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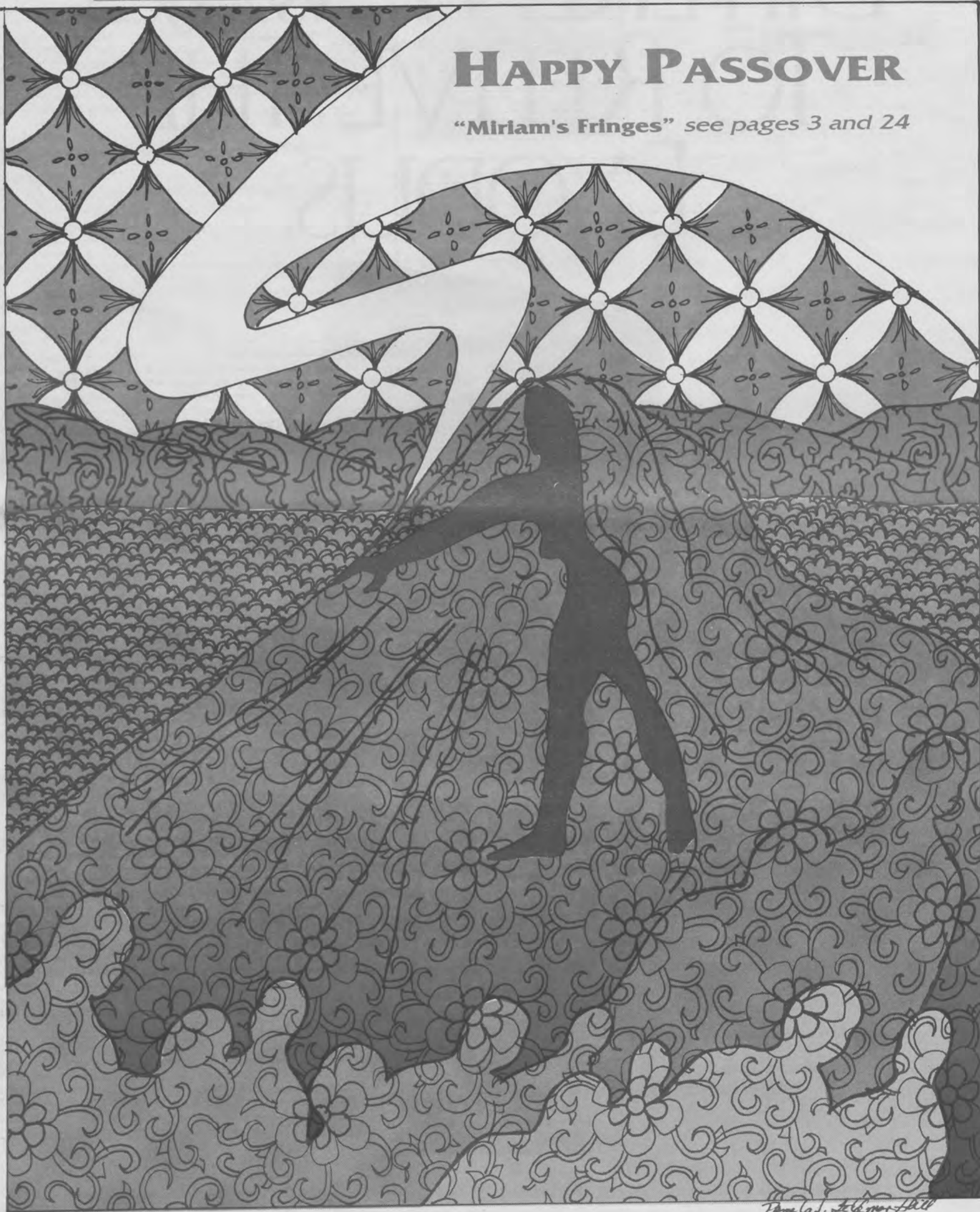
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HAPPY PASSOVER

"Miriam's Fringes" see pages 3 and 24



Tom LaSalle

THERE ARE DIFFERENT WAYS TO RELIVE THE EXODUS.



On Passover, we are commanded to relive the ancient Exodus as if we ourselves had been freed. For some, that commandment is easy to fulfill.

Jews from the former Soviet Union, Yugoslavia, Syria, Yemen and Ethiopia will be celebrating their first Passover in freedom in Israel this year. Their personal exodus is a vivid reminder of the original journey of an oppressed nation to the Promised Land.

How can we relive the Exodus? One important way is by giving to the UJA/Federation Annual Campaign, which supports rescuing new immigrants and bringing them to safety in Israel. Your gift to UJA also helps us care for the newcomers as they begin new lives.

This Passover, relive the Exodus in a meaningful way. Give generously to the UJA/Federation Annual Campaign.



Please send your pledge or donation to the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE, 19803. Phone: 478-6200

BRIEFS

NJRAC Chair Welcomes Cardinal's Clarification

(New York)—Lynn Lyss, chair of the National Jewish Community Relations Advisory Council, has welcomed Cardinal William H. Keeler's clarification of the National Council of Catholic Bishops' position regarding the status of the city of Jerusalem. Keeler is President of the NCCB.

Cardinal Keeler's letter to the NJCRAC "has reassured us that the NCCB maintains its position of neutrality in terms of the future status of the city and the timing of negotiations established by Israel and the Palestinians," said Ms. Lyss.

"The NJCRAC is committed to working closely with the NCCB in strengthening the consultative process between our two communities in order to enhance Catholic-Jewish understanding and to explore ways of jointly supporting the Middle East peace process," said Lyss.

Morocco Opens Israel Office

By NAOMI SEGAL

JERUSALEM, (JTA) — With little fanfare and no formal ceremony, Morocco has opened a liaison office in Tel Aviv. The office, which falls short of full diplomatic representation, was opened nearly three weeks ago in Tel Aviv. But there had been no formal announcement, in accordance with Morocco's request that "at least in the beginning, everything remain low-profile," an Israeli official told reporters.

The liaison office, focused mostly on economic issues, is headed by Talal Gofrani and employs two other Moroccan employees. Concurrent with the opening of the office in Tel Aviv, Morocco also opened a liaison office in the Gaza Strip. That office also does not have full diplomatic status.

Morocco, which established ties with Israel in September, said it does not want to establish full diplomatic relations until there is significant progress in Israel's talks with the Palestinians and the Syrians. An Israeli liaison bureau opened in Rabat in October, to Israelis wishing to visit Morocco. Until now they have usually obtained the permits at Moroccan embassies in Europe.

Gore Pledges Against Terrorism

JERUSALEM—In an address at The Hebrew University of Jerusalem, Vice President Al Gore pledged last week to maintain United States steadfastness in combating terrorism wherever it appears and to maintain Israel's military and technological superiority in the Middle East.

"We are urging Chairman (Yasir) Arafat to act decisively against those who reject the peace he has declared with Israel, and to work to halt the Palestinian polity, which is deeply riven between new possibilities and old habits," said Gore.

ABOUT THE COVER

Pamela Feldman Hill's cover design is based on her painting titled *Miriam's Fringes*, inspired by a midrash (Biblical interpretive story) written by local Rabbi Marla J. Feldman. In the drawing, Miriam is shown as a silhouette symbolically protecting and guiding the children of Israel, depicted as faceless, shadowy multitudes, along their exodus from Egypt. As in much of Feldman-Hill's work, God's presence is indicated by swirling white ribbons which protect, touch and often prick the heroes and heroines of our legends. The pattern work is reflective of the illuminated manuscripts which Feldman-Hill creates, usually in the form of ketubot (Jewish wedding documents).

Pamela S. Feldman-Hill has a Bachelor of Fine Arts Degree and a Master of Arts Degree in Printmaking from The Ohio State University. Her artwork deals primarily with Jewish themes, and she creates original Ketubot (Jewish wedding documents) in Hebrew and Aramaic under the name of Pearl Editions, which is derived from her Hebrew name, Penina.

Pamela has exhibited her paintings and prints nationally in group and one-woman exhibitions, and her work is included in many private and public collections. Her works have also been reproduced in several national publications. Much of her inspiration comes from her concern for the State of Israel, which she has visited many times, and her interest in exploring the culture, theology, and history of Judaism. She is listed in the Union of American Hebrew Congregations' Accredited List of Synagogue Artists and Craftspeople.

Pamela has presented slide lectures across the country and authored several articles in national publications on themes relating to Jewish art history. She has also taught music, dance, art, and Judaica in various formal and informal educational settings with age groups ranging from pre-schoolers through adults, including courses in art at The Ohio State University. Pamela was raised in Toledo, and currently resides near Columbus, Ohio with her husband and daughter.

For information regarding Feldman-Hill's paintings, ketubot or custom calligraphy and artwork call or write: Pamela S. Feldman-Hill, 309 Sumption Drive, Gahanna, Ohio 43230, 614/471-8065.

Rabbi Marla J. Feldman's midrash is reproduced in this issue on page 24.



See Page 34



See Page 26



See Page 24

INSIDE THIS ISSUE

ARTS 42
 BRIEFS 3
 BUSINESS/PROFESSIONALS 21
 CALENDAR OF EVENTS 40
 CLASSIFIEDS 43
 COVER STORY 24
 DELAWARE HONORS 26
 EDITORIAL 4
 ENTERTAINERS 23
 FEATURE 32
 LATE BITS 8
 LOCAL 6
 NATIONAL • INTERNATIONAL 29
 NEWS & COMMENTARY 28
 OBITUARIES 40
 OPINION 5
 PANIM EL PANIM 16
 PASSOVER 31
 RESTAURANTS 22
 SYNAGOGUE LIFE 38

KOSHER for PASSOVER
ITEMS available at our
area supermarkets...

Genuardi's page 17
Pathmark page 27
Shop Rite page 25
Fox Valley
Super Thriftway.... Back Page 44

EDITORIAL

Specter and Buchanan

The early start in the campaign for the 1996 U.S. Presidential election has brought along some issues of concern for the editorial committee of The Jewish Voice. Among those who have recently declared their candidacies are Senator Arlen Specter (R., Pa.) and ultra-conservative columnist Patrick Buchanan. There is a stark contrast in the ideas and positions of these two candidates. The ideas of both have implications for the Jewish community.

When Patrick Buchanan ran for President in 1992 he ran a campaign that was widely characterized as intolerant. He staked out positions which were isolationist, xenophobic and divisive. His call for a 'holy war' at the 1992 Republican Convention was regarded by many as directed against Jews, African-Americans, and women among others. He has made public statements doubting the Holocaust. He has referred to Capitol Hill as "Israel's occupied territory." He has called Adolf Hitler "a great man." As a member of the Nixon administration he made comments critical of Martin

Luther King, Jr. Lest their be any doubt, Buchanan has even been described as anti-Semitic by respected conservative thinker William F. Buckley.

The editorial committee of The Jewish Voice believes many of his ideas are bad for America and bad for Jews. Buchanan's "America First" rallying cry revives the simplistic isolationist call of earlier in this century. Then as now, "America First" meant to cruelly disregard humanitarian needs of others around the world. Buchanan's embrace of those who would bring down the Jeffersonian wall of separation between Church and State would impinge on a central and cherished American tradition. Without taking a position on the merits of his Presidential campaign; the editorial committee of The Jewish Voice advocates vigorous opposition to Buchanan's isolationism, anti-immigrant sentiment and "Me First" domestic policy.

In recent months, Senator Specter has spoken out against the intolerance of the extreme

right on the issues of abortion and separation of Church and State. Ralph Reed of Pat Robertson's right wing Christian Coalition, has called for candidates' opposition to abortion to be a prerequisite for his group's electoral support in the 1996 campaign for the Presidency and Vice-Presidency. This has been referred to as a Presidential abortion litmus test. Reed and his allies have philosophically attacked the separation of Church and State. They also have supported legislative proposals such as mandatory public school prayer which would chip away at this hallowed American Constitutional principle.

Senator Specter is one of the few Jews to seek a major party's Presidential nomination. If the fact that his religion has not been a major issue reflects a greater tolerance and political maturity in the country, then this is a wel-

come sign. However, the reason that Specter's Jewishness is not often mentioned may be because the commercial press sees little chance for him to win the nomination.

Many Jews and others were troubled by Specter's aggressive treatment of professor Anita Hill during the Senate nomination proceedings of current Supreme Court Justice Clarence Thomas. The Senator's recent criticism of what he calls "the intolerant right" however has earned him plaudits from a number of Jews, women's advocacy groups and civil libertarians. Without taking a position on the merits of his Presidential campaign, the editorial committee of The Jewish Voice supports the positions championed by Senator Specter against the Presidential abortion litmus test and for preserving the Separation of Church and State.

THE VOICE BOX

"I am very proud to be a liberal...fought slavery, fought for women to have the right to vote, fought against Hitler, Stalin, fought to end segregation, fought to end apartheid. What's to be ashamed of?"

-singer, actress, director, producer, political activist benefactor Barbara Streisand

"The Jewish community's apparent commitment to statist solutions in providing "for the domestic welfare" leaves them out of touch with the new conservative majority. But there is no reason that Jewish concerns for tzedekah and tikkun olam cannot be fulfilled as they have been for generations - without signing on to the liberal agenda."

-Marshall J. Berger, Senior Fellow at the Heritage Foundation

"A Jew is running for president. My reaction is: So what?"

-Jerome Chanes, co-director for domestic concerns at the National Jewish Community Relations Advisory Council, disagreeing that Senator Arlen Specter will gain any Jewish support in his race for the U.S. Presidency because of his religion.

"We will never withdraw from the NPT."

-Egyptian President Hosni Mubarak, pledging to stay with the Nuclear Non-Proliferation Treaty to tone down tensions with Israel as he seeks continued support from the US. Congress

"It gives universities necessary leeway to deal with false scholarship and demagoguery masquerading as wisdom."

-Marc Stern, co-director of the legal affairs department of the American Jewish Congress reacting to this week's 2nd U.S. Circuit Court of Appeals ruling to reverse one earlier court decision for anti-Semitic professor Leonard Jeffries in his fight against City College.

LURIE'S WORLD



"I'm here for my debt-relief dinner!"

The JEWISH VOICE

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THURSDAY NOON DEADLINE		
DEADLINE	FOCUS	ISSUE
April 13	Outdoor Fitness	April 20
April 27	Your Home	May 5
May 11	Graduation Preview	May 19
May 25	June Bridal	June 2

All submissions due 12 noon downstairs at JFD front desk

HAPPY PASSOVER

FROM **The JEWISH VOICE**

OPINION

A Lonely Vigil

By CONNIE KRESHTOOL

Member of The Jewish Voice Editorial Committee

This was not the first time I had actively protested for what I believed. At those other protests... ERA, abortion rights, Soviet Jewry... there was the warm noontime sun... the camaraderie of tens of thousands as we made our case in picturesque Lafayette Park, listened to speeches at the foot of the Washington Monument or marched down the center of Constitution Avenue on the way to the Capitol.

At this protest there was no sunlight only moonlight; it was almost midnight. It was cold and damp as sixty Delaware Citizens Opposed to the Death Penalty gathered in the open field surrounding the Delaware Correctional Center in Smyrna to protest the execution to be carried out by the State of Delaware.

Surrounded by men and women of the media we stood in silence with our lighted candles until a representative from the Department of Corrections appeared and confirmed that the condemned man was dead.

Fighting the death penalty is not a popular cause these days. Yet I believe that we cannot rid our society of violence as long as the state itself resorts to the brutal and dehumanizing punishment of the death penalty. We need to ask ourselves why the United States is the only Western nation with the death penalty.

In a recent Op-Ed piece Robert Morgenthau, Manhattan District Attorney said, "Even proponents have been forced to concede that more than a century's experience has not produced credible evidence that executions deter crime." He points out that "executions waste scarce law-enforcement financial and person-



nel resources... More crime would be prevented if a fraction of that money were spent on an array of solutions from prisons to drug treatment programs."

Nationally the majority of those on death row are poor, powerless and uneducated; almost 50% come from minority groups. There is ample evidence to show that the application of the death penalty has been discriminatory and that innocent people have been convicted and executed.

Judaism emphasizes the sanctity of human life. I believe that it is the obligation of society to evolve other methods in dealing with crime. I pledge myself to continue to work to abolish the death penalty. I invite like-minded men and women to join me.

Delaware Citizens Opposed to the Death Penalty meets monthly from 6-7:30 PM on the third Wednesday of the month in the Franciscan Center on the Market Street Mall. (Connie Kreshtool is a member of The Jewish Voice editorial committee and is a long time leader in the Delaware Jewish community)

Commentary: A Delicate Balancing Act

By GARY ROSENBLATT

Editor and Publisher of The New York Jewish Week

One of my greatest daily challenges is trying to balance time between family and work. I know I am not alone when I acknowledge that too often, family loses out.

My generation of baby boomers is devoted to career and to long hours on the job, yet we would like to believe that the personal part of our life doesn't suffer and that we are also good spouses and parents and friends who find "quality time" for our loved ones.

I put "quality time" in quotation marks because I'm not sure what it means. I know what it's supposed to mean, and it's a wonderful way of rationalizing the fact that we don't spend enough hours at home. So we try to convince ourselves that even though we're not spending a lot of actual time with our families, we are at least giving them the best, if not the most, of ourselves.

Too little time. That's the cry, and condition, of families today. Unlike our parents or grandparents who lived through the Great Depression, we are more obsessed with lack of time than lack of money.

While our parents' lives were in some way simpler, we were raised to believe that we could, and should, have it all. College and post-college education. Professional careers. Marriage. Family. Leisure time. Jewish and communal commitment.

What brings this to mind is a story told at a recent conference in Manhattan for professionals sponsored by the Agudath Israel of

America. The all-day seminar, which drew nearly 500 people, dealt with the struggle to bring ethics and a commitment to Jewish law with us each day in the workplace.

It was a beautiful fall Sunday, and I would have liked to have stayed home, help out around the house and help my son review for a test in school the next day. But I had several important Jewish events to attend, including the Agudah seminar, and felt the pull of professional obligation.

A highlight of the seminar was a talk by Rabbi Yisrochar Frand, a rosh yeshiva at the Ner Israel Rabbinical College in Baltimore. He told the story of an observant Jewish attorney at a high-power law firm who was walking home from the synagogue on Rosh HaShanah with his 9-year-old son. When the father asked his son what he had prayed for in shul, the son said he had prayed for two things: that the messiah should come and that the father's law firm should burn down.

According to Rabbi Frand, the father soon switched firms and slowed down his career so that he could spend more time with his family.

How many of us promise ourselves we are going to do something like that and just never do? Our rabbis knew human nature. Hillel instructed: "Don't say, 'I shall study when I find the time,' because you may never find time."

Some of us come up with unique ways of finding the time. The rabbi of a large and active Manhattan synagogue told me that he is often in the synagogue from 5:30 a.m. until 11 p.m. But he said that he is not available to his congregants from 5 to 7 p.m. on weekdays. That's blocked off as family time — it's even written in his contract.

As Jews, all of us have a similar contract with our Creator. It's called Shabbat — an oasis

Continued on Page 12

Raising Jewish Children: The Chametz Hunt



By KAREN MOSS

Special to The Jewish Voice

Passover celebrates the Exodus of the Israelites from Egypt, and marks the beginning of our sacred Jewish history. It sets in motion a series of events which affirmments as a people dwelling in the Promised Land. Because we are commanded to retell the story each year, and to impart its significance to future generations, Passover is very much a family holiday. The seder is structured to encourage the participation of children, and the high points of the seder seem to be placed at strategic intervals which serve to revive the flagging interest of even the squirmiest and sleepest young participants.

Most of us are very good at conveying to our children the excitement centered around the seder. But there's a wonderful pre-Passover ritual that many of us miss out on. It's called a *bedikat chametz*. Basically, it's a search for scraps of bread, conducted by candlelight in a darkened house. Props include a feather, a wooden spoon, a paper bag and, of course, a candle.

In the weeks leading up to Passover, observant Jews thoroughly clean their homes, their

cars, their desks at work, even the pockets and hems of their clothing. While this amounts to a gigantic spring cleaning, what they are actually looking for is *chametz*, items, or crumbs of items, made from leavened grain products. Strictly speaking, the quest is *chametz*, not dirt.

If you have done a thorough job, by the day before Passover your house and belongings are all free of *chametz*. (Actually it is permissible to store *chametz* out of the way and enact a transaction called *mechirat chametz*. In this way you transfer ownership of your *chametz* to a non-Jew, therefore it is not legally in your possession. This is a complicated process and best handled through a rabbi.)

Here's the problem. If your house is free of *chametz*, how do you pull off a successful *chametz* hunt? Simple—you plant the evidence! You stage a scavenger hunt without the clues. This fulfills two purposes: it ensures that your kids won't come out empty handed, and it serves as a precaution against saying a blessing in vain.

Here's how to do it. First rid your house of as much *chametz* as is traditional for your family. Whether you scrub your house from top to bottom or merely open a box of matzoh on the first night of Passover, you can still add some significance and fun to your children's observance of Passover by performing *bedikat chametz*. If you wish to be more observant than is your norm, more power to you! Ask your rabbi for advice, or consult Blu Greenberg's *How to Run a Traditional Jewish Household*. You can make the cleaning into a family project. Try turning your kids loose on your car armed with a vacuum or dustbuster. They won't miss a single crumb! And I suspect they'll embrace, with great gusto, the idea of eating up all the cookies, pasta and pretzels in the house. You may want to enlist them to clean their own rooms and backpacks. This is also a good time to talk about

how much food we have, and how little food some others have. You might decide to donate unopened packages of *chametz* to a food pantry. (While we're on the topic of *zedakah*, you should be aware that synagogues have a special fund called *Maot Chittin* which helps needy Jews buy all the food necessary to celebrate Passover.)

Now your house is clean and (relatively) free of *chametz*.

It's time to assemble your props. You'll need a wooden spoon, a feather, a bag, a candle and several small pieces of bread.

Kits are available. Contact a rabbi, visit a Hebrew bookstore or write to Mesifita Beth Shraga, 28 Saddle River Road, P.O. Box 412, Monsey, N.Y. 10952. However, it's not hard to find the necessary items yourself. The wooden spoon and candle are easy, and any bag will do, although I prefer a small paper bag which can be tossed on the fire along with its contents the next morning. (More on that later.)

The feather is just a bit more challenging. You might want to look for one in a pre-Pesach walk in the park. Joy Trimming on 9th Street in Wilmington has a wonderful array of plumage in varying sizes. Some people use a palm frond from a *lulav* that has been put aside from the previous Sukkot.

Next you need to plant the evidence.

Late in the afternoon on the day before Pesach (April 13 this year), walk around your house placing small bits of *chametz* in secret locations. Don't make them too hard to find—the house will be dark when the hunt is on. Most people hide 10 pieces. It's an easy number to remember, and it corresponds to the 10 *sefirot*. But you can hide any number you like—just remember how many you hid! Some people wrap their *chametz* in plastic to avoid crumbs, some place their tidbits on paper napkins, but most search for their *chametz* in the raw. In a few households, each family member hides a piece or two, then the whole family searches. Pick whichever style suits you.

Shortly after sundown gather your crew, your search and destroy mission is about to begin.

Light a single candle and recite the following blessing: *Baruch atah Adonai Eloheynu melech ha'olam asher kidshanu b'mitzvotat al biur chametz.* (Blessed are You, Lord our God, Ruler of the universe, Who has commanded us concerning the destruction of the *chametz*.)

The search is one! The candle holder (a highly coveted job at our house) leads the way, illuminating the corners of the darkened rooms. Following closely behind are the wielder of the wooden spoon, the feather holder and the keeper of the bag. If you don't have four searchers, feel free to combine tasks. But it's best if the candle holder doesn't have any other duties. He or she will have a hard enough time avoiding hot candle wax drips as it is. When a piece of *chametz* is spotted, the feather is used to whisk the offending morsel onto the wooden spoon. It can then be dropped into the bag. Continue traveling throughout the house until every piece has been unearthed.

Next, add the feather and wooden spoon to the bag and recite the following Aramaic blessing: *Kol chamira y'chamiya dika urshuti, d'la chamitey ood'la v'ritey ood'la yadana key, litil v'lehevey hefker k'afra d'arah.* (All leaven in my possession that I have not seen or removed or that I don't know about is hereby made null and void, and ownerless as the dust of the earth.)

The search portion of your search and destroy mission is complete. All that remains to do is the destruction part.

The next morning (April 14), after breakfast, recite the *Kol Chamira* again and burn the bag of *chametz* outside your house. If you have a *lulav*, toss its dried out branches into the flames as well, along with any *chametz* left from breakfast.

This ritual in the guise of a game is pretty powerful stuff, and it dramatically sets the stage for Passover. Since you don't have to think up clues, a *chametz* hunt is much easier to pull off than a scavenger hunt, and your kids will love it. Happy hunting!

(Karen Moss is a former editor of The Jewish Voice.)



Sarajevo Jewish Leader Speaks In Delaware

By **MARVIN S. CYTRON**

Special to The Jewish Voice

The President of the Sarajevo Jewish Community, Ivan (Ivica) Ceresnjes recently spoke in Delaware. Mr. Ceresnjes is the chief architect of the Bosnian Jewish Community's policy of "engaged neutrality" that has made possible the humanitarian work of La Benevolencija. This non-sectarian aid society has provided soup kitchens, pharmacies, food distribution, home care for the sick and convoys for aid and refugees. Mr. Ceresnjes' appearance sponsored by the Young Leadership Cabinet of the Jewish Federation of Delaware provided the Delaware community an opportunity to gain a historical perspective of Jewish history in Sarajevo and to learn of life in this besieged city.

Jewish life in Sarajevo goes back to 1665 when Jews fleeing the Spanish Inquisition arrived and were joined with Ashkenazic Jews arriving in 1878. The Jewish Community flourished in the area with "no ghettos, no anti-semitism, lived without persecution and called it home". Prior to 1940 the Jewish population of Sarajevo was 12,000 and by 1945 only 1200 survived. Bosnia-Herzegovina is a country historically divided by religious influences of its conqueror but these groups co-existed until after the Tito era. Other than control of land there is no clear answer of why they are fighting.

Since 1992 Sarajevo has been under siege with no food, electricity, medicines and other basics of life; a city of 600,000 has been reduced to a population of 300,000. The Jewish Community of 1100 decided



The President of the Sarajevo Jewish Community, Ivan Ceresnjes speaking at an event sponsored by YLC.

to stay and help their neighbors through humanitarian aid and at the same time remain politically neutral. Many of the elderly, children and young mothers were sent out of the country, primarily to Israel while the remaining 600 Jews engaged in providing aid to their neighbors.

Citing from the proverbs "Thou shall not stand in thy neighbors blood" and with support from the Joint Distribution Committee, The Central British Fund and other organizations from Holland, Austria, France, Belgium and Germany La Benevolencija has provided 380 tons of food, operates a postal service, and has three pharmacies filling nearly two million prescriptions in the besieged city. "For the first time in modern history Jews are saving Christians and Muslims" said Mr. Ceresnjes. "We consider ourselves the chosen people then we are chosen because we are able to help" and this could not be done without the support from The United Jewish Appeal".

Jewish life goes on in Sarajevo, schools operate for the remaining 75 children. A resemblance of normalcy is attempted with an occasional children's party, and last year seven newborns were added to the Jewish population. In addition to much needed and appreciated financial support, American Jewry needs to have a greater awareness of life in the "world's largest concentration

camp" said Ceresnjes. While most of the population of Sarajevo does not work other than struggle for survival the Jews along with other neighbors that make up La Benevolencija have a "working obligation" to stay and help even though many Jews, including Ceresnjes, have sent their wives and children to Israel. When asked have they made a difference, the Jews refer to a Bosnian saying: "When the Jews leave it will be a bad sign for the city". In response to a question of why the few remaining Jews don't leave and begin a new life with their families and friends in Israel, Ceresnjes recalls Yad Vashem. At this holocaust memorial there is inscribed the names of those European villages, towns and cities where there was once a Jewish presence but no longer. "I don't want the name Sarajevo on that wall" he answered.

Normandy Lecture/ Seminar

Captain's Deck Retirement Community will sponsor a seminar/lecture entitled "50th Anniversary of the Allies Landing at Normandy" presented by Dr. Nancy C. Sawin, of Hockessin, Delaware on Wednesday, April 20, 1995 at 2:00 p.m. If you have any questions about this program, please contact the Captain's Deck Retirement community Office directly at 798-3500.

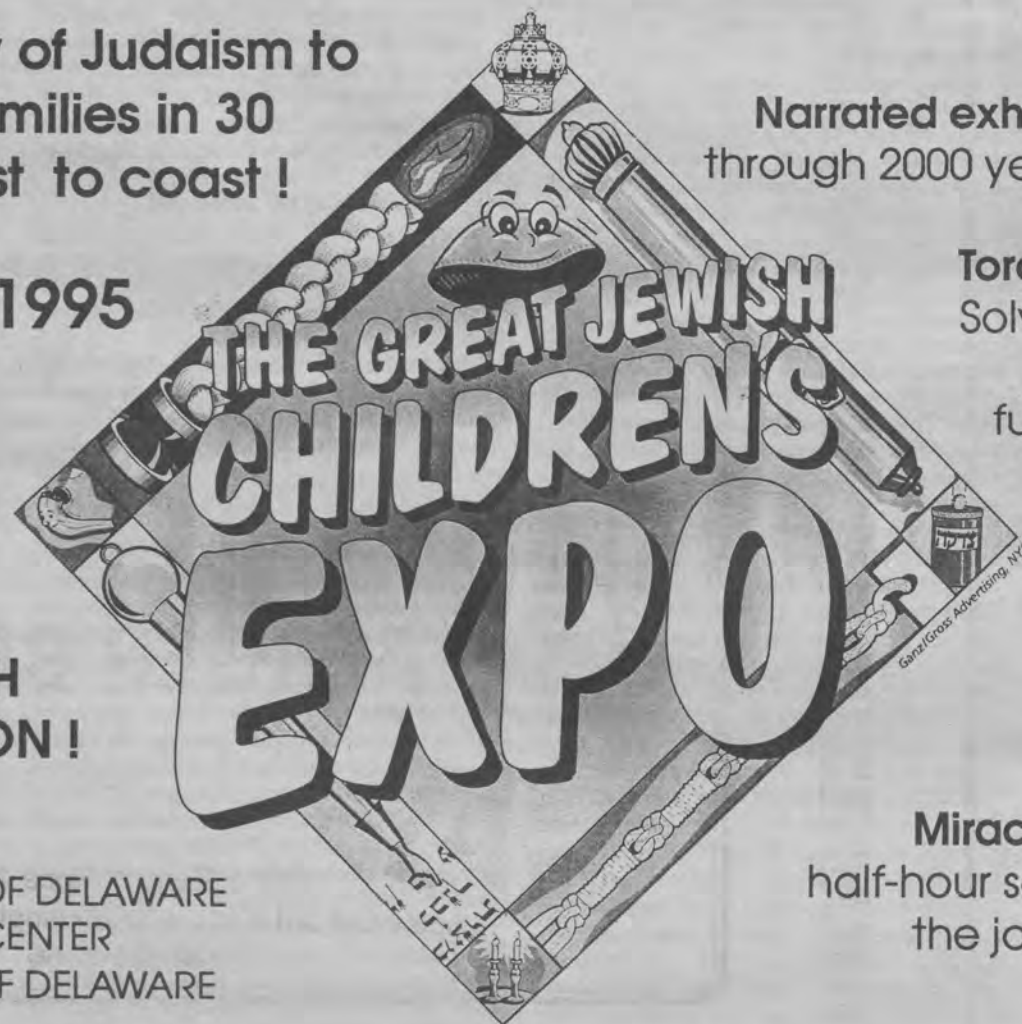
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Author To Keynote Yom Hashoah Event

A Yom HaShoah Holocaust Remembrance Day keynote address by Clara Isaacman, followed by a candle-light vigil on the central mall of the campus, will take place Wednesday, April 25, 1995, 8:00-10:00 p.m. at The Hillel Student Center at the University of Delaware, 47 W. Delaware Avenue. Evening parking in most university lots is free. The closest lot is the new ramp on Main St. between S. College and Elkton Rd. (There is a slight fee.)



Clara Heller Isaacman, the author of "Clara's Story," was born in Romania. To escape the rising tide of anti-Semitism, the family moved to Antwerp, Belgium where they lived until 1942. Clara's father and older brother were taken by the Nazis and perished, while Clara, her mother, sister and brother hid in eighteen different hiding places for two and a half years. At night, Clara would sneak out to help the Resistance.

This event is sponsored by The Rabbinical Association of Delaware, Hillel and the Campus Diversity Unit.

Mrs. Isaacman is a well-known educator, a much sought after public speaker, an author, but first and foremost a Holocaust survivor. In common with other survivors, she has recently begun to tell her story, almost fifty years later. As with many survivors, only now has the pain receded sufficiently to make it possible for her to express her feelings so that future generations can hear firsthand about this horrifying period of history.



A Seder plate and Haggadah are two Passover symbols explored in PASSOVER: TRADITIONS OF FREEDOM, a one-hour special which examines the traditional and ethnic celebrations of Passover from around the world.

Interfaith Holocaust Remembrance Day

The annual interfaith observance of Holocaust Remembrance Day will take place on Thursday, April 27, 1995, at noon in the City-County Council Chambers, 800 French St., Wilmington. The program will mark the 50th Anniversary of the liberation of the death camps by the allied forces.

The program will include a panel of local liberators, William Newby,

Merle Ward and David Morrison, who will share their personal reflections. Other concentration camp liberators will be honored and there will be a Presentation of Colors by the Marine Corps Color Guard. Several musical selections will be performed by Ms. Cindy Goldstein. Other participants in include representatives of the sponsoring organizations: The Christian Council of Delaware and Maryland's Eastern Shore; The In-

terdenominational Ministerial Action Council; The Jewish Federation of Delaware; The National Conference of Christians and Jews; and The Rabbinical Association of Delaware. It is endorsed by the Delaware Commission of Veteran's Affairs.

The ceremony will conclude outdoors at the Holocaust Memorial in Freedom Plaza with memorial prayers for the victims of the Holocaust led by Rabbi Sanford Dresin of Congregation Adas Kodesch Shel Emeth, and Cantor Norman Swerling of Congregation Beth Shalom.

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Exhibit Opens: 50 Faces The Holocaust Remembered

By CELIA GANS

Special To The Jewish Voice

50 pairs of eyes follow you as you walk slowly, from left to right, from portrait to portrait of the Fifty Faces - The Holocaust Remembered. First, you stand at a distance, preparing yourself to absorb and share the pain of these 50 Cleveland-area survivors. With humility, you move closer, reading, under each of Herb Ascherman, Jr.'s simple elegiac black and white photographs, fragments of personal testimony about the "final solution" which murdered 6 million Jews.

On Sunday, April 2nd, Joe Klein, born in Munkach, Czechoslovakia,

survivor of the Auschwitz, Buchenwald and Theresienstadt concentration and labor camps, and one of the exhibit's Fifty Faces, told an audience of 150 community members of all ages, that "It is my obligation to talk about the Holocaust as long as I am able . . . the Holocaust is the most important - and most tragic - occurrence in the history of human destruction."

Klein stressed that Jews must retell the story of the Holocaust just as we annually recount, at Passover, the story of the Jews escape from bondage in Egypt: once we were were

slaves to Pharaoh in Egypt and once we were slaves to the Nazis in Europe. All of us, said Klein, must assume this burden, because the survivors themselves are dying - soon there may be no one left to "give true eye witness accounts" of what they saw and experienced. So each one of us must "tell and teach" our children and grandchildren.

Fifty Faces The Holocaust Remembered, sponsored by the Jewish Community Center and the Halina Wind Preston Holocaust Education Center, will be open through April 30, 1995.



At the Kutz Home Purim Party a resident and family member celebrate the holiday.

AKSE Hosts Community Seder

AKSE once again will host a Community Seder on the second night of Passover. The Seder, which is Glatt Kosher, will be catered by Steve Bonner of Ala Carte Caterers.

The Seder will be on Saturday, April 15, 1995 at 8:00 p.m.

LATE BITS

The following summaries relate to late breaking stories and other items of interest. Much of what follows was not available in a more substantial form at press time. Other items are included in summarized form to reflect current developments. These news summaries are adapted from what has been provided to The Jewish Voice from the Jewish Telegraphic Agency (JTA).

NEW YORK — Jewish groups applaud a federal appeals court decision saying that City College had a right to remove Leonard Jeffries as chairman of the black studies department after making anti-Semitic remarks.

JERUSALEM — Old rivalries resurface in the Likud Party as David Levy threatens to leave the party and take his followers with him.

NEW YORK — Orthodox gay and lesbian Jews create a new organization in order to develop a community where they can integrate both identities.

JERUSALEM — It is still unclear whether last week's traffic collision in the Gaza Strip was an accident or a deliberate terror attack.

JERUSALEM — Israel launches a satellite whose purpose is not exactly clear.

JERUSALEM — The Israeli government approves a recovery plan for the nation's kibbutzim, agreeing to wipe out a \$1 billion debt.

JERUSALEM — The leader of the illegal Kach movement surrenders to police.

JERUSALEM — Argentina reportedly has new information that could lead investigators to the terrorists responsible for the bombing of Jewish targets in Buenos Aires.

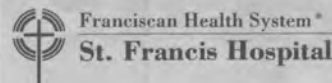
JERUSALEM — Prime Minister Yitzhak Rabin calls on the world business community to assist in the development of the Middle East.



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Stuart Young Elected Board President of Delaware Art Museum

WILMINGTON, DE—The Delaware Art Museum announces the election of Stuart B. Young as president of the Board of Trustees at its annual meeting on March 30, 1995.

Stuart Young first served on the Board from 1977 to 1985 and began his second term in 1993. He was elected First Vice President in 1994. Mr. Young is a partner in the Wilmington law firm, Young, Conaway, Stargatt & Taylor. He is a trustee for the Delaware Community Foundation, a director of the Arts Consortium of Delaware, Inc. and the Governor's International Council. He is a past chair of the Delaware State Arts Council and was the 1993 recipient of the Christina Cultural Arts Center Christi Award. In 1992 he and his wife Toni Young received the Outstanding Fund Raising Volunteers Award presented by the National Society of Fund Raising Executives. Toni is the President of The Jewish Federation of Delaware (JFD).

Mr. Young is a graduate of Friends School, Wilmington, Delaware. He is an alumnus of Williams College and holds a law degree from the University of Virginia. Young is a member of the Visiting Committee to the Williams College Museum of Art. He is a former member of the board of directors of the Jewish Federation of



Stuart Young

Delaware and a past co-chair of the National Conference of Christians and Jews.

Judaica Wanted

Spring cleaning? The Frank and Yetta Chaiken Jewish Studies Center at the University of Delaware is developing a small resource library for students, faculty, and area resi-

Wild Wetlands Day Approaches

WILMINGTON, Del. — The Brandywine Zoo welcomes all to celebrate Earth Day this year by participating in its annual Wild Wetlands Day at the zoo. The event, held this year on Saturday, April 22, aims to teach people, both young and old, about the animals that live in wetlands, why they are so important, and how we can conserve them. Activities will be held for kids of all ages; no pre-registration is required.

In addition to learning facts about both wetlands in general and those in Delaware, information will be available on how to "Adopt-a-Wetland" through Delaware's Department of Natural Resources and Environmental Control.

The Brandywine Zoo, Delaware's only zoo, is located across from the Brandywine River, just a few blocks from the center of Wilmington. Zoo hours are from 10 a.m. to 3 p.m. every day. All festivities are free to the public with regular zoo admission of \$3.00 for adults, and \$1.50 for senior citizens and children ages 3-11 years old.

If anyone in the community has Judaica books or tapes they would like to donate to the Center, please call Priscilla Siegel at 831-3324. Contributions will be most welcome.

The Brandywine Zoo is owned and operated by the New Castle County Department of Parks and Recreation and the Delaware Zoological Soci-

ety. Under New Castle County's guidance, the Brandywine Zoo continues to grow as a zoo and as an important Delaware resource.

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ACLU President Speaks At Beth Emeth On Prayer In Schools

By Daniel Warren Halprin
Special to The Jewish Voice

On Wednesday, February 22, the Sisterhood of Congregation Beth Emeth hosted Judy Mellen, the President of the American Civil Liberties

Union (ACLU) of Delaware. The topic was prayer in public schools. Ms. Mellen is well-acquainted with both the school prayer issue and the workings of public policy. She has been on the board of the Jewish Federation of

Delaware, and has also served as the Director of the National Organization for Women (NOW), on the board of the Delaware Children's Museum, and on the board of the Delaware Mentor Program.



Judy Mellen, at right, makes a point regarding school prayer.

She reminded the assemblage that this is not a theoretical issue: House Bill NO. 24, an act to permit student-initiated voluntary prayer on public school grounds sponsored by Delaware House Representatives Plant and Scott is currently up for consideration in the Delaware legislature. HB 24 will permit "nonsectarian and nonproselytizing voluntary benedictions, invocations, or prayers to be initiated on public school property during school related events."

Although the bill emphasizes that the prayers must not be compulsory, and that the bill must not be used to promote or establish "a religion or religious belief," many are worried that it will make it impossible for the public school students from minority faiths to avoid desecrating the integrity of their religious beliefs and practices without risking the status of a pariah for themselves and their faiths among most other students.

But more ominous to many is Senate Bill 34, which was born in the

Governor's office as a more moderate legislative alternative to HB 24. This bill calls for public school students to have the right to say whatever they wish over the school public address system at certain times during the day, which they currently do not. The bill does not say that students should discuss religion then, nor that they should not.

However, it is believed by Ms. Mellen and many other opponents of the bill, that it will not simply become a students' public square for announcements, ideas and discussion, but instead turn into a bully pulpit of the worst kind. It is believed that this public forum will actually be dominated by "mainstream" ideas almost exclusively, but that what is mainstream will be determined by a narrow few, most of whom will not be likely to show sympathy for very much that is not white and Christian, and especially conservatively Protestant.

The bill is carefully worded so that to block it from consideration might appear to be a violation of students' free speech rights. Because of this, challenge may be possible only when it is in effect, when a specific case has violated the Establishment Clause of the First Amendment (this calls for freedom of religion, which includes the separation of church and state).

The bill, Ms. Mellen pointed out, can be voted down, but currently Governor Carper and those in the Delaware Congress who disagree with HB 24 are worried that a less

than right-wing on this issue is political suicide; they have chosen SB 34 as their best option. She urged those gathered to call or write to their representatives and empower those who want to vote against the bill, but are afraid to, with a mandate of voter support.

This is the second attempt to bring state-legislated prayer into public schools in two years. To defeat this bill, Ms. Mellen said, it will be necessary not only to take individual action but to form coalitions. SB 34 has many sponsors, she pointed out and to defeat it, those who believe in a separation of church and state in a more than nominal way must unite with those of similar conscience and give the Delaware legislature a true public mandate to vote both HB 24 and SB 34 down. As part of her presentation Ms. Mellen used a video put together by the ACLU which demonstrated how many more coalitions of this kind are possible than one might expect, especially on this issue.

It was recognized even at the most optimistic points in the meeting that prayer in public schools has long been a divisive topic, and its supporters are believed to be many, but as a Southern Baptist Minister who narrated the video pointed out, as did the speaker herself, most people simply want their children to be taught their own religion; the idea of society helping them do this through the public schools may initially seem helpful and harmless.

However, as the Baptist minister noted in the film, once the doors have been opened to the imposition of one religious faith in a community-funded public forum, they are also opened to impositions of many other religious ideas with which students' parents may violently disagree but which they will have little recourse against once they have ceded their individual rights to the whims of a mass-mentality. The film pointed out, as did Ms. Mellen that once people realize this, they usually side against state involvement in religious matters.

The film also pointed out the very American nature of this decision. As a historian from the University of Texas said in the film, many of the original settlers of the United States came from countries such as England, a nation which was often bitterly divided by fighting between Protestant and Catholic zealots. These settlers came to America in part to escape this strife and to build a new society that left room for people of differing beliefs to have their ideas respected without trampling on their neighbors values.

As part of this, they did not do as the nations of Europe had done and authorize that there be a state religion. They worried, the historian explained, that such a decision would result in a holy war in the United States every time the leadership changed. The film argued that the separation of church and state is necessary for the stability of our society as a whole, and near its end, the Baptist Minister who introduced the film reminded the viewer of other countries that did not try to be so tolerant, Ireland and Bosnia.

By the end of the meeting, many spoke in opposition to HB 24 and SB 34. Some expressed worry about a crumbling sense of community, but

Continued on Page 43

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Author Gives Reading

By JORDAN SOPINSKY
Special To The Jewish Voice

On Tuesday evening, March 21, University of Delaware students, faculty, and community members were treated to a reading by Nessa Rapoport, an award winning novelist whose work deals with Jewish and feminist issues. The Jewish Canadian author read excerpts from "A Woman's Book of Grieving," which

she describes as a "secular liturgy," "Preparing for the Sabbath," a book about Jewish teenagers falling in love, and "Great Men," a short story whose protagonist grapples with the problem of Jewish suffering in the world while she tries to live, work, and find love in America.

"A Woman's Book of Grieving" was published in May 1994. "I wanted to pay tribute to my friends in a way that could keep them alive," Ms. Rapoport said of her work. The book is composed of vignettes and poems dedicated to the memory of

close friends and family whose untimely deaths shocked the writer, who hadn't been to a funeral for the first 35 years of her life but then, in the span of one year found herself attending five. "I began to see the darkness on the outskirts of life," she said.

Ms. Rapoport read, among other vignettes in the book, one called "Sue-And Ourselves." It describes the author's chance meeting with a lady, named Sue, on a plane. The author and Sue discover that both women have just lost friends who shared the same name. In "Undo It, Take It Back," she begs to return to the day before a friend has died, even insisting that she be placed on a plane headed West, "crossing the date line again and again, losing this day, then that, until the day of loss still lies ahead, and you are here instead of sorrow."

The work examines grief, sorrow, anger, and also the anticipation of sorrow: "The sky is blotted out, the light besmirched, and the weary world crawls forward, ancient, but determined to arrive at its non-negotiable destination," Rapoport writes in "The Anticipation of Sorrow."

The two other works Ms. Rapoport read from were, in contrast, much lighter. "Preparing for the Sabbath," published in 1981, is her first novel. Sharon Deykin Barris, in an essay published in the book "Jewish American Women Writers," compared Rapoport's first novel to "Jane Eyre." "Preparing for the Sabbath," Barris writes, "resembles 'Jane Eyre' in its repeated physical and romantic successes leading, like Jane's 'graduations of glory,' to Judith's remarkable spiritual ascent." In this respect, "Rapoport's rendition of Judith's story participates in the literary traditions of romantic feminine novels."

"Great Men," the short story Ms. Rapoport lead the reading with, is full of juxtapositions, the primary one being the enjoyment of a relationship versus concern for Jews' plight in the world. This theme comes to a head when the protagonist is shopping in a lingerie shop.

Ms. Rapoport, a native of Toronto, was a senior editor with Bantam Books from 1980 to 1990. She edited "Keeping Faith: Memoirs of a President" by Jimmy Carter, "Iacocca: An Autobiography," and "Ferraro: My Story" among other

works of both fiction and non-fiction. She co-wrote the screenplay for "Saying Kaddish," a television drama. A winner of the Chateleine Fiction Competition in Canada, Ms. Rapoport has published several short stories, including the title story of the anthology of American-Jewish women's writing, "The Woman Who Lost Her Names," which is included in "Writing Our Way Home."

Ms. Rapoport is a founder and board member of The Jewish Healing Center, a national service, education, and resource center which meets the spiritual needs of Jews living with illness. From 1991 to 1994, she was associate director of communications at The Jewish Theological Seminary of America. In 1994, she joined the Council for Initiatives in Jewish Education as leadership development officer.

Ms. Rapoport's reading was sponsored by the University's Center for Jewish Studies and the department of English as part of the University's Multicultural Speaker Series.



Nessa Rapoport

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Matt Meyer Delivers Beth Shalom Torah to Uganda Congregation

At Saturday morning services, November 19, 1994, in Mbale, Uganda, Matt Meyer presented a Torah to the Abayudayah Congregation. The Torah was a gift from Congregation Beth Shalom, Wilmington, Delaware, to the African congregation. Matt, a member of Con-

gregation Beth Shalom, who is spending a year in Nairobi, Kenya, had visited with Abayudayah two years earlier and noting that the congregation lacked a Torah, made an appeal to his own congregation, which voted to contribute one. Matt made the presentation on behalf of

Beth Shalom. Prior to the presentation, Abayudayah had been forced to rely on duplicated segments of each week's Torah portion. The congregation had no advance notice that they would be receiving a Torah and according to Matt, they were overjoyed. He reports that they kept cradling and kissing the Torah; the service was particularly jubilant.

During the past two years when the Wilmington congregation replaced its sabbath prayer books, 150 prayer books were also sent to Abayudayah from Beth Shalom.

Recently, Congregation Beth Shalom received from Abayudayah a hand written letter of thanks.



19 November, 1994. Joab holds the Torah outside Moses Synagogue. Matt is the tall bearded man in the back row.

ADL Audit Shows Anti-Semitism Incidents Up In 1994

PHILADELPHIA — Violence, assaults, arson, threats and harassment against Jews and Jewish institutions increased during 1994, according to the Anti-Defamation League's (ADL) 1994 Audit of Anti-Semitic Incidents. The nationwide survey reports a total of 2,066 incidents, the highest in the audit's 16-year history.

In Pennsylvania, the total number of incidents dropped from 78 to 70, according to ADL Regional Director, Barry Morrison who said "This offers little comfort since the regional total represents the third highest level in the 16-year audit history; furthermore, while acts of vandalism declined, threats, assaults, and harassment against Jewish targets increased."

Gordon At AKSE

Paula Gordon, a Wilmington native who graduated from A.K.S.E. Talmud Torah and Gratz Hebrew High School, will address the Adas Kodesch Shel Emeth Congregation (A.K.S.E.) Men's Club concerning her recent exploits in Bosnia and Sarajevo. She currently resides in Manhattan. She is a free-lance stage director and writer. Ms. Gordon is a graduate of Brown University where she received her Bachelor of Arts in Communications. Paula participated in convoy aide to rural villages in Bosnia and Croatia. She witnessed firsthand the current condition of ethnic minorities in Bosnia and Sarajevo, including the Jewish and Muslim population. She will share her exploits, which are documented in slides, at A.K.S.E.'s monthly Men's Club Brunch on Sunday, April 30, 1995. Paula is the daughter of Mendel and Helen Gordon who reside in Shipley Heights, Wilmington, Delaware. The Men's Club welcomes all to attend this stimulating program. The cost is \$2.00 for members and \$5.00 for non-members. For more information, contact A.K.S.E. Congregation, 762-2705.



19 November, 1994. Gershom Sizomu reads from the Torah.

A Delicate Balancing Act

Continued from Page 5

in time, a command and opportunity to reserve one day each week for ourselves and our families. In doing so, we recognize our place in the world by noting that it goes on without us, no matter how important we think we are.

How often do busy families eat dinner together during the week and take the time, uninterrupted by phone calls or other outside distractions, to really talk to each other? Shabbat gives us that chance, whether or not we observe every mitzvah associated with this weekly holiday. That's why it is said that throughout history, the Jews kept the Sabbath and the Sabbath kept the Jews.

When I was a kid, I used to think of Shabbat as a burden, since there

were so many things I wasn't allowed to do. No television, no car rides, no going to the movies. But as I got older, I began to think of Shabbat as a gift. It's a chance to focus on the inner rather than the outer self, to reflect on and study our heritage, and appreciate God's work rather than our own.

Rabbi Frand's message at the Agudah seminar was not to diminish the satisfaction people have from their work, but to make sure that they derive at least as much joy from their time spent with family and working for the community.

After Rabbi Frand's talk, the Agudah leader who had invited me to the seminar asked me if I was going to stay for the next workshop. I told him no, that I was so inspired by Rabbi Frand's remarks that I was going straight home. He smiled and seemed to understand.

I hadn't solved my dilemma, but it was a start. (Gary Rosenblatt is editor and publisher of *The New York Jewish Week*.)

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Management/Judaica: Integrated Learning Jewish Communals Professionals Program

By ELYSE STERNBERG

Jewish Federation of Greater Philadelphia and DAN WEINTRAUB

Editor of The Jewish Voice

Judy Wortman, Executive Vice-President of the Jewish Federation of Delaware has a variety of prominent roles in a new program of pro-

viding management training and Judaic learning experiences to Jewish professionals. Ms. Wortman, and her husband Rabbi David Wortman, Executive-Director of the JCRC of Greater Philadelphia, both participate as Board members, faculty and mentors in the innovative Tri-State

Professional Leadership Program. Ms. Wortman explains, "this program is an integrated program of Jewish studies and management to train sub executives for executive director positions in Jewish agencies, congregations and synagogues in the

Delaware Valley."

Participants in the program, which began in September, work in Delaware, Greater Philadelphia and southern New Jersey. Components of the year long program are lectures, leadership experiences, retreats and mentoring.

Teaching sessions are prepared and presented by Professors of Jewish studies, administration and agency executives. Delaware boasts four participants — Artie Allen of the

JCC, Lelaine Nemser of JFD, Myrna Ryder of JFS and Dory Zatuschni of JFS.

Among the mentors in the program, in addition to Judy Wortman and Rabbi David Wortman, are David Sorkin of Delaware's JCC. The program's volunteer mentors are from educational institutions, agencies, organizations and synagogues in the Jewish community. They work

Continued on Page 14



Participants in the Tri-State Professional Leadership Program. From left Lelaine Nemser, Artie Allen, Myrna Ryder and Dory Zatuschni.

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Management/Judaica

Continued from Page 13

on an individual basis with participants, serving as liaisons, interpreters and resources for continuing or supplementary learning.

Rabbi David Wortman said that the "mentors in this program were carefully chosen as executives who model the integrated philosophy in their administration. therefore, the mentoring gives the participants practical examples of the possibility of making the integration. It transforms classroom philosophy into practical reality."

Lelaine Nemser, Assistant Director of the Jewish Federation of Delaware Valley (JFD), speaking of the assignment to each participant of a mentor, said "This match establishes an extremely important and influential relationship impacting the professional and personal development of the participant. The volunteer mentors are senior Jewish communal professionals from throughout the Delaware Valley, a fact that allows the participant to network with people with divergent responsibilities and experiences. I personally have greatly benefited from discussion with my mentor, Irv Geffen, formerly of the Jewish Federation of Greater Philadelphia.

"In a program like this, it's useful for participants to have an ear to bend and someone to support them. It can be the difference between sinking and swimming," said mentor Helene Tigay, executive director of the Auerbach Central Agency for Jewish Education, who recommended a professional for the program. "A mentor helps prepare a person to move from one stage to another in their career."

Myrna Ryder M. Ed., CFLE, the Director of Family Life Education at Jewish Family Service of Delaware (JFS) concurs. "Complimenting this program for me is the monthly contact with my mentor," said Ryder. "I am privileged to be working with Rabbi David Wortman, Executive Director of the JCRC in Philadelphia. His wisdom and guidance, as well as

his humor, help to illuminate the ideas addressed in our program. Together we explore issues in management, Jewish values, and their integration. This relationship is tremendously valuable to my growth as a Jewish communal professional."

According to Dr. Edward Newman, professor of social administration at Temple University, the new Tri-State Professional Leadership Program integrates management and Judaica learning experiences in order to enhance the professional commitment and competence of people who work in Jewish agencies, organizations and synagogues. "This is very important, since increasingly larger numbers of people in the Jewish community are turning to their communal professionals, as well as their rabbis, for answers to questions about Jewish continuity, Jewish living, and human services," Newman said.

Judy Wortman explained that the "program is integrated because managing a human service agencies are different than managing Jewish agencies." According to Wortman, Jewish agencies operate based on "values, traditions, sensitivities and law which are necessary to deal with our members boards, constituents and our clients," Ms. Wortman said, "I believe that we do holy work and that we're on a mission of *tikkun olam* - perfecting the world." That is why, she said, that one "can't separate the Jewish context from professional development."

Rabbi David Wortman elaborated further that the "integrated approach is the only paradigm for the next generation of Jewish professional leadership. If we cannot define our purposes within the context of Judaism, if we do not run our agencies in a manner consistent with Jewish values, if we do not give priority to Jewish concepts, then we have no right to claim a distinction from the various secular agencies which offer the same services. Training middle managers in this approach will help ensure that this tide of change continues and that the 21st century will

bring a new operating culture to the Jewish professional world."

Lelaine Nemser said, "The wholly unique aspect of the Tri-State Professional Leadership Program is the integration of Judaic learning experiences with management skills necessary to run a modern Jewish communal institution. The readings, lectures and small group discussion using Judaic sources remind us about the principles and values we live by and apply in our private as well as our communal lives."

Myrna Ryder told *The Jewish Voice* "I consider it an honor to participate in the Tri-State Professional Leadership Program, as I continue my work in Jewish Communal Service. The issues addressed in the classes include Jewish values and ethics, management in the non-profit world, the budget process and grant writing, just to name a few. Participants come from all over the Delaware Valley, adding perspective from not only their geographic locations, but from the different agencies as well. I believe the collegial relationships which have developed among participants in the program, will enhance our work in the future, as we share ideas with each other."

Dory Zatuschni, LCSW, Director of Service To the Aged at JFS, said that, "One of the most predominant questions posed within Jewish Family Services throughout the Country is, 'What makes family services Jewish?' Is it the clientele...the staff...the funding source...the value to which it as-

cribes? The Tri-State Professional Leadership Program has provided the forum for discussion and the opportunity for scholarship. Exposure to Rabbinic teachings, sections of the Talmud and Mishnah as well as philosophies espoused by social psychologists, organizational theorists and academicians, has enhanced the professionals' abilities in assessing behavioral patterns and attitudinal changes. Juxtaposing Jewish values with management theories has heightened our awareness regarding authority structures, ethics of leadership and fiscal management."

Zatuschni explained further that, "One specific session dealing with the covenant between man and G-d was extraordinarily thought provoking as issues of morality and vulnerabilities were discussed within the Biblical realm as well as within the mundane. Who is responsible for the outcome of a decision? Does man have an autonomous will to do what is right? When a parent is placed in a nursing home, is the commandment to honor thy father and thy mother being served?" Zatuschni concluded that "Participation in this program has enabled the professionals to enhance organizational skills within a Judaic framework. The ultimate goal has been achieved - the confluence of self, agency and community."

Funding for the Tri-State Professional leadership Program comes from the Wexner Foundation, which awarded a three-year grant of

\$150,000 last summer to five Delaware Valley Jewish organizations to conduct the leadership program. The organizations, which have formed a consortium to develop and administer the program, are the Jewish Communal Professionals Association of the Delaware Valley, the Association of Jewish Executives and the Jewish Federations of Delaware, Greater Philadelphia and Southern New Jersey.

"By giving us the opportunity to study and learn with other professionals in the community, this program benefits us in many ways," said participant Sharon Richman, formerly the program director of Delaware's JCC and now director of special projects for the Philadelphia Federation. "It forms a bridge between the Jewish organizations in the Tri-state Jewish communities and it makes us aware of being part of a larger community where we can learn from the challenges facing our colleagues," she said.

Richman also believes that ongoing professional development is vital, especially in today's changing world. "As the makeup of Jewish community changes, new theories and ways to do things are developing that we need to stay on top of," she said.

Richman believes that since the Wexner Foundation is committed to funding the program for only three years, local Jewish communities should support it after that. She ex-

Continued on Page 15

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Management/Judaica

Continued from Page 14

plains: "Jewish people have an investment in what happens in their communities. Since the effectiveness of the programs and services delivered in a community is the responsibility of professionals and volunteers, it is in a community's best interest to

see that those professionals are properly trained."

The Wexner Foundation was created and funded by Leslie Wexner of The Limited, headquartered in Columbus, Ohio.

For information about the program, call Judy Wortman, Executive Director of JFD at (302) 478-6200.

TRI-STATE JEWISH PROFESSIONAL LEADERSHIP PROGRAM

The following is a list of participants and mentors

Mentors
 Rabbi David Wortman
 Jewish Community Relations Council of Greater Phila.
 Leonard Freedman
 Jewish Community Centers of Greater Phila.
 Helen Tigay
 Auerbach Central Agency for Jewish Education
 Barbara Abrahams
 Jewish Family & Children's Services
 Frank Podietz
 Philadelphia Geriatric Center
 Edie Kligman
 Jewish Community Centers of Greater Phila.
 Rabbi Richard Address
 Union of American Hebrew Congregations
 Rabbi Dayle Friedman
 Philadelphia Geriatric Center
 David Sorokin
 Jewish Community Center
 Rabbi Howard Alpert
 Hillel of Greater Philadelphia
 Judy Schwartz
 Harold Goldman
 Jewish Family & Children's Service of Greater Phila.
 Myrna Amsel
 Jewish Community Centers of Greater Phila.
 Barbara Breitman
 Dr. Ephraim Royfe
 Jewish Employment & Vocational Service
 Dr. Ernest Kahn
 Jewish Federation of Greater Philadelphia
 Dr. Rifka Ausbel Danzig
 Carole Karsch
 Jewish Federation of Greater Philadelphia
 Irv Geffen
 Jewish Federation of Greater Philadelphia
 Judy Wortman
 Jewish Federation of Delaware
 Dr. Edward Newman
 Jewish Federation of Greater Philadelphia
 Rela Geffen
 Gratz College
 Bob Klotz
 HIAS & Council Migration Service of Phila.

Assigned to:

Myrna Ryder
 Seth Bloom
 Rabbi Robert Tabak
 Donna Yates
 Abby Hocky
 Sharon Richman
 Rosalind Spigel
 Susan Deitch
 Mindy Shapiro
 Arthur Allen
 Nancy Messinger
 Marcia Bronstein
 Dory Zatuschni
 Merle Berman
 Amy Singer
 Robert Pozen
 Maddy Malis
 Fani Magnus
 Lelaine Nemser
 Phyllis Apparies
 Mariam Feist
 Harriett Pözen
 Amy Mayer

Holocaust Education Center To Honor Liberators

The Halina Wind Preston Holocaust Education Center will be honoring concentration camp liberators at its annual interfaith Holocaust Day of Remembrance. The event will be held on Thursday, April 27, 1995 at noon in the City/County Council Chambers. Speakers will include a panel of three liberators who will share their experiences. The Holocaust Center would like to identify other liberators in Delaware in order to honor them at this event. The liberators present will be seated in a special area and their names will appear in the program. If you know a liberator living in Delaware who would like to be honored, please call the Holocaust Education Center at 478-6200. *The Halina Wind Preston Holocaust Education Center is a beneficiary of the 1995 "Live Jewish" Community Campaign.*

Photos By Lester And Others Concern Civil Rights

An exhibition of photographs from the Civil Rights era will be on display at the University of Delaware from March 8 through April 10 at the University Gallery. The exhibition will be open to the public from eleven a.m. to five p.m. Monday through Friday and from one p.m. to five p.m. on Saturday and Sunday. Along with photographs of such subjects as Ella Baker speaking outside the Democratic national Convention in 1964 and a photograph of Voting rights marchers attacked by Alabama state troopers in Selma in 1965, is a photograph taken by Julius Lester.

Lester, an African-American convert to Judaism, spoke on January 8 at the Hotel DuPont at the Chai Brunch, an event associated with the 1995 iLive Jewish Community Campaign which is administered by the Jewish Federation of Delaware (JFD). Lester is a full professor of the University of Massachusetts/Amherst in Judaic and Near East Studies Department, and adjunct professor in the English and history Departments. He is the author of a number and variety of books, articles and other publications. His book *Lovesong: Becoming a Jew* concerns his conversion and was the subject of his address in Delaware.

The photograph taken by Lester which is included in the University of Delaware exhibit is titled *iSharecropper* family, Mississippi Delta and it was taken in the Spring of 1966. According to information supplied in connection with the exhibition, Lester worked as a photographer from 1966 through 1968. The text explains that he set out to document the culture that was the context of the Southern civil rights movement. Lester produced photo-illustrated publications, and was instrumental in an exhibition of civil rights subject matter photography exhibited in 1968 by the Schomburg Collection at the Countee Cullen Li-

brary in Harlem. The exhibition text continues that Lester is best known as a writer and mentions his 1968 book *Look Out, Whitey! Black Power's Goni Get Your Mama!*

The photograph pictures a large family in front of a house. For more information on the exhibition call the University Gallery at (302) 831-8242.



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PANIM EL PANIM

(Face to Face with JFD People)



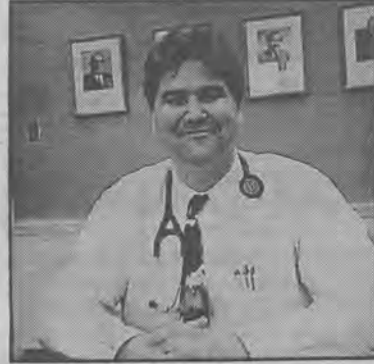
New Medical Director of The Kutz Home

Jeffrey K. Arbuckle, M.D. is now ministering to the residents at the Kutz Home. Staff, residents and family members are pleased to have him on board. Dr. Arbuckle has a private practice office on Silverside Road in North Wilmington.

Dr. Arbuckle comes to the Home with a Board Certification in Family Practice. He has staff memberships at Riverside Hospital, St. Francis Hospital and the Medical Center of Delaware. He was a resident in Family Practice at St. Francis Hospital and has considerable experience in geriatric medicine.

Dr. Arbuckle has a medical degree from the Medical College of Virginia. He has a Master's degree from Georgetown University and a Bachelor's degree from James Madison University.

Despite his East Coast education, Dr. Arbuckle hails from the sunny shores of California. He and his wife Patti, a registered nurse with the Vis-



Jeffrey K. Arbuckle, M.D.

iting Nurse Association of Delaware, reside in Hockessin. Their lives are made busy and exciting by their two month old twins, Danny and Jaime, and 2 year old Jessie.

The Milton and Hattie Kutz Home is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by The Jewish Federation of Delaware (JFD).

Kutz Luncheon Features Hutton

On Thursday, May 18, at 11:30 a.m., the Auxiliary of the Milton and Hattie Kutz Home will hold its annual Donor Luncheon at the Du Pont Country Club.

This year's speaker will be Lauren Hutton, international fashion and cosmetics model. Ms. Hutton began her meteoric career in the mid-1960's and continued to be highly visible through the '70's and '80's. After a hiatus from modeling, she has returned to represent Revlon as well

as other fashion leaders.

The cost of the luncheon is: Diamond—\$150; Platinum—\$120; Gold—\$75; Donor—\$45; Guest—\$45. Proceeds benefit the Home's residents.

For further information, please call the Kutz Home at 764-7000. The Kutz Home is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by The Jewish Federation of Delaware (JFD).

Women's Seder Sponsored By JFS' Judaism and Femenism Group

By MICHELE SANDS
Special to The Jewish Voice

The third annual women's seder sponsored by the Jewish Family Service's Judaism and Feminism group will be held Tuesday, April 18 at 6:00 P.M. at the B'nai B'rith House, 8000 Society Drive, Claymont, DE. The seder is open to women who are at least 12 years and one day old, and to men, as seating is available. Members of the Judaism and Feminism group developed the concept of the women's seder in 1992, and spent several

months writing a hagaddah that includes women's issues and concerns in the telling of the Pesach story, and translates various blessings into language that is gender sensitive. The group's first women's seder was held in 1993 in the home of one of its members. It was attended by many generations of women, including several mother-daughter pairs. The evening concluded with the spirited singing of Hebrew songs to the accompaniment of a flute and guitar. The seder moved to the Jewish Community Center in 1994, accommo-

dating a larger number of women, but retaining the special feeling of a group that shares a common bond. After everyone participated in the reading of the hagaddah, which recalls a moment of freedom in Judaism important to the formation of the Jews as people, a number of women told of personal experiences related to the celebration of Passover.

The cost of the women's seder is \$15 per person, and includes a light meal and a copy of the hagaddah. Seating is limited, and prepaid reservations must be made by Tuesday, April 4. Checks payable to the Jewish Family Service should be mailed to JFS, 101 Garden of Eden Road, Wilmington, DE 19803. For further information, contact Myrna Ryder at JFS, 478-9411.

The UJA Conference In Philadelphia - A Personal Account

By MARY K. DAVIS
Special to The Jewish Voice

Like many brochures promoting conferences and seminars, the UJA Northeast Region literature for the Young Leadership Conference promised energy, education, and excitement.

"Participants...will receive practical training to enhance their leadership skills," proclaimed the pamphlet. "Participants...will explore questions about creating a new Jewish identity in light of current challenges."

The UJA conference was held March 18-20 in Philadelphia. An offshoot of its larger counterpart held every two years in Washington, D.C., the Northeast event was just one of

several regional efforts to take place around the country this year in an effort to provide leadership education to YLC chapters on a more local level.

As a cabinet member of the Jewish Federation of Delaware's YLC chapter, it was my privilege to attend this progressive gathering of more than 300 young Jewish leaders from all over the east coast.

The title of the conference, "Our Generation: defining our future," was appropriate. Beginning with the opening welcome, we were to learn what it truly meant to be a "Jew by Choice," and the challenges which now threatened our personal Jewish identities.

This theme was carried throughout the two-day sessions and was approached at all levels. The single greatest challenge, that of peace in Israel, led the conference at its opening session.

Avi Granot, counsel for Inter-Religious Affairs from the Israeli Embassy, and Dr. Taleb Rifai, Jordan Commercial Representative to the United States, from the Jordanian Embassy, presented a powerful scenario on the peacemaking process taking place in the middle east. As both men stood united on the podium, passionately expressing their governments' commitments to the peace challenge, each young leader was challenged to build support within their own communities to keep the faith in the process. Mr. Granot and Dr. Rifai also discussed the global and economic impacts such a peace will have on America

and the world.

For many of the attendees who viewed international politics from a distance and think, "that doesn't affect me," they learned from these two men that we are all part of the mid-eastern circle in ways we did not imagine. Both Mr. Granot and Dr. Rifai brought the international conflicts into a personal focus, and as they stood at the podium shaking hands, the audience stood to its feet amid thunderous applause.

The first day of the conference continued along this international level, with sessions on the "Revitalization of a New Jewish Community in the Former Soviet Union"; "Renewing the Covenant: Creating a New Vision for the Jewish Community in the Next Millennium"; and a look at "Islamic Fundamentalism." During the luncheon presentation, Ed Serotta, renowned photojournalist, presented a moving graphical look at the rise and fall of Sarajevo through his incredible photographic journey over the last 13 years.

The next level of challenges presented to conference attendees moved the perspective to politics at the national level. Topics ranging from "Jewish Poverty in America," to the "Contract with America: A One Hundred Day Report Card," led participants down an introspective path to face the impact of the political process on American Jewry. It was a continuation of the personal focus which the morning session had started, and forced us to respect the impact of these situations on our changing Jewish values.

On the second and final day of the conference, the sessions became more personal and entered our homes. "After Inter-marriage"; "Bringing Jewish Traditions Into Your Home"; "How to Make a Seder"; and "God in the Bedroom," forced all participants to look at their own Jewish value systems and identities based on the societal challenges placed in our paths.

Jews today are afforded the greatest amount of religious freedom than ever seen before, yet American Jewry is in crisis. One aspect of the conference was to demonstrate that this is true because many Jews will succumb to the challenges presented above, will assimilate into American culture, rather than choose to be a Jew. For that reason, according to many conference leaders, all Jews today are Jews by Choice. Regardless of what level we approach our Judaism, or how we choose to prac-

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PANIM EL PANIM

(Face to Face with JFD People)



Albert Einstein Academy Students Attend A Matzah Factory At The JCC

Why was Monday, April 3rd so different from all other days at the Albert Einstein Academy? On that day G'veret Silber's Gan and G'veret Ini's Gan were invited to Rabbi

Vogel's Matzah Factory. Excitement filled the air as each child donned his and her baker's hat. Before the baking began, Rabbi Vogel asked questions about Passover. The children

eagerly answered, wishing to show off their new-found knowledge. The yeladim then recited the four questions, and sang Achad Mi Yodeah, Avadiim Hayeenu, and the ten plagues song all in Hebrew! We were now ready to bake matzah. Rabbi Vogel explained that they had to work quickly otherwise the matzah would begin to rise, and become

Chametz. With proficiency, the Kindergartners rolled out their flour and water mixture until it was flat and paper thin. It was then aerated, and ready to be baked. Within seconds the matzah was done to perfection. The children said the Motzi and ate the matzah they baked. All were in

agreement, that their matzah was extremely delicious! Chag Shameach. *Albert Einstein Academy is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by The Jewish Federation of Delaware (JFD).*

Shmuel Yosef an Einstein teacher rolls out a traditional Passover lesson — Matzah making.



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PANIM EL PANIM

(Face to Face with JFD People)



JFS Announces Two New Staff Appointments

Jewish Family Service announces the appointment of two new full-time members to the agency's office staff: Deedra Von Fange, Office Manager, and Barbara Levine, Secretary/Receptionist. Prior to joining JFS,

Deedra worked for the E.I. DuPont de Nemours Legal Department and Ernst & Young. She will be responsible for accounting and personnel matters. Barbara, in the newly created position of Secretary/Receptionist,

will be responsible for secretarial duties and daily office procedures. Barbara previously worked for Child Development Watch of the State of Delaware. The Jewish Family Service of Delaware (JFS) is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).



Barbara Levine



Deedra Von Fange

New Directions: Education for The 21st Century - Forum Sponsored By JCRC

Can public schools teach your child to think? Does public education have a chance in the information age? These are some of the challenging questions that will be asked at an upcoming forum on the New Directions For Education being considered for the State of Delaware. The program will be held at **Congregation Beth Emeth** (300 W. Lea Blvd., Wilmington) on **Monday, April 10** beginning at **7:30 p.m.** The forum is free and open to the public.

Following introductory remarks by Rabbi Peter Grumbacher of Congregation Beth Emeth and Nancy Doorey, Member of the State Board of Education, participants will take part in a simulated classroom exercise inspired by New Directions. Teachers involved in drafting the Content Standards will take participants through an actual Performance Task in each of the four curriculum areas. Workshop facilitators will include:

- Dr. Steve Newton, Co-Chair, Social Studies Curriculum Framework Commission
- Douglas Grudzina, Co-Chair, English Language Arts Curriculum Framework Commission
- Linda B. Selwood, Co-Chair, Mathematics Curriculum Framework Commission
- David Brown, Science Curriculum Leadership and Support Team

The forum is sponsored by the Public Education Task Force of the Jewish Community Relations Committee (JCRC). For more information call Rabbi Marla Feldman, (302) 478-6200.

The JCRC is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by



At AEA, Dr. Pat Forgione explains his plans for Delaware schools to Rabbi Ellen Bernhardt AEA Principal, presenting her with a copy of the new directions educational reform proposal.



Dr. Pat Forgione, while visiting Albert Einstein Academy, shows Brian Rosen a book. Dr. Forgione read a story to students in the third and fourth grades.

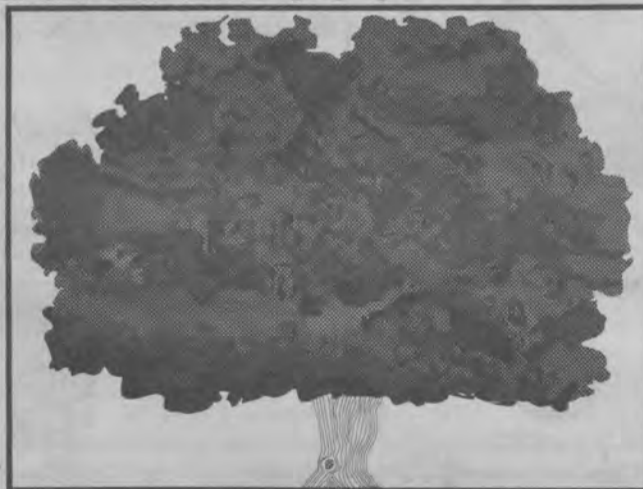
the Jewish Federation of Delaware (JFD).

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JHSD Has New Display

The Jewish Historical Society of Delaware has a new display at the Jewish Community Center. The display, "Celebrating Twenty Years 1975-1995," contains materials and memorabilia related to the programs and activities of the past. The display will be available to view through the end of June. The JHSD is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

Jewish Feminism

Continued from Page 30

the 23 large-intermediate federations. "As with everything, the smaller the community, the higher up women are" in the hierarchy, said CJF's Sheer. Money, of course, paves the road to volunteer advancement in the federation world. Ultimately, the size of an individual's contribution is reflected in invitations to chair committees and fill the positions that determine policy. Much of the money donated to federations is from married couples, according to Sheer. Yet those donations are considered "men's money" and not equally the wife's donation, unless she makes a separate gift through the women's division. "Women definitely have a case about not reaching leadership levels in federations," and part of the reason is a problem of perception, she said. "Women own far

more of the money given to federation than we currently give them credit for," said Sheer. "The actual input of women into federation is being taken in some quarters. The Council of Jewish Federations last year created Sheer's women's advocacy portfolio. Female federation presidents met during the last General Assembly, as they have for the past few years. In 1994, for the first time, female federation executives also had their own leadership meeting. According to Sheer, CJF may soon begin offering them seminars to build professional skills and help them advance through the ranks of top leaderships. As far as Jacqueline Levine is concerned, the value of such efforts is not yet clear. "They are paying more lip service to the issue than they did 22 years ago," she said. "It remains to be seen whether there's any progress."



PANIM EL PANIM

(Face to Face with JFD People)



Dinosaurs And Kids At Albert Einstein Academy

By NANCY BROCK

Albert Einstein Academy

The Kindergarten of the Albert Einstein Academy has been digging deep into the past with their study of those wonderfully mysterious creatures THE DINOSAURS! The children have gained a wealth of insight into the lives of these fantastic creatures through activities such as: measuring the length of various dinosaurs using their own bodies as the unit of measure; measuring a plaster cast of a dinosaur footprint and then comparing it to their own foot size; held and examined dinosaur fossils with a magnifying glass; and have learned how paleontologists perform a fossil dig and then participated in their own dig for "fossils." They have also viewed and listened to the wonderful musical score of the dinosaur segment from Walt Disney's classic film *Fantasia*.

The children's excitement over dinosaurs has been contagious and many older school mates and their



Albert Einstein Academy's Gan (Kindergarten) students study dinosaurs. Shown here left to right: Nicholas Wright, Ryan Beningfield, Adam Sugarman, David Walters, Mrs. Brock, Jenna Yorkulakos, Evan Schriber.

teachers have stopped in the Gan to find out what was happening. They have ended up staying in order to ease their own curiosity about these amazing creatures.

Lois Chalawsky Slows Down After Years Of Service

Lois Chalawsky is retiring as Office Manager and Finance Director at the Jewish Federation of Delaware after more than 17 years. Hired by the late Nisson Finkelstein, she recalls that on her first day she received a standing ovation. At the time, JFD was missing a few staff members so her help was very much appreciated. The Delaware Jewish community continued to appreciate her contributions over the years and changes which followed.

When Lois started with JFD the offices were at the United Way building at Shipley and 7th streets in Wilmington. She told *The Jewish Voice* "There were no computers, no copy machine and no fax. The Philadelphia federation did our computer work for us and we could expect a 2-3 week turn-around time. We had a mimeograph machine that did copies and turned the paper yellow." While much has changed in the intervening years, Chalawsky believes the most significant changes occurred recently. The most noteworthy changes, she says are "Having a woman as a President of Federation, a woman executive and a woman campaign chair — I never thought I would live to see it!" In addition to the financial work at JFD over the years she helped out with campaign, procured airline tickets, helped to run the economy shop, and even wrote a *naches* column for *The Jewish Voice*.

Prior to working for JFD, Chalawsky worked for assorted non-profit organizations including Benchmarks schools in Pennsylvania. For a while she had volunteered for the Association for Learning Disabilities. She also revealed that she used to work as a caterer along with Geri Zelson, who later worked as a receptionist at JCC. Their Wilmington-based catering service was called "The Personal Touch." She says they once catered for JFD, explaining "it was a Sunday morning campaign meeting at the JCC; they had everything together but forgot to get a caterer. We put everything together the night before."

Over the years she has led an active schedule for volunteering. Over the years she was co-president of the Wilmington Chapter of Hadassah,

Continued on Page 20



Lois Chalawsky

Annual Meeting of The Jewish Federation of Delaware "Halfway to 120"

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May 11, 1995, 8:00 p.m.

at

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PANIM EL PANIM
(Face to Face with JFD People)



Chalowsky

Continued from Page 19
vice-president of fundraising, and treasurer for many years. Now she is the treasurer on the regional board of Hadassah. She has served as the president of the couples club of Beth Emeth, served on the board of Beth Emeth; and was chairperson of the Beth Emeth

Sisterhood evenings group. After retirement she looks forward to traveling and relaxing with her husband, working on her garden, visiting family and doing "needlepoint work and all the things I haven't done for years." Lois was born in Brooklyn, New York. She and her husband Fred lived in Delaware first for two years beginning in 1962. They

moved back here from Florida in 1967 and have been here ever since. Fred is now retired. she has two sons Matt who lives in Florida who has a masters in computer science and does virtual reality work, and Steve who has his own accounting practice in Baltimore. Her daughter in law is a prosecuting attorney in Baltimore.

Among her more significant accomplishments she includes getting a computer into the office and getting everyone trained on its use. She survived three floods at the JFD office among other challenges. She expects to miss most the people, explaining "some of them were really outstanding and I enjoyed working with them." She discloses few regrets about her years at JFD, except she says she "used to be a very thin person but I went up three dress sizes here." On a more serious note it she could have done it all over again she says perhaps she would have tried to relax more but says, "I always felt that it was other peoples' money so I felt an obligation to see that we spent it carefully, ethically and in the way that the board wanted."

Lois says that she is leaving a larger federation which is doing more now. She saw the growth through the Exodus and Continuing Exodus campaigns, the establishment of the Community Endowment, the Jewish Family Campus and the growth of *The Jewish Voice* just to name a few.

She wishes the best for Rhonda Foreman who will take the position of Financial Director at JFD. "I am sure that Rhonda will work out great. She is sharp it will be good to have some young blood and new ideas," says Lois. Lois says that if needed she will be available for advice and consultation.

Lois' original plan was to take the job for only a short while. She planned to help out and instead continued more than 17 years. This week she said, "Boy how time flies."

61st Annual Meeting of Federation to include election of officers

The 61st Annual Meeting of the Jewish Federation of Delaware will be held on Thursday, May 11, at 7:30 p.m., at Congregation Beth Shalom, 18th Street and Baynard Blvd., Wilmington.

The nominating committee, chaired by Dr. Steven A. Dombchik, has nominated the following individuals for election to the Federation Board of Directors:

Term to expire in May 1996:

- Dr. Colin Anolick
- Gerald Blum
- Jean Blumenfeld
- Alfred J. Green
- Harriet Kalin
- Ellen Koniver

- Richard David Levin, Esq.
- David J. Margules, Esq.
- Max Rosenberg
- Barbara Tomases
- Barbara E. Yaliso
- Toni Young

The following individuals have been nominated for election as officers of the Federation

May, 1995 - May, 1996:

- President Toni Young
- Vice Presidents John A. Elzufon, Esq.

- Clara Hollander
- Barbara H. Schoenberg

- Secretary Ellen Koniver
- Assistant Secretary Donald Parsons, Esq.
- Treasurer Alfred J. Green
- Assistant Treasurer Leslie Newman

The nominating committee, chaired by Dr. Steven A. Dombchik, consisted of Seth Bloom, Helaine Gordon, Suzanne Grant, Dr. Vivian Klaff, Karen Moss and Howard Simon.

Pursuant to the bylaws of the Jewish Federation of Delaware, other nominations shall be made only by written petition by any 50 individual members of the Federation. Such petition and the written consent of the individual nominated therein to serve on the board of directors as an officer shall be sent to the secretary of the Federation at least five days before the annual meeting. Only board members may be elected to serve as officers.

Coalitions Olive

Continued from Page 29

did not have a place in the classroom.

It should not be "in compulsory settings like classrooms, but would be at non-compulsory settings like high school graduations or assemblies or things like high school football games," he said.

At the same time, he said, any prayer in the school should be "voluntary, ecumenical and non-denominational."

Reed also distanced himself from

fewer conservative Christians who he said use their support for Israel as a way of getting around other Jewish concerns, such as school prayer.

There is a "false belief that being pro-Israel somehow answers for all other insensitivity to legitimate Jewish concerns," he said.

"Beyond such welcomed words, concerns still remain how this new sensitivity will be implemented locally," Foxman said. "Will we still witness conflict and insensitivity?"

Guardianship And Its Alternatives

In honor of Older American's Month, Leader Nursing and Rehabilitation Center will present in conjunction with Senior Partner, Inc. the seminar "Guardianship and Its Alternatives."

This seminar will explore the value of planning ahead for lifetime decisions in the event of incapacity. There will also be a review of the tools available for preserving personal autonomy, including Living Wills, Trusts and Durable Power of Attorneys. This seminar which is free and open to the community will be held at the Center located at 700 Foulk Road, Wilmington, Delaware at 2:30 p.m. on Thursday, May 18th. A discussion and question/answer period will follow the seminar.

RSVP's are appreciated to 302-764-0181.

"Driving Miss Daisy" Explores Relations of Blacks and Jews

The Black Student Theatre at the University of Delaware will present a traveling production, *Driving Miss Daisy*, in Wilmington and Georgetown, and in Carneys Point and Mays Landing, N.J., in April and May.

The production opens at 8 p.m., Thursday, April 13, in Wolf Hall on the University of Delaware's Newark campus. Tickets are \$3 for students and \$5 for the general public. The production continues in Newark on April 14 and 15 at the same time and location and returns to the UD campus on May 7 for a performance in the Bacchus Theatre of the Perkins Student Center.

"Driving Miss Daisy" takes place in Atlanta from 1948-1973. Its main characters are Miss Daisy, a rich Jewish widow; Boolie, her son; and Hoke Coleburn, a black man who becomes Miss Daisy's chauffeur. Among the many powerful issues explored in the play is the relationship between blacks and Jews. As Miss Daisy and Hoke age, their relationship deepens and they realize that stereotypes exist for them both.

The Black Student Theatre (BST) was founded at the University of Delaware and surrounding community with an opportunity to explore theatre from an African-American perspective. BST also is dedicated to community service and has participated in the Cleveland Heights community Fair for the past two years.

For tickets or more information, contact the Black Student Theatre at (302) 831-8415.

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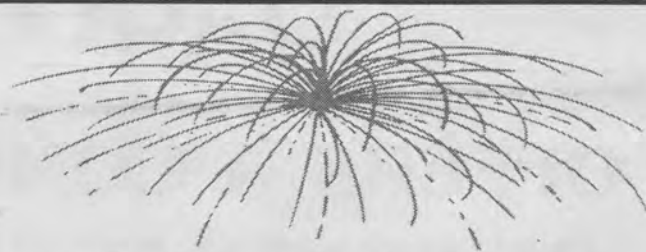
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COVER STORY

Miriam's Fringes

By Rabbi MARLA J. FELDMAN

Miriam and Aaron spoke against Moses because of the Cushite woman he had married... As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales. When Aaron turned toward Miriam, he saw that she was stricken with scales. And Aaron said to Moses, 'O my lord, account not to us the sin which we committed in our folly. Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away.' So Moses cried out to the Lord, saying, 'O God, pray heal her!' (Numbers 12:1, 10-13)

What a devastating moment. I couldn't think. I couldn't move. Did I even breathe? My body was no longer my own, it had become estranged from me. In the blink of an eye my flesh became my enemy, no longer protecting my inner self but attacking, attacking...Body versus Soul.

After the shock, I felt the anger. Who to blame? First Aaron, then Moses ... then God. Poor Aaron couldn't do anything right. The first thing he did was go running to Moses and pray the illness would not afflict him also. Aaron was pitiful, almost funny. He couldn't even say the word! I was "stricken with scales." As if saying it ... L-E-P-R-O-S-Y ... made it more contagious. I think he knew that if he said it out loud, it

would become real, and that reality was too frightening.

And Moses...I sometimes wonder if he would have done anything had Aaron not begged him. Even then, the most Moses could muster was a mere five words on my behalf.¹ For forty years he pleaded on behalf of our bedraggled band of ex-slaves, yet all he could squeeze out for his own sister was five words! 'O—God—pray—heal—her.' Big Deal. I used to think Moses looked so serene, so spiritual when he wrapped himself for prayer and uttered the magical sounds he learned at Sinai. But now, I see that the fringes protect him from the horrors of the world, separate him from the pain which might intrude on his meditations.

Despite my anger, I knew my brothers loved me. But they disappointed me. I was overwhelmed with pain and horror and my own family was no help. They were either absent or annoying; either way I couldn't deal with them. They let me down when I needed them most. I understand their fear, though I can't say I completely forgave it. Seeing it happen to me must have made them realize it could happen to them too. What a terrifying thought that must have been. They needed to believe there was a reason, a cause, something that would immunize them. So they acted like it was my fault... something I did made me sick. They

blamed me.

Soon the desperation and the fear engulfed me. Moses could not pronounce me fit to remain in the camp because he was not a priest. Aaron and his sons couldn't do anything for me because of our familial relation.² Suddenly there was not much cause for hope. No mortal could relieve my suffering... it was up to God.

But the Lord said to Moses, 'If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted.' After that the people set out from Hazereth and encamped in the wilderness of Paran. (Numbers 12:14-16)

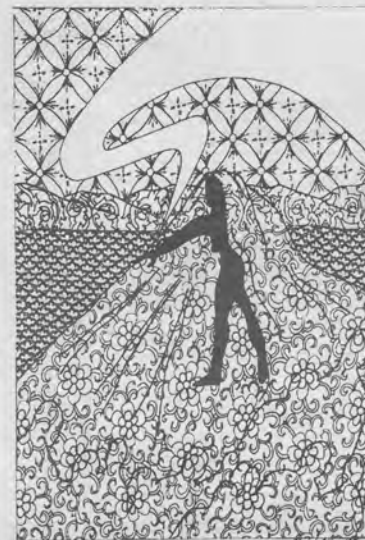
They just got up and moved on, as if nothing had changed. No one even asked what happened during the seven days I dwelled at the edge of the camp. If they had asked, I could have taught them something, something about pain and death, and something about life. How ironic that my curse became a blessing. Living among the fringes. I discovered courage and hope; in adversity I found faith.

At first I couldn't see for my anger. I cried. I screamed. I denounced a God who would act so capriciously. I searched for a reason, some way to make sense out of my pain. Was God teaching me a lesson? Was God using me as an example to others who would challenge authority?³ Was this experience part of some divine plan?

If the lesson was about suffering, I

learned it well. I felt a pain of the flesh and a pain of the spirit so great, so overwhelming... I felt enveloped in blackness that was emptiness. As if I was withdrawing into the black hole of my own soul, falling into a well that was so deep, so remote, that no other could reach me. part of me longed for the touch of another; part of me felt protected by the darkness surrounding me. Any touch would have made the pain unbearable. I thrived on my anger and self-pity. My heart was heavy with sadness at the loss of everything that held meaning for me, loss of my flesh, loss of my Self. Anger, self-pity, sorrow — these became my friends, my comrades, my blankets against the cold, harsh emptiness.

Eventually my eyes adjusted to the



dark. Or, maybe, my focus changed, and this was the miracle after all. I saw that I was not alone at the bottom of my well. With me were the other marginal people, the malcontents, the rejects, the forgotten, the holy.⁴ At first I merely observed the others, the ghostlike shadows that skirted the fringes, moving in and out of the light, barely visible. In my fascination with these images I forgot about my own pain. Here were people — or were they angels — going about their daily business, rising in the morning, eating their meals, observing *mitzvot*, caring for one another ... here was life! Life! Here were the outcasts of humanity, accepting their lives on their own terms, neither denying nor acquiescing. Here were broken bodies rising to each new day, clinging to a life where each pain-filled breath was an act of courage. Here were wounded souls that transcended their corporeal limits in order to remain in the corporeal world. Here were heroes.

Their images remain imprinted on my spirit. A mother in mourning, offering her full breast to a stranger's child, too weak to cry. A young man, skeletal, shaky, feeding another his final meal. Children with arms around each other, protecting each other from the daily horrors of life among the shadows. One woman gently preparing another for burial, hands curled and racked with pain, hoping there would be someone for her, when her time comes. An old

(Continued on page 26)



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DELAWARE HONORS

Fringes

Continued from Page 24
man telling stories of the world beyond, teaching the children to sing...

For seven days I dwelled with the fringes. I discovered a world in that time. I learned more about love and faith and true charity in my exile than from all of God's or Moses' mitzvot. I learned what is, and what is not, important in life. I learned that illness is neither a source of shame nor of pride. I have lost some heroes, but I have found others to replace them. I am no longer angry with Aaron or Moses; they are who they are, frail, fearful, self-absorbed. Nor am I angry with God for I know that my illness was neither a punishment nor a test, but a difficult part of living. I don't even regret my suffering, for without it I would not know faith. I still fear death, but it is no longer a lonely fear.

When I dance now, I gather my timbrels and dance around the edges of the camp. When I sing of God's glory, the forgotten heroes are my chorus. When I am in need of healing, I drink from the well that gave me sustenance in my despair⁵ And when I pray, these are the fringes with which I wrap myself for warmth and strength and courage.

(Marla J. Feldman was ordained from HUC-JIR in 1985, and is a recent graduate of the University of Florida College of Law. She serves as director of JCRC here in Delaware. This article initially appeared in an issue of *The Journal of Reform Judaism*. The cover il-

lustration by Pamela Feldman-Hill, on this issue of *The Jewish Voice* was based on this article. Ms. Feldman and Ms. Hill are twin sisters.

¹The brevity of Moses' prayer is a source of praise. *Mekhilta Beshallah* 4:7, *Vayassa* 1:99

²*Leviticus Rabba* 15:8

³Numerous sources explain Miriam's affliction as punishment for slander and/or malice against Moses. See, e.g. *Numbers Rabba* 7:5, *Leviticus Rabba* 7:3, *Deuteronomy Rabba* 6:8, 9

⁴The term "shut" out of the camp has been construed to suggest that Miriam was sent to the mines with the other malcontents. *Deuteronomy Rabba* 6:12

⁵Miriam's well was said to have healing powers. *Leviticus Rabba* 22:4

Literacy Volunteers

The Literacy Volunteers of American/Wilmington Library Affiliate, is currently in need of volunteer tutors for their Basic Reading Program. Adults are tutored on a one-to-one basis, free of charge. If you or anyone you know is interested in becoming a volunteer tutor or needs help. Our next Basic Reading tutor training workshops will be held May 4, at Westminster Presbyterian Church on Pennsylvania Ave. in Wilmington. Two sessions are being offered daytime (9:30 - Noon) or night (7:30-9:30). They will last four consecutive weeks and meet Tuesdays and Thursdays. Please call the office for more information at 658-5624.

Delaware Israel Bonds Honors Elzufons, Grossmans and Isakoffs

The Delaware State of Israel Bonds Committee has been joined by the leadership of Wilmington's three synagogues in announcing that Lena and John Elzufon from Adas Kodesch Shel Emeth, Debbie and Jerry Grossman from Beth Shalom and Fran and Larry Isakoff from Beth Emeth have been selected to receive the coveted L'Chaim Kiddish Cup Award at a dinner in their honor on Sunday evening, April 30, 1995 at Adas Kodesch Shel Emeth.

Chairing this community-wide Israel Tribute Evening are Ella and Martin Zukoff from Adas Kodesch,

Richard A. Levine from Beth Shalom and Ruth and Barry Wexler from Beth Emeth.

This year's Israel bonds tribute event is unique in that it encompasses all three synagogues in Wilmington and, among the six honorees, honors three past presidents of their congregations, namely, John Elzufon, Jerry Grossman and Larry Isakoff.

The State of Israel bonds is an international organization offering securities issued by the government of Israel. Since its inception in 1951, State of Israel Bonds has secured

more than \$14 billion in investment capital for the development of every aspect of Israel's economy. Throughout its history, Israel has maintained a perfect record on the payment of principal and interest on the securities it has issued. Bonds play a major role in absorbing Jews from the former Soviet Union, Ethiopia and elsewhere.

For more information on the Israel Tribute Evening honoring the Elzufons, Grossmans and Isakoffs on April 30th at Adas Kodesch, please contact the Israel Bonds office at 1-800-752-5671.



Lena and John Elzufon (Adas Kodesch Shel Emeth Congregation)



Debbie and Jerry Grossman (Congregation Beth Shalom)



Fran and Larry Isakoff (Congregation Beth Emeth)



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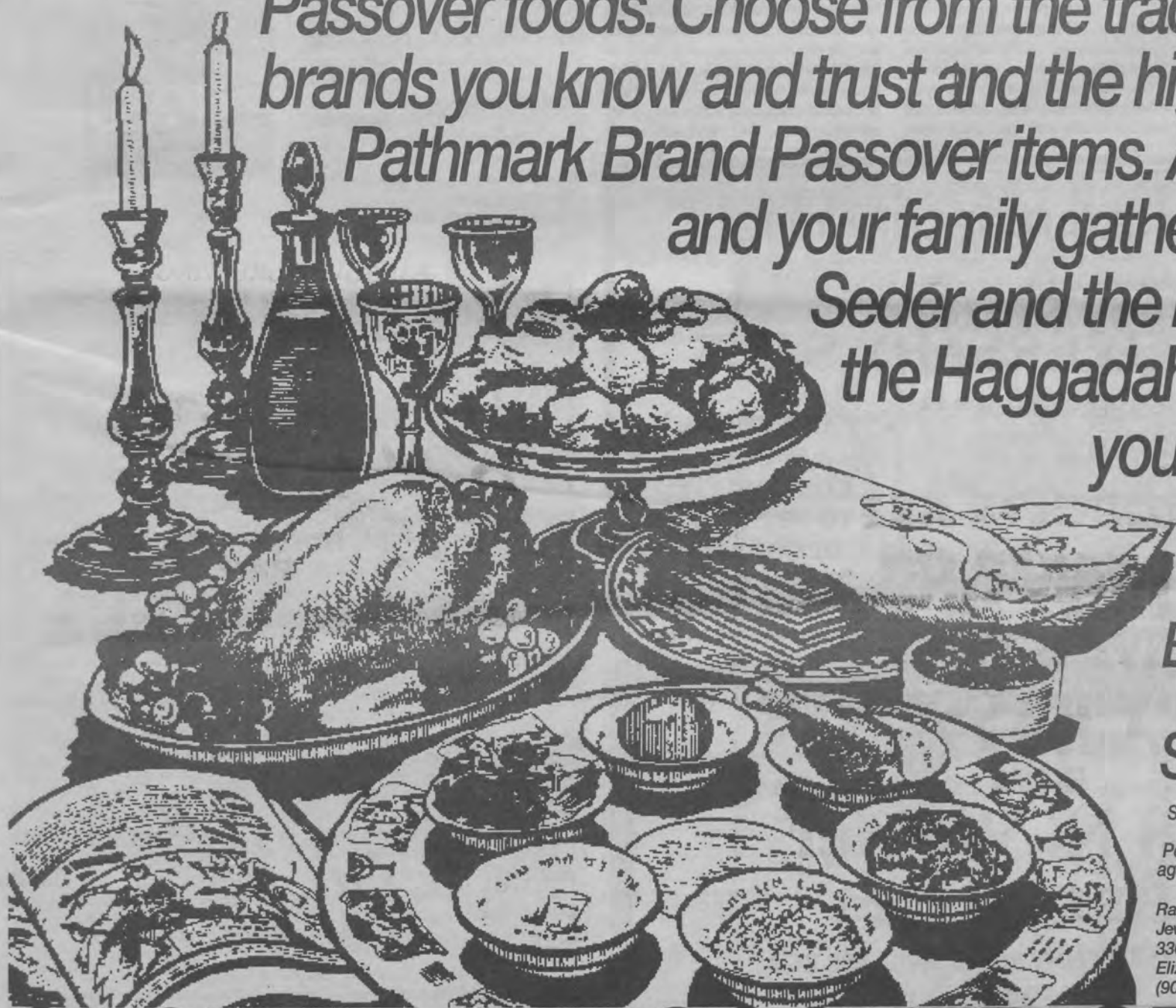
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NEWS & COMMENTARY

Major American Companies Are Flocking To Israel:

Success Of Peace Process Is Forcing U.S. Companies To Reevaluate Mid East Business Strategies

By RICK BLACK

Special to the Jewish Voice

Without much fanfare, major American companies have begun flocking to Israel's shores. Industry giants like Hewlett-Packard, the Bechtel Group, and Del Monte are either opening up branches in Tel Aviv or planning to distribute their wares in the Israeli market. In addition, numerous Wall Street financial and international law firms are investigating the Israeli market and its potential.

"The peace process is a great opportunity for Delaware companies to expand their operations and increase their profits in the Middle East," said Consul General Eviatar Manor, who is responsible for the mid-Atlantic states. "The markets are really opening up over there."

The latest economic boom is being fueled by long-term expectations that the peace process will succeed. Israel is trying to work out a deal with the PLO that would involve some type of further withdrawal from the West Bank and an autonomy agreement with the 2.5 million Palestin-

ians in the West Bank and Gaza Strip—all of which areas are in dire need of economic development.

Moreover, aside from its peace treaty with Egypt, Israel has signed a peace treaty with Jordan, thus eliminating a threat of war from its longest border. Tough and serious negotiations are ongoing with Syria. If a deal can be struck, then Syrian-Controlled Lebanon would also come to terms with the Jewish state.

In essence, a peace treaty with Syria would mean the end of the Arab-Israeli conflict as the world has known it since the creation of the State of Israel. Long-range threats would still be a problem from countries like Iran, Iraq, and Libya. However, more moderate Arab countries like Saudi Arabia and the Persian Gulf states would also come to terms with Israel.

As part of the fruits of peace, the end of much of the Arab boycott has already allowed many companies who were reluctant to open up offices to expand their business in Israel. For instance, a Kuwaiti-Jordanian company and an Israeli con-

struction firm are jointly building a new hospital in Israel for Arab patients who are coming for medical care. Or, consider a Saudi Arabian travel agency which is now looking to hook up with an Israeli counterpart to begin planning package tours to Israel and Arab countries.

A variety of economic opportunities have arisen from which American and European countries are trying to benefit, too. For instance, numerous inter-governmental projects are being established between Jordan and Israel near the Dead Sea, both to tap its mineral riches and to build new tourist attractions. Electronic and computer projects as well as agricultural cooperation are also being expanded between Israel and Egypt.

In addition, many basic services must be developed or expanded—electrical grids and telephone lines must be linked, railways connected, and desalination plants built. For the West Bank and Gaza Strip, an entire economic infrastructure must be built up, including industrial parks, sewage plants, and communication

services.

Israel itself has one of the fastest growing economies in the industrialized world. In the first quarter of 1994, the Israeli gross domestic product (GDP) increased by 7.8 percent. The gross national product (GNP) per capita has doubled over the past five years, and now measures \$14,000 per person. In 1993, net foreign investment in the Israeli economy and stock market increased 42 percent, reaching \$751 million.

To complement its highly-developed economy, Israel has a well-educated and inexpensive labor force, tax incentives for opening research and development plants, and free trade pacts with the U.S. and Europe. The government is trying to eliminate red tape and reduce regulation of foreign investors, too.

Despite the ups and downs in day-to-day peace negotiations, investment houses are bullish on the potential of the Israeli market. Aside from Lehman Brothers—which has done business in Tel Aviv for many years—major financial firms such as Morgan Stanley, Citibank, Chase Manhattan and Goldman Sachs are eagerly positioning themselves in what is becoming the financial hub of the Middle East.

Ongoing privatization of government-owned monopolies are also

increasing economic opportunities. For instance, a Bell South-led consortium recently won a bid for the cellular phone market in Israel over the long-standing government-controlled telephone company.

Economic cooperation between Delaware and Israel could range from the petro-chemical industry to poultry farms, from the banking industry to joint university research projects. An economic trade mission might be a good way to explore how these industries could cooperate.

"Companies want to take advantage of the brain trust in Israel to develop new products and ideas," said Mr. Manor. "It's both profitable and cheap."

(Mr. Black is the Public Affairs and Press Liaison for the Israeli consulate in Philadelphia.)



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AIPAC Trivia Contest

How's your knowledge of the 104th Congress and U.S.-Israel relations? Here's a chance to test yourself. Fax your answers to 202-638-6349. If you get at least 17 correct, you will receive a \$50 discount to attend AIPAC's Policy Conference in Washington DC, to be held May 7-9.

- 1) Who is the youngest Member of the 104th Congress?
- 2) How many women serve in the 104th Congress?
- 3) Of the 86 House freshmen elected, how many are Democrats and how many are Republican?
- 4) Name at least one new Member who practiced dentistry before being elected.
- 5) How many Members of the Senate are Jewish?
- 6) Name one newly elected Arab-American Representative?
- 7) How many Members of Congress list "professional sports" as their former occupation?
- 8) Who are the two African American Republicans who now serve in Congress?
- 9) Who is the Israeli Ambassador to the U.S.?
- 10) Who is the chairman of the House International Relations Committee?
- 11) Approximately what percentage of the budget is foreign aid? (is it 1%; or 8%; or 10%)?
- 12) Name one new House member who is a Persian Gulf War veteran?
- 13) Which Arizona freshman is a former television sports broadcaster?
- 14) Which Republican beat former Ways and Means Committee Chairman Dan Rostenkowski?
- 15) Which Jewish California Member won her recount in her race against Republican Susan Brooks?
- 16) What elective office did Sonny Bono hold prior to being elected to the House of Representative?
- 17) Which Iowa Republican was a plastic surgeon?
- 18) Who is Chairman of the Senate Foreign Operations Subcommittee, a key committee dealing with foreign aid?
- 19) Who is Chairman of the House Foreign Operations Subcommittee?
- 20) In what state did Senator Edward Kennedy's son Patrick win a seat in the House?

Join us May 7-9 and meet the new power players in Washington. AIPAC's Policy Conference is the largest gathering of pro-Israel activists from around the country who come to lobby Congress. Conference speakers include: President Bill Clinton*, Prime Minister Yitzhak Rabin, Speaker of the House Newt Gingrich, Majority Leader Senator Bob Dole (R-KS), Minority Leader Tom Daschle (D-SD), Jerusalem Mayor Ehud Olmert, Natan Sharansky, and many others. For more information or to register, please call 202-639-5202.

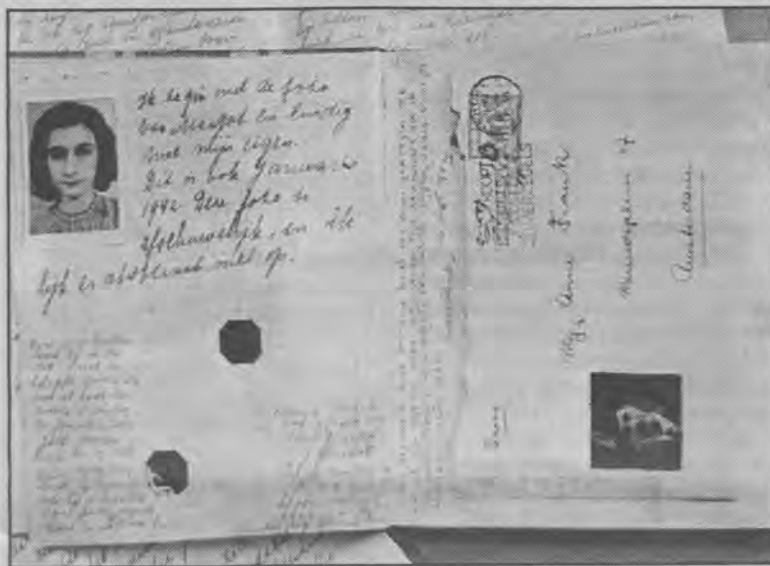
BRIEFS

A Hairy Topic Covered In LILITH Magazine

LILITH, the independent Jewish women's magazine, is recognized for drawing attention to issues such as domestic violence in Jewish families, breast cancer, Jewish women's philanthropy and JAP-baiting on campus. So why is this respected Jewish periodical, which has been publishing for nearly two decades, dedicating an entire issue to Jewish hair, of all things?

The cover of LILITH's upcoming spring issue, available at the end of March, says it all: "20 pages on ethnicity, gender, power, sex, shame, secrets, independence, laws, identity, sensuality, courage." While Jews may not even realize it, hair has played a large part in their Jewish identification. To cut, or not to cut? To cover, or not to cover? To shave, or not to shave? To go blond, or not to go blond? Subjects covered include hair as identification, hair as theology and hair as gender bending.

These articles cross all denominational lines, from religious to secular. If you would like to learn more about one of the Jewish community's most renewable resources—hair—call or write for a copy of the magazine. Single copies are \$5.00, subscriptions are \$18.00/year for four quarterly issues. LILITH is published at 250 West 57th St., New York, NY 10107. Call (212) 757-0818.



Close-up of some pages of the famous diary of Anne Frank, a young Jewish girl who wrote her thoughts and experiences while in hiding in Nazi-occupied Amsterdam during World War II. Recently a restored version of her diary has been published.

El Al Airlines Prepares For Passover

NEW YORK—In observance of Passover, El Al planes, kitchens and catering equipment worldwide are Kosher for Passover, under rabbinic supervision. During the Passover holiday, El Al Airlines will be serving a variety of freshly prepared Kosher food for Passover meals.

In accordance with dietary restrictions for Passover, El Al will offer passengers matzah in place of bread, and potatoes instead of non-Passover grains such as rice and corn. Roasted almonds and dried fruits will be used in place of peanuts and only Kosher for Passover beverages (wine, alcohol and soft drinks) will be served. In keeping with the Passover custom, El Al will only use new or disposable dishes, glassware and cutlery and all meals for first class passengers will be served on Rosenthal china.

Parallel Computer Developed At Hebrew U

JERUSALEM—A multiprocessor parallel computer, representing the next generation of parallel supercomputers, was recently dedicated at the Institute of Computer Science at The Hebrew University of Jerusalem.

The powerful system includes 28 nodes and is based on an advanced operating program of work distribution that was developed over a more than 10-year period by a team headed by Amnon Barak, Samuel and Will Strauss Professor of Computer Science at The Hebrew University.

Professor Barak said that The Hebrew University's operating system is unique and is superior to many parallel computer systems produced thus far.

Advantages of the new computer are its ability to achieve maximum utilization of all of its components working in tandem and its relatively low price tag: \$150,000. Commercial systems of near-comparable ability would cost many times that price, Professor Barak said.

The new computer is to be used for research and development of algorithms and parallel systems, for advanced courses in parallel computing and for scientific applications requiring large computation capabilities.

Christian Coalition Offers Olive Branch To U.S. Jews

By MATTHEW DORF

WASHINGTON, (JTA)—At a speech before the Anti-Defamation League's National Washington Leadership Conference on Monday, Ralph Reed, executive director of the Christian Coalition, said, "Some religious conservatives have at times been insensitive to and have lacked a full understanding of the horrors experienced by you as a people."

Reed also said it was wrong to call the United States a "Christian nation."

And in a marked shift in policy, Reed said his organization, claiming a membership of 1.5 million Americans, would not support prayer in America's classrooms.

Sounding the desire to end a feud that erupted last summer, Reed called on both Jews and evangelical Christians to "move beyond the pain of the past and the uneasy tolerance of the present towards a genuine friendship in the future."

The feud centered around a scathing report of the religious right published by ADL. The report accused the Christian Coalition and its founder, religious broadcaster Pat

Robertson, of being the primary force behind what it called the religious right's "assault on tolerance and pluralism" in America.

The Christian Coalition fired off an equally harsh report, accusing ADL of "defaming" religious conservatives.

Over the past five months, the two groups have met periodically and exchanged letters in an effort to tone down the rhetoric.

But the debate erupted again recently with new media attention focused on Robertson's 1991 book, "The New World Order."

Robertson, a religious broadcaster, is the president and founder of the Christian Coalition, which he founded after his unsuccessful bid for president in 1988.

Foxman and others have taken Robertson to task for Robertson's reference to a conspiracy of "European bankers," naming prominent Jewish financiers.

Robertson has denied that his references were anti-Semitic, and Foxman has challenged the conservative to remove those passages from his book.

In stark contrast to the past debates, Reed's words this week drew praise from Abraham Foxman, ADL's national director.

Foxman praised Reed for making a "very courageous, meaningful and significant beginning," which has "the potential to lead to major changes in the relationship between our two communities."

At the same time, however, he called on Reed's organization to go even further.

"I hope that in this new dialogue and this new spirit of sensitivities that you can convince Pat Robertson to take one more step to purge himself of conspiracy theories which, while not intended, are part of the landscape of anti-Semitism throughout history," Foxman said.

During his speech to the ADL and during a follow-up question period with three Jewish journalists, Reed said it is a "blatant wrong" for conservative evangelical Christians to call America a "Christian nation," and pledged to work to end the practice.

"The Christian Coalition believes in a nation that is not officially Christian, Jewish or Muslim," he said, "a nation where the separation of church and state as an institution is separate and inviolable."

Referring to the debate over school prayer, Reed said that while he supported prayer at school functions, it

Continued on Page 20

Brandeis University Offers Adults A Learning Vacation

Brandeis University has announced it will offer for the first time its own series of summer institutes for adult learners this coming June and July.

Taught by renowned Brandeis professors on topics from Jewish Experience to Autobiography and Self-Expression, the programs are a way for adults, age 55 and up, to challenge their minds and indulge their curiosity in a thriving intellectual atmosphere.

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The JEWISH VOICE

NATIONAL • INTERNATIONAL

Israel and Greece
Pen Security Pact

ATHENS (JTA) — Israel and Greece have signed a security agreement to combat international terrorism, drug trafficking and other serious crimes. Israeli Police Minister Moshe Shahal and Greek Public Order Minister Sifis Valyrakis signed the accord Wednesday. According to the pact, the two countries also will share the knowledge of police experts.



JERUSALEM -- General view of the opening session of the Inter-American Development Bank (IADB) taking place in Jerusalem where some 2,000 delegates and members from the international financial community are attending the conference given by the world's largest regional development bank. Some 46 countries are participating including the United States, Japan and Germany.

Saudis Dispute Passports of
Israeli Arabs on Pilgrimage

JERUSALEM (JTA) — A dispute has erupted over Israeli Arabs' annual pilgrimage to Mecca, known as the hajj.

Until now, Israeli Arabs have used temporary Jordanian passports and were part of the Jordanian quota in making the trip to the holy site in Saudi Arabia.

But as mandated by the recent peace treaty with Jordan, Israeli citizens are to leave the country on Israeli passports, said Uzi Baram, interior and tourism minister. Baram was responding to reports that the Saudis would require Palestinian authorization for the Israel Arab pilgrims.

In the absence of Jordanian passports, the Saudis apparently are making a political statement in the rejection of Israeli passports and the demand for Palestinian authorization. The demand was made by the Saudis, not the Palestinians, said Jamil Tarifi, Palestinian head of the joint liaison committee for civil affairs.

Israel will not accept any Saudi demand requiring Israeli Arab pilgrims to Mecca to travel with Palestinian passports, Baram said this week. "We will not permit Saudi Arabia to instigate a dispute between Jewish and Arab citizens of Israel," he said.

Meanwhile, Religious Affairs Minister Shimon Shetreet has said his office has completed arrangements to enable Israeli Arab Muslims to depart for Mecca.

Shetreet said the arrangements would continue as they have in the past. Those pilgrims with valid Israeli passports will depart via Jordan and will cross the Jordanian-Saudi border.

Previous restrictions on the pilgrimage, such as limits on the number of travelers, will be eased.

Jewish Feminism In The '90s:

Women Have Made Few Inroads In Top Ranks Of Jewish Communal World

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — Twenty-two years ago Jacqueline Levine stood up at the General Assembly of the Council of Jewish Federations and decried the lack of women in the senior ranks of federation leadership. Almost every aspect of Jewish communal life has changed since then — except for the dearth of women helping set policy at the top levels of lay and professional leadership in Jewish organizations. "There are so few women in pivotal roles," said Victoria Agron, assistant vice president at the United Jewish Appeal. "The truth is that the federation system is a male-dominant culture," said Agron, who is also director of campaign planning and budgeting. "They (the male leadership) don't want us to be too 'out there' because it means confrontation, and the federation system, which sees itself as a healing system, doesn't like that tension," she said.

According to another veteran of Jewish communal life, Naomi Levine, feminism has made little impact on the place of women in Jewish organizations. "Women in the Jewish community have always not gotten equal pay for equal work and not moved up the ladder in proportion to their numbers," she said. As national executive director of the American Jewish Congress from 1971 through '78, Levine was the first and only woman who has ever been the top professional at a major Jewish group that is not specifically a women's organization. According to Levine, if change is to happen in Jewish organizations, women must agitate more aggressively. "Women in the corporate world use lawsuits," she said. "Any discrimination on basis of sex is a violation of law, but Jewish women have not gone to their state commissions against discrimination." Jewish women don't make "enough public statements about it, don't go before boards of directors and make a big enough fuss. 'I don't know any women who reduce their contributions because a Jewish organization doesn't treat women fairly. Women have to use their contributions because a Jewish organization doesn't treat women fairly. Women have to use whatever instruments are available to them to make their case,'" said Levine, who is now senior vice president for external affairs at New York University. On the lay leadership side, a few women have chaired various major groups, in addition to

the women-only organizations.

According to Shoshana Cardin, she is the only woman to have led more than one co-ed group as the top lay leader — she has chaired five organizations, including the Conference of Presidents of Major American Jewish Organizations and the Council of Jewish Federations. Cardin agreed that women are not challenging the organizational establishment enough. "Women have not been taught or acculturated to challenge and we're relatively new at it," she said. "It requires a sense of security to take public pressure, to risk having people they do not know assassinating their character. 'Women are beginning to learn that the risk is sometimes worth the effort — even if they don't succeed — because others will succeed after them,'" said Cardin, who is currently chairman of the United Israel Appeal and of CLAL — the National Jewish Center for Learning and Leadership. Women also bring a different paradigm of leadership to their activism, a model often not understood or appreciated by the male-run establishment, according to Lynn Lyss, chair of the National Jewish Community Relations Advisory Council. "Women's leadership styles are different than men. Women are more inclusive, more collaborative, less hierarchical than men, and try to involve everyone in the decision-making process," she said. "It stimulates more activity and involves more people."

In addition, there is "not enough recognition of the networking and contacts that women bring" to Jewish organizations, said Lyss. Key to the success of anyone who wants to rise to the top of a Jewish organization is visibility in the corridors of power and access to the old-boy's network that forms the leadership. To accomplish that, women must seek out male mentors, according to Cardin. "Few women understand that the old-boy system is based on the camaraderie of men who conduct business on the golf course and at the health club," she said. "Women must be taken by their mentors to the right places to be seen and introduced." Cardin also wants to see more women in positions of responsibility and leadership advocating for other women. "Women have to support other women and see to it that they're promoted. Women must ask if women are under consideration"

when positions open up, she said. "It has to be done in a very direct fashion. It is possible to receive a list (of candidates) with no women on it even today. We have to be ready to ask that they be sought out," said Cardin.

It is not only at the national level that women are suffering little advancement. The local federation scene also reflects little progress over the last two decades in staff leadership, although there have been some advances in lay leadership, although there have been some advances in lay leadership. The Council of Jewish Federations concluded a survey of women's progress in federations over a year ago. The results were presented to the organization's executive committee at the General Assembly in Denver late last year, and accepted. It has not yet been publicly released at the time this article was written. The survey revealed that women have attained roughly the same levels of leadership on the lay and professional side, said Judy Adler Sheer. Sheer is CJF's assistant executive director with responsibility for human resources development, women's advocacy and the women's division. She prepared the report on the women's advancement survey. The survey, according to information received shortly after its completion last year, revealed that women are stuck at the low and middle levels of professional federation leadership. About 20 percent of North America's 157 Jewish federations with paid professional leadership have female executive directors. But all but one are small and mid-size federations. None of the largest 18 federations are run by a woman and just one of the 23 federations classified as large-intermediate has a woman at the helm. About half of the smallest federations have female executive directors. According to a CJF source involved in the survey last year, the few women in senior staff positions at federations earn substantially less than their male counterparts — 67 percent to 92 percent of what men at the same level make. On the volunteer side of the equation, the picture is slightly different. In 1994, one of the 18 large city federations had a woman president, in Washington. There are two more female presidents-elect of large federations for 1995, in Cleveland and New York. Women preside over four of

Continued on Page 18

Archbishop calls for Repentance for Church Antisemitism

JERUSALEM—A call for the Catholic Church "to engage in public repentance" in light of its history of anti-Semitism and of Christian complicity in the Holocaust was issued by the Archbishop of Chicago, Joseph Cardinal Bernardin, at a recent ceremony at The Hebrew University of Jerusalem.

The Cardinal also called upon Jews and Christians to counter the "disturbing resurgence" of anti-Semitism and other forms of racism and intergroup violence in North America, Latin America and Europe.

The Cardinal made his remarks at ceremonies in which The Hebrew

University awarded him an honorary fellowship. The event was part of the Cardinal's first visit to Israel, in which he was accompanied by a group of Jewish and Catholic leaders from Chicago.

The scroll conferring the fellowship upon the Cardinal describes him as "a leading pioneer of the new era in Christian-Jewish relations" and notes his "active encouragement of interreligious dialogue."

Taking part in the ceremony were Hebrew University President Prof. Hanoah Gutfreund, Rector Prof. Yehoshua Ben Arie and Vice President Moshe Arad. The audience in-

cluded distinguished Christian and Jewish figures from the Jerusalem community.

The Cardinal reviewed the root causes of anti-Semitism in the Catholic Church and its consequences in the persecution of Jews, including the Holocaust. He also recalled the corrective steps that have been taken by the Church in recent years to eliminate anti-Jewish elements in Church creed and liturgy.

He outlined a program which he said was needed "to confront the legacy of anti-Semitism." Among the points he suggested were to teach Catholics about the Church's history

of anti-Semitism and its treatment of Jews over the centuries; to teach about the Holocaust at all levels of Catholic education; and to emphasize "a positive theology of reconciliation and bonding" regarding Jews.

Cardinal Bernardin said that he hoped Church efforts to develop a positive understanding towards Jews would foster a like attitude by the Jewish community towards the Church.

A native of Columbia, S.C., Cardinal Bernardin has been the Arch-

bishop of Chicago since 1982 and a member of the College of Cardinals since 1983. Prior to 1982 he served as Archbishop of Cincinnati, Auxiliary Bishop of Atlanta, Ga., and in various capacities in the diocese of Charleston, S.C. From 1974 to 1977 he served as president of the National Conference of Catholic Bishops and the U.S. Catholic Conference, organizations which he had earlier served as general secretary. He has been a member of a number of Church commissions and fulfilled many other Papal appointments and has often been a delegate to the Synod of Bishops held in Rome.

NATIONAL • INTERNATIONAL

Putting Their House In Order

Mismanagement Probe Spurs Bergen, N.J., Federation To Implement Financial Safeguards

By GARY ROSENBLATT
New York Jewish Week

The United Jewish Community federation of Bergen County, N.J., has, in effect, accused itself of fiscal mismanagement over a period of years.

Responding to an investigation by its national parent body, the federation this week voted to tighten its internal procedures and practices centering on the actions of its former executive vice president.

Dr. James Young, who retired last year after 17 years as the top official of the federation, is said to have "failed to provide adequate leadership" and may have "benefited" from his actions, according to a carefully worded report of a special audit committee formed by the Council of Jewish Federations, the umbrella organization of the 165 American Jewish federations.

The report also charged that the volunteer leadership of the Bergen County federation did not execute proper oversight in its operations. It listed more than 15 instances of improprieties involving the administration and allocation of funds. These include procedures for increasing the executive vice president's salary, providing funds for this retirement package, allowing vacation to accrue toward his retirement benefits, and using donor-designated funds for other charitable purposes.

As a result of the CJF report, the Bergen County federation adopted its own report this week.

Martin Kraar, executive vice president of the CJF, said his organization was "distressed at the questionable business practices confirmed by the (Bergen County federation) com-

mittee, but we are comforted by the knowledge that these practices are extremely rare to the federation system as a whole."

He said that federations should "review their own record-keeping and business practices to be certain they exceed those required by law and serve our donors with the highest standard of practice and integrity." Kraar said the federation system "deplores bad practice and therefore put service to its clients and commitments to donors as its highest priority."

At the center of the crisis is the administrative actions and style of Young, a throwback to the old school of federation executives who operated more informally with lay leaders than most of his colleagues. For several years the community has heard rumors of charges of flaws in the system, and several critics from within the federation sought corrective measures.

After contending that they were being stonewalled, the critics turned to the new president, Danny Rubin. He in turn approached CJF several months ago, which formed an independent committee and made the recommendations adopted this week.

Young did not comment, but Dr. Andrew Sklover, a former president of the federation and advocate of Young's, insisted that the CJF investigation was "a witch hunt" conducted improperly and without balance.

"No one is charging fraud here," said Sklover, noting that he and four other presidents of the federation have issued a point-by-point response to the CJF report.

Sklover defended Young, pointing out that the former executive was one of the most successful fund-raisers in the field and always operated with the support of his lay leaders. Sklover is chairing a regional ADL dinner in May and will honor Young.

In the end, though, Sklover said he and the other members of the federation board voted in favor of the recommendations in the interest of healing the community and putting the issue to rest. "We sold out on the truth to put this behind us," he said.

Dr. Ron Meier, who succeeded Young last fall, characterized the re-

port as indicating the problems involved in a small federation growing quickly into a larger one. The Bergen federation raises about \$7.5 million in its annual campaign.

"Our main flaw, if there was one, was in not recognizing some time ago that the system of internal control and management here did not keep pace with the sophisticated growth of campaign fund raising," he said. "Decisions were made by a president or officer, or too few people. There were not enough checks and balances."

He expressed confidence that while "this has been a rocky path," the federation will be strengthened by instituting the procedures it voted in this week.

Still, he and other federation officials are concerned about what one called a "United Way factor," a reference to the well-publicized case of the former head of the United Way charity accused of misusing donations for personal pleasure.

UJA-Federation of New York issued a statement this week detailing how it has developed "a sophisticated and extensive system of internal and external checks and balances."

The federation said it is "not only the world's largest local philanthropy, but one of the best managed."



WASHINGTON -- Pennsylvania Sen. Arlen Specter announces his candidacy for the Republican nomination for president at a rally March 30.



Distributing Haroset at the Seder. Illustration from the Sarajevo Haggadah, ca. 1350 C.E. At 1:00 pm on April 5, the Yeshiva University Museum will feature an intercultural exploration of the origins, traditions and recipes for this sweet component of the Seder plate.



Hillel Director Rabbi Stephen Booth (at right) and Rabbi Eliezer Sneiderman of Chabad celebrate Purim.



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FEATURE

Henrietta Szold Exhibit Opens In Baltimore 50 Years After Hadassah Founder's Death

"Daughter of Zion: Henrietta Szold and American Jewish Womanhood," a new exhibition, will open at the Jewish Historical Society of Maryland (JHSM), 15 Lloyd Street, Baltimore, on Sunday, April 9, 1995. It will be the largest interpretive museum exhibition about an American woman ever presented.

"Daughter of Zion," which is funded in part by the Maryland Humanities Council, will reveal and re-interpret the life and work of Henrietta Szold through artifacts, audio-visual materials, label text, documents and rare archival photographs. In all, more than 100 objects and 200 visual images will be presented.

A native of Baltimore, Szold (1860-1945) is best known as the founder of Hadassah, the women's Zionist organization. She was also an important educator, social worker, publisher, rabbinical student, medical administrator, government minister, and peace activist. One of Szold's greatest contributions was defining a strong new identity for American Jewish women as the providers of health care and social services for the poor women and children of the land of Israel, a task consistent with Jewish tradition and with the progressive attitudes of her day.

After moving to Jerusalem in 1920, Szold laid the foundations of

the health care and social welfare systems of Israel under the British Mandate. She earned worldwide accolades as the "Mother of Youth Aliyah," the movement beginning in Germany in 1933 to resettle young refugees in Palestine.

"Daughter of Zion will remain on exhibit at the Jewish Historical Society through December 10. In conjunction with the exhibition, the Society will also sponsor an extensive series of interpretive programs, including a film series, a symposium, a panel discussion, and a teaching module for classroom use. A catalogue of the exhibition will be available for purchase.

The exhibition is made possible in

part by a grant from the Maryland Humanities Council through a grant from the National Endowment for the Humanities.

Museum hours are Sunday, Tuesday, Wednesday and Thursday, 12:00 noon to 4:00 p.m. Admission is \$2 for adults and children over 12 and free for JHSM members and children under 12. The exhibition is wheelchair accessible.

For more information, call (410) 732-6400.



Hadassah Shabbat Observed on March 17 at Beth Emeth

Wilmington Hadassah recently held its annual Hadassah Shabbat at Beth Emeth. Members of the chapter who participated in services included Ann Jaffe, Barbara Reitzes, Joan Lubitz, Faith Brown, and co-presidents Suzy Grumbacher and Dina Lipschultz. The service recognized Hadassah's importance to the Jewish community, both here and in Israel. This year, Hadassah paid tribute to the memory of Henrietta

Szold, founder of Hadassah, who died 50 years ago. The text of the address by Dina Lipschultz is reprinted here by The Jewish Voice:

Shabbat shalom. It is my pleasure tonight to bring greetings from the Wilmington Chapter of Hadassah. The Wilmington chapter, with about 700 members, is the local branch of the largest women's Zionist Organization in American. We traditionally

Continued on Page 33



Henrietta Szold dancing with Youth Aliyah children, 1940s. Photograph by N. Tim Gidal. Courtesy of N. Tim Gidal.

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* Witzum, D.; Rips, E.; Rosenberg, Y. (1994). Equidistant Letter Sequences in the Book of Genesis, *Statistical Science*, 9, 429-438

Journal Editor's commentary: "Our referees were baffled: their prior beliefs made them think the Book of Genesis could not possibly contain meaningful references to modern-day individuals, yet when the authors carried out additional analyses and checks the effect persisted."

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FEATURE

Hadassah Shabbat

Continued from Page 32

observe Hadassah Shabbat at Purim time, recognizing our founding as an organization on Purim in 1912, and tying in to the story of Queen Esther, whose Hebrew name is Hadassah. Just as Queen Esther came forward at the right moment to save her people, Hadassah women for the past 83 years have played a crucial role in the lives of Jewish people in Israel, in the United States, and throughout the world. Tonight we are paying special tribute to Henrietta Szold, our founder, who died 50 years ago. In 1917, Henrietta Szold eulogized a dear and beloved friend and she said: "To such as she we say no farewell. The harmony of her being has stolen into the fiber of our consciousness. In part we are what we are because she has lived. In part we do what we do and we do it because she did it. Remembering what she was and what she did, we consecrate our lives to life — life, full, complete, harmonious." Perhaps these words of Miss Szold are her own most fitting eulogy. This year marks her 50th yearzeit and in our effort to consecrate ourselves to life we use this opportunity to gain insight into the greatness of the life of Henrietta Szold. Miss Szold lived so many lives — she was an educator of immigrants to America, an editor, translator, publisher, Zionist organizer, a pioneer medical program director in Palestine, trailblazer in

maternal guidance and child care, director of Youth Aliyah, and founder and inspirational leader of Hadassah.

Henrietta Szold never set out to head a movement, or change history, or save a people. She only saw jobs that needed to be done and she began to do them. She didn't wait for encouragement, inspiration, leadership, the right time and circumstance — she just went to work humbly and in a small way — but she accomplished so much and is therefore still a role model today. The inspiration for Miss Szold's achievements can be summed up in three words: American - Jewish - woman. Her sense of democracy and equality of opportunity led her, in 1882, to establish America's first night school for the Eastern European immigrants flooding Baltimore.

When Miss Szold moved to New York, her Jewish consciousness led her to gather together a group of young women and train them in Zionist philosophy. After a trip to Palestine, she realized that this Hadassah group needed to gain Jewish knowledge, value Jewish tradition, and understand the Jewish way of looking at the world — while at the same time forging a practical link to the Jewish homeland. That practical link had a small beginning. It began with two trained nurses. These two trained nurses and the medical unit that followed some six years later were the nucleus of the organization

that is today the Hadassah Medical Organization.

When Hitler came to power, in 1933, Henrietta Szold again saw the great need to rescue Jewish children and bring them to a new land which would one day be their own. Her leadership of Youth Aliyah had special meaning for her, because the rescued children were able to reaffirm their Jewishness in an environment of Jewish renaissance and reconstruction. Although Miss Szold never had any children of her own, through her day-to-day involvement with the children of Youth Aliyah, she became known as a mother to thousands.

Miss Szold's many accomplishments are all the more remarkable because she was a woman. She was blessed with intellectual and professional freedom that was unheard of in her day. She was the first woman to take classes at the Jewish Theological Seminary in New York and the first woman to be elected to the Executive Committee of the World Zionist Organization. When her mother died, Miss Szold eloquently stated her intentions and right to say kaddish, rather than allowing a male friend to perform this duty.

I am proud to be an active member of Hadassah today. Eighty-three years after Henrietta Szold galvanized a small women's study group to begin to raise the health care standard in far-away Palestine, Hadassah women today run 2 hospitals, a technical college, Youth Aliyah villages and day centers, support the Jewish

National Fund, and maintain Young Judea, an American Jewish Youth Movement. Hadassah women in America are also involved in many areas of concern to us as American women: health care, breast cancer, school curricula & textbooks, violence against women, and voter-registration, to name just a few. It is my hope, that, like Henrietta Szold, we may draw strength from our American heritage and from our Jewish roots. Give us the will and the way to advance the work of healing, teaching, rehabilitation and reclamation, so that the name Hadassah will always be Blessed in the Land. By remembering Henrietta Szold, we celebrate her life, and by being part of the movement she founded, we validate her vision.



Henrietta Szold

Hadassah and Beth Emeth Sisterhood To Host Combined Donor Event

The Wilmington Chapter of Hadassah and Sisterhood of Congregation Beth Emeth will host an innovative Donor Event on Sunday April 23, 1995. This event will be held at Congregation Beth Emeth, 300 Lea Blvd., Wilmington, De. The event will begin at 3:00 p.m. with supper being served at 5:15 p.m. During the program numerous demonstrations will be held with some of Wilmington's finest culinary experts. Additional seminars will be held in flower arranging, food garnishing and wines. Among the demonstrators presenting are: Thomas Hannum of the Hotel Dupont, Richard Kunsch of the Rodney Square Club, David Banks of Harry's Savoy Grill, Tony Causl of Ristorante Piccolo Monde, Michael Greenfield of Garda Mange, Steven Glickman of Flowers by Elaine and Don Kreston of Kreston Liquors. Each participant will be given a choice of four seminars to attend. Fees are based on Donor levels set by each organization. In addition to Donor levels, a \$15.00 plate fee will be charged. Contact Bryna Rappaport at 477-0663 or Cheryl Jacobs at 764-2240 for additional information. Reservations will be on a first come first served basis. No reservations will be accepted after April 15, 1995.

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PASSOVER

Commentary:
Greening Pesach

By HARRY R. KISSILEFF, Ph.D.

The following connections between Pesach and the environment were produced by Hug Teva (Nature Circle) of Congregation Beth Shalom in Teaneck, NJ as part of their "Greening the Holidays" project, one of 37 projects around the country funded by the Coalition on the Environment and Jewish Life (COEJL).

"Observe the month of Aviv (Spring) and make the Pesach offering to the Lord your God who brought you out of Egypt" (Deuteronomy 16:1).

The experience of Spring and human liberation are linked together in the commandment to observe Passover. How are the two connected?

Samson Raphael Hirsch explained that Pesach is observed in Spring to remind us that "the God whose breath of spring awakens nature out of the stark death-like rigidity of winter is the same god who broke open the Egyptian grave of our political existence."

Indeed, directly experiencing the world coming back life by getting out into nature is a powerful urge most of us feel as spring arrives. We stroll through the parks admiring blossoms and begin planting our summer gardens. Yet if we venture beyond our landscaped greens out into God's

wild garden, we find most of it in a state of ruin - despoiled by human action - human freedom unrestrained by moral consideration.

As the practices of Pesach remind us, however, freedom is also the source of restoring our polluted planet. During our festival of liberation, we exercise our freedom by refraining from hametz. This practice reminds us of the simple life our ancestors led in the desert. We too can simplify our lives and change our diets and habits. We have the freedom to change the wasteful and unhealthy habits to which we are often stuck like slaves. If all of us made the tough choices to drive less, eat less meat, and live more modestly, we could collectively eliminate air pollution, stop rain forest destruction, and lower the stress on our planetary environment.

As we conduct our seders, eat our matzah, and participate in services this Pesach, let us resolve to take the action that will help to bring renewal and liberation to all of God's creation. Here are a few suggestions:

- At your seder, read from Jewish sources which describe the Oneness of the God of freedom and the God of nature, such as Abraham Joshua Heschel's *God in Search of Man* and Sampson Raphael Hirsch's *Judaism Eternal*.

- Discuss how our experience of

changing our habits during Pesach can help us to continue making changes in habits that harm the environment. Make a commitment to change one habit this season.

- Take a walk in your community and reflect on the state of the environment in which you live. Has the environment improved since last year? Deteriorated?

- As you clean our your chametz, take an inventory of the chemicals in your home and synagogue. Remove those that are potentially harmful to yourself, your children, or the environment in the proper manner. Replace common household toxins with non-toxic cleaners and pest controls.

- Buy organically grown produce and cruelty-free animal products for your seder — food that was produced without oppressing or poisoning the land, animals, or farm workers. At the seder, discuss whether or not the Jewish concept of freedom extends to rights for animals, plants, and even ecosystems.

- Be creative about reducing your use of disposables, which for many Jews reaches a peak around Pesach. Take time to kasher utensils and vessels rather than using disposables. If you must use disposable plates, plan meals in a way that minimizes their use.

For further information, read *To Till and to Tend: A Guide to Jewish Environmental Study and Action*, available from the Coalition on the Environment and Jewish Life, 443 Park Avenue South, 11th floor, New York, NY 10016-7322.



They may not fast on Yom Kippur, keep a Kosher kitchen or observe other religious tradition. But more American Jews participate in Passover seders than any other Jewish ritual. "The Seder," watercolor on paper by Maichel Pressman, 1950. Courtesy of the Jewish Museum, New York.

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PASSOVER

When In Rome, Cook As The Romans Do

By RUTH E. GRUBER

ROME (JTA) — One of the joys of Pesach is the seder, and one of the joys of the seder is eating the traditional foods associated with the festive holiday meal.

Around the world, Jews have different traditions, which are reflected in the traditional seder menus.

American Jews who cherish seders replete with chicken soup with matzah balls, gefilte fish with horseradish, tzimmes and sweet Passover wine might hardly recognize the Italian seder table.

Italy's nearly 40,000-strong Jewish community is a mixture of Ashkenazim; Sephardim, including both families who came to Italy after the expulsion from Spain as well as recent immigrants from North Africa and the Middle East; and Italian Jews, who date their presence in Italy to before the fall of the Temple and the Diaspora.

The Rome Jewish community, with a more than 2,000-year history, is considered the oldest continuous Jewish community in Europe.

The seder table and other Pesach menus in Italy reflect different culinary customs.

Italy's Jews use the new, fresh vegetables of the early spring season, which is more advanced in Italy than

in the colder, Eastern European area, where most Americans, who are Ashkenazic Jews, trace their family roots and traditions.

Typical Italian seders and meals throughout the week include plenty of artichokes, green peas and spinach, since these vegetables are either in full season or just coming into season this time of year.

The famous "carciofi alla giudia," or Jewish-style artichokes — partially flattened artichokes fried until the leaves are crisp — is one specialty.

Edda Servi Machlin writes of Italian traditions in "The Classic Cuisine of the Italian Jews," a cookbook-memoir of growing up Jewish in the small Tuscan town of Pitigliano before World War II.

"Rice, which was a staple for us at Passover, is considered chametz, or leavened food, by the Ashkenazim, whereas chocolate, cheeses and other milk products, so widely used by American Jews during Passover, were absolutely forbidden for us, because we considered them to be chametz," she writes.

She recalls that artichoke risotto was a particular Passover favorite in her town.

Chicken broth with rice and sometimes chicken meatballs and immature eggs is a classic dish for the seder

table, as is chicken broth with peas and homemade pasta made from special Passover flour. The pasta is baked in the oven immediately after it is rolled out, in order to prevent leavening.

"Le Feste Ebraiche," an Italian book on traditions, religious observance and foods of the holidays, includes two typical Italian seder menus, which are certainly different from what most American Jews are used to.

For the first night seder, the book suggests:

- * Rice in chicken broth with peas
- * Carciofi alla Giudia
- * Hard-boiled eggs
- * Roast baby goat with potatoes
- * Peas sauteed in olive oil, water, onions, parsley, salt and pepper
- * Sweet fritters made of matzah, raisins, pine nuts, sugar, grated orange and lemon rind, eggs yolks and beaten egg whites, fried in oil and spread with honey.

For the second night, the book recommends:

- * Peas and fine slivers of omelet in chicken broth
- * Carciofi alla Romana, or Roman-style artichokes — small artichokes placed head-down in a deep, covered pan and simmered in water, lemon juice, salt, pepper, garlic and olive oil. Served cool or lukewarm.
- * Mixed roast meats and potatoes
- * Salad
- * Sponge cake in the shape of doughnuts

As for wine, most Italian Jews choose local or imported dry kosher

wines, such as that produced under rabbinical supervision in Pitigliano.

"We eat a lot of meat and rice at Passover," said Franco Pavoncello, vice president of the Rome Jewish community. Seders, he said, often start with a risotto with a main dish of meat stewed with potatoes. Fish may also be served. Jellied striped bass takes the place of the Ashkenazic gefilte fish, and another popular dish is triglie — a Mediterranean fish similar to red snapper — baked with raisins and pine nuts.

"We also make a dish of spinach cooked with dried raisins and pine nuts," Pavoncello said.

Orietta Sternfeld Soria, who lives in Milan, makes a dish that includes artichokes, peas, spinach and matzah that is a popular first course for Passover meals — and also makes good use of leftovers.

It's called "Gli Scacchi," — literally "checkers" — perhaps because the matzot give the dish the appearance of a checkerboard.

Soria says for six people, one should separately prepare about 2 pounds of spinach cooked in olive oil with thinly sliced onions. About 1 pound of shelled fresh peas should be separately prepared the same way as the spinach, but with some added water (some people also add cauliflower). Clean and cut 6 artichokes into pieces and cook them with 1-3 cloves of garlic, parsley and olive oil in water.

(Leftover cooked vegetables can also be used.)

Break seven large matzot into

large pieces and place them with the cooked vegetables in alternate layers in an ovenproof casserole dish. Each vegetable should make a layer of its own, separated by a layer of matzah. The top layer should be matzah.

Moisten the top layer with olive oil, goose fat or beef gravy, then add enough broth to soak the matzah and vegetables.

Bake at a moderate temperature for about half an hour.

Soria also suggests almond balls — Italian-style macaroons — for dessert.

Grind about 2 pounds of peeled almonds. Then add about 1.5 pounds of sugar, 3 eggs and some grated orange peel. Mix and blend by hand, then divide into small balls the size of olives. Place them 1 to 1.5 inches apart on a pan lined with oven-proof paper. Bake for 18-20 minutes in a 425 degrees-oven, or until light golden brown.

Other typical Italian seder desserts include a sweet matzah omelet made with raisins and pine nuts and what Pavoncello described as a mousse made with eggs, almonds and cinnamon.

As the Italians say, Buon appetito!



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PASSOVER

The Matzah Market - Kosher Foods Over Internet

DALLAS, TEXAS — Kosher Express together with MarketNet, Inc. announces *The Matzah Market*, an Internet World-Wide Web (WWW) Site offering Kosher for Passover food products. The site is accessible over the Internet from <http://marketnet.com/mktnet/kosher/>. Using the Internet, Kosher Express provides shopping for kosher foods on line. "We expect *The Matzah Market* to be especially attractive to college students and people living in small towns where there is limited availability to Kosher foods," says Jill Bach, President of MarketNet. Over 70 Passover products are available to order from Kosher Express. Orders are accepted by electronic mail, fax or phone. The products range from Matzah to Kosher soap.

Besides offering Kosher for Passover food products, the site also hosts a collection of Passover recipes. Visitors to *The Matzah Market* can access the recipes free of charge. Recipes are welcome from Internet users worldwide and should be submitted with the contributor's name and hometown by electronic mail (E-mail) to kosher@marketnet.com. In addition, *The Matzah Market* directs visitors to other Passover resources available on the Internet.

After Passover, Kosher Express will continue to offer quality kosher and specialty foods year round over

the Internet. MarketNet is responsible for creating and maintaining the Web site. Comments and suggestions are welcome by E-mail to kosher@marketnet.com. Contact: Jill Bach, President, MarketNet, (214) 248-9904.

UJA

Continued from Page 16

...tice our faith, by our very actions to do something we are choosing to be Jewish.

As I listened to the comments of my fellow "Generation Xers" around the table during the last luncheon, I sensed a renewed commitment from them to strengthen their Jewish identities. The conference had shown these many young leaders how to view everyday issues and challenges as direct impacts on their Jewishness, while at the same time it had offered tools for defending against the onslaught of these challenges. For me personally, it had reinforced my own fragile sense of Jewish self and taught me that I was on the right path to building a strong life for myself, and my family.

Why Are These Books Different? Passover Books, New and Varied

Why is this year different from all other years? All other years, the annual crop of new books for Passover can be counted on to include illustrated picture books and guides to holiday observance. Most other years, we find at least one work steeped in nostalgia and some other years we find a book or two dealing with Passover observation in unusual settings. We even have seen cumulative tales pleasantly reminiscent of "The House That Jack Built" or "Had Gadya." All these are represented this *Pesach* as well.

So why is this year different? This year also has seen published two unusual and exceptional novels which depart from our expectations and startle us with their sensitive depiction of human vulnerability, courage, love and faith. Both are set in the time immediately preceding Passover and each is presented in a voice perfectly suited to its themes and its mood. The first is an epistolary novel recommended for pre-teen and teen readers; the second, written by a world-famous playwright and screen writer, is suited for any age 11 to adult.

Dear Elijah by Miriam Bat-Ami (Farrar Straus Giroux, 1995) brings us the voice of Rebecca, an Ortho-

dox 12-year-old who is frightened by her father's heart attack and fearful that her own hidden rebelliousness and searching nature might be, in some way, a threat to his ultimate recovery. Locked in her own secrets, apprehensive as Passover approaches without her father's assured religious presence in their home, she begins to write her thoughts and worries, first on scraps of paper, then in a folder, addressing them to Elijah, The Messenger, too full of doubt to speak directly to God. It isn't easy for a girl who always eats the same breakfast, who craves consistency, who thought the world was dependable, to struggle with how unexpected life is. She finds that, like the magical figure of Elijah, people and events can come on us unannounced and unrecognized and change everything forever. Through Rebecca's poignant and often funny letters to E. HaNavi (aka "The Big Cheese," "Messianic Messenger" or "Chariot Rider"), author Miriam Bat-Ami will encourage those just learning this difficult lesson of growing up and touch those who have accepted it already.

David Mamet, whose biting dialogue for stage and screen has been acclaimed in such works as

Glengarry Glen Ross, has written a small but dramatic conversational work, *Passover* (St. Martin's Press, 1995), easily read as a singularly effective one act play. Is it a children's book? Yes, for those 11 or 12 up. Is it worthwhile reading for adult readers who admire style and precision, toughness and delicacy? Absolutely. Does it take a bit of sophistication to follow as Mamet blends past and present? You bet. The scene opens as a grandmother and granddaughter work together, preparing traditional dishes for a Passover seder. Michael McCurdy's woodcuts work perfectly with the text as the grandmother relates, in circuitous fashion, the significance of dishes, of objects, of the past and eventually of the family's survival through the heroic and swift action of the child's great-grandmother in Poland during a pogrom. As the conversation draws nearer the moment of danger, the child chops apples and nuts for *charoset*, the steady movement of the knife foreshadowing the importance a knife will play in the family's history and her ancestor's heroism.

As in his well received plays and film scripts, Mamet's dialogue seems to ramble like daily speech and yet

Continued on Page 43

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Clara Heller Isaacman, the author of "Clara's Story," was born in Romania. To escape the rising tide of anti-Semitism, the family moved to Antwerp, Belgium where they lived until 1942. Clara's father and older brother were taken by the Nazis and perished, while Clara, her mother, sister and brother hid in eighteen different hiding places for two and a half years. At night, Clara would sneak out to help the Resistance.

Sponsored By: The Rabbinical Association of Delaware
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The annual Interfaith Holocaust Remembrance Day observance will take place on Thursday, April 27, 1995, at noon in the City/County Building Council Chambers

PASSOVER



Youngsters of the Ilniah Children's Village in the Netherlands participate in a Passover seder, circa 1948. The American Jewish Joint Distribution Committee (JDC) brought 500 Jewish orphans to the Children's Village after the Holocaust. Today JDC continues to save Jewish populations throughout the world.

What Is Jewish Freedom?

By Rabbi LEONARD B. GEWIRTZ

Rabbi Emeritus AKSE

After the "four questions" are asked at the Seder, we commence with "Avadim Hayinu", "we were once slaves of Pharaoh in Egypt." And we conclude the recitation of the first section of the Haggadah with: "Blessed art Thou, O Lord, who hast redeemed Israel."

The Mishnah says: "The Haggadah commences with deprecation and concludes with praise" (Pesachim 116a).

The Talmud asks: "What is deprecation?"

Sh'muel said, "We were slaves..."

What is "concludes with praise"?

We recite further in the Haggadah "Blessed art Thou, O Lord who hast redeemed Israel" (Pesachim 116a).

The Mishnah offers two modes or types of Jewish living: "deprecation" and "praise."

DEPRECATION

Jay Lefkowitz, a former staff member in the Bush White House is quoted in the N.Y. Times Magazine (2/19/95):

"A little anti-Semitism is a good thing for the Jews; it reminds them who we are."

Such is the expression of the negative Jew. A negative Jew is one who

is reminded of his Jewish identity by the negative experience, anti-Semitism. The philosopher, Baruch Spinoza had argued that the most important factor for Jewish survival is anti-Semitism. He believed that if anti-Semitism were to disappear, the Jewish people would cease to exist. What a deprecating reason for Jewish existence! It is a slave-like attitude, a belief that the Jewish people were born in slavery in Egypt. This psychology seeks persecution to be Jewish.

This slavish, shamefilled attitude forgets that we are the children of Abraham, Isaac, Jacob, Moses, David, Isaiah, Hillel, Akiba, Rambam, Baal-Shem-Tov, and the other great luminaries of Torah and spirituality.

In the 1950's, Emil Fackenheim, a significant modern Jewish thinker, called for a 614th commandment, i.e., Jews must not give Hitler a post-humous victory. Each Jew who "drops out" of the Jewish people is handing Hitler a victory. Fackenheim's argument is powerful and convincing. But it is negative. We should have enough pride and self-respect to live as Jews because we are what we are. Some of us believe we are the chosen people because G-d gave us the Torah and we gave the Ten Commandments and the Bible to mankind.

The slavish, shamefilled Jew says we are chosen for persecution. How tragic!

Why should an assimilated, non-observant Jew be compelled to suffer for being Jewish? He does not

understand the positive meaning of Yiddishkeit. He would rather "pass" and avoid the unnecessary burden. The burden of being hated is vastly exacerbated when one's Jewishness is so weak in the first place. A negative Jew is bewildered and ashamed, bereft of any positive Jewishness, which can give support in time of crisis.

Actually, anti-Semitism cannot be the reason for genuine Jewish survival. It is a terrible burden, a painful weight on the negative Jew. It is a tragic experience. For the positive Jew, Jewish living is heroic. When Jews live a life filled with positive Mitzvah content, they know what it is that they are and life is lived on the heroic dimension.

The slave is filled with shame; the free person is filled with pride in Judaism.

PRAISE

The Haggadah takes us from the shame of slavery to redemption and freedom, pronouncing, "Blessed art Thou, O Lord, who hast redeemed Israel."

Rambam, Maimonides, at the close of his work, *Mishneh Torah*, teaches that the Messianic era will be much the same as the present era:

"In that era there will be no famine, no war, no envy, no strife. Prosperity will be plentiful...The universal preoccupation will be primarily to know the Lord! Consequently, the People of Israel will be very wise...as it is written, "The land shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

Until that great day of Messianic redemption, it is incumbent upon us that we live in a positive Torah way which is the essence of Jewish Freedom. The study of the Torah is the greatest mitzvah and is the equivalent of all the mitzvot (Mishnah, Peah 1). All the ethical values of our Western Civilization came from our Torah. Our hearts are filled with praise for G-d as we study our Torah, the source of freedom.

Our generation has been blessed with the establishment of our State of Israel, the home of Jewish freedom. It is the dawn of our deliverance, *Atchalta D'Geu-lah*.

The Jewish person living with Torah and participating in the joy of *Medinat Yisrael* is a positive Jew who can ignore the hatred of the anti-Semite and feel pride and praise in Jewish freedom. A Jew who can live in our world of confusion and jealousy can feel confident in the Torah way of life.

Pesach leads us from "shame" to pride and "praise". It is for us to walk in this path to achieve Jewish Freedom and self-respect.

Our Torah offers us the symbol of *Matzah* as a ritual to guide us to Jewish freedom. The ritual helps to live our freedom, and our unique way of life.

HAMAITZ AND MATZAH

The central symbol of our Festival of Freedom is *Matzah* the "unleavened bread." In the Talmud, *Brachot* 17a, *Matzah* is characterized as the

Continued on page 43

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SYNAGOGUE LIFE

As Reform Movement Evolves Temples Embrace More Ritual

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — Were he alive today, Rabbi Isaac Mayer Wise would hardly recognize the Reform movement he led a century ago.

Practices once considered anathema in his movement wearing a tallit and kippah, celebrating the second day of Rosh Hashanah and chanting the Reader's Kaddish and Avot prayers during worship are now regularly used in a majority of Reform congregations, according to a recent survey of the movement.

Not long ago, a typical Reform service included a paid choir singing the few Hebrew parts of the service and congregants reading the mostly English-language liturgy.

Today, there are fewer professional choirs, more Hebrew in the services and more congregational singing and chanting.

Other elements of the services that were once standard in Reform temples, such as the use of accompanying organs, have become less common.

At the same time, Reform congregations are including elements that are considered more traditionally Jewish, according to the study, conducted by the Reform movement's congregational arm, the Union of American Hebrew Congregations.

The recently released survey, "Emerging Worship and Music Trends in UAHC Congregations," was conducted in late 1993 and early 1994. Of the movement's 850 congregations, 677 responded.

Among its findings:

□ Most Reform congregations use Hebrew for between 20 Reform temples, up from 66 percent in 1987. Prior to 1975, no congregations chanted the prayer because it was not included in the standard Reform prayer book at the time.

□ Thirty-eight percent of temples currently observe two days of Rosh Hashanah.

□ About 80 percent of all Reform temples currently make kipot available to congregants, and half supply tallitot.

□ The majority of Reform temples consider the wearing of kipot and tallitot optional (496 of the 677 respondents consider kipot optional; 507 consider tallitot optional). Some congregations encourage the practice, while very few discourage or require it.

□ In 60 percent of Reform temples, congregants always sing along during Friday evening services.

Eschewing practices that seemed too close to traditional Judaism was once the philosophical bedrock of

Reform Judaism.

The principles of the Reform movement were first officially outlined in the Pittsburgh Platform, adopted by the movement's leaders in 1885. Among the beliefs stated in that manifesto: "We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state.

"Their observance in our days is apt rather to obstruct rather than to further modern spiritual elevation."

Today's Reform Jews obviously disagree.

"Once one has moved beyond Orthodoxy on the right and Classical Reform on the left, the old labels have lost much of their original meaning and will require new and bold re-evaluations in the years ahead," wrote the report's authors.

The authors are Rabbi Daniel Frelander, the UAHC's national director of programs and director of its Commission on Synagogue Music; Robin Hirsch, assistant director of the commission on music; and Rabbi Sanford Seltzer, director of the UAHC's Commission on Religious Living.

At the heart of the Reform movement is the belief that no expression or form of Jewish spirituality is inviolable and closed from change, Frelander said.

The changes is religious practice, which some might see as a return to

Ritual and Reform - A Delaware Viewpoint

In this issue of *The Jewish Voice* there is an article titled "As Reform Movement Evolves, Temples Embrace More Ritual." Rabbi Peter H. Grumbacher, spiritual leader of Congregation Beth Emeth contributed the following thoughts concerning issues raised in that article:

Reform Judaism is not "reformed" Judaism, but evolving to meet the needs of contemporary Jews. That was always the thrust of the movement, but it was only recently that a variety of causes resulted in new attitudes towards ritual.

For one thing, many members of Reform Jewish congregations today were raised in other traditions. Years ago there was not as much movement across intra-denominational lines. With that we find that what people have grown accustomed to has been introduced into Reform congregations.

There is also a trend toward "spirituality" and a more participatory brand of Jewish experience. People are seeking involvement, and ritual surely beckons those in life-cycle moments to be more than onlookers. This transfers back and forth from synagogue to home, from personal life to congregational life.

Young people who grew up in the Reform movement and especially its camps are now becoming leaders in congregations. They warmly recall the music which is as much the staple of synagogues as once it was exclusively of the UQHC camps. Some of the finest Jewish composers of synagogue music today were once NFTY song leaders who are, thankfully, moving Reform Judaism from the "Sinai" tunes folks thought were hummed by Moses on his descent from the heights to incredibly beautiful tunes. We are also finding that a host of classical Jewish composers have a unique place along with the contemporary sound. And it is a cantor who can bring this most beautifully into a worship service and teach the congregation to sing along.

Rabbi Isaac Mayer Wise and his contemporaries would not turn in their graves viewing Reform Judaism in 1995 compared to what they were accustomed to in 1895; at least not if they took to heart the true meaning of Reform Judaism as a movement that was not rooted to one time and place, style or form.

(Peter H. Grumbacher is the rabbi at Delaware's Reform Congregation Beth Emeth).

Continued on Page 43



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Magical Moments
Dance and Dinner
At Beth Shalom

Congregation Beth Shalom of Wilmington has announced plans for an evening of dining, dancing, live music, and entertainment for Saturday night May 20, 1995. This recalls the tradition of Temple and Synagogue Balls of years past. Beth Shalom members will be able to renew old acquaintances and meet new friends. This event will begin at 8:00 p.m. at the Synagogue 18th Street and Baynard Boulevard, please call the Synagogue office (654 4462) for more information. The planning committee chair is Karolin Lipman.

Cafe Tamar Returns
May 29

To celebrate Israel's 47th year of Independence and Yom Yerushalayim, Cafe Tamar will be held Monday evening May 29 at 7:30 p.m. at AKSE.

This year features new songs, new dances and new costumes. The program is entitled "Neshama—The Soul of a People" featuring the AKSE Choral and Dance groups with Sara Berman and the Tamar Musicians. The cost for adults is \$8 and for children \$4.

Health Fair
At Beth Shalom

Congregation Beth Shalom will conduct a health fair for congregants and neighbors of Beth Shalom on Sunday, April 30, 1995. The Health Fair which is sponsored by Synagogue member Health Care Professionals and other members of Beth Shalom is designed to provide a greater awareness of preventive health care and to provide diagnostic tests to members of the community. In co-operation with The Medical Center of Delaware, St. Francis Hospital, Riverside Hospital, and The Visiting Nurses Association (V.N.A.) over 20 health care displays and health care forums will be available. Blood pressure, glaucoma, hearing, blood sugar (diabetes) tests will be available as well as mammography.

The Health Fair will be conducted from 10:00 a.m. until 2:00 p.m. at Beth Shalom, 18th Street and Baynard Boulevard. Health care information will be free to all attendees, while costs for specific diagnostic tests will be minimal. "We believe this is an ideal opportunity for many of our congregants and neighbors to learn more about preventive health care and to avail themselves of important diagnostic tests" said Dr. Ed Sobel, Chairman of the Health Fair Committee.



A resident of the Kutz Home celebrates Purim.

Beth El Breakfast
With Magician

Temple Beth El Men's Club Breakfast Meeting will be held on Sunday, April 23, 1995 at 9:30 a.m. By popular demand, Larry the Magician, also known as Larry Denburg, is back for the annual Temple Beth El Men's Club Children's Program with a morning full of fun, magic and breakfast treats. Larry is a three time winner of the Delaware "Best in State" Magician Award. "He'll be performing miracles right in front of your eyes, so hold onto your alephs and beths," says a Temple Beth El flyer. "His comedy magic will keep you guessing between the laughs, while involving you in a unique and personal form of fun and excitement," the flyer concludes.

The program is intended for children of all ages to end the spring break and put the matzoh away for another time. There's no Religious School on that day. All are welcome. Call 366-8330.

Beth Emeth
Annual Seder

Congregation Beth Emeth will host its annual seder on Saturday, April 15 at 6 p.m. The tickets are \$18 per person for adults and \$8 per person for children 12 and under. Reservations must be paid in advance. Make checks out to Congregation Beth Emeth. Send checks and seating preference to Arthur and Kathryn Samuelsohn, 2129 Westminster Drive, Wilmington, DE 19810. For questions, call 475-2430. "Join us for our Passover celebration," organizers says.

AKSE Trip
To NYC

The Adult Education Committee of Adas Kodesch Shel Emeth announces its bus trip to the Jewish Museum in New York City on Sunday, May 7, 1995. In addition to its vast collection of Judaica, the Jewish Museum is currently featuring an exhibit by the Jewish impressionist artist, Camille Pissarro.

Buses will leave AKSE at 8:30 a.m. and will return at about 7 p.m. (The AKSE morning Minyan will begin at 7:30 a.m. that day.)

After the tour of the museum, the buses will stop at a kosher restaurant in Manhattan. Those who wish to do so, can partake in an early dinner, at their own expense, before returning home.

The cost is \$20 per seat for members of AKSE and \$25 for non-members (includes admission to museum and mini-breakfast).

Reserve your seat now by mailing a check payable to: AKSE Adult Education, Wash. Blvd. & Torah Way, Wilmington, DE 19802. Include name, address, and phone number for each reservation.

For further information, call the synagogue office, 762-2705.

Talent Show
And Auction

Congregation Beth Emeth is hosting a talent show and silent auction on Saturday, April 8. The auction starts at 7 p.m. with hors d'oeuvres being served. The talent show starts at 8 p.m. Gourmet desserts will be served later in the evening. Tickets are \$12 for adults and \$5 for children under 13. Make checks payable to Congregation Beth Emeth and send to Laura Ciporin, 3223 Coachman Rd., Wilmington, DE 19803. RSVP by April 3. "Come join us for an evening of fun, music, entertainment and bargains galore!" say organizers.



From the exhibition *Letters Dipped in Honey: Jewish Children's Literature from the Moldovan Family Collection at Yeshiva University Museum, New York. On display through July. Call (212) 960-5390 for information.*

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SYNAGOGUE LIFE

OBITUARIES

AKSE Hosts Community Seder

AKSE once again will host a Community Seder on the second night of Passover. The Seder, which is Glatt Kosher, will be catered by Steve Bonner of Ala Carte Caterers.

The Seder will be on Saturday, April 15, 1995 at 8:00 p.m. The meal will include wine, gratuities and waiter service.

Cost: Adult, \$22.00; Children (ages 6-13), \$11.00, Children (under 6), Free

Guarantee your reservation by sending your check, made out to AKSE to: Adas Kodesch Shel Emeth Synagogue, 4412 Washington Street Extension, Wilmington, DE 19802.

JACOB BLUMBERG

Jacob Blumberg, 91, a former Wilmington clothier who worked for other clothing stores until about 10 years ago, died March 18 at the Kutz Home.

Mr. Blumberg, of B'nai B'rith House, Brandywine Hundred, had owned Ambassador Clothing in downtown Wilmington. He worked at Male Casuals in the Tri-State Mall before joining Websters in the Concord Mall.

He was a member of Adas Kodesch Congregation for more than 50 years and a life member of Montefiore Mutual Benefit Society.

He is survived by his wife Reba Blumberg; a son, Jerome of California; a daughter, Harriett Blumberg of Wilmington; three sisters, Ida Marks and Sarah Sklar, both of Baltimore, and Anna Block of Miami, and two grandchildren.

The family suggests contributions to B'nai B'rith House.

DR. ELMER GROSS

Elmer R. Gross, 87, a pioneering dermatologist who practiced in Wilmington for more than a half century until retiring in 1986, died April 1 at home in Jerusalem, Israel.

"He was devoted to his patients," said Dr. Eric Oliet, who practiced with

Dr. Gross at 1102 West St. "His career spanned the history of modern dermatology."

In 1934, he began practicing in Wilmington, then completed dermatology studies at Columbia University.

In 1956, he took dermatology posts at Wilmington's major hospitals — Delaware, General, Memorial, and St. Francis.

A member of many medical societies, he was president of Delaware Academy of Dermatology and a charter member of Noah Worcester Dermatological Society and International Society of Tropical Dermatology.

In 1987, he and his second wife, Sarita Gross, moved from

Continued on Page 41

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CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Thursday deadline, published in The Jewish Voice. Copy should be typed and double spaced. Entries are preferred on 3 1/2" floppy disk or via E-mail. Please include day, date, time, place, brief description, and contact person.

APRIL

Wednesday 5

Brian Ackerman, U of D professor of psychology, will discuss "Analysis of 'The Bell Curve'" at 12:20 p.m. in the Ewing Room of the Perkins Student Center, located on Academy Street in Newark. The talk is part of a University of Delaware lecture series on "Research on Race, Ethnicity and Culture." Free.

Monday 10

Public forum on "New Directions in Education," sponsored by the JCRC Public Education Task Force, 7:30 p.m., Congregation Beth Emeth.

Wednesday 12

Jack Carter, instructor, and Eleanor Craig, associate professor, both from the University of Delaware's Department of Economics, will discuss "The Economic Impact of California's Proposition 187" at 12:20 p.m. in the Ewing Room of the Perkins Student Center, located on Academy Street in Newark. The talk is part of a UD lecture series on "Research on Race, Ethnicity and Culture." Free.

Thursday 13

The University of Delaware's Office of Alumni and University Relations is sponsoring the UD Black Student Theatre's production of Alfred Uhry's "Driving Miss Daisy" at 8 p.m. in the Wolf Hall auditorium. Wolf Hall is located on the Mall of the Newark campus. Tickets are \$5 for the general public and \$3 for students. For more information, call 837-8415.

Friday 14

The University of Delaware's Office of Alumni and University Relations is sponsoring the UD Black Student Theatre's production of

Alfred Uhry's "Driving Miss Daisy" at 8 p.m. in the Wolf Hall auditorium. Wolf Hall is located on the Mall of the Newark campus. Tickets are \$5 for the general public and \$3 for students. For more information, call 837-8415.

Saturday 15

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Friday 21

P'H*A*S'E 2 Shabbat Service and Social, 8:00 p.m. One Shabbat following Shabbat services at Temple Beth El in Newark. There is no charge for the evening. Please call Ann at (302) 454-1665 for more information.

Ongoing

Woody Allen Film Festival and Pizza Party, Sundays, April 9 and May 7, 1995, 6:00 p.m. At the JCC in Wilmington, the cost is \$2.00 for P'H*A*S'E 2 members and \$7.00 for non-members (includes joining fee). For more information, call Artie Allen at (302) 478-5660. The JCC is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

"Coming To Delaware: The Amish, Jewish and Italian Farm Communities" will be on display through June 30, 1995. The exhibit will feature the stories of three ethnic groups which settled on farms in Delaware during the first quarter of the 20th century. The goal of the exhibit will be to foster an understanding of multicultural differences and similarities in farming and farm life in Delaware. The history of why the Amish, Italians and Jews migrated to Kent County, Delaware, how they approached farming, their success as farmers, and their lifestyles will be explored in the exhibit.

OBITUARIES

Obituaries

Continued from Page 40

Wilmington's Brandywine Hills to Jerusalem. There he continued his charitable work and indulged his love of gardening, art and antiques. He enjoyed returning to his Rockwood Road home.

His first wife, Esther Gross, died in 1961. He is survived by his wife; two sons, Michael of Birmingham, Ala., and Leslie of Wilmington; a daughter, Drora Charap of Charleston, S.C.; a brother, Benjamin, a former Wilmington family doctor, of Philadelphia; and eight grandchildren.

A daughter, Hannah "Honi" Purse

of Newark, died in January.

The family suggests contributions to charity.

ADELE RUBENSTEIN BALICK SEIDEL

Adele Rubenstein Balick Seidel, longtime Delaware resident, died March 26 of a stroke in the Kutz Home. She was 85.

She was known for expressing her point of view. "She was really up on the issues," said New Castle County Executive Dennis Greenhouse. "She became a friend of this office and everyone knew who she was. She just had to say, 'This is Adele.'"

Local radio talk-show hosts Bob Mercer and John Watson both knew Mrs. Seidel well—over the air. Mer-

cer, of WDEL said, "Everybody knew her voice. To hear her tell it, a lot of people called her to have her speak for them. She will be missed."

"I always enjoyed talking to her because she kept involved and her arguments were usually well thought out," said Watson, of WILM. "She always had an opinion. She proved that just because you were a senior citizen doesn't mean you aren't involved anymore. She lived life—and that is what it's all about."

She often called Sen. Joseph R. Biden Jr.'s office to express her views. "Mrs. Seidel understood the true meaning of participatory democracy," Biden said. "She worked hard at staying informed and did not hesitate to make her voice heard."

Mrs. Seidel's letters to The News Journal, published in the 1970s and 1980s, urged more social services but slammed corruption and waste.

On more than one occasion she contacted The Jewish Voice regarding matters with which she was concerned.

As a girl, she emigrated from the Ukraine with her parents and nine siblings to New York. After moving to Wilmington, she married Isidore Balick, a real estate investor who died in 1951.

For many years, she lived on West 39th Street and was a member of the Sisterhood at her city synagogue, Congregation Beth Shalom, the Workmen's Circle, and Hadassah.

She is survived by her stepson, Jacob Balick, a stepdaughter, Doris

Balick of Philadelphia; 14 grandchildren and 22 great-grandchildren.

She was an aunt of state Chancery Court Vice Chancellor Bernard Balick.

The family suggests contributions to Congregation Beth Shalom.

LOUISE WEALTH

Louise Wealth, 97, known as the poet laureate of the Kutz Home, died March 25 at the home.

One of her poems read, in part: "...I find myself wondering almost in tears/asking myself was I too much of a spendthrift/I mean with time."

During the Depression, Mrs. Wealth came to Wilmington from Chicago, where she was a registered nurse, with her husband, Jacob

Wealth. The couple lived on King Street near Second Street, before settling at 119 W. 35th St.

At eight, she immigrated to the United States with her parents and 10 siblings from a small Russian town where her mother sold groceries and her father had a mill.

After leaving school in eighth grade, Mrs. Wealth earned her high school diploma and nursing degree through night school.

Her husband is deceased. She is survived by two daughters, Roselyn Wealth of Norristown, Pa., and Harriet Wealth of New York City, and a sister, Fannie Fisher of Redwood City, Calif.

The family suggests contributions to the Milton and Hattie Kutz Home.

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ARTS • ENTERTAINMENT • BOOKS

Russian Ballet Dances To The Pointer Sisters

WILMINGTON, DEL. — The Russian Ballet Theater of Delaware will premiere a new work choreographed by Daniel Baudendistel to the music of the popular singing group, the Pointer Sisters, entitled *Pointer Sisters En Pointe*, at The Playhouse Theatre May 5 and 6. Performances begin at 8 p.m.

Dancing with the Russian Ballet Theater of Delaware — will be guest artists Valerie Madonia and Mr. Baudendistel, both of the Joffrey Ballet. The dance troupe is made up of a core group of dancers classically trained in Russia's ballet schools.

In addition to *Pointer Sisters En Pointe*, the may performances will include highlights of the ballets *Swan Lake* and *Don Quixote*, as well as *Light Rain* and the new *Grand Valse*.

Mr. Baudendistel was inspired to create his *Pointer Sisters En Pointe* by the group known for a wide range of musical styles, from rhythm and blues to dance music. He will team with Miss Madonia and six dancers from the Russian Ballet Theater, dancing to the songs "Slow Hand" and "Fire."

The two guest artists will also perform *Light Rain*. The new *Grand Valse*, described as a spirited waltz, will be danced by six members of the dance company. *Don Quixote* will feature principal dancers Anya Ivanova and Pavel Kambalov.

A special dinner buffet, featuring a dessert themed to the ballet *Swan Lake*, will be served at the Hotel du Pont's Grille from 5:30 p.m. to 7:30 p.m., prior to each performance.

Black To The Promised Land

Director Madeleine Ali will present her feature-length film "Black to the Promised Land" at the Charles and Elizabeth Gershman YM&YWA Branch, Jewish Community Centers of Greater Philadelphia, Broad and Pine Streets (on the Avenue of the Arts) on Saturday, April 8, 8:30 p.m.

This poignant film follows a group of eleven African American teenagers from their homes in Brooklyn, NY to a Kibbutz at the foot of the Golan Heights in Israel. Coming from a neighborhood where crime, violence, drugs and poverty are a part of everyday life, they work side-by-side with Israelis tending cattle, turkeys, fish and fruit orchards.

Madeleine Ali, a resident of Tel Aviv, will introduce and discuss her film at the screening which is part of the *Painted Bride Ivrim Festival*. *Ivrim*, which means boundary crossers in Hebrew, is a dynamic festival of Jewish artists in their journeys through other cultures, showing how all cultures must interact to stay alive, expand and appreciate their own richness. This particular film is co-sponsored by the *Painted Bride Ivrim Festival* and the Gershman YM&YWA Jewish Film Festival.

Tickets, \$7 (\$3.50 for members) are available by calling the Gershman Y at 215-545-4400 or at the door.

Tickets to the Friday, May 5 and Saturday, May 6 performances are \$20-\$40, with special student, senior and group rates available. For tickets and more information, call The Playhouse Theatre Box Office at (302) 656-4401.

The Russian Ballet Theater of Delaware is under the guidance of President and Executive Director Marsha Zutz Borin, Esq. and Artistic Director Anya Ward. The non-profit dance company continues to elicit corporate and private support for its efforts.

At right performers from the Russian Ballet of Delaware rehearse.



BOOK REVIEW:

The Advocate's Devil

Fiction by Alan Dershowitz; published by Warner Books, 342 Pp., \$22.95

Reviewed By
MARVIN S. CYTRON

Lawyers writing fiction? Considering the "fiction" being played out in a certain Los Angeles courtroom these days it is not surprising more lawyers are not novelists. Alan Dershowitz, Brooklyn born, Yeshiva University High School, Brooklyn College, Yale Law School graduate has written a multi-character, contemporary, lawyer/courtroom first novel. Professor Dershowitz, whose clients have included Anatoly Scharansky, Claus von Bulow, Leona Helmsley, Mike Tyson and most recently O.J. Simpson, provides a "behind the scenes" legal defense story in this Boston based thriller.

Joe Campbell, "White Knight" star basketball player of the New York Knicks is accused of a date rape while on a Boston road trip. Local attorney Abe Ringel and his team move to acquit the charismatic sports hero. Abe's associate, Justin Aldrich, a young bright attorney serves as a good "sounding board" for Abe's legal strategies and at the same time with his computer skills provides critical and surprising information about Joe Campbell. Rounding out the defense team is Rendi a former Israeli intelligence agent and Abe's lover. Abe soon discovers that our superstar may not be the all American guy as perceived and may be guilty.

Complicating Abe's personal life is his college bound basketball loving, rebellious daughter, Emma, that widower Abe is raising. Great dialogue occurs between Abe and Emma over the issue of date rape illustrating generation and gender gap issues. At the same time Abe is tormented over the frustrations of trying to save the life of a client who is scheduled for execution. Abe's long time mentor, Haskel Levine, an aged Alzheimer Disease afflicted lawyer and Talmudic scholar provides ethical guidance to our attorney torn between winning the Joe Campbell case and serving justice. Remember this is fiction.

As the case progresses Abe's expert on jury selection offers his advice: "Older women. Lots of them, stable families, no screwing around, no divorces." Kids who got married young. Miami Beach-in-the-winter types. Snowbirds, Italian, Irish, Jews, Greeks, and maybe even some WASP's. No black women, no young



Marvin Cytron

women, regardless of race. No well-educated or well-read people. Boring lives, their most adventurous trip should be a Princess cruise. They drive Chevys or Buicks, no BMWs, boring boring. That's our jury, that's who we want. "My research shows that black women are murder on men charged with rape, regardless of the race of the defendant or the complaining witness". Abe often refers to several of Dershowitz's cases including the Mike Tyson and O.J. Simpson case as well as interesting insight into the William Kennedy Smith rape case as he prepares for trial.

A fast paced, page-turning, surprise ending makes this a fun read. While highly successful lawyer-turned novelist John Grisham may not have to look over his shoulder on this novel he may have to be prepared for more competition from his fellow barristers. If Dershowitz is now on the fiction scene can Cochran, Shapiro, F. Lee Bailey, Marcia Clark, etc. be far behind? CARPE DIEM!

[Editor's note: Alan Dershowitz, the Felix Frankfurter professor of law at Harvard Law School, is also the author of the former bestseller *Chutzpah*, an autobiographical book focusing on Jewish activism. His opinions are occasionally featured in *The Jewish Voice*, most recently on March 10, 1995 with the commentary titled "Neo-Cons Must Condemn Pat Buchanan's Bigotry."] (Marvin Cytron is a member of the editorial committee of *The Jewish Voice*)

Sally Mitlas - Entertainer

Entertainer Sally Mitlas presents a program of Jewish Music from around the world. She has performed internationally with her renditions of Israeli, Sephardic, Russian and Klezmer music.

Her concerts are presented in solo performance or accompanied by members of The Sally Mitlas Ensemble. The Ensemble features professional musicians on clarinet, flute, saxophone, trumpet, violin, keyboard, drums, bass and guitar.

For more information and date reservation call: 215-540-5855.

Words & Music
Regional Stages

By STEVE COHEN

Special To The Jewish Voice

Jelly's Last Jam, which just concluded a week at the Playhouse Theatre, is a deceptively deep and interesting play. Though it stars tapdancer Maurice Hines (and previously starred his brother Gregory) it's much more than a dancing show.

It's the story of a man who tries to deny his ethnicity and turn away from his roots. In this case the protagonist is the creole composer Jelly Roll Morton, but the story could be about a person of any color or religion. In fact, the co-author is a white Jewish woman.

A somewhat similar situation is at the root of *Conversations With My Father*, now at the Walnut Street Theatre until mid-April. This is the humorous drama by Herb Gardner about the attempts of a first-generation American Jewish man to assimilate. The local production is on the high level of the original Broadway staging that starred Judd Hirsch.

Without doubt, the biggest theatrical event of the year in the Delaware Valley was the world premiere of *Master Class* by multiple award-winner Terrence McNally and staged by the Philadelphia Theatre Company at Plays & Players. Drama-lovers have been coming to our area from all over the world to see this event, and the buzz is that *Master Class* is an even better play than McNally's *Love! Valour! Compassion!*, or his *Kiss of the Spider Woman*, both now on Broadway. And Broadway is where this new play will be very shortly.

Three-time Tony Award winner Zoe Caldwell plays Maria Callas in *Master Class*, and Caldwell's embodiment of the temperamental Callas is an astounding achievement. She accurately captures the speaking voice and the body language, but she goes far beyond that in creating a pitiful person who achieved the fame she wanted, but not the happiness. Her performance is one of the highlights of a lifetime of theater-going.

McNally takes a simple set-up — a class for singers being held on a bare stage — and transforms it into a drama about music and theater and obsession. Callas herself was larger than life. McNally's "Callas" is larger and grander than Callas.

Don't think that this is faint praise. Callas, early in her career, was a magnificent singer and actress. Her voice can best be heard on EMI recordings of *La Traviata* (the Lisbon performance that McNally wrote

about in his earlier play, *The Lisbon Traviata*), *Tosca* and on a three-CD anthology called *La Divina*.

Laughter on the 23d Floor is Neil Simon's comedy about the days when he wrote sketches for Sid Caesar's TV series, *Your Show of Shows*. It was at the Merriam Theatre and is still on tour. Simon talked with us about those days:

"I was scared stiff. I was in my twenties, and shy, and it's kind of rough sitting in a room with Mel Brooks and Larry Gelbart and Sid Caesar. I would whisper, 'What if the fellow said such-and-such?' and they'd say, 'What?' and I would say, 'Nothing.' I did that for weeks. They were such a boisterous group, extroverts all of them. It was like a cocktail party where you have to scream your line out. I was so happy when my career turned and I became a playwright. I could sit alone in a room and work without the shouting."

Shlemiel the First was a great success when presented last year by the American Music Festival Theatre in Philadelphia. It came back to the area last week for a brief engagement at the Keswick Theatre in Glenside, on its way to Broadway. The lovable Paul Sand has taken over the title role, and he brings added dimension to it.

Sand says that he feels the point of the klezmer musical is "how a husband and wife can rekindle their romance through the use of fantasy."

Sigmund Romberg was an American Jewish composer, but the flavor of his music and his subject matter was European. Therefore Romberg is rarely mentioned in the same breath with Irving Berlin or George Gershwin, but Romberg was their friend and contemporary, and he wrote some wonderful melodies. His *New Moon* and *Desert Song* are tuneful and worth reviving, and the most melodious of all is *The Student Prince*. The Media Theater for the Performing Arts is showing it now, with a youthful and talented cast.

One of the finest achievements of the Opera Company of Philadelphia was its production of the biblically-based *Salome*. The sets and costumes were designed and executed locally in the company's own shops, and general manager Robert Driver personally stage directed. Cynthia Makris was the *Salome*, step-daughter of King Herod.

Hers is a petulant, strong-willed teenager, as the composer intended, not a sexy seductress. Among other things, this production was notable for excellent singing and acting throughout the cast. The orchestra, conducted by Alexander Sander, did full justice to Richard Strauss's rich score.



Why Are These Books?

Continued from Page 36

takes us just where he wants us to be. He has written for children before, publishing a trio of plays for children 8 to 12 (one intriguingly titled in part, "The Revenge of the Space Pandas . . .") But this novel is a poetic and understated coming-of-age story which, while appropriate for young readers who can handle the conversational exchanges that move from place to time to memory, will also hold much meaning for readers of any age.

A Spring Bouquet of Other Books
A basic source and good family gift, *The Passover Journey: A Seder Companion* by Barbara Diamond Goldin, illustrated by Neil Waldman (Viking, 1994) has two parts, the first describing the Israelites' Exodus and the second telling how, through the Seder, we can retrace that journey to freedom each year. Author and illustrator transmit their love of their subject through the quality of their work and the personal reminiscences found in the back of the book along with notes on sources and a glossary of terms. The material on the 14 steps of the Seder is useful to young readers but also to anyone planning a seder including children and the uninitiated.

The most charming and gently humorous of family stories is *Passover Magic*, written by Roni Schotter and illustrated by Marilyn Hafner (Little, Brown and Company, 1995). Author and illustrator make this a family get-together anyone would wish to attend, despite Uncle Bernie's *gretching* and Aunt Ina's worries. For how many of us have a resident family magician as delightful as Uncle Harry, a dentist who pulls teeth when he's not pulling rabbits out of hats or cutting Aunt Edna in half? The family's celebration is complete and joyous, exhausting them just before the back page summarizes the story of Passover and gives the Four Questions.

Highly nostalgic, if not elegiac, *Passover As I Remember It* is written by Holocaust survivor Toby Knobel Fluek, with Lillian Fluek Finkler, and illustrated in simple watercolors by the author (Alfred A. Knopf, 1994). It describes a Passover of 60 years ago on a Polish farm, from the preparation of new clothes and *rossel beets* to the traditions governing charity and the making of *matzoh* to the Seder itself, conducted at a table placed next to the bed so Father could truly recline. Touching in its simplicity, each page illustrates and describes some aspect of a life long since destroyed.

By contrast, *A Wilderness Passover*, written by Kathleen Cook Waldron and illustrated by Leslie Gould (Northern Lights Books for Children, Alberta Canada, 1994) is a vision of a new kind of Passover. Young Louie's family prepares to spend its holiday in their mountain home at Ruby Lake but Mama, unhappy over the absence of her extended family and friends and discouraged over lacking the usual special foods, doesn't feel like having a seder at all. After the cleaning is done, Papa takes over the cooking and Louie and Susan solve Mama's homesickness by secretly inviting their few neighbors in the wilderness. Based on the children's explanations, each brings a contribution to the feast appropriate to the season and vegetarian or *pareve* in nature, showing respect for their neighbors' Jewish customs. A surprise is the unusual

Jewish Freedom

Continued from Page 37

symbol of "the good inclination", *Yetzer Hatov*; and *Hamaitz*, the "leavened bread" is the symbol of the *Yetzer Harah*, the "evil inclination." The Talmud presents this prayer: "Master of the universe, it is known before Thee that it is our desire to perform thy will, but what is holding us back? It is the "leavening in the dough". The Rabbis' view of human behavior is that there is conflict between the two "inclinations," the two desires, between the *Hamaitz* and *Matzah*, in the person. The performance of the *Mitzvah* strengthens the good desire to overcome the sinful desire. "One *Mitzvah* draws an-

term "seder book" with which the author refers to the *haggadah*. It would be interesting to know if this is common Canadian usage or whether the author was just eager to avoid using too many unfamiliar words. At any rate, a single back page describes the holiday and its symbols.

And finally, in the spirit of *Had Gadya*, which also comes last but is so much fun, Fran Manushkin has given us *The Matzah That Papa Brought Home*, a rollicking cumulative piece which depends for much of its considerable appeal on the wonderful oil paintings of Ned Bittinger (Scholastic, 1995). Depicting what appears to be a modern Orthodox family, it begins as Papa carries in bags of Passover supplies so Mama can make a feast so the family can share a Seder, answer the questions, count the plagues, sing "Dayenu" and so on until the Seder ends. As the children dream in their beds, Papa, in the last illustration, opens a book—the very book we are reading—to see in it the page we are seeing and on that page yet another Papa and then another. These unending images remind us that *I'dor v'dor*, from generation to generation. *Pesach* allows us to remember the past and pray for peace "Next Year in Jerusalem."
(Former Delaware resident Rita Berman Frischer occasionally writes about books for *The Jewish Voice* from her home in Los Angeles.)

JCC Restaurant

The Jewish Community Center will hold its Annual Passover Restaurant on Wednesday, April 19 at 6 p.m. in the Zallea Auditorium of the JCC. A Kosher for Passover meal prepared by Traditions Fine Kosher Catering (a division of CaterKart

ACLU

Continued from Page 10

described the bills to reintroduce state-sponsored prayer into public schools as adding to this break-up. Several attendees noted that individual prayer is already permitted in public schools, and is protected under freedom of religion. This implied to many present that the real purpose of these bills is not to promote religious expression or feeling, but to coerce minority religions into disavowing their own traditions in favor of the majority faith. Some saw it more starkly: as state religion.

As the meeting came to a close, Ms. Mellen reiterated the importance of coalition-building, of voting and of tolerance. There are intolerant people on both the right and the left, she said, the issue was freedom. The meeting was part of the Beth Emeth Sisterhood's Critical Issues Series.

other *Mitzvah* in its trail; one sin draws another sin" (Ethics of the Fathers, 4:2). Every day, in the morning blessings, we pray to G-d: "O lead us not into sin...let not the evil inclination have sway over us; make us cleave to the good inclination and to do good works."

On *Pesach*, we eat *Matzah*, demonstrating that it is the hope of the Jewish person to follow his good inclination, to be a positive Jew, and seek Jewish Freedom. We want to put behind us the shame of the slave psychology and come forth with our *Matzah*, and Jewish Freedom.

HAG SAMAI-AH

*This essay does not discuss political or economic freedom, important though they are.

Reform Ritual

Continued from Page 38

traditional Judaism, does not reflect a failure of Reform philosophy or theology, he said.

"Our forms have to continue to evolve and change to reflect the needs of our constituency," the rabbi said. "Expressions of personal spirituality are far more acceptable in America today than they were 30 years ago. If we perpetuated a 19th century model, we'd be failing.

He added, "If we wanted to canonize the practices, we'd be failing. "Reform continues to evolve."

Some of the evolution began in the late 1960s, with an increase in ethnic identity, he said.

Since then, Reform Judaism has continued to evolve as the nature of its constituency evolves, Frelander said.

He noted that 50 percent of all new members in Reform temples were not raised in the Reform movement. Half of them were not born Jewish. The other half were raised as Conservative or Orthodox Jews, he said.

"Everyone brings with them their memories and practices," said Frelander.

"Reform will continue to change as the membership does," he said. "Reform does not reject the possibility of anything any longer."

Cuisines), under the supervision of the Va'ad Hakashruth, will include gefilte fish, chicken with gravy on the side or chicken florentine, honey glazed carrots, apple sauce, sweet kugel, assorted Passover pastries and hot and cold beverages. The fees are \$14.75 for adults, \$8.25 for seniors and \$6.75 for children ages 3 through 12. Advance registration is required by April 7, 1995 at the JCC Front Desk. Due to the popularity of this program, no walk-in registration will be accepted. For more information, call the JCC at 478-5660. The JCC is a beneficiary of the 1995 "Live Jewish" Community Campaign which is administered by the Jewish Federation of Delaware (JFD).

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