

The JEWISH VOICE

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MINNER MEETING SETS THE STAGE FOR SUCCESSFUL DIALOGUES BETWEEN DELAWARE AND ISRAELI LEADERS.

By Lynn B. Edelman, Editor

T'was St. Patrick's Day when Delaware Governor Ruth Ann Minner met with two Israeli Mayors—Moti Brill of Arad and Dov Litvinoff from the Tamar Region. Perhaps the holiday's emphasis on green inspired the free flow of dialogue between the dignitaries on such topics as agricultural innova-

tions in Arad's lush, verdant soil and Dead Sea tourism attractions that will infuse Tamar's economy with urgently needed revenues. Mayor Litvinoff certainly got into the holiday spirit, outfitting himself for the occasion in an emerald green tie. Both mayors were impressed by Governor Minner's inside knowledge of agriculture, gleaned from her childhood on a Delaware farm as

well as her great love for Israel. Mayor Litvinoff was touched by the Governor's avid interest in former Israeli Prime Minister Golda Meir, who she reveres as a role model. Litvinoff spoke with Governor Minner about his dream of building a new educational center at the base of Massada which would include a regional high school as well as a college with such majors as Environmental Studies, Agriculture and Alternative Medicine. He hopes that this complex would attract new young people to the region and significantly improve the quality of life for area residents.

"I am optimistic that once these young men and women come here to study they will fall in love with the region as I did some 16 years ago," said the Argentinean native who was raised in Tel Aviv.

After the morning meeting, Mayors Brill and Litvinoff journeyed downstate to Dover where John Pastor, manager of the Delaware Economic Development Office,



A March 17th meeting with Delaware Governor Ruth Ann set the tone for a successful two-day series of conversations between Israeli Mayors Moti Brill and Dov Litvinoff, representatives of the Delaware Jewish community, and First State legislative and business leaders. Meeting participants included: (from Left) Jack Zigon, Director, Jewish Community Relations, Jewish Federation of Delaware; JFD Executive Vice President Samuel H. Asher; Dov Litvinoff, Mayor of the Tamar Region, Israel; Delaware Governor Ruth Ann Minner; Moti Brill, Mayor of Arad, Israel and Lelaine Nemser, Chairperson, Partnership 2000. Partnership 2000 is a unique venture which twins the Jewish community of Delaware with the Israeli communities of Arad and Tamar.

accompanied them on a tour of Dover Downs and a conversation with Gary Camp, Director of Marketing for Dover Downs Raceway. Everyone agreed that the wide-open spaces in Arad/Tamar might be conducive to construction of a similar multi-purpose entertainment complex in the region.

During their visit, the Mayors and their delegation which included Eyal Keydar, a teacher in the Arad Ort High School, Iris Kozlovich, operations manager, WUJS Institute, Liat Bitran, development and project coordinator, Tamar Regional

Council and Monica Zellinger, regional director of the Arad/Tamar Partnership 2000 were feted during a dinner hosted by National Partnership 2000 Chairperson Toni Young and a Friday luncheon meeting hosted by Samuel H. Asher, Executive Vice President of the Jewish Federation of Delaware and Lelaine Nemser, Chairperson for Delaware's Partnership 2000 effort.

It is hoped that these meetings help spark an on-going dialogue and promote long-lasting, mutually beneficial ties between our two communities for many years to come.



Dov Litvinoff, Mayor of the Tamar Region of Israel near the famed Dead Sea, chats with Governor Ruth Ann Minner. The two Israeli mayors were impressed by Governor Minner's knowledge of and deep admiration for the Jewish State.

Erev Pesach - 1943

By Ahron Ben Elihu (Augenbraun)
 Special to the Jewish Voice

On one of my visits to New York, I attended Shabbos services at a Shul in the Riverdale section of the Bronx. Sitting in the row ahead of me was a gentleman praying in a distinctly European accent. After a short exchange of pleasantries, he informed me that he was from a place called Kozowa in the Southern Ukraine.

After the Russian occupation of Eastern Poland (1939), my family and I found ourselves on the Russian side. In 1940 the Russians exiled us to Kozowa, because we were considered elements of questionable loyalty to the Communist regime. The Russians called us "paragraph 101".

In the summer of 1941, after the German invasion of Russia, we found ourselves under the German occupation in Kozowa. It did not take much time for the Germans to gather all the Jews from the surrounding villages - approximately 12 to 15 thousand Jews - to a measly 10 or 12 city blocks, surrounding the ghetto with barbed wire, towers and gates.

The winter of 1942-1943 found the ghetto population reduced 10-15% as a result of hunger, typhus, and German extraction of young males towards labor camps.

Throughout the winter months of 1942-43, the Jews were preparing some form of hiding place (some very sophisticated) in the confines of their dwelling. We called them "bunkers". For every inhabitant in the ghetto the secrecy of the bunker was imperative for any chance of survival. The secrecy on many occasions was even withheld from family and friends. Our bunker was shared with a family across the street from our dwelling.

Facing the reality in the ghetto forced us to live in a room approximately 16 x 16 shared by eight people. Our survival depended on the hiding place across the street with the Shpindler family.

In the early hours of erev Pessach 1943, about 5AM, there was a general awakening of the ghetto by rumbling incoming SS vehicles supported by the Ukrainian police. Deployment of the German forces were very swift.

When the Germans started their assault on the ghetto, only my mother Z"l and sister succeeded in crossing the street to our hiding "bunker". My father Z"l and I were stuck on the other side of the street without a place to hide. In desperation, we climbed to the attic of our dwelling and found a crawl space over the porch. After squeezing in through the entrance, we blocked the entrance with some broken items found in the attic to make it look like the end of the attic from the outside.

The roof over the porch wasn't in very good shape, so through the cracks, we had an excellent view of the street in all three directions as well as the attic itself, through which we had just entered.

The German "action" took about 14 hours. What I saw and heard on that day, I shall not describe. However, two incidents I will mention. First, my father preparing and proclaiming that suicide was the way to end, rather than being discovered and falling into German hands.

(During that long day, many times seeing the boots of the SS search parties close to my eyes

back and forth — my father's way almost seemed a solution.)

The second incident: across the street, next to where my sister and mother were hiding, at the very beginning of the "action" two young girls, sisters aged 15 & 18, were caught by surprise, like us. The German SS took them, made them undress and paraded them to the market place where the Germans herded the Jews from the ghetto. They were naked all day long until late afternoon, then paraded to the cemetery, approximately 2 kilometers, where all were shot.

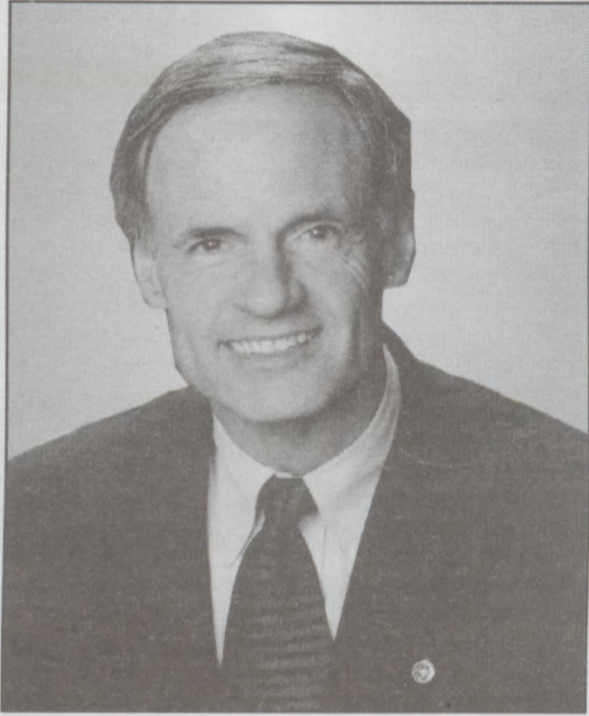
Those two girls were the sisters of the gentleman that I met in Shul. His name is Morris and he lives in Riverdale. He and I were among the 26 survivors of the Kozowa ghetto which once was home to more than 12,000 souls. This article is dedicated to the memory of Morris's two sisters and the thousands of others who lost their lives Erev Pesach 1943.

Ahron Ben Elihu (Augenbraun) has lived in Wilmington with his wife, Loretta for 42 years. They are members of Adas Kodesch Shel Emeth.

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*Wishing a happy Passover
to you and your family*



Senator Tom Carper

PAID FOR BY CARPER FOR SENATE

BEST WISHES

FROM

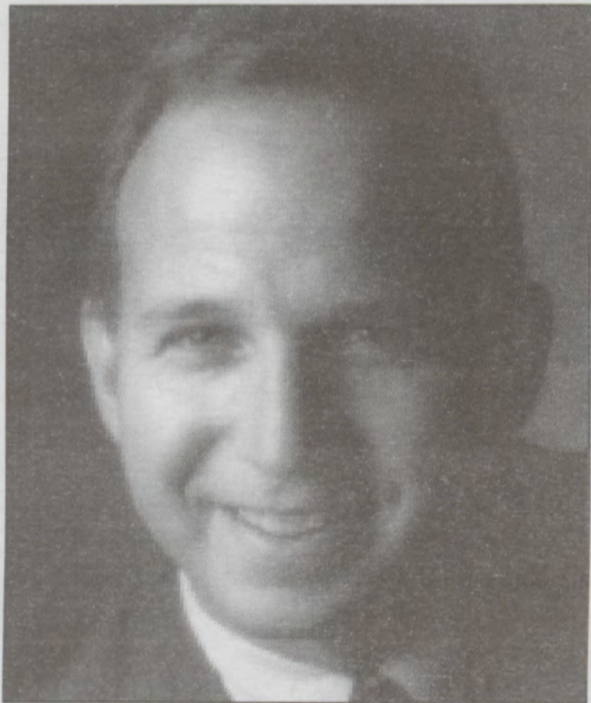
DELAWARE'S

CONGRESSMAN

MIKE CASTLE

Paid for by the Castle Campaign Fund, Carl Hostetter, Treasurer

*Best Wishes for a
Happy Passover*



from
**State Treasurer
Jack Markell**



**HAPPY PASSOVER
from Ruth Ann Minner**

Delaware's Governor

Paid for by the MINNER CAMPAIGN

EDITORIAL

The Passion of Pesach

Many of you dear readers are aware that I am very familiar with the concept of exodus. The "R-2" SEPTA train affords me safe passage between my home in the distant "burbs" of Pennsylvania to my "home away from home" in Wilmington. Over the past five years, I have been "plagued" by downed wires and equipment breakdowns (no locusts or frogs as of yet). However I have also been blessed by the friendships I have made with six fellow commuters affectionately known as "The Breakfast Club."

Through the years, Joyce, Rich, Lou, John, Linda, Nevada and I - four Catholics, one Methodist and a Jew - have shared countless cups of coffee and many hours of spirited conversations.

I mention my friends' religious affiliations because our faiths are central to the way we live our lives. Together, we have prayed for the strength to sustain us through the challenges of illness, divorce and death that have touched our loved ones. We have deepened our friendship by celebrating our families' christenings, bar mitzvahs, weddings and other milestone events.

My friends view the Lenten season as a

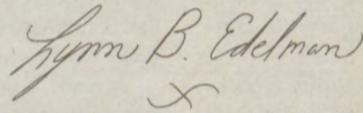
time of reflection and renewal. Three of them have seen "The Passion of the Christ" and found it an inspiring story of Jesus Christ's sacrifice for mankind. While the violence was disturbing, it did not obscure the message of love and faith that Christians believe is the Lord's living legacy to all true believers.

We Jews also have a compelling story of faith and renewal. In just a few short weeks we sit together with family and friends to retell our ancestors' escape from slavery in Egypt to freedom in ancient Israel.

It is a dramatic, engaging story that connects us with our ancient heritage and exhorts us to effect the exodus of those people still struggling to break free of the bonds of terrorism, anti-Semitism and oppression.

Let us refuel the passion of our Jewish experience by making the Passover story our own.

From my family to yours, Zissen Pesach!



Lynn B. Edelman, Editor

MESSAGE FROM THE ISRAELI CONSULATE

Fatah's terrible tricks

On March 15, 2004, IDF soldiers detained a 12 year-old Palestinian boy, Abdallah Quran, while he was attempting to smuggle a powerful bomb through the Hawara checkpoint, south of Nablus. Two Nablus based Fatah-Tanzim terrorists had exploited the boy's innocent appearance, and used him to carry a fully armed explosive device through the checkpoint. The boy, who works as a porter in the area, told the soldiers that he was unaware that he was even carrying the bomb. The terrorists, members of Arafat's own Fatah faction, had planned to use the boy as an unwitting suicide bomber, intending to detonate the explosives with a mobile phone as the boy passed near the Israeli soldiers manning the checkpoint.

The IDF soldiers noticed the suspicious looking bag in the boy's possession, examined it, and found a 7-10 kg explosive charge packed with metal shards and shrapnel. A sap-

per arrived at the scene and safely detonated the device in a controlled explosion. The boy was questioned and subsequently released.

This recent foiled attack emphasizes the cynical manner in which terrorist organizations exploit Palestinian children and young people, who can easily pass through crowded areas without arousing suspicion. This practice severely harms the freedom of movement of Palestinian residents who must pass through checkpoints on a daily basis, and further underscores the importance of security checks at the checkpoints.

Since the start of the Palestinian campaign of violence in September 2000, minors have carried out 29 suicide attacks, and since January 2001, more than 40 Palestinian minors have been arrested in thwarted suicide attacks. Since May 2001, 22 shooting and bombing attacks have been executed by minors.

LETTER TO THE EDITOR

"The Passion of the Christ"

NCCJ's mission is to fight bias, bigotry and racism, and promote understanding and respect for all people. Founded by Jewish and Christian leaders who were committed to changing the religious and racial bias of that time, particularly the anti-Semitism and anti-Catholicism which were rampant when NCCJ was founded in 1927, our commitment to religious pluralism and respect for all religious traditions remains unwavering in 2004.

For the past six months, The National Conference for Community and Justice (NCCJ) has worked with its regional staff and National Board of Directors to prepare for religious tensions and anti-Semitism that could result from the release of "The Passion of the Christ." NCCJ was denied a request to view the film prior to its release. However, NCCJ has partnered with Christian and Jewish scholars to educate community leaders, as well as the public regarding the anti-Semitism and religious bigotry which has historically resulted from passion plays, particularly prior to Vatican II.

Recognizing that "The Passion of the Christ" is only one film maker's interpretation of scripture and history, and respecting the rights of persons to exercise their artistic freedom, NCCJ's focus in working with community leaders and citizens across the

nation is to insure that people do not return to the ugly forms of anti-Semitism and disrespect for the Jewish people which have marred our history. Our experience in religious bigotry among the Abrahamic faiths and others has taught us that there are enormous risks of violence and more subtle forms of prejudice which result from overt and covert forms of religious bigotry. In a nation which has prided itself in making enormous gains in religious freedom and expression, we must all be vigilant in ensuring that anti-Semitism, in any form, does not result from this movie.

The critical issue is how we as leaders and citizens respond to the film, and that response must be one that continues to promote understanding and respect toward all people. In addition, we need to remember that we cannot allow a particular people to be scapegoated when all of us are responsible for the acts of brutality suffered by humankind. NCCJ's regional offices in more than 50 communities will continue to work diligently to promote understanding and respect across the divides of faith, culture, race, and ethnicity. These are the building blocks of a just and inclusive society.

Sanford Cloud, Jr. is the President and CEO of The National Conference for Community and Justice.

Photo Of The Week



THE IDES OF MARCH

Oren Marciano grieves at the grave of his wife Mazal during her funeral March 15, 2004, in the southern Israeli town of Ashdod. Six residents of the town were among the 10 victims of a double Palestinian suicide bombing on the port the previous day.

Credit: Brian Hendler/JTA

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THURSDAY NOON DEADLINE

for all articles, advertisements and news for The Jewish Voice

ISSUE	FOCUS	DEADLINE
Apr. 16	THE BEACHES	Apr. 8
BECKON (MOTHER'S DAY: 5-10)		

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

Dry Bones



FEDERATION FOCUS

Pesach- A Time of Renewal and Hope

By Ruth Rosenberg
Special to the Jewish Voice

In this season of celebration and remembrance, the Delaware Jewish community has at last reached a moment when years of planning have come to fruition. The extraordinary success of the Community Capital Campaign is now evident as construction begins in earnest at our Garden of Eden Road Campus. Foundations are being made ready for new additions and we will soon see build-

ings rise which will house a new early childhood wing, Jewish Family Service and a state of the art fitness center. When construction and renovations are complete, our community will enjoy new classrooms, meeting spaces, fully accessible facilities and physical spaces that match the high caliber of the programs held by our agencies week in and week out. Albert Einstein Academy, Delaware Gratz Hebrew High School, Jewish Family Service and, of course, the

Jewish Community Center will be ready to address the needs of the next generation—just as the generation before did for us.

We have so much of which to be proud. An informal survey showed that our Community Capital Campaign has far outpaced other Capital Campaigns around the country! By raising over \$19.4 million, we have achieved *over 11 times our Annual Campaign!* Similar communities across the country have raised 3 to 5 times their

Annual campaigns, outstanding accomplishments but not the level we have achieved here. Projects are complete at the Milton & Hattie Kutz Home, Hillel at the University of Delaware, the Newark JCC is running wonderful programs, community debt has been retired and we are planning for the future with a maintenance endowment fund.

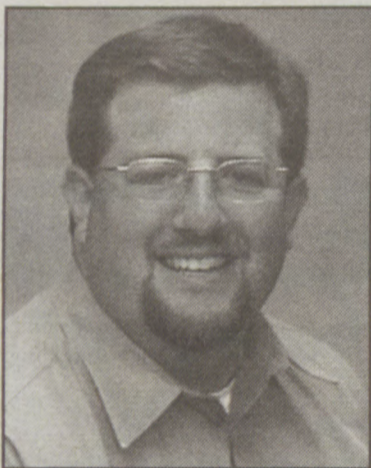
As we celebrate our freedom from bondage in a heritage passed from generation to generation at

our Seder tables, we are also building for future generations. We are securing the future of our people spiritually and physically by providing renovated and expanded facilities where we learn, play and come together and truly be a *community*.

Your help is still needed. To learn more about *The Community Capital Campaign- For Generation to Generation... For Generations to Come* please call me at (302) 427-2100 ext. 17.

Kadima... Forward We Go!

Yet another question at Passover



Todd Polikoff
Campaign Director

Every year at Passover I gather with my family to hear the youngest of us struggle to sing the traditional four questions. After

the Seder, I usually stop to ask myself one additional question, "How do I feel about being Jewish this year?" I take a few minutes to reflect on my experiences over the previous twelve months and usually come up with the same answer, "I love being Jewish!" My answer is the same every year because I find an immense amount of satisfaction in living my life in the pursuit of the three pillars that our people stand on; learning, caring and social justice.

During various times throughout the year the Jewish Federation of Delaware asks our community a very similar question regarding participation in the Annual Campaign. The question that we ask is not, "How much would you consider donating" rather, "How you feel about being Jewish in

Delaware this year?" The answer to this very basic question has a direct correlation to the growth and prosperity of our Jewish community.

Our Jewish community is comprised of very active individuals and families who have ties to various organizations and programs throughout Delaware. While every cause may be valid and worthy, the Jewish Federation of Delaware and its constituent agencies should take precedence in the minds of the Jews of our state. Since its inception, the Jewish Federation has been caring and providing for the future of our Jewish community in Delaware and communities around the world. Some of our recent achievements include; raising over \$500,000 for the Israel Emergency

Campaign; our Community Capital Campaign which now stands in excess of \$19 million; and the construction at the Garden of Eden road campus.

Anyone who has come in contact with any of our constituent agencies (*Jewish Family Service, The Milton and Hattie Kutz Home, Hillel at the University of Delaware, the Jewish Community Center, Gratz Hebrew High School, and Albert Einstein Academy*) has made a connection with the entire Jewish community. The Jewish Federation of Delaware is your connection to the Jewish person across the street and around the world. It is seamless and global. It is meaningful philanthropy based on the Jewish values of Tikkun Olam (repairing the world), Klal Yisrael (one people), and Tzedakah (charity). The

Jewish Federation is synonymous with Jewish community.

The work of the Jewish Federation behalf of the Jewish community of Delaware is constant and unwavering. It can not be quantified in dollars, but rather in passion and commitment. As members of the Jewish community of Delaware we must ask ourselves this year at Passover, "How do I feel about being Jewish in Delaware this year?" I hope that your gift to the annual campaign will be as great as your appreciation for the work done on behalf of your community.

For more information on the Jewish Federation of Delaware Annual Campaign, please feel free to contact me at (302)427-2100 ext. 16 or www.shalomdelaware.org.

be there.

An Endowment is Forever

Create a permanent legacy to perpetuate your name and ideals, while securing the future of the Jewish people for generations.

At-A-Glance

- Provides permanent resources for organizations you wish to support
- May be created now or through your estate plan
- Offers tax benefits for you or your estate
- May be created with a variety of assets

When you create a Named Endowment Fund, you are establishing a permanent fund in your name or in the name of someone you wish to honor or remember. Each year the fund will produce income, and you can specify how the spendable portion of the fund should be used—for unrestricted use by the Jewish community, or to support a specific cause such as scholarships at Jewish educational institutions; programs at Jewish Community Centers; cash grants to meet the essential needs of the Jewish poor, or rescue and resettlement efforts in Israel, the former Soviet Union and other countries around the world.

An irrevocable gift of cash, securities, or other property can be used to establish a fund in your name. Other assets you may use to create your endowment fund include life insurance, charitable remainder trusts, charitable gift annuities, and retirement accounts (e.g. IRAs). And, you have the option of establishing a named endowment fund either during your lifetime or through your estate plan.

This type of gift offers many benefits. If you give during your lifetime, you will receive a charitable income tax deduction; if you make the gift through your estate plan, it is your estate that receives a deduction. Perhaps most important, however, is the enduring nature of a gift of a Named Endowment Fund. You may use the fund to honor or remember a loved one, and the fund will perpetuate your family name long beyond your lifetime.

The permanent legacy you create may provide a necessary source of unrestricted funds to help meet the current critical needs of the community. Or, the endowment you establish may provide permanent resources to aid identified programs, projects, agencies, organizations, or initiatives that are of particular interest to you and your family.

A gift to the Jewish community will allow you to be there for your family, your community and the Jewish people—whenever help is needed in the future. Contact Jennifer Young, Endowment Director of the Jewish Federation of Delaware at 302-427-2100 to find out how you can BE THERE.

MATTER OF OPINION

Passover is different in Israel

By Carl Alpert

Many a weary Israeli housewife, like Jewish housewives elsewhere, has been known to moan that if Moshe Rabbenu had understood what housewives have to go through in the weeks before Pesach, he might never have taken the Israelites out of Egypt. Fortunately, there is more to the preparations leading up to the holiday than kitchen and housework. Many of them are unique to Israel.

*Authorities at Ben-Gurion Airport are on the alert to watch out for Elijah the prophet, after their experience last year. Not long before the Seder, a direct flight from New York brought a passenger with a long white beard, but with no money or credit cards. In response to inquiries he said that he was Elijah the prophet, and would be

getting plenty of food and drink when he visited Jewish homes during Seder night. He was detained at the airport and shipped back to the U.S. on the first plane going out.

*The police in many towns here will be on the alert Seder night, when it is customary to leave the front door unlocked for Elijah. Last year, one Elijah Becher, perhaps inspired by his name, took advantage of this custom to slip into a number of homes, snatch purses left by guests near the door, and flee. He was apprehended, but the judge before whom he was brought did appreciate that he was fulfilling an element of the event in Jewish history which recorded that the Israelites left Egypt "with great wealth".

*Well in advance of the holiday, a rabbinical association devoted to

charity has announced that a donation of 180 shekels to provide Passover supplies for needy families will earn the donors and their families 40 days of rabbinical blessings at the Western Wall.

*When the Israel Defence Forces (Zahal) shift over to a complete Passover menu, the military prisons are included. That means that some thousands of Palestinians held in detention, or already serving long sentences, will "enjoy" the same matza and other menus that will be provided to the Israelis in uniform.

*As has been customary since the creation of the state, Zahal will be completely kosher for Pesach throughout the holiday. No packages will be accepted sent by families to their sons. Mothers who claim that they are sending only a

sweater for the boy will be overruled, in the suspicion that hametz food will be smuggled in.

*A quick look at Zahal's kitchen needs reveals: 100,000 eggs, 140 tons of matza, 14 tons of matza flour, 18,000 tins of horseradish, 30,000 gefilte fish patties, 6 tons of kneidlach, and more.

*Large numbers of individuals, commercial firms and institutions annually "sell" all their hametz supplies to non-Jews for the Passover week, so that technically they have no hametz in their possession. If something should happen to the food during this period, the real owners can have no claim for compensation from their insurance companies since technically they were not the owners during that week. The Ayalon Insurance Co. now offers a clause in its policies

extending coverage for any damage to the food caused by spoilage, fire or flood during the period of the fictitious sale. The value of such merchandise is estimated at tens of millions of shekels.

*Tnuva reports that in the weeks preceding Passover the market demand for eggs rises about 40%.

*For Vishnitz hassidim preparations for the holiday began last July when eight hassidim from Bnai Brak went to the wheat fields of Nahalal and harvested about 100 kilos of special grain, utilizing only hand scythes. The wheat was kept in a sealed room in their yeshiva, and shortly before the eve of Passover it will be produced to make matza shmura for their Admor.

*And of course, there is only one Seder, and the holiday is observed but seven days in Israel.

Taking a breather from terror

By Uri Dromi

Sometimes, when I'm weary of the intifada, the occasional terror attacks, the stumbling economy or the political scandals that seem to dominate the public agenda in Israel, I look at the weekend's newspaper magazines and start to breathe again.

Take this weekend. If you are a theatergoer, and you live in Tel Aviv, you can choose one of the 38 plays now running (and I'm not counting the fringe theaters). It could be Edward Albee's *A Delicate Balance*, *The Vagina Monologues*, Camus' *The Fall*, *Streetcar Named Desire* by Tennessee Williams and many others, all played in Hebrew to full houses.

Dozens of original plays in

Hebrew attract nice crowds, as well, not to mention plays in English, Russian, Arabic, Yiddish and even Moroccan. If you are a music lover, Israel this weekend is your paradise. You can listen to Beethoven's Piano Concerto No. 3 with the Israeli Camerata Orchestra, Mozart's 40th Symphony, sacred music, Baroque music, gospel music, Russian folk songs, gypsy quartet, medieval drums, funny concert pieces for Purim, French chansons (complimentary glass of wine), music in a convent in the Judean hills and even Irish hunting songs.

Dance is a different area. There is *Nutcracker* for the whole family, a dance workshop of the Negev, a one-man show in a cellar in Rosh

Pina, a picturesque township in the north, and more. Museums offer a wealth of exhibitions, from 19th Century Turkish clocks at the Museum of Islam to Jewish rituals at the Israel Museum or Japanese etching in a small museum in Haifa.

Book lovers can listen to Sayed Kashua, an Arab-Israeli writer, reading from his new book at a literary café or join a guided walk in the alleys of Jerusalem, in the footsteps of the heroes of Shay Agnon, Israel's literary Nobel laureate.

This is only the tip of the iceberg. This weekend, hundreds of thousands of Israelis will flock into the national nature reserves. I bet that on Saturday, by 9 a.m., the radio will be alerting people to stay away

from certain areas because the parking lots are filled. Many will go gliding, fishing, surfing.

Is this the same country that has been under relentless terrorist attack? The country whose economy has been suffering and its morale beaten by condemnations in The Hague and elsewhere? Is this a way for Israelis to escape from the grim realities of their lives?

Not necessarily. Cultural life in Israel has always been rich and vibrant, even in times of crisis. When the Jewish state was born in 1948, young Leonard Bernstein came to conduct the Israeli Philharmonic Orchestra, bringing music to the soldiers in the battlefields. During the first Gulf War, Isaac Stern, wearing a

gas mask, played his violin to full house in Tel Aviv. This is not simply a boost to the morale; it is something Israelis need.

The same with the Israeli cinema, which has always expressed in celluloid the experiences that we have endured. While films still deal with the existential challenges that Israelis face collectively, more are now starting to focus on the experiences of the individual. This is a vibrant, life-affirming community. When pressed to the wall, it can give a good fight. At the same time, it cherishes those things that make it worth fighting for.

Uri Dromi is the director of international outreach at the Israel Democracy Institute in Jerusalem.

Walleye vision

By Mitchell Bard

I went online to check the Jewish Telegraphic Agency's daily news the other day and was dismayed to see a photograph of "the wall." It was the same type of photo that has appeared in most articles about the security barrier and it was disturbing because the picture presented a grossly distorted image that has created the broad misunderstanding of the project.

The JTA photo showed the wall from an angle that hid what was on either side. All you see is a big, ugly concrete structure surrounded by dirt that reinforces the Palestinian propaganda line that Israel is constructing a Berlin Wall along the West Bank to confine the Palestinian people into a ghetto.

In fact, of the 450-odd miles planned for the barrier, only about 12 miles are concrete, the other 97 percent of the barrier is a chain-link type fence that you see around swimming pools in the United States. Since every photo in the media shows the concrete barrier, however, the international community has gotten the

false impression that Israel is building an "apartheid wall."

Media distortions aside, it is legitimate to ask, "Why build a wall?"

When I was in Israel in November I got a firsthand look at THE WALL. It is indeed big and ugly, reminding me of the sound barriers that are being constructed along the Beltway here in Washington. I saw it while riding in a tour bus past the town of Qalqilya on one of the major highways from Jerusalem to the north of Israel.

Qalqilya is a large Arab town where terrorists could sit on rooftops before the construction of the wall and take potshots at folks like me driving in their cars on the highway. Because snipers used Israeli motorists for target practice, it was necessary to build a wall rather than a fence in that particular location. And why is the wall so high? Because if it was lower, cars would be protected from shooters, but not buses. The wall is designed to eliminate the shooting angles of snipers.

Of course the whole brouhaha over the fence is absurd. If you go to

the border of Israel and Lebanon, what do you see? A fence! If you go to the border with Jordan, what do you see? A fence!

It's not unreasonable to build barriers between peoples. The United States is building a fence to keep Mexicans out of the United States. And what physical threat do they pose to the lives of Americans? Similar fences are in Cyprus, Northern Ireland, Korea, and along the border of Pakistan and India. And where is the newest fence being built? Saudi Arabia! It seems the Saudis are concerned with terrorist infiltrators from Yemen.

Even if Israel negotiated a peace agreement with the Palestinians to create two states, it is possible a similar fence would be built for the same reason the ones exist on Israel's other borders. Most Israelis would prefer not to have this scar on the landscape, but it does serve the primary purpose for which it is intended, deterring terrorism. It also performs a vital secondary security role that is rarely mentioned, namely, preventing illegal Arab immigration, which the

Palestinians use as a strategic tactic to shift the demographic balance within Israel.

Is the fence perfect? No. It's conceivable terrorists will find ways around, under, or over the fence. But this is also the danger with Israel's other barriers. Without the fence, a terrorist faces no obstacles whatsoever, so does anyone really believe that a 10-foot high fence isn't going to be better than nothing?

Israel already has the data to show the utility of the fence. The number of terrorist attacks that took place in 2003 declined 30% compared to 2002. Similarly, there was a 50% decrease in the number of victims murdered by terrorists in 2003 compared to the previous year. There were 17 suicide bomber attacks inside Israel that emanated from the northern part (Samaria) of the West Bank during the months April-December 2002. In contrast, since construction began on the fence, throughout all of 2003 only five suicide bomber attacks emanated from the same area. From that area where construction of the fence has not yet begun, namely the southern

part (Judea) of the West Bank, no decrease in the number of terrorist attacks has been noted. Meanwhile, not a single terrorist has breached the fence surrounding the Gaza Strip.

The fence can also be a stimulus to peace because, like the settlements, it presents Palestinians with the harsh reality that time is not on their side, that if they do not act sooner rather than later, their state will be reduced to the size of a peanut. Had they accepted any plan offered to them from the 1937 Peel Plan to the Barak plan of 2000 they would have a larger state than the one they are now going to get. They still have a few months left to negotiate an agreement that would give them something approximating the Barak plan. Once the fence is completed; however, they will have a much more difficult time obtaining concessions, and they'll have no one to blame but themselves.

Dr. Mitchell G. Bard is director of the Jewish Virtual Library and author of *The Complete Idiot's Guide to Middle East Conflict and Myths and Facts: A Guide to the Arab-Israeli Conflict*.

INSIDE DELAWARE

Dover's Beth Sholom joins "Shabbat Across America"

By Joel Glazier

The 8th Annual SHABBAT ACROSS AMERICA, started by The National Jewish Outreach Program's Rabbi Ephraim Z. Buchwald, included Congregation Beth Sholom on March 12. This was the Dover congregation's third time as a participant in the national celebration designed to provide camaraderie and a nice dinner as part of the Friday evening Shabbat Service. This year, the buffet dinner's price was used to support the synagogue's Building and Renovation Fund. The Dover building, at Queen and Clara Streets in the state capital, has been in constant use since 1965 and the roof is in need of major repair.

Rabbi Judah Fish, enjoyed his first such service since joining Beth Sholom as Rabbi in September, noting, "The turn out we had here this evening was almost as large as we had for Rosh Hashanah. It was a nice evening." Rabbi Fish came out of retirement to work with Beth Sholom, and travels from his Pennsylvania home each week to spend 4 days a week in Dover. The recent weekend provided an opportunity for a more interactive prayer service, which was attended by singles, couples and families. Some participants were newer Dover residents as central Delaware has seen an increase of families moving from New York.

Beth Sholom President, Barbara Sparks, is conscious of the influx of new residents. Sparks, herself a NYC native, commented, "With so many new Jewish families, including retirees, moving to the Dover area, we try many ways to have them learn of our Congregation and make it possible for them to affiliate with the Jewish Community here. A *Shabbat Across America* program is just one way to outreach locally." Sanford and Nancy Mechler, who moved from Albany, NY just one month ago, were pleased that Beth Sholom was one of the 600 synagogues participating this March. "We have found the members here welcoming and are glad to be part of

the congregation," they added before the service began.

Congregations that participate in Shabbat Across America receive special handouts for the congregants. The parts of the Friday Night Service are outlined and clearly explained. Transliterations of several prayers are provided and in Dover's case, Rabbi Fish provided clear and often humorous explanations to the service. "I have found in the many years I've been a rabbi, Jews are Jews - some are more committed than others. In a prison is where all Jews would be equally committed," he laughed.

One special local flavor that Beth Sholom added was a departure away

from the traditional Shabbat Chicken Dinner. Shabbat Across America requires that the Friday night dinner meet certain standards of Kashrut. "Our kitchen is only for dairy preparation," explained President Barbara Sparks, "so our volunteer cooks could not do meat." The buffet dinner featured salmon along with several accompaniments. All preparation was done by Beth Sholom members and while Delaware may be a major chicken producing state, no one seemed to mind the excellent salmon with kugels, vegetables, rice, broccoli soufflé, cake, and of course the Kosher sweet wine for the Kiddush.



Sandy and Nancy Meckler recently moved to Dover from Albany, NY and have found a warm spiritual home in Beth Sholom.



Beth Sholom volunteer chef Caroline Schwartz offers Steve Schlesinger a taste of Shabbat dinner. All the food was prepared by congregants in the synagogue's kitchen.



Rabbi and Mrs. Judah Fish of Congregation Beth Sholom in Dover welcomed a large number of worshippers during the recent "Shabbat Across America" service.

Three receive Silverman awards

Rina Wagman, Shana Mattes and Steven DeFroda have been selected as recipients of the 2004 Sylvia and Isadore N. Silverman Scholarship Awards. These annual stipends support area young people participating in a summer program of Jewish study or enrichments.

Rina, a 10th grade student at Concord High School, will participate in the B'nai B'rith Youth Organization Israel Discovery Program. She is the daughter of Sylvia and Mark Wagman and is a congregant of Adas Kodesch Shel Emeth in Wilmington.

Shana, a sixth grade student at The Newark Center for Creative Learning, will attend Camp Pinemere. The daughter of Adina

and Daniel Mattes, she is a congregant of Temple Beth El in Newark.

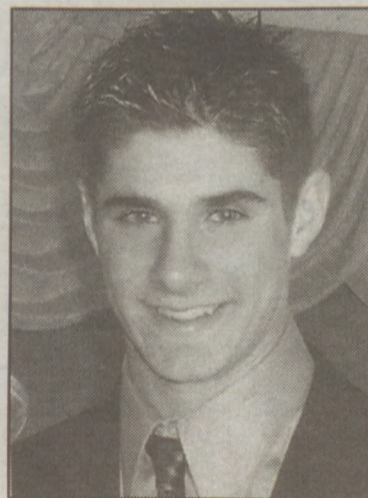
Steven, the son of Aileen and Frank DeFroda, is also a member of Temple Beth El. He will apply his Silverman Scholarship to the costs of the Chapter Leadership Training Conference of B'nai B'rith Youth Organization.

The Sylvia and Isadore N. Silverman Scholarship Fund was established in 1989, on the occasion of the couple's 55th wedding anniversary by their children and friends. The award honors their many years of dedication to the Wilmington community, particularly to Adas Kodesch Shel Emeth Congregation and to the Boy Scouts of America.



Shana Mattes

Applications for next year's awards may be obtained at the



Steve DeFroda

office of AKSE, Washington Blvd. and Torah Drive. The Scholarship



Rina Wagman

program is open to all Jewish youth in Delaware.

Albert Einstein Academy presents annual show

Lights, camera, action...as the Albert Einstein Academy students re-enact the children's classic *Alice in Wonderland* on Thursday, March 25 at 1:30 p.m. and 7:00 p.m. Both performances will be held in the Jewish Community Center Auditorium. The show, an adaptation of "Through the Looking Glass", a book by Lewis Carol, is under the direction of the Child Drama Workshop and director Carol Bouzoukis, Ph.D.

The community is invited to attend either performance. Tickets may be purchased by calling 302-478-5026.

Albert Einstein Academy is the only Jewish day school in the Brandywine Valley. It serves students from pre-kindergarten through sixth grade in New Castle County, Delaware and in Chester and Delaware Counties in Pennsylvania. For more information about the school, call Rabbi Ellen Bernhardt, Head of School, at 302-478-5026.

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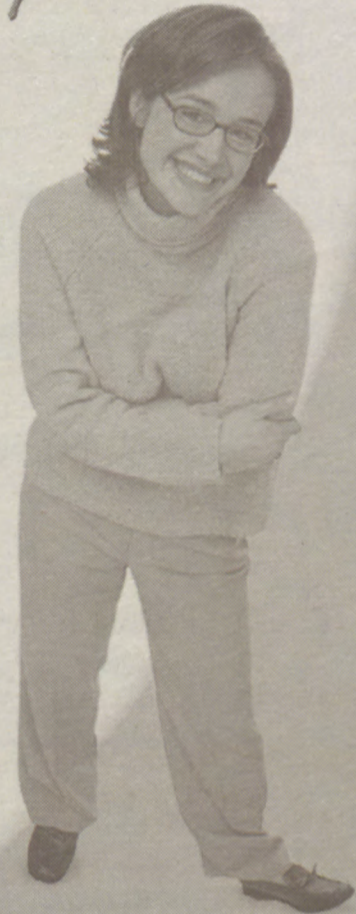
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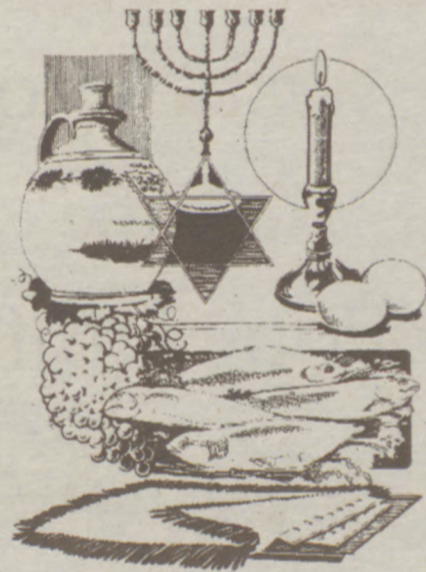
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GLOBAL JEWISH NEWS

After Madrid: Whither Europe?

By Philip Carmel

This time it was Spain, one of the principal European allies of the U.S.-led war in Iraq and a strong supporter of Israel's efforts against Palestinian terrorism.

Following last week's suicide bombings in Madrid, which left more than 200 people dead and some 1,400 wounded, even countries opposed to the Iraq war feel exposed to the threat of Islamic terrorism.

Within hours of the bombings, which struck trains in the center and suburbs of the Spanish capital on March 11, security was beefed up in cities across the continent as news of the carnage left Europe as shell-shocked as the United States was on Sept. 11, 2001.

European leaders called for increased security patrols at major sites, and most countries immediately drafted extra troops and police to guard airports and train stations.

Most poignantly, a whole continent stood at silence for three minutes Monday in memory of those who lost their lives in the worst terror attack on European soil since the end of World War II.

Across the continent, Jewish communities wondered how the attacks would affect European attitudes toward the Middle East and

the war on terrorism.

Some feared that the Israeli-Palestinian conflict — and by extension, local Jews — would be blamed for bringing terrorism to a European capital. Others said the attacks would make Europe more vigilant against the Islamic terrorist threat that Israeli leaders have been warning about for years.

Even as the European Union hastily announced that it would push for stricter measures to combat terrorism — including demands that all member states accept Europe-wide arrest warrants — there was substantial political fallout from the Madrid attacks.

The fallout was felt principally in Spain, one of the most vociferous supporters of the war in Iraq. Spanish Prime Minister Jose Maria Aznar saw his Popular Party upset by the opposition Socialists in Sunday's general election.

Aznar's support for the war, and his alignment with a whole range of Bush administration policies in the Middle East — including strong support for Israel — had come despite widespread public opposition.

However, some analysts believed the defeat stemmed more from Aznar's initial attempts to shift blame for the Madrid attacks onto the



EUROPE MOURNS MADRID: A crowd gathers in Brussels, home of the European Union, for three minutes of silence in memory of the victims of the bombings in Madrid and in solidarity with Spain. Credit: European Community

Basque terrorist group ETA, despite mounting evidence showing that the more likely perpetrators were Islamist terrorists.

In recent days, links have been established between the attacks in Madrid and bombings last year in Casablanca and Istanbul that targeted Jewish sites.

Plaudits for the Socialist victory — as well as the announcement that

the new Spanish government is set to withdraw its troops from Iraq — came from many sources in Western Europe.

As a first stage, though, European leaders are setting about reorganizing how the European Union coordinates the battle against terrorism.

The E.U.'s Irish president has called for an extraordinary meeting of European justice ministers for

Friday with the aim of agreeing on a joint response to the Madrid attacks. The meeting is expected to result in a package of anti-terrorism measures to be approved by European heads of state a week later at a March 25-26 summit.

Also expected is a proposal for the creation of a European commissioner with a specific anti-terrorism portfolio when the commission is expanded in November as a result of E.U. enlargement.

More controversial is a joint proposal by Belgium, the Netherlands and Austria to revamp the E.U.'s crime-fighting unit Europol to split off anti-terror actions from regular policing of organized crime.

In Italy, Andrea Jarach, president of the Federation of Italy-Israel Associations, told JTA he was pessimistic about how fallout from the Madrid attacks would impact Israel and Jews.

On the popular level in Europe, "they will say even more than they do now that if the 'Jewish problem' did not exist, there would not be terrorist attacks," he said. "It's terrible, but I fear that the expansion of Al-Qaida activities into Europe will be a further step that cannot but harm the Jews of the world and Israel in particular."

See AFTER MADRID, page 13

Bush set to be tough with Syria

By Ron Kampeas
JTA

The United States is about to impose tough sanctions on Syria because of its support for terrorism, its failure to recognize international borders and its weapons of mass destruction programs — all elements that threaten not only Israel, but the United States, too.

The Bush administration's deepening involvement in the Middle East has led it to embrace sanctions legislation that it once reviled. And Syria is about to be sidelined by the resistance to change that just three years ago made Syria's Assad dynasty a celebrated bulwark of Arab nationalism.

The Syria Accountability Act may have been framed by some of Israel's best friends in Congress to rein in a threat to the Jewish state, but it is about to become a reality because of the threat that Syrian recalcitrance poses to U.S. interests in the region.

The legislation, which Congress passed in November and was signed into law by President Bush on Dec. 12, required the president to report to Congress on how to implement the sanctions.

Now, instead of reluctantly dragging out the report until a June deadline, as he first indicated he would do, Bush appears set to move ahead and implement the sanctions this week or next.

"It's important to the United States that Syria look at the situa-

tion; that Syria understand that there is a changed circumstance in the world, in the region; that Syria stop its support for terrorism," State Department spokesman Richard Boucher said last week, within hours of the news of the bombing attack in Madrid. "If Syria chooses to ignore all those facts and ignore the positions that we and others have taken, then there's not much prospect for our relationship," he said.

The implication was clear: In the war against terrorism, Syria had to decide which side it was on.

"It's much more about America than about Israel now," said one official in a pro-Israel group who asked not to be named. "It's about the war on terror and how free countries will deal honestly with repressive dictatorships."

Syria has failed to fully meet any of the provisions under the act that might have averted punitive measures: a crackdown on Palestinian terrorist groups under Syrian control; a pullout from Lebanon; an end to weapons of mass destruction programs, and securing Syria's border with Iraq.

Bush aides who suggested just weeks ago that the president would seek to water down the sanctions in the legislation as much as possible are now telling friends in Congress and Jewish community officials that Bush will probably go for the tougher sanctions among six outlined in the

measure.

The legislation mandates an immediate ban on trade in "dual-use items" — material that could be used for weapons manufacturing — and allows Bush to choose two from a menu of six other sanctions.

Among those are three tough economic sanctions: A ban on U.S. investment in Syria, at a time when U.S. oil companies have expressed interest in exploring the country for reserves; a ban on U.S. exports to Syria; and a freeze on Syrian assets in the United States.

Referring to administration intentions, a senior congressional aide told JTA, "They're telling us they're going to choose at least one economic sanction."

The other three sanctions reduce diplomatic relations, restrict the movement of Syrian diplomats in the United States and restrict Syrian access to U.S. airspace.

U.S. officials emphatically have counted out recalling the freshly appointed ambassador to Syria, Margaret Scobey. The other two measures are largely symbolic, given Syria's small representation here and the low frequency of Syrian flights to the United States.

The measure was pushed forward in Congress last April by U.S. Reps. Eliot Engel (D-N.Y.) and Ileana Ros-Lehtinen, (R-Fla.), the chairwoman of the Middle East Subcommittee of the House International Relations

Committee.

Engel had clamored for years for punitive measures against Syria because it harbored Palestinian terrorist groups and actively backed Hezbollah in south Lebanon, even after Israel's 2000 withdrawal.

Initially, Bush administration officials, especially Secretary of State Colin Powell, balked at the act. They saw it is hindering their efforts to bring Syria on board in Iraqi reconstruction. Powell flew to Damascus a year ago to meet with Syrian president Bashar Assad and elicited commitments from him to crack down on the terrorists and secure the border with Iraq, then newly occupied by the U.S.-led coalition.

Assad failed to do just about everything he promised. He nominally shut down Palestinian terrorist offices, but effectively allowed them to function. Security on the border with Iraq was sporadic at best.

It was a slap in the face to Powell. Assad's failure to act cornered the administration and it could no longer ignore legislation that was becoming overwhelmingly popular in Congress.

Bush signed the act on a Friday night, the time the administration reserves for activities it would rather not share with the public, and the White House statement on the subject was about as "I've gotta do this but I don't wanna" as it gets.

One oxymoron in the statement stood out even in a town famous for doublespeaks: "My approval of the Act does not constitute my adoption of the various statements of policy in the Act as U.S. foreign policy."

If that was a signal to Syria that it had time to catch up with the requirements to avoid the sanctions, Assad was not listening.

Officials at the State Department — who had been unenthusiastic about embracing any congressional act that tied their hands — gave up on the Syrians in January, when they confirmed initial intelligence reports that Syrian relief planes returning from Iranian earthquake zones in December were loaded with weapons destined for Hezbollah.

After that, one State Department official said, everything the Syrians promised was taken "with a grain of salt."

Powell dropped his attempts to contain the act's most avid proponent in the administration, Elliott Abrams, the White House Middle East adviser.

Israel naturally is pleased with the turn of events.

"I think the time is right," Effi Eitam, the Israeli housing minister, told JTA on Tuesday. "At a time when Syria is more and more isolated, when America is trying to establish a chain of pro-Western regimes — Iraq, Israel, Jordan — it will reduce support for Hezbollah among the Lebanese."

GLOBAL JEWISH NEWS

Morocco: Between Arabia and the West

By Michael S. Arnold, JTA

When American Jewish figures were planning their visit to Morocco last month, one of their goals was to shore up the country's commitment to the war on terrorism.

They didn't realize how timely their visit would be.

Moroccans have been part of nearly every Al-Qaida cell discovered in Europe over the past two years, and a number of Moroccans have emerged as suspects in last week's massive suicide bombings in Spain.

Over the past decade, the scheduled stopover en route to the annual Israel mission of the Conference of Presidents of Major American Jewish Organizations has become as valuable as the time spent in Jerusalem. This year's stop in Morocco was no exception.

Conference officials choose the stopover on each year's mission with an eye to building strategic relationships that can help Israel and the Jewish people.

Recent destinations have included Kazakhstan, Uzbekistan, Turkey, Qatar and Jordan — relatively moderate Muslim states that can form a "firewall" against the spread of Islamic fundamentalism, in the words of Malcolm Hoenlein, executive vice chairman of the conference, an umbrella association of 54 groups representing a broad Jewish religious and political spectrum.

The group is seen as an important voice of American Jewry in Washington and around the world.

Conference officials had considered a visit to Morocco for several years, but as Israeli-Palestinian violence raged and King Mohammed VI consolidated his control after ascending to power in 1999, the timing was never propitious.

The pieces fell into place after Mohammed visited New York last fall and extended an invitation at a meeting with conference leaders.

"This is one of the most sensitive and significant trips we have taken," Hoenlein said during the three-day visit. "In Morocco you not only have a Jewish community" — one gravely shaken by a series of suicide bombings last May — "but impor-

tant geopolitical issues."

For the conference, three issues were paramount: reassuring the Jewish community, strengthening Mohammed's stand against terrorism and enlisting the king's aid to break the Israeli-Palestinian impasse.

As chair of the Organization of the Islamic Conference's Jerusalem Committee — and, according to tradition, a descendant of the founder of Islam — Mohammed has the credentials in the Arab world to push for peace and normalization with Israel, conference leaders believe.

"I believe his majesty will play the largest role among all the Arab leaders," Hoenlein said. "In the vacuum of leadership in the Middle East, he can show courage in that role. And as a descendant of the prophet, he has standing in the Muslim world that can't be ignored."

Morocco's cooperation in the war on terrorism is no less essential. Indeed, Moroccan intelligence has become an important ally of Western agencies seeking to crack down on Islamic radicalism, especially in the days since the deadly attacks in Madrid.

Last year's Casablanca bombings were a trial for the young king, who had yet to conclusively demonstrate his authority. After an initial stunned silence, Mohammed has reacted by taking a more assertive stand against Islamic radicalism and for women's rights, an issue considered a litmus test for Muslim countries that want to fully enter the modern world.

For Mohammed, the Conference of Presidents visit was a means of strengthening his ties to the West and burnishing his credentials as an ally against terrorism.

In the background is the belief, common in the Arab world, that American Jews constitute a lobby of unrivaled influence in Washington.

Moroccan officials are thought to believe that U.S. Jews can help Morocco finalize a free-trade agreement currently under discussion with the United States — the first in Africa and only the second in the Arab world — and build support at the United Nations for Morocco's contested claim to the Western Sahara.



Morocco was a scheduled stop-over for the conference of Presidents of Major American Jewish Organizations on route to their annual Israel mission.

Conference leaders indeed are talking up the free-trade agreement in Washington.

But more than that, Hoenlein says, is the necessity of boosting a country with one foot in the Middle East and one in Europe — Mohammed is moving, haltingly, on steps toward democracy and reform — more firmly into the Western camp.

"If we're serious about fighting Islamic fundamentalism, we have to be more supportive of the countries that are more moderate but that are largely ignored," he said.

The conference long has advocated for increased U.S. aid to Morocco. This year, U.S. foreign aid was raised to \$65 million from \$12 million — but that's still only a fraction of the amount given to other U.S. allies in the Arab world, such as Egypt and Jordan. Both those countries saw their U.S. aid soar after signing peace treaties with Israel.

It's not clear the extent to which Morocco will help revive the Israeli-Palestinian peace process. Some say the hope that Mohammed will take a leading role is exaggerated.

Morocco "is willing to take some steps, but I don't think they're willing to take the lead on this," Tim Lenderking, the political adviser of the U.S. embassy in Rabat, told the American Jewish group.

Morocco froze its ties with Israel after the intifada began, closing its liaison office in Tel Aviv.

Yet lately there have been signs of a thaw. Israeli Foreign Minister Silvan Shalom was invited on an official visit to Morocco last September, and Moroccan officials are believed to be eager to revive links that saw thousands of Israeli tourists, including many of Moroccan descent, visit the country in the late 1990s.

The fact that the Conference of Presidents visit featured so prominently in the country's state-sponsored media was taken as a sign of the importance Mohammed places on cultivating relations with American Jewry.

Indeed, a meeting that Hoenlein and several other top members of the conference held with the king was the top item on that night's newscast.

Mohammed took a tough line at the half-hour meeting, criticizing Israel's West Bank security barrier and urging Israel to negotiate with Palestinian Authority President Yasser Arafat, according to members of the small Jewish delegation at the meeting. Israel and the United States have shunned Arafat because of his ties to terrorism.

Insisting on anonymity, one member of the delegation said Mohammed may have felt obliged to take a harder line after his foreign

minister, meeting with the full American group the previous day, had strongly criticized Palestinian terrorists and said it was "impossible" for Palestinian refugees and their descendants to return to their former homes in Israel.

The foreign minister later claimed he had been misquoted, an indication that such forthright statements — most unusual for an Arab official speaking on the record — had caused some consternation.

Still, the American group considered their audience in the royal tent important.

"The significant thing is the ongoing relationship" that Jewish leaders are developing with the king, the conference's chairman, James Tisch, told JTA. "The king, I think, can be very influential at some point in time when he sees a real opportunity for progress" toward Israeli-Arab peace.

At least, the closer ties have produced one tangible result — the Conference of Presidents launched a relief fund immediately after a late February earthquake in Morocco killed an estimated 300 people.

Donations will be given through the American Jewish Joint Distribution Committee to the Moroccan Jewish community, which will distribute them to victims on a non-sectarian basis.

After Madrid Continued from page 12

Some commentators, doubt that the Madrid attacks will lead to major changes in the E.U.'s Middle East policy.

According to Jean-Luc Marret, a leading expert in terrorism at the Paris-based Strategic Research Foundation, "Europe does not have a security strategy for the Middle East" but would rather pursue its political goals through "incentives to the region in aid and development."

The Spanish election results were "the quickest and most concrete results I have ever seen after a terror attack," Marret said, though he added that he didn't believe that states that opposed the war in Iraq

were necessarily exempt from Islamic terrorism.

In Spain, maverick left-wing commentator Pilar Rahola said that the Socialists victors would be wrong to think that an anti-American and anti-Zionist stance would provide insurance against Islamic terrorism.

"We — the European left, and particularly the Spanish left — must learn the enormous lesson from the tragedy" in Madrid, she said.

Indeed, states such as France — a staunch opponent of the war in Iraq — still could be targeted by groups that "are interested in placing all the Christian world closer together in order to bring about a real 'war of

civilizations,'" Marret said.

In Britain, perhaps Washington's closest ally in the Iraq war, insiders predicted that the Madrid attacks and their political aftermath would not change the government's course.

Lord Greville Janner, a veteran politician with the governing Labor Party, told JTA that "Cabinet ministers already assume that the United Kingdom is a target for Islamist terrorists."

"We have been apprehensive since 9/11. Anyone who thinks it can't happen here — doesn't know the situation," he said.

David Mencer, chairman of the Labor Friends of Israel lobbying

group, agreed.

"There is no doubt that the U.K. is a target," he said, noting that London police officials say that "it's not a question of if, but when terrorists strike."

But Prime Minister Tony Blair will not alter the government's course in hopes of lessening the risk of terrorist attack because of his strong personal commitment on matters from Israel to the war in Iraq, Mencer said.

And London has long been quietly supportive of Israel's hard line against terrorists, sources say.

In fact, much of the new policy set for the European Union is likely to please supporters of Israel — pro-

vided it doesn't include nuances distancing Europe from Israel in the hope of reducing the terrorist threat.

Jerusalem likely would warmly receive proposals expected to be presented by the Irish E.U. presidency calling for clearer definitions of terrorist organizations.

That could mean that Hezbollah would immediately be included on proscribed lists in every state in the European Union. Unlike the main Palestinian Islamist groups, the Lebanese Shi'ite organization is not on certain countries' terrorist lists — but now it's likely that even secondary or charity support groups based in Europe will be banned.

PERSPECTIVES

The Fickle Finger of Fate Sometimes Stirs the Pot – Koshering an Israeli Hotel for Pesach

by Ruth Heiges

There's nowhere like Israel for Passover. Where else will you find Chinese restaurants that will serve you matza alongside an order of shellfish? Where else does McDonald's serve cheeseburgers on kosher *l'Pesach* rolls? Where else does a Moslem pita baker close shop out of respect for his Jewish patrons?

As always, Israel manages to offer up a lot of contradictions. But, overall, the cumulative Pesach experience is a special phenomenon.

In Orthodox neighborhoods, the experience starts the day after Purim. As soon as the costumes come off, the assault on *chametz* commences in an intense flurry of activity. The entire exercise has become so extreme that a number of rabbinic arbiters have taken to issuing *halachic* rulings against the growing extremes to which pre-Pesach cleaning is being taken. Countless women, annually, don't make it to the Seder table, ending up instead in hospital emergency rooms suffering from debilitating exhaustion. This is part of why many have taken to opting out of the entire process and moving into a hotel for the holiday.

"A lot of people have simply concluded that it's not only easier, but even cheaper," avers Yaffa Ben-David, the Director of Food and Beverage at the Dan Panorama Tel Aviv Hotel.

In fact, between the 19 private banqueting rooms which families hire for their Seders and to which they invite Israeli friends and relatives, the main Seder conducted in the ballroom for 300 participants (hotel guests plus reservations from non-guests at \$115 per person), and the one conducted in the adjoining convention center for up to 700 participants in group tours – the Dan Panorama serves about 1,300 traditional Seder meals.

The guests, who include equal numbers of Israelis and tourists, sit down to a meal which is kosher to a *mehadrin* standard; the most rigorous level of kashrut, which is also known as *glatt* (smooth), on the basis of the meat and stringency of supervision. If he's lucky, Reb Daniel Baruchov, the hotel's *mashgi'ach* (kashrut supervisor), will have gotten home for the first time in days for his own Seder, having completed a process which started before Purim.

"Our meat freezers and refrigerators were already kosher for Pesach at the end of February," he stated. "Usually, we start the koshering the day after Purim, but we started receiving meat much earlier this year."

The logistics of bringing everything up to kosher *l'Pesach* standards can be compared to an army operation, and Reb Daniel's five years of experience at the hotel serve him well as he deploys his 25 troops and

three deputy supervisors.

After the refrigerators are ready, the ongoing baking is moved to a different part of the kitchens, and the bakery is cleaned for Pesach. This involves not only disassembling the ovens for cleaning down to the last crumb, but washing down even the walls and ceilings of the room, a process later repeated in the kitchens. By the Shabbat before Pesach, it is used for baking kosher *l'Pesach* – using matza flour.

"Basically, we treat everything to make it as clean as if it were brand new," Reb Daniel explains. Dishes are entirely changed over but metal

flatware and glasses are dipped in boiling water for a prescribed length of time. Metal pots are treated with acid then baked in the koshered ovens at 550° F, while metal surfaces are burned using a torch. The dishwashers, which have water-recycling systems, are entirely disassembled, all the way down to the pipes – an operation which takes a half day for each of the four huge machines.

The guestrooms are the easiest part, Ben-David explains. "Since housekeeping keeps the rooms at an immaculate level all year round and all 500 rooms have recently been



Executive Chef Mickey Nir with one of the hotel kitchens' enormous metal pots. These are treated with acid then baked in the koshered ovens at 550° F. IPS photos courtesy of AVI.

renovated, all we have to do for Pesach is empty the mini-bars."

At some point, Reb Daniel sits down with Ben-David and Executive Chef Mickey Nir to discuss menus. "We can't have the same menus and dishes every year because we have a great number of returning guests," Ben-David

explains. "In addition, we don't always have the same range of kosher *l'Pesach* products available. Some products may be kosher *l'Pesach* one year and not the next and new ones are always coming onto the market."

Intensive as all this may be, however, it is actually the easy part from



Getting down to Pesach cleaning at the Dan Panorama Tel Aviv. After cleaning this metal surface it is burned using a torch.

the standpoint of kashrut supervision. When food preparation starts, the fickle finger of fate sometimes stirs the pot. Two years ago, a major Israeli food producer made such an error at its plant that the general manager of the company himself came to the Dan Panorama kitchens to examine what had been delivered – averting a major problem at the very last minute. Last year, Reb Daniel thought he had a true kashrut disaster on his hands.

One morning, he came across a warning in his daily newspaper stating that a mistake had been made at the plant producing the salt used by the hotel. The company also mills flour and uses the same equipment for both the flour and salt. By accident, salt which was processed before koshering the equipment had mistakenly been packaged in bags for the kosher *l'Pesach* run. In other words, the equipment had not been cleaned of the wheat flour prior to the processing of the salt.

"We had already cooked all of

the gefilte fish for the Seder using this salt," Reb Daniel relates, "so this had terrible implications." Fortunately for all, his father-in-law is a noted rabbinic authority who was able to give him a speedy ruling – that the miniscule amount of flour which might have mingled with the salt and the low proportion of salt in the fish made the product *batel bishishim*. This means it comprised no more than 1/60 of total ingredients and was, therefore, tolerable.

So, considering how exhaustive and exhausting this whole process is, it's little wonder that those who can afford to do so skip it all by checking into a hotel for the duration of Pesach. The Dan Panorama Tel Aviv is always at 100 percent occupancy for Pesach, as are most of the other hotels in Israel. But Reb Daniel is happy to conduct his own Seder at home. For him, being at the hotel would be like the proverbial busman's holiday.

Ruth Heiges is a correspondent for Israel Press Service.

Israeli fertility team makes historic breakthrough

By ISRAEL21c staff

A startling birth of two healthy babies from 12-year-old frozen embryos in Israel recently provides some hope for over 2.1 million American couples who are infertile.

Fertility experts at Jerusalem's Hadassah-University Hospital in Ein Kerem have produced the babies for a couple from Jerusalem who had the embryos frozen in 1990. The embryos are considered to be the world's oldest to have been implanted successfully in a womb and proves frozen embryos can remain viable for much longer than previously believed. Until now, the longest human eggs have been frozen and then defrosted to produce an in vitro fertilization (IVF) baby was seven years.

A report in the February edition of the prestigious journal, *Human Reproduction*, details

how Dr. Ariel Revel of the In Vitro Fertilization Unit of Hadassah's Department of Obstetrics and Gynecology and a team of Hadassah physicians handled the embryos, the in vitro process and pregnancy. Other members of the Hadassah team included Prof. Neri Laufer, head of the Department of Obstetrics and Gynecology; Prof. Alex Simon; Prof. Abe Levin; Prof. Benjamin Reubinoff all from the IVF Unit; and Dr. Anat Safran, Director of the Hadassah's IVF laboratory at Ein Kerem. Their report confirms the finding that the duration of the storage does not appear to adversely affect the survival of frozen embryos "I've read that there are rule in England that embryos are destroyed after five years, but the family can request a short extension. In Israel, we have no such regulations – the

policy is to keep them as long as the family requests, Revel told ISRAEL21c. "We believe the embryos are inactive during cryopreservation, they have no metabolism during that time, so the years that pass have no bearing."

The length of time that embryos are frozen is not crucial and probably there is no more damage happening during the many years they are frozen."

In 1990, a Jerusalem resident, aged 27, and her husband, who were experiencing unexplained infertility problems, underwent in vitro fertilization producing 12 embryos. Four of the embryos were transferred back to her womb immediately, while the other eight were frozen within 72 hours. The woman became pregnant from three of the initial four embryos and subsequently gave

birth to healthy twin girls. A few years later, she became pregnant without assistance and delivered a healthy baby girl.

Two years ago, the couple decided they would like to have more children and again turned to Hadassah. Four of the eight remaining frozen embryos were transferred back and the woman became pregnant. When the fetuses were 36 weeks old, healthy twins each weighing five pounds (2,500 grams) were born. The twins – a boy and a girl – are now nine months old and developing normally, according to Revel.

"It was a normal pregnancy. At first there were triplets, but we recommended a fetal reduction to twins at 13 weeks to increase the chances that the pregnancy would stay normal until the end," said Revel. As the babies were effec-

See ISRAELI FERTILITY, page 15

JEWISH PERSPECTIVES

Jews have history of freedom in America

By Rabbi Marc D. Angel

In 1795, Solomon Simson, a prominent member of New York's Jewish community, addressed a letter to the Jews of China.

Describing the status of New York Jewry, he wrote: "We here in America in New York and other places live in great tranquility. Jews sit in judgment in civil and in criminal cases just as do Gentiles."

When he wrote this letter, New York's Shearith Israel congregation already had been around for well over a century. The earliest settlers who arrived in 1654 founded Shearith Israel, the first Jewish congregation in North America.

Simson could look back at a long history in which Jews played an active part in American life and in which Jews literally helped found the United States through their service in the American Revolution.

American Jews were ecstatic to be equal citizens, with rights and responsibilities guaranteed by the Constitution — something unprecedented in the history of the Jewish Diaspora.

President George Washington recognized the revolutionary new opportunities for different religious communities with the founding of the United States.

In a January 1790 letter to the Jewish communities of New York, Philadelphia, Charleston and Richmond, Washington noted that "the liberal sentiment towards each other which marks every political and religious denomination of men in this

country stands unrivaled in the history of the nations."

In a letter to the Hebrew Congregation of Newport, written in August 1790, Washington rejoiced that "the citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy — a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship."

America's unique political system gave equal rights to all citizens — not as a favor, not from a spirit of tolerance of one group for another, but in recognition of each individual's "inherent natural rights."

In a letter to the Jewish community of Savannah later that year, Washington expressed his delight that "a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth," and that the United States demonstrates how freedom can lead to greater social harmony and happiness.

Jews of the time relished the blessings of religious freedom and foresaw an ever-improving future, an attitude that would characterize American Jews to our own time. In 1806, the Jewish community of Charleston sent a letter to London's Sephardi community seeking recommendations for a cantor. The letter described the good life for Jews in America.

"In a free and independent country like America, where civil and religious freedom go hand in hand, where no distinctions exist

between the clergy of different denominations," they wrote, "where in short we enjoy all the blessings of freedom in common with our fellow citizens, you may readily conceive we pride ourselves under the happy situation which makes us feel we are men, susceptible of that dignity which belongs to human nature, by participating in all the rights and blessings of this happy country."

Prior to the American experience, Jews in Diaspora communities suffered centuries of persecution and indignities. They were confined to ghettos, deprived of civil rights, physically and verbally abused, stereotyped, demonized, despised and ostracized.

Though certainly there were better and worse periods in Diaspora Jewish history, there was no period when Jews were recognized legally as being equal citizens of the countries where they lived.

Freedom and equality in America gave the Jews their first taste of being not just Jews, but equal human beings. Secure in their religious and civil freedoms, they could participate in American life and make their contributions to society.

Yes, Jews still had to overcome anti-Semitic attitudes among individuals and anti-Jewish policies of various private businesses, schools and other institutions. The U.S. Constitution guaranteed Jews equality and freedom, not that they would always be loved and appreciated by their neighbors.

For Jews, the American experiment in freedom has provided

the opportunity to be a unique faith community while at the same time participating in the universal concerns of American society. America has not asked Jews to abandon their religious traditions or let themselves disappear in the American melting pot.

If Jews still are a vibrant community after 350 years in the United States, it is testimony to the courage, faithfulness and tenacity of generations of American Jews.

But for all the boons of religious and civil freedom, Jews also are free not to maintain their religious traditions, but to assimilate, water down or abandon their faith.

The National Jewish Population Survey 2000-01, commissioned by the United Jewish Communities federation umbrella group, gives reason for concern about a decline in Jewish numbers and an increase in assimilationist patterns.

Jews have paid a high price for their freedom in America — perhaps because so many Jews have viewed it as "freedom from" rather than "freedom to" practice Judaism.

The Torah uses four different words to describe God's redemption of the Israelites from servitude in Egypt. Rabbi Benzion Uziel, a former Sephardi chief rabbi of Israel, described these four words, an integral part of the Passover seder, as reflecting different stages in the redemption process.

"Vehotzeiti," or "and I brought out," refers to physical removal from bondage. "Vehitzalti," or

"and I saved," refers to the slaves overcoming their feelings of inferiority and servitude. "Vega'alti," or "and I redeemed," alludes to ultimate salvation, physical and spiritual. "Velakachiti," or "and I took," refers to the achievement of a higher level of God's providence, inspiring us to create a just and righteous society, living lives on a high level of holiness.

Jews' religious freedom in America must also be seen in stages — from the attainment of equal rights, to actually having the feeling of equality, to living in physical and spiritual freedom, and finally to contributing to society as Jews.

As we approach the 350th anniversary of the American Jewish community in September, we can thank God for having sustained us and brought us to this milestone. We recognize the sacrifices and achievements of American Jews of earlier generations and rejoice in the freedom and idealism of America.

We can pray that we may be a worthy foundation for future generations of American Jews.

In the words of Washington's blessing, "may the children of the stock of Abraham who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

Marc Angel is senior rabbi of Congregation Shearith Israel in New York. His most recent book is "Remnant of Israel: A Portrait of America's First Jewish Congregation-Shearith Israel."

Israeli fertility Continued from page 14

tively the children of a 27-year-old, the tests for Down's syndrome and other genetic disorders that are normally carried out on older mothers in Israel were not performed.

According to the London Times, the previous record for long-term embryo storage is believed to have been held by a 44-year-old Californian woman who gave birth to a boy in 1998, using an embryo that had been frozen for more than seven years. Dr. Michael Vermesh, the infertility specialist who supervised the birth of that child, told the Times: "He is now a healthy five-year-old boy who I see for checks once a year. He was subjected to more than the usual follow-ups by pediatricians because of the time lag — and all his cognitive functions are perfectly fine."

According to Revel, medical teams may be posed with ethical questions in the future if much older women asked to be impreg-

nated with embryos frozen decades before. "If it's 13 years, it could be more and maybe we could see patients coming back to us at an older age, and then it raises all sorts of Ethical and social questions," he said.

Embryos are destroyed in other countries for practical reasons such as the intense maintenance needed and storage costs, Revel said. "It's unusual for a couple to come back after such a long time." But Revel said his team, and Israeli researchers in general, will continue to explore the scope of questions, limitations and possibilities of vitro fertilization.

"Israel has always been at the forefront of the whole issue of fertility treatment, because the scientific community here is dedicated to the subject," Revel said. "Many of the breakthroughs in this field have come from Israel and at international conferences on the subject, you'll always find Israelis in the front row."

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The American Israel Public Affairs Committee AIPAC invites the Delaware Valley community to a tri-state program on pro-Israel activism. The Monday, May 10 program at Har Zion Temple, 1500 Hagys Ford Road, Penn Valley, begins at 6:30 p.m. and includes dinner. Representatives of Congress will discuss Israel's relationship with the United States.

AIPAC is the only American organization whose principal mission is to lobby the U.S. government about legislation that affects the relationship between the United States and Israel. AIPAC activists educate members of Congress, candidates for public office, policy makers, media professionals, and student leaders on college campuses about the importance of the U.S.-Israel friendship.

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For further information or to register for the event, call AIPAC at (609) 278-1514.

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NOT YOUR TYPICAL PESACH SEDER DINNER!

By Ann Romirowsky
Special to the Jewish Voice

As we once again prepare to celebrate the Jewish exodus from Egypt, the Jewish cook is always looking for new, tasty, healthy and easily prepared recipes for the Seder and meals throughout the week.

APPETIZER:

VEGETABLE PUFFS

2 medium onions, chopped
1 lb. Fresh mushrooms, chopped
4 tablespoons oil
40 oz. frozen spinach, defrosted and ALL moisture squeezed out.
8 carrots grated
8 eggs slightly beaten
1 tsp. Salt
pepper to taste
4 tablespoons pareve chicken soup mix
1 cup of matzah meal

Preheat oven to 350 degrees.
Oil three 12 cup muffin tins (or a 9x13 baking dish).

Saute the onions and mushrooms and set aside to cool.

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

Spoon mixture into muffin tins, allowing some room for rising, and bake for 45 minutes. Let cool slightly before releasing from pan.

This can be prepared ahead and frozen,

STUFFED BREAST OF VEAL

This is a great alternative to chicken. It really can't be overcooked and can wait for almost the length of a Seder. Your butcher should be able to trim the breast of all excess fat and make a nice, deep pocket for you. Also, ask him to crack the large bone to which the ribs are attached. This will make carving a breeze. Allow one rib portion per person.

Stuffing:

3 Cups of rough chopped onion
1/4 cup of vegetable oil
1 cup of matzah meal
2 apples, cored, roughly chopped
1/3 cup of raisins
1/3 cup chopped, dried apricots
5-6 tablespoons of chopped parsley
salt and pepper to taste
about 1/2 cup water (not to be used at one time)

Veal

8-10 lb. Breast of Veal (trimmed as suggested above)
3 cups of diced onions
8 cloves of unpeeled garlic (more or less according to taste)
6 large carrots coarsely chopped

1. Preheat oven to 350 degrees

2. Prepare stuffing:

3. Saute onions in vegetable oil until soft, but not browned. This is done by covering the sauté pan and keeping a medium to medi-



um-low light. Add the remaining ingredients except the water. Saute, mixing well. Begin adding the water until stuffing is bound together. It will be firm and hold its shape at this point. Put aside and let cool.

4. Prepare veal by trimming any excess fat from meat. Stuff the pocket of the veal with the stuffing and close the opening with skewers.

5. Place the roughly chopped onions, carrots and garlic cloves in a large roasting pan. Place the veal on top of the vegetables and season with salt and pepper. Add enough water to the roasting pan to cover the vegetables, but not the veal. Cover the roasting pan very snugly with aluminum foil and roast for about two hours. Remove the cover and continue roasting until the top of the veal is browned and crisp; about another hour.

6. Remove the veal from the

pan and let rest on a cutting board. As the veal is resting, remove the vegetables from the roasting pan. Remove all the cooking liquid from the pan and drain or skim as much fat as possible from the liquid, reserving the defatted liquid. Mash the vegetables or put through a sieve and place back in the roasting pan with the liquid. Deglaze the pan by scraping all the bits of browned meat and vegetables with the liquid and use as gravy.

When meat has rested, slice the meat following the ribs. Allow one rib portion per person.

(This should serve 6-8 people) EASIEST SWEET POTATO-CARROT KUGEL

2 cups grated carrots
2 cups grated sweet potato
2 cups grated apples
1 cup melted margarine
4 eggs beaten
1/2 cup brown sugar
1 teaspoon cinnamon
4 tablespoons sweet wine
1 cup matzah meal

1. In a large mixing bowl, combine all ingredients.
2. Mix well and pour into a greased 9x13 pan.
3. Bake at 350 degrees for 45 minutes.
4. You may sprinkle a little cinnamon-sugar mixture on top near the end of baking for an extra sweet, caramel-like topping.

FAVORITE CHOCOLATE MOUSSE

12 ounces chocolate chips
1 tablespoon sweet wine
1 stick unsalted margarine
4 eggs, separated
1/4 teaspoon of vanilla
1/4 teaspoon of salt

1. Melt the chocolate and wine in a double boiler or microwave.
2. Add the margarine to the warm chocolate and mix well.
3. Beat the egg whites until stiff and glossy.
4. Beat the egg yolks until they are doubled in volume and pale yellow
5. Add a small amount of chocolate to the yolk mixture to temper it.
6. Add the vanilla, salt and the rest of the chocolate to the yolk mixture and mix until blended.
7. Gently fold the egg whites into the chocolate mixture using a spatula and, turning the bowl as you fold, keeping as much air in the mixture as you can.
8. Pour the batter gently into a greased and sugared 9 inch springform pan. Grease and sugar the sides as well as the bottom.
9. Bake in center of oven at 425 degrees for 15 minutes. Let cool on rack.
Remove side of pan. Serve with fresh raspberries or strawberries on the side.

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The Story of Passover.

Passover, in Hebrew called Pesach, is the celebration of the ancient Hebrews' escape from slavery in Egypt 3,000 years ago. Moses was a messenger of God who pleaded with Pharaoh to let the Hebrews go. When Pharaoh refused, God sent ten plagues as punishment. The tenth and ultimate plague was the slaying of the first born. God "passed over" the Israelites and struck down only the Egyptian first born. That night Pharaoh finally agreed to free the Hebrews. In their haste to escape, the Israelites had no time to let the dough rise for bread, and so they carried with them matzah as their only provisions. Since then, Jews worldwide gather together on that same night for a ceremonial feast called a Seder, to remember that time of bondage and to celebrate and contemplate the importance of freedom.



Marlene Sorosky

Recipe

The recipe is reprinted from *Fair & Festive Meals for the Jewish Holidays* by Marlene Sorosky.

PASSOVER CARROT CAKE WITH ORANGE CARAMEL GLAZE

This cake, reminiscent of the ever-popular, old-fashioned Passover nut tortes, is spiced up with orange peel, carrots, raisins and a thick caramel frosting.

- | | |
|---|---|
| Cake | Glaze |
| 1 medium orange | 1/4 lb. (1 stick) unsalted butter |
| 2 tablespoons plus 3/4 cup granulated sugar | margarine or butter |
| 5 eggs, separated | 1/3 cup orange juice |
| 2 cups shredded carrots (about 3) | 1/2 cup firmly packed light brown sugar |
| 1/3 cup potato starch | 1 tablespoon potato starch |
| 2 cups coarsely chopped pecans | |
| 1/2 cup golden raisins | |
| 1/2 teaspoon salt | |

Preheat oven to 350 degrees F. Grease a 9-inch springform pan, line the bottom with parchment or waxed paper and grease the paper. With a sharp vegetable peeler, remove peel from orange. Cut off all white pith from peel; place peel in food processor with 2 tablespoons sugar. Process until finely ground. (Reserve orange segments for garnish.) Add egg yolks and remaining 3/4 cup sugar and process until thick and pale yellow. Add carrots, potato starch, pecans and raisins. Pulse until combined.

In mixing bowl, beat egg whites with salt until stiff but moist peaks form. Stir 1/2 of the yolk mixture into whites. Add remaining yolk mixture and fold together until blended. Spread evenly into prepared pan. Bake for 30 minutes. Cover loosely with foil and continue baking for 30 more minutes or until a cake tester inserted in the center comes out clean and sides pull away from pan. Remove foil and cool 20 minutes. Run a sharp knife around inside edges and remove sides of pan. Invert onto cake plate or foil. Cool to room temperature. (Cake may be refrigerated up to 3 days or frozen tightly wrapped. Bring to room temperature before glazing.)

To make glaze, melt margarine in a small saucepan. Remove from heat and whisk in orange juice, brown sugar and potato starch. Cook over low heat, stirring constantly until smooth. Bring to a boil for 3 to 4 seconds, stirring constantly. Remove from heat and cool to spreading consistency. Spread over top and sides of cake. If frosting becomes too thick to spread, it may be reheated. (Frosted cake may be refrigerated uncovered overnight.) Garnish cake with orange slices.

Makes 10 servings.

Roasted Lamb Bone represents the lamb that was sacrificed in the Holy Temple at Jerusalem. Roasted Egg, the symbol of rebirth, represents the most humble of the sacrificial offerings. Greens symbolize spring and rebirth. Bitter Herbs, fresh horseradish, reminds us of the bitterness of slavery. Haroset, a mixture of fruit, nuts and wine represents the mortar the Hebrew slaves used for making bricks.

<p>Manischewitz or Streit's Matzo 5-lb. Limit 2.</p> <p>3⁹⁹ CLUB PRICE</p>	<p>Osem Meals on the Go 1.65 to 1.94-oz. Selected varieties. Card price: \$1.50 ea.</p> <p>2^{\$3} for CLUB PRICE</p>	<p>Manischewitz or Streit's Matzo Meal 16-oz.</p> <p>1⁹⁹ CLUB PRICE</p>	<p>Manischewitz, Streit's or Rokeach Macaroons 10-oz.</p> <p>99¢ CLUB PRICE</p>	<p>Langers Kasher for Passover Grape Juice 64-oz.</p> <p>2^{\$5} for CLUB PRICE Card price: \$2.50 ea.</p>	<p>Rokeach Memorial Candles Each. Card price: 25¢ ea. Limit 12.</p> <p>4^{\$1} for CLUB PRICE</p>
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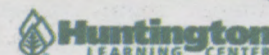
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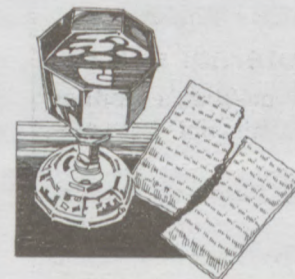
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PASSOVER REFLECTIONS

Women in the Passover Haggadah

By David Arnow

The Passover Haggadah mentions only one woman, Hadassah (aka Esther) and only in a song for the second seder. This is all the more striking given the critical roles at least five women play in the Exodus story. The midwives Shiphrah and Puah defy Pharaoh's orders to kill the Israelite boys they deliver, while Yocheved, Moses' mother, Miriam, his sister, and Pharaoh's daughter all flout the king's edicts. It is only during the last generation that contemporary additions to the seder service have highlighted women's contributions to the story. Inspired by ancient midrashim, for instance, the ritual of Miriam's cup celebrates the life-giving waters of Miriam's miraculous well that had sustained the Israelites during their wandering in the desert. But Miriam's cup only begins to fill the void.

Where Have All the Women Gone?

A common answer explains the absence of women as a reflection of the Haggadah's central theme: responsibility for the Exodus belongs to God rather than to human beings. But a closer look does not support that view. While it certainly considers God the director of history, the Haggadah features a huge cast of male characters, including the ten rabbinic sages (the number of a minyan), Abraham, his brother, Nahor, and their father Terah; Isaac, Jacob and Esau and their uncle, Laban; Aaron and Pharaoh; David and his father, Jesse; Elijah, Haman, Daniel, Moses (once by name and once indirectly), and a few more, depending on which songs you sing.

The Haggadah's vision of

redemption does not exclude human actors—only women. Yet there's no good theological reason why the Haggadah's actors should be men alone. The absence of women is better explained by the cultural milieu of its compilers.

There are a number of explanations for the declining public role of women into rabbinic times. One holds that in their early, more revolutionary days, the Pharisees, precursors of the rabbis, were more open to public roles for women, but when they became the "rabbinic establishment" they adopted the more misogynous views sometimes reflected in the Mishnah.

The absence of women in the Haggadah also reflects the Hellenistic world in which women were consigned to the private, rather than public, domain. The seder is a perfect illustration of Hellenistic influence on Jewish practice, as it was modeled after the Greek symposium (literally to "drink with"), a banquet to which a learned man would invite colleagues for intellectual discussion over successive glasses of wine. If women were present, they remained invisible.

The traditional Haggadah provides unhappy confirmation of Judith Plaskow's penetrating observation: "The need for a feminist Judaism begins with hearing silence. It begins with noting the absence of women's history and experiences as shaping forces in the Jewish tradition." The contemporary seder need not perpetuate that silence.

Fortunately, the Haggadah also contains the best justification for adding new voices to the seder when it says: "Whoever elaborates on the story of the Exodus deserves praise." The beloved rituals involving Elijah were added sometime in the Middle Ages as a response, perhaps, to messianic yearnings in an era of great suffering. Just as the medieval seder embraced that custom in response to a need, the process can continue today so that Passover, the most popular Jewish ritual, can perpetuate a vision of Jewish history that acknowledges the contributions of women.

The Legend of Serakh bat Asher: A Reading for Your Seder with Questions for Discussion

The amazing story of Serakh bat Asher, the adopted daughter of Asher, the eighth son of Jacob, would make another wonderful addition to the seder. According to the midrash, without Serakh, the Exodus might never have occurred!

A word of background. There are three biblical genealogies listing Serakh. Genesis 46:17 mentions her among those who went down into Egypt. Numbers 26:46 counts her among those who departed. I Chronicles 7:30 lists

her as one of Jacob's descendents. She is the only granddaughter of Jacob ever mentioned. That she is listed among those who went into Egypt as well as among those who left, a period of several hundred years, suggests unusual longevity. Other than her tantalizing presence in these genealogies, Serakh appears nowhere else in the Bible. Midrash fills in the void, and then some. The story below synthesizes material found in midrashim from the third to fourteenth centuries.

During your seder, you might want to read the story aloud and discuss the questions that follow.

Joseph's brothers were jealous because their father Jacob favored him. They hated Joseph and decided to throw him into a pit in the desert to die. They told their father Joseph had been killed by a wild beast. Jacob never stopped mourning for his lost son.

But Joseph survived. Traders pulled Joseph from the pit and sold him. He became a slave in Egypt.

Many years later, when his brothers went down to Egypt to buy food during a famine, they found that Joseph had risen to become Pharaoh's top advisor. When Jacob's sons returned from Egypt to tell their father that Joseph was alive and had risen to great power, they were afraid that the depressed and fragile old man would die from shock. Rather than tell him directly, they found Serakh, the adopted daughter of Asher, Jacob's eighth son. She was wise and skilled at playing the harp and she played a song for Jacob over and over again with these words: "Joseph is in Egypt. There have been born on his knees, Menashe and Ephraim." (In Hebrew the phrases rhyme: Yosef b'Mitzrayim. Yuldo lo al birkayim, Menashe v'Ephrayim.)

Gradually the words began to penetrate and Jacob's heart filled with joy. "My daughter," he said to Serakh. "May death never have power over you, for you revived my spirit." As a result of Jacob's wish, Serakh lived a long life. Instead of dying, she became one of the few people taken up to heaven while still alive. Because she never really died, Serakh returned to help her people at critical moments over the ages.

Serakh went down to Egypt with Jacob's family. Eventually, a new Pharaoh arose who did not know Joseph. He enslaved the Israelites. Hundreds of years later, Moses came to liberate them, but the Israelites did not believe that God had chosen him to lead them out of Egypt. At the burning bush, God told Moses what to tell the Israelites in order to convince them. "Tell them that I, God, have surely remembered you, pakod pakad'ti..." The people heard these words and saw the special signs God had given Moses. But they still refused to believe him. Only Serakh could convince the

Israelites that Moses was indeed God's chosen leader.

Long before, God had told Jacob that when the redeemer of Israel came to Egypt he would utter special words. Jacob handed this secret down to Joseph who later told his brothers. Asher handed the secret down to his daughter, Serakh. When Moses called on the people to leave Egypt, Serakh was the only person alive who had heard the secret words. She recognized them. "Pakod pakad'ti, I have surely remembered..." Serakh told the Israelites that Moses had truly been sent by God.

Finally, when the Israelites were about to leave Egypt, Moses realized that they could not depart until they honored a request that Joseph had made generations earlier. Just before he died, Joseph made the children of Israel promise to take his bones with them when they left Egypt for the land God had sworn to Abraham, Isaac, and Jacob. He wanted to be buried in Israel.

Only Serakh remembered where Joseph had been laid to rest. She told Moses, "The Egyptians made a metal coffin for Joseph that they put in the river Nile so that its waters would be blessed." Moses stood on the bank of the Nile and cried, "Joseph, Joseph! The time of God's promise to redeem you has arrived. If you appear, we will take you with us. If

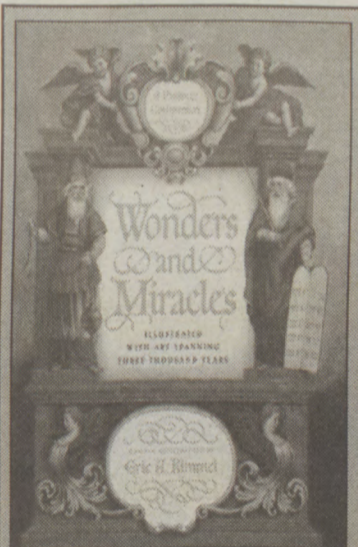
you don't, we are free of our promise to you." Joseph's coffin immediately floated to the surface.

Many years later, during the reign of King David, Serakh's people needed her again. An evil man tried to start a rebellion against the king and one of David's generals rushed off to destroy the entire city where the man lived. He had already begun to batter down the walls when he heard a woman shouting. "Listen! Listen," she cried. "There's another way." It was Serakh who persuaded him to wait and then convinced the townspeople to turn over the evil fellow. The city was saved. Serakh taught everyone an important lesson. "Wisdom is more valuable than weapons of war." (Ecclesiastes 9:18).

More than a thousand years later, Yochanan ben Zakkai was teaching his students about the Israelites crossing the Red Sea. "When the sea parted," he said, "the wall of water was like a lattice." A woman in the back of the class disagreed. "I was there and it was only like a window opened for illumination." It was Serakh.

Tonight, we remember Serakh without whose help, we might still be in Egypt!

David Arnow is the author of *Creating Lively Seders*. This article recently appeared in the spring edition of *Women's League Outlook Magazine*.



A new take on an eternal story

Famed children's author Eric H. Kimmel has produced an exciting, new book of Passover stories, recipes and family activities. See Page 24 for a review and ordering information.

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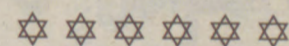
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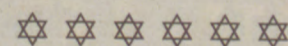
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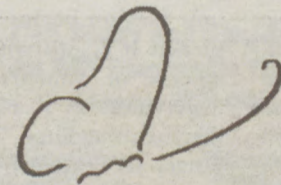
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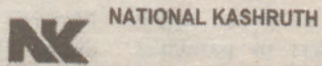
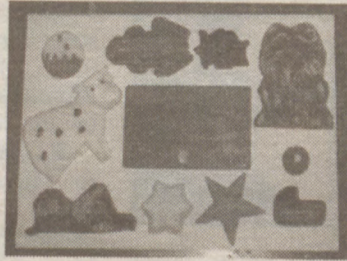
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JEWISH LIFESTYLES

An illustrated 'miracle' for Passover

By Penny Schwartz
JTA

The cover of "Wonders and Miracles: A Passover Companion" is so glorious that readers of all ages might be tempted to enjoy its splendor and forget the pages that follow.

That would be a mistake.

Eric A. Kimmel's bold entrance into the world of Passover offers rewards well beyond the golden-haired cherubs and brightly adorned figurine-like images of Moses and his brother Aaron, which grace the cover. The illustration is a 21st-century adaptation of an 18th-century Haggadah patterned on even earlier Haggadot.

"Wonders and Miracles" (Scholastic Press), illustrated with art spanning 3,000 years, is a Passover companion, not a Haggadah, Kimmel recently explained in a conversation at the enclosed rooftop greenhouse of Scholastic's lower Manhattan office.

Kimmel said he intended it to be read before the holiday begins, in preparation for Passover, and to be used during the Seder as a supplement to the Haggadah, which has been evolving for more than 2,000 years.

"This is a book for people who are putting on a seder who may not

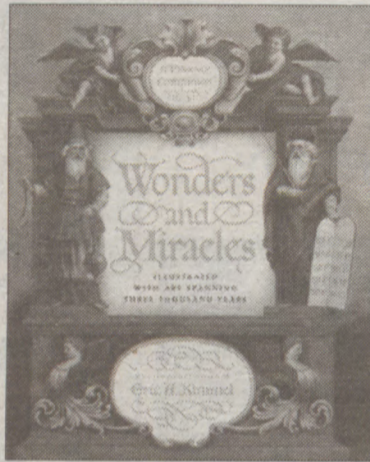
know exactly why we do the things we do, or what's a seder all about," Kimmel said. "I wanted to have something for every member of the family."

The family-oriented book follows the order of the Haggadah and explains all the elements of the seder — from setting the seder plate to the four cups of wine and the full story of Passover. But Kimmel's companion is a rare combination of scholarly and popular material, of interest to the learned and accessible to beginners.

Readers are treated to a behind-the-scenes look at the rituals embedded in generations of traditional seders with smooth-as-silk storytelling and writing. Kimmel also fills in historical background, giving context and meaning to Haggadah passages that may be unexplained or glossed over in the years of repetitive reading.

Kimmel, the highly acclaimed, award-winning writer and storyteller best known for "Hershel and the Hanukkah Goblins," said he wanted to add his voice to the abundance of Passover literature.

"I have a hearty respect for tradition and I have a hearty disrespect for it. I think a lot of things we do are funny. A lot of the things people tell children or explain to gentle



visitors to the seder are often total nonsense."

Kimmel aims to set the record straight. Youngsters in particular might enjoy learning that there was once a different fourth question in the "Mah Nishtanah."

An explanation of the acronyms for the Ten Plagues also will intrigue children, and his original play, "How Many Plagues?," enlivens the seder with a touch of Jewish humor and talmudic lore.

There are unfamiliar morsels such as the Greek origins of the word "afikomen," the "hidden" matzah that is eaten as dessert. Kimmel's treatment of food that is kosher for Passover offers a humor-

ous explanation for the reason some people avoid eating chickpeas. The word for chickpeas in Hebrew is humus, which sounds like the word for chametz — the leavened food not allowed on Passover.

"Wonders and Miracles" is equally outstanding for Kimmel's adept explanation of the powerful story of the exodus, which, Kimmel noted, is not told fully in the traditional Haggadah.

Kimmel also devotes three pages to Miriam, Moses' sister, who played a large role in the story of exodus but isn't included in the Haggadah.

Three reproductions of Miriam's cups by American artists display the range of expression in Judaic contemporary art. It is one example of the abundance of unusual artwork culled from museum collections around the world, which Kimmel is quick to credit as a labor of love by his editor.

One of Kimmel's favorite Passover stories, a personal recollection, didn't make it into the book.

"In our house in Brooklyn, the Passover stuff belonged to our grandma, who lived with us," Kimmel recalled of his childhood. "She kept it in a barrel in the basement. All the Passover silverware,

very heavy stuff, had the word 'willow' engraved on the handle. For years I wondered what's the connection between Passover and willow?"

The young Kimmel's mind wandered to hidden Jewish interpretations of various trees.

"I finally asked my father, who laughed when he explained that grandma and grandpa lived on Christie Street in Brooklyn across the street from the Willow Cafeteria."

Kimmel also has included the works of others — stories by well-known Jewish children's writers such as Peninnah Schram, Nina Jaffe and a well-adored classic Passover K'tonton story by Sadie Rose Weilerstein.

The first recipe Kimmel includes is for Huevos Haminados, long-cooked eggs which turn brown from onion skins. It is one of Kimmel's favorites, which he said he learned from his wife, Doris, to whom the book is dedicated.

"Wonders and Miracles" concludes with the words to Hatikvah, Israel's national anthem.

"I wanted a book that was alive, not a lesson," Kimmel said. "I wanted a book to keep you awake after four glasses of wine — and something interesting to look at."

New book documents family's perilous journey

Reviewed by Martin
Roffman, Ph.D.

Escape to Manila: From Nazi Tyranny to Japanese Terror
Frank Ephraim, Author

When studying world history in high school and college, I basically learned enough facts about places and events to answer test questions. Usually, I had more pressing interests that didn't allow the necessary time to wonder what life might have been like living through major world upheavals occurring in ancient and distant places. As an adult, I focus my reading on specific historical events that seem compelling and interesting. To be truthful, a lot of what I used to call "current events" has moved into the category of history or perhaps ancient history, depending upon who I'm speaking with and their viewpoint.

While my own reading of military battles in Europe and the Pacific during World War Two has been intensive, I was totally unprepared for the tale of a family that successfully evaded the Holocaust in Europe only to find itself caught up in the web of Japanese imperialism in the Philippines. In "Escape to Manila: From Nazi Tyranny to Japanese Terror", University of Illinois Press, 2003, \$29.95, author Frank Ephraim presents a stunning saga not only of his family's trek from Berlin to Manila in 1939 but also

the escape and resettlement of 36 members of the Manila Jewish community who gathered in the Far East before the war, endured hardship and as a community were nearly obliterated in the closing days of the war.

Ephraim carefully documents how he and fellow refugees successfully escaped from Europe. A few traveled across Asia by train, some arrived by ship, and a small handful by air. Most wound up in the Chinese port of Shanghai and waited for transport to Manila. Not all of them settled in the capital city; quite a few dispersed to locations on the many islands comprising the Philippines. However, the Jewish community's primary focus was on its synagogue in Manila which included a sanctuary and social hall. Before the war, the congregation was successful in hiring a Conservative rabbi who proved to be proactive in his later dealings with the Japanese civilian administration on behalf of the community.

Prior to the war, the Philippine government evolved a plan to accept a thousand Jewish refugees and resettle them in a rural farm area away from Manila. This plan was in the process of being implemented when the Japanese attacked Pearl Harbor. Within two days of Pearl Harbor, American armed forces were overwhelmed and General MacArthur was driven from the

Philippines by the Japanese Army. All commercial passenger ship travel from China to the Philippines immediately ceased and the resettlement plan was unfortunately shelved.

Ephraim's detailed descriptions of how certain Jewish emigrants played a dual role in the eyes of the Japanese administrators is fascinating. Essentially, refugees from Germany were sometimes classified as "stateless" or "German", depending upon the particular administrator's perspective. Since the Germans and Japanese were allies during the war, Jews possessing visas issued by Germany had a certain elevated status at times but the enlarged "J" for Jewish in those visas worked against them at other times when they were considered to be American spies.

In 1945, as the American Army returned to begin conquering the islands, the retreating Japanese began to systematically murder any civilians they could find, either on the streets or in their homes. Ephraim presents a first-person account of the street-by-street military actions launched against defenseless civilians. The Jewish community suffered to a similar degree as the general population during these murderous forays into their neighborhoods, and a considerable number of the community lost their lives at this time. The synagogue was seized by the Japanese for use as a muni-

tions storage area and later dynamited and left in rubble. This was the only synagogue in an American territory destroyed during the war.

I very much enjoyed Ephraim's writing style and found it both compelling and engaging. His descriptions of people and events are complete and not overdone. The book contains 16 pages of notes for use by readers who wish to pursue subject matter in greater detail.

"Escape to Manila" consists primarily of personal interviews that the author conducted. In fact, the book really doesn't focus on Ephraim's personal journey but dwells far more on Ephraim's neighbors and friends and their journeys from Europe to the Philippines. At the end of

the book, he summarizes how these people fared 20 to 30 years after the war but omits his own experiences during that same time-frame. My one criticism of the book relates to his excessive emphasis on these personal interviews at the expense of his own experiences. It would have been more complete if he described his own feelings about and integration into American society.

This is an intriguing book. I strongly recommend that you obtain a copy and enjoy "Escape to Manila." It's a wonderful and at times, emotional read.

Martin M. Roffman, Ph. D. commutes each day to Wilmington from his home in Montgomery County, Pennsylvania. He is an active member of Congregation Beth Shalom in Elkins Park, PA.



DELAWARE SPOTLIGHT

Passover Activities in Delaware 2004

NOTE: Daylight Saving Time begins Sunday, April 4th - Move clocks forward one hour. Pesach lasts from Monday evening, April 5 - Tuesday night, April 13 (Yizkor is said on Tuesday, April 13)

Advance reservations are needed for ALL group seder meals.

SUNDAY, MARCH 21:

A Practical Guide to the Laws of Passover: From Slaving Away to Freedom
Rabbi Sanford Dresin presents the usual Shabbat HaGadol commentary at the informal setting of a Men's Club breakfast
Adas Kodesch Shel Emeth Congregation, Washington Blvd. Extension & Torah Way
Wilmington DE 19802 - Phone: 762-2705

Breakfast at 9:30 a.m. (\$4); Presentation (Free) at 10 a.m. - Open to All

TUESDAY, APRIL 6, 6 P.M.

2nd Seder At Congregation Beth Emeth (Reform)
300 W. Lea Blvd., Wilmington - Info: 475-0523
Full Dinner Catered by Ron Leounes
Cost: \$26 Adults & Teens 13-Up; \$16 for ages 6-12; Younger free
Check with RSVP by April 1st to:
Mrs. Sue Cherrin, 2202 Carlton Lane, Wilmington DE 19810

TUESDAY, APRIL 6

2nd Seder At Adas Kodesch Shel Emeth Congregation (Traditional)
Washington Blvd. Extension & Torah Drive, Wilmington DE 19802 - Phone: 762-2705
Mincha/Maariv at 7:30 p.m.; Seder at 8 p.m.

Catered Glatt Kosher Dinner by Steve Bonner of Ala Carte Caterers.

Adults \$25; Children (Age 6-13) \$12; Younger Children Free

All are welcome! Call for Info

Reserve with check to AKSE by Friday, March 26

TUESDAY, APRIL 6

2nd Seder With The Seaside Jewish Community
At Cape Henlopen Elks Lodge #2540, Beaver Dam Road (off Rte. 1), Lewes
Full Dinner: Select Baked Chicken or Roast Beef - Reserve by March 25
Adults: \$25; Children \$15 - Send check and meal selection to:
Seaside Jewish Community, PO Box 1772, Rehoboth Beach DE 19971
For Time and Information, call Seaside at 226-8977.

MONDAY & TUESDAY, APRIL 5 AND 6

1st & 2nd Seder Dinners with Chabad Lubavitch
Chabad at University of Delaware in Newark plans to have both seders outside in a tent.
In North Wilmington, Chabad has also opened their doors for the Seders.
Call ASAP to Rabbi Sneiderman at UD, 455-1800 or Rabbi Vogel at 529-9900,
for reservations, to discuss financial contributions or other concerns.

MONDAY & TUESDAY, APRIL 5TH AND 6TH 7:00 P.M.

1st & 2nd Catered Seder Dinners with Hillel at University of Delaware
47 W. Delaware Avenue, Newark DE 19711 - Phone: 453-0479
RSVP Required for Seders by March 29th by email: at UDPassover2004@yahoo.com.
Include: name, SS#, address, the nights you plan to attend, Discover Hillel member (Y/N) and payment plan.
Seders cost \$18 each. Pay by: cash, points, flex or one meal plus \$12, points or flex (\$3 discount for Discover Hillel Cardholders). To pay by cash or check, pay in advance for days which are holidays when money cannot be accepted.

OTHER PASSOVER MEALS AT HILLEL:

Pay by cash, points, flex or meals. Lunch—\$6.50; Dinner—\$8.45
Meal Times: Weekdays 11-2 and 4:30—6:30; Weekends 11:30 -1 and 5-6:30
FREE MEALS FOR STUDENTS:
Friday, April 9, 7:30PM, [RSVP Required] following Shabbat services at 6:30 p.m.; Sunday, April 11 (lunch), from 11:30 - 1.
Any questions? E-mail Ian Cooper here or call Hillel at 453-0479.

THURSDAY, APRIL 8:

NCSY's Kosher l'Pesach Garden of Eatin' at Great Adventure Amusement Park in New Jersey will be held on Thursday, April 8, the first day of Chol HaMoed.
However, since Delaware public schools are still in session, and the conflict of Shabbat and Easter (when NCSY could not operate a kosher-only refreshment area) eliminate the other days of Chol HaMoed as potential dates, Delaware synagogues will not be offering tickets this year. Nevertheless, discounts still can be obtained on tickets purchased before April 1 for tickets that can be used all season long.

THURSDAY, APRIL 8 6:00 - 8:00 P.M.

Passover Restaurant at Jewish Community Center of Delaware,
101 Garden of Eden Road, Wilmington - Phone: 478-5660. Cost to be announced.

SUNDAY, APRIL 11, 1 P.M.

Matzo Ball Community-Wide Softball Competition
YJAD Event sponsored by Delaware County JCC Without Walls
Softball Competition for Younger Adults (20's and 30's)
Springton Lake Middle School, 1900 N Providence Rd.,
(off US 1 North of Media, Pa. 19063)
Cost \$5; RSVP to Rachel, (610) 524-6972 or e-mail her by March 31

Negotiator Ron Shapiro keynotes Kutz Home Donor Luncheon

Ronald M. Shapiro, founder of the sports management firm of Shapiro, Sher, Guinot & Sandler, will discuss "The Art of Making A Deal" and its practical applications on the home front and in the work place during the April 20th Kutz Home Donor Luncheon. Shapiro's firm has trained more than 100,000 professionals in conducting negotiations, dealing with difficult personalities and enhancing listening skills.

He has put these skills to the test in settling a major symphony orchestra strike, diffusing racial tension in a metropolitan police department and helping to end Major League Baseball's historic labor deadlock of 1994 and 1995.

A graduate of Harvard Law School, Shapiro is the founding partner for the Baltimore law firm Shapiro, Sher, Guinot & Sandler.

The luncheon is sponsored by the Auxiliary of the Milton & Hattie Kutz Home and will be held at the Brandywine Country Club on Tuesday, April 20th from 11:30 am - 2:00 pm. The minimum ticket price is \$55 per person.

For further information about The Kutz home or to receive an invitation to the luncheon, please call Karen Friedman, Kutz Home Executive Director (302) 764-7000 or email her at kfriedman@kutzhome.org.

Perspective: Delaware Gratz

By David Walters

Special to the Jewish Voice

During his long weekend as this year's Rabbi Jacob Kraft Scholar-in-Residence, Rabbi Benjamin Hollander took the time to visit Delaware Gratz on Sunday, February 8th, to discuss life in Israel with students. Rabbi Hollander, who currently lives in Jerusalem but was raised in America, was able to share his unique perspective with students, mixing biblical references with informative anecdotes and facts.

In Cyril Milunsky's Current Events class, Rabbi Hollander provided answers to students' questions about the Middle East Conflict. Students expanded their knowledge about the numerous issues, and more importantly, were able to more fully understand them by Rabbi Hollander's providing a more personal viewpoint that gave the class an idea of what it is like to live in Israel today. Rabbi Hollander described a country in which there is no easy answer to the problems - a nation which finds itself having to choose between "what's bad and

what's worse."

One of the main topics of discussion was the recent hostage-exchange in Israel, which had become a major issue. Students wondered how Israel could agree to such a lopsided deal. Rabbi Hollander explained that Israel's position reflected the Jewish regard for life - that Israel felt the responsibility to recover the bodies of those whose lives were lost, and to honor the lives themselves. Also discussed was the security fence, which Rabbi Hollander believed was necessary, though he felt might be better in the long run for it to be along the 1967 borders. Rabbi Hollander ended the discussion by wishing that one day we all would be able to meet in a peaceful Jerusalem.

Rabbi Hollander's visit was a valuable experience for students, and they will use what they have learned to further their Jewish studies.

David is the son of Drs. Rob and Rhonda Walter and is a 9th grader at Delaware Gratz Hebrew High School and Tower Hill.



Beth Emeth to host Consul General of Israel

The Israel Advocacy Committee at Congregation Beth Emeth is pleased to announce that Giora Becher Consul General of Israel for the Mid-Atlantic Region will be speaking at Shabbat Evening services on Friday March 26, 2004. He will be discussing the current situation in Israel. The entire community is invited to attend services and become more knowledgeable.

Free course covers basics of Judaism

The Jewish Community Center Newark is offering a free four week course designed for adults who wish to learn about the basic tenets of Judaism. Connie Sugarman will facilitate discussion about belief in G-d, prayer, the Sabbath, Jewish holiday observance and sexuality.

The course will be offered Thursday mornings from 9:30 a.m. to 10:30 a.m. beginning April 15th and ending May 6th.

Seating is limited.

To reserve a space, please call Lynda Bell at 302-368-9173 by April 12th.

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80	8.0%	11.2%
75	7.1%	9.7%
70	6.5%	8.6%
65	6.0%	7.7%

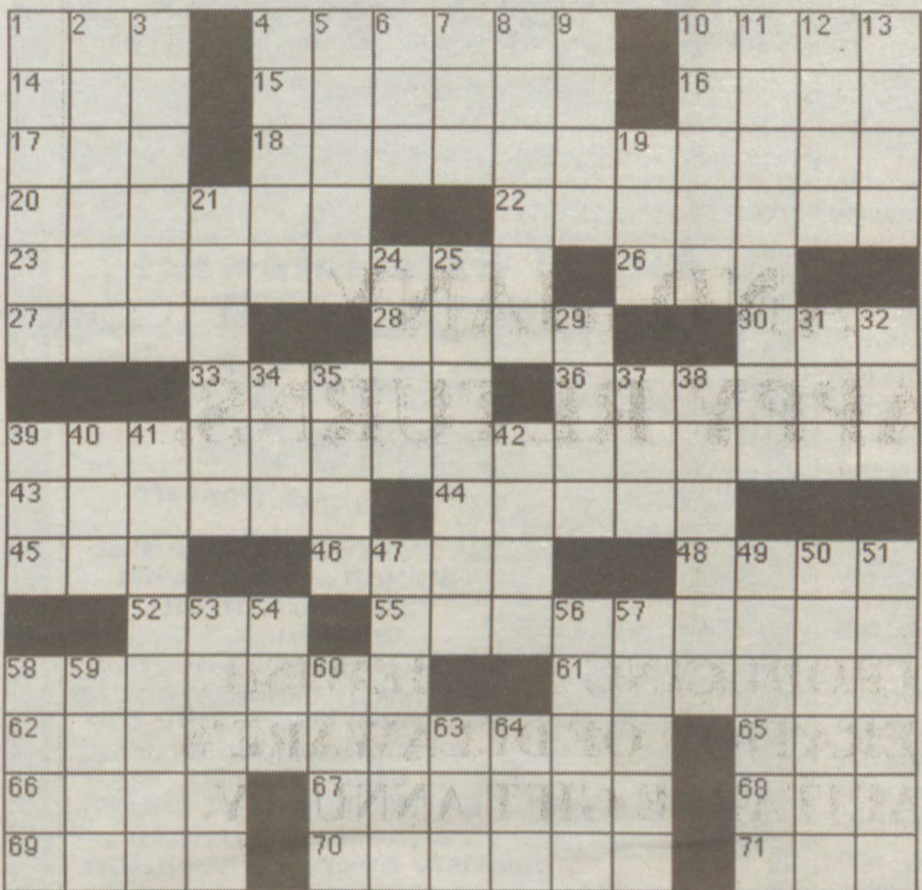
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PASSOVER FUN PAGE



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NEXT YEAR IN JERUSALEM!

Across

- 1. AND ALL ___ DOWN AT THE SEDER TABLE
- 4. BRINGS THE BROCCOLI TO NEAR BOILING
- 10. Weapon, in France
- 14. OUR ANCIENT-MODERN LAND AND PEOPLE (abbrev.)
- 15. You can say "look!" in English ___ in Spanish (options)
- 16. Actress Patricia

Down

- 17. DIR. FROM MT. SINAI TO JERUSALEM
- 18. WHAT WE ALL WANT IN OUR SOUP!
- 20. THE LAND OF ____, WHERE MANY OF OUR ANCESTORS LIVED IN EGYPT
- 22. Appease or pacify
- 23. "AND SHE PLACED ___ OPEN BASKET AND SET IT ON THE WATERS" (3 words)
- 26. Engine additive brand
- 27. FLOCK, in Hebrew
- 28. Nobel Laureate Andric, namesakes
- 30. AND THE ISRAELITES CROSSED THROUGH THE ___ OF REEDS

- 33. Late British princess
- 36. Piano servicemen
- 39. THE BOOK THAT TELLS IT ALL, READ FROM GENERATION TO GENERATION
- 43. Fuel gas
- 44. Othello Moor and namesakes
- 45. Ave.
- 46. Starter for word dealing with bigotry
- 48. Famed Jewish photographer
- 52. Otic organ
- 55. RABBI GAMLIEL'S STUDENTS _____ (revered) HIM
- 58. JEWS RESISTING THE ROMANS CELEBRATED PESACH ON THIS FORTRESS MOUNTAIN
- 61. SISTER OF THE INFANT IN 30 ACROSS, SHE COMPOSED AN EPIC POEM, SANG IT, AND DANCED TO CELEBRATE THE VICTORIOUS EXODUS
- 62. TWO-WORD TERM FOR YOUNG SHEEP PREPARED FOR SEDER TABLE
- 65. 56, in Superbowl numerals
- 66. Sandwich cookie
- 67. Philadelphia based coffee company
- 68. Mich's largest city
- 69. Spanish architect Jose Luis _____
- 70. Legislates
- 71. Adjective endings for clay

Down

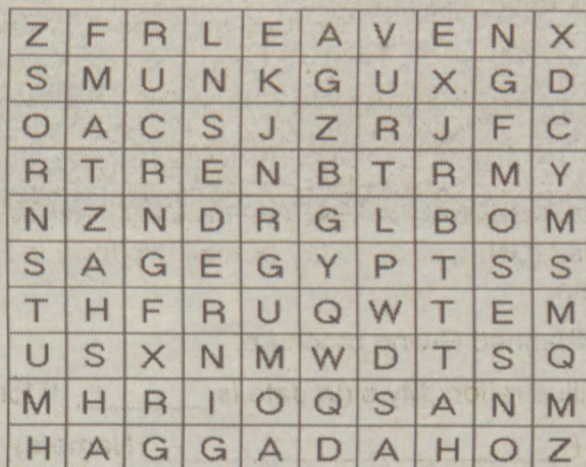
- 9. Comedian Mort _____
- 10. "It's just _____", she said, meaning thather kid was just 'putting it on'
- 11. Had a setback
- 12. Additive to ice-cream sodas
- 13. Other or otherwise
- 19. FLOCK SOUNDS
- 21. THE SHEPHERD _____ FLOCK
- 24. "WHO KNOWS _____?" GOES THE PESACH SONG (number of months of childbirth)
- 25. Greed
- 29. Doe's mate
- 31. Historical period
- 32. Ember remnant
- 34. Electrically charged atom
- 35. State with authority
- 37. Physicist _____ Fano
- 38. U.S. car-racing orgn.
- 39. Network that broadcasts NOVA
- 40. Short for French word for film makers like Felini, Antonioni, or Goddard
- 41. One who creates tension
- 42. HORSERADISH BRAND
- 47. Legendary island where Arthur was healed of wounds
- 49. "You need to place _____ above the n in canon, in Spanish", she said
- 50. Lever with hook and spike at end
- 51. Comes clean
- 53. Tie or race track in England
- 54. Cheerleader vocalization
- 56. NFL running back Smith
- 57. Certain nucleic acids, for short
- 58. Metro. transportation planning agencies
- 59. Bern's river
- 60. "... I'm late, for a very important _____"
- 63. Vicious Sudanese "resistance army" operating in northern Uganda
- 64. Rainbow

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ZISSEN PESACH PASSOVER SEDER

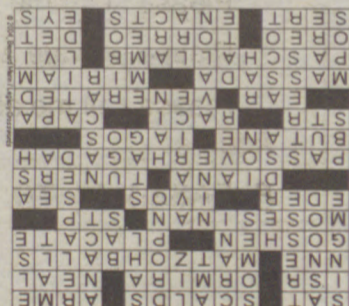
Find the Passover Words



Answers to crossword puzzle

- LEAVEN
- SEDER
- MATZAH
- MOSES
- EGYPT
- HAGGADAH

By Bernard Mann 1998



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- 26- 28: In America rated PG-13, 103 minutes

APRIL

- 2- 4: Osama rated PG-13, 82 minutes
- 9- 11: The Barbarian Invasions rated R, 99 minutes

Theatre N at Nemours is located in the Nemours Building, which is bordered by 10th, 11th, Orange, and Tatnall Streets in Downtown Wilmington. Discounted parking is available at the City Center Parking Garage at 11th and Tatnall Streets, across the street from the Theatre N entrance.

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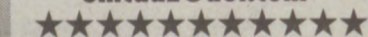
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MILESTONES

In Memoriam

ERLICH

Gunther Ehrlich, 93, of New York City, died March 8 at the Kutz Home. Mr. Ehrlich was predeceased by his wife, Irmgard, and is survived by his companion, Ruth Wolf; his daughter, Barbara Katz and son-in-law, Fred; his son, Lawrence and his daughter-in-law, Linda; grandchildren, Anita Peiser and her husband, Ross, Carl Katz and his wife, Leah

and Daniel Katz and his wife, Kim, Hannah and Seth Ehrlich; great grandchildren, Emma, Helena and Hershel Peiser and Olivia Katz; step-grandson, Harold Katz, his wife, Blythe and their sons, Ethan, Matthew and Stephen.

Funeral services were held on March 11 in Hebrew Tabernacle in New York City with interment in Cedar Park Cemetery in

Paramus, New Jersey. Contributions in his memory would be appreciated to the Hebrew Tabernacle, Ft. Washington Avenue and 185th Street, New York, New York.

FINEBERG

Louis Fineberg, 78, died on March 2nd in St. Petersburg, Florida. After graduation from Temple University, Mr. Fineberg

raised his family in Wilmington where he worked as a pharmacist. He was a World War II Army veteran and was a member of the Jewish War Veterans and was a Mason.

He moved to Florida in 1994 after the passing of his beloved wife of 44 years, Ruth. In the Sunshine State he brought sunshine to patients at All Children's Hospital where he worked as a

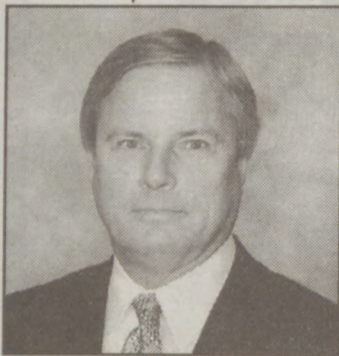
volunteer. He also was a member of the Son's of Italy.

Predeceased by his brother, Phil, he is survived by Jean, his wife of seven years; his son, Gary of Clearwater, FL; his daughter, Stacy Broudy of Virginia Beach, VA; his brother, Joe of West Palm Beach; and three grandsons.

Services, coordinated by Schoenberg Memorial Chapel, were conducted in Florida.

NACHAS NOOK

Levitsky receives national recognition



Mike Levitsky, owner of the two FASTSIGNS sign and graphic centers in Wilmington, was recently honored by FASTSIGNS International, Inc. for having one of the highest gross sales of all FASTSIGNS centers in the Northeastern United States during 2003. He received his recognition during the FASTSIGNS 16th annual national convention in Dallas, Texas.

Temko and Schafer to wed

Vicki and Robert Temko of Newark, DE announce the engagement of their daughter, Julia Benghiat Temko to Rusty Schafer, son of Karen and Wayne Kinne of Michigan.

Julia is a 1999 graduate of Newark High School and a 2003 graduate of Hampshire College, MA. She is currently a teacher for the Hands On Children's Museum Preschool in Olympia, Washington.

Rusty will graduate from Evergreen State College, Olympia, WA this June with a B.A. Degree in Philosophy. This fall, he will continue in a Philosophy Masters/Doctorate Program at the California Institute of Integral Studies, San Francisco.

The couple met in India. A summer wedding is planned.



Julia Temko and Rusty Schafer

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LIONS GATE NEWSLETTER

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Enhanced Value at Lions Gate Results In Record-Breaking Number of New Deposits!

In affiliation with the Jewish Federation of Southern New Jersey, Lions Gate is a magnificent continuing care retirement community offering one- and two-bedroom apartments as well as cottages.

Reduced Monthly Fee

The new Lions Gate pricing structure translates into a reduced monthly fee for many Lions Gate residents. Lions Gate has also reduced entrance fees on selected units. In addition, for a limited time, the second person entry fee will be waived.

Enhanced Healthcare Plan

A significant healthcare component has been included. Each Lions Gate resident will be entitled to a limited number of days in assisted living or skilled nursing at no additional charge (30 days per year for three years to accumulate to 90 days) after the first full year of occupancy. Lions Gate has also lowered healthcare rates (by 10% of the published healthcare rates) for on-site skilled nursing. All Lions Gate residents will also have priority access to assisted living or skilled nursing should a need arise. Lions Gate even works in concert with long term care plans.

Design Enhancements

Lions Gate has included an indoor heated pool, wellness/fitness areas and covered walkways for the greater enjoyment of residents. Our therapy pool, perfect for aerobics classes, swimming laps or moderate exercise is now part of Phase 1 of the project.

We offer beautifully landscaped grounds, walking paths, and a grandchild-friendly, resort-style community. The dining rooms and bistro café will provide everything from light selections to full-course dinners, including traditional Jewish favorites. Private dining rooms for entertaining visitors, as well as a fully equipped playground and indoor pool for year-round use, will make it a pleasure for your friends, children and grandchildren to visit.

For more information call 1-866-LIONSGATE (546-6742).

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Lions Gate is a retirement community with fee-for-service provisions. We are pledged to the letter and spirit of U.S. policy for the achievement of equal housing opportunity. We encourage and support an affirmative advertising and marketing program in which there are no barriers to obtaining housing because of race, religion, sex, handicap, familial status, or national origin.

COMING ATTRACTIONS

SEASIDE SLATES TWO MARCH FORUMS

On Thursday March 25th at 7:30 P.M., Seaside President Jeff Hawtof will hold an open discussion about Delaware Advanced Directives. Participants will receive their own Directive and learn how to complete it. Discover the medical ramifications of individual choices. Don't miss this opportunity to finally get your Living Wills done.

On Sunday March 28th at 2pm, Seaside will hold a discussion group about the movie "The Passion of the Christ." Participants are encouraged to see the movie before the discussion. Programs are held at the Ocean Wave Lodge, on Holland Glade Road, Rehoboth.

STORYTELLER KEYNOTES BETH EMETH

SISTERHOOD PROGRAM

Congregation Beth Emeth Sisterhood will hold their 2004 DONOR EVENT on Sunday, March 28 at 5:30 P.M. The program will feature Ruth Kaye as she performs her one woman inter-generational show entitled "My Grandmother, My Mother and Me." Ruth tells the story of 100 years of a Jewish family using narratives, monologues and song. With her rich mezzo-soprano voice and lively personality, she interweaves her family story with a variety of Jewish music. Ruth has performed throughout the US, in Europe, and

for the soldiers in Israel. The Donor Dinner and Program will be held at Congregation Beth Emeth. For further information or to receive an invitation call the synagogue office at (302) 764-2393 or contact Ellen Wagner at (610) 388-6198.

YIDDISH FILM SERIES AT AKSE

If you love Yiddish culture, plan on attending the AKSE Yiddish Musical Comedy Film Series. The series kicks-off on Saturday, March 27, 7:30 p.m. with the area debut of Yiddle Mitn Fidl. The film will be projected on a big screen in Yiddish with English subtitles. Local author Ruth Goodman will serve as emcee. Tickets are \$15 in advance, or \$20 at the door and includes lavish refreshments and entertainment. Patrons level tickets are also available at a cost of \$36. To reserve your seat at this synagogue fundraiser, please call the AKSE office at 302-762-2705 or send payment to Adas Kodesch Shel Emeth Congregation, Washington Blvd. and Torah Way, Wilmington, DE 19801

TOPICAL PROGRAM AT WEST CHESTER UNIVERSITY

Dr. J. Edward Wright, Director of Jewish Studies at the University of Arizona, will present "The Archeology of Heaven," on Monday, March 29th, 8:00 p.m. in Sykes Student Union Theatre on the West Chester University of

Pennsylvania Campus. He will use ancient texts and artifacts to discuss how the Israelites incorporated images of G-d and heaven from the Eastern religions into the Hebrew Bible. This free program, sponsored by the University's College of Arts and Sciences, is open to the entire community. Accommodations for individuals with disabilities are available upon request by calling 610-436-3521.

MOVIE FUNDRAISER BENEFITS DOVER AND SEASIDE

Congregation Beth Shalom in Dover and the Seaside Jewish Community Center are encouraging congregants to attend a private screening of the critically acclaimed film "Unlikely Heroes" at the Schwartz Center in Dover. This film, from the Wiesenthal Center's Moriah Films Division, examines what it took to resist and stand up to the Nazis by shedding light on previously unknown sagas of courage and heroism during the most desperate days of the Holocaust. "Unlikely Heroes" highlights the personal stories of extraordinary people whose heroic deeds were virtually unknown and who exemplify the highest level of courage and human dignity. It is directed by Richard Trank and written and produced by Rabbi Marvin Hier.

The film is playing at the Schwartz Center in Dover on the MAY 15th -16th weekend. The

evening begins at 7pm with a cash bar followed by the 8pm screening. Tickets are \$50 a person and participating synagogues will get to keep \$10 of every ticket sold. The rest of the money helps support the Schwartz center.

If you are interested in getting tickets please contact Lynne Chichi at 302-644-2209 in Seaside or Barbara Sparks, at 302-730-8272 ASAP so that the synagogues know how many tickets to order.

FINGER-GORDON MEMORIAL TRUST ACCEPTING GRANT REQUESTS

The Anna E. Finger-Ruth F. Gordon Memorial Trust is accepting requests for cash grants of up to \$1000 to promote study of Judaism and Jewish culture. The Trust will provide funding for programs or to enable participation in programs relating to the study of such topics as Hebrew language, Bible, Jewish literature, religious customs and ceremonies, theology and Holocaust studies.

The Trust was established in 1968 by Louis J. Finger and Abraham J. Gordon in memory of Mr. Finger's mother and sister and Mr. Gordon's wife. Current trustees are Richard A. Levine, Robert Jacobs and Steven D. Goldberg.

Financial need is a substantial, but not controlling factor in evaluating grant requests. There is a preference for programs or indi-

viduals affiliated with Congregation Beth Shalom in Wilmington.

The trustees anticipate making grants totaling \$2500 for calendar year 2004 on or before April 30th. Grant applications should be submitted, in writing by March 31st to:

Richard A. Levine, Secretary, Board of Advisors, Anna E. Finger and Ruth Gordon Memorial Trust, c/o Young Conaway Stargatt & Taylor, LLP, PO Box 391, Wilmington, DE 19899-0391.

FUNDING AVAILABLE FOR YOUTH TO STUDY IN ISRAEL

The Jewish Fund for the Future, the endowment arm of the Jewish Federation of Delaware, announces the availability of funding for summer experiences in Israel (primarily for students 15-17 years old) and study in Jerusalem (through the Jerusalem Study Fund). Please visit our website www.shalomdelaware.org for guidelines and an application. The application deadline is APRIL 1, 2004.



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Contact: Jennifer Young, Endowment & Women's Philanthropy Director at the Jewish Federation of Delaware (302) 427-2100 x 19 or jennifer.young@shalomdel.org

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