

The JEWISH VOICE

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Zissen Pesach



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You may choose to visit someone in the hospital or confined at home...help with errands for someone who is ill...write a letter for a blind person...drive someone to a medical appointment...help with housekeeping for a new mother....

There are so many in need, and you are the answer to their prayers.

Become a part of the Jewish Volunteer Network. Call Morissa Sher at 302-478-9411, ext. 20



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Picture of the Week



Time to make the Matzah!

SHABBAT Candle Lighting

MARCH 30TH – 6:04 PM

APRIL 6TH – 7:11 PM

APRIL 13TH – 7:18 PM

The JEWISH VOICE

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EDITORIAL

Next Year In Jerusalem

In just two short weeks, we clear the cobwebs off our kosher for Passover dishes and prepare to retell the story of our ancestors' exodus from slavery into freedom. Surrounded by our loved ones, we relive the dynamic saga that has transfixed generations of Jews throughout our people's 5761 year history.

The simplicity and universality of the Pesach story makes this holiday so popular among American Jewry. Demographers have discovered that more American Jews participate in a Passover seder than any other Jewish holiday ritual.

Here is a story that we-proud descendants of immigrant foremothers and forefathers can really relate to! Many of our parents, grandparents, and great-grandparents have tasted the salt of a sea that symbolized a new beginning in a land of liberty and opportunity.

They, like the ancient Israelites, knew the fear of the unknown and prayed that G-d

would bless their journey and keep them safe.

Because of their experiences, they understand the tremendous power of the Passover message to inspire those who are not yet free. They know that the Exodus of our people is on-going. We who have escaped the shackles of persecution must work to safeguard the right of all human beings, both Jews and non-Jews to live in peace and dignity.

Each year at the Seder table, we celebrate our love for the land and people of Israel. We pray to meet "Next year in Jerusalem". Yet prayer is not enough. Our Israeli brothers and sisters need us to visit our shared homeland and demonstrate our solidarity.

Act now to make the dream of an Israeli adventure a reality. Join Delawareans next November on a once-in-a-lifetime experience—a Federation mission to Israel. Call the Federation office for more information.

From our Jewish Voice family to yours, Zissen Pesach!

PARSHA PLACE

Week of March 24

Vayakhel-Pekudei

Shabbat HaChodesh

THE INSIDE OF THE OUTSIDE

"See, Hashem has proclaimed by name Betzalel, son of Uri son of Hur, of the tribe of Yehuda. He has filled him with G-dly spirit, wisdom, insight, and knowledge and with every craft. (35:30-33) Judaism has always had an uneasy relationship with art and artists. The Greeks made temples of great beauty to their gods. The Vatican heads a mighty throng of churches from Venice to Sienna to Notre Dame to Florence bespeaking the artist's striving to express his connection with that which is beyond. If you look at the average synagogue, seemingly Jewish art has never attained the level of its non-Jewish counterparts, and in many cases has merely aped the non-Jewish world."

But it wasn't always that way.

The Talmud (Bava Batra 4a) tells us that if you never saw the Second Beit Hamikdash (Holy Temple) which Herod built, you never saw a beautiful building in your life. Its walls were constructed from blue-green marble and white Marmara marble. One layer was indented and the next protruded so that the plaster would have a "key" to adhere to. Herod thought to cover the whole edifice with gold plate. The Rabbis told him to leave it as it was — unplastered and ungolded — for it looked better in its natural state — the different levels of blue-green and white resembling the waves of the sea.

When was the last time you saw a Rabbi called in as an interior decorator? Did you ever hear of a Rabbi invited to give his hallowed opinion on a building by Frank Lloyd Wright? What do Rabbis have to do with architecture?

Herod wanted to impose an external beauty on an intrinsic beauty. He wanted to cover the natural beauty with a painted beauty. He wanted to cover the sea with gold. Herod was gilding the lily.

In Jewish thought, only that which reveals the inside is beautiful. The word in Hebrew for "inside" is p'nim. The letters of p'nim are identical to the word panim, which means "face." The face is the only part of a person where flesh radiates the internal life, the soul. By looking at the face you can see what is inside.

The Hebrew word for "ugly" is achur which also means "opaque." Ugliness is defined as that which covers up the inside — however beautiful that surface might be.

In this week's Parsha the Torah speaks at length about the Mishkan, the Tent of Meeting. The Mishkan was like a portable Beit Hamikdash. Both were places where Heaven meets Earth, where the spiritual meets the physical, where G-d's presence was manifest and overwhelming.

The true beauty of the Beit Hamikdash was that it revealed the "inside" of this world. By showing the world's "face," it revealed its spiritual dimension. The Beit Hamikdash portrayed that existence is not bound by the physical constraints of space and time. It demonstrated that the world has a soul, that the world is connected to that which is.

The eye is a physical organ but it receives light. Light is as about as non-physical as you can get. The eye is the gateway to a non-physical existence called light. The Beit Hamikdash was called "the eye of the world" because it was a physical entity that was the portal for the light — for the spiritual dimension, for the worlds beyond.

THURSDAY

NOON

DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
APR. 13	HEALTHFUL LIVING, SENIOR CARE	APR. 5

All submissions in person for The Jewish Voice due at JFD offices or mail:

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FEDERATION FOCUS

Message From The Federation President

Passover 5761 And The Lesson Of The Afikomen

By John A. Elzufon

Passover is the most celebrated of all Jewish holidays. Every one of us has Passover stories we remember from our youth. For some of us, it is a time that the table cloth was ruined when the wine was spilled; for others, it is the time when the door was opened for Elijah the Prophet, and the cat walked in; for others, it is memories of the strength of the horseradish and who could eat the most without needing water.

Some of our fondest Seder memories are of the search for the afikomen. It is truly one of the great "kid moments" of the evening (not every child gets to ask the Four Questions).

The search for the afikomen begins when the middle matzah is

broken. This broken piece starts as lehem oni (the "bread" of affliction) but after it is found, we celebrate it as the key to future redemption. The taste of the afikomen compels us to remember the experience of the Exodus from Egypt and our people's journey from bondage to freedom.

However, the symbolism of the afikomen does not end there. I have always thought it meaningful that the parents hide the afikomen and the children find it; and until the afikomen is found, the Passover Seder does not proceed. What happens when parents "hide" Judaism from their children by not having a home rich in Jewish tradition, ethics, history, and teachings? Will their children be able to find their faith, or will this be a symbolic "afikomen" that is never retrieved? Like the bro-

ken matzah symbolizing the afikomen, a piece of Judaism becomes broken when our children do not find their faith.

The afikomen, as part of the Passover Seder ritual, reminds us of one of the central themes of Passover: that all humanity was meant to live free. This not only refers to physical freedom, but also spiritual freedom.

Since the fall of the former Soviet Union, millions of Jews in that country, who for decades under the Soviet government were prohibited from practicing their religion, are now in a position to reconnect with Judaism and reclaim their heritage. Like the afikomen, Judaism had been hidden from them by the Soviet government but has now been found and these Soviet Jews

can move forward to redemption and spiritual freedom. Jewish day schools openly exist where only a few years ago it was a crime to practice Judaism. This freedom from the bondage of religious slavery happened because of the generosity of the American Jewish community. Your Tzedakah; your support of the JFD annual campaign played a vital role. During this Passover season when we reflect on the history and the future of our people all of us can feel proud of the record Annual Campaign this community completed, one that permits us to strengthen Delaware's Jewish community and to provide needed social and medical services to less fortunate Jews in other countries.

As we search for the afikomen and proceed with the Passover

Seder, we remember our liberation from slavery and bondage in Egypt and the return of our people to the Promised Land, Israel. We also remember that at this time Israel faces a very difficult situation, and at this time in her history it is important that the support of the American Jewish community not be "hidden and broken" like the afikomen but strong and unwavering. Just as we draw strength from the sense of community we feel when families and friends come together to celebrate Passover, let the people of Israel draw strength from the American Jewish community.

On behalf of my wife, Lena, and my daughters, Rachel and Aviva, my family wishes your family a Zissen Pesach.

ENDOWMENT FOR THE FUTURE

Passover - Matzah, Maror and Memories



by Rachel A. Gross, Esq.
Endowment
Director

The 1990 Jewish Population Survey found that Passover was the most widely celebrated Jewish holiday. Analysis suggests that even those who are not religious or have only a tenuous connection to Judaism, receive an invitation to attend a Seder hosted by a family member, friend or the community.

Many people have fond memories of Seders spent with cousins from far away and other family members, the trip to a grandparent's home, wonderful recipes and other family traditions. Thus, regardless of how we choose to celebrate today, for many of us the holiday continues to connect us to our past, to our family and to Jewish tradition.

I recently attended a beautiful funeral. Children, their spouses and grandchildren talked about their loved-one and made everyone who attended feel that they also knew him. They talked about his love for family, for Judaism, for the synagogue, for country and for life. They spoke with sadness and they injected much humor. They shared memories of times spent together with him and how he made each child and grandchild feel special and loved.

Almost everyone who spoke mentioned Passover and how he presided over the family's Seder each year. I imagine that Passover will be difficult for the family this year. Their leader will not be with them.

As you gather at your Seder this year, take a moment to remember - recipes that only a grandmother or aunt could execute perfectly, hiding and looking for the afikomen, when

you, a sibling or cousin was the one who recited the Four Questions and, most importantly, family members who can no longer join you at the Seder.

How will you memorialize those loved ones? Perhaps you do so by hosting or leading the Seder as they did, preparing a special dish or sharing memories and photos. Consider too a gift of Tzedakah by establishing a fund at the Jewish Fund for the Future in the name or memory of a loved one.

You might choose to establish a fund that perpetuates an agency, program or ideal in which your loved one was invested. Did your grandfather love to golf? Consider a fund to benefit the athletics program at the JCC. Did grandmother encourage you to excel in your studies? Consider a fund to benefit the Albert Einstein Academy or Gratz Hebrew High School. Did your great aunt, who never had children

of her own, delight in your activities or those of your children? Consider a fund in her honor to benefit Hillel at the University of Delaware. Did your favorite cousin volunteer to help those less fortunate and unable to do things for themselves? Consider a fund benefiting Jewish Family Service or the Kutz Home which will perpetuate his important deeds.

Another way to combine Tzedakah and Seder is to establish a family fund through the Jewish Fund for the Future. Use Passover, or another family get together, as a time to discuss grant opportunities, worthy organizations and the allocation process. Encourage all family members to participate - young and old.

By keeping family members alive through a fund in their name, you will constantly be reminded and connected to your loved one and to their contributions to the communi-



Rachel A. Gross

ty and to you. You will also help to transmit two important Mitzvot and Jewish values: those of Tzedakah and Tikkun Olam.

To discuss these and other ways to memorialize a loved one through the Jewish Fund for the Future, contact Rachel A. Gross, Esq., Endowment Director at 427-2100 ext. 19.

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Thursday, April 19, 2001

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*At the Louis Redding City/County Building in
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*This event is co-sponsored by the Rabbinical
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COMMUNITY YOM HASHOAH
SERVICE

Thursday, April 19, 2001

*7:30 PM
*Congregation Beth Emeth, 300 Leah Blvd.,
Wilmington, DE

*Guest speaker: **Rabbi Gustav Buchdal**

THE FADING REALITY OF THE SHOAH:
A PHENOMENAL RESPONSE

*This service is coordinated by the Rabbinical
Association of Delaware

INSIDE DELAWARE

REHEARSALS UNDERWAY FOR ALBERT EINSTEIN ACADEMY SHOW

ONCE UPON A MATTRESS will be performed by the students of Albert Einstein Academy in April. This musical version of the fairy tale, "The Princess and the Pea", will be directed by Tom Marshall and Sharon Brown. Principal characters are: Talia Tiffany as the Minstrel; Shana Pistilli as the Jester; Gabrielle Rambo as the Wizard; Lauren Harad as the Queen; Kenny Rosenberg as Prince Dauntless; Arielle Kahn as Princess Winifred; Sarah Zussman as Lady Larkin and Evan Kahn as Sir Harry. Twenty-five fellow students will round out the cast as ladies-in-waiting and knights.

EXPLORE JEWISH SCOUTING

Thinking of becoming a Boy Scout? Troop 18 is recruiting new members. Come to their Open House on April 23, 7:00 p.m. at the Delaware Jewish Community Center, Garden of Eden Road in North Wilmington. For additional information, please call Leonard Tehrani at (610) 399-3257.

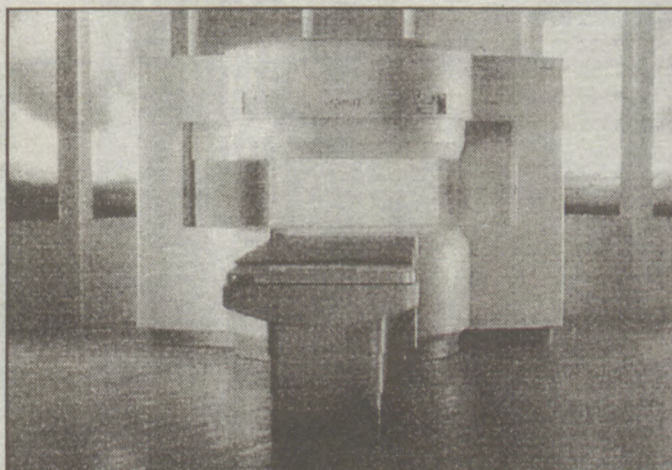
FULFILL THE MITZVAH OF VISITING THE SICK

Learn how to brighten the lives of those who are ill. "Bikur Holim-Visiting the Sick" is a free training program for those men and women who want to volunteer their time to perform this important mitzvah. Rabbi Myriam Klotz, spiritual director of the Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service, will lead the workshops offered by the Jewish Volunteer Network. Interested individuals may participate on Tuesday, March 27, 2:00 p.m. to 3:30 p.m. or Tuesday, April 3, 7:00 p.m. to 8:30 p.m. Both programs will be held at Jewish Family Service, 101 Garden of Eden Road, Wilmington. Advance registration is required. Call Morissa Sher, at 478-9411.

SEASIDE COMMUNITY UPDATE

New contact information for the Seaside Jewish Community is
Lynne Chichi at (302) 644-2209,
e-mail: LJchichi@msn.com

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April 13

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Deadline:

April 5th



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Albert Einstein Gala Honors Edells

The Albert Einstein Academy Gala was held on Saturday night March 10, 2001 at Adas Kodesch Shel Emeth Synagogue. At this

year's Gala, the theme of which was, "A Magical Evening," Dr. Steven and Miriam Edell were honored. Miriam and Steve are

active members of the Delaware Jewish community, serve on many professional and volunteer boards and have three daughters, all of whom attended the Albert Einstein

Academy. This year's Gala raised money for the Albert Einstein Academy, the only Jewish Day School in Delaware, serving children and families from New Castle

County, Delaware and Chester and Delaware counties in Pennsylvania. For further information, contact Debbie Nachlis at 302-478-5026.



Miriam and Dr. Steven Edell were honorees at the recent AEA gala.



Paying tribute to the Edells at the dinner were Delaware Governor Ruth Ann Minner and U.S. Senator Tom Carper.

OUR NEXT ISSUE: (APR. 13)

DEADLINE: APR. 5



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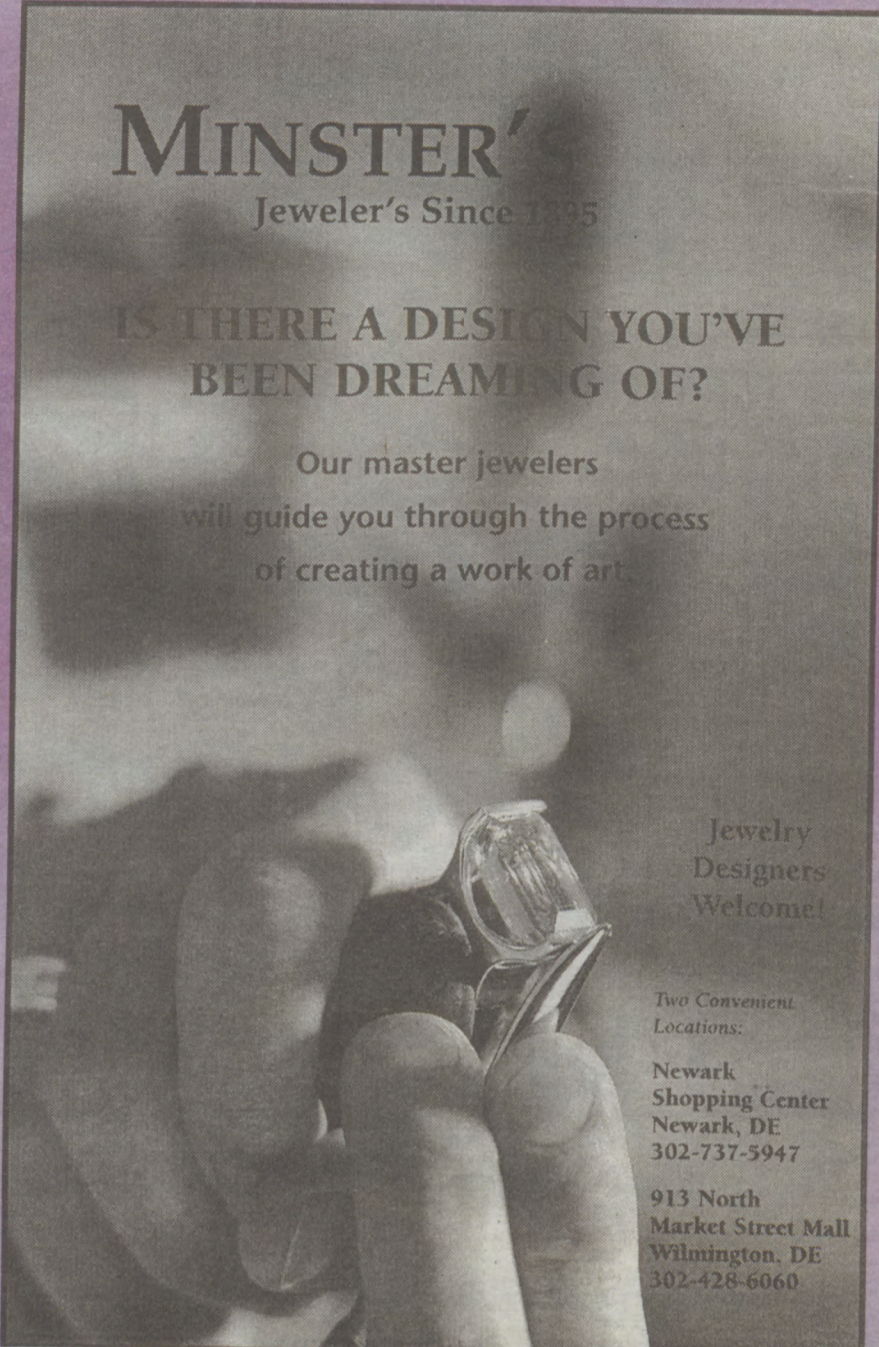
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COMMUNITY FOCUS

Gratz Educator Will Be Scholar-In-Residence At Beth Shalom

By Marvin Cytron

Dr. Saul Philip Wachs, the Rosaline B. Feinstein Professor of Education and Liturgy and Chair of the Education Department of Gratz College, Philadelphia, will serve as Scholar-in-Residence at Wilmington's Congregation Beth Shalom the weekend of April 27-29, 2001.

The Scholar-in-Residence program is sponsored by the Rabbi Jacob Kraft Educational Foundation of the synagogue.

Dr. Wachs, a native of Philadelphia received the Doctorate in Education and Jewish History at Ohio State University. He holds a Hebrew Teacher's

diploma from Gratz College, undergraduate and graduate degrees in education, Jewish education and Jewish music from Temple University, the Jewish Theological Seminary and Ohio State University. For over 50 years Dr. Wachs has served as teacher, director of education, consultant, dean,

visiting lecturer, chair and co-chair of educational committees of numerous synagogues, colleges, universities throughout this country and Israel. These include the American University, Baltimore Hebrew University, George Washington University, McAlester College, Tel Aviv University, Temple University and the University of Judaism. Author of over seventy publications, Dr. Wachs has lectured in almost 400 communities on five continents. He is the recipient of numerous awards including the Keter Shom Tov

award of The United Synagogue. "Prayer and Spirituality, The Celebration of Shabbat, Dignity, and Discovery" has been selected as the theme for the weekend. On Friday evening, April 27, the 8:00 p.m. Shabbat evening Service will be conducted by "Shabbat Unplugged" the creative and popular group presenting the Shabbat service in song and music. Shabbat Unplugged is presented by Jewish Family Service of Delaware (JFS) as part of the synagogue's JFS

(continued on page 31)



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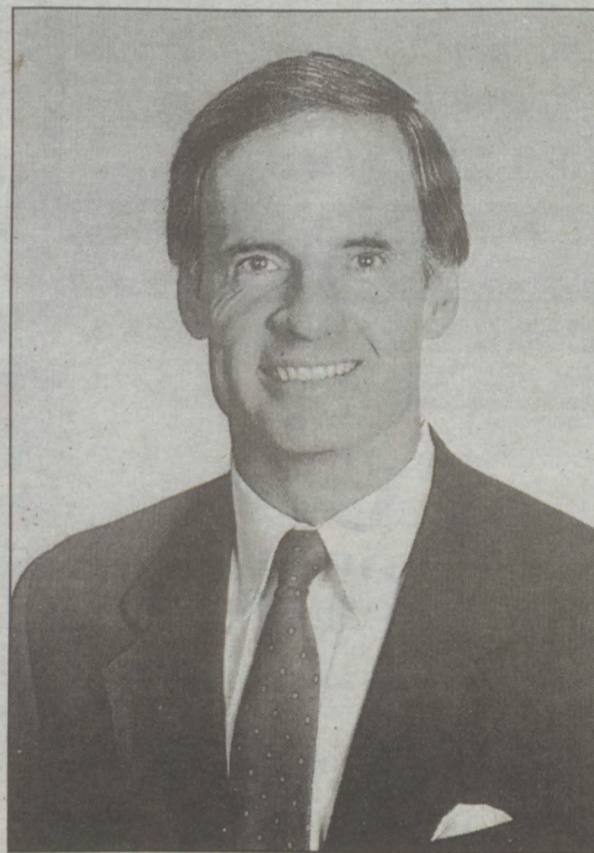


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Call Rachel Gross, our Endowment Director, at 427-2100 x19 for a confidential discussion about dough and the ways you can help us feed our community's needs.

This Passover we wish you and your family a Chag Sameach, a happy holiday.



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MATTER OF OPINION

The Palestinian Refugee Problem

by E. E. Jaffe

A day after the proclamation of the state of Israel in 1948, five Arab armies invaded Israel from all sides. Arab leaders from within and without the new state urged Palestinian to leave while promising them a quick victory in a "holy war" over Israel. History has recorded a different outcome. However, in the process a large part of the Palestinian population that lived within the confines of the new state fled to neighboring Arab countries.

The United Nations Conciliation Commission put the number of refugees at 726,000, other agencies suggested a higher number but

the state of Israel estimated the number of refugees to be 520,000. Of these about one-third fled to the West Bank, another third to Gaza and the remainder to Jordan, Syria, Lebanon and other Arab states.

In 1967 another 300,000 Palestinians fled from the West Bank and Gaza to Jordan, Syria, Egypt and elsewhere. It is estimated that about 180,000 were new refugees, the rest were 1948 refugees uprooted for the second time. In effect the total number of refugees was 700,000. Any Arabs who did not follow the call to leave, became full-fledged Israeli citizens with their own representatives in

the Israeli parliament, the Knesset.

Fifty three years later the total Palestinian population is estimated to be 6.6 million of whom 3.20 million are registered refugees and another 0.33 million are non-registered "displaced persons".

About a million Palestinians live in refugee camps in Jordan, the West Bank, Gaza and Syria. Another 2.5 million live as refugees or displaced persons outside camps in the same areas. About 0.85 million are citizens of Israel, and 0.9 million live outside the immediate region. The rest have been integrated as citizens in surrounding states but retain a Palestinian iden-

tity.

It is noteworthy that during half a century, few if any of the refugees were resettled from the camps into the many Arab states, some of which are very rich and under populated. The refugees are supported by the UN Relief Organization which spent about \$2 billion over the years, 60% of which came from the USA. Arab countries provided no support notwithstanding their great wealth and luxurious living. They were clearly not concerned with their brethren who live in miserable refugee camps.

For example, Saudi Arabia and the United Arab Emirates (UAE),

the latter a federation of seven states, including Abu Dhabi and Dubai, are located on the Arabian Peninsula. The riches of these countries is beyond dispute. They derive enormous revenues from the sale of oil. The per capita income in Abu Dhabi, excluding foreigners, is estimated to be \$70,000, the highest in the whole world. It has invested abroad about \$150 billion, but they contribute nothing toward the support of the unfortunate Palestinian refugees.

During the Oslo and subsequent negotiations, recently suspended, the Palestinians demanded a "right of return" as a central issue, based on the UN General Assembly resolution of 1948. The resolution stated: "that the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date and compensation should be paid for the property of those choosing not to return and for loss or damage of property which, under principles of international law or equity, should be made good by the governments or authorities responsible". Egypt, Iraq, Lebanon, Saudi Arabia, Syria and Yemen voted against the resolution. The resolution does not establish a "right", and contrary to the Security Council the General Assembly resolutions have no binding international standing. They are merely recommendations. The "right of return" has been rejected by Israel. After all, the Palestinian refugee problem is a tragic result of war.

The Arabs started the war of 1948. They lost the war, and, therefore, must pay the price and carry the burden. Besides, nearly all old Arab homes were destroyed and new and completely different settlements have been established. Houses, hospitals, universities and industrial parks have been built for millions of Jews. There is not a legal or practical basis on which to admit the huge number of refugees into the small State of Israel. Although the negotiations headed by E. Barak conceded a great deal, and even discussed monetary compensation, the new government by A. Sharon will undoubtedly dispel Palestinian illusions and false hopes. An Arab study group has calculated monetary compensation to fall in the range of \$92 to \$147 billion. Clearly this is a nonstarter. A different approach, calculates \$20,000 per person for an arbitrary figure of 2 million refugees, amounting to \$40 billion. However, S. Gazit, an adviser and former head of Israeli Military Intelligence, suggested the possibility of \$7 to \$10 billion compensation or \$10,000 per family in an attempt to place a price tag on a historical injustice. This sum is far in excess of the \$2.5 billion pledged to support the entire Oslo process in the West Bank and Gaza. The possible payment of refugee compensation at this point is very uncertain.

It is also important to take into consideration that about 800,000 Jewish refugees from Arab countries settled in the state of Israel. All

(Continued on page 29)



Were You Forced To Work For The Nazis?

Jewish Holocaust Survivors May Be Entitled To Compensation From A New Fund

Individuals who performed slave or forced labor under the Nazi regime may be eligible for payment from the Foundation "Remembrance, Responsibility and the Future." In accordance with the German legislation, eligibility for "slave labor" and "forced labor" is as follows:

- **Slave Labor** – work performed by force in a concentration camp (as defined in the German Indemnification Law) or a ghetto or another place of confinement under comparable conditions of hardship.
- **Forced Labor** – work performed by force (other than "Slave Labor") in the territory of the German Reich or in a German-occupied area, and outside the territory of Austria, under conditions resembling imprisonment or extremely harsh living conditions; or work performed by force under a program implementing the National Socialist policy of "extermination through work" (*Vernichtung durch Arbeit*) outside the territory of Austria.

The Claims Conference is administering this program for the benefit of Jewish Holocaust survivors in this country. Heirs of laborers who died on or after February 16, 1999 may be eligible for this fund.

The deadline is **August 11, 2001**. If you think you may be eligible, please obtain an application form by calling:

Jewish Federation of Delaware

JCRC

302-427-2100 x17

Conference on Jewish Material Claims Against Germany, Inc.

Claims Conference web site: www.claimscon.org

MATTER OF OPINION

Red Roses That Are Blue And White

By Nechemia Meyers

Miriam and Myron Sofer, who grow roses in the Negev for sale in the United States, hope to hit the jackpot on Passover. This is because they focus on the Jewish market, and sales are highest on the eve of the major holidays.

Customers, who place their orders on internet (www.mnm-rose.com), receive the flowers in pristine condition because only some 36 hours pass between the time they are cut and the time that they reach their final destination, via El Al and Federal Express. Moreover, at a dollar a rose, they are as reasonable as or cheaper than those sold in the States. One problem remains: the blooms must be shipped and sold in bulk (a minimum of six dozen roses).

So, for now, the Sofers sell mainly to synagogues and community centers, as well as to people planning a big bar-mitzvah or wedding.

Moshav Sde Nitzan, where Chicago-born Myron and Melbourne-born Miriam live, was set up in 1974 to absorb immigrants from English-speaking countries and to grow greenhouse tomatoes. Both objectives have since fallen by the wayside. A majority of the so-called Anglos have been replaced by people from other places and now it is flowers rather than tomatoes that are cultivated in the moshav's greenhouses. But whatever their background, the members of Sde Nitzan have found it increasingly hard to make a living from farming. As a result, two-thirds of the families have just given up and taken jobs outside the moshav.

The Sofers, instead, have tried to become ever more efficient and increasingly innovative. The latter is what explains their decision to sell roses directly to consumers in the States.

It is far from being their largest market, as sales to Germany and Holland are a thousand times larger than those to the U.S. But even

at a relatively low volume it is a profitable one because no middleman takes a bite out of their profits.

There would be no profit at all without the assistance of several Thai workers, now to be found on many Israeli farms. In some cases they have replaced Palestinians. The Sofers, however, never used Palestinian labor, even though they live only a few miles away from the Gaza Strip. Previously they were aided by volunteers from all over the world; now it is Thais.

The proximity of the Gaza Strip is not easy to forget, for, as Myron points out, "I can see the control tower of Arafat's airport in Dahaniya from my greenhouse. That doesn't bother me," he adds, "as long as the terrorists don't come this way. But I can't deny the fact that we are worried that

this may change, and we are taking precautions. So far that means more guard duty and avoiding

night-time travel on roads that run too close to the Gaza Strip, even when we have an urgent shipment

of roses to Ben-Gurion airport for delivery to our customers in the States next day."

PASSOVER GREETINGS FROM THE MONTEFIORE MUTUAL BENEFIT SOCIETY

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Israel's Lake Kinneret, 2001

Soon there won't be any water left to part.

Touching bottom—the imminent death of Israel's major source of fresh, sweet water



Lake Kinneret, 1992

The people of Israel are watching their most important source of fresh water die.

Lake Kinneret (the Sea of Galilee) is at its lowest point in recorded history. It is a tragic drama that gives renewed urgency to Jewish National Fund's \$250-million initiative to rescue Israel from its increasingly life-threatening water famine.

Unseen but not unharmed.

The nation's two other main fresh water resources, the mountain and coastal aquifers deep below the surface, are at equally precarious levels, contaminated by pollution and drained by years of over-pumping to provide water for the population Israel has worked so hard to attain.

Israel's worst drought in 100 years continues to ravage the land. These conditions — and more — drive JNF to redouble its efforts to assist the people of Israel.

Extreme water restrictions—just a matter of time.

The meager winter rainfall did nothing to diminish Israel's 53-billion-gallon fresh water deficit, the difference between what Israel needs to survive and what it gets. Farmers face catastrophic water quota cuts of 70%. Tourism around the Kinneret is drying up

as fast as the lake itself. Painful prohibitions on water use in towns, cities and businesses are just a matter of time.

"The situation is dire," says Amos Epstein of Mekorot, the company managing Israel's water resources. "We have dipped below all the redlines. We are in serious distress."

Short of a meteorological miracle, the outlook for enough water remains grim.

JNF: providing real hope for a real crisis.

Now comes real faith in the future. Jewish National Fund has pledged to build 100 more reservoirs as part of a \$250-million plan to store over 53 billion gallons of water and extend the life of Israel's remaining water resources.

That's how passionate JNF is about harvesting and storing enough water for Israel, developing water recycling techniques, and restoring Israel's rivers and streams to their former purity and beauty. But only with your participation can JNF fulfill its commitment to help free Israel from the bonds of its water famine. Will you join us with your generous contribution? Only then can we live up to the "Together, We Can" promise we have made to the people of Israel.



Please say "Yes" to Israel's urgent need. For life, for peace, for the land of Israel... just add water. Thank you. — Ronald S. Lauder, JNF President

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A World Of Kosher For Passover Wines

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Shiraz 2000 — A stunning purple red displaying sweet ripe berry fruit and peppery spices. Only 400 cases made. This wine is perfect with steak. Very drinkable now, yet will get better with age.

Sauvignon Blanc/Semillon Blend (50/50) 2000 — Pronounced tropical fruit sweetness and herbaceous notes combined with balanced acidity for a touch of tartness. Great with fish of any kind. Only 400 cases made.

Both wines are Kosher for

Passover and Mevushal.

The Beckett's Flat Winery is situated in the Southern Hemisphere's best wine growing region. The Margaret River region is located on Australia's west coast, a two-hour drive south of Perth. Climate conditions are similar to France's Bordeaux region.

First Kosher Wines from Germany Since Before WW II

From Germany's famed Rheinhessen region (hillside vineyards along the Rhine river) come the first two Kosher for Passover German wines in over 60 years. A combined effort of the Schenkel

Winery in Schwabenheim and members of the German Jewish community:

Nagila Dornfelder 1996 — This is a smooth, light and silky red wine with great bursts of fruit. Mevushal. This will remind you of a cross between Beaujolais and Syrah. Dornfelder is a German grape grown principally along the Rhine.

Nagila Rivaner — A white semi-dry blend of Riesling and Sylvaner.

Both of these wines are Kosher for Passover and come in beautiful tall glass bottles. Germany has been one of the only major wine producing countries that have not been pro-

ducing kosher wines. The return to kosher production marks a milestone in German-Jewish relations and is a major signpost expressing the health of the emerging German Jewish community. Only a few hundred cases imported to the U.S. out of only a few thousand produced.

Viva La France! Layla Vineyards

Layla Cabernet-Merlot 1998 — a 60/40 blend of Cabernet Sauvignon and Merlot, this wine has been aged for two years plus in new French Oak Barrels. This is a hearty open-hearth wine meant to be chewed and savored. Only 500 cases produced. Mevushal. Kosher for Passover.

New From Israel: Streit's Premium Israeli Kiddush Wine

The most famous family in matza is now venturing forth into sweet

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(Courtesy of Abarbanel Wines-
www.kosher-wine.com)



This Passover when we open the door to Elijah, we're told we open the door to the hope of a better world. Imagine if you really could help solve the world's problems just by opening a door? You can. When you open your door to federation, you're opening up to a world that cares.

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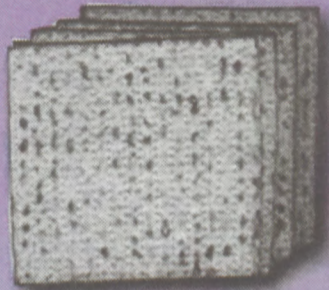
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PASSOVER DINING

A Very Veggie Pesach

By Ann Romirowsky

As the Jewish people prepare to celebrate Passover, we join in working for the day when all people, everywhere, shall be free from tyranny, from poverty, and from war. For some, the ideal of refraining from killing extends to all life, including animals. So, with our vegetarian friends in mind, enjoy some tasty meatless dishes that will have you humming "It's beginning to look a lot like carpas" by the end of the meal.

VEGETABLE PUFFS

2 medium onions, chopped
1 lb. Fresh mushrooms, chopped
4 tbs. Oil
40 oz. Frozen spinach, defrosted and all moisture squeezed out
8 carrots grated
8 eggs slightly beaten
1 tsp. Salt
pepper to taste
4 tbs. pareve chicken soup mix
1 cup matzah meal
Preheat oven to 350 degrees.
Oil three 12 cup muffin tins (or a 9x13 baking dish).
Sauté the onions and mushrooms and set aside to cool.

Add to the beaten eggs the spinach, carrots, onions, mushrooms, salt, pepper, soup mix and matzah meal, mixing well after each addition.

Spoon mixture into muffin tins,

allowing some room for rising, and bake for 45 minutes. Let cool slightly before releasing from pan.

This can be made ahead and frozen

NOT CHICKEN SOUP

(adapted from Mollie Katzen's Still Life with Menu)

8 cups of cold water
2 teaspoons salt
1 eight inch parsnip, cut into chunks
2 large carrots, cut into chunks
2 medium onions, cut into chunks
8 to 10 cloves of garlic, halved
2 stalks of celery, coarsely chopped
8 oz. Mushrooms, coarsely chopped
1 peeled sweet potato, cut into chunks
1/2 teaspoon tumeric
salt and pepper to taste
Combine all ingredients in a soup pot.

Bring to a boil, lower heat and partially cover.

Cook slowly for 1-2 hours.

Turn off heat and let soup cool to room temperature.

Strain out and discard vegetables.

Reheat gently before serving.

Make matzah balls separately using your favorite recipe, then add to the soup. They will turn a beautiful golden color from the tumeric.

MAIN DISH NUT LOAF

1 cup cooked carrots, grated
1 cup finely chopped walnuts
1 cup matzah meal
1 small onion, finely chopped and sautéed in a small amount of oil
1 stalk celery finely chopped and sautéed with the onion
2 large eggs, well beaten
1 eight ounce can of tomato sauce

oil for loaf pan
Mix all ingredients except for the tomato sauce,

Spoon into oiled loaf pan.
Bake at 350 degrees for 25 minutes.

Pour tomato sauce on top of loaf, and bake for an additional five minutes.

Let rest in pan for ten minutes and either invert onto a serving platter, or slice and serve directly from pan.

SEPHARDIC SPINACH PIE

2 10 ounce packages frozen chopped spinach-thawed and thoroughly squeezed dry
3 eggs
1 and 1/2 cups mashed potatoes

3/4 cup grated cheddar cheese
4-5 pieces matzah (enough to cover bottom of pan and filling)

1/2 teaspoon garlic powder
salt and pepper to taste
warm water

2 tablespoons oil

Thaw and squeeze spinach dry. In a medium bowl, beat one egg well, add half of mashed potatoes, 1/2 cup of grated cheese, chopped spinach, salt and pepper to taste and garlic powder. Mix well.

Soak matzah in a pan of warm water to soften (about two minutes). Place matzah between two towels to absorb excess water.

Grease a nine inch square pan with one tablespoon of the oil and heat the pan in a 350 degree oven until hot.

Carefully line the bottom and sides of the hot pan with some of the matzah. Spread the spinach filling evenly over the matzah and cover the filling with the remaining matzah.

In a small bowl, beat the remaining two eggs and add the remaining potatoes, cheese and oil. Mix well and spread this over the matzah. Prick all over with fork tines.

Bake at 350 degrees for about 45 minutes (may take up to an hour) until top is browned.

EASIEST SWEET POTATO-CARROT KUGEL

2 cups grated carrots
2 cups grated sweet potato
2 cups grated apples
1 cup melted margarine
4 eggs beaten

1/2 cup of brown sugar
1 teaspoon cinnamon
4 tablespoons sweet wine
1 cup of matzah meal

In a large mixing bowl, combine all ingredients. Mix well and pour into a greased 9x13 pan. Bake at 350 degrees for 45 minutes.

You may sprinkle a little cinnamon-sugar mixture on top near the end of baking for an extra sweet, caramel-like topping.

PASSOVER FRUIT PUDDING

6 eggs
1 cup oil
1 cup sugar
3 large apples, peeled and sliced

1 cup cake meal
1/2 cup of raisins
1 and 1/2 cup mixed dried fruit cinnamon

Cut up the dried fruit and soak for about one hour. Beat the eggs until very thick. Add the oil, sugar and cake meal to the eggs. With a spoon, fold in the apples, raisins and drained fruit mixture.

Pour into a 9"x13" pan that has been well-greased.

Sprinkle top with cinnamon. Bake at 350 degrees for 45 minutes.

Serve warm or cold.

Ann Romirowsky, a resident of Boothwyn, PA is a nutritionist and a gourmet cook.



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ISRAEL FOCUS

Reflections From A Frequent Flyer

By Robert M. Schroyer
Last week, I was in Israel at the Jewish Agency's Board of Governors meeting. I'm writing this on a plane headed for Berlin to

arrange our itinerary for the Prime Minister's mission in October.

Being in Israel is always an uplifting experience for me. I love walking the streets, visiting the

shops, talking to the people on the sidewalks, standing at the Wall, and touring the country. I guess I have done this seven or eight times this year, and each time I come home with a renewed commitment to the land and the people.

I have to say, however, that each trip this year has become increasingly difficult and depressing. The number of tourists in the country continues to decline. Last week only 30% of the rooms in the Jerusalem Hilton or the King David were occupied. Both hotels had to lay off hundreds of workers because they had so little business. Shopkeepers had to close their doors, and construction projects have come to a halt.

An independent driver picked me up and drove me to the airport for my departure. He immigrated to Israel nine years earlier. He is in his 40's, has a wife and two daughters. He told me that he was in the process of selling his van because he has so little business right now and cannot afford the maintenance. He used to make about \$5,000 a month driving, but now he is struggling to make a \$1,000 a month.

As tranquil as the country seems when one is traveling in the areas that we do, every morning and every evening in the territories, there are incidents, there's fighting, and Israelis are killed. Hundreds of families are living under extremely stressful circumstances, and young people are growing up with severe emotional problems.

Is this not a crisis? Those who say it is not are, in my opinion, denying reality and are blind to the circumstances surrounding life in Israel today.

Jews have struggled for equality and survival for centuries. We have fought many a battle. We lived through the Holocaust and helped initiate the State of Israel when Harry Truman recognized her. We marched in Washington, 700,000 strong to demand that the Soviet Union "Let Our People Go." We assisted 1,500,000 Jews from the FSU immigrate to Israel and are helping them settle there. We helped the government bring 75,000 Jews from Ethiopia to Israel and are still helping them resettle. And we have a lot more to do. We are looking at conditions in Argentina and Brazil that convince us more and more each day that we will have another aliyah from those two countries.

Can we sit back and say to ourselves, "Israel does not need our help today"? Are we really prepared to say to the Israelis that resettling the immigrants from the FSU and Ethiopia is "your problem, not ours"? Are we willing to say that we will not or cannot participate in this venture? To say, "Do it yourself, Israel?"

I think that we have too much pride. We believe that to save one life is as if we saved the entire world. I do not believe that we will walk away from this, our biggest test yet.

This morning I received a message from Esther Suissa, the "people-to-people" coordinator for the Network Partnership 2000 program in Dimona and Yerusham in Israel. She shares with us first-hand her experience of celebrating Purim

in Israel, or, perhaps more aptly put, watching Purim pass by. I found her remarks, particularly the impact of the solidarity visits to her communities, so moving, that I wanted to share them with you here. I think her message clearly underscores the fact that the situation in Israel is indeed grave, and that we are compelled to act.

Shalom Haverim and Partners,
I have just sent a magician, a clown and a strawberry queen to pre-school (otherwise known as

my six-year-old triplets) to celebrate Purim. On the way we passed by hordes of cowboys, Pokemons, Spidermans, Supermans and Walt Disney characters - it was a marvelous picture, and I am sorry that I cannot transmit it you through photographs. In this small way, we are attempting to bring some joy to the children on Purim, as it is a mitzvah to be happy on this festival.

However most of the children

(Continued on page 29)

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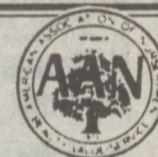
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Applicants must still be in high school when they return from Israel and must commit

themselves to attending briefings before and after their Israel experience. Preference will be given to applicants who have not participated in prior Israel programs.

Candidates must provide two letters of recommendation from teachers, rabbis, youth advisors, coaches, employers or supervisors. They must agree to perform community services when they return. Service options include volunteer work in local agencies, synagogues or organizations; involvement in the Federation campaign; recruitment of peers for subsequent Israel experiences; leadership roles in Jewish youth groups; public speaking to the community about Israel and/or writing

newspaper articles for publication.

Only those applicants whose parents contribute to the 2001 Federation campaign will be considered. Applications are also available at JFD for students interested in working in Arad, Israel this summer. Only two

counselor slots are available at the English-speaking day camp.

For applications and information, call or write to Judy Wortman, executive vice president, Jewish Federation of Delaware, 100 West 10th Street, Suite 301, Wilmington, DE 19801-1628, (302) 427-2100.

Passover Greetings!

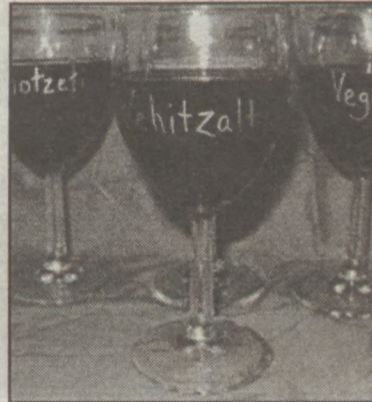
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PASSOVER REFLECTIONS

Miriam's Cup: Feminist Rituals in the Passover Seder

Like most religions, Judaism developed within a patriarchal society. Men recorded and interpreted religious law and wrote the traditional prayers. Contemporary Jewish women face a dilemma-how can they forge a Jewish religious identity consistent with feminist values? The Passover Exodus story of oppression and liberation echoes feminist struggles. Like the Israelites, women need to step outside familiar subservient roles in society and attempt a riskier life of independence and responsibility. Thus, Passover is the ideal holiday to highlight past and present concerns about the inclusion and equality of women in Jewish traditions and community.

Jewish feminists have supplemented and enhanced the Passover seder by:

- 1) holding additional, women-only seders,
- 2) writing alternate feminist haggadot,
- 3) sharing a leadership role in conducting the seder,
- 4) replacing male-biased language and content in traditional haggadot,

5) discussing the role of women in the Exodus story,

6) dedicating each cup of wine to Jewish women who can serve as role models for women's equality, and

7) developing meaningful new rituals and songs.

New rituals include the addition of "Miriam's cup," filled with water to symbolize Miriam's miraculous well. The well was given by G-d in honor of Miriam, the prophetess, and nurtured the Israelites throughout their journey in the desert. In addition, an orange sometimes is placed on the seder plate, symbolic of women's full inclusion in Jewish religion and rituals. In the 1970's, Jewish scholar Susannah Heschel referred to the recent ordination of the first Reform woman rabbi at a speech in a Florida synagogue. A man exclaimed: "A woman belongs on the bimah as much as an orange belongs on the seder plate!" Heschel responded, "Women bring to the bimah what an orange would bring to the seder plate: transformation, not transgression."

The first feminist seder was

organized by Esther Broner, Marcia Freedman, and Nomi Nimrod in Haifa in 1975. Inspired by this experience, Ms. Broner and Nimrod wrote *The Women's Haggadah*, first used in New York and Haifa in 1976. The *Women's Haggadah* follows the tradition Seder order, but alters the elements to insert the lives of biblical and rabbinic women in the story, to speak of past and current oppression of women, and to enhance the spiritual journey of self-discovery. Subsequently, women throughout the United States organized seders, often composing their own text.

Feminist haggadot emphasize the independence and strength of women, pay tribute to defiant, rather than submissive behavior, teach about the unsung heroines of the biblical and rabbinic period, and recall personal matriarchal ancestors. From these Haggadot, our daughters can remember the oppression of their foremothers, as if it had happened to them.

Attending a feminist seder is a unique and uplifting experience.

Still, there is a need to incorporate new rituals that add women's content and experience into the family seder. A new ritual for Miriam's cup can enhance Passover seder traditions. We can

remember and honor a notable Jewish woman each year by presenting her story. Dancing or singing with timbres in honor of Miriam recalls the joy of freedom after crossing the Red Sea.



Miriam's Cup: In Memory Of Hannah Szenes

'O Lord, My G-d,
I pray that these things never end.
The sand and the sea,
The rush of the Water,
The crash of the heavens,
The prayer of woman and man."

"Eli, Eli," a poem written by Hannah Szenes, has become a folk song and modern prayer made famous, in part, because of her courage and dignity in the face of death.

Hannah Szenes (pronounced "Senesh") was born in Budapest in 1921. Her father, a well-known writer, died when she was six. Hannah and her brother, George,

were raised in a middle-class, assimilated home by their mother, Catherine. Although Judaism was not emphasized in her home life, Hannah's diary entries show that she was very concerned about the rising anti-Semitism in Europe. Hannah was a brilliant student, at the top of her high school class. But because of discrimination against the Jews in Hungary, she would have to convert to Christianity in order to continue her education at the university.

Instead, both Hannah and her brother became Zionists and immigrated to Israel. Hannah

enrolled in an agricultural school and joined kibbutz Sdot Yam two years later. She began to demonstrate literary talent by writing poetry and plays in Hebrew. When World War II broke out in Europe, Hannah was deeply concerned about the welfare of Europe's Jews, including her remaining family in Budapest. She enlisted in the Jewish Brigade of the British army and volunteered to join a small, select group of paratroopers who were dropped behind enemy lines in Europe. Her goal was to contact and aid the remaining Jews in Hungary. In

March, 1944, she was parachuted into Yugoslavia. At the height of deportation of the Hungarian Jews, Hannah crossed the Hungarian border but was captured almost immediately. Although tortured severely and repeatedly, she refused to divulge any information. She was executed 5 months later, refusing the blindfold and staring squarely at the firing squad. Hannah Szenes was 23 years old.

In 1950, Hannah Szenes' remains were re-buried on Mount

Herzl in Jerusalem. Her diary and many of her literary works have been published, some set to music, including the poem she wrote shortly before her death, "Blessed is the Match."

*Blessed is the match that burned
and kindled flames,
Blessed is the flame that set
hearts on fire.
Blessed are the hearts that knew
how to die with honor,
Blessed is the match that
burned, and kindled flames.*

Miriam's Cup: In Honor Of Letty Cottin Pogrebin

Letty Cottin Pogrebin is an important early leader in the women's movement who combined her feminist ideas with Jewish values.

Ms. Pogrebin was born in 1939 in Queens NY. She was raised in an observant Jewish home, and loved to study Torah

and Talmud diligently with her father, even beyond her Bat Mitzvah. However, when Letty was 15 years old, a sad event happened that changed her relationship to Judaism for a long time. Letty's mother died of cancer in 1955. When the Kaddish minyan occurred in her home, there were only 9 men present. Letty begged her father to be counted in the Minyan, but he refused, calling the synagogue to ask for a tenth man.

Letty turned her back on Judaism, and did not become observant for 15 more years, until she felt that Judaism had ended the practice of excluding women. It took until the 1970's before either the Conservative movement would count women in a minyan or allow women cantors to chant from the pulpit, and until even 1992 when the Conservative movement would ordain the first woman rabbi.

Letty Cottin Pogrebin was a writer and strong advocate for women's rights in the early stages of feminism in the 1960's.

She co-founded Ms. magazine and the National Women's Political Caucus. She has written 7 books, including *Growing Up Free*, a guide to nonsexist child rearing, and, most recently, *Getting Over Growing Older*, a book encouraging women to enjoy their older years.

But Letty is a true renaissance woman, enjoying both feminist and feminine pastimes. She has been married for over 30 years, raised 3 children, and loves to needlepoint, cook, and entertain. She is equally comfortable in writing articles for Ms. Magazine or the Ladies' Home Journal.

Letty had the courage to be both a strong feminist and a strong observant Jewish woman, at a time when most Jewish women in the feminist movement denied their heritage. In 1980, at the United Nations Conference on Women, the women's movement passed a platform declaring that "Zionism is Racism," and Letty challenged the anti-Israeli prejudice and anti-Semitism in the women's movement by writ-

ing articles about it in Ms. and other publications. In 1991, she expressed her fused Jewish-feminist identity by writing the book: *Deborah, Golda and Me: Being Female and Jewish in America*. With her Jewish women friends, she began to create Jewish rituals

around life cycle events meaningful to women. So this year we dedicate Miriam's cup to Letty Cottin Pogrebin. Her reconciliation of feminism and Judaism was important to many Jewish women who were having doubts about their religious traditions.



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Special Passover Television Program

"Traditions of Freedom"

WHYY-TV

Sunday, April 1

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PASSOVER REFLECTIONS

Traveling Light: Freedom's Song

By Roberta Israeloff

Bible stories are like Tin Pan Alley standards off of which the jazz masters improvise their way to musical immortality.

That is, these ancient stories of gardens, floods, and redemption from bondage provide the basic melody, the essential notes, which we absorb and around which we compose our own songs. What is midrash, after all, but a compendium of theological riffs?

And so when I think of Passover this year I focus on a different part of the story than I did last year or the year before. For though the story is the same — it is in fact, immutable — what I bring to it varies according to my own personal journey.

Now, I find myself thinking about the moment the Jews left Egypt. What incomparable courage, to leave everything they knew as familiar to begin a journey with no end in sight.

I can't help but compare their exodus to a more recent one — the flight of Jews from Nazi Germany before the Second World War. Many of those who survive today left as children — as 6-, 10-, 12-year-olds — sent away by their desperate families toward the promise of a safe harbor.

I try to imagine Jake, my 13-year-old son, left on his own to navigate his way through war-ravaged Europe, and I find that I literally have to flee from the image. I can't stay with it. It's too awful.

Yet the courage to embrace the new differs from the courage required to flee the old. It requires a different set of skills, a different slant on life. Our ancestors knew this. That's why it was decreed that those Jews born into bondage were not allowed to enter the Promised Land. They intuited that the shadow chains of bondage remain, like a phantom limb, long after the actual chains are loosened.

To appreciate the wisdom of this, I think in microscopic terms; I think of my own family. My sons, one at each end of adolescence, are caught up in their own personal exodus, away from the family, out of their childhood, and they move with the swift determination of a people forced to flee.

But they're not sure toward what goal they are moving. In fact, precisely because the future seems so hazy, they often focus on where they've been.

Just the other morning, as I was driving Jake to middle school, he said, "When I have kids I'm going to make sure they appreciate it when they're in elementary school." He was referring, I knew, to the increased pressure and stress he was feeling now that he had to pass Regents and be responsible for science labs. He longed for the days when all he had to do at school was show up, draw a picture, watch some seeds grow.

"We all want to be younger again," I tried to reassure him. "But think of it this way: when you were in elementary school, it's true that you had fewer responsibilities, but you also had fewer privileges. And fewer choices."

"I don't care about choices so much," he said.

His emotional honesty caught me short. It reminded me of a psychological study I'd just read, indicating that we become stressed when faced with too many choices. Presented with 20 different types of soap or breakfast cereal, we first panic, however subtly, and then rebel against the array of choices by feeling less than satisfied with what we ultimately choose.

This was news to me. We've long acknowledged our need for some degree of autonomy: without any choice, we become depressed and helpless. But apparently, having too much autonomy can result in the same feelings. That's why,

when my older son complained that he was too old to have a curfew, and we agreed, he was startled. Though he stayed out till three in the morning for a couple of nights, soon he was returning home around midnight — which was, of course, the time of his old curfew.

When we read the Haggadah this, year, I'll thank our ancestral mothers and fathers for helping me discern between two kinds of courage, and for reminding me that one of life's daily challenges is divining how much choice is right for us. Freedom, it turns out, isn't instantly bestowed but painstakingly accommodated, claimed and reclaimed.

(Roberta Israeloff is the author of "Kindling the Flame: Reflections on Ritual, Faith and Family." Her monthly column, "Traveling Light," is published by JBooks.com, a member of Jewz.com Media Network.)

Pesach Italian Style

By Ruth E. Gruber, JTA

A recent book by an Israeli-based scholar provides a fascinating — and mouthwatering — glimpse at how Italian Jews sat down to the seder 100, 200 and even 500 years ago.

"Mangiare alla Giudia," or "Eating the Jewish Way," by Ariel Toaff, a professor at Bar-Ilan University who is the son of Rome's chief rabbi, is not a cookbook and does not include recipes.

Rather, it details the history and development of Italian Jewish cuisine from the Renaissance to modern times. It vividly shows how kashrut came together with Italian culinary art and how Jewish ways of eating influenced and were influenced by local tastes.

The book devotes a full chapter to Passover traditions.

Toaff describes how Jewish cooks adapted Italian dishes to the Passover requirements and also sheds light on the partly hostile and partly symbiotic relations between Italian Jews and Catholics.

Jews have lived in Italy for more than 2,000 years. The community was enriched in the late 15th and 16th centuries by Sephardic refugees from Spain and Portugal, and also over the centuries by Ashkenazi newcomers from Central Europe.

Jews in many places in Italy were forced to live in ghettos start-

ing in the 16th century, and the Catholic authorities took other firm steps to separate the two groups. Nonetheless, there was a rich, if tense, interplay between Jews and Christians in many places.

Food played a major role in this interplay. The rules of kashrut meant that eating habits were a key factor that set Jews apart from Christians. Food thus was a powerful symbol of Jewish identity and could be a potent source of fascination for non-Jews.

"The food shops in the ghetto bustled with Christian clients, gluttonous rather than hungry, while outside the Jewish quarters, cooks and bakers did not balk at trying Jewish recipes," Toaff writes.

Hundreds of years ago many foods now firmly identified with Italian cooking — such as the eggplant — were considered "Jewish" delicacies.

For a Christian, Toaff writes, "eating an artichoke cooked Jewish-style or sampling a piece of matzah was tantamount to taking a trip to a foreign land."

Indeed matzah, writes Toaff, "was considered, by common consent, the 'Jewish food' par excellence."

And matzah, he writes, was so popular among Italian Christians that in Rome, Mantua, Reggio Emilia and other cities Catholic authorities striving to keep Jews

and Christians apart frequently banned Jews from selling matzah to non-Jews and banned Christians from eating it.

An edict issued in Reggio Emilia in 1701, for example, barred Christians from "receiving and eating the unleavened bread of the Jews." And in 1775, Pope Pius VI stipulated a heavy fine for both Jews who sold or gave matzah to Christians and Christians who obtained matzah from Jews. Italian Jewish bakers in fact prepared various types of matzah for Passover: plain matzah for the intermediate days of the holiday, strictly controlled ritual shmurah matzah for the seders, and, for refined tastes, the so-called "rich" or fancy matzah, a sweet delicacy made with white wine, eggs, sugar, anise and goose fat.

According to one account dating from 1683, the matzah, and particularly the "rich matzah," baked in the Adriatic port of Ancona was so renowned for its quality that wealthy Jews in Venice spared no expense to import it for their seder tables.

Passover has always involved the creation of distinctive dishes based on the special dietary restrictions of the holiday.

"Given the amount of dietary restrictions and prohibitions that were either permanent or linked to the holiday, cooking and eating

well during Passover were difficult arts," Toaff writes. "They required knowledge and experience and did not allow for improvisation."

That said, it should come as no surprise that in Italy, home to one of the world's great cuisines, Jewish cooks over the centuries invented a host of elaborate but ritually correct dishes that even include a type of kosher-for-Passover pasta.

Called "sfoglietti" or "foglietti," these are noodles made with flour and eggs, but without water, that are quickly dried and baked in a hot oven and then served in soup or with sauce.

Toaff describes dishes still served at Italian seders whose origins date back to the Renaissance or Medieval times.

These are dishes such as "scacchi" — or "checkers," squares of matzah soaked in capon broth, browned in goose fat and baked in alternating layers with cooked greens or poultry giblets.

In Venice, the matzah squares were not baked, but cooked in a pan on top of the stove, with legumes — peas, fava beans or lentils — which are considered kosher for Passover in the Italian tradition.

The menu for a seder in the central Italian city of Urbino on April 10, 1892, included, among other things, scacchi and a form of

Passover pasta in broth, boiled meat served with goose salami, salad and desserts made from marzipan, matzah meal and quince preserves.

One writer in 1738 described charoset made of "apples, pears, figs, almonds, hazel nuts and similar things, cooked in wine." But some families used ingredients such as dates, raisins, cinnamon, pine nuts and — particularly in parts of northern Italy — boiled chestnuts.

Pastry chefs and confectioners outdid themselves at Passover in creating a rich array of unleavened sweets.

Venice was famous for unleavened cakes in the shape of snakes, round sweets made from eggs, sugar and matzah meal, unleavened cakes stuffed with marzipan and flat, doughnut shaped cakes rolled in sugar and cinnamon.

Tuscan Jews ate thick cakes made from matzah and egg, and in Ferrara the specialty was matzah fritters made with egg, honey, cinnamon, candied citron, pine nuts and raisins.

Jews in Rome, forced to live in a ghetto until 1870, were famous for lemon sorbet, almond cookies and "pizzarelle con miele" — matzah that was soaked, squeeze dry, fried in olive oil until crisp and served covered with pine nuts, raisins and heated honey.

A Joyous Pesach

from the Board & Staff of the Jewish Federation of DE

Judy Wortman, Executive Vice-President

and from the Board and Staff of the Jewish Voice

Lynn B. Edelman, Editor

Irv Epstein, Advertising Manager

Frances Klein, Editorial Committee Chair

PASSOVER FUN

Crafts

Lamb Crafts Cottony Lambs

Supplies:

Black construction Paper, Cotton Balls, White Chalk
Have the child trace their hands on the black paper. Cut these out, placing the "hands" upside down so that the four fingers are the legs and the thumb is the head. Have the kids glue cotton balls to the "body". Use chalk or construction paper or whatever to make the eyes.

Lamb Supplies:

White Paper, Black Paint, Glue, Packing Popcorn, etc.

Use black paint on the hands and stamp them on a white piece of paper, then decorate. The lambs look cute with packing "popcorn" or white paper reinforcements make great "wool". Also, left-over batting or stuffing can be used.

Afikomen Matzoh Cover

Craft submitted by Ellen G. Berozofsky

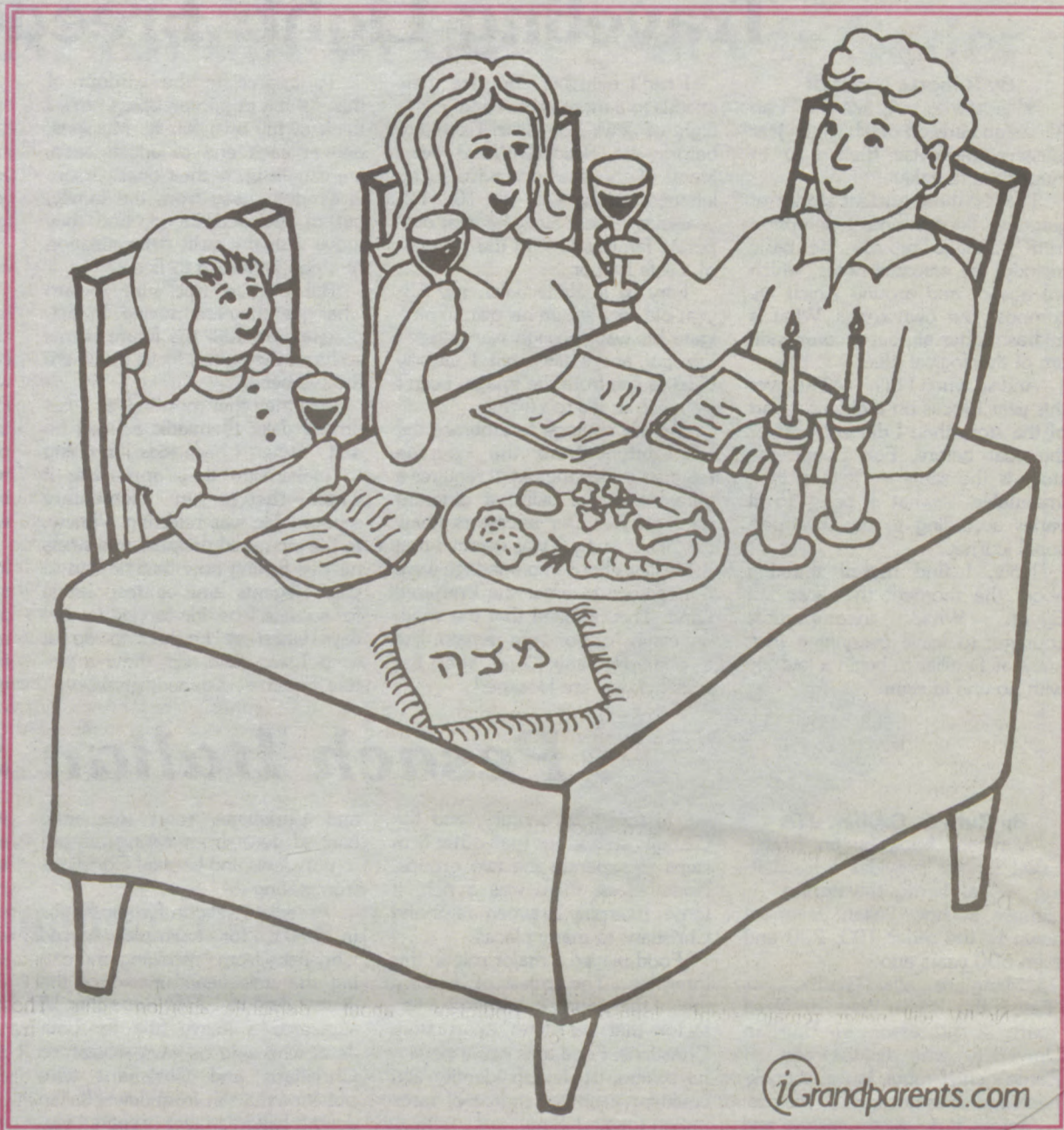
(The Afikomen is a piece of matzoh that gets hidden during the Seder. The child who finds it gets a prize. Sometimes a dollar or a small gift.)

Supplies needed:

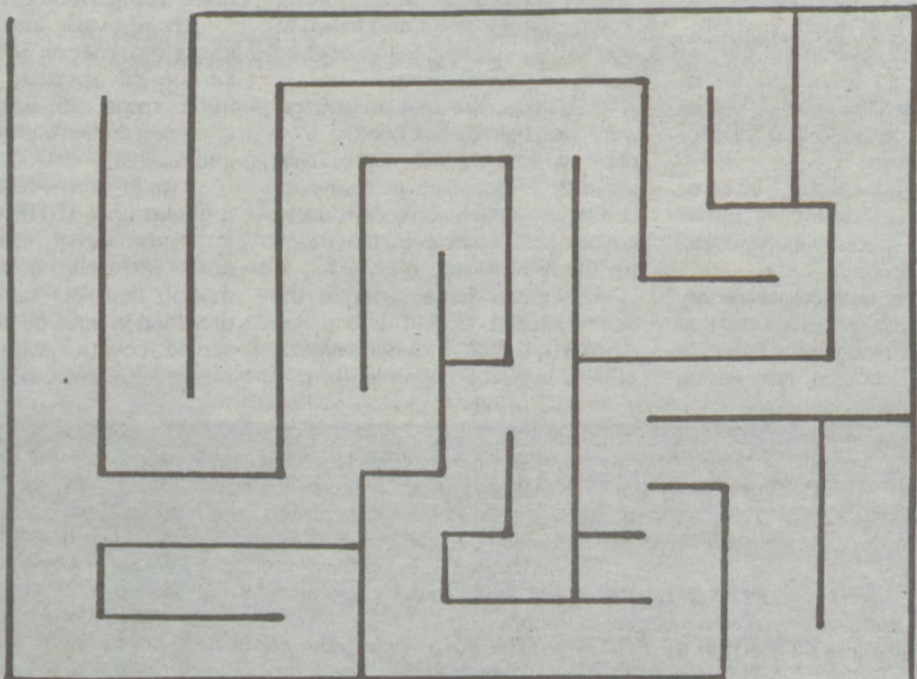
- 1 sheet royal blue felt (9 x 12)
- 1 sheet White felt (9 x 12)
- gold or silver glitter glue
- bottle of tacky glue
- stencil letters
- white lace

Simply glue the two sheets together around the edges (leaving one side open for a piece of matzoh) Use the stencil letters to trace the letters: AFIKOMEN Color the letters in with colored glitter glue Add lace if you wish to the outside and sequins (optional)

Use the Afikomen cover for your Passover Seder (Special Passover Meal).



iGrandparents.com



iGrandparents.com



Matzoh Covers

You'll need:

- 1 new all white man's handkerchief for each child
- assorted fabric dyes
- a bowl for each color of dye
- water to dilute the dyes
- spoons for dipping the dyes
- newspapers to cover work surfaces
- stencils of the word MATZOH in either English or Hebrew
- permanent marker

Dilute the fabric dyes, one color to each bowl, until the desired color of each is achieved. Spread out each handkerchief. With permanent markers, print each child's name and the year in the corner of his/her handkerchief. The handkerchiefs should be dry, although the directions on the boxes of dye will tell you to wet the fabric. Have the children drip spoonfuls of the assorted dye colors over their handkerchief. Change the newspaper underneath as it becomes wet so that each child starts with a clean, dry work surface. Hang the dyed handkerchief until dry. Then, iron each handkerchief flat, to help set the colors and to flatten for stenciling. With the permanent marker, stencil the word MATZOH in the center of each handkerchief. This drip method works well for three year olds. Older children will be able to actually tie-dye their Matzoh Covers and even do their own stenciling. Either way, the result is a beautiful, exotic-looking Matzoh Cover that parents will take out year after year for use at the Seder.

JEWISH PERSPECTIVES

Reproductive Rights Take Center Stage For NCJW

by Paula Amann

A journalist explains her delayed appearance on a speaker's dais: She flew from her stroke-ridden mother-in-law's bedside that morning. An advocate analyzes threats to Roe v. Wade, earning a standing ovation. The first women's studies program in Israel sees its official launch. And a judicial honoree claims to have the only mezuzah at her workplace, the United States Supreme Court.

These threads of feminism and Yiddishkeit came together at the Washington Institute 2001 of the National Council of Jewish Women, held Sunday through Wednesday in the District.

During four days of meetings, close to 600 participants from across the country tackled a variety of topics, from charitable choice to domestic violence and the fate of social security to the status of women in Israel.

Among them all, however, reproductive rights seemed to resonate most powerfully with NCJW members.

"From the beginning, NCJW has been a group that fights for freedom," explained the group's former national vice president and current treasurer, Donna Gary, a District resident. "Telling women what to do with their bodies is a form of repressing women. It's also the exercise of [power of] one religion over another ... and we in NCJW will never remain silent about that."

Gary, a District resident, could have been talking about a Monday briefing with U.S. State Department officials. There, reproductive rights sparked more heat than did the subject of Mideast peace.

Margaret Pollack, director of the Office of Population of the Bureau

of Population, Refugees and Migration, found herself facing pointed questions from NCJW members.

Several challenged a memorandum signed by President George W. Bush on Jan. 22 the anniversary of the Roe v. Wade Supreme Court decision upholding the right to abortion which reinstated the Mexico City Policy proclaimed by President Reagan in 1984.

In effect, the memorandum bars the use of U.S. funds for any agency abroad that, with its own funds, counsels, refers for or advocates abortion. Opponents have dubbed the measure the global gag rule.

Noting that the First Amendment enshrines the right to free speech, one woman asked at the briefing, "What right do we have to deny women in other countries their freedom of speech?"

"Our constitution does not extend overseas," countered Pollack, but conceded a "strange irony therein on what the gag rule does in the area of free speech."

In her official capacity, she also voiced the administration's concerns about fungibility of overseas aid and expressed the hope that all share the goal of reducing the overall number of abortions.

Aaron Miller, the deputy special Middle East coordinator, also spoke at the State Department briefing, voicing short-range pessimism and long-range optimism about prospects for Arab-Israeli peace.

"However grim the current situation may be and it is very grim there really is ultimately no alternative to negotiation to produce relationships underscored by co-existence, and hopefully, ultimately by tolerance and respect."

His case for Mideast peacemaking seemed to elicit some skepti-

cism from NCJW members, who raised such concerns as the extent of control by Palestinian leader Yasser Arafat over his own people and the indoctrination of Palestinian children in hatred toward Israel.

Miller also addressed the phase-out of his own position under the new Bush administration and implied that his work would continue, under a different name.

"It matters less what you call something," he said. "It matters more what the Arabs and the Israelis are prepared to do, and how the United States is prepared to help them."

At a plenary on Supreme Court issues, reproductive rights again came to the fore. Former Solicitor General Seth Waxman and Olati Johnson, assistant counsel at the NAACP Legal Defense and Education Fund, detailed recent church-state and civil rights cases, but it was Janet Benshoof, president of the Center for Reproductive Law and Policy, who riveted the audience.

"Roe v. Wade is certainly on the edge of a cliff," she warned, predicting that, "Only one change of justice could change the fact that abortion is a constitutionally protected right for women."

Calling abortion a "galvanizing force for the religious right," Benshoof pointed to the proliferation of legal groups whose goal is to dismantle abortion rights. Those groups, she said, have swelled from just two a decade ago to 22 today. All, she alleged, have a secondary agenda of injecting conservative religion into public life.

Benshoof, who has argued cases before the Supreme Court, cautioned that Roe v. Wade also stands on shaky ground because of the 1992 decision in Planned

Parenthood v. Casey that allowed waiting periods and "dictated counseling" before abortions can be performed. Such restrictions are now in force, she said, in 18 states.

"It's as if you can join a synagogue, but have to take a course in Christian ethics first," Benshoof quipped.

Capping off the Supreme Court panel, National Public Radio legal affairs correspondent Nina Totenberg differed with Benshoof on the impact that one new face would have on the high court, but suggested changes could be in store.

She sees nominating a justice as a no-win choice for Bush. He faces an evenly divided Senate, made a Republican majority by the tie-breaking vote of Vice President Dick Cheney, which will hold hearings and ultimately vote on the president's selection.

With a highly conservative nominee similar to Justices Antonin Scalia or Clarence Thomas, Bush's stated models for high court judges, said Totenberg, he risks a "knock-down, drag-out fight that could cost him enormous political capital."

On the other hand, by picking a moderate, "he risks completely alienating the right wing of his party, the base of his party, which he owes the most to."

The naming of two right-wing justices could, in Totenberg's view, lead to the overturning of Roe v. Wade, but with it, the danger of mobilizing women voters against future GOP national tickets.

While listening to, learning from and questioning a host of such speakers on a range of topics, NCJW members also celebrated their heroines. A closing breakfast yesterday was to honor grassroots activists such as Million Mom March founder Donna Dees-

Thomases and Cecile Richards, daughter of former Texas Gov. Ann Richards and founder of the Texas Freedom Network, which fights the religious right.

On Monday, however, Jewish women activists stood to honor the first and only Jewish woman on the U.S. Supreme Court. Justice Ruth Bader Ginsburg received NCJW's Faith and Humanity Award from the group's president, Jan Schneiderman.

In a brief acceptance speech, Ginsburg eschewed politics, perhaps in light of criticism she drew after some mordant remarks made in Melbourne, Australia, shortly after the 5 to 4 Bush v. Gore decision that clinched the last presidential contest.

The honoree said she's posted the quote from Deuteronomy, "Tzedek, tzedek, tirdof," ("Justice, justice, shalt thou pursue") on the wall of her chambers. She also noted the inspiration she has drawn from such heroines as poet-activist Emma Lazarus, spunky Holocaust-era diarist Anne Frank and iconoclastic Hadassah founder Henrietta Szold.

"The humanity and bravery of Jewish women in particular sustains and encourages me when my spirits need lifting."

As for the NCJW members gathered in Washington, their own conference seemed to do the trick.

"Working for change at the grassroots level starts with being informed," said Hazel Groman, a national board member who lives in the District. "At this conference, we've had the privilege of hearing from people on the front lines of the issues. You can't leave a meeting like this without being incredibly enthusiastic about this organization and passionate about working on the issues we support."

Straight Talk?

By Deborah Walike

Avrohom Ben Mordechai* said that beginning in high school and throughout college, he learned to be secretive. The young man, who began life in the Lubavitch movement and was schooled through the yeshiva system, created his own double identity.

One Avrohom was the good frum, or religious, boy, and the other was a homosexual — enchanted with the boys who were always around him. He couldn't go to the rabbis or tell his friends, parents or anyone else about the desires and fantasies plaguing his every waking moment.

Instead, Avrohom suppressed the information, envying other boys for qualities he didn't possess — a demeanor, an essence of masculinity. Avrohom didn't tell anyone about the difficulties he was having with Judaism — pretending to be more or less religious, depending on the situation he was in. The strain of maintaining the facade took all of his energy.

He became depressed and filled with self-loathing. "I was Clark Kent and Superman," Avrohom said. Back in those days, there were no organizations to which he could turn.

So when Avrohom saw a small advertisement in the back of a New York magazine that simply stated, "Gay to straight-make the journey," he called the phone number listed.

Today, Avrohom is married and devoted to a wonderful woman.

In last February's issue of "Where, What, When," a small monthly family-oriented publication for Baltimore's Orthodox community, there was a similar ad. This one spoke about a new group called Torah Approaches to Healing and Change (TAHC). It offered support for parents concerned about their children's involvement with "same-gender orientation." The ad promised confidentiality and noted the backing of local Orthodox rabbis.

Two local Orthodox clinical psychologists have recently initiated TAHC — a sexual reorientation therapy program. Drs. Aviva Weisbord and Martin Koretzky feel that local Jews need to have an alternative to gay-affirmative therapy, in which a homosexual attends therapy sessions to become comfortable in his or her sexual orientation. They would not say how many people have joined the group so far.

The impetus for the group came from a Jewish woman who felt she could not integrate lesbianism into her life as she became more religious. She had become extremely conflicted when the psychiatric community could not offer her any help for the path she was seeking — to live as a heterosexual, according to the tenets of Torah.

Dr. Weisbord and Dr. Koretzky feel if an individual truly wants to change their sexual orientation, he or she can do so. The style of therapy they advocate, sometimes referred to as "reparative or conversion therapy," simply gives individuals the option to explore the life they wish to live. There are many Christian-based programs that offer this sort of treatment and support, but very few within the Jewish community.

The Jersey City, N.J.-based Jews Offering New Alternatives to Homosexuality (JONAH) is the first national outreach organization to assist men and women working through unwanted same-sex attractions in a manner consistent with Torah principles. Dr. Weisbord and Dr. Koretzky hope to establish the same sort of option here in Baltimore.

The psychologists presented

their ideas March 1 to the Rabbinical Council of Greater Baltimore. The council listened to their plans, asked questions and, according to Rabbi Dr. Tzvi Hersh Weinreb of Greenspring's Shomrei Emunah Congregation and vice president of the Vaad HaRabonim, is forming a committee to study the issues and consider what action, if any, should be taken.

Last August, Dr. Koretzky attended the annual meeting of the American Psychological Association, where for the first time in its history there was a panel discussion on the topic of sexual orientation titled "Gays, Ex-Gays, Ex-Gays-Examining Key Religious, Ethical and Diversity Issues." A pair of psychologists presented the viewpoint of possible sexual reorientation, while two other psychologists spoke about gay-affirmative therapy.

"The remarkable thing about it was that everyone was very polite and civil," said Dr. Koretzky. "And the APA has not been open to this conversation for a very long time. The key compromise was that both sides agreed that individuals have a right to seek treatment they feel that they want."

"In other words, nobody should

be telling people, 'No, you have to do this, or you have to do that.' Rather, someone says, 'I feel this way — this is who I am,' and the profession has to respect that."

The conversation came 28 years after the removal of homosexuality from the Diagnostic and Statistical Manual of Mental Disorders (DSM), which defines the diagnostic criteria for all mental disorders. TAHC now faces a barrage of difficult obstacles, including a definition of homosexuality, adverse political reaction and misinformation.

Ed Koebe, chair of the Interfaith Fairness Coalition of Maryland, said he does not believe an individual can change his or her sexual orientation. The organization works with congregations of all faiths, helping them to become more accepting of gay, lesbian, bisexual and transgender members.

He feels sexual re-orientation programs are not honest. "If [the therapy programs] said, 'We know you'll always be gay, but we'll help you change your behavior in order to live a heterosexual life,' I could accept it," he said. "But they promise that the feelings will go away,

(Continued on page 29)

CHAILIGHTS

Myriam's Well:

Thoughts On Jewish Healing



Rabbi Myriam Klotz

By Rabbi Myriam Klotz
The Kimmel-Spiller Jewish
Healing Center

Recently I met Herman, a man with clear blue eyes and a receding hair line. Herman, in his mid-sixties, had always looked forward to the Passover seders he and his wife hosted. He had anticipated with great joy the hustle and bustle of food preparation, re-arrangement of the dining room furniture, and digging out of the haggadah to plan who would read and say what during the seder.

This year, however, was different. Herman suffered a debilitating stroke several months ago. The effects of the stroke have left his body partially paralyzed. He finds speech difficult and is unable to care for himself, so he no longer lives at home. His wife visits him

everyday in a nursing home. The promise of liberation which Passover has always brought with it is more elusive this year for Herman. He contends with feeling depression, he struggles with the pain in his body and the despair in his heart. Where, for Herman, is the joy to be found in the festival of Passover? Where is liberation from slavery for Herman, who newly feels enslaved to a wheelchair and an institutional regimen which rob him of personal freedom and external identity?

Herman is not alone. Many of us experience ourselves, or accompany loved ones who experience, the difficult repercussions of living with a serious illness, accident, injury or loss. In these times of suffering, it can seem quite impossible to wrest meaning and celebration from the Jewish holidays.

How can someone like Herman experience Passover's joy of freedom if a wheelchair binds him in dependency and limitation?

When we are suffering, Jewish spiritual resources can be a powerful antidote to help ease the bitterness in our lives. Jewish spiritual resources are the tools from Jewish tradition which are concerned with the life of our spirits and our connection to others, and to the Divine.

These resources include prayers, rituals, attitudes and teachings that can help us to deal with the very frustrations, hurts, feelings of despair and pain which we encounter. While these tools do not attempt to replace medical intervention or in any way assert

the ability to "cure" an illness or eradicate a loss, spiritual tools enable us to find glimpses of expansion and connection when otherwise there is utter contraction and alienation.

Herman and I sat together and spoke about his apprehension and anger at the upcoming Passover season. Who was this God of liberation that would let such a terrible thing happen to him? I heard Herman's deep pain at feeling abandoned by his God as his health was so compromised and the losses in his life so pervasive as a result. He could barely participate in a seder this year, let alone prepare for and lead one! Where was the justice, where the mercy, where the celebration, in this experience?

I heard and honored the truth for Herman of his feelings. Then, we slowly began to explore some of the spiritual tools for healing which the items on the seder table itself might offer to him. We discussed the seder plate with its many symbols both acknowledging the literal bitterness of being enslaved to something one does not choose (the maror), and, the possibility of new life emerging afresh, tasting sweet, and bearing the shape of eternity (beytzah). We approached each item on the seder plate as a subject for deep reflection and contemplation, and after a time Herman became involved and engaged in this process, forgetting, for a short while, his depression. Letting ourselves approach the items or basic components to a ritual can be spiritually refreshing, grounding, and

healing as we seek the deeper messages of their existence.

Then, we reflected on the special cups on the seder table. Traditionally Elijah's cup has been filled with wine and left for the prophet to come and drink from. Towards the end of the meal a door is open to make certain that Elijah can enter and drink. Why this ritual? It embodies our hope. Our deep, abiding hope that the messianic age of life experience redeemed, of hopes fulfilled, WILL occur. We affirm our faith in life and in God's eventually revealed presence in this world as we open the doors of our hearts to possibility once again, even if it seems to be fanciful possibility. It does the heart good to believe in hope, and this is of the essence of spiritual healing.

In contemporary seders across America and in Israel, Miriam's Cup is also added to the seder table. Herman was not familiar with this practice, but we talked about it. In a wine goblet, water is poured. While the prophet Elijah symbolizes hope in the future redemption of our world, Miriam the prophetess represents healing fulfilled in the present. The well of water which rabbinic tradition says accompanied her, and thus the Israelite people, through their desert wanderings, offered spiritual and physical hydration to the parched travellers. The inclusion of this cup on the seder table symbolizes our gratitude and awareness of the ways in which we in fact receive nourishment, healing, and support in our lives today.

Including this cup on the table encourages our reflections on what are the blessings of our lives today, what is already redeemed even if in the midst of arid, painful suffering. It is a call to become not overwhelmed by the suffering in our lives. It is a call to life in the present, itself, as a deep blessing, no matter what.

Herman was a bit skeptical of this idea, but he cocked his head and gave it some thought. He said to me that he was very angry about his situation—but, he said quietly, he was so very grateful to his wife, who, with great care, tended to his needs everyday. He hadn't yet told her of his gratitude, and pledged to let her know that very day.

As we approach Passover this year, may we each raise a toast to hope in future liberation, and another to gratitude for what we've got today. May the symbols of this festival, even in our suffering, help ease the burden of the difficulties in our lives, and pave the way for a deep and very abiding sense of wholeness, in all circumstances we encounter.



JEWISH ARTS AND CULTURE

Leader Of The Pack - A Trip Down Memory Lane

Review by Joel F. Glazier

Currently at The Playhouse Theatre in Wilmington is the musical revue, *Leader of The Pack: The Hit Singles of Ellie Greenwich*, based on the 1985 Tony nominated production covering the musical career of Ellie Greenwich. It is a musical production, no dialogue at all. However, many of the 30 tunes provide a soundtrack to the early 1960's, an era of the first baby-boomer teen age years, which for some brings back memories of barmitzvah parties and early JCC boy-girl mixers. Nice to realize that behind those danceable hits, a nice Jewish girl from New York provided the words and music.

Ellie Greenwich, born in Brooklyn, moved to Levittown, NY at age 11. By her 13th birthday she was already writing songs and jingles and playing the accordion. Her mother arranged for a meeting with a record company president who encouraged her to keep writing and finish school. She met Jeff Barry at a family gathering, married him while in college and graduated from Hofstra University in 1962. A career as a high school English teacher began. So far not an unusual path for a New York

Jewish woman at that time. Her teaching career ended after just 3 1/2 weeks. An unusual move for one of hundreds of educated Jewish women who entered the New York Public School teaching force at the time.

Greenwich caught the ear of legendary writers Jerry Leiber and Mike Stoller and she started working/writing at the Brill Building on Broadway in the company of successful hit music writers. Her career as a successful writer/collaborator began and continued for well over 10 years as hit after hit penned in part by Greenwich, husband Jeff Barry and producer Phil Spector dominated the charts, even as the British invasion of hit makers infiltrated the popular music world.

Leader of The Pack provides an enjoyable two hours of professional renditions of very familiar hits from the 1960's, performed by a talented cast of singers and a strong on-stage orchestra. The music is never too loud and all lyrics are enunciated clearly. Audience members in their 50's will recall virtually every song. Younger audience members will know most from oldie's radio

shows and current re-issued versions. Teen agers may be exposed to fine memorable melodies, lyrics of love and not one single offensive, obscene or hate filled message.

Often today, the party aspect of Bar Mitzvah parties dominates a simcha filled weekend. Dancing often is part of the festivities. One wonders if 30 years ago, before the obligatory Hava Nagilah circle Hora Dance was performed at such affairs, were innocent songs like Greenwich's *Be My Baby*, *Da Doo Ron Ron*, *Chapel of Love* (and of course *Leader of The Pack*) considered a bit much by rabbis, parents and elders? Are the pierced body performers, openly suggestive lyrics and spiked hair of today's disc jockeys, hosts or loud performers more appropriate? Perhaps this musical revue allows one to reflect on current party entertainment—even while the Hava Nagilah Hora continues on.

Besides an evening of memorable songs, added choreography and occasional big production numbers complement the music. Ellie Greenwich, like other Brooklyn born talents, is still creating works in the Arts. Inducted into

The Songwriters Hall of Fame in 1991, she is currently working on a children's book, a book of her own and also writing an original Broadway musical. Producer Jeffrey Finn said of this production, "I can't think of a better way to thrill theatre audiences than with some of the most popular music ever written." The opening number of the 2nd act, *I Can Hear Music*,

is one such audience thriller and could even be the title of this nicely staged production. No deep messages of despair, tragedy or violence will bother the audience during this show - simply good old rock and roll memories. (*Leader of The Pack* run through Sunday, March 25. Tickets are available for all remaining performances at The Playhouse.)

Hendler To Speak At National Museum of American Jewish History

Author Lee Meyerhoff Hendler will speak Sunday, April 1, at 3 p.m. at the National Museum of American Jewish History about her book, *The Year Mom Got Religion, One Woman's Midlife Journey into Judaism*.

"*The Year Mom Got Religion*" is a frank and engaging spiritual autobiography that describes how awakening to religion can both transform and disrupt a life. The author offers sensitive and intelligent wisdom about the hard lessons and realizations she confronted during the period of her deepening commitment to Judaism.

Hendler is a popular lecturer on leadership, Jewish identity and intergenerational philanthropy. A resident of Baltimore, she is active in several local community and Jewish organizations, and is involved in her family's philanthropic activities.

The cost of the program is \$3. The National Museum of American Jewish History is located at 55 North 5th Street, Independence Mall East, Philadelphia. For information or reservations, call 215-923-3811.

JEWISH ARTS AND CULTURE

Jewish Artist's Tragic Story

By Paula S. Shulak

It is not often that a talented individual tries to combine two aspects of the arts into one presentation but in the 1940's, in a world torn apart by war. Such an attempt was made by a young German girl named Charlotte Salomon. And now, 60 years later, both aspects of her genius are offered to the public. At the Jewish Museum in NY there is an exhibit of 400 paintings (culled from the 800 which she produced) that make up "LIFE OR THEATER? A PLAY WITH MUSIC" and at the Prince Music Theater in Philadelphia, there is a music drama entitled "CHARLOTTE: LIFE? OR THEATER?" written by Elise Thoron and Gary Fagin which brings to three dimensions the play which this artist saw in her head and which inspired her to paint those canvases. From all reports, the art exhibit is brilliant, but unfortunately I have not had the chance to see it. From first hand experience, I can tell you that while the drama makes a valiant attempt to capture the tragedy and pathos of this remarkable woman, it fails to do so.

Aside from the fact that it is difficult to follow the gist of the story, since we have no frame of reference

for who the heroine is, the music is less than inspired and the action of the play is quite static. Since I saw the show I have read "TO PAINT HER LIFE: CHARLOTTE SALOMON IN THE NAZI ERA" which describes Charlotte's life and work very well and I cannot help but observe that had Thoron and Fagin taken a page from that book they might have been more successful. Now I understand the play; before reading the book I did not. The real subject matter of Charlotte's story is death. She is obsessed with the fact that there have been several suicides in her family (including her mother) and worries that she too is mad. And she is consumed by the horror of the Nazi regime as she tries to escape her fate by fleeing to safety with her grandparents in France. Each painting frantically sketched by Charlotte has an overlay on which is written the text she envisioned for the scene. In addition, she used musical soundtracks to accompany the action. At the end of the stage performance Charlotte's actual works are projected on a screen; perhaps it would have been better to show these earlier. Thoron and Fagin try to translate the paintings to the stage but something is lost in the translation. Actress Mara

Stevens moves in her role from manipulator/director of the other characters on stage to interacting with them both in real time and in flashback and this too is confusing. While she has a very expressive face she is not a strong actress or singer and this marred the performance as

well. She just did not catch fire. The most spirited performances were given by Anne Kanengeiser as the stepmother who was a positive influence on Charlotte's life and William Youmans as the voice teacher who seduced her; she was pregnant when she died. "CHAR-

LOTTE: LIFE OR THEATER?" is an abstract piece which is too cerebral and does not touch the audience as it should; I imagine that the art which Salomon created hits a more responsive chord. The exhibit at the Jewish Museum will be there until June.

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The Palestinian Refugee Problem (Continued from page 12)

have been accepted, taken care of and given full citizenship by the then impoverished and embattled Jewish State. The Jews who fled Arab lands left behind a great deal of wealth, and arrived in Israel destitute. No compensation has ever been given. Now they make up 60% of the Israeli population; the current president of Israel, M. Katzav, was born in Iran and came with his family to Israel as a child. By contrast, the Arab countries kept the refugees in a state of mis-

ery and on the dole of the UN. Perhaps it was a deliberate policy to keep a festering wound. The many Arab lands could have easily accommodated the refugees and helped them become productive citizens.

Transfer of populations as a consequence of war is quite common. A good example is the history of this writer who together with his family was forced by the Soviets into Siberian exile from occupied Poland. Six years later, after W.W.

II, returning refugees, like the writer's family, could not regain their homes or their fortunes. This was simply the result of an unfortunate war. As a consequence, homes had to be found in foreign countries. Again, the UN was helpful as was the USA. With goodwill and reasonable help the results were salutary. After W.W.II three million Germans were resettled from Poland and Czechoslovakia. Following the collapse of its North African empire, France accepted

1.5 million people. Several millions of Muslims and Hindus were exchanged between India and Pakistan. Only the rich Arab states refused to admit their own brethren.

In the final analysis Israel will admit a number of refugees on humanitarian grounds to reunite families. But it will not happen unless a satisfactory settlement is negotiated. As S. Peres stated "the success of negotiation and the positive atmosphere this creates will

make it easier for Israel to show goodwill in resolving the question about family reunification". For the time being all negotiations are in abeyance. New negotiations will await cessation of terrorist attacks and the Intifada. With sufficient goodwill and honest support from the people on both sides, a settlement can and must be found that will serve the interest of both peoples. However, the demographic security of the state of Israel as a Jewish State must be preserved.

Reflections From A Frequent Flyer (Continued from page 20)

However most of the children will spend the next three days of their school holiday at home, as many parents do not want to expose them to any danger in crowded areas such as shopping malls and open air festivals. Our region is not known as a target for terrorist attacks, thank God, but still there is a general lack of enthusiasm to go out on trips at this time. The local community centers in Dimona and Yerucham will organize, with the support of Partnership 2000, a fun day on Sunday which will be attended well and will mark the highlight of our Purim festival.

On a local note, we have been very busy with visits from the UJC Network of Independent communities.

At the end of January our third Solidarity Mission visited Dimona with participants coming from State College, Pennsylvania, Montgomery, Alabama, and Santa Cruz and San Diego, California. The group met local students who spoke of their fears and hopes for the future; many of our visitors were impressed by the high level of English spoken by the students.

In February, Anne Dystra, Library Media specialist for the Professional Performing Arts

School in New York visited Dimona with her son and promised to try and develop ties between an art school in Dimona and an art school in New York. She also suggested the idea of contributing second hand books from the communities to our areas as there is a severe lack of good reading material in English for students to improve their language skills. (Maybe this can be taken up by one of our communities!)

And a week ago, Ted Weinberg from Sioux Falls and members of his family visited Dimona and Yerucham and enjoyed a classical concert for 5 year olds and a visit to

the Bamidbar learning center for pluralism. They even managed to purchase two fancy dress costumes of an Israeli soldier and a policeman for the younger members of the family, thus helping to improve the economy in Dimona and making sure that Dimona is remembered in the communities on Purim!

So, despite the bleak security situation, we welcome your visits to our towns and feel that stronger ties are being woven on a daily basis. We are also preparing for a busy summer with college students from our communities coming out to teach English in the summer and two of our students joining the JCC

York delegation to the Maccabia in Florida.

As we move from Purim to Passover in the coming weeks and recall the exodus of our people from slavery, let us not forget our brothers and sisters in Israel. Let us not forget those who we helped immigrate to Israel and still need our help to resettle there. Let us restore the Purim spirit that is missing in Israel right now. And let us not turn our backs on those who need our help.

Robert M. Schroyer is the National Campaign/FRD Chairman for United Jewish Communities.

Reproductive Rights Take Center Stage For NCJW (Continued from page 27)

and that's just not true."

But Arthur Goldberg, a board member of JONAH who lives in Yonkers, N.Y., disagrees. He explained that the Torah offers the option of teshuvah, or repentance, for homosexual behavior. He believes the Torah contends that homosexuals have been "led astray," and are therefore able to change that behavior.

Most importantly, Mr. Goldberg feels that it is imperative to find a Jewish voice that clearly defines a position.

"This issue has been swept under the rug by the Orthodox community, and the Reform community historically has embraced homosexuality," said Mr. Goldberg. "There is a lot of misinformation and very little written material to

support a compassionate yet firm Jewish response.

"There is a sexual brokenness in our society in both the heterosexual and homosexual communities. Those who are looking for the way to live according to God's laws, who are in pain, should have a choice. Once you say [homosexuality] is something that can be repaired, they should be allowed to

pursue their journey to wholeness."

Both Dr. Weisbord and Dr. Koretzky recognize that homosexuality is a very emotional issue. They believe that people are afraid to come forward and discuss the problem.

Dr. Weisbord said to live as a good Jew — looking after the concerns of every Jew in the community — she is compelled to help alle-

viate the pain endured by these individuals.

"We are coming from a place of acceptance," Dr. Weisbord said. "If we do the right thing — we can't go wrong."

*A fictional name used in this article to protect the privacy of the person interviewed.

Deborah Walike is a reporter for the Baltimore Jewish Times

MILESTONES

In Memoriam

BOWMAN

Isaac Bowman, 80, died suddenly on February 13 in Delray Beach, Florida. Mr. Bowman was a custom home building contractor who retired in 1989. He was a distinguished veteran of World War II.

Mr. Bowman was predeceased by his first wife, Phyllis Bowman. He is survived by his wife, Geraldine R. Bowman; daughters and sons-in-law, Joan and Alan Sloan and Susan and Dennis Cherrin; brother and business partner, Louis Bowman; stepson, Gary Greenberg; step-daughters and sons-in-law, Suzanne and Richard Lubin and Phyllis and James Feingold.

Contributions in his memory may be made to Congregation Beth Emeth, 300 West Lea Blvd., Wilmington, DE 19802

COHEN

Evelyn Cohen, 85, of Wilmington, died March 4. A past president of the Sisterhood of Congregation Beth Shalom, she was the recipient of a prestigious award from the Chapel of the Four Chaplains. The widow of Robert L. Cohen, she is survived by her daughter, Irene and son-in-law, Gary Aber; her stepson, Edgar Cohen; grandsons, David and Eric Aber and her great granddaughter, Caitlin. Internment was in Har Zion Cemetery, Collingdale, PA. Contributions in her memory may be made to either Congregation Beth Shalom, 18th Street and Baynard Blvd., Wilmington, DE 19802 or Heartland Hospice, 431 S. Walnut Street, Kennett Square, PA 19348

GUTTENPLAN

Alan H. Guttenplan, 40, of Frederick, MD died Saturday, March 10 at Frederick Memorial Hospital. He was the son of Mitchell Guttenplan of Claymont, DE. A graveside service and burial was held in Maryland.

HARAD

Sylvia Harad, 79, died February 28 in Baltimore after an eight year battle with lymphoma. She was a partner with her daughter, Merle Setren in Premier Tours of Owings Mill, MD. A native of Philadelphia, she and her husband of 58 years, Samuel moved to Chester, PA where she was an active fundraiser for Deborah Hospital. The family moved to Wilmington in 1958. There, Mrs. Harad became very active at Congregation Beth Shalom, developing programs for the synagogue and advising the youth group. She and her husband moved to Baltimore in 1990.

In addition to her husband and daughter, Mrs. Harad is survived by her son, Gary of Wilmington; sister, Miriam Silverstein of Boca Raton, FL and four granddaughters.

Contributions in her memory

may be made to the GBMC Foundation, 6701 North Charles Street, Baltimore, MD 21202 or to the Jewish National Fund at 1-800-542-8733.

KLEIN-COOPER

Edythe Klein-Cooper died on Friday, March 9. She was the beloved wife of David Cooper and the late Louis J. Klein and was the loving mother of Daniel L. Klein of Bucks County, PA and mother-in-law of Mary Klein and Pat Klein. Survivors also include a brother, Bernard Rothstein of Philadelphia, PA and her grandchildren, Ethan, Julie, Josh, Becky and Benjamin Klein.

Burial was in Pittsburgh, PA. Contributions in her memory may be made to the Lubaroff Fund of the Jewish Community Center, Garden of Eden Road, Wilmington, DE 19803.

RUBENSTEIN

Rose Rubenstein of Oreland, PA died March 11. She was the wife of the late Albert; Mother of Harvey Rubenstein and Lucille Rubenstein; mother-in-law of Myrna Rubenstein. She is also survived by her sisters,

Rae Rubin and Florence Kahn; her grandchildren, Dana Rubenstein, Kara Haines and Bradley Haines and Alison Rubenstein; and great-grandchildren Graham and Noah.

In lieu of flowers, contributions in her memory may be made to Hadassah, c/o Sena Garber, 2302 Swynford Road, Wilmington, DE 19810.

SACHS

Bertha Sachs, 75, died March 12. The widow of Benjamin Sachs, she is survived by her daughter, Sandy Sachs of Boston and a son, Ray Sachs of Columbia, MD. She was interred in the Machzikey Hadas Cemetery. The family requests that contributions in her memory be made to the American Breast Cancer Society.

STILMAN

Lillian G. Stillman, 87, died March 12. She is survived by her son, Alan; daughter-in-law Lida; and her sister, Ann Breslow. Burial was in Jewish Community Cemetery on Foulk Road. Contributions in Mrs. Stillman's memory may be made to Adas Kodesch Shel Emeth, Washington Blvd. and Torah Drive, Wilmington, DE 19802

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NACHAS NOOK

Jacobs, Park Engaged



Andrew Jacobs and Katherine J. Park

Marion and Jack Jacobs, of Wilmington, announce the engagement of their son, Andrew, to Katherine J. Park, daughter of Kyu J. and Young S. Park of McLean, Virginia.

After their graduation from Harvard College in 1997 (she cum laude and he magna cum laude and a member of Phi Beta Kappa), both worked as analysts at investment banks in New York (she at Goldman Sachs & Co. and he at Wasserstein Perella & Co.).

Currently, Andrew is a second year student at Harvard Law School, where he is Note Editor of Harvard Law Review, and Katherine is a first year student at Harvard Business School.

The wedding will take place after the couple graduate in June 2002.

BIRTHS

A New Son Of Israel Is Born

Rabbi Mira Wasserman, Dr. Steven Weitzman and big-brother Yosef Gavriel Weitzman of Bloomington, Indiana announce with love the birth of their son and brother, HILLEL ADAR, on Shabbat Shushan Purim, March 9, 2001. Welcoming Hillel Adar are his grandparents, Judy and Rabbi David Wortman of Wilmington, Ricki and Howard Wasserman of Long Beach, N.Y. and Donna and Jerry Weitzman of Northridge, California. The great-grandparents are Louise Bitman of Philadelphia, PA, Mildred Wasserman of Brooklyn, NY and Jean and Doug Fairtik of Queens, NY. Hillel Adar is named in loving memory of his paternal great-grandfather, Harry Abraham Goldberg.



Welcome Seth Philip Friedlander!

Julie Sandler and Joel Friedlander and big sister Ariel Hope Friedlander rejoice in the birth of their son and brother, SETH PHILIP FRIEDLANDER. Grandparents are Susan and Sheldon Sandler and Claire Friedlander. Seth's great-grandparents are George Sandler and Minnette Deutch.



CALENDAR OF EVENTS

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

COMMUNITY MARKS YOM HASHOAH

Mark your calendars for the Annual Interfaith Holocaust Day of Remembrance Service, Thursday, April 19, 2001, noon to 1:00 p.m. at the Louis Redding City/County Building in Council Chambers, 800 French Street, Wilmington.

The program concludes with prayers at the Holocaust Memorial in Freedom Plaza

For more information, call Sue Shaffer, 427-2100, ext. 17.

NEWARK COMMUNITY HOSTS WOMEN'S SEDER

The Newark JCC in conjunction with Temple Beth El presents a Women's Seder of Rejoicing and Fulfillment. Come for a unique and spiritually uplifting event! Tuesday, March 27th at Temple Beth El, 301 Possum Park Road, Newark, at 7:30 p.m. This unique Seder experience will be facilitated by

Rabbi Myriam Klotz, spiritual director of the Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service. Share this event with your mothers, daughters and friends. Seating is limited. RSVP to Lynda Bell, 286-1401, by March 21st. Fee/ \$20 per person.

HADASSAH SEEKS WOMENS CLOTHING DONATIONS

The Wilmington Chapter of

Hadassah is collecting womens clothing for the Clothing Bank of Delaware, a Friendship House Ministry. This clothing will be distributed to women entering the work force for the first time in their lives or after lengthy unemployment.

Suits, dresses and other items of clothing that are appropriate for work will be accepted. All items should be in good condition. A collection box is located at the JCC.

Scholar-In-Residence At Beth Shalom

Shabbat in honor of the organizations 100th anniversary. Dr. Wachs will speak on "The Dignity of Words". An Oneg Shabbat will follow the service. On Saturday morning, April 28, at the 9:30 a.m. service Dr. Wachs' subject will be "Discovering The Shema". A kid-dush/luncheon and congregational dialogue and discussion on Dr. Wachs' subject will follow the service. The Friday evening and Saturday morning services and social events will be held at the synagogue, 1801 Baynard Boulevard.

On Saturday evening a family dinner for young families with "Discovering Spirituality" as Dr. Wachs' topic. A special children's program will be presented as Dr. Wachs discusses with parents "Normal Mysticism-Signs of Transcendence". On Sunday morning Dr. Wachs will discuss with teens and parents "A New Look at a Familiar Prayer" at the Gratz Hebrew High School, Jewish Community Center, Garden of Eden Rd. Reservations for the Saturday evening and Sunday morning programs are necessary,

(continued from page 10) —

please call the synagogue office (302) 654 4462 for reservations and additional information.

The Rabbi Jacob Kraft Foundation was established in 1988 in memory of Rabbi Kraft who served as spiritual leader of Congregation Beth Shalom for over 40 years. The Foundation furthers Rabbi Kraft's lifelong devotion to learning by funding educational programs to enrich the congregation and community. The community is cordially invited to meet and hear Dr. Wachs for this special weekend.

Dine Out For Pesach At The JCC

Celebrate Passover with family and friends at the Delaware JCC on Wednesday, April 11. Enjoy a homemade all-inclusive Kosher for Passover meal beginning at 6:00 p.m. A vegetarian option is also available by advance registration. After dinner, relax during a magic and comedy show performed by regional entertainer Stuart Rudnick.

JCC members pay \$19 for adults, \$13 for seniors (age 64 and older) and \$11 for children,

ages 3-12 with a maximum of \$65 per family. The cost for non-members is \$28.50 for adults, \$19.50 for seniors and \$16.50 for children with a maximum of \$97.50 per family. Children ages two and under may dine for free.

There is an early registration discount for reservations made by April 2. For more information or to become a program sponsor, please call Greg Rappaport, Youth and Family Services Director, at (302) 478-5660.

"Facing The Reality" Save The Date

SUNDAY, MAY 6, 2001 will be the date for an Education Day entitled "Facing the Reality - Intermarriage in the Jewish Community."

The keynote speaker will be Dr. Egon Mayer, sociologist and director

of the Jewish Outreach Institute. The program, to be held at the University of Delaware, will begin at 12:30 p.m. with Dr. Mayer's address and will include seven interactive sessions such as "Challenges Faced by Interfaith

Couples" and "Holidays - More Than Just a December Dilemma." The event will conclude at 4:30 p.m. This Education Day is sponsored and convened by the Northern Seaboard Region of Hadassah and is co-spon-

sored by Hillel at the University of Delaware, the Jewish Community Center, Jewish Family Service, Jewish Federation of Delaware, Temple Beth El, Congregation Beth Emeth, Congregation Beth Shalom

and Congregation, Adas Kodesch Shel Emeth.

The event is open to the entire community. For additional information, please call Lelaine Nemser at (302) 984-1762.

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Sunday, April 8 • 6 pm

Enjoy a complete holiday meal!

\$25 ADULTS • \$12.50 CHILDREN • \$5 CHILDREN UNDER 5

Reservations by April 3 to Sue Sherrin 475-0523

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PASSOVER

Sale starts Sunday, March 25

Quantities are limited. Shop early for the best selection. Not available in all stores.



Manischewitz or Streit's Passover Matzo
5-lb. pkg.
3.99
BONUSCARD PRICE
Aviv or Osem Passover Matzo, 5-lb. pkg., BONUSCARD PRICE 3.99



Manischewitz or Mother's Gefilte Fish
24-oz. jar
LIMIT 1 SAVE 6.39
FREE
With \$50 Purchase



Manischewitz Matzo Farfel
16-oz. pkg.
LIMIT 1 SAVE 2.49
FREE
With \$50 Purchase



Streit's Matzo Meal
16-oz. pkg.
2.39
BONUSCARD PRICE



Kedem Grape Juice
Concord or White,
22-oz. bot.
99¢
BONUSCARD PRICE
SAVE 90¢
50.7-oz. bot., BONUSCARD PRICE 3.99



Maccabee Yahrzeit Candles
In Tin
In Glass Tumbler,
3\$1
BONUSCARD PRICE
SAVE 49¢ on 3
BONUSCARD PRICE 2 for 99¢, SAVE 19¢ on 2



Streit's Macaroons
Assorted, 10-oz. pkg.
2 for \$5
BONUSCARD PRICE
SAVE 78¢ on 2
Manischewitz Macaroons - Assorted, 10-oz. pkg., BONUSCARD PRICE 3.49



Streit's Cake Mix
Assorted, 12-oz. pkg.
2 for \$5
BONUSCARD PRICE
SAVE 78¢ on 2
Manischewitz Cake Mix - Assorted, 12-oz. pkg., BONUSCARD PRICE 3.79



Streit's Potato Pancake Mix
Latke (Matzo) with Onions
6-oz. pkg.
1.69
BONUSCARD PRICE
SAVE 30¢
Manischewitz Potato Latke Mix, 6-oz. pkg., BONUSCARD PRICE 1.79, SAVE 70¢



Manischewitz Mandel Cuts
6-oz. pkg.
3.59
BONUSCARD PRICE



Rokeach Gefilte Fish
Selected Varieties,
24 to 27-oz. can
4.99
BONUSCARD PRICE
SAVE 1.00
100-oz., BONUSCARD PRICE 9.99, SAVE 4.00



Meal Mart Gefilte Fish
24-oz. pkg.
4.99
BONUSCARD PRICE
SAVE 80¢



Alder's Gefilte Fish
Selected Varieties,
24-oz. pkg.
2.89
BONUSCARD PRICE
SAVE 40¢



Manischewitz Chicken Soup
Selected Varieties,
10.5-oz. can
1.19
BONUSCARD PRICE
SAVE 30¢



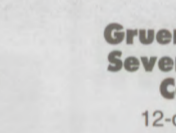
Manischewitz Potato Starch
12-oz. pkg.
2.29
BONUSCARD PRICE



Manischewitz Matzo Cake Meal
16-oz. pkg.
2.59
BONUSCARD PRICE



Manischewitz Matzo Ball Mix
Plain or With Soup,
4.5 to 5-oz. pkg.
1.59
BONUSCARD PRICE
SAVE 40¢



Gruenebaum Seven Layer Cake
12-oz. pkg.
5.99
BONUSCARD PRICE
Gruenebaum Marble Cake Loaf, 14-oz. BONUSCARD PRICE 4.99



Streit's Matzo Ball Mix
Plain or With Soup, 4.5 to 5-oz. pkg.
1.49
BONUSCARD PRICE
SAVE 26¢

Messing Sponge or Honey Cake
15-oz. pkg.
4.99
BONUSCARD PRICE
SAVE 26¢

Joyva Candy
Jelly Rings, Crystal Jells or Vanilla Marshmallow, 9 to 12-oz. pkg.
Joyva Sesame Seed Crunch, 8-oz. pkg., BONUSCARD PRICE 1.49

Bartons Seder Mints
9-oz. pkg.
2.09
BONUSCARD PRICE

9.99
BONUSCARD PRICE

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