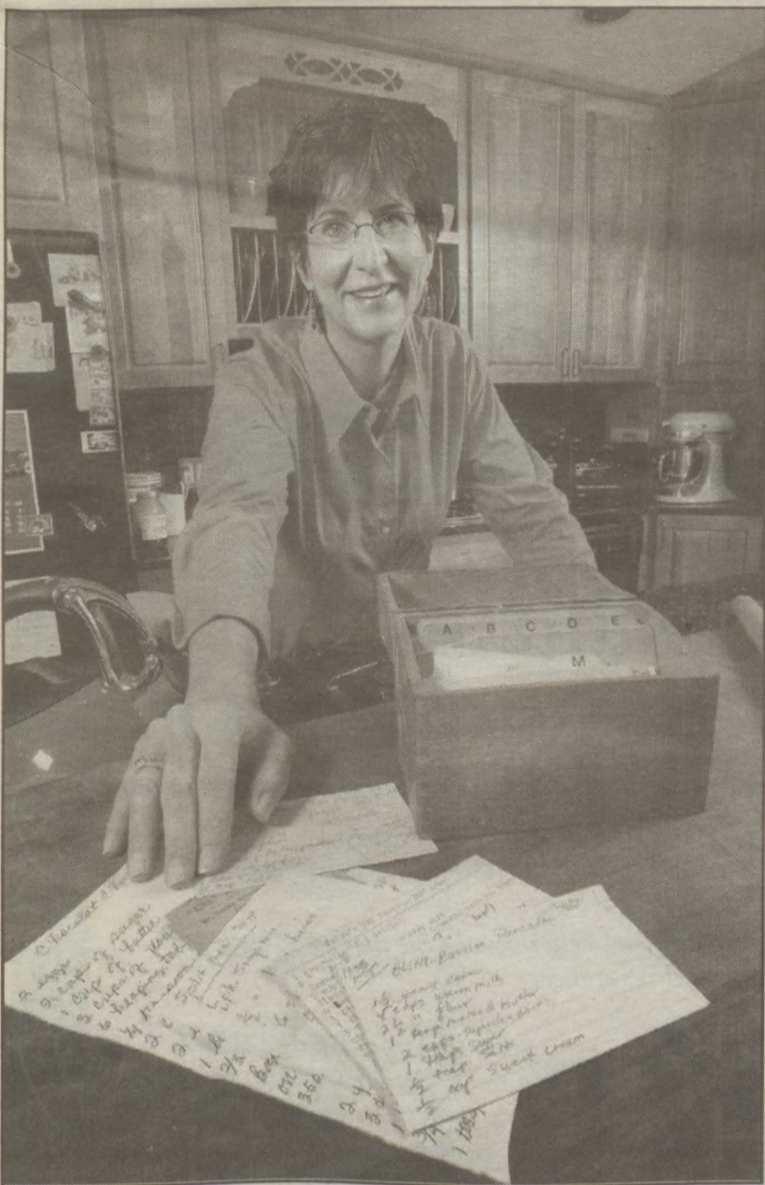
sion yourself in the hot desert. Find old, worn clothing like slaves might have had and imagine yourself in them. Bring something heavy (representative of the large stones the slaves had to carry) and pick it up, repeatedly. Draw a picture of slaves and affix photocopied pictures of each family member's face.

11. PILLOW TALK

At the Seder, some families have the custom of leaning to one side, as a wealthy man might have done during a meal. It's traditional to have a pillow for just such a rest. Allow your children to decorate their own pillow covers (you'll find everything from permanent markers to paints that don't wash out at your favorite craft store) to use at the Seder.

12. SUPER SANDWICH

During the Seder, we read of the matzah sandwich Hillel prepared. Children will enjoy creating their own Passover sandwich using a few pictures you have drawn in advance. On any paper, sketch out pictures of about twenty items your children can imagine as food: A few brown circles, for example (these could be everything from spices to mushrooms to cookies), several long, green lines (onions? celery? lettuce?). DO NOT be specific, as the purpose is to allow your child the chance to use his imagination. Next, cut out each shape and place in an envelope. As you read about Hillel making his sandwich, have children open their envelopes and create their own. But in addition to making this yummy meal, they should be able to provide a reason for including each item, just as Hillel did. A child could, for example, add several pieces of sea salt to recall the parting of the Red Sea.



Marcie Cohen Ferris, author of 'Matzoh Ball Gumbo: Culinary Tales of the Jewish South.' Credit: Dan Sears

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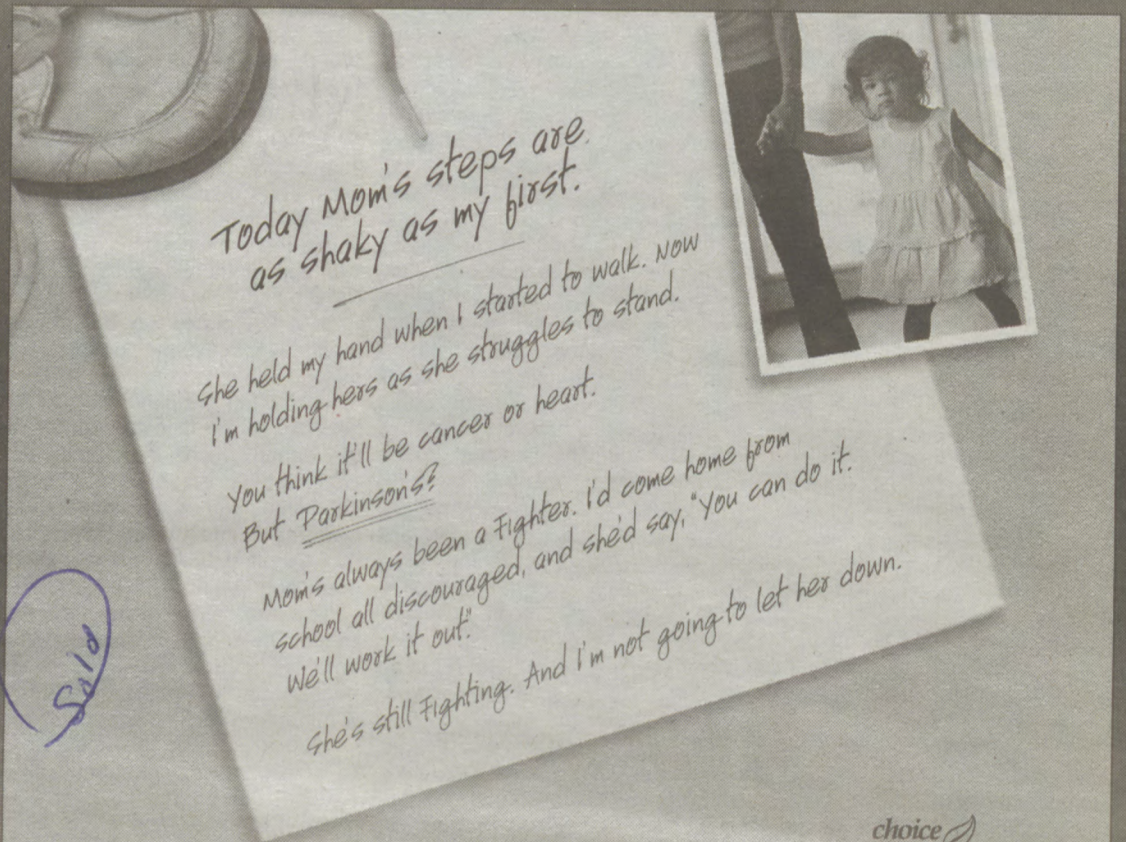
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MILESTONES

In Memoriam

BUDNER

Doris Hollett Budner, age 76, of Wilmington, DE, died February 23, 2006.

She was a native Wilmingtonian who attended local public schools then went on to study at the University of Delaware. She had worked at the Delmar News Agency, Inc.

Her community involvement included membership in Congregation Beth Shalom and its Sisterhood, and service as a long-time volunteer for the Junior Board of what is now Christiana Care hospitals.

She is survived by her husband, Stanley G. Budner; daughter, Hope Budner Brown, of Wallingford, PA, Faith Rose Elad, of Wilmington, and Alisa Dadone-Weiner, of Chadds Ford, PA; sister, Jane Levinson, of Wilmington; grandchildren, Avigail Amira Dadone, Judah Jared Dadone, Alicia Julie Brown, and David Aaron Brown.

The funeral service was held on Sunday, February 26, 2006, at Congregation Beth Shalom, 18th & Baynard Blvd., Wilmington. She was interred in the Jewish Community Cemetery on Foulk Rd.

The family suggests contributions in her memory to Jewish Family Services, 99 Passmore Rd., Wilmington, DE 19803.

GOSTIN

Ida Sachs Gostin, Age 86, died March 5th. She was the widow of

David Gostin and the daughter of the late Raphael and Jennie Sachs. Mrs. Gostin was a past president of Hadassah and assisted her husband in the operation of Gostin's Gulf Station at Front & Walnut in Wilmington.

She is survived by her daughter, Arlene and son, Howard.

A graveside service was held on Tuesday, March 7, 2006 in Beth Emeth Memorial Park on Faulkland Rd.

The family suggests contributions to either Cong. Beth Emeth, 300 W. Lea Blvd., Wilmington, DE 19802 or Jewish Family Service, 99 Passmore Rd., Wilmington, DE 19803.

GREENBERG

Benjamin "Ben" Greenberg, age 86, of Wilmington, DE, died on February 25, 2006. He was born in Poland and immigrated to the United States in 1951. In 1956, he started B&M Meat, which he operated with his wife, Rose, until his retirement in 1994.

In addition to Rose, his wife of nearly years, he is survived by his son, Henry Greenberg and his wife, Maureen; his daughter, Annette Baruch and her husband, Yossi; his grandchildren, Rena and Maya Baruch and Cara Greenberg.

A graveside service was held Sunday, February 26 in the Jewish Community Cemetery on Foulk Rd. The family would appreciate contri-

butions in his memory to a charity of the donor's choice.

MARTIN

Shirley Martin, nee Holtzman, died March 9th. She was a native of Philadelphia.

A long term resident of Wilmington, she owned and operated a local gift store before becoming a legal secretary. Mrs. Martin spent many years devoting herself to community causes such as ORT serving in many capacities including President of her Chapter in Philadelphia. She was known for her artistic flair, her sense of humor and her charming manner.

She was predeceased by husbands, Gerald Cohen and Woodrow Martin; and son, Stuart Cohen. She is survived by her daughter, Charlene Cohen; sister, Lorraine Cohen; brother, Arnold Holtzman; daughter-in-law, Shelly Moss; grandchildren, Jodi Meklinsky and Steven Cohen, and great-grandchildren, Alec and Jack Meklinsky. She was a devoted wife, mother, sister, grandparent and great grandparent.

Graveside services were held on March 13, 2006 in the Jewish Community Cemetery on Foulk Rd. The family would appreciate donations in her memory to the Milton and Hattie Kutz Home, 704 River Rd., Wilmington, DE 19809.

PODOLSKY

Jean "Gisa" Podolsky, nee Lowenthal, died March 4th at the age of 81. The widow of Leaman B. Podolsky, she enjoyed caring for her home and family, baking and sharing time with friends. She will be missed by her children, Michael and Stewart; her grandchildren, Zach, Erica, Jen and Josh; and her brother, David Lowenthal.

A graveside service was held on Wednesday, March 8, at the Jewish Community Cemetery on Foulk Rd. The family suggests contributions to the Kutz Home Employee Fund, 704 River Rd., Wilmington, DE 19809.

POPKINS

Lucille L. Popkins, age 79 of Newark DE, passed away on February 26, 2006 at home with her family.

She is survived by her loving husband, Stanley; 2 daughters, Susan Jones and her husband, Richard, of King of Prussia, PA and Lori Soligo and her husband, Chris, of Newark, DE; 1 brother,

Joel Lichtenstein and his wife, Gail, of FL and her 3 grand dogs.

A memorial service was held on Wednesday March 1, 2006 at 1 pm. in the McCrery Memorial Chapel, 3710 Kirkwood Highway at Duncan Rd. Burial was private.

The family suggests that contributions in her memory be made to, Christiana Care Visiting Nurses, 1 Reads Way, New Castle, DE 19720 or Delaware Hospice, 3515 Silverside Rd. Wilm, DE 19810.

SIPRESS

Bernard J. Sipress, age 84 of Wilmington, DE, died March 4th.

He had been the owner of Bernie's Sport Shop in Irvington, NJ and a member of the Jewish

War Veterans of Elizabeth, NJ.

He was predeceased by his son, Roger and is survived by his wife, Mildred; daughter, Leda Levine; daughter-in-law, Terry Sipress; brothers, Mannie and Harry; sister, Ruth Rothstein; grandchildren, Matthew, Abby, and Ronald.

A graveside service was held on March 7th in Beth El Cemetery, Paramus, NJ.

In lieu of flowers, the family suggests contributions to either Deborah Heart & Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, DE 19703 or Delaware Hospice, Ste. 100, 3515 Silverside Rd., Wilmington, DE 19810.

NACHAS NOOK

America Israel Chamber of Commerce Presents 2006 Rabin Award

Bill McDermott, President & CEO, SAP America, Inc., received AICC's 2006 Rabin Award at the Chamber's annual dinner held on January 24th at the Rittenhouse Hotel in Philadelphia. More than 300 guests joined AICC as it honored McDermott and SAP America, Inc., a worldwide leader in software solutions. A significant portion of SAP's technological innovations have originated in Israel, the home of SAP Labs Israel which employs more than 700 people. Citations from the Mayors of Tel Aviv and Philadelphia were presented to Igal Hami, President and CEO, Gil Tours Travel, Inc. and Christopher D. Myers, V.P. Advanced Programs, Lockheed Martin Corporation for their achievements in developing business relationships between this region and Israel.

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Family History Questionnaire

Help the Jewish Historical Society of Delaware learn where our families came from. Complete as much information about your family as you can.

My name	_____
My birthplace	_____
My age	_____
My father's name	_____
My father's birthplace	_____
My paternal grandfather's name	_____
My paternal grandfather's birthplace	_____
My paternal grandmother's name	_____
My paternal grandmother's birthplace	_____
My mother's name	_____
My mother's birthplace	_____
My maternal grandfather's name	_____
My maternal grandfather's birthplace	_____
My maternal grandmother's name	_____
My maternal grandmother's birthplace	_____
My phone number	_____
My e-mail address	_____

I would like to speak with someone about researching my family's history
Yes ☐ No ☐

Message (optional)

All fields are optional. We respect your privacy and will not use your information for other purposes or share it with anyone else.

You may answer this questionnaire on our website,
www.jhsdelaware.org.

Share this questionnaire with friends and family members and help us learn about our community's origins.

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COMING EVENTS

Free Haggadahs for Visually Impaired—The Jewish Heritage for the Blind is offering extra large print Haggadah's to the visually impaired free of charge. A doctor's note is not required. The JHB has specialized in publishing Braille and large print Jewish texts for over 25 years, all at no charge to their recipients. To receive a complimentary copy, email them at JewishHeritage@gmail.com or fax request to 718-338-0653.

12 Friends Needed by JFS!—To share volunteer hours each month on an ongoing basis. Basic office

responsibilities and tasks as assigned. Any assistance is appreciated—no experience necessary! Please call Volunteer Coordinator Lisa Driban today at (302) 478-9411 for further details.

The Jewish War Veterans of Delaware need new members, young or old and patrons. It is extremely important that this Jewish Organization continue. Please call Len Markovitz at 302-234-4785 or Milt Slovin 302-478-4888. You do not have to be a veteran to join.

Mark your Calendars! Brandywine Chapter of Women's American ORT Presents

"Shop til you Drop"—an amazing day-long shopping extravaganza

When: Thursday, April 6, 2006

Where: The Bernard and Ruth Seigel JCC

Time: 10am until 6pm

Beth Emeth Plans Get Acquainted Party

Congregation Beth Emeth is planning a spring party especially for new members who joined Beth Emeth in 2005 or 2006. Potential members who would like to learn more about Wilmington's Reform Congregation are also invited to attend this gathering planned for Sunday afternoon, March 19, 2006 from 2:00 – 4:00 p.m. at the Boothwyn, PA home of Doug and Deborah Hershman. Finger food and beverages will be served. Membership information will be available for those who are consid-

ering joining the congregation, but there will be no "sales pitch." The party is intended for adults only and will provide an opportunity for new and potential members to get better acquainted with each other and Congregation Beth Emeth—to enjoy a relaxing afternoon with each other, members of the clergy team, and temple leaders.

Make your reservations by calling Adele Kessel at (302) 478-0776. Adele will be happy to provide directions. Questions about this event or congregation membership may be directed to Verna Schenker at (302) 478-6673.

SEASIDE MARCH EVENTS

Sunday, March 19 at 7:00 p.m.—The Unitarian Universalists of Southern Delaware, Marsh Road #2 (near Wescoats corner), Lewes, Delaware will sponsor an interfaith gathering on the third anniversary of America's entrance into war with Iraq. Seaside will join with the Unitarian Universalists as well as the Epworth United Methodist Church of Rehoboth Beach and St. Peter's Episcopal Church of Lewes in a special prayer service for peace representing diverse faith traditions. For more information contact the Unitarian Universalists of Southern Delaware at www.uusd.org, (302) 645-6334.

3-23-06 Adult Education held at Seaside Jewish Community at 7:30 PM. Discussion will be led by Nardy Ableman on the "History of Judaism in Sussex County and the current Judeo-Christian Relations". Call 302-226-8977 for more information.

3-26-06 Rosh Hodesh Group to meet at Seaside Jewish Community at 2PM to hold a Book Review/Discussion on "The Red Tent". Call 302-227-1107 for more information.

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DELAWARE GRATZ SCHOLAR-IN-RESIDENCE PROGRAM

Gratz invites the community to the Delaware Gratz Scholar-in-Residence Program, sponsored by the Margules Family Fund. This year's scholar is Rabbi Moriah Hazani, a doctoral student in rabbinics at the University of Pennsylvania.

REMAINING DATES:

SUNDAY, MARCH 19

BEAUTY: BETWEEN ETHICS AND ESTHETICS - BEAUTY AND UGLINESS IN THE RABBIS' WORLD

SUNDAY, APRIL 30

BRAINS: THE STORY OF BRURIAH - A WOMAN IN THE WORLD OF MEN

Adult Education classes are held from 11:15 a.m. until 12:30 p.m. Contact Delaware Gratz to register at 478-8100 or gratz@delaware-gratz.org

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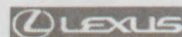
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JCRC responsibilities include Israel advocacy, Holocaust education and monitoring local, state and national issues of interest to the Jewish community. Applicants should be self-starters with strong inter-personal, computer, written and oral communication skills. Experience working with volunteers. Applicants with MPA, MSW or MBA are preferred. Please e-mail or fax resumes to sam.asher@shalomdel.org or (302) 427-2438.

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