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Zissen Pesach - 5760



הנהגת חג הפסח

Jeffrey Schrier

Cover Art from: "A Night of Questions" - A Passover Haggadah
edited by Rabbi Joy Levitt and Rabbi Michael Strassfeld. Illustrated by Jeffrey Schrier.
See review on page 20.

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WE WILL REMEMBER

Community Commemorates Yom HaShoah/Holocaust Remembrance Day

**By Susan Shaffer,
JCRC Director**

Paula S. Shulak reports that on the evening of May 1 at 7:00 PM, the Rabbinical Association of Delaware (RAD) will sponsor a unique commemoration of Yom HaShoah when a staged reading of the off-Broadway play KINDERTRANSPORT will be presented. Each year the entire Delaware Jewish community gathers at one area synagogue in remembrance of the victims of the Nazi Holocaust; this year, the program will be held at Adas Kodesch Shel Emeth.

Shulak remarks that, this year, the program will depart from the traditional prayer service and speaker. Instead, THEATER VOICES SOUTH, a group that she directs, will present a theatrical interpretation of one aspect of the Holocaust years which has not received much public attention.

Between October, 1938 and March, 1939 (just after Kristallnacht), almost 10,000 Jewish children were placed on trains which moved from Germany through Holland and finally by boat to the British Isles. What happened to one of these children, a little girl named Eva Schlessinger, is the story of KINDERTRANSPORT.

Appearing in the Theatre Voices South production are several members of Delaware congrega-

tions as well as other non-Jewish local community theater actors including Cindy Goldstein, Aileen DeFroda, Laurita Halbert, Marlene Hummel, Ellie Young and Thom Webb. The play will be presented on the bimah as a staged reading so there is no need for intricate sets and lighting; it is the forcefulness of the script's message which will be emphasized.

Following the one-hour presentation, AKSE Rabbi Sanford Dresin, who is in charge of the evening for the RAD, has arranged for small discussion groups led by knowledgeable members of the community. The program is suitable for adults and children over 13. It is free and open to the public. For more information call Adas Kodesch at 762-2705.

Tuesday, May 2, 2000, is the actual day of Yom HaShoah. Two events are planned; both are free and open to the community.

From 12:00 noon to 1:00 PM, the Annual Interfaith Service will be held in commemoration of Holocaust Remembrance Day. This program will be held at the Louis Redding City/County Building in Council Chambers, 800 French Street, first floor. This year's guest speaker will be Rev. Dr. Patrick T. O'Neill, Senior Minister of First Unitarian Church in Wilmington. Rev. O'Neill's topic

will be "The Cost of Silence: An Interfaith View of the Holocaust." Rev. O'Neill has been a guest lecturer at the Academy of Lifelong Learning where he has addressed the role of the Christian Churches in Germany during the Holocaust. Ordained to the ministry in 1979, he has served Unitarian Universalist churches in Washington, Massachusetts and Delaware. He holds degrees from St. Peter's College in Jersey City, from the University of Chicago Divinity School, and from Meadville Lombard Theological School in Chicago. His doctoral thesis included extensive research on the Holocaust.

This annual interfaith service is organized by the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware; it is co-sponsored by the Delaware Region of the National Conference for Community and Justice, Interdenominational Ministerial Action Council, the Rabbinical Association of Delaware and the Jewish Federation of Delaware. There will be greetings by a number of state and local legislators including Wilmington Mayor James Sills. Program participants include Reverend Donald Dunnigan, Cornerstone Fellowship Baptist Church Senior Pastor; Rabbi David Kaplan, Chair-

person of the Rabbinical Association of Delaware and spiritual leader of Beth El Congregation in Newark; Cantor Michael Mandel of Congregation Beth Emeth, and Reverend Laura Lee Wilson, Executive Director of the Wesley Foundation Campus Ministry, University of Delaware. Reverend William D. Melnick, from Immaculate Heart of Mary Parish, will read Bishop Saltarelli's letter seeking forgiveness from the Jewish community. The program is one hour in length and concludes with prayers at the Holocaust Memorial in Freedom Plaza. The outside program will be held rain or shine. For more information on the Interfaith service, contact Susan Shaffer, JCRC Director at (302)

427-2100, ext. 17.

HILLEL at University of Delaware will present a very special program on Campus on May 2. From 10:30 AM to 4:00 PM students will continuously read the names of people who perished in the Holocaust. At 6:00 PM at the Trabant Student Center, in the Multi-Purpose Room, Jeffrey Ross, Director, Department of Campus/Higher Education Affairs, ADL (New York) will discuss "Holocaust Revisionism—Threats to Memory." Also, the University Singers will perform "Cradle of Fire"—songs from the Holocaust. For more information on the Hillel program, contact Renee Shatz, Executive Director, Hillel at University of Delaware at (302) 453-0479.



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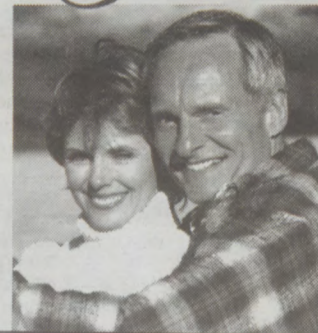
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EDITORIAL

Retelling The Story

Last Sunday, snow was falling as my son, Scott and I boarded the bus for Washington, D.C. It was an inauspicious beginning for one chaperone (me) and her somewhat reluctant passenger on this 8th grade field trip to the National Holocaust Museum.

The visit was the culmination of a year of Holocaust Studies for these post Bar and Bat Mitzvah students. Many of the young people, my son included, were there as a result of parental persuasion. They sacrificed sleep, sports and "hanging around" time to travel to a place that was guaranteed not to be fun.

The ride down was rather subdued. Some slept, some gabbed, some listened quietly to music. When we pulled up to the museum some three hours later, the teenagers bounded from the bus—grateful for the chance to stretch their gangling limbs. Their collective energy level surged as they raced to be first in line at the entrance door.

The serious faces of the security guards who made each youngster walk single file through the metal detector, was sobering, as was the presentation of passports to each student which told the true life story of a

man, woman or child who lived during the time of the Holocaust. The tour guide admonished them not to turn the final page of the booklet where they learn the fate of their passport holder—until after they completed their tour.

My fellow chaperones and I shepherded our flock onto a dimly lit elevator. One young man commented that this looked like one of the railroad cars which transported people to the concentration camps. A brief video which shared a survivor's story played as we ascended to the museum's fourth floor. Immediately after the man's chilling words, "we never thought that this could happen to us", the elevator doors opened to a particularly poignant photograph of a group of emaciated men and women being liberated by American troops.

This photo set the tone for the next two hours. We traveled together throughout the museum watching and listening. Normally talkative teens were struck mute by the power of the pictures and artifacts.

The young people were especially affected by the cases filled with shoes and hair taken from the concentration camp crema-

toriums. As they walked through an actual German railroad freight car used to transport Jewish men, women and children to what, for many, would be their final destination, the students shivered. "That could have been me on that train," said one young man voicing the collective thoughts of all.

It is truly amazing to watch a young person grasp a concept and internalize it. This trip touched us all – chaperones, students and teachers—on many different levels and in many varied ways. L'Dor V'Dor, from generation to generation, we shared the tragic story of our ancestors and made it our own. In so doing, we helped assure, on some small scale, that those who have perished will be immortalized.

This is the goal of Holocaust education – to assure that long after Holocaust survivors die, current and future generations of Jews will know and embrace their stories. This is the message of community commemorations like Yom HaShoah—which will be marked by three distinct ceremonies throughout the State of Delaware. (Please

see our page 2 coverage).

During Passover, as well, we retell and relive the story of our ancestors. We sit together with friends and family to celebrate the exodus of our people from slavery into freedom. This festival is a powerful opportunity to engage our children in a dramatic and dynamic ritual – Judaism's most widely observed holiday celebration.

Part of Passover's tremendous appeal is its call to action. Seder participants are encouraged to complete the Exodus by working to secure the freedom of those who are still held in the shackles of religious, racial or ethnic oppression.

Many area synagogues and other community organizations are hosting community seders for those individuals who cannot share this holiday with loved ones. For information about a seder near you, please call the Jewish Federation of Delaware at 427-2100.

Zissen Pesach,
Lynn Edelman
Editor



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LETTER TO THE EDITOR

Obituary Belied Man's Greatness

It was with sadness and regret that I read Emil Cohen's obituary in the Jewish Voice edition of March 2, 2000.

I was surprised and dismayed to see an eight-line obituary of a man who came from a prominent Jewish family in Wilmington, and was so well known.

Emil was a cantor in his youth and was a comedic talent known nationally.

He was loved, admired and respected by all who knew him.

I feel that he was certainly deserving of a more appropriate obituary than was printed. My condolences to his family and friends.

Sincerely,
Joseph Miller
Wilmington, DE and
Longboat Key, FL

PARSHA PLACE

Week of April 15 METZORA Leviticus 14:1-15:33
THE SPECIAL RESPONSIBILITIES OF A NATION OF PRIESTS
Yoel Kahn

Parashat Metzora is about otherness. It describes skin conditions that required an ancient Israelite to live temporarily outside the camp. Reading this portion makes many of us uncomfortable. We are uncomfortable because of its topic, skin diseases and their remedies; we disagree with its basic premise that ritual acts of purification will cure what we see as medical conditions; and we may wonder why this section was included in the Torah or why modern Jews continue to read and study it. The traditional midrashic commentators were also troubled, but their solutions bother me, too. In an effort to give spiritual and moral meaning to this portion, they assume that the person who is afflicted must have caused the illness: "Why is the 'leper' to be purified through the tallest of trees and the lowliest of plants? He was stricken because he exalted himself like the cedar; but when he abases himself like the hyssop, he will be healed." (Pesikta de-Rav Kahana, "Parah," Plaut, p. 844) I propose a different approach to interpreting this portion.

In this portion, the Torah specifies in detail the rites of purification for a person who is cured of skin disease, tzara'at. The priest dips his finger in the blood of the sacrificial animal and places it on the right ear, the thumb, and the big toe of the person being cleansed. (Lev. 14:14, Plaut, p. 842) Earlier in Leviticus, we read about how Aaron and his sons—the people who are leading the cleansing ritual in our portion—are consecrated as priests. The consecration of the priests involves the identical ritual. (Lev. 8:23-24)

Some might say that in our day we have neither priests nor tzara'at. I believe that we have both. On Mount Sinai, before the revelation of the Torah, our people receives what Martin Buber called the first commandment: "You shall be to Me a kingdom of priests and a holy nation." (Exod. 19:6, Plaut, p. 522) In the biblical image of the ideal world, the entire nation is consecrated to the tasks of the priesthood. What are the special tasks of the priesthood? It is not just the service in the Temple and the facilitating of the sacrificial service. The priests are the special representatives of God's Presence. Our portion describes the responsibility of the priest to those who are other: "When it has been reported to the priest, the priest shall go outside the camp." (14:2-3, Plaut, p. 841) Those who are outside—the marginalized, the other—are physically met and escorted back into the community by the priest. The priest cannot rely on hearsay or wait for those who are outside to come in; the priest's task is to go out and meet them where they are.

The rite of integration that the priest uses is a familiar one; it is the same ritual that Moses employed to consecrate the priest. Initially, the ritual was used as a marker of the priest's differentness. Here, the same ritual is used by the priest to bring the person outside back into the camp and community. The identical ritual is used to highlight the paradox of the priest's responsibility—the priest becomes other, an outsider, to fulfill the task of bringing in those who are already outsiders.

The markers of tzara'at today are different from those in ancient times. However, no less than before do our communities have people who are required to dwell outside the camp. The Torah summons us, mamlechet kohanim, the "priestly nation," to the priestly task of going forth and bringing them in.

For further reading: *The Way of Response: Selections from His Writings, Martin Buber, edited by Nahum N. Glatzer (New York: Schocken Books, 1966).*

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FEDERATION FOCUS

JDC's Supermarket Program: A Recipe For Dignity

By Beth Levenson

For years, Irina, an elderly shut-in, depended on the American Jewish Joint Distribution Committee (JDC) to deliver prepared meals to her flat in Moscow. Today, she is proudly cooking her own meals again.

Irina is a member of JDC's new Supermarket Program. Each month, a local JDC Hessed worker stops by with a bag of groceries and helps to stock the refrigerator. By providing shut-ins with these supplies, JDC enables Irina to decide for herself which dishes to prepare and how to prepare them, all according to her own taste. The new approach allows elderly shut-ins to regain a measure of their self-reliance. "It's a miracle," Irina smiles. "I feel much happier doing these things for myself. I always knew I could."

By bringing the supermarket to the client, we are improving things on several levels," says Steve Schwager, JDC's Director for the former Soviet Union. "Our experience with the elderly shut-ins who live by themselves has shown us that they have certain

capabilities. By graduating the level of our support to their level of need, we enable them to do more for themselves. The result is a greater feeling of self-respect."

One of the other benefits of the Supermarket Program is its cost. By providing the ingredients of meals instead of the pre-cooked portions themselves, JDC enables each low-income senior to have the meals they want, the way they like it at less than half the cost of the pre-cooked meals delivered by JDC's "Meals on Wheels" program. By reducing the cost of the meals, JDC can significantly increase the food relief they provide to a broader range of seniors. The success of this program is also a blessing for the local JDC Hessed community center kitchen whose resources are hard put to meet the demands of the 'Meals on Wheels' program.

Each month, program participants receive an assortment of staples including chicken, fish filets, vegetable oil, sugar, kasha, bread, and assorted fruits and vegetables. Additional groceries are delivered as they are in season.

"One of our goals is to empow-

er those who can, to help themselves," Schwager points out. "Many of those seniors can't make it up or down the many flights of stairs in their building, but they can get around inside their apartment. This program enables them to feel more like the head of their household, rather than its prisoner. They may not be able to manage a trip to the store, but now they can manage their own diet."

Another plus is that each client can still look forward to a visit by the local Hessed homemaker when the groceries are delivered. For many, this company is the only human contact they have with the outside world. The homemaker workers are given sensitivity training and lessons on the therapeutic aspects of their interaction with elderly clients.

Irina, for one, thinks the program is a smart idea. "I know best

how to cook for myself. Sure, they provide the ingredients, but the recipes I cook from were my mother's. I'm the only one who can cook it this way. And now when I am cooking, one sniff and you know whose home you're in. It's wonderful."

Funds from the Jewish Federation of Delaware/UJA Annual Campaign supports activities of the Joint Distribution Committee.

UJC Calls For Immediate Release Of Jewish Prisoners In Iran

Jewish community Federation presidents and executive directors from throughout North America have called for the immediate release of thirteen Jews accused by the Iranian government of spying for Israel and the United States.

The thirteen prisoners, imprisoned for more than a year without being formally charged, are expected to face trial very shortly. If convicted, they could face execution. As we go to press, only ten of the

thirteen defendants have legal representation. Their lawyers maintain that they have not had adequate time to prepare for trial. It appears that the trial will be conducted behind closed doors without the presence of international observers.

Meeting in Washington, D.C., officials representing more than 300 Jewish communities from throughout the United States and Canada issued a resolution press-

ing for the swift grant of freedom to the thirteen prisoners.

"In this season of freedom, as we prepare for Passover, we are reminded that there are still Jews imprisoned because of their faith, and we understand and accept that all Jews are responsible for one another," the resolution states.

"We raise our voice as one in calling for their immediate freedom and reunification with their families."

ENDOWING THE FUTURE

"Tell Me About Bubbe And Zayde"



By Rachel A. Gross, Esq. Endowment Director

As we gather together with friends and relatives at the Passover Seder, our thoughts often turn to those family members who are no longer with us. We may recall Bubbe's matzoh balls or the way in which Zayde led us each year in the retelling of the story of our exodus from Egypt. Children and grandchildren recall these precious memories. Those who are

too young to remember these beloved relatives question us about those special people. We may draw upon our own recollections or a treasury of photos, writings and various heirlooms, to answer those questions — but this may be all we can offer.

A named endowment fund at the Jewish Fund for the Future is a wonderful way to create an ongoing legacy for your family. Every year, loved ones will be reminded through print and other means that Bubbe and Zayde cared about our Jewish community. The

endowment fund will not only serve as a perennial source of income to the community, it will also provide a continuing reminder that Bubbe and Zayde were people of generosity and good will.

The Jewish Fund for the Future permits individuals to create endowments that focus on specific aspects of our mission, areas that may have been especially important to the honoree. This "assignment of income" also communicates something positive about one's family and establishes a philanthropic inheritance for

future generations.

You may also want to consider establishing an endowment for yourself. By establishing it now, in your name, you provide your loved ones with a "living photograph" of at least one of the key areas of importance in your life. You can add to your endowment over time, and you can even earmark a portion of your estate to eventually enter your fund.

Endowments are a wonderful way to leave a legacy for your family. Please call Rachel A. Gross, Esq., at the Jewish Fund for the



Rachel A. Gross, Esq.

Future at 302-427-2100 ext. 19. We will be happy to show you what others in the community have done and how practical and easy it is to create an endowment fund.

CHAMBER VIEW

BIRD Of A Feather

By Paula Joffe Executive Director

Much of the world looks to Israel to be the beacon of democracy in the Middle East. Traditionally held to a higher moral and ethical standard, and home to so many of the world's great religious and historic sites, Israel was usually thought of as a great place to visit and a worthy destination for Jewish philanthropic dollars.

Today though, Israeli technological innovation — the fruits of its advanced incubator programs, its universities and research centers — attracts visitors and foreign dollars for other reasons altogether.

Israel's educational infrastructure with its emphasis on science, is surely one reason for its pre-eminence among world high-tech centers. But

another major factor was the infusion of Soviet Jews over the past two decades and the wealth of intellectual capital and technical talent they brought with them.

In 1977, the governments of the United States and Israel created an instrument through which firms in this country could join forces with firms overseas. Known as the BIRD Foundation (for Bi-national Industrial Research and Development), it is \$110 million endowment funded equally by the two countries. In the ensuing years, this dynamic program has served as a catalyst for spearheading hundreds of U.S.-Israel research and development strategic partnerships.

In specific dollars and cents, the success of the BIRD program cannot be disputed. Since its inception 21

years ago, it has supported over 500 projects which have generated over \$5 billion in direct and indirect sales helping make technology Israel's number one export commodity.

What makes BIRD so special? Primarily, it's a way for companies to finance projects with alternative sources of funding. BIRD will grant up to 50% of the R&D costs of the non-defense product or process. The grant is repayable, but only if and when the product is successfully commercialized. BIRD shares the risk with the companies doing the development.

Any pair of companies, one from each country, may jointly apply for BIRD support. Between them, they must have the ability and infrastructure to develop, manufacture and sell an innovative product or process

based on industrial R&D. In the United States, the company is usually publicly-held and high-tech oriented. The Israeli partner is most likely the partner that provides the cutting-edge technology and production capabilities.

BIRD is proactive and endeavors to seek out and bring suitable partners together. The resulting match is allowed to grow and flourish, without the nature of the relationship dictated by the funding body. In fact it is the simplicity of the process and the freedom to pursue the project without BIRD interference, that makes the program so attractive. Even the details of the conditions and terms that govern the relationship between the firms are not subject to BIRD approval.

The America-Israel Chamber of

Commerce has facilitated a number of BIRD projects here. This past year alone, Air Products and Chemicals of Allentown and Premier Refractories International of King of Prussia received BIRD funding. Other regional BIRD recipients include Allied Signal, Smith Kline Beecham, Vishay Intertechnologies, Warner Lambert Consumer Healthcare, Numar, Kulicke & Soffa and Prentice-Hall Software.

For many years the Jewish and business communities looked at Israel as a nice place to visit and a good place to channel our charitable dollars. But now, many of us realize that the best way to ensure Israel's continuing growth, and independence is through business dollars, millions of which are provided by the BIRD Foundation.

PRAY FOR THE IRAN 13

This Pesach, as we celebrate our ancestors exodus from slavery into freedom let us pray for those still shackled by the bonds of religious, racial and ethnic oppression. Let us remember the Iran 13-members of the Jewish community of Shiraz who have been imprisoned for more than a year on accusations of spying for the United States

and Israel. These community and religious leaders face certain death if found guilty of what many believe are trumped up charges.

We ask for G-d's blessing upon:

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- Javid Beth Jacob
- Farhad Seleh
- Nasser Levi Haim
- Asher Zadmehror

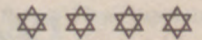
- Navid Balazadeh
- Nejat Beroukchim
- Arash Beroukchim
- Farzad and Faramaz Kashi
- Shahrokh Pak Nahad
- Ramin (last name unknown)

We also ask for G-d's blessing upon the many legislative leaders who have organized petitions and protests calling

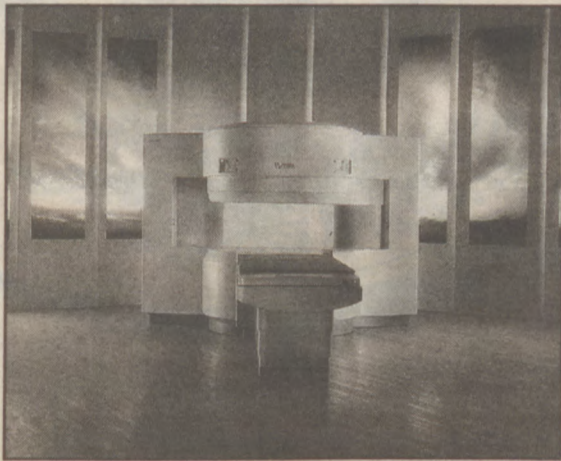
for the release of these men. We implore you to add your voices to theirs. Express your outrage and concern in a letter to one of the following persons of influence. You can make a difference!

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INSIDE DELAWARE

Hadassah To Host Education Day Program And Donor Luncheon

On Sunday, May 7, Northern Seaboard Region of Hadassah will present an educational program in conjunction with the Wilmington

Chapter Hadassah Donor Event. The morning program, "Taking Charge of Our Health," will feature presentations on Being Your Own

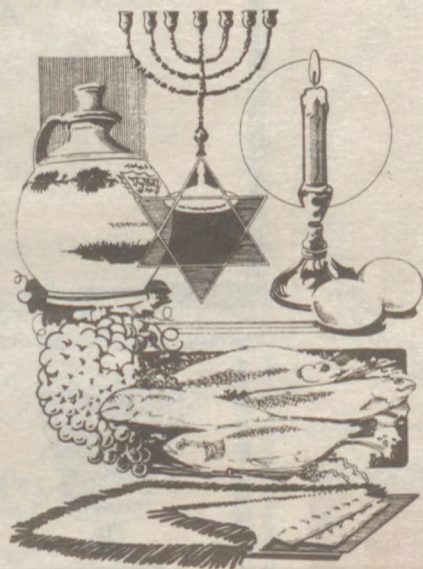
Health Care Advocate; What, Me Worry - Overcoming Chronic Worry; Overcoming Overeating; and Medications - Just One Pill.

At the luncheon, Judy Stiebel will be installed as the new president of the Northern Seaboard Region. Other new officers for the Region include Suzy Grumbacher, Linda Harwitz, and Dina Lipschultz. Afternoon entertainment is "The Music of Rodgers and

Hammerstein," presented by the Delaware Humanities Forum.

The program will be held at the Doubletree Hotel on Concord Pike. Registration for the entire program is \$25. For information or reservations, please contact Audrey Katz, 478-7795.

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INSIDE DELAWARE

Interfaith Passover Seder At Beth Shalom

By Marvin S. Cytron

As a prelude to Passover, members of The Hanover St. Presbyterian Church and Congregation Beth Shalom recently joined together for an Interfaith Seder hosted by the Congregation. "Let all who are hungry, come and eat. Let all who are in want share the hope of Passover is part of the introduction of the Seder," said Rabbi Daniel Satlow, of Beth Shalom. "We are delighted to welcome our neighbors to share the message and meaning of Passover, to learn together the gift and blessings of freedom and to know one

another," he added. The overflowing crowd utilized a specially prepared Haggadah "From Slavery to Freedom" compiled by the clergy and lay members of the two congregations. The Seder was led by Rabbi Satlow and Cantor Judith Naimark, and included passages from a variety of familiar and not so familiar Haggadahs, and writings by Rev. Thomas Davis III, Pastor of Hanover Church, and church lay members.

Choirs from both the synagogue and church participated in the Seder which included traditional melodies, as well as selections by the Hanover Choir on the theme of "Freedom."

Hanover Choir Director, Patrick Evans and Beth Shalom Organist, Bob Wallace, led the assembled in the familiar African-American spiritual "When Israel Was in Egypt's Land." Members of the Hanover Church spoke of their personal meaning of freedom. These included a member who in this "season of Spring and renewal is experiencing freedom from cancer, and the freedom of life." She showed dedication to teaching people about the need to be more aware of the prevention of cancer. Another member experienced the "freedom from the slavery of the gay and lesbian closet that is beginning to be knocked down." A self described "full time volunteer" of Hanover is dedicated to his community and helps his fellow African-Americans "bridge between slavery to freedom, not unlike the Israelites 40 year trek in the wilderness from slavery to freedom."

The Seder included the breaking of Matzah, the traditional Four Questions and a discussion on "The Four Questions Today." The rituals of the Seder including the Four Cups, recitation of the Ten Plagues, the Pesach Lamb, Maror, freshly ground and super hot!, and Charoset. The Seder meal included a sampling of traditional foods including gefilte fish and macaroons. A non-scientific survey among the Hanover guests, by this writer, indicated that the macaroons were voted "best food of the evening."



The Seder concluded with a fun-filled Had Gadya as everyone made up sound effects of the cat, the kid, the dog, etc.

In his "thank you" to Rabbi Satlow, Rev. Davis writes: "The overflowing crowd was a testimony to how eager Hanover people were to learn about the customs of Passover ... the Haggadah filled us in on the details of the Jewish ritual which underlies our own tradition."

Our choir relished singing in Hebrew with yours ... and we look forward to more interfaith opportunities with Beth Shalom." The two neighboring houses of worship have joined together for a number of interfaith programs over the past several years including support of the church's "Food Pantry" and "Clothes Closet" that support needy families in the area as well as an Interfaith Thanksgiving Day Service.

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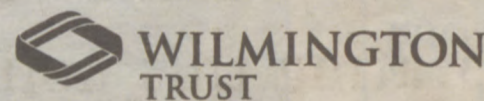


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Klutznick Museum Celebrates Jewish Mothers

More than 50 women, captured in interviews and photographs, shared their stories reflecting Jewish history, tradition and transitions in Jewish Mothers: Strength, Compassion, Wisdom, interviews and photographs by Paula Ethel Wolfson and Lloyd Wolf. This newest exhibit at the B'nai B'rith Klutznick National Jewish Museum opens for a private showing on Wednesday, May 3. It will open to the public on Thursday, May 4, 10 days before Mother's Day and the Million Mom March in Washington, dedicated to new gun control measures. The exhibit will run through September 11.

The Klutznick Museum reception also will launch a national book tour, sponsored by Chronicle Books. All the women portrayed in the book have been invited to the opening.

Congresswoman Nita Lowey (D-N.Y.), among others, is expected to attend.

Jewish Mothers is an exhibition of photographs from the book by writer Paula Wolfson and photojournalist Lloyd Wolf that explores the lives of contemporary American Jewish mothers. Wolf's black-and-white portraits convey the experiences etched by life in the faces of each of these women. Included are images of birth, prayer, mourning, celebration, time with children, and intimate moments alone.

Some of the women included in Jewish Mothers are: U.S. Rep. Nita Lowey; Rachel Eitches, Voice of America reporter and an African-American convert to Judaism; Dr. Rosalyn Sussman Yalow, Nobel Prize winning biochemist; Elsie

Frank, political activist and mother of U.S. Rep. Barney Frank (D-Mass.) and of White House Communications Director Ann Lewis; the late Shari Lewis, famed television personality; Joan Nathan, host and producer of the PBS TV show "Jewish Cooking in America"; Dr. Carolyn Goodman, psychologist and mother of slain civil rights advocate Andrew Goodman; and Blu Greenberg, nationally-known Orthodox feminist writer.

The Museum is open to the public, free of charge, Sunday through Friday, 10 a.m. to 5 p.m., and is closed on federal holidays. It is located in the B'nai B'rith International headquarters, 1640 Rhode Island Avenue, N.W., Washington, D.C. 20036. For more information call (202) 857-6583.

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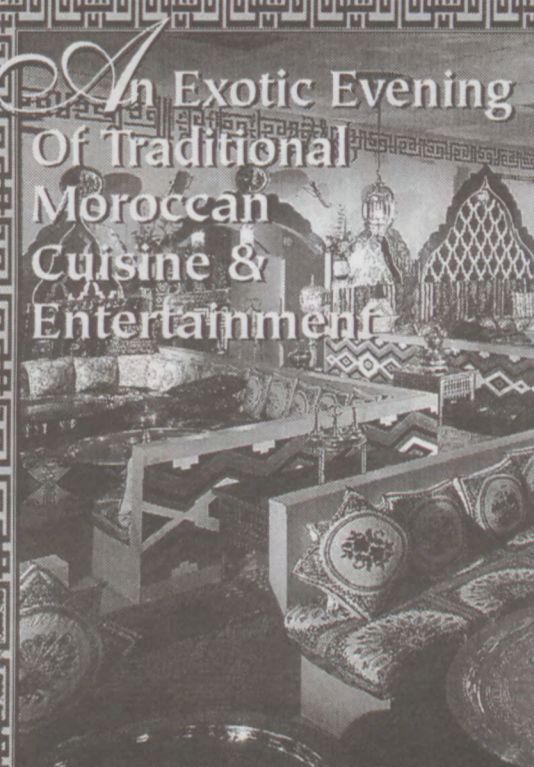
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PASSOVER MESSAGES

The Mystery Of Afikomen And Jewish Healing



Rabbi Myriam Klotz

By Rabbi Myriam Klotz

When I was a little girl I remember the thrill of scrambling to find the afikomen. The story of the Exodus was interesting up to a point; I liked gefilte fish well enough, too. But it was that hiding, and the search and the finding, that really grabbed me. This year, I reflect on the Passover Seder and I marvel afresh at the magic and mystery of *yahatz*—the ritual moment in which a whole piece of matzah is broken into two parts, the larger piece separated from its other half, and hidden out of view. This larger, hidden piece has a special name: *afikomen*, from the Greek meaning "dessert".

The seder cannot be concluded until the hidden *afikomen* is found, brought back to the table, and eaten. So essential to the experience of the *Pesach* seder is this strange dessert that it is the very last thing which one puts into the mouth; it is a taste which lingers on the tongue.

These days I no longer have the simple, vivacious delight for the search; I am instead one of those who will hide the *afikomen* for the children at my seder, and marvel at their joy in the quest. As an adult, there is perhaps less naivete in my life. Yet, I have much interest in contemplating the mysteries of this ritual; I am utterly compelled by

its richness as an evocative symbol of Jewish healing.

Yahatz—the breaking of the middle of the three matzas on the seder table—occupies a central place amidst the many paradoxical items set side by side on the seder table. Think of the egg, symbol of life eternally renewing, next to the shank bone, a stark reminder of death. Or of the *karpas*, the fresh greens of life reborn, next to the salt water, reminder of the tearful suffering of a people in pain. The *maror*, bitter herbs, next to the *haroset*, a sweet mixture. The *Pesach* seder invites us to play out through our ritualized actions of eating a profound

awareness, and blessing, of paradox. The paradox of dying and birthing; of hurting, and tasting sweetness on the tongue even so. In the context of such awareness which we literally embody as we recreate the seder ritual, *yahatz* goes even further.

Yahatz challenges us to consider that we may ourselves at times feel broken open, cracked in two. Through illness or loss, injury or violation, our very self may be split apart. Afterwards, we may feel that we are only a small part of the person we once were. A larger portion of ourselves might feel hidden, lost, unknown. This diminished sense of self is a kind of enslavement. These experiences of losing oneself because of a "broken heart", of being a "lost soul", or being "shadow of one's former self", can be painful. It hurts to lose a part of one's potential, one's experienced fullness and one's health, one's love...

But *yahatz* does not stop with the breaking. The broken matzah is hidden out of view, but in the darkness of its solitude there is a transformation. When it is found—and the promise is that it will be—it is known not simply as another half of the matzah that was broken. Ah, THIS piece is the *afikomen*—the sweet taste of dessert! This piece has a new name and without it, the journey is incomplete. We cannot finish the seder without eating a final little piece of *afikomen*.

I reflect with awe at the psychospiritual wisdom of this practice. We enact ritually the so familiar human experience of breakage and loss—this is not a tradition which denies the painful nature of being alive. Yet, it is an optimistic one in its realism. There is something mysteriously valuable that can happen even while feeling displaced, diminished. The *afikomen* (not simply a fragmented part of the whole, if you allow yourself to see it this way) is just under that next sofa cushion—don't give up hope! There will be integration of the fragments, asserts this hopeful Jewish spiritual teaching, and ours is the challenge to respond to our troubles with at the very least a glimmer of interest in the search and a willingness to be patient while the dark night of hiding pervades.

I have had occasion to witness the paradoxical *yahatz-afikomen* journey in my work at The Kimmel-Spiller Jewish Healing Center. Almost on a daily basis I am privileged to meet individuals who share with me their stories of losing, seeking, perhaps of waiting, and, often, of finding something sweet even in the midst of the broken pieces. In my mind, this finding of the sweet amidst the bitter is the essence of healing. To taste the taste of freedom and transformation through eating, paradoxically, from the *lechem oni*, the bread of affliction, as matzah is also called. I continue to learn from the courageous individuals and families I encounter, that the choice is ours: Affirm that freedom is at hand, even in the midst of enslavement. Believe that relief will come, even from the deepest despair. Such is sometimes hard-won wisdom of those called by a kind of *yahatz* on their journeys, to embark on the search for the *afikomen*. May your own seder this year be sweetened by the taste of such dessert.

Rabbi Myriam Klotz staffs The Kimmel-Spiller Jewish Healing Center (KSJHC) of Jewish Family Service of Delaware.

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PASSOVER GREETINGS FROM OUR PRESIDENT

L'Dor V'Dor

As I write these remarks, I am in the final days of tax season – an especially crazy time for an accountant like myself. In the midst of this mishegosh, I ask myself “why in the world did I choose to take on all the added responsibilities that come with the job of Federation president?” In the next breath, I answer myself, “because I believe in the Jewish Federation of Delaware!”

I believe that JFD represents all of us. It exists for you and for me and for everyone who wants their children and their grandchildren to experience those rich Jewish traditions and customs that have given us roots to grasp in times of simchas and sadness.

I am proud to be a part of this wonderful community – a *mis-pocha* committed to providing vibrant Jewish environment. Despite its relatively small size, the Jewish Federation of Delaware supports a full spectrum of Jewish services. Thanks to your support of our JFD Annual Campaign, our entire community benefits from child care, summer camping, recreational, fitness, health and wellness programming offered by the Jewish Community Center. Housed on the beautiful JCC campus are three other JFD constituent agencies that serve our people. We are indeed blessed by the existence of Albert Einstein Academy – a quality, nurturing Jewish day school and Delaware Gratz Hebrew High School – two agencies that help fulfill one of our community's highest priorities – Jewish education; and are enriched by the myriad of counseling, support and Jewish Family Life Education programming offered by Jewish Family Service.

During this joyous season of Pesach, when we celebrate the ancient Exodus of our Jewish people, I am particularly proud that JFS is the official resettlement

agency for émigrés – both Jewish and non-Jewish – who must flee their homelands because of religious or ethnic persecution. This year, agency staff performed a true mitzvah-helping several families from Kosovo begin new lives in Delaware.

I am also gratified that hundreds of Jewish students at the University of Delaware will enjoy a traditional Seder experience at Hillel. This wonderful agency meets the social and religious needs of college youth throughout the year.

As Federation president I know that every day the newly renovated Milton and Hattie Kutz Home fulfills the fifth commandment to “Honor thy Father and Mother.” Kutz provides loving and caring skilled nursing services to our elderly and ongoing support to residents' families. This year, the agency was prominently profiled in the February edition of “Contemporary Long Term Care.”

This year we also have experienced a tremendous growth in programming for individuals and families who live in the Greater Newark area. The new Jewish Community Center Without Walls program and the Jewish Family Service Relationship Center share space along Newark's Main Street. The two agencies offer a broad range of social, recreation and education programs for this ever-growing Jewish population. And, beginning this September, working parents in the Newark area can enjoy peace of mind by enrolling their children in the new JCC Full-Day Pre-School Center on Willa Road.

Like most *mis-pochim*, the Delaware Jewish community has many out of town relatives – Jews in need in Israel, in countries of the former Soviet Union and elsewhere in the world who need our help! A percentage of funds raised through the JFD Annual Campaign are given to our parent organiza-

tion – United Jewish Communities – who distributes these critically needed dollars to the Joint Distribution Committee for use in over 60 countries around the world and to the Jewish Agency for Israel.

During our Passover seders we express the hope that next year we will rejoice in Jerusalem. Well, this year in Jerusalem, I and my fellow Mission 2000 participants saw campaign dollars in action. We had the opportunity to visit an absorption center and to witness the diversity of Jews who continue to make Aliyah. Jewish Agency funds help these new Israelis learn the language and receive job training that will make them self-sufficient.

In the former Soviet Union, hundreds of thousands of homebound elderly Jews depend on the Joint for their very survival! Your overseas allocation to UJC enables the Joint to provide these *bubbes* and *zaydes* with food and medicine to sustain them. In addition to these on-going relief projects, this past year the Joint has met a myriad of emergencies worldwide including relief of earthquake victims in Turkey-rescue of Jews at risk from Kosovo and those who remain in Ethiopia.

Tzedakah, giving of oneself to help others, is one of Judaism's most cherished traditions. The Talmud teaches us that we must open our hearts and give generously to those in need. The Jewish Federation of Delaware needs to raise \$2,000,000 in the year 2000 to meet the growing programming needs in our Delaware Jewish community and to continue to meet the urgent needs of our people in every corner of the world.

Next week, we relive the Exodus of our people from slavery to freedom. However the Exodus cannot be completed unless each and every Jew is free. *Tzedakah* can help make this goal a reality.

This Passover will be bittersweet for the Schoenberg family. As many of you know, my beloved father passed away just a few short months ago. He was my mentor in my passion for Jewish communal work. Dad taught me to be thankful for the things I have and to give back to the community that provided me great opportunities. He always gave beyond his means to our synagogue and to Jewish causes that gave his children and grandchildren the chance to know and to love their Jewish roots.

His spirit lives on in our two sons. Joshua, who has been to Israel twice, is an active participant in Jewish life on his college campus. Geoffrey, who talks incessant-

ly of his first trip to Israel, helps to enhance the Jewish experience for his peers through his active involvement in BBYO and Gratz. My father was proud of each of their accomplishments.

L'Dor V'Dor – from Generation to Generation – this is the way that Judaism has survived and thrived despite tremendous adversity.

May this Pesach be a particularly sweet one for you and your loved ones. And may we, through our capability commitments to the 2000 Annual Campaign, help assure that we can continue to meet the needs of our people now and in the future.

Zissen Pesach,
Barbara H. Schoenberg


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PASSOVER REFLECTIONS

Creating Family Traditions -

New Haggadot For Passover

Each year, we read from the Haggadah and retell the ancient story of our people's pilgrimage from slavery in Egypt to freedom in the land of Israel. This year, three new Haggadot have been published for Pesach which begins at sundown on Wednesday, April 19. These unique publications offer a new take on this timeless tale of hope and redemption.

A Night of Questions, edited by Rabbis Michael Strassfeld and Joy Levitt, illustrated by Jeffrey Schrier. Published by Reconstructionist Press, Elkins Park. \$14 per copy. Available by calling 1-877-JRF-PUBS.

Reviewed by Lynn Edelman, Editor

Illustrator Jeffrey Schrier, whose art graces the cover of this issue of the Jewish Voice, makes the exodus of our ancestors come vividly to life in this brand new Haggadah published by the Reconstructionist Press.

A Night of Questions gives readers the tools to create four distinct Seders for groups of different sexes, ages and faiths. Included are "menus" for young children, older children and adults, inter-faith groupings and one which focuses on the role of women in the Jewish faith. Each service includes questions, commentary, blessings, poems and readings which allow for a great deal of interaction.

"These options help make this a very user-friendly Haggadah," said Mark Seal, publisher of *A Night of Questions*, adding that "This Haggadah can grow with you, providing new insights at each stage of life."

Alternative prayer language and new rituals are included alongside the traditional liturgy. For example, a Cup of Miriam—symbolizing the prophetess whose Well accompanied the Israelites through their years of desert wanderings—is added to the traditional Cup of Elijah.

"While the return of Elijah is left to the future and all its potential, Miriam is present with us always. She is here to provide healing, inspiration, and wisdom. She and her waters sustain us as we wait for Elijah. There is still a long journey to freedom, a long while before Elijah can herald the messianic age. Miriam the prophet call us to work for—not wait for—that day."

The Reconstructionist Press has also produced a companion CD/cassette of the liturgy and songs of the Seder featuring the music of the Philadelphia-based ensemble *Shabbat Unplugged*. One of the members of this ensemble is a recognizable name in our Delaware Jewish Community—Rabbi Myriam Klotz. Rabbi Klotz is spiritual leader of the Kimmel-Spiller Jewish Healing Center of Jewish Family Service and a frequent contributor to the Jewish Voice.

My nine-year old son, Lee thought the group did an "awesome Dayenu".

A Night of Questions is the latest volume edited by Rabbi Michael Strassfeld, who created the highly popular three-volume series *The*

Jewish Catalog. He also is the author of *The Jewish Holidays: A Guide and Commentary*.

Merging Tradition and Innovation: A Review of Why On This Night? A Passover Haggadah for Family Celebration by Rahel Musleah. Illustrated by Louise August. Aladdin Paperbacks/Simon & Schuster. 110 pp. \$12.99. ISBN: 0689813562

Reviewed by Lisa Traiger

Growing up, writer Rahel Musleah, who was born in Calcutta, India, and moved to Philadelphia at age six, had wonderful, lively seders—the ritual Passover meal. "My father is a rabbi. We all read and sang in Hebrew and Judeo-Arabic. We'd invite other people and they would read in whatever language they were comfortable in—English, even Russian. These were fond memories for me, but others may not have enjoyed their Seders so much."

Why On This Night? A Passover Haggadah for Family Celebration, her newly published haggadah is for those Jews who find the Passover seder daunting, overwhelming or just plain boring. After surveying the multitude of haggadot that have been published over the years—some traditional, some modern, some iconoclastic, some political—Musleah said: "I felt that there still wasn't a haggadah that had a balance of Hebrew and English that was appropriate for kids."

Musleah estimates that it took about four years to develop both the text and the art for *Why On This Night*. "I took a lot of time to make sure that the Hebrew was correct, even down to the accent marks," she points out. But, in addition to being linguistically correct, Musleah wanted to be inclusive. The haggadah contains most of the traditional Passover songs, from the introductory Kiddush, Urhatz which is a recitation of the evening's order, to the Four Questions, the Four Children, and Ehad Mi Yode'a and Had Gadya, two rousing, end-of-seder songs. She has also borrowed customs from a variety of Jewish cultures. For example, although most Ashkenazic Jews use parsley for the green vegetable, Musleah's family used romaine lettuce, which she notes has a Talmudic origin.

Among other kid-friendly elements, Musleah has incorporated a dramatic playlet, which tells the story of Passover in dialogue and narrative. Some creative families, using this book as a guide, will surely come up with costumes and scenery to reenact the story of the Exodus right in their dining rooms. One Indian Jewish custom that Musleah has passed on to her daughters—and includes in this haggadah—requires children to reenact the Exodus. "From where have you come?" asks the seder leader. "Mitzrayim, from Egypt," say the youngsters. "Where are you going?" they are asked. "L'Yerushalayim, to Jerusalem," they respond as they place matzah in a sack or pillowcase, sling it over their shoulders and circle the table.

The idea of getting children engaged beyond the four questions

is one that many American Jews have been pondering. So many seders begin with the refrain, "When can we eat?" and proceed downhill from there. Not to worry, Musleah has an answer even for that. Follow the older custom of allowing children and adults to munch on raw veggies following the blessing over the green vegetable. Think of it as the first-course salad and most children will be able to hold out until it is time for the matzah and the meal.

The author has also woven in references to modern-day issues. Accompanying the discussion of the ancient Jewish Exodus is a paragraph about a dramatic Jewish Exodus in our own time: the secret Ethiopian airlifts—Operation Moses and Operation Solomon—that brought thousands of Beta Israel Jews from poverty in Ethiopia to modern life in Israel. Musleah suggests leaving space for discussions of family histories and relationships, homelessness, the Holocaust and other significant events, connecting ancient rituals with up-to-date events your children may hear about in school or from news reports.

Illustrator Louise August used a combination of lino cuts printed in oil on rice paper with other media including collage, gouache and painting. Vibrant paintings evoking the rebirth and bloom of spring decorate each page. The pre-seder activities Musleah suggests are mostly standard fare and easy to accomplish: covering plastic cups with tissue paper and glue for kid-dish or wine cups and making name cards for the guests. Throughout the book—she keeps the children moving—at one point suggesting that they enact a dance, at another, asking them to stand and sit for a seder song.

Family seders are among the most celebrated of all Jewish rituals. It's not hard to understand why. Yet most families—especially those with young children—don't follow a haggadah word for word, line by line. Seders take planning, but they play out through improvisation. Musleah hopes that families with elementary school-aged children will incorporate *Why On This Night?* into their own seder experiences. But she understands the challenge of keeping up a family tradition versus experimenting with something new especially on this most important holiday. Which haggadah will be on Musleah's own seder table this year? "We will use both the traditional one [from India] as well as my new haggadah. It'll be fun to see how we can merge the two."

Lisa Traiger wrote this article for the on-line magazine *Jewish Family & Life*—www.jewishfamily.com

A Survivor's Haggadah, written, designed and illustrated by Yosef Dov Sheinson, Woodcuts by Miklos Adler, edited by Saul Touster. Published by the Jewish Publication Society, Philadelphia, PA, 128 pages, \$50.

"When peace came down to earth, the people of Israel were gathering. The surviving remnants

were coming out of caves, out of forests, and out of death camps, returning to the lands of their exile. The people of those lands greeted them and said 'We thought you were no longer alive...'"

In 1996, Saul Touster, a retired Brandeis University law professor, made a remarkable discovery among his late father's papers: a slim volume published by the United States Army of Occupation, its cover blazoned with the red, white, and blue "A" insignia of the Third Army. The book was a Haggadah, announcing seders to be celebrated in the city of Munich in April 1946, the first Passover after liberation of the Nazi death camps. For fifty years this unique Haggadah was all but forgotten. Upon its discovery, Touster became consumed with the book's history tracing in detail the who, what, when, and where of its creation and publication.

In winter 1945-1946, Holocaust survivors in Displaced Persons camps around Munich created this extraordinary illustrated Haggadah in preparation for the first Passover after liberation. The Haggadah was written for and truly dedicated to the *She'erith*

Hapletah, the Saved Remnant, or the few who escaped. Interwoven with the traditional Passover liturgy are two stories: that of the deliverance from Pharaoh in Egypt, and the Holocaust story of those Jewish who survived Hitler. Bold illustrations vividly associate the Exodus with the liberation from Nazi horror.

Following the traditional format of the Exodus story of the deliverance of Israel from Egypt, this Haggadah tells in text, drawings, and harrowing woodcuts the modern story of Jews enslaved and perishing in Hitler's Europe and how they were liberated. It also reflects the survivors' yearning for the Promised Land, Zion to be redeemed through the committed work of survivors becoming pioneers. Especially moving is the powerful adaptation of the Dayenu in which the survivors confront the God who they feel deserted them as they list not God's blessings but the afflictions of two millennia of woes from ancient times to the Holocaust. As a whole, the Haggadah's power is effected through its exceptional integration of original text and graphics with that of the liturgical Haggadah.

Traveling Light: Reading The Hagaddah

By Roberta Israeloff

The first seders I remember took place in my grandmother's three-room Bronx apartment and were a logistical, raucous miracle: twenty people squeezed around a gate-legged table that spanned the length and width of her living room. Throughout my sister's dutiful recitation of the Four Questions, I pondered the answers to even more compelling enigmas: How did my grandmother manage to get the chopped chicken liver in the middle of the mashed potato latkes? Did anyone really think Elijah was going to put in an appearance? Why did we have to read the same story year after year—didn't we know it already? And most emphatic of all—when do we eat?

The seders seemed to last for an eternity, or at least as long as the Israelites wandered in the desert. Even as a teenager, after the responsibility for making the seder had evolved from my grandmother to my mother, I chafed at the time it took us to read the hagaddah or booklet used to conduct the Passover Seder, which seemed endlessly repetitive, utterly senseless and insipid. "Once we were slaves in Egypt", "Next year in Jerusalem"—these weighty lines particularly infuriated me. I wasn't a slave, and I knew that next year would find us not in the Holy Land but on Long Island, sitting around the same table with the same group of people. Who cared about the past or the future? I was interested in the present, and it was slipping away from me.

Now the seder unfolds in my house. The squirmy, impatient kids

at the table are my own, and my father and grandmother, whose latke recipe I have tried, without luck to replicate, join us only in spirit. But perhaps the biggest change strikes me when I sit down at the table and thumb through the hagaddah. This is it? I think to myself.

It's so short. Here are the Four Questions, here are the plagues, and then it's almost time to eat. How could it have seemed so endless?

To answer that question, I consider the possibility that nothing changes quite so much as we age as our perception of time. And this changing perception is directly relevant to the meaning of the Passover celebration. For, coiled at its center is a paradox both profound and subtle. Take those two lines that so bothered me when I was younger—"Once we were slaves in Egypt" and "Next year in Jerusalem". When I was younger I thought that one evoked the past and one the present. Only now do I realize that they are both meant to be understood in the present tense. The potential to be enslaved and to make our tentative way to freedom is perennially within us. It's not simply that each generation is commanded to feel as if it was personally brought forth from Egypt, but that at every moment we are presented with the opportunity to liberate ourselves.

By remembering the past when we were slaves, we tap into a well-spring of empathy that we can extend to others who are oppressed. By imagining our future in Jerusalem, a place where we

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PASSOVER REFLECTIONS

My Change Of Heart

By Judith Bolton-Fasman

This is a story about my Jewish heart, my daughter's milk allergy and how I came to change plates for Passover. First the Jewish heart. Like Pharaoh's, mine hardened after the wrong kind of yeshiva education.

In Rabbi D's class I remember learning that if people ate hametz (food containing bread products) during Passover their lives would be inevitably shortened. I was confused, terrified that my father and his parents—two generations of year-round bread-eaters—were courting a death sentence. I bargained with God. My grandparents were already in their eighties—maybe, just maybe, they could be exceptions to this decree.

There were always exceptions. And miracles. The principal of my yeshiva was quite clear about this after I was sent to his office for telling Rabbi D. that I thought an earthquake, rather than God, parted the Red Sea.

After that I stopped believing.

Or so I thought. A ba'al t'shuva (one who opts for a life of religious observance) friend once told me that Jews don't stop believing. Sometimes we leave for a time because like that long-ago route in the desert, faith is both circuitous and goal oriented. If I learned anything at yeshiva, it was that I was never lost—I was wandering.

I once wandered right into a Mexican restaurant on Erev Yom Kippur. From my window table I watched what seemed to be a never-ending stream of Jews walking home from Kol Nidre. I felt like a failed spy when I was exposed by acquaintances that I ran into.

One of them asked me point-blank: "Aren't you supposed to be Jewish?" as if I were playing a part or going to a masquerade ball.

There was a lesson there. But I am a slow-learner. And in those days I was in the closet about my Jewishness. "A closet frummy was how one friend described me. I liked my closet. I liked operating in the dark. It allowed me to do all kinds of things like eating out on

Erev Yom Kippur and skipping Passover altogether.

I ventured out of the closet a little bit when I got married. And then a little further when my daughter was born. Welcoming Anna into our lives brought all of the changes with which first-time parents grapple. We forever rearranged our lives according to her needs and marveled over the various ways she bonded us as a family. When Anna was five months old, we discovered that she had a profound milk allergy. Just one drop of cow's milk could send her vomiting and cover her with hives. From that day on she became a strictly pareve kid.

For the first time since I left yeshiva life I was reading food labels. But despite all of my vigilance, sometimes she had an inadvertent exposure. That was when I realized that I had to go back—back to strictly kosher food, back to the places I associated with austere prohibitions. I had set into motion some form of the Law of Return in my life. It felt as if the Jewish world I found in bakeries, supermarkets

and even restaurants had been waiting all along for me to come back. Now there was tangible salvation attached to that previously academic separation of meat and milk.

I was back, but I lurked instead of joining. In truth, there is a big difference in keeping strictly pareve and keeping strictly kosher.

Making the change was too big a leap of faith for me. In some ways it still is. But I've decided to close the gap a bit this year by changing my plates for Passover. Like Passover food, changing plates further emphasizes Passover's unique separateness. Changing a kitchen over, ridding the house of hametz is as much a spiritual venture as it is a spring-cleaning.

However, the advent of any spring-cleaning can be overwhelming. I have \$400 worth of dishes and silverware in the trunk of my car and I am overwhelmed just by the thought of getting all of it into the house. I have never changed dishes in my own adult kitchen. I e-mail the news of my plate changing

to a dear friend who became observant as a teen-ager. Sue has been there since my most heathen of days. In sending her the e-mail, I secretly hope that she is proud of me—but also that she sees through me, identifying my commitment even as I try to absolve myself of responsibility by saying things like: "I don't know what has come over me" or chalking it up to some form of Jewish Darwinism by claiming: "This impulse is bigger than I am."

I have books about how to do all of this right. But I don't want to consult them this year. Feeling my way through seems right. Maybe it's because of all those years in that dark closet. But I think there's more to it than that. I now realize that I can be a believer without being a strictly halachic Jew. And I recognize that the steady rhythmic sound that I hear in my head is my Jewish heart pounding again.

Judith Bolton-Fasman is an associate editor for the on-line magazine *Jewish Family & Life!* www.jewishfamily.com in which this article first appeared.

Passover And Earth Day

Richard H. Schwartz, Ph. D.

This year, the Shabbat that occurs during Passover coincides with Earth Day (April 22nd). Hence, this is a good time to consider environmental messages related to Passover and the events and concepts related to the liberation of the Israelites from Egypt:

Today's environmental threats can be compared in many ways to the Biblical ten plagues that resulted in the Exodus of the Israelites from Egypt:

When we consider the threats to our land, water, and air, we can easily enumerate ten modern "plagues". For example: acid rain; depletion of the ozone layer; destruction of tropical rain forests; global warming; soil erosion and depletion; loss of biodiversity; water pollution; air pollution; land pollution, including mountains of litter and landfills; increased use of pesticides, chemical fertilizer, and other toxic chemicals.

*The Egyptians were subjected to one plague at a time, while the modern plagues are threatening us simultaneously.

*The Jews in Goshen were spared most of the Biblical plagues, while every person and place on earth is imperiled by the modern plagues.

*Instead of an ancient Pharaoh's heart being hardened, our hearts today seem to have been hardened by greed, materialism, and waste that are at the root of current environmental threats.

*God provided the Biblical plagues to free the Israelites, while today we must apply God's teachings in order to save ourselves and our precious but endangered planet.

Because of the above factors, there has been the beginning of a tradition to spill an additional ten drops of wine or grape juice at the Seder to recognize the significance of the modern plagues.

The Seder is a time for ques-

tions, including the traditional "four questions". Additional questions can be asked related to modern environmental threats. For example: Why is this period different than all other periods? (At all other periods only local regions faced environmental threats; today, the entire world is threatened.) Why is there so much silence in the Jewish community about current environmental threats? Why aren't Jewish values applied more toward the alleviation of environmental problems?

A popular song at the Seder is "dayenu" (it would have been enough). The message of this song would be very useful today when so many people seek to constantly increase their wealth and amass more possessions, with little thought of the negative environmental consequences.

An ancient Jewish legend indi-

cates that Job's severe punishment occurred because when he was an advisor to Pharaoh he refused to take a stand when Pharaoh asked him what should be done with regard to the Israelites. This story can be a reminder that if we remain neutral and do not get involved in working for a better environment, severe consequences may follow.

Since the main Passover theme is freedom, this may be a time to try to end the slavery to a diet that has so many negative environmental and other effects. The consumption of animal-centered diets involves the feeding of 70% of the grain grown in the United States to animals destined for slaughter, while an estimated 20 million of the world's people die of hunger and its effects. Plant-based diets would have very positive environmental effects since modern intensive livestock agriculture uses vast amounts

of water, fuel, chemical fertilizer, pesticides, antibiotics (endangering our health due to development of resistance by pathogens), and other resources, and contributes to soil depletion, the destruction of rainforests and other habitats, water pollution (due to runoff from the vast amounts of manure produced) and many other environmental problems.

Rabbi Jay Marcus, Spiritual Leader of the Young Israel of Staten Island, saw a connection between simpler diets and helping hungry people. He commented on the fact that "karpas" (eating of greens) comes immediately before "yahatz" (the breaking of the middle matzah for later use as the "afikomen" (dessert) in the seder service. He concluded that those who live on simpler foods (greens, for example) will more readily divide their possessions and share

with others.

While relating the story of our ancestors' slavery in Egypt and their redemption through God's power and beneficence, Jews might also want to consider the "slavery" of animals on modern factory farms. Contrary to Jewish teachings of "tsa'ar ba'alei chayim" (the Torah mandate not to cause unnecessary "pain to a living creature"), animals are raised for food today under cruel conditions in crowded confined spaces, where they are denied fresh air, sunlight, a chance to exercise, and the fulfillment of their natural instincts. In this connection, it is significant to consider that according to the Jewish tradition, Moses, Judaism's greatest leader, teacher, and prophet, was chosen to lead the Israelites out of Egypt because as a shepherd he showed great compassion to a lamb (Exodus Rabbah 2:2).

Traveling Light Continued from page 20

strengthen our resolve to do more than empathize, but also to act on behalf of others. Finally, by recalling that our ancestors knew that the passage from slavery to freedom is a difficult one—that outer shackles are often easier to shed than inner ones—we have patience for those making the transition. Like a temptress, enslavement comes in many guises. We enslave

ourselves by holding on to prejudice and bias; we can be imprisoned by our fears, by fashion, or by time itself.

"When do we eat?" my kids will whine about five minutes after our seder starts. They sound as if they haven't had a meal in months. I realize that they are slaves to the present moment, unable to see it in the context of what came before

and what is yet to come. I remember feeling as they do, and I appreciate more than I ever have the passage I have made. For the challenge of Passover is to live in the present that is inflected by both the past and the future. We need to be aware of, but not to dwell on, our shackles and our redemption. We need to free ourselves from all that holds us back from being most

human, and to confront all the fears that freedom confers. And to choose freedom each time.

Roberta Israeloff's monthly column, "Traveling Light" appears on *Jewish Family & Life!* www.jewishfamily.com. Her books include: *Kindling the Flame: Reflections on Ritual, Faith and Family* and *Lost and Found: A Woman Revisits Eighth Grade*.

*The Officers, Board and Staff
of The Jewish Federation of Delaware
Wish You A
Happy Passover*

NEVER FORGET

Honoring WWII's Unsung Heroes

By **Brianne Korn, JTA**

When the atrocities of the Holocaust became known, many unsung heroes remained in the shadows.

In a ceremony at the United Nations on Monday, some rescued Holocaust survivors met their unknown heroes, or their close family members, for the first time since the war.

The international community honored government diplomats who risked their careers and lives to save thousands of Jews fleeing Nazi terror.

The meeting took place in a ceremony before the opening of a traveling exhibit to be on display at the United Nations.

"Visa for Life: The Righteous Diplomats" was created to honor the actions of more than 65 diplomats, representing more than 22 countries, who issued thousands of visas for Jews escaping Nazi terror.

The exhibit includes never-before-seen Holocaust-era photographs and tells the stories of diplomatic rescues.

Attending the ceremony were survivors who escaped to Japan thanks to visas issued by wartime Japanese Consul Chiune Sugihara. Stationed in Kovno, Lithuania, Sugihara issued thousands of visas

during the summer of 1940.

"There's a story that Sugihara's wife rubbed his hands at night because they hurt from signing all of the visas," said Meryl Fischhoff, daughter of Ben Fischhoff, who received a Sugihara visa.

Fischhoff's father was a student of the Mir Yeshiva in Poland and sailed to Japan on the "Boat of 72," named for the 72 passengers who were denied permission to disembark in Japan. They were sent back to Russia but eventually sailed back to Japan and successfully disembarked. Fischhoff was the only one of six children in his family to survive the war.

Sugihara "is a real Righteous Gentile," Meryl Fischhoff said. "He could have been killed as a traitor."

"The visa was the difference between life and death, no question," said Rabbi David Baron, project coordinator for the New York arm of the exhibit. Collectively, he said, these diplomats issued more than 200,000 visas throughout World War II to help Jews escape to friendlier territory, despite clear government prohibitions.

Dr. Sylvia Smoller's family was also able to escape to Japan and then to America because of Sugihara.

"The Jews somehow knew

Sugihara was issuing these visas," she said of why her father traveled to the Japanese Consulate. She received visa number 459 out of 2,000, she said.

"Everything was sheer luck," Smoller said.

Smoller created an essay contest in honor of her rescuer called, "Sugihara — Do the Right Thing," where high school students submit essays on moral decisions they have had to make.

"I didn't want to be a professional survivor," Smoller said. "It's important to do something to honor Sugihara and make this refugee and rescue experience a living thing."

Other diplomats honored are less well-known than Sugihara, though their contributions are none less significant.

"People ask, 'why would a man from China save Jews in Austria?'"

"If you knew my father, you wouldn't have to ask," said Manli Ho, daughter of Dr. Feng Shan Ho, Chinese consul general in Vienna from 1938-1939.

Ho issued innumerable visas to Jews escaping Austria after the 1938 Nazi takeover there. With his help, Jews were able to escape to Manchuria, Shanghai, China — and from there to Palestine and America.

Harry Fiedler was born in China after his father and almost 20 members of his extended family received visas from Ho.

"You didn't need a document to get into China, but you needed one to get out of Austria," Fiedler said. His father and cousin were arrested during the 1938 Kristallnacht pogrom after obtaining the necessary documents, but were released on the strength of Ho's visas and subsequently sailed to China.

"My father was a man who believed it was natural to feel compassion and want to help," said Ho, who said her father hardly ever spoke of his actions during his lifetime. Ho died in 1997 at the age of 96.

"You know how many words there are mentioning the rescue activities in his memoirs," his daughter asked. "70." "That's three lines out of 700 pages."

"There's a Chinese saying," said Ho, "that if you do something good and talk about it that much, it's not so good."

"It's within the Jewish character to remember our friends," said Rabbi Arthur Schneier, president and founder of the Appeal of Conscience Foundation. Schneier escaped because of a safety pass issued by Carl Lutz, consul from Switzerland in Budapest from

1942-1945.

"They were unsung heroes by their own government in a way that defied the silence of their government," Schneier said. "I was given the opportunity to survive because of their humanitarian efforts."

Lutz is credited with being the largest single issuer of visas during the Holocaust, according to Baron, saving more than 60,000 Jews by inventing the Schutzbrief, or protective letter, and by helping to establish 76 safe houses throughout Budapest.

The "Visas for Life" exhibition is a collaborative effort sponsored by international and national Jewish and Holocaust organizations.

As an outcropping of the exhibition, Baron said the History Channel has announced plans to create a program about these diplomats.

Besides showing gratitude, Baron hopes the exhibit serves another purpose. "It allows Christians to come and see that there were men and women who acted on their beliefs and value systems to rescue."

"We need to recognize goodness. We need to acknowledge acts of heroism," Baron said. "We need these models in our society."

German Historian Preserves Accounts Of Nazi Brutality

By **Allison Linn, JTA**

They came from Poland, Czechoslovakia, Russia, Ukraine and throughout Eastern Europe. Often they traveled in trains without windows to undisclosed locations in a country that was at war with their own and whose people did not speak their language.

The millions of laborers forced into service to fuel the Third Reich's war machine worked 12- to 16-hour shifts for four years, sometimes without more than one meal a day. They were scattered into thousands of bare-bones camps throughout Germany. If they were paid, it was so pitifully little that it was a bitter joke.

The slave laborers were concentration camp prisoners whom the Nazis sought to work to death. The forced laborers, imported from Eastern European nations to free up Germans to serve in the army, worked under better conditions.

As politicians, lawyers and industrial giants have held draw-out and often bitter negotiations over how many billions of dollars their work — and Germany's legal immunity from future lawsuits — is worth, the actual victims of Nazi-era forced and slave labor have remained mostly on the sidelines.

The survivors have, in fact, been so far away from the discussion that fund administrators are now wondering how to find the former laborers to tell them that, more than half a century later, they will receive \$2,500 to \$7,500 for their work during the war.

Perhaps they should start by talking to Gisela Wenzel. For years the Berlin-based historian has been gathering letters from former

forced and slave laborers.

Most of the survivors, who number somewhere between 800,000 and 2 million, are non-Jews from Eastern Europe. As a result of decades of Communist rule in their native countries, many of them had never really talked about their war experience before they received a letter from Wenzel.

Especially in the Soviet Union, Wenzel says, "this was a taboo topic that they forgot and repressed."

Wenzel's organization, the sporadically funded, nonprofit Berlin History Workshop, first began investigating the fate of forced and slave laborers after construction workers renovating an area of Berlin came across the last fully intact labor camp in the city.

Wenzel organized an exhibit at the sparse structure and then began the letter-writing campaign. Five years later, she has heard from approximately 380 Eastern Europeans. A producer at the German television network ARD has just begun work on a film about the letters.

The letters are full of details: everything from the stations on the subway route they traveled to the exact hours of the shifts they worked and the names of their supervisors.

More than 50 years later, their memories are still remarkably strong: one man recalls exactly how much money he made for his years of service (approximately \$90), another woman remembers the names of her co-workers and still another recalls the bloody hand prints on the wall of the jail where she was held after she tried to escape.

Other memories are kinder: of better-hearted German co-workers who gave them Christmas presents and treated them humanely, of friendships and even marriages that were formed in those years and that still exist today.

They are almost all handwritten, some with a childish hand that suggests the work of a grandchild. Often, Wenzel remarked, the words sit so tightly together on the page "that you can tell how hard it is to afford paper."

To Wenzel, it is not just the physical and emotional damage of the Nazi-era labor practices that is so brutal, but also the professional damage. Many of these men and women were pulled from their homes in their late teens, and returned with no education. Now, she says, pulling her clenched fists to her chest, they are "bitterly poor." Sometimes, she says, it was a big expense to afford a stamp for the letter they sent.

She says many of the former laborers are living on pensions of \$15 to \$20 a month, and subsisting on what they grow themselves. For them the compensation of \$2,500 for forced laborers, who worked for little compensation, and \$7,500 for slave laborers, who were expected to work to death, is a large amount of money.

But, Wenzel says, "The mood is not one of euphoria. The feeling is that this came 50 years too late and that there was way too much haggling. It is a huge humiliation."

The recent decision on how much money each of the former laborers will get from the \$5 billion settlement is seen as the last major hurdle in the contentious Nazi-era labor compensation effort.

But the compensation plan, and its accompanying haggling, is still far from a done deal. German industry, which will split the bill with the German government, has so far only raised about half the money it needs.

Wolfgang Gibowski, a spokesman for the fund, said as many as 2,000 more German firms will have to contribute to reach the \$2.5 billion mark. But he remains confident that they make it together by this summer.

He said contributions have risen dramatically in the last week, with as many as 30 companies a day pledging support. As of the end of March, nearly 900 firms had joined, including companies who did not use slave or forced labor.

Gibowski said the sudden rise in contributors came after German industrial associations sent letters

to every company in Germany, urging participation.

"Now they know what the fund is, and why it is the duty of German industry to contribute," Gibowski said.

Ford Werke, a subsidiary of the American auto maker, last week became the first subsidiary of an American company to publicly give money. Other American subsidiaries also have contributed, but have not made their names public.

Paul Schinshofen, spokesman for the Cologne, Germany-based subsidiary, said the firm is expected to give approximately \$13 million. During World War II, Ford Werke was seized by the Third Reich and, while under Nazi control, used an estimated 2,000 forced laborers.

"This can be seen as a sort of moral decision, as a way of dealing with the past," he said.

Remember The Iran 13



Protestors in Moscow show their support of the 13 members of Iran's Jewish community jailed for a year on charges of espionage.

A MATTER OF OPINION

Did America Do Enough To Stop The Holocaust?

By E.E. Jaffe

This writer was living in Siberia, forcibly exiled from Poland by the Soviet Union when the German killing machine of Jews in Europe was set in motion. Being far away from the extermination camps and cut off from any reliable sources of information, we were not aware of the genocide being carried out in the heart of Europe. We knew nothing about the fate of our relatives who remained in a small town near Vilno, now Vilnius the capital of Lithuania. All of them perished.

The Holocaust was part of a colossal struggle in which 53 million people died, and during which the survival of democracy was in the balance. Hitler and his Nazi followers murdered 6 million Jews, men, women and children for only one reason, they were Jewish. Winston Churchill pronounced the Holocaust "probably the greatest and most terrible crime ever committed in the whole history of the world." The reason behind this enormous crime can never be fully comprehended, but could it have been mitigated or diminished in scope?

The PBS documentary "America and the Holocaust: Deceit and Indifference" claimed that young American Jews criticized and even condemned their parents and grandparents for having chosen silence rather than cry out at the Nazi crimes, and for having given overwhelming support to Franklin Delano Roosevelt. According to Elie Wiesel, most Jewish leaders were too busy thinking about the postwar period and the establishment of a national Jewish homeland to pay much attention to a rescue operation.

There are questions which are yet to be fully answered. One, is why the German ship St. Louis carrying 930 Jewish refugees from Germany was not allowed to land at an American port? The other, is why didn't the Allied air forces bomb Auschwitz, the notorious killing center of European Jewry,

or at least the railways that led into the camp?

Many books and articles have been written which addressed these and related questions, but some answers are difficult to accept and others require clarification.

FDR was elected President five weeks after Hitler became chancellor of Germany in 1933. He stood firmly against Hitler from the very beginning. That stance intensified as the program to eradicate the Jews commenced and picked up speed. Did FDR do absolutely everything humanly possible to rescue Jews, probably not. Did he do as much as reasonably possible, considering the powers of Congress, probably yes.

Initially Germany Jews fled to neighboring countries from which they expected to return once the madness subsided. Most thought the Hitler regime would not survive. In fact, in 1933, 37,000 Jews fled Germany, but in the relative calm of the following year, 16,000 returned. Roosevelt, however, did not foresee any radical changes in German internal policies. In fact, Thomas Mann, the famous German writer who left Germany in 1933, thought in 1935 that FDR "truly grasped the evil of Adolf Hitler." At the time of FDR's election, the USA was a troubled country. Twenty-five percent of the workforce was unemployed. The immigration laws were established under his predecessors, the last legislation having been passed in 1924 by a Congress that rejected the League of Nations. The immigration law assigned specific quotas aimed at Eastern Europe, particularly Russia and Poland, but the highest quotas went to Great Britain and Germany. FDR and his wife Eleanor were leaders in helping refugees fleeing Nazi persecution. FDR administratively aided such refugees. As a consequence, the USA accepted twice as many fleeing Jewish refugees than all other

countries combined. As the historian G.L. Weinberg has shown, Roosevelt acted in face of strong and politically unpopular criticism, for what was considered a pro-Jewish attitude. He made several attempts to find ways for Jews to emigrate from Germany. H. Schact, the head of the German Reichsbank, was negotiating with FDR's representative to allow 150,000 Jews to emigrate using 25% of their assets, the rest going to the German state, when Hitler suddenly ordered all negotiations to cease.

After Kristallnacht, FDR recalled the U.S. ambassador and extended visitor's visas to 20,000 visitors from Germany and Austria in the USA so they would not have to return home. Roosevelt remained a target for the hard line anti-Semites in America. To avoid dealing with inertia in the State Department on refugee issues he entrusted the Undersecretary of State Sumner Welles, a man highly sympathetic to Jewish causes, to be his ambassador of action in this field. Not unlike today, there were racists and anti-Semites in Congress who clamored for strict enforcement of the immigration laws. With FDR's help between 1933 and 1941, 35% of all immigrants under the quota system were Jewish, and after Kristallnacht the number rose to 50%. FDR did not have the power to change the quotas. Even representative Emanuel Celler of Brooklyn, a great defender of Jewish causes, stated in 1939 that "it would be dangerous at this time because of public opinion in the South and West to press for passage in Congress of bills to give asylum in the USA of refugees and reallocate unused quotas." Any attempts could meet with the introduction of a bill to stop immigration to the USA altogether. This emphasizes the great importance of individual views held by elected representatives in the U.S. legislative bodies.

Hitler's psychopathic obsession with Jews led him first to prohibit emigration of Jews and then proceed to kill them. With the fall of France to Hitler in June 1940, Europe became a prisoner for Jews. With the invasion of Russia in June 1941 the slaughter of 1.5 million Russian Jews began. On January 30, 1942 Hitler declared in the Reichstag that "this war can end in two ways, either with extermination of the Aryan people or the disappearance of Jewry from Europe." The pursuit of the latter goal was undiminished throughout the war. As Germany lay in ruins and Hitler prepared to commit suicide in his bunker in Berlin, his Nazi commanders were still diverting urgently needed reinforcements for the retreating armies to complete the Final Solution, eradication of all Jews. The only realistic way some Jews and other prisoners could be saved was by swift defeat and unconditional surrender of Nazi Germany.

Rabbi Stephen Wise, the eminent spokesman for American Zionism, never doubted FDR's commitment to helping Jews, he said "no one was more genuinely free from religious prejudice and racial bigotry" than FDR. In fact, had FDR followed the national will, Japan would have gotten the highest military priority, but considering the Nazi threat to civilization he ordered Germany to be the focus of the military effort.

The proposal to bomb Auschwitz in 1944 became the symbol for the American who argued that indifference is tantamount to complicity in the Holocaust. However, Leon Kubowitzki, Head of the Rescue Department of the World Jewish Congress in a letter to the Executive Director of the World Refugee Board argued against bombing because "the first victim would be the Jews" and because the Germans would assert that the Jewish victims were killed by Allied bombing. Precision bombing and effective pinpoint aerial photogra-

phy was not yet available at that time, and even if railways were hit the inmates in cattle cars from all departure points would have died of thirst or cold while the lines were being repaired.

G.L. Weinberg answered those who questioned American policy by suggesting that they considered how many more Jews would have survived had the war ended just one week earlier, and how many would have died had it lasted an additional week. According to military experts, the number of Jews saved by winning the war as quickly as possible was vastly greater than the total number who could have been saved by a staged rescue effort.

It is ironic that Roosevelt, the man Hitler hated most, vilified by Goebbels as a "mentally ill cripple" and as "that Jew Rosenfeld should be faulted by some with indifference to genocide. There is little doubt that opinions will persist that not enough was done to rescue Jews, some perhaps justified. But in the final analysis, American leaders and Armed Forces in collaboration with the Allies destroyed Germany and obtained unconditional surrender in the shortest possible time. This led to the rescue of some survivors, unfortunately too few by any measure. Does any one doubt what would have happened had the war been lost by the Allies. The Final Solution would have attained its goal of systematic elimination of all Jews from the face of the earth. Recrimination and finger pointing 55 years later in the Jewish community and press should end and instead profound and repeated thankfulness expressed for the victory over Nazi Germany.

In this writer's small home town with a population of about 2000, half of whom were Jews, the number who survived the Holocaust amounted to 0.5%. Unfortunately only five Jews survived the Hitler madness.

Abe, Molly, Passover, And Life

By Steven Leder

Many people think eating matzah instead of chametz (leaven) is the hardest part of Passover. I think the hardest part isn't what we're supposed to eat or not eat but how we're supposed to feel. The Haggadah commands that each of us is supposed to consider ourselves as having been personally redeemed from slavery. But if we are really supposed to feel redeemed, then we must first feel imprisoned and oppressed. And that's the problem.

Sure, there's plenty of oppression in the world. There are plenty of others to think about on Passover. But that's not all the Haggadah says. The Haggadah doesn't only instruct us to think about others as oppressed-it says we must think of ourselves as oppressed. But when we compare our own problems to those of the world's truly downtrodden, for most of us, seeing ourselves as

oppressed may be a pretty difficult stretch.

But I have come face-to-face with a reason Passover matters to each of us every year. It was a beautiful day, really-one of those perfect California days-sun, clear sky, fresh, cool air. I was on my way to visit Abe. Actually it was more than a visit. Abe's son called me a few days earlier to tell me that Molly had died. Abe and Molly had been married for sixty-four years, and she had taken care of him after his stroke. A few months ago, Molly suffered a stroke too. Since then, she and Abe had shared the same room in the nursing home. They had lain side by side, unable to speak except an occasional simple word. And now Molly was gone-buried a day before in Northern California while Abe remained behind, hunched in his wheelchair, trapped in a pale-yellow room with a shiny floor, dirty curtains, a picture, a bedpan, and a

towel tucked under his chin.

I found Abe with his two children and two others who had come to help him say goodbye to Molly. I, too, had come to help him say goodbye, to say Kaddish, to give his sweet Molly's life meaning and voice in our people's ancient way. But Abe was beyond comfort. Each time I mentioned Molly's name, he arched back in his wheelchair and stretched his mouth wide-he wanted to speak, to cry out, to scream-but the stroke had robbed him of everything except his grimace and his gape. Still, we said Kaddish. We talked of Molly and her love for life. We assured Abe and each other that she was better off now. But Abe just moaned.

It was a long, quiet drive back to the temple. I turned off the radio because I wanted to think, to be sad, to absorb whatever truth about life and death I'd discovered in Abe's room. My visit with him answered my Passover

dilemma, the question posed by the wicked son in the Haggadah who asks, "What does this holiday have to do with you?," the question of every one of us who is not hungry, homeless, sick, or alone-who wonders what, if anything, enslaves us.

The answer was in that dreary room and in Abe's face. We may not be hungry, homeless, or imprisoned, but we are prisoners. We are all prisoners of time. That's why it's hard to visit a nursing home. That's why Abe aches. Life runs out. Being oppressed by time is a simple truth we try not to think about. But it's true nonetheless-just ask Abe.

Every year, we sit around the seder table heaped with laughter, song, and good food-we ponder the wicked son's question and wonder what it all has to do with us. Perhaps we ought to ponder Abe and Molly too, who come to teach us that we have no time to waste. We

simply have each brief day to give our lives meaning against the shackles of time, each brief day to share our hearts, our warmth, and our love.

Reprinted from *The Extraordinary Nature of Ordinary Things* (Behrman House, 1999), by Steven Leder. Rabbi Leder serves Wilshire Temple in Los Angeles.



Courtesy of www.virtualjerusalem.com

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Dear Jewish Voice Readers:

A new century has dawned. The Jewish Voice welcomes this historic opportunity to renew our commitment to providing the Delaware Jewish community with up-to-the minute news, commentary and feature stories from a distinctly Jewish perspective. We are proud of our unique status as Delaware's only Jewish media outlet and strive to present stories that inform, educate and entertain readers from North Wilmington to Dover.

The Jewish Voice has expanded its presence in the Greater Newark area where the Jewish population is steadily growing. Over the past year, we have increased our coverage of programs and events in this region and have distributed the newspaper in businesses, agencies and synagogues where these individuals live and work.

We respect the unique relationship we have with our readers and advertisers. We strive to keep our readers apprised of breaking news in Delaware, in Washington, in Israel and elsewhere in our global Jewish community. We're *mispocha*, and unlike many other Jewish publications we run announcements of family *simchas* like births, engagements, weddings and other milestones free of charge.

As a non-profit organization-owned and operated by the Jewish Federation of Delaware-we are ever mindful of keeping within budget. In the past year alone, we have significantly streamlined production costs by increasing the ratio of advertising to editorial copy. And, thanks to dedicated volunteers, we have virtually eliminated old debts and have implemented a sound business plan.

However, some costs cannot be contained. Our subscriber base has grown and so has our mailing costs. Although advertising revenues have increased, printing expenses continue to deplete our publication's budget..

For more than 30 years you have depended upon the Jewish Voice. This year, we are depending upon the generosity of loyal readers like you. Last year, our annual voluntary subscription drive raised more than \$11,000. These subscription revenues have helped us to defray operating expenses and to plan more effectively for the future. Your gift of chai (\$18) or, hopefully chaier is an investment in your paper's continued growth and development.

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ARTS AND ENTERTAINMENT

Tak For Alt: Survival Of A Human Spirit

PHILADELPHIA JEWISH FILM FESTIVAL FEATURE AIRS ON PBS IN MAY

By Joel Glazier

Special to the Jewish Voice

Judy Meisel says one of the scariest days of her life was in 1963, when folks in her Folcroft, Pennsylvania neighborhood hurled hateful epitaphs and objects at her, as she made her way with a plate of cookies to a nearby house. The house had been graffitied with racist language after the Baker family moved in. The Bakers were African-American and for making this social call, Judy Meisel was called, among other things, "White trash."

Taking a plate of cookies to the Baker family as bigots hurled rocks demonstrated the bravery that has marked Meisel's life. As a youth,

Meisel was forced from her home in Lasvene, Lithuania to the Jewish Ghetto in Kovno. She also survived Stutthof concentration camp in Poland (where her mother was killed). After that camp's liberation, Meisel went with her sister through a convent, on to Gdansk, where they waited on Nazi soldiers, and eventually to Copenhagen, Denmark. Meisel and her sister believed they were the only Jews left alive in Europe when the war ended. When Denmark's hidden Jews returned safely from their sanctuary in Sweden, Ms. Meisel was 16 years old and weighed 47 pounds.

A Lutheran couple adopted Judy and sister Rachel and nursed

them back to health from their typhus-stricken state. Paula Jensen, looked after Judy and for this, Ms. Meisel, now in her 70's, can only say, "Tak for Alt", Danish for "thanks for everything." That phrase is on Ms. Jensen's gravestone.

Many of the details of Judy Meisel's life are painstakingly compiled, very effectively, in a new one hour documentary, starring Ms. Meisel. Holocaust survivor films are readily available, and no two survivor tales are identical. What makes *Tak for Alt* unique is its portrayal of **this survivor's** determination to combat racism and teach tolerance.

In 1950, Meisel emigrated to

America and proceeded to live a quiet life as mother and wife. The racist incident in 1963 in Folcroft triggered her activism and led her back to an education, which had been interrupted by WW II. She earned a degree in early childhood education from Temple to provide children with the happy childhood she missed out on. She kept most of her past from her own children so as not to scare them.

After moving to Santa Barbara, California, she got involved in speaking to college and school students about the Holocaust. Her friendship with a local family and their film school student daughter, Laura, inspired the production of this incredible film. Laura Bialis produced and co-directed this film, after talking with Meisel and reading numerous books about the Holocaust. The resulting hour-long film is awesome in its method of telling Meisel's amazing story. Meisel herself is the main character and much of the film relies on footage made when Meisel returned to the Europe of her youth.

Watching and listening to this film is not easy. Bialis allows Meisel to tell many of the horrors of her life and at the same time her own spiritual resistance to the hell she

saw comes through. At times a viewer wants it to stop, but Bialis does not allow the story to be glossed over. It is apparent that the most effective way to learn about a survivor's ordeal is to have the survivor have the say. No one else can do it; even Spielberg has not been as dramatic as Meisel telling her own stories. Perhaps knowing that Laura Bialis and her two twenty something (non-Jewish) co-directors can create such a film gives hope to the future. This may be one of the first of a new generation's way to teach about the past. *Tak For Alt* is gripping without fiction; stark without apology and shocking because of its truths. For this production, one can only say "Tak for Alt" to Meisel and Producer Bialis.

This startling film has been purchased by PBS for a May broadcast. The Philadelphia Jewish Film Festival included it in its Young Filmmakers Weekend at which both Judy Meisel and producer and director Laura Bialis attended.

(Joel Glazier is an occasional contributor to *The Jewish Voice*. He is a teacher and member of the Jewish Federation's Halina Wind Preston Holocaust Education Committee)

A Rich Experience At The Walnut

By Paula Shulak

Several years ago I saw the Tony award winning performance of Cherry Jones in *THE HEIRESS* on Broadway and thought I had seen a fine show. But that was before I had the extreme pleasure of watching Grace Gonglewski create the same role of Catherine Sloper right here in Philadelphia at the Walnut Theater. She is simply magnificent! In fact the entire cast of this classic dramatization of Henry James' novel, *WASHINGTON SQUARE*, is top drawer. The energy and dramatic tension on the stage is all encompassing. This is a long play and is quite talky as is usually the case with this genre, but the audience is riveted to every word and there is not one slow moment in the entire play. The script is witty and serious, charming and blood

curdling all at the same time. How any father could treat his child as does Dr. Sloper, excellently played by William Leach, is beyond my comprehension. In the guise of protecting her from fortune hunters, he succeeds only in ruining her life, particularly when he shows her that he thinks she is "an entirely mediocre creature without a shred of poise." We watch as the cruelties of her life and situation cause her to change from an innocent, gangly but inwardly beautiful girl to a ruthless, unfeeling dowager. The question in my mind remains: What did she really inherit — her father's money or his disposition?

Skillfully directed by Malcolm Black, *THE HEIRESS* is set in a lovely Victorian mansion circa 1850. Both the design and the lighting of the set are very good, but

it is the acting of the splendid cast that makes this such an enthralling performance. You literally hang on every word. The cast also includes Kimberly Wurster as the saucy maid, Carla Belver as Catherine's busybody Aunt, and Allyn Burrows as the suitor whom we are never sure is a fortune hunter or not. He plays the part with great aplomb and gets his comeuppance in the end; whether it is deserved or not remains a question. We weep for Catherine and the great injustice that seems to have been done to her. We agree with her when she says that she has been "taught by masters to be cruel." But I am not sure we like very much what she finally becomes. This wonderful production will be presented at the Walnut Street Theatre until April 30. Call 215-574-3550 for tickets.

New Book Uniquely Chronicles The Holocaust

By Sid Weber

Louis Weber noticed new people moving into Chicago's West Side in the mid-1940s. A young boy, he didn't know too much about them, other than that they were quiet and kept to themselves. And that they had numbers tattooed on their arms.

Half a century later, Weber, the son of Polish Jews, knows plenty about them. CEO of Publications International in Lincolnwood, Weber is paying tribute to those Holocaust survivors and the 6 million victims with the publication of "The Holocaust Chronicle." The book takes readers through 1933-1946 with more than 700 pages of text, photographs, maps, human stories, and a timeline of specific events that accompanies virtually every page.

According to "The Holocaust Chronicle" editor, David Hogan, the work is Weber's personal project, but has a larger goal in mind: ensuring that future generations have access to the truth about the Holocaust.

"We wish to spread the truth about the Holocaust to as many people as possible," Hogan said.

To that end, the book was published as a not-for-profit venture, the first such endeavor in

Publications International's 33-year history. Copies have already been donated to schools, synagogues, and organizations across the country, and can be ordered in groups of six for as little as \$100.

The publishers wanted the book to be accessible not only in price, but in comprehension. It was written by a team of six academics, "yet avoids the murky convolution that characterizes so much academic writing," says Hogan. "Prose in 'The Holocaust Chronicle' is lively and engaging, and will be meaningful to readers from middle-school age through college and beyond."

The chapters, laid out by year, contain a brief write-up of the major events of that year, followed by dozens of pages filled with drawings, photographs-many taken by the Nazis themselves-and sidebars short enough for quick comprehension, yet detailed enough to provide a lasting image.

Together, they present, as Hogan puts it, "a book of faces": the faces of those who suffered, those who committed the crimes, and those who stood by.

"The reader will see these faces and will be compelled to read the accompanying caption or sidebar," says Hogan. "Who is this person?"

What is their predicament? How and why did they come to this situation? What were the motivations of this perpetrator? Did these bystanders rush in to aid the victims, or did they stand by and do nothing?"

"The Holocaust Chronicle" can be read straight through or used as a reference. The detailed timeline-unprecedented in Holocaust scholarship, according to Hogan-begins at 1500 B.C.E., and shows the 20th-century roots of Nazism that took place in Germany before the Holocaust. The book also raises philosophical questions that arise in the aftermath of the Holocaust, and covers post-Holocaust issues, such as the recent Swiss banks scandal.

The publishers have also established an accompanying Web site, www.holocaustchronicle.org.

Sid Weber first reviewed this book for *JUF News*, Chicago



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MILESTONES

CANNON

Reba Robinson Cannon, 81, Wilmington, died April 8 at Wilmington Hospital.

Born in Flemington, N.J. and raised in Philadelphia, she was a classically trained harpist. She performed with the Philadelphia Orchestra, the Indianapolis Symphony, and, during World War II, with Tommy Dorsey's Band.

She married Dr. Norman L. Cannon in 1942 and moved with him to Wilmington where she played in the Wilmington Symphony Orchestra. In later years she stopped playing the harp professionally yet she retained her passion for music until her death.

Dr. Cannon, her husband of 57 years, passed away on March 19.

She is survived by her son and daughter-in-law, Robert and Janne Cannon of Graham, N.C.; daughter and son-in-law, Claudia and Marc Rash of Villanova, PA, and their two sons; son and daughter-in-law, Eric and Christine Cannon of Newark, DE and their three children; and sister-in-law, Roxana Cannon Arshat. The family asks that contributions in Mrs. Cannon's memory be made to the Norman L. Cannon, M.D. Medical Education Scholarship Fund, Christiana Care Foundation-Development Office, P.O. Box 1668, Wilmington, DE.

NATHAN

Richard Nathan, 75, died March 29 in Vallejo, CA. A native of Damanhur, Egypt, he lived in Delaware for over 30 years. He is a graduate of the University of London and served in the British Army during World War II. He is survived by his wife of 48 years, Andree; his son Ron and daughter-in-law Janet; son Joseph; son Richard and daughter-in-law Dana; grandchildren Deanna and Angus; sister Clementine and brother Joseph. In lieu of flowers, contributions in his memory may be made to Congregation B'nai Israel, 1256 Nebraska Street, P.O. Box 3066, Vallejo, CA 94590.

CANTOR ANDREW SALZER

Cantor Andrew Salzer, 84, formerly of Wilmington, died April 5 in Delray Beach, FL. He was the Cantor Emeritus of Congregation Beth Shalom, having served the Congregation for 33 years. There he taught, counseled, b'nai mitzvahed and married many. His profoundly moving voice was a true gift from G-d.

He was a member of Congregation Beth Shalom, Temple Emeth in Florida and B'nai B'rith Lodge #470. He was a life-long member of the Cantor's Assembly of America.

Cantor Salzer was a survivor of

the Holocaust. During this dark period of Jewish history, Cantor Salzer vowed to devote his life to serving G-d. He is remembered by all as a kind, generous and gentle man and by his family as a devoted husband and father.

He is survived by his wife, Margaret; daughters, Agi Salzer of New Milford, CT, Dr. Eva Salzer and life partner Elizabeth Monahan of Marlborough, CT; brother, Otto T. Salzer of Wyncote, PA; nephew, William Salzer; and nieces, Wendy Sutowsky and Elizabeth Heilig.

In lieu of flowers, the family suggests contributions to Cantor Salzer's memory be made to Congregation Beth Shalom, 18th and Baynard Blvd., Wilmington, DE 19802.

The family wishes to thank the congregation of Beth Shalom for their loyal support during the 33 years that he served the Congregation.

STRAUSS

Lillian Strauss, age 83, North Graylyn Crest, died April 11. She was a member of Congregation Beth Emeth and was the widow of James Strauss who died in 1980.

Mrs. Strauss is survived by her children, Ronald J., Carole E. Ashman and Harvey M.; brother David Goldman; sisters, Reba Blumberg and Anna Cherry; seven grandchildren and two great grandchildren. The family requests that contributions in Mrs. Strauss's

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

SWINGER

Mendel Swinger, 88, died March 27. Mr. Swinger had been a milkman for Abbott Dairies before retiring. He was a member of Wilmington Senior Center. He is survived by his wife, Celia; stepsons, Harold and Stuart Meyers; brother, Isadore Swinger; and 4 grandchildren.

Graveside service was in the Jewish Community Cemetery on Foulk Rd. In lieu of flowers, the family suggests contributions to the Wilmington Senior Center, 1901 N. Market St., Wilmington, 19802.

ON THE SMALL SCREEN

By Brianne Korn, JTA

Stories of Holocaust survival told by the survivors themselves will be featured in a documentary scheduled to make its debut May 1 on PBS.

"Witness: Voices From The Holocaust" contains some of the earliest archival footage of Holocaust survivors. Through the survivors' first-person stories, the pain of the Shoah is relived in chronological order.

"My brother died in my arms," says Helen K. from Poland in the film. "There was not enough oxygen for all those people and they kept us in those wagons for days. They wanted us to die in those wagons. You know the cattle cars with the very little windows?"

"That's the power of testimony," said Joshua Greene, co-producer/director of the film. "It vividly establishes the human dimension of the catastrophe."

The 19 accounts in the film were first taped in 1979 for the Fortunoff Video Archive for Holocaust Testimonies at Yale University.

The witnesses are only referred to by their first names and last initials for privacy reasons, although Greene said that would not be the case if the interviews were conducted today.

"It was still somewhat anathema to talk about those things," said Greene of the era when the testimonies were first recorded. He said those who volunteered to speak of their experiences were "rare and unusual."

"It's not quite the same today," he said. "If anything, now survivors are celebrities."

The idea for the film came when the producers tried to preserve the deteriorating tapes.

"Just the words of the people themselves transcended any feeling of this as a Jewish project," said Shiva Kumar, a native of India who is co-producer/director of the film.

"It became a project about people."

Including interviews with survivors, Resistance fighters and a priest, the 86-minute film, taken from 600 hours of tape, depict a wide array of voices.

The producers hoped it would unravel the story of Hitler's terror into single strands of survival.

"I sometimes think I was made too inhuman because I didn't care about anyone else," says Martin S. from Poland of his survival tactics.

An accompanying book of more-extensive interviews complements the film for use in educational settings.

"Like many of the children of the '60s, I had perhaps a two-week unit on the Holocaust in high school and figured that's all I needed or wanted to know," Greene said. "Watching the tapes was a shock because, first of all, it alerted me to how little I understood."

Frank G. of Germany speaks of his school experience during Hitler's rise to power in and his class on "raciology."

"Students were to learn what makes a difference between a blond, blue-eyed pure Aryan to a Jew."

The stark testimonies are played for the audience without narration to "avoid imposing any third-person narrator or editorializing on experiences of the witnesses," Greene said. There's "no attempt in this film to glamorize survival," he added.

When asked what her tattooed number is, Hanna F. of Poland answered, "50069."

"I still have it. I'm not ashamed of it. They should be ashamed of it."

Father John S. of Czechoslovakia watched as Jews were deported to concentration camps and helped hide non-Jewish partisans slated for deportation.

"I never saw anything like that in my life," he says of a man who was beaten after asking for some water.

In further testimony transcribed in the book, he continues, "I see it, personally, as the greatest tragedy of my life that Jewish people were deported all around me. I didn't do anything. I panicked."

Helen K. speaks of her resistance while working in an ammunition factory, and of the actions taken by neighbors during the Warsaw Ghetto uprising.

"We weren't really that passive. If you want to look at history, countries like France or Belgium or Holland, they went in a few days," she said. "The Warsaw Ghetto was holding out for four weeks. Even Poland didn't hold out for four weeks."

Producers of children's films, Greene and Kumar have not given up their past work but have stumbled upon a subject they hope to continue in the future. A film about the war crimes trial at Dachau is in the works as "Witness" continues to garner nominations and awards, including top honors at the Houston International Film Festival.

Kumar sees the film as an opportunity to open the subject of the Holocaust to a wider audience.

"I am not Jewish; I did not come at this from a specifically Jewish vantage point," he said.

The film is currently making appearances around the country, often accompanied by a lecture.

For both Kumar and Greene, the film is a way to transport events of the past into the present.

"Did we really learn anything," Helen K. asks in the last line of the film. "I don't know," she answers, as the film trails off.

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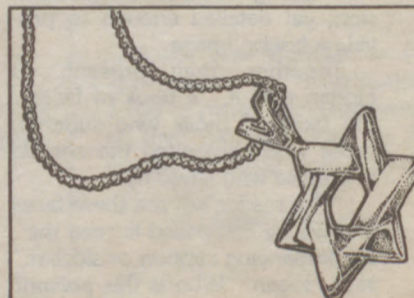
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CALENDAR OF EVENTS

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

SUPPORTING THE BEREAVED

Jewish Family Service offers an ongoing Bereavement Support Group, every other Tuesday at their North Wilmington offices. Participants are encouraged to share their stories and detail what has and has not helped them to cope with their personal grieving process. For further information, please call JFS at 478-9411.

AMERICA-ISRAEL CHAMBER OF COMMERCE SLATES TWO MAY EVENTS

Come to the Philadelphia Business Expo on May 11, 9:30 a.m. to 5:00 p.m., Exhibition Booth 434 and meet with representatives of the America-Israel Chamber of Commerce, Israel Consulate and Israel Economic Mission. On May 15, 12 Noon to 2 p.m., the America-Israel Chamber of Commerce and American Technion Society invites you to a program on investing in Israel's economy. Call (215) 790-3722 for additional information.

GROW THROUGH PERSONAL TRANSITIONS

The Relationship Center, 288 East Main Street, Newark offers four Thursday sessions on understanding the effects of life's transitions and learning from these experiences. The cost of the program is \$40. For additional information, please call (302) 478-9411.

TIRED OF BEING SINGLE?

Join YJAD, the Young Jewish Adults of Delaware for interesting programs and events throughout the year. This is the place for young professionals in their 20s and 30s to meet new friends and have fun. Meet for volleyball each Wednesday at the JCC. Participate in trips throughout the Delaware Valley. For information or to receive the group's monthly *Schmoozeletter*, contact Judy Gendler at (302) 325-1836.

ALBERT EINSTEIN ACADEMY OPEN HOUSE

Tour Delaware's only Jewish Day School on Wednesday, May 10th from 12 Noon to 1:00 p.m. Meet the staff of the Albert Einstein Academy and reserve a place for your child. Albert Einstein

Save The Date

The Jewish Theological Seminary and Congregation Beth Shalom will host a Tribute Luncheon at Adas Kodesch, Washington Blvd. and Torah Drive, Wilmington on Sunday, April 30, 2000 honoring Leah L. Kraft.

Mrs. Kraft, widow of long-term Beth Shalom Rabbi Jacob Kraft, will be recognized for her many years of service to the synagogue and to Conservative Judaism. Marilyn and David Levinson are chairing the event which begins at 11:30 a.m. For additional information, please call the synagogue at 654-4464.

Academy is located in the Jewish Community Center complex, 101 Garden of Eden Road, Wilmington. Van service is available for students from Newark/Hockessin and from Chester County, Pennsylvania. For further information, please call (302) 478-5026.

WHAT, ME WORRY?

On Wednesday, May 3, the Relationship Center of Jewish Family Service will explore healthy ways to cope with chronic worry and learn how to reconnect with people, activities and ideas that matter. The program cost is \$10. To register, please call (302) 478-9411.

SPECIALITY SUMMER CAMPS AT JCC

This summer, Camp JCC in Wilmington will offer a wide range of specialty camps including a new Science and Space Camp.

The Maccabi Camp program offers everything from traditional baseball, basketball, soccer, tennis, gymnastics, rollerblading and golf activities to the more adventurous Wet and Wild, Horseback Riding and Adventure Camp.

Sharon Kaplan will return this summer to run the Fine Arts Camp. Young artists are introduced, in two two-week sessions, to a variety of mediums. Campers may also participate in free swims.

Computer camp returns for its second summer at Tech-Connections. The program offers campers state-of-the-art high-tech equipment.

New this year are one-week Science and Space Camp programs for children entering kindergarten through third grade.

All specialty camps can be combined with traditional camp programs to give campers a variety of experiences.

For more information about all of Camp JCC's offerings or to request a brochure, please call Ivy Harlev at (302) 478-5660.

THE KIMMEL-SPILLER

Jewish Healing Center of Jewish Family Service offers Jewish healing services on the second Monday of every month from 7-8 p.m. Led by Rabbi Myriam Klotz, the service will include prayer, songs, meditation and reflection. For additional information, please call Rabbi Klotz at 302-478-9411.

DINE OUT FOR PESACH AT THE JCC

The Jewish Community Center of Delaware will hold their annual Passover Restaurant on Monday, evening, April 24, 2000. A kosher for Passover meal, prepared under the supervision of the Va'ad Hakashruth, will be served beginning at 6:00 p.m. Menu items include salad, gefilte fish, matzah, lemon chicken, cranberry sauce, honey carrots, broccoli souffle, seasoned potatoes, apple matzah kugel plus a variety of desserts. A special menu for children will be available. Entertainment will be provided by Craig Collins featuring a one-man show of music, comedy and magic. The fees are \$18 for adults, \$12 for seniors and \$10 for children ages 3 through 12. Advance registration is required at the JCC Front Desk by April 14. For more information, call Margaret Presley at 478-5660, ext. 221.

GENEALOGICAL WORKSHOP

Joel Spector, the president of the Jewish Genealogical Society of Philadelphia will speak on "How to Construct A Family Tree", Monday, April 24, 7:30 p.m. to 9:00 p.m. at the Newark Jewish Community Center, 288 East Main Street, Newark, DE. Advance registration is required. Please call Lynda Bell at 286-1401.

HAGGADAHS AVAILABLE FOR THE BLIND

The Jewish Braille Institute of America will provide large print or Braille Haggadahs free of charge. They are available in either the traditional version, used by most Orthodox and Conservative Jewish households, or in the New Union version, used by the Reform Movement. Audio cassettes are available as well. To obtain a copy call the JBI Library at 1-800-433-1531 or email them at library@jewishbraille.org.

PASSOVER TASTING SPREE

Bring a favorite Passover recipe or learn a new one. Create your signature Pesach pareve or dairy dish along with a recipe to the Newark Jewish Community Center, 288 East Main Street, Newark, DE \$5 per person, registration is required. For information please call 286-1401.

TEMPLE BETH EL HOSTS BREAKFAST

Temple Beth El, 303 Possum Park Road, Newark, will host a chil-

dren/parent breakfast on Sunday, April 30, 9:30 a.m. Harrington Theatre Arts Company of the University of Delaware will entertain with songs and skits. Call 366-

JCC Plans Trip To Broadway

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