

The JEWISH VOICE

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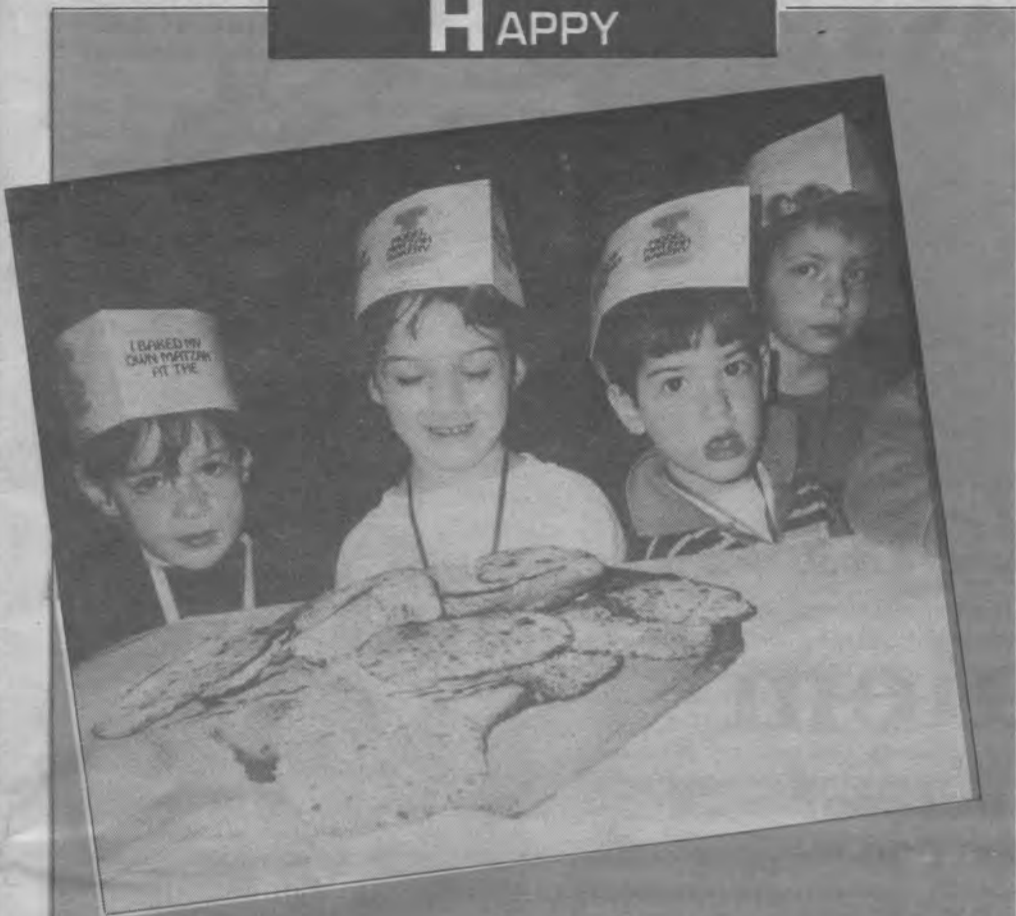
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HAPPY



Matzah Makers

Matzah makers at the Jewish Community Center of Wilmington at last week's Matzah Factory included (top) Aryeh Kuller and (bottom, left to right) Evan Schreiber, Mindy Sternberg, Eric Yosen and Ilana Relfe. Photo by Rabbi Chuni Vogel.

PASSOVER

Christopher says talks are top priority

By DEBORAH KALB

States News Service

WASHINGTON (JTA) — Prospects for a Palestinian return to the Middle East peace talks brightened this week with the news that a Palestinian delegation would be arriving here for a meeting Friday with Secretary of State Warren Christopher.

A State Department spokesperson said that while there was an "open agenda" for the meeting, it would include the "next steps" for a possible Palestinian return to the table.

Earlier this month, the United States had invited Israel and the Arab parties to send representatives to Washington for discussions with American officials prior to the resumption of the talks April 20.

Separately, in an appearance before the annual policy conference of the American Israel Public Affairs Committee on Tuesday, Christopher stressed the importance of the peace talks to the Clinton administration.

He called the pursuit of peace in the Middle East a "top priority" for American officials.

He noted that every Arab leader he met with on his trip last month to the Middle East "made it very clear that they are serious about pursu-

ing peace."

He did not specifically mention the upcoming Palestinian visit.

Christopher and other U.S. officials have repeatedly said that they are prepared to play the role of a "full partner" in the talks if the parties are willing to engage in serious negotiating this time around.

In his first major policy address as secretary, at the Chicago Council on Foreign Relations on Monday, Christopher reiterated that theme and said it was "imperative that all sides act to seize this opportunity and return to the negotiating tables in Washington on April 20."

At AIPAC on Tuesday, Christopher added: "President Clinton and I are not interested in negotiations that are simply a ritual without a purpose."

"Enough time and effort has gone into the modalities of the peace process. Now it is time to turn to serious negotiations and to agreements leading up to real peace."

Christopher interrupted meetings with Russian Foreign Minister Andrei Kozyrev, whose country is in the midst of a grave political crisis, to address the 2,000 participants at the AIPAC

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US and Israel bonding assure Clinton and Rabin

By DEBORAH KALB

States News Service

WASHINGTON (JTA) — President Clinton and Israeli Prime Minister Yitzhak Rabin, met last week for the first time since Clinton took office, seemed to be well on the way to cementing the solid U.S.-Israeli relations that Secretary of State Warren Christopher has worked to build during the past couple of months.

The two heads of government emitted an air of warmth and cooperation as they faced the press corps Monday after several hours of meetings focusing on the Middle East peace process and the future of foreign aid to Israel.

The peace talks, due to resume here April 20, were high on the agenda of both leaders, who each referred in his respective public remarks afterward to Israel's goal of achieving both peace and security.

"We are ready for compromise," Rabin said of Israel's role in the peace talks, "but compromises cannot be one-sided."

Clinton reiterated a theme he and his aides have been discussing for months: the U.S. desire to be a "full partner" in the peace talks, which would amount to an enhanced role for the Americans.

But administration officials have stressed that they would only play that role if the parties involved in the talks were serious in their negotiations.

"We focus today on our common objective of turning 1993 into a year of peacemaking in the Middle East," Clinton said. "Prime Minister Rabin has made clear to me today that pursuing peace with security is his highest mission."

"You are aware," Rabin told Clinton at their joint news conference, "that no one wants peace more than us, and that there is no country more resolved to defend itself when necessary."

American officials said that one goal of this initial meeting was to establish a good working relationship between the two leaders, and that goal seemed to have been achieved.

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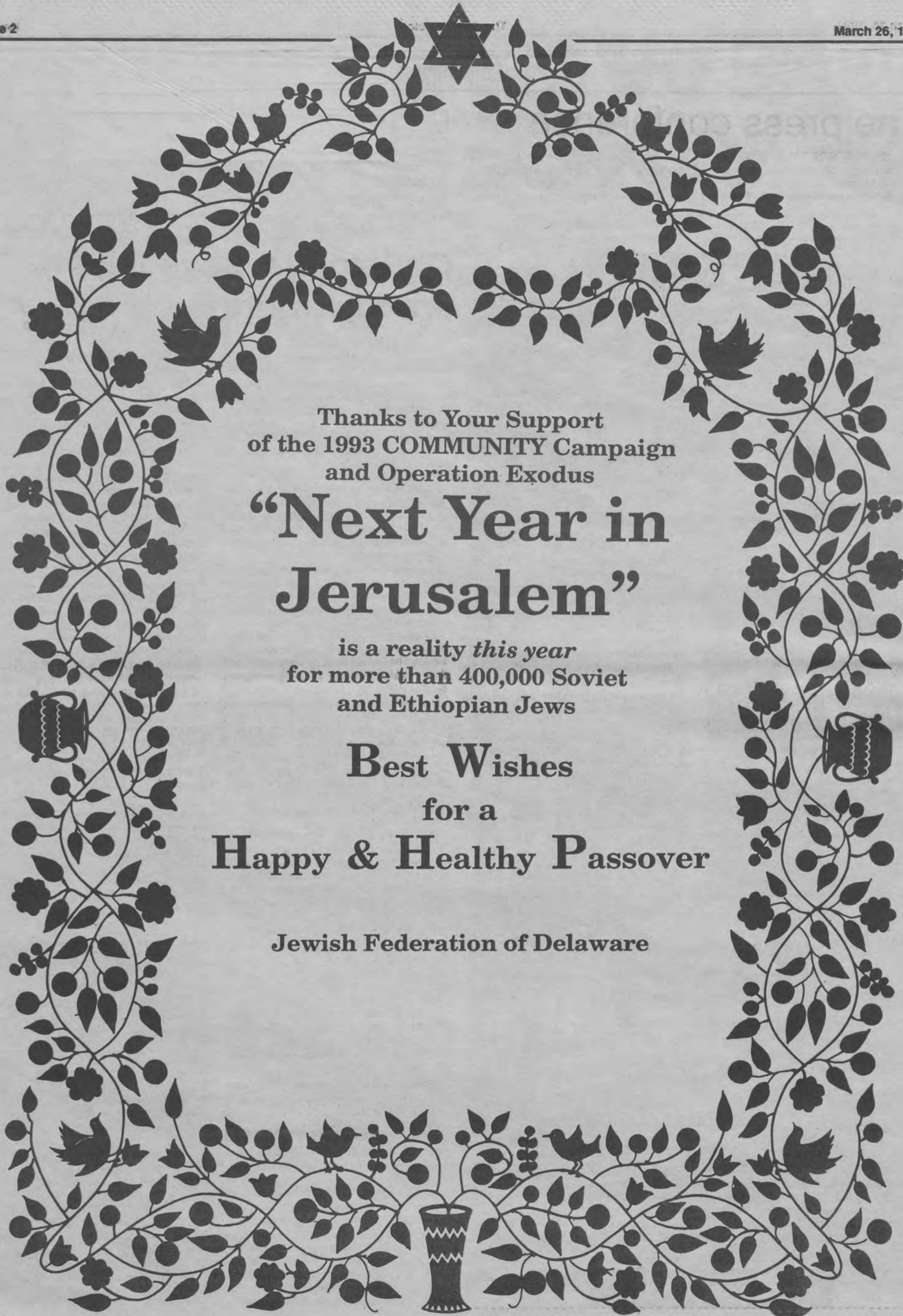
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“Next Year in Jerusalem”

is a reality *this year*
for more than 400,000 Soviet
and Ethiopian Jews

Best Wishes
for a
Happy & Healthy Passover

Jewish Federation of Delaware



Opinion

The press conference

By REBECCA FALKOWSKI

It's not every day that the editor of The Jewish Voice gets a call from the White House to be invited to a press conference in Washington.

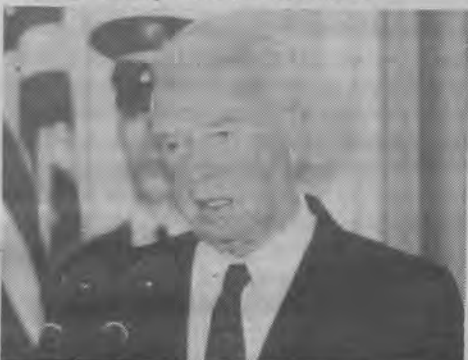
When the call came on that Friday, Bonnie (Helfand) immediately put the White House on hold and breathlessly called me to see if I wanted to be there that Monday. I thought she meant President Clinton would be in Wilmington. I said sure.

When I got the message later from Bonnie that they needed my Social Security number and that it would be in the Oval office with President Clinton and Prime Minister Rabin, I sat down and said incredulously, "You're kidding." Of course I would be there. My husband, Tony, quickly volunteered to go as my photographer.

The snow storm that weekend challenged our travel, but I was determined. We took the train.

While on the train I went over my four questions I had painstakingly prepared over the weekend. Anxiety began to set in. What if I needed more questions? What if they sounded silly? Uninformed? Insignificant? I rewrote two.

As if to read my mind, Tony leaned over and said, "Don't be nervous about asking questions. You've studied this Middle East situation as much as any editor, if not more."



Photos by Tony Falkowski

As I tried to relax, my mind raced to other important things. Did I look all right? Would I tell Clinton that I grew up in Arkansas and was a journalism graduate of the University of Arkansas? Would he know that my Arkansas parents didn't vote for him? Would I tell him that I grew up with his close friend Skip Rutherford, whom he asked to assist Thomas McLarty, chief of staff?

Union Station came too quickly. The taxi ride over to the White House went too quickly. The Ethiopian taxi driver told us Washington was a much more relaxed place since Clinton and his people had arrived. I wasn't feeling very relaxed. We made our way past the three dozen or more angry protestors to Rabin's visit marching in front of the White House for the media event. (They didn't want to give up the Golan Heights.)



We arrived at the appropriate gate house and the guard asked for our driver's licenses. As I fumbled frantically in my purse for my license, a quick glance at my husband detected a look of, "If you have left your driver's license somewhere in a coat pocket at home, this may be the end of our relationship."

Found it. The information was checked on a computer as my purse and camera bag were thoroughly searched. Remind me next time to clean out my purse before I visit the President.

Made it through the scanners. Now to find the awning to the right of the White House for the entrance to the press briefing room where we were to meet our guide to the press conference.

A briefing was underway with George Stephanopoulos about the turn of events in Russia with Yeltsin. I recognized representatives of all of the major networks and publications in the country CNN, ABC, NBC, CBS, The New York Times, The Chicago Sun, UPI, etc. - and finally, a friendly face, Joseph Polakoff, our Washington correspondent for The Jewish Voice. After exchanging greetings, he explained the procedures.

I quickly learned that the press conference



was not to be in the Oval Office, but rather, in the East Wing and that I was one of over a hundred reporters and photographers invited to attend. The moment's disappointment quickly passed. It didn't matter.

We soon were escorted with other members of the American and Israeli press, Jewish and non-Jewish, into the East Wing. I sat three rows back from the two podiums, one shorter than the other, two glasses of water placed between them.

I looked around and felt proud to be there. At the same time I felt sadness that I was leaving The Jewish Voice in a few weeks and that I would no longer be so closely connected to all of this.

As I reached down to put my questions away (I had sized up the situation and realized that I didn't have to worry about any opportunity to ask a question or to meet the President and Prime Minister), the energy in the room quickly shifted. There was a hushed buzz of excitement as American and Israeli officials filed in including Vice President Al Gore, Secretary of State Warren Christopher and Secretary of Defense Les Aspin.

And then the announcement, "The President of the United States and the Prime Minister of Israel." The two men strode through the great door opening flanked on either side by guardsmen carrying the flags of Israel and the United States. The rest is history.

times with their decisions and policies, I felt tremendous respect for their willingness to put their lives on the line in these leadership positions. They are really just human beings like you and me. They are elected officials. They weren't gods. I've been to Hope, Arkansas. I know where Clinton is from. I have an idea of his roots.

I was impressed by their sincerity. I watched them as they each listened attentively to the other. Two men who are participating in shaping the destiny of the world.

We flagged a taxi leaving the White House. I got in the front seat. As the driver and I talked I learned that he was Palestinian, from Old Jerusalem. I asked what he thought of the peace process. At first he said he thought Shamir and Rabin were both the same. Later he softened and said, "But if anyone can be open to change it is Rabin."

"All I want is peace," he said. When asked his definition of peace, he replied, "A Palestinian state, my own home."

Then he added, "Not all Palestinians are good Palestinians. But what can I do? I am a taxi cab driver. All I can do is hope."



Shalom from the editor

As I leave The Jewish Voice as its editor this week, I ask you to carry in your hearts the gift of hope. Hope for our leaders in the world as they make these (as my teenagers say) "awesome" decisions in the coming months and years about the Middle East. Hope for our leaders in our own community as some are making plans this very weekend at a Federation retreat about the "vision" of our Jewish community and how we can move forward as a true community. Hope that our Federation, our synagogue and our organization leaders will not shy away from the real issues of the Jewish community and its survival, most of which have little to do with raising money.

And last, but not least I want to thank you for the opportunity to be the editor of this newspaper, to get to know a lot of you better and to be of service to the Jewish community. My life has truly been enriched.

As I leave and join my husband in a new business in Centreville, Communiques, I say... Shalom.



As I sat there listening to these two leaders and looking around the room at the reporters, photographers, dignitaries and Jewish organization leaders, I felt proud. I was honored to be in that room, at that moment in time with these people trying to find answers, a new direction to one of the most pressing issues of our time — peace in the Middle East.

I felt deep appreciation for Clinton and Rabin and their commitment to something much greater than themselves. Regardless of whether I sometimes agreed or disagreed at

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Opinion

The year of our deliverance

By GARY ROSENBLATT

Executive Editor, Baltimore Jewish Times

Let me just come right out and say it up front: too much of organized American Jewish life is dull, predictable and unimaginative.

That goes for synagogue services and Federation meetings and organizational banquets and even Jewish expos. It applies to Orthodox, Conservative, Reform, Reconstructionist and secular groups. Indeed, the one unifying force in Jewish life is not celebrating the Shabbat or contributing to UJA but rather stifling a yawn at a public event where the only people still smiling at the end are those who are being honored or who have undergone a lobotomy.

Maybe I'm jaded after more than 20 years of attending these functions and certainly there are wonderful exceptions, but for the most part we are, as creatures of habit, doing the same things as a community that we have done for decades.

And if our goal is to attract and inspire younger Jews, it's not working.

We worry about anti-Semitism and assimilation and intermarriage, but what are we offering our savvy sons and daughters as an alternative to the cacophony of kvetching about perpetuating Jewish continuity? Why should they care when we haven't demonstrated to them what's so special about living Jewish lives?

Examples abound. We have long been known as The People of the book, but perhaps it is more accurate to say that we are The People of the Banquet. Many of us spend our evenings getting dressed up to attend an expensive, catered dinner for a worthy Jewish organization. Too often the honorees are the ones who provide financial rather than sweat-and-blood support, and the Jewish concept of entertainment is often an endless list of speakers.

Of course I understand why that is. I know that we grease the wheels of communal activity by allowing wealthy donors to chair events and offer up canned speeches, which we dutifully applaud. But there's got to be more to this enterprise of American Jewish life, and there is.

Several months ago I attended a conference of Jewish, Protestant and Catholic clergy discussing how to attract more people to church or synagogue. A common theme was that the weekly services were dull. Only the sermon changed from week to week. More than one minister or rabbi acknowledged that, were they average congregants themselves, they wouldn't show up, either. Such comments were followed by nods of recognition, and then the participants went on to another topic.

But wait a second. If the church or synagogue service is spiritless and predictable, and

everyone knows it, why should people attend? The topic simply wasn't dealt with. Too painful.

And yet there are exceptions to the rule. There are synagogues that have flourished with creative approaches to the service, lively singing and participation, or enterprising social action programs. What they have in common, regardless of their brand of Judaism, is a spark of passion, a thread of commitment that bonds worshippers and gives them a feeling of being part of a greater whole.

That's what Jewish community is, or should be, all about. The very concept of communal worship with a minyan, or quorum of 10, suggests that we are strengthened as individuals when we pray collectively. And that is why the prayers emphasize "we" rather than "I." The message is that we're in this together; we need to carry that theme over to more of our synagogues, where communal worship can be empowered by a deeper understanding of the prayers in our liturgy.

The irony is that the same communal organizations now calling for a revitalization of Jewish life operate in a way that perpetuates a sense of boredom. It's a given that federation board meetings are scripted, with little discussion or debate before resolutions are passed.

With so many important and complex issues on the communal agenda, from how best to improve Jewish education to dealing with intermarriage or gays or the Mideast, we have to go out of our way to make such meetings dull.

But we do, by removing the spontaneity. And then we wonder why we have trouble attracting younger people to federation involvement.

The same goes for attempting to squelch disagreements about these and other vital religious, political, social or psychological issues in the community. The emphasis is on keeping them out of the local Jewish newspaper and under the table. But this is a mistake. Promoting an artificial sense of communal unity at the expense of open discussion and intellectual exchange is a sure way to deaden the landscape of Jewish activity.

How can we expect the garden of Jewish ideas to flourish and grow if we smother, rather than nurture, the seeds of creativity?

To those of you who disagree with this thesis, who believe that Jewish life today is alive with excitement, please share your examples and prove me wrong. I would love to hear about creative approaches to synagogues and organizations so I can report on them. In the meantime, though, before you head off to your next communal function, do yourself a favor and have a cup of coffee.

A rock, a child, a funeral?

By HERBERT ZWEIBON

In the dizzying swirl of Middle East diplomacy, military clashes and political maneuvering, it is all too easy to lose sight of the human dimension of the conflict. The names of statesmen and cabinet members are all too visible, but the names of the individual victims of violence are usually invisible.

To that long and tearful list of little-known Israeli victims of Arab violence, two more names were recently added. Chava Eliahu, age one, was strapped in her infant seat in the back of her parent's car when Arab rock-throwers attacked them near Jerusalem on February 15. One of the rocks struck her in the head, fracturing her skull. She lived, but what permanent damage she suffered remains to be seen.

Herbert Zweibon is chairman of Americans For A Safe Israel.

Chava Wechsberg, age 11, was a passenger in her mother's car as they drove through the Gush Etzion region, south of Jerusalem, on February 24. As they rounded a steep curve, Arabs attacked. A large rock shattered the front windshield, and sent the automobile careening down the hill on the side of the road. Two days later, Chava died from her injuries.

The terrible suffering inflicted by rock-throwing savages upon these two little girls is only multiplied by the bitter realization that very few people will ever know what happened to them. Neither of the two attacks was deemed newsworthy by the major American media. Worse, the manner of their suffering was politically incorrect. Western journalists insist that rock-throwing does not qualify as terrorism. Arabs who throw rocks at Jews are portrayed as courageous Davids battling evil Israeli Goliaths, desperately using a weapon that inflicts no real

damage but has considerable symbolic value. To admit that rocks can kill — and have killed — is to shatter the neat little anti-Israel myths that American journalists and editors so eagerly promote.

That's why the U.S. press never mentions Esther Ohana, the young Israeli woman who was stoned to death by Arabs while she was on her way to deliver invitations to her wedding in January, 1983. That's why they never reported what happened to Haim Sharabani, the reserve soldier who was hit in the head by Arab rocks in the Gaza Strip in August, 1988 and two weeks later died of his wounds. That's why they won't be doing any human-interest stories on the ordeal of little Ahikam Simantov, six months old, who was severely injured when Arab rocks shattered the windows of his parents' car in northern Jerusalem in May, 1990.

The "harmless rocks" theory is not the only myth that crumbles when the truth about Arab rock-throwing is published. There's also the "if they hadn't gone there, it would not have happened" theory. That's the one that is heard

when Israelis are attacked in heavily-Arab areas. It shifts the focus of blame to Israel, insisting that it is the "occupation" and the presence of "settlers," that provokes Arab violence.

But the car in which Chava Eliahu was traveling was in Jerusalem, not "occupied territory," but Israel's own capitol. The car in which Chava Wechsberg was travelling was in Gush Etzion, a bloc of Jewish villages that are regarded even by Israeli doves as "security settlements," not "political settlements;" in other words, a region so close to Jerusalem that it will not be surrendered to Arab rule, even in exchange for a peace treaty.

The savage assaults on those two little girls cannot be described as harmless "symbolic" stone-throwing and the victims cannot be blamed for venturing into hostile territory. And so the journalists, and the pundits and the Jewish doves, have remained silent, in the hope that the names of Chava Eliahu and Chava Wechsberg will be forgotten. But we will not forget.

Washington Watch: Trust

By DOUGLAS M. BLOOMFIELD

Bill Clinton may be slow in making personnel decisions — hopefully he'll have all the jobs filled before the end of his first term — but when it comes to the Middle East he is a quick study. I don't mean just that he was well briefed on the issues for last week's meetings with Prime Minister Yitzhak Rabin. There's something more important.

Bill Clinton, the foreign policy novice, learned what the self-proclaimed mavin, George Bush, never figured out.

You can't ask Israel to take risks for peace unless you first establish a relationship based on trust and friendship, not threats and curses.

Clinton may lack Bush's expertise and long experience on the issues, but by the same token he is less likely to base policy on personalities — who he likes and dislikes — rather than on the national interests.

Former Secretary of State Alexander Haig shed some light on the problem the other day in testimony before the House Foreign Affairs Committee. He revealed that as vice president, Bush led an unsuccessful effort in the Reagan administration to cut off all military and economic aid to Israel as punishment for bombing the Iraqi reactor at Osiraq in 1981. Bush, however, did succeed in holding up delivery of some F-16s to Israel.

The hostility towards Israel and the Jewish community coming out of Bush and James A. Baker III clearly undermined their ability to progress very far. After all, it was and continues to be Israel that is expected to take the major risks in the peace process. Israel will be trading land for a piece of paper. The Arabs can tear up the document but Israel can't call the sheriff to go repossess the land for breach of contract.

So a determining factor has to be Israel's ability to rely on American commitments. President Clinton made it clear that he intends to give Israel the political, financial and military support it needs.

"The Israeli people cannot be expected to make peace unless they feel secure," Clinton said, adding that Rabin assured him "he is prepared to take risks for peace... [O]ur role is to help minimize those risks... (including) further reinforcing our commitment to maintaining Israel's qualitative edge."

The President escalated the strategic relationship to "partnership," leaving it to Rabin and Defense Secretary Les Aspin to define more specifically. That pleases Rabin since Aspin is an old friend and one of the architects of U.S.-Israel strategic cooperation. The President also promised to maintain current foreign aid levels and indicated the possibility of an increase as part of a peace agreement.

American troops will likely be stationed in the Golan Heights in areas Israel withdraws from as they still are in the Sinai. They will not be able to stop an attack on Israel, but, as in the Sinai today, they are a formidable protective political barrier that the United Nations is incapable of being.

The President said the United States intends to be a "full partner" in the peace talks without backing away from its "historic relationship of friendship with Israel." Syria was quick to denounce the president's commitments to Israel's security as a new obstacle to peace, according to published reports.

Clinton did not publicly define what he meant by "full partner" but his private explanations were enough to satisfy Rabin, who said, "There is a need [for] the United States' partnership." Rabin explained that "whenever agreements were reached between the Arab countries and Israel, [they] could not be achieved without the United States being involved in encouraging the parties to do so."

Despite the public endorsement, there was private concern among Israelis and American friends that "full partner" could mean the Israelis could find themselves negotiating across the table from the United States as well as the Arabs.

American Jewish leaders and activists were privately assured that is not the Clinton administration's intention. The United States has no desire to be an arbitrator or mediator who would make recommendations and try to impose them. Instead it intends to be an intermediary, an honest broker. "We want to be a go-between, testing ideas, helping refine them, seeing if we can bring the parties closer together, not taking over, not substituting ourselves," explained a top level administration official.

An Israeli diplomat said it means the United States may present an idea to the Israelis but not to the Arabs without Israel's permission, and vice versa. He said Israel considers that a commitment that there will be no American "paper" or "plan" and that it "won't try to force decisions."

An American official confirmed that view, adding that the U.S. has not changed its position about staying out of the conference room unless invited in by both sides.

The United States and Russia have issued invitations to the parties to resume the bilateral talks in Washington on April 20. The Palestinians continue threatening to boycott the session over the issue of Islamic extremists Israel expelled in December. Syria, Jordan and Lebanon have indicated they want to return but are under pressure from the Palestinians.

Continued on 35

Letters to the Editor

Letters to the Editor

The Jewish Voice welcomes signed letters from its readers on subjects of interest to the Jewish Community. For verification purposes, include home address and phone number (day and evening). The more concise a letter is, the less likely it will need to be condensed. A name will be withheld upon request. Send letters typed, double spaced, to *The Jewish Voice*, 101 Garden of Eden Road, Wilmington, DE 19803.

Letter to the Editor

EDITOR:

Although typically we write letters to the Editor to "constructively criticize," this letter is to constructively compliment you and the direction taken by *The Jewish Voice* under your leadership.

I know it is extremely challenging to produce a newspaper which is the only newspaper representing an entire Jewish community. In short, it's the "trying to be all things to all people" syndrome which I believe you have successfully achieved. There's local, national, and international news in addition to the announcements, features, obituaries, and opinions which need to be contained within limited space. There's controlling budgets, interacting with the printer and post office, covering local events, hard choices, high anxiety, and plenty of late nights.

I recognize that throughout the past year-and-a-half under your guidance, *The Jewish Voice* has made great strides in being "all things to all people." *The Jewish Voice* remains an invaluable source in keeping the Delaware Jewish community connected with its neighbors and Jews around the world.

Not only will I miss you, but I believe you will be greatly missed by your readers. Thank you for your many contributions to *The Jewish Voice* and I wish you all the best in your future endeavors.

Seth M. Bloom
Acting Executive Director
Jewish Federation of Delaware

"Interfaith" prejudice

EDITOR:

In the June 5, 1992 issue of the *Jewish Voice*, the non-Jewish spouse of an interfaith marriage expressed "concern and disappointment with the Jewish Community and the apparent lack of respect and sensitivity toward 'intermarriage'." She ended by saying "This Presbyterian country bumpkin from Southwest Virginia is tired of trying to root for Judaism in this country when all I get in return is offended and hurt. Without respect for, and sensitivity to, interfaith families — not only will this generation of children be lost to Judaism, but our nation may never recover the decrease in the Jewish population. The choice is that of the community."

Shortly after, a Jewish member of the community responded: "As somebody actively involved in the local community, and someone who has been affiliated with 3 of the 5 Delaware synagogues, it is my observation that there is a place for interfaith couples who choose to affiliate and be active in the Jewish institutions...In fact, I've observed candid discussion of legitimate Jewish issues curtailed to eliminate the possibility of offending non-Jewish members. And I've seen non-Jewish spouses offered honors that equally deserving Jewish members are denied. It is possible for interfaith couples to find membership, warmth, acceptance and opportunities for participation and growth in our synagogues, and their children are taught without prejudice."

The response continued with the view that the Jewish community does not have to apolo-

gize for delineating boundaries between Jew and non-Jew in specific aspects of Jewish life; for if the Jew is not permitted to be unique in his/her institutions, then there is no place where Judaism is secure."

A choice has indeed been made by the community, and the choice was in favor of the non-Jewish spouse. She is now a member of a Board Committee of a local synagogue and has been nominated to the Sisterhood Board. Hopefully she is no longer offended or hurt. The Community was indeed sensitive to her needs. The Jew, who responded; a dedicated member of the Jewish community and a person intricately involved with a variety of organizations, has on the other hand, been overlooked. The Jew has not been invited to Board or Committee participation, has observed many interfaith couples and recent Jews-by-choice (also the subject of outreach efforts) receive bima honors, and has been sufficiently "hurt and offended" to withdraw from affiliation.

Are we focusing so intensely on outreach efforts that we are displacing the Jew?

As urged in the previous response, "Let us treat interfaith couples with respect and sensitivity as we must treat all people involved in our institutions. But let us also preserve the integrity of our own Jewish heritage"...let us show neither favor nor deference as we reach out to the Jew-by-choice and interfaith couples. Let us preserve the dignity of that "cradle Jew" who also seeks involvement and significance. Let us not exclude the Jew as we strive to show sensitivity to all.

Ann Greenstein
New Castle

Proposed Honor Roll

EDITOR:

I attended the January 31, 1993 Community Rally at which Governor Mario Cuomo spoke. Later, upon reading the pledge card which was distributed, I was appalled to read that once again Federation will publish an "Honor Roll" of contributors and their contributions to the JFD Community Campaign.

Before returning the card I jotted down two questions and also suggested that the powers-that-be refer to a well-known piece of Jewish writing.

The letter I received in response from JFD did not answer either question — i.e., (1) Why are you doing this? and (2) What will this cost?

Also, I referred those in charge to Maimonides' eight steps of charity; step no. 7 applies in this case. To paraphrase it, the next-to-highest form of charity occurs when both the contributor and recipient are unknown to each other! With a list of "who gave how much," how can that principle be fulfilled???

The response to my first question above was round-about and, I believe, irrelevant. Just because "everybody's doing it" doesn't make anything right — morally or ethically. Also, because they used to do it here doesn't make it right.

I believe I know why the Honor Roll will be printed. Those in charge believe that people will give more money and that more people will give money if they see their names in print! I know it's an old fundraising technique. But wouldn't it be nice if people could demonstrate that they are truly charitable by giving money because it is tzedakah — the right and just thing to do.

I got no response as to what such a book will cost. That money could be better used if it were included in the allotments to the various charities that benefit from the campaign.

I wonder how many other Jewish people in this community agree with my opinion on this matter. (Of course I indicated that a very large X in the appropriate box that I did not want my name listed on the "Honor? Roll.")

Sandy Rotholz
Wilmington

Anti-Jewish theology

EDITOR:

I am amazed that at this juncture of revived neo-Nazi threats and actions against Jews living throughout Germany, the two great churches in Germany are as silent as they were at the onset of and during the Holocaust only a few decades ago.

The anti-Jewish theology lies at the core of things. For 2,000 years, there was no act of war against the Jews, in which the church did not play an intrinsic part. Today neo-Nazism is again reborn whilst the laudable spirit of Pope John XXIII in his suggested encyclical to strike out the lying accusation of deicide has still to be fulfilled.

No pacem in terris and true reconciliation can be expected as long as the church bells will not toll and denounce publicly and aloud the evil and shame of anti-Semitism. Theology and not politics can bring about the sole solution.

Is Israel only a sanctuary for Jews in time of need, or a defender of Jews in all the lands of their dispersion? There is a general consensus in Israel that the country cannot sit idly on the sidelines when Jews are under attack.

To some people, events in Germany today are reminiscent of those in the 1930s. Others believe that history will not repeat itself, because Germany now has hundreds of thousands of decent human beings to whom any form of racism is abhorrent and who are not afraid to denounce and strongly demonstrate against it.

Germans are fully aware of the fact, that Jews will no longer go gently and silently into the night.

However, I am indeed, sorry for the blindness of some Jews, who still comfort themselves in the evils that face them now, saying that anti-Semitism is ephemeral and will speedily

pass away, abandon that hope.

Sigmund (Ziggy) Gorson
Wilmington

Resettlement efforts

EDITOR:

I would like to share with the Jewish Community of Wilmington the joyous experience that Anita Gurwitz and I had while distributing Purim Shalach Manot Baskets (prepared by Albert Einstein Academy students) to all of our new Jewish Russian emigres who arrived here in 1992.

Each apartment was tastefully and cheerfully furnished, thanks to Roberta Burman, JFS Resettlement Director and her staff and volunteers. Smiling faces greeted us, buoyed with gratitude and hope, thanks to Linda Vodovis, JFS Acculturation & Employment Coordinator and her volunteers.

These and the dozens more we are expecting in 1993 are wonderful new citizens of our community! Let's all welcome them with the warmth and admiration that they deserve. If you'd like to share a joyful experience by helping with tutoring, transportation, job opportunities, etc. please call Linda or Roberta at 478-3906.

Barbara E. Yalisove
Acculturation Chair

Correction

An article written by Priscilla Siegel in the March 12 issue of *The Jewish Voice* concerning the 20th anniversary of Rabbi Peter Grumbacher with Congregation Beth Emeth incorrectly cited Beth Emeth as a "reformed" congregation. The correct term is "reform."



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LOCAL

Jewish family discussed at Beth El



Frankle Klaff, moderator for "Jewish Families in the 90's."

By LELAINE NEMSER
Special to The Jewish Voice

Despite dire predictions of poor weather, 50 people gathered at Temple Beth El on March 10 to participate in a panel discussion on "Jewish Families in the 90's" featuring: Dr. Lana Dorman, psychological assistant, Newark; Dr. Vivian Klaff, demographer and sociologist; Dr. Gerald Oster, Newark psychologist and therapist; and Myrna Ryder, Family Life Educator for Jewish Family Service.

The panel discussion was sponsored by Temple Beth El Sisterhood, Hadassah, Newark Chapter and

Womens Division of the Jewish Federation of Delaware.

Dr. Viv Klaff, a professor at the University of Delaware and a contributor to Council of Jewish Federations controversial National Jewish Population Survey opened the meeting by conveying a brief overview of the statistics and implication compiled by the population survey. Dr. Klaff revealed that considering that Jews have achieved zero population growth, rapidly aging population, loss of traditional members, reduction in family size, losses to assimilation and intermarriage, the factors point to a downward trend for continuation of current levels of Jewish population. The Jewish family is going through profound sociological changes which should lead to a constant reassessment of planning for the Jewish community and the policies of that community.

In addition to the Jewishly oriented changes, Dr. Oster pointed out that marriages are not immune to other societal pressures. There is still a 51% divorce rate, a profound change in intimate relationships due to disease, and a variety of morality issues facing individuals and families. Communication between family members is viewed as a key component in maintaining health in a family.

Myrna Ryder, director of Jewish Family Life Education at Jewish Fam-

ily Service, pointed out how difficult it is to transmit a strong Jewish identity to children. Jewish identity is made up of five components: religion, ethnicity, nationality (related to Israel), association and anti-Semitism. Association refers to the groups Jews join, such as Zionist groups, men and women clubs, JCC's, etc. in order to enhance their Jewish life. Anti-Semitism provides the backdrop of group definition by the "other" in a negative and threatening manner.

Families are grappling with the need to provide a sense of unity and grounding in order to enhance the inner life of each person and to provide spirituality. Family participation in Shabbat dinners would be one example of a way to provide the unity and spirituality needed.

Many of the Jewish women in our community are especially challenged because of the unique set of expectations of them and variety of roles they are required to hold. Roles have multiplied in the last generation, Jewish women are very highly educated and have gone into professional careers but are still culturally required to "provide a Jewish home" for their families.

Dr. Lana Dorman pointed out that not only do women have these stresses but single white heterosexual women are currently in the highest risk category for AIDS. In the religious sphere, many Jewish women

have been trying to integrate feminine imagery and adapting symbols in the traditional male oriented rituals of Jewish practice in order to feel more connected to religion. Such women feel that they can attain a more connected and satisfying spirituality in this way.

The program closed with a spirited dialogue between the panelists and the audience. Many questions involved clarification and amplification of the statistics Professor Klaff presented and their implications for the community. Comments also centered around the problems and stresses for interfaith families.

Holocaust Remembrance Day Observance

The annual interfaith observance of Holocaust Remembrance Day will take place on Wednesday, April 21, at noon in the City/County Council Chambers, 800 French Street.

The ceremony will close at the Holocaust Memorial in Freedom Plaza with special recognition of the 50th Anniversary of the Warsaw Ghetto Uprising and memorial prayers for the victims of the Holocaust.

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Seeing is believing!

LOCAL

Hillel dedicates new building

By PRISCILLA W. SIEGEL

If the warmth and enthusiasm of the 350 guests at the dedication of the Abe and Pearl Kristol Hillel Center at the University of Delaware on March 11 are predictive, then Hillel at the university campus faces a rosy future.



Julia Baum Blumberg, Honorary Life Chair of the Hillel Board, University of Delaware.

Presiding over the official ceremonies at Smith Hall, Professor Vivian Klaff, chairman of Hillel's advisory board, acknowledged the financial contributions and hard work by the Delaware Jewish community which made the new building possible.

Weintraub new Voice editor



Dan Weintraub of Voorhees, New Jersey has been hired as the incoming editor of The Jewish Voice, according to Seth Bloom, acting executive director of the Jewish Federation of Delaware.

Weintraub is a graduate of Franklin & Marshall College as well as Villanova University School of Law. As an undergraduate he became the managing editor of *The College Reporter* a weekly newspaper. In four years with *The College Reporter* he acquired experience as a reporter, commentator, political cartoonist, News Editor, page layout producer and graphic artist. His writing, cartooning and painting have been featured in several publications.

He wrote poetry, for an Independent Project in college, which was recognized with distinction by the faculty of the English Department. Prior to law school he wrote advertising and public relations for Harris-Edward, Inc., a creative Philadelphia agency. Most recently he has worked with a family law firm, a public service organization and in the legal

Continued on 11

Special acknowledgements went to the Kristol family, Yetta and Sonny Chaiken, Julia Baum Blumberg, and Norm and Marilyn Gershman — the Center is dedicated to Abe and Pearl Kristol, the auditorium to Frank and Yetta Chaiken, the library to Dr. Leo Blumberg, and the student lounge to Ben Gershman.

University of Delaware president, David Roselle extended good wishes from the university, and the featured speaker, Richard Joel, International Director of B'nai B'rith Hillel Foundation of Hillel on the university campus.

"Hillel," said Joel, "is not a synagogue, it is not a kosher food emporium, but it is an infectious place where Jewish ideals can be spread throughout the campus."

The program concluded with several Hebrew songs by a University of Delaware student *cappella* group "The Golden Blues" and a benediction by Rabbi Stephen Booth, Hillel's director. Rabbi Booth spoke of his own vision for Hillel, and expressed

his gratitude to the Delaware Jewish community and the Hillel board for the support provided.

"Hopefully, we are now in the first stages of developing a strong sense of Jewish life on campus," said Rabbi Booth.

After the formalities, everyone went to the new Hillel building for the reception and mezzuzot fixing at 47 West Delaware Avenue. The tables festively decorated and laden with food contributed by the community added to the ambiance and "gemutlichkeit" of the evening.

But dedications mean beginnings, and Rabbi Booth is filled with programming plans for Hillel. Not to mention the Shabbat dinners, the "deli" nights, and the brunches that are already happening. The night after the dedication, says Rabbi Booth, "we had a wonderful Shabbat dinner with over 30 students and one set of parents. We ate and sang for several hours."

According to the director, the students are beginning to use the build-

ing for study and for socializing, and "we have a full schedule of at least two events a week for the rest of the semester."

Kosher meals will be provided during Passover, plans for Israeli folk dancing are underway, and a major Shabbaton is scheduled for April 30-

May 1 on Judaism and the Ecology, for which a grant from the B'nai B'rith Hillel Pitt Institute for Student Leadership was obtained.

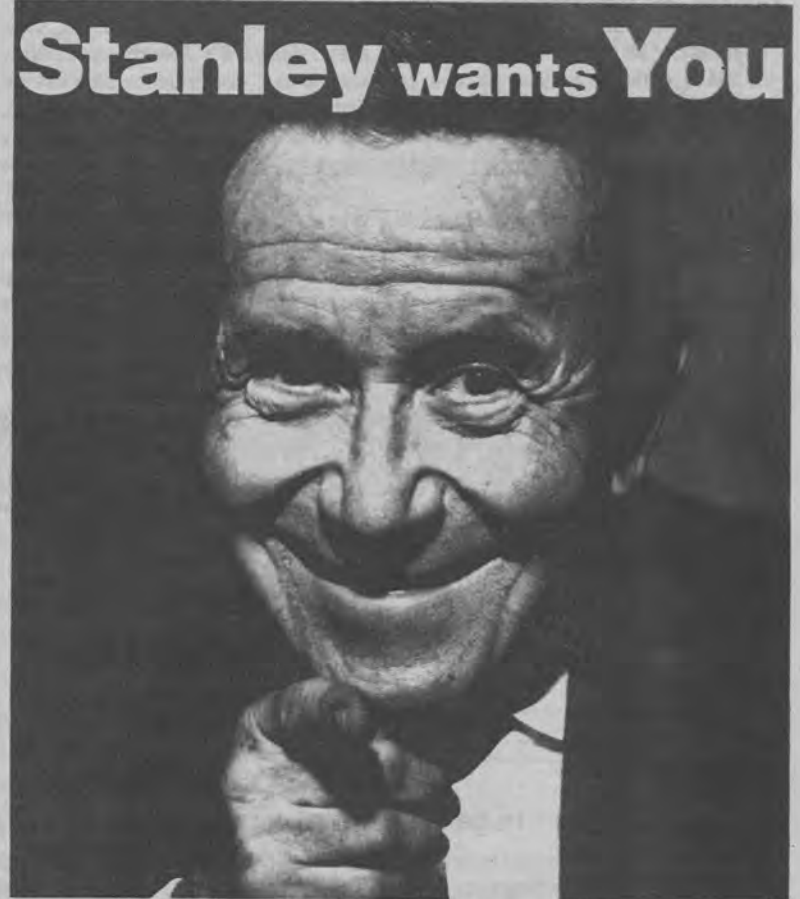
The community is invited to drop by to tour the new building. For information about Hillel and its programs call 453-0479.



Rabbi Stephen Booth, left, affixes the Mezzuzot as Frank Chaiken watches.



Frank and Yetta Chaiken receive a plaque from Hillel Advisory Board Chairman Viv Klaff for their fund-raising efforts for the new building.



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Panim El Panim

Face to Face with JFD

Kutz Home assesses future demands

By DONALD F. PARSONS, JR.
President, The Kutz Home

As many institutions discover, times change and with these changes comes different demands for service. Recognizing this, the Kutz Home is embarking on a study to determine what the community's preferences are for continuing to have a Jewish nursing home, either in the form of the Kutz Home as it is, a renovated and expanded Kutz Home or a new Jewish nursing home in a different location.

Although a general increase in the demand for nursing homes is predicted as our country is required to care for its aging "Baby Boomers" and their parents, the Kutz Home is attempting to find answers to such specific questions as whether Delaware's future elderly and their families will wish to use a Jewish nursing home such as the Kutz Home, either at its current location or elsewhere, or instead will choose a non-sectarian nursing home.

Although the Home's Planning Committee is considering several options for improvements in and possible expansion of the Kutz Home, it would not be prudent to pursue any of these without a clear picture of what the community's demand will be for the Home's services, especially if potential consumers would prefer a different type of facility.

From even casual conversations, it is clear that there is a broad spectrum of feelings pro or con the need for a Jewish nursing home in Delaware. Many people feel that the Jewish

community must care for its elders, although what that care involves is not clearly defined.

To some it means that the community should provide a full range of services, including a nursing home where a kosher diet and traditional observances are provided, as well as "assisted living" for the frail elderly who do not require regular nursing attention. Or it may mean developing a continuing care retirement community such as Cokesbury Village or Martin's Run with living arrangements ranging from independent quarters (town houses or apartments) to total nursing care in a health care section. (Desirable as a CCRC might be, it is perhaps too tall an order for the Jewish community to produce alone, but might be possible through a joint venture between the Home and private developers.)

Caring for the elderly can also entail such community-based services as case work for older people and their families, senior center programming, housing for well elderly, and meals-on-wheels for shut-ins.

Some have expressed the view that Delaware's Jewish community should not continue to support an institution such as the Kutz Home, recommending that the Home be closed and proceeds from its sale be used to subsidize needy Jewish elderly in other facilities. Another possibility is that non-sectarian, profitmaking facilities may set up some sort of "Jewish wing" where there would be activities, observances

and food with a Jewish flavor, assuming that the Jewish community would utilize and, perhaps, underwrite these services.

The Kutz Home has engaged market researchers from a Philadelphia-based firm, Hamlyn Senior Marketing, to conduct a survey of community attitudes about the Kutz Home and the perceived need for Jewish nursing home services. Hamlyn, working closely with the Home's Planning Committee, has developed questions that it plans to ask about 350 Jewish families in telephone interviews this month. Hamlyn has also interviewed several influential members of the Delaware Jewish community to determine their views and to increase Hamlyn's understanding of the key issues.

Developing an effective survey questionnaire is a difficult task. We are optimistic, however, that the results will be both informative and useful in the planning process, because the survey was developed by the Hamlyn professionals in close cooperation with numerous members of the Kutz Home Board and several representatives of the Federation.

If you are called by one of the Hamlyn researchers, we hope that you will take the 15 minutes or so needed to answer their questions fully. Your individual responses will be held in strictest confidence; however, your answers, grouped with those of other respondents, will give the Home and the Jewish Federation

of Delaware a much clearer picture of what the community wants in the way of long term nursing home care for its most infirm aged.

Coinciding with the Hamlyn market research study, the Home also commissioned Health Financing Consultants of Baltimore to perform some research regarding available mechanisms to finance nursing home renovations and new construction.

If the Home adopts a plan to renovate and expand its current facility or to engage in new construction, it may be possible to finance the project with government money (HUD), or through tax exempt or other bonds. Medicaid regulations also allow for at least partial reimbursement of inter-

est when nursing homes borrow for capital projects.

Both the Hamlyn and Health Financing studies have been made possible by a grant from MBNA America Bank.

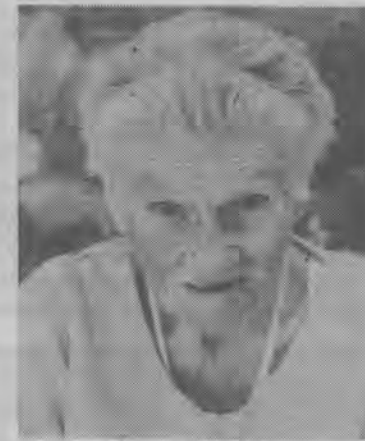
The future of the Kutz Home is an important issue for the entire Jewish community. It is also an issue about which everyone is likely to have an opinion. Unfortunately, we cannot survey everyone. Still, the Kutz Home Planning Committee welcomes your comments. If you wish to be contacted individually or would be interested in participating in a small group discussion of the Home's long term plans, please send a note to or call Aimee Prange at the Kutz Home (764-7000).

Kutz Home Profile:

Louise Wealth

By SHEILA MENSCH

The stories of Delaware's elderly Jewish population provide a rich and vital narrative of our community. Louise Wealth's story exemplifies the determination, resiliency and creativity of the turn-of-the-century Jewish immigrants from Eastern Europe as they made their way in America.



Louise Wealth

Few if any nursing homes in Delaware can boast of a poet laureate. Certainly not one who has produced the quantity (1,000 poems) and the quality of the works of Louise Frances Wealth.

Mrs. Wealth, an elfin lady, cheerful and compassionate, can be found most mornings of the 8 years she has resided in the Kutz Home in front of the Home feeding the neighborhood birds or reading.

Louise Wealth was born in December 1898. She is one of ten children: five boys and five girls. The family lived in a very small Russian village called Dolga (Russian for "long") where they were the only Jewish family.

Life was difficult especially when their house burned down in two separate winters. The family was very poor, but with the help of the two oldest brothers who were already settled in Philadelphia, they were able to raise enough money to buy passage to the United States.

Louise was 9 years old when she came to America. She remembers how happy the children were on

shabbat. They said prayers, recited poetry and sang songs even though they were a large family crowded into a two-room apartment. When she was 14 years old, Louise left school and went to work for a clothing manufacturer, snipping threads of finished garments for the grand total of \$3 a week.

When she was 19 or 20 years old, Louise applied to nursing school in Chicago. She was interested to do this because she loved to care for people, loved to study and because she knew she would earn more than \$3 a week.

As a graduate nurse she went to live with her family in Detroit. One of her older brothers had gone to work in Detroit, where the "big money was." She met Jacob Wealth, a friend of a boarder at her brother's home and within six weeks they were married. When Jack was laid off at Ford Motor Company at the height of the Depression they moved to Wilmington where another brother had a wallpaper and paint business.

Her husband worked for her brother, but the work was hard and he was paid \$3.00 a week. Mrs. Wealth did private duty nursing in Chicago and Detroit and later was employed by Wilmington Hospitals. The Wealths had two daughters, Roselyn born in Detroit, now a psychiatric nurse in Norristown, and Harriet, a librarian in New York City.

Through all the difficult times Louise Wealth wrote many beautiful poems found in this and previous issues. She is a creative woman, who finds beauty and poetry in the most ordinary events.

Reprinted from *On The Home Front* Newsletter of The Milton & Hattie Kutz Home Auxiliary Spring 1992.

OH WORLD WHY DO WE LOVE YOU?
By L.F. Wealth

There's something intrinsically magnetic
About this dear old world.
For even when we're old-
We fear departure-and cling to this

Continued on 35

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Recently, Prime Minister Rabin met with leaders of world Jewry in Jerusalem to discuss the indispensable role of the Israel Bonds program. Below, leading members of the Israeli government discuss Israel Bonds:

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Violence continues in Israel

By CYNTHIA MANN

JERUSALEM (JTA) — A Jewish settler shot and killed a 20-year-old Palestinian whose feet and hands had been bound after he had stabbed another settler in the West Bank.

The shooting in Susia, a Jewish settlement south of Hebron, occurred against a backdrop of rising right-wing calls for vigilantism against Palestinian terrorism, which has shaken this country in a recent wave of violence.

In the Susia incident, settler Yoram Shkolnick and he shot the Palestinian who was bound because he spotted a concealed grenade and feared the Palestinian planned to use it.

The incident began Tuesday morning when two settlers became suspicious of a Palestinian walking around their settlement and took him to the police for questioning.

On the way to the police in the settlers' jeep, the Palestinian stabbed one of them in the shoulder. The two settlers grabbed the man's knife, got him out of the jeep and bound him, the army said.

Shkolnick arrived on the scene later, responding to a radio call for help. He then shot the Palestinian several times at close range.

Police have detained Shkolnick and are questioning him about the shooting.

The army confirmed that a grenade was found on the Arab's body and said he had been wanted by

Israeli security forces for three years for alleged participation in violent demonstrations.

The incident came a day after Israeli tempers flared over stabbings carried out at a high school courtyard by a Palestinian from East Jerusalem.

The Palestinian stabbed five students and a principal outside Jerusalem Monday. Unrest also continued in the Gaza Strip, where a 10-year-old Palestinian boy was shot and killed and two other Arabs were seriously wounded, the army said.

Palestinian sources said three Arabs were killed in violent clashes between rioting residents and Israeli troops.

In the Jerusalem stabbing attack, eyewitnesses said the Palestinian assailant burst into the yard of the ORT John F. Kennedy Apprenticeship Center in the East Jerusalem neighborhood of Talpiyot early Monday morning.

Twenty students and the school principal were in the yard as the man charged at them, yelling "Allahu Akbar," or "God is Great," and stabbing people with what looked like a long kitchen knife.

The school's guard, who was unarmed, and the principal apparently used a chair to subdue the 22-year-old attacker.

School authorities then prevented students, who had begun to hit him, from beating him to death.

The Palestinian assailant reportedly came from an Arab village close to Talpiyot.

The man was identified as Hamdan Shkeirat, who was released from jail a year and a half ago after serving a two-year sentence for torching cars and throwing fire-bombs, sources said.

Students, parents and residents, shaken and angry, gathered outside the school afterward, blasting the Rabin government and shouting anti-Arab slogans.

Dozens of residents and workers in the area's nearby industrial zone threw stones, bottles and other objects at Arab-owned cars, injuring at least two Palestinians and lightly injuring an Israeli border policeman.

One Arab was beaten by a mob that fled before police arrived.

In New York, the president of the American ORT Federation, Murray Kopelman, said: "This attack is particularly painful. I recently met with the principal and students at ORT Kennedy and they are wonderful kids."

"Most of the 450 students at the school, 50 of whom are Arabs, are hard-luck kids who have a history of failure at other schools."

Prime Minister Yitzhak Rabin, who was visiting the Gaza Strip to pump up the army's morale and calm the country over the security situation, called the morning stabbings an "atrocious" that should have been prevented by the government-financed

school guard.

"We'll cope with all the measures that are allowed to us by Israeli law," he said in Gaza, adding that the army and all the security branches of the police "are operating with one goal: to reduce to a minimum the violence."

At the same time, Rabin said it was unrealistic to hold the government

accountable for providing its citizens with absolute security.

Rabin added that the nation is in a "violent confrontation" with Palestinians in the territories that can be solved only at the negotiating table and not through military means.

But Rabin also emphasized: "We have to make it clear that violence, terror, will not change our position."

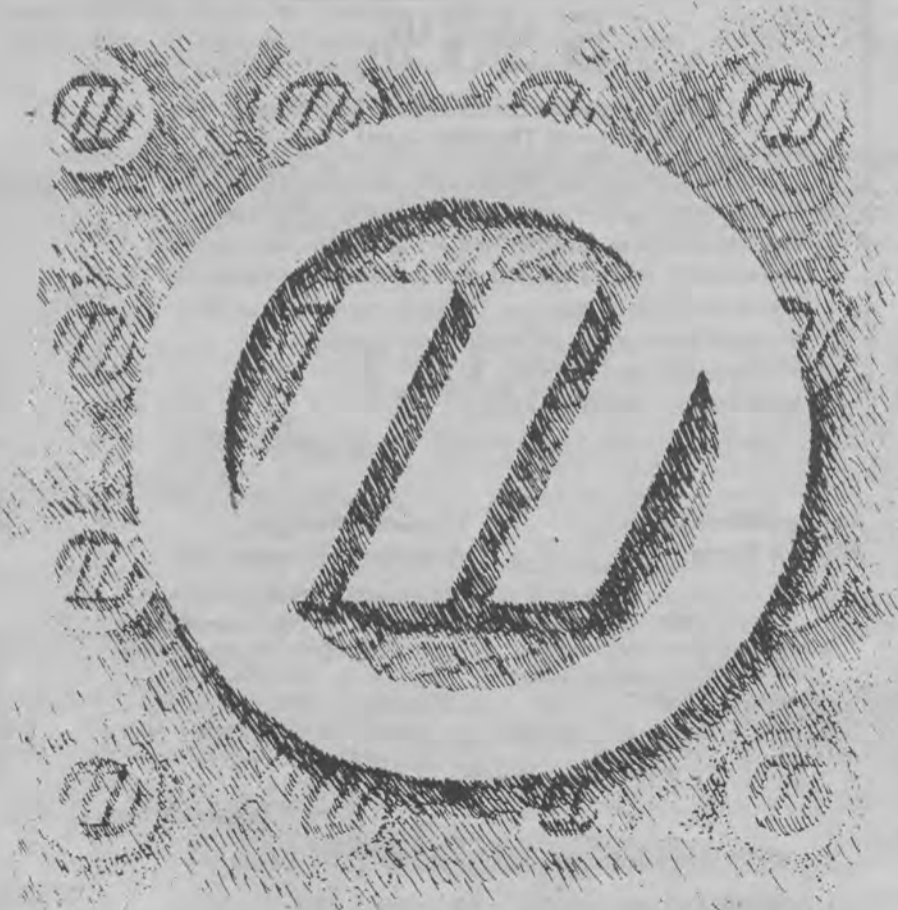
Briefs

Books vandalized at Canadian university library

VANCOUVER (JTA) — Vandals tore out pages referring to the Nazi era in Germany from over 30 books in the University of British Columbia's main library. The material will now be available for restricted use only. The damage estimated to be about \$10,000 includes material relating to the organization of the Nazi party, special military units such as the SS and the SA, insignias relating to the Nazi party and the German army and information on the concentration camps and war crimes.

Swastika burning fails to extinguish spirit of Purim

DENVER (JTA) — Vandals managed to burn a symbol of hatred into the grass of Beth Shalom Congregation's lawn last weekend but failed to cow the synagogue's members, nor to deter their children from celebrating the holiday of Purim. A passerby first noticed that a swastika had been burned into the grass of the Conservative congregation near the Denver suburb of Littleton on Saturday morning and notified the Arapahoe County Sheriff's Department. Sheriff Department spokesman Paul Bancroft said the perpetrator used "some type of propellant" to ignite the crudely-drawn figure of a swastika about five by eight feet in diameter. Bancroft added that no additional vandalism or graffiti was found at the scene, and that no threats had been received by Beth Shalom prior to the incident. So far, no suspects have been arrested. It is the first act of overtly anti-Semitic vandalism in Arapahoe County in recent memory, Bancroft said. "I don't know of any other kinds of incidents like this in the area."



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NATIONAL • INTERNATIONAL

Kahane case may reopen

By **LARRY YUDELSON**

NEW YORK (JTA)—As the search continues for more suspects and motives in last month's bombing of the World Trade Center, the New York City police have decided to reopen their investigation into the 1990 assassination of Rabbi Meir Kahane.

Jewish groups, who urged a federal investigation following the acquittal of El Sayyid Nosair for the murder, are now saying that had that crime been properly investigated, the trade center bombing might have been averted.

The police had originally concluded that Nosair had acted alone when he shot Kahane in a Manhattan hotel on November 5, 1990. But they are now looking into the possibility that the shooting was part of a conspiracy.

Nosair, who is serving time in prison for convictions on lesser charges in connection with Kahane's shooting, was recently notified that he would be charged in a disciplinary hearing with plotting an escape.

The charge is based on false Nicaraguan passports and birth certificates found in his and his family's names in the apartment of Ibrahim Elgabrowni, a cousin of his who is a suspect in the February 26 trade center explosion, which killed six and injured more than 1,000.

All three suspects under arrest for the bombing have been linked to Nosair. They observed his trial and protested American support for "evil Zionism" outside the courthouse.

In the latest development, The New York Times reported Tuesday that investigators have raised the question of whether one suspect, who has not been arrested and may have fled the country, was directly involved in the Kahane assassination, with the intention of driving a getaway car.

Nosair was in fact convicted of hijacking a taxi at gunpoint immediately after the assassination. The failure of Nosair to plot his getaway was seen as an oddity in the case by those who believed eyewitness claims that

Nosair shot the rabbi.

The suspect, an Egyptian-born German citizen named Mahmud Abouhalima, is reportedly a taxi driver who may have been a driver for Sheik Omar Abdel Rahman, the blind Islamic fundamentalist cleric who has preached violence against the West in both Egypt and, since 1990, in the United States.

Nosair and some of the trade center suspects were known to have worshipped at the Al Salam Mosque in Jersey City, where Rahman delivered impassioned sermons advocating, among other things, the violent overthrow of the Egyptian government.

Rahman was tried and acquitted in Egypt for involvement in the assassination of President Anwar Sadat. U.S. officials have sought to deport him from this country.

Newsweek magazine reported that intelligence agencies have evidence that money was funneled from Iran to Rahman. Iran is seen by both


American and Israeli officials as being a leading sponsor of international terror.

In other evidence for possible foreign backing for the trade center

blast, several thousand dollars were reportedly transferred from Germany into an account held by Mohammed Salameh and Nidal Ayyad, two of the suspects who have been arrested.


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Lubavitch matzah in Moscow

By **ALEXANDER LESSER**

MOSCOW (JTA) — As Russia plunged into a new political crisis with President Boris Yeltsin's declaration of "special rule" on March 20th, the Lubavitcher rabbis in Moscow were busy baking matzah in preparation for Pesach.

"A revolution?" said Rabbi Berel Lazar, who had not seen the TV news here with Yeltsin's announcement, traces of flour on his sleeve, "We have our own revolution here."

Several hundred Moscow Jews preferred to make the journey to the Lubavitchers' model matzah bakery at the Russian capital's vast VDNH park, rather than get involved in the small pro-and anti-Yeltsin demonstrations that took place Sunday following the president's announcement.

Yeltsin declared emergency rule and called for a national referendum to resolve the dispute between him and the Russian Parliament. The Parliament, in turn, declared Yeltsin's move unconstitutional.

Hundreds of non-Jewish Russians similarly opted for the park, where they gaped at new Western products

displayed in exhibition halls that once showed off the accomplishments of the Soviet economy.

In the center of Moscow, crowds strolled on the city's main street, windowshopping and eating ice cream, while the McDonald's on Pushkin Square was packed.

At the model matzah bakery, there was a special treat. Children got to make their own matzah, kneading, shaping and baking the unleavened bread with their own hands.

"The hands-on experience will teach them more than any lecture," said one Lubavitcher.

Children were not the only ones trying their hands at baking matzah. One grandmother, Faina Kogan, came forward with tears in her eyes and asked permission to prepare her own matzah.

"The government denied me a formal Jewish education," Kogan said, "but they were never able to take away the pride I felt in helping

my mother bake matzahs."

Said Rabbi Baruch Cunin, "We don't know what will happen in Russia now; in the meantime, we're getting ready for Pesach."

Weintraub

continued from 7

department of a large real estate corporation.

Weintraub makes his home in Voorhees, New Jersey. He is engaged to Beth Lipschutz, an art teacher for kindergarten and elementary school children in Washington Township, New Jersey.

"I am eager to join the team at Federation and look forward to the challenges of taking the helm at *The Jewish Voice*," said Weintraub.

"Although the community will miss the dedication of Rebecca Falkowski, the outgoing Editor, I will make every effort to ensure *The Jewish Voice* continues to serve the diverse needs of the Delaware Jewish community."

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Rabin expresses confidence in Clinton

By DEBORAH KALB

WASHINGTON (JTA) — Israeli Prime Minister Yitzhak Rabin told an upbeat gathering of Jewish activists here that he had "great confidence" in President Clinton and in his efforts to help Israel achieve its goals of peace and security.

Supporters of Israel from across the country gathered at the 34th annual policy conference of the American Israel Public Committee this week in an optimistic mood, hoping that the warm rapport between Clinton and Rabin will translate into smooth relations among Israel, the United States and the

American Jewish community.

In a live-via-satellite address from Israel on Sunday, Rabin recapped the series of meetings he held last week in Washington with Clinton and other administration officials, and with members of Congress.

The prime minister said he was "more than pleased" when Clinton told him that the United States would work to minimize Israel's risk during the peace process by assisting Israel militarily and economically.

Rabin said he told Clinton in their meeting last week that: "We are ready to take risks, calculated risks, for the achievement of peace."

Rabin said he feels, after his meeting with Clinton, that Israel and the United States "have established a solid basis" to bring U.S. assistance to "Israel's efforts to achieve peace, to cope with terror and to bring reform to our economy and society."

The pro-Israel community considered the Rabin-Clinton meeting a resounding success.

The prime minister was to have addressed the AIPAC conference in person, but he cut his American trip short last week in order to return home to deal with the wave of violence sweeping across Israel.

While Rabin has in the past criticized AIPAC for not playing a constructive role in U.S.-Israel relations, his tone Sunday was complimentary.

Christians call for firm measures

An organization of prominent Catholics and Protestants, alarmed at the upsurge of anti-Semitism abroad — particularly in Germany — has called on European governments to take "firm measures" to quell Nazi activity.

A resolution by officers of the National Christian Leadership Conference for Israel, released by its executive director, Sister Rose Thering, a Roman Catholic nun and professor at Seton Hall University in New Jersey, also calls on religious leaders to use their pulpits during the holiday season to encourage co-religionists "to protest the evil of anti-Semitism and to reach out to all peoples — children of God — in a loving spirit of peace."

The resolution urged Christians of all denominations in the United States and abroad to "search their hearts and souls (as we ourselves do) for any traces of anti-Jewishness that each of us may still harbor." It continued:

Continued on 35

Purdue and Empire fight over advertising

By DEBRA NUSSBAUM COHEN
NEW YORK (JTA) — You could call it a chicken fight.

Perdue Farms is suing Empire Koshers Poultry for allegedly infringing on its trademark.

Perdue has long based its advertising campaign on a slogan made famous by owner and spokesman Frank Perdue: "It takes a tough man to make a tender chicken."

Now Empire, in a new advertising campaign, is using the tag line, "It takes an even tougher man to make a kosher chicken" under a picture of a baleful Moses holding aloft the tablets of the 10 Commandments.

According to Perdue's lawsuit, filed in federal district court here, Empire's campaign constitutes an infringement of Perdue's trademark and false ad-

vertising. Perdue also says the new advertisement will confuse consumers.

But the court did not agree, and on Friday refused to issue a temporary restraining order against Empire.

The ad campaign, created by New York advertising agency Folis, Devito & Verdi, is appearing in local newspapers and subway stations.

Empire says it plans to fight the lawsuit.

According to Jim Geisz, Empire's in-house legal counsel, "if Frank Perdue insists on pursuing this, we may have to feature him in our next set of ads, in a David and Goliath theme."

Geisz declined to disclose the privately held Empire's revenue, but described the Mifflintown, Pa.-based kosher poultry producer as substantially smaller than Perdue.

Jews organize in Moscow

By LARRY YUDELSON

NEW YORK (JTA) — A consortium of Jewish groups in Moscow are helping to organize a major demonstration on Sunday, March 28, to warn against the dangers of a coalition of nationalistic and pro-Communist forces, according to the National Conference on Soviet Jewry.

Fears of such a "brown-red" coalition comes as Russia faces a constitutional crisis, in the wake of a bitter struggle between Russian President Boris Yeltsin and the republic's conservative Parliament.

The crisis began Saturday, when Yeltsin assumed nearly unlimited emergency rule and called for a constitutional referendum. On Sunday, the parliament declared Yeltsin's move unconstitutional.

For Russian Jews, who overwhelmingly support the reform and democracy platforms of Yeltsin, the crisis

has created deep concerns, but not panic.

One opponent of Yeltsin daubed on the Russian White House, as the Russian Parliament building is known, "Yeltsin is a Zionist."

And at a Communist rally there on Saturday, anti-Semitic slogans such as "Down with the Kikes and Masons" and "Jews Out of the Government" were displayed, according to the NCSJ.

"Seeing these slogans make us worried," Mikhail Chlenov, co-chairman of the Vaad, the Russian Jewish communal organization, told the NCSJ.

He also reported that when a group of Jews who came to the White House to demonstrate for Yeltsin asked where the rally was, they were told, "Kikes to the left, Russians to the right."

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Turning enemies into friends

By KAREN DAVIS

Special to the Jewish Telegraphic Agency
It was 1982, at the outbreak of the Israeli invasion of Lebanon, and in her suburban Virginia home Hala Jabbour thought of her Palestinian friends in the Sabra and Shatila refugee camps.

Born in Jerusalem in 1943, Hala grew up in Egypt, Jordan and Lebanon, and knew the terror and chaos of war. In frustration and anguish over the invasion, she took up a pen and wrote to an imaginary Israeli-Jewish woman, asking why they couldn't talk across a table and why their children had to keep fighting.

It would take years before she could get answers from actual Jewish women.

It was November 1987, a cold, wintry day before the birth of the intifada, and Blu Greenberg was crossing a plaza in downtown Jerusalem near a construction site.

An Arab worker stopped for a moment, made an obscene gesture and glared at her. His hostility and lack of restraint made Blu, a frequent visitor to Israel, realize that the status quo between Israeli and Palestinian had changed for the worse and she came home to New York determined to work for peace in Israel.

It would be only a few months before she was given that chance.

It was 1988, right after the Palestinian uprising in Gaza, the West Bank and Jerusalem had begun. Reading about the strikes and the violence, Reena Bernards, a Washington-based peace activist, knew something had to be done.

Talks with women from major Jewish organizations led finally to a dialogue about peace between Jewish American women and Palestinian American women. They have called their ongoing discussions, "The Dialogue Project."

Meeting periodically for slightly more than three years, the women have tried to understand each other on a face-to-face basis.

They've cried, laughed, agreed on some points and disagreed on others. "One thing we were all very clear on was that our role was to dialogue with each other, not to negotiate," says Bernards.

They would help bring about peace by learning about each other and what they could or could not agree on.

What's particularly unique about this group is that the women all come from mainstream organizations such as the American Jewish Congress, the National Conference of Jewish Women, the Council of Jewish Federations, the Jewish Welfare Board, the National Federation of Temple Sisterhood, the American Arab Anti-Discrimination Committee and the Arab Women's Council.

The women are Christian and Moslem Palestinians and Orthodox, Conservative and Reform Jews; together, they reflect a broad spectrum of political views.

"To be most effective, we wanted to have a wide diversity of opinions and not just have the left speak to the left or the right speak to the right," says Greenberg, an Orthodox Jewish feminist author and a native of Seattle. The women are librarians,

Israeli and Palestinian women try to understand each other

educators, family therapists, authors and scientists.

This "mainstream" quality was important to the women individually and to their respective communities.

"The Palestinian women were very excited because although a few had talked to Jewish women from the progressive or peace community, they had never engaged in dialogue with other types of Jewish women," says Bernards.

Not being identified with any radical fringe groups also helped establish credibility. "While we may not represent the majority opinion, we are very credible people," says Professor Paula Hyman, chair of the Jewish Studies Department at Yale University and 1992 Stroum Lecturer in Jewish Studies at the University of Washington.

"The Jewish women came with very institutional credentials and that's important because it shows it's not a Woody Allen who's just connected Jewishly by criticizing Israel."

Just getting to know each other was a remarkable first step for the women.

The Jewish women, as a whole, had never really met or talked to Palestinians, except as tourists. "I've been to Israel 15 times and spent a sabbatical year there, yet I didn't know any Palestinians other than the ice cream vendors or maids in the apartments I rented," says Hyman.

But if the Jewish women didn't know any Palestinians beforehand, the Arab women were equally remiss in not knowing Jewish Zionists.

"My father always taught us that there was a difference between Judaism and Zionism and that we were not opposed to Jews but to Zionism, which calls for the creation of a Jewish homeland on our homeland," says Noha Ismail, a Minnesota research librarian who still remembers Joyce Mendoza, a Jewish girlfriend from Alexandria, Egypt, in the 1950s.

By sitting down together for the first time, both groups broke down stereotypes and "de-horned" or "de-Satanized" each other, as member Esther Leah Ritz says.

"We confirmed our humanity by recognizing that there are human beings on each side who have a variety of legitimate reasons for doing and believing as they do," says Ritz, who's achieved an almost legendary reputation over nearly 40 years for her involvement with Jewish Community Centers, federation groups and other Jewish organizations.

But the way each group legitimized its actions and political concerns was sometimes a source of contention between the women.

For instance, while the women agreed to condemn terrorism in all its forms by both sides, they differed on

the definition of terrorism. Some Jewish women thought the decision to use stones rather than heavier weaponry was a sign of restraint on the part of the Palestinians, but for others, a stone was still a stone.

But it was emotions and personal relations that kept the dialogue process going even when both sides wanted to walk away because of their frustration. Many of the women think this ability to mix personal relationship-building with political discourse wouldn't have happened in a group of men and women.

Recently, the group traveled together to Israel for a first-hand look at the subject of their dialogue.

In addition to relationship-building, the dialogue process has been a learning experience. Many Jewish women, for instance, came from a more pluralistic background than the Palestinians and some had no background in politics.

Both the Jewish and Palestinian women also learned that some issues and differences will never be fully resolved. One final vignette from an early dialogue session:

"We were leaving and saying our goodbyes," Blu Greenberg recalls, "and one Palestinian woman said to me, not too happily, 'You know, Blu, you have a lot to learn.'"

"You know, you're right, but you do too," I replied.

The women in The Dialogue Project did learn a lot from and about each other. And that is one of the first steps necessary toward achieving peace.

Karen Davis is a writer living in West Palm Beach, Fla.

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Inside Israel



Dina and Semyon Goshinski stand with their son in front of their new laundry business. Once the Goshinskis arrived in Israel from the former Soviet Union, they decided that free enterprise was the way of life for them. Photo: UJA Press Service/David Haas.

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Climbing ladder of free enterprise

By JOLIE GREIFF
UJA Press Service

TELAVIV—It took the Goshinskis less than a year to grasp Israel's free enterprise system. The couple went from employed workers to employers, bewildered newcomers to savvy entrepreneurs, able to manage a bureaucracy that tests the grit of any businessman.

But they're the first to admit that they didn't do it alone. Dina Goshinski, 45, says, "Our success is because of all those wonderful people who helped us all along the way since our arrival."

The first helping hand was extended to Dina, her husband, Semyon, and their two sons by Tsvi and Rivka Shachov, an Israeli family who "adopted" them. Dina says, "They were our eyes and ears and they became our good friends." They were also the Goshinskis' first employment coaches.

Dina had worked for 24 years in a government-owned laundry in the former Soviet Union. She started as a presser and eventually managed the firm's 350 employees. Semyon, 53, had a lifetime of experience as a goldsmith. With the Shachovs' help, the newcomers quickly landed positions in their professions.

Dina, who was employed in a Tel Aviv laundry managed by Dov Ucheetel, a Soviet immigrant, realized early on that she wanted her family to be self-employed. Her husband's trade was ruled out because of the stiff competition among Israeli goldsmiths. That left the dry-cleaning business.

Ucheetel and Dina's co-workers helped groom her to run an Israeli-style laundry. Business lessons ran the gamut from financial tutoring to operating sophisticated equipment and handling customer relations. The latter was easy, compared to the irate customers she faced in the Soviet laundry. Dina explains, "We were always running out of cleaning products. All the dirty clothes just piled up until we were able to bring cleaning fluids in from another city, or even another region."

Ucheetel's greatest coup on behalf of his protegee was finding an available laundry in a prime Tel Aviv location. Ready to tackle the financial challenges, the Goshinskis met a business adviser who helped them arrange a bank loan as well as loans specifically for immigrant businessmen.

This is a story of absorption gone smoothly, where immigrants didn't just adjust to a new culture but advanced in that culture. And like the Goshinskis, many immigrants have received much help to make their dreams come true. The Goshinskis' first link to Israel, their "adoption," was arranged by the Jewish Agency, which has offices throughout the country for the purpose of matching newcomers with veteran Israelis.

American Jews have helped in the immigration and absorption of hundreds of thousands of Soviet immigrants through their contributions to the UJA/Federation Annual and Operation Exodus Campaigns.

Briefs

Who represents Palestinians?

One in four Palestinians on the West Bank and Gaza say true representation for them will come only after free elections are conducted in the territories. This was reported by the newspaper *Hadashot* in Israel recently as very high since in the past most Palestinians said only the Palestine Liberation Organization can represent them. A poll by the Jerusalem Media and Communication Center said of the respondents to the question "Who do you think represents the Palestinians?" 58 per cent replied the PLO, 12.5 per cent said Hamas and 26 per cent said free elections were required to determine the answer. According to the poll, 84 per cent think the Palestinian delegation should not return to the peace talks before the temporary removal of the Hamas/Islamic Jihad activists is resolved. About 60 per cent believe the negotiators will return to the talks after the problem is solved. (From Joseph Polakoff)

JWV award Mikulski medal of merit

WASHINGTON (PNR)—Democratic Senator Barbara Mikulski of Maryland has been chosen by the Jewish War Veterans of the U.S.A. (JWV) to receive its medal of merit for her efforts on behalf of Israel's security, Soviet Jewry and the veterans' community. Senator Mikulski's dedication to the safety of Israel and her efforts to free our brethren in the former Soviet Union deserve our utmost thanks and appreciation," the JWV's national commander, Warren Dolny, said. Mikulski, a native of Baltimore and former social worker, became the 16th woman to serve in the U.S. Senate following her 1986 election. She became the first Democratic woman to have served in both the House of Representatives and the Senate and the first woman to win a statewide election in Maryland.

Abram to become chair of UN project

GENEVA (JTA)—After completing four years as the U.S. ambassador to the United Nations offices here, longtime Jewish activist Morris Abram is staying on in Switzerland to serve as chairman of the new "U.N. Watch" project of the World Jewish Congress. In that role, Abram will be responsible for monitoring and combatting anti-Semitism at the United Nations and the other international organizations located here. "U.N. Watch will cooperate with all non-governmental organizations in the fight against racism, intolerance and human rights violations of whomever, wherever, in the conviction that mankind should be united against inhumanity," Abram told the Jewish Telegraphic Agency. He served as chairman of the National Conference on Soviet Jewry, and from 1987-88, he was chairman of the Conference of Presidents of Major American Jewish Organizations. "This is a continuation," Abram said. "Everything I have ever done on behalf of Jewish interests is part of a quilt, to try to create tolerance for all of us."

One in seven Israeli men abuses wife

TELAVIV—There are more than 100,000 battered wives in Israel, with one in seven Israeli men physically abusing his wife, according to a Haifa University professor. And every fifth woman in the country is raped by her husband at least once during their marriage, says sociology Professor Zvi Eisikovits. Eisikovits, head of the Domestic Abuse Intervention and Research Institute at Haifa University, made his comments at a news conference here called to underline the work of the unit, which was established in 1991 in an effort to combine family therapy with research. The institute is sponsored by the Women's League of Israel. The professor stressed that wife-beating is a social problem of considerable proportions and "not a private illness of a few. It happens in every socio-economic class," he said. A 1991 Law for the Prevention of Family Violence allows a woman threatened by her husband to request an order to remove him from the home and also allows a welfare worker visiting the home to order police protection for the family. But Eisikovits said the law is nevertheless weak and merely a compromise, since it does not call for psychological and emotional treatment for the violent husband.

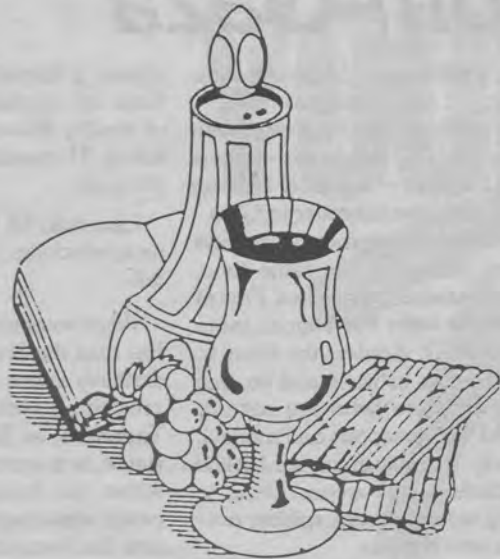
Argentina marks anniversary of Embassy explosion

BUENOS AIRES (JTA)—One year after a terrorist bomb destroyed this city's Israeli Embassy and killed 30 people, Argentine and Israeli leaders paid homage to victims of the attack and promised to bring the perpetrators to justice. Standing at the site where the embassy once stood, Argentine President Carlos Menem commemorated the one-year anniversary of the March 17, 1992 bombing and said he received a cable from Israeli Foreign Minister Shimon Peres claiming Israel knew who was behind the deadly attack. Sources from Jerusalem have said investigators determined Iran was responsible for the bombing, which also left more than 250 people injured. Argentine officials have announced they would try to obtain new information from Israel so that the two countries "can seek justice together."

Reconstructionist rabbis approve ceremonies

NEW YORK (JTA)—The Reconstructionist Rabbinical Association has approved commitment ceremonies for homosexual couples. The right of rabbis to perform such ceremonies is one of seven policies and guidelines relating to homosexuality and Judaism that the 160-member association approved at its annual convention, held in Chicago earlier this month. The other guidelines urge all people affiliated with the Reconstructionist community to educate themselves on issues relating to homosexuality and Judaism, to reach out to gay and lesbian Jews and to welcome them as full members in Reconstructionist organizations.

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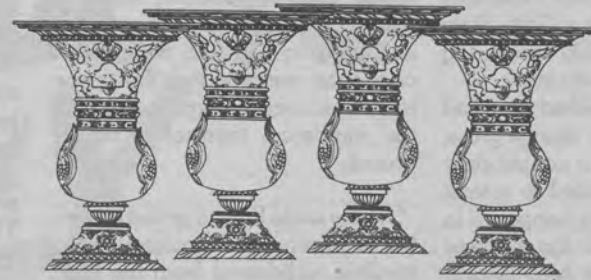


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Inside Israel

If Israel withdraws from Gaza

By **NECHEMIA MEYERS**

It was bound to happen sooner or later, and last week it did: a friend of mine was stabbed by a Gaza Strip Arab and is now slowly recovering from two deep knife wounds.

The man who attacked him had been employed in his orange grove for three years and it is not yet clear why he suddenly decided to assault my friend. Perhaps, as happened in similar cases, one of the terrorist organizations told the Arab laborer that if he didn't kill his employer, they would kill his family.

Be that as it may, Israelis, angry and unnerved after 15 savage attacks by Gaza Strip Arabs in recent weeks, are demanding that drastic measures be taken to stop them. However, there is grave disagreement as to what such measures should be.

Some people say that those attacked by terrorists — whether with rocks, Molotov cocktails, knives or bullets — be allowed to shoot back, and shoot to kill. Also being heard once again are proposals that terrorist sympathizers be expelled and that the murderers themselves be executed.

At the same time, a growing number of citizens favor, instead, an immediate withdrawal from the Gaza Strip, so that the 800,000 Arabs crowded into the 135-square-mile area "are left to stew in their own juice." Most of those advocating such a move are, to be sure, from the left side of the political spectrum, but a pullback is also savored by a good many right-wingers, including former Likud Defense Minister Moshe Arens,

who knows how reluctant Israeli soldiers are to police Gaza.

It is impossible to foresee what will happen if this latter course is adopted. But Shmuel Shem-Tov, a staffer on mass circulation "Yediot Aharonot," last week came up with a plausible and frightening scenario of events which began with a dramatic announcement on the main evening TV news program by Prime Minister Yitzhak Rabin.

Rabin first reviews events of the preceding week, during which dozens of Israelis — soldiers and civilians — were killed by terrorists and 71 Gaza Arabs shot dead and hundreds more wounded by Army units attempting to halt mass riots. He then goes on to ask the UN to take over administration of the Strip, from

which, in any case, Israel will withdraw in just one month's time.

This announcement is greeted with dismay both by local right-wingers and by the PLO — the latter because it fears a Hamas takeover in Gaza.

The Israel Government withdraws anyway, taking, at the same time, two precautionary measures. First of all, since it fears the Hamas more than the PLO, it orders the Army to arrest Hamas activists and to free PLO supporters (who are secretly supplied with weapons and money). Secondly, it hastily erects a thick line of fortifications all around Gaza, to prevent violence from spilling over Israel's new borders.

But the worst happens anyway: a bloody civil war erupts inside the Strip and attacks on Israelis continue. Indeed, shortly after the with-

drawal, a Katyusha rocket fired from Gaza falls on the packed dining hall of nearby Kibbutz Yad Mordechai, killing 31 members and wounding 60 more.

Less than 48 hours later, the scenario concludes, Rabin's government falls.

Whether or not the Prime Minister has read the Shem-Tov piece, he is certainly aware of the dangers of a precipitous withdrawal from Gaza. Therefore, as Rabin has frequently stated, he is anxious to leave the Strip within the framework of a formal peace agreement with the Palestinians. But it remains to be seen whether the citizenry — plagued by almost daily terrorist attacks — will have the patience to wait for such an agreement.

Pentateuch

Continued from 23

other things, all of Rashi's commentaries, a Concordance that can locate any Biblical word or phrase instantly, a list of the 613 "mitzvot" incumbent upon an observant Jew with cross references to their Pentateuch origins and the opportunity to make notes that will remain attached to a particular passage. A further feature, of particular interest to Jewish schools, is an integrated library of 100 illustrations and maps (which can be printed out and then colored). "Torah Scholar" wasn't a commercial success until a few months

ago, when Milgram joined forces with another American immigrant, Rabbi Emanuel Fishman, who now handles the marketing end of the enterprise. As a result, sales have skyrocketed in America, Israel and a half-dozen other countries.

In the United States, customers have included Reform and Conservative educational institutions, as well as the Torah Umesorah and Bais Yaakov schools belonging to ultra-Orthodox Agudat Israel. The latter have taken enthusiastically to this far-from-traditional method of learning because it helps to maintain the interest of their pupils and is particularly effective with slow learners.

More surprising is the fact that

"Torah Scholar" has been purchased by many old-style Israeli yeshivas, where it is used side by side with the age-old singsong interchange between students.

Helping to promote sales in those yeshivas is the ringing endorsement the program has received from the Bostoner Rebbe, who wrote: "It is clear to me that it is a meaningful addition to every school and Torah-conscious home. It will be an aid to rabbis and scholars as well as an indispensable tool for tutoring and schoolwork."

Milgram and Fishman are not resting on their laurels. Now in the works are programs to promote the study of the whole Bible and of the Talmud.

Mary E. Oz

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PASSOVER 1993

A Passover remembrance -

The Warsaw Ghetto uprising, April 19, 1943

By ZVI ROSENWEIN

NEW YORK (JTA) — "It was a day that brought me down completely," recalls Nahum Rembo, secretary of the Warsaw community, in his memoirs.

It was a hot day in August 1942 and Rembo had been told that the Germans were evacuating schools and orphanages, including the one run by Janusz Korczak.

The Germans began loading the trains that would take the children to Treblinka. "The death march started by Korczak with his children — that, I will never forget," wrote Rembo.

"That was not a march to death, it was a silent organized protest against the savagery.

"It was surreal. The children were lined up in groups of four, with Korczak leading them, his eyes lifted skyward, his hands holding those of two children.

"At night, I thought I heard the marching of the little children. They are marching to the tune of the teachers. I heard their march without stop, going in an unknown direction."

(Emanuel Ringelblum, "Notes from the Ghetto," Vol. 2, pp. 213-214, translated from the Yiddish, I.L. Peretz Publishing, Israel, 1985.)

Zvi Rosenwein writes for the *Algemeiner Journal*, a Yiddish weekly in New York.

Every year in our home, we pause in the middle of the Passover seder to retell Nahum Rembo's story — and the many other stories, including my own, that made up the destruction of European Jewry.

We pause at the passage in the Hagaddah that says, "In every generation, every individual must feel as if he (or she) personally had come out of Egypt."

My modern-day Egypt was World War II Poland, and not a day goes by without my thinking of my enslavement there. On the seder night, I ask my family, and all Jews, to think back with me.

Why on the seder night? In part, because it was on the first night of Passover 50 years ago, when the Germans had surrounded the Warsaw Ghetto and were preparing to destroy it, that the last remnants of the half-million Jews of Warsaw rose up against their oppressors and fought one of the most valiant battles of Jewish history.

The other reason for choosing the seder is that we are commanded on Passover to tell the story of the Exodus from Egypt, over and over again. "And the more one tells the story of the Exodus from Egypt, the greater one's merit," the Hagaddah says.

And so we are commanded from the depths of Auschwitz by those who did not survive to tell the story of

European Jewry, over and over again.

We who survived consider the recounting of the tale to be the fulfillment of a solemn oath made to those who were killed. "Promise us you will remember," they said. "Promise us you will tell."

And so, on a holiday when we are gathered with friends and family to celebrate our freedom, we tell. We tell not only of the destruction, but also of that which was destroyed.

There was, we tell, a great Jewish people in Europe for more than 1,000 years. They formed thousands of communities; they built trade and commerce and erected houses of learning and worship. They created their own language, their own literature, their own theater, their own music. They spewed forth into the world some of the greatest geniuses of the last centuries.

And then we must tell of the destruction, of the methodical dehumanization of the Jews first in ghettos and then in concentration camps, of the torture and the starvation, of the carefully orchestrated murder of millions.

We tell Nahum Rembo's story, of children being led to their deaths in Treblinka, and in that we tell the end of a civilization.

And then, after we have recited all this, we can tell of the young heroes who rose up on the first seder night

in 1943, who lashed out against these murderers of children and gave expression to the bitter outcry of a people in their darkest hour.

The struggle of a small and virtually unarmed group of young Jews, led by the likes of 24-year-old Mordechai Anilevitch and 28-year-old Tzivia Lubetkin, was the first uprising in occupied Europe and lasted longer than the German invasion of Poland.

We must continue to give life to these un-lived lives and some meaning to their horrible deaths.

On the seder night, let us tell their stories and give voice to their cries.

Here is the text that my family reads at the seder, as reprinted from the *Jewish Spectator*, April 1960:

Perform this ritual after the third of the Four Ceremonial Cups, just before the door is opened for the symbolic entrance of the Prophet Elijah. All rise, and the leader of the seder recites the following:

On this night of the seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt.

Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be re-

membered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire.

But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones from the sanctification of the Name, and slew many of them before they died.

On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

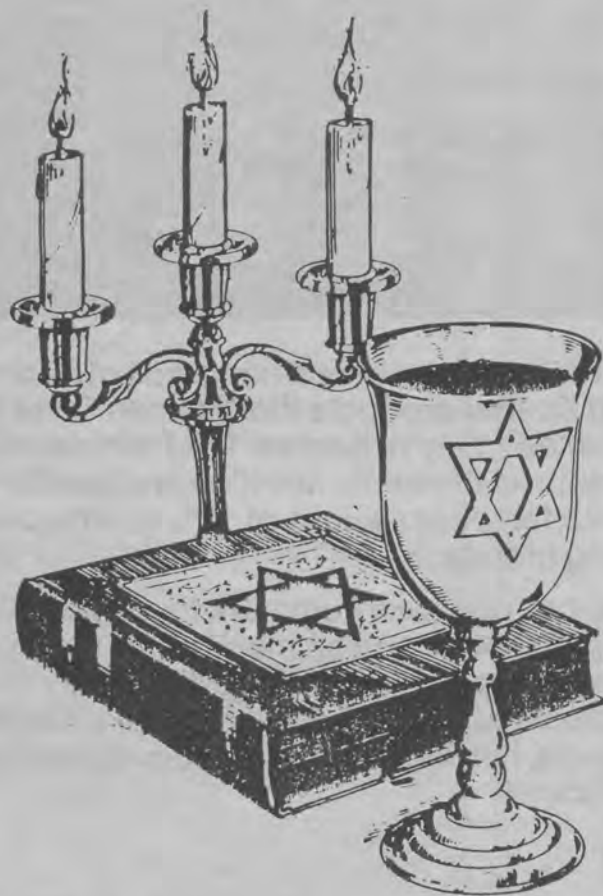
And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing "Ant Ma'amin" (I Believe), the song of the martyrs in the ghettos and liquidation camps:

I believe in perfect faith in the coming of the Messiah:

And though he tarry, nonetheless do I believe!

Our Best Wishes for the Holiday



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Passover in St. Petersburg



Above, an elderly Jewish woman in St. Petersburg receives a parcel of matzah from a local volunteer. The matzah was provided by the American Jewish Joint Distribution Committee (JDC). Photo by Doron Bacher.

... to former Yugoslavia

This Passover — the holiday of freedom — has special meaning for the Jews remaining in the former Yugoslavia. The American Jewish Joint Distribution Committee (JDC) is taking measures to ensure that these Jews, who are anything but free, will be able to celebrate their holiday.

Matzah and kosher wine will be sent in by JDC and La Benevolencia, the aid society of the Sarajevo Jewish community.

In keeping with its non-sectarian work in the former Yugoslavia, JDC sent kosher food to the Moslems for their holy month of Ramadan, at the request of the Jewish community. The food, donated by the French Union of Jewish Students, is being distributed by La Benevolencia.

In Zagreb and Belgrade hundreds of the refugees from Sarajevo will be able to attend public seders. Yitzhak Aygenmacht, a rabbinical candidate who has been studying in Israel with support from JDC, is being sent to Belgrade for two weeks to help run the seders and teach about Passover.

JDC President Amb. Milton A. Wolf noted that Passover, as the holiday of freedom, is a milestone in the Jewish lifecycle.

"Today, Jews in more countries are freer to live proudly as Jews. JDC, which in the past has acted as a lifeline to the Jewish world, is now assisting countries that have gone through political changes in maximizing Jewish culture and religion. JDC helps Jews not only to live, but to live as Jews," Wolf said.

March 1993 / Nisan 5753

*Celebrating
the ABC's of
Jewish Life
at Home*

The Alef Branch



HAPPY PASSOVER

The Alef Branch

DEAR FAMILIES,
WELCOME TO THE THIRD ISSUE OF "THE ALEF BRANCH"

We hope that this issue will help both the maven (expert) and the novice prepare and produce a most memorable Pesach (Passover) holiday. Pesach offers a wonderful opportunity for families to share in many different aspects of the tradition of celebrating the Exodus from Egypt by re-telling (הַגְדָּלָה) the story and re-living the journey toward freedom.

Please review this booklet in the days preceding Pesach to

help you prepare your home, family, hearts, minds, and souls for the celebration of Pesach. Use it as a motivator for planning and enhancing your family celebration. Try to

find a healthy balance between tradition and innovation as you plan.

Once again we welcome your feedback and comments on how this publication can help to enhance your family observance and celebrations in the home.



**Chag Sameach v'Kasher -
A Happy and Kosher Pesach!**

The Alef Branch is published periodically by The Pearlstone Coalition for Jewish Family Education and *The Baltimore Jewish Times*. For further information, contact The Pearlstone Institute, 101 W. Mt Royal Ave., Baltimore, Md. 21201, (410)727-4828.

The Pearlstone Coalition for Jewish Family Education is comprised of rabbis, congregational school educators, lay leaders and professional staff of the Board of Jewish Education, Baltimore Hebrew University, Jewish Community Center, Jewish Family Services, and the Pearlstone Institute. These groups have joined together to create and promote educational experiences that will affirm and strengthen Judaism as a way of life. The coalition is an endowed program of THE ASSOCIATED: Jewish Community Federation of Baltimore.

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Sincere appreciation is extended to Dr. Ron Wolfson and Harlene Appelman of the Whizin Institute of the University of Judaism for their encouragement and guidance.

The Origin of Pesach



Pesach is the favorite holiday of the Jewish people. Fully 90% of the world's Jews participate in some form of Pesach seder. What is the reason for this popularity? Perhaps a look at the many names of Pesach can give us some insight into its significance:

Z'MAN CHAYRUTAYNU (זְמַן חַיְרֻתֵינוּ) / THE SEASON OF OUR FREEDOM:

This designation reflects a major reason why this season is of importance in Jewish life. We are taught that each and every Jew must re-live the story of the Exodus from Egypt as if he or she actually made the journey toward freedom.

CHAG HA-PESACH (חַג הַפֶּסַח) / FESTIVAL OF THE PASCHAL LAMB:

The origins of Passover can be traced to an early shepherd festival in which a spring thanksgiving sacrifice was made to acknowledge the increase in flocks. Later tradition identified this festival with the Exodus of the Hebrews from Egypt. The Book of Exodus describes how the mantel of each Hebrew home was marked with the blood of the sacrificial paschal lamb. Thus the inhabitants were spared from the Angel of Death, who passed over their houses taking the lives of the first-born Egyptians only.

CHAG HA-MATZOT (חַג הַמַּצּוֹת) / FESTIVAL OF THE MATZAH:

This title refers to the hastily baked bread, made without leaven at the time of the Exodus. Freedom demanded certain sacrifices, and any luxuries were left behind in Egypt. We eat matzah in order to be reminded of the Hebrews' flight from slavery to freedom and of the sacrifices that freedom sometimes requires of us.

CHAG HA-AVIV (חַג הָאִיּוֹבִיב) / FESTIVAL OF SPRING:

The origins of the festival marked the new season - the time of new crops, new life, new hope. This name may serve as a reminder of the coming of springtime and the re-birth of nature.

SEDER SUCCESS . . . LET IT



SEDER TABLE: *Special tablecloth / Special dishes & glassware / Place setting for each participant / Special wine cup for Elijah / Seder plates within reach and visibility of everyone / Cups of salt water / Cups of charoset / Cups of horseradish / Three Matzah platter / Wine bottles ready to re-fill cups*

• TIPS FOR PREPARING FOR PESACH:

- **SHARE** responsibility and
- **MAKE** it a major family event
- **PLAN** ahead
- **DISCUSS** menu and "program" ahead of time so everyone feels a part of the presentation
- **ALLOW** youngsters to help by assigning them specific tasks which they can accomplish
- **DON'T BE LIMITED** to the same haggadah; shop around, borrow, exchange with friends, cut and paste to create your own family's haggadah/use tradition as a basis but add contemporary readings and discussions to make the story relevant to today's issues
- **ASK EACH PARTICIPANT** to compose their own four questions for discussion based on a theme: Judaism, miracles of nature, problems of the world, etc.
- **IF YOU ARE USING ONE TEXT**, look through it ahead of time and mark the spots you want to spend more time discussing or where you want to be creative
- **KNOW YOUR PARTICIPANTS** : if someone doesn't know Hebrew, don't call on them to read Hebrew and force embarrassment; if children are enthusiastic about participating, go with it and encourage their enthusiasm
- **BE SURE** you have enough texts for every single participant (including children, even if they can't read!)



HELPFUL HINTS TO KEEP YOUR SEDER MOVING

- Each person at the seder table is asked to answer this question:

"How do you think ____ would react if he or she were to visit our Pesach seder this year?"

The leader assigns names to each participant (examples include President Clinton, Jesse Jackson, The Teenage Ninja Turtles, your classroom teacher, your violin instructor, etc.)

- At the appropriate time, the leader begins a sentence and goes around the table, allowing each person to complete the sentence according to his/her own opinion:

- A. Four questions relevant to modern Judaism are ...
- B. Ten "plagues" that beset us today are ...
- C. When I eat the bitter herbs I feel...
- D. People in our society need...
- E. I am proud to be Jewish because...
or, make up your own!

REFLECT YOUR CREATIVITY

Baruch atah a-do-nai
e-lo-hey-nu melech ha-olam
asher kidshanu
b'miztvotav
v'tzivanu
al bee-ur cha-metz.

Praised are You, Lord,
Our Lord, Ruler of the Universe,
Who has sanctified us
through the commandments
and commanded us
to remove all chametz.

ברוך אתה ה'
אלהינו מלך העולם
אשר קדשנו
במצותיו
וצונו
על בעור חמץ.



This is the blessing recited the night before Passover,
after searching for the chametz.

Have A Chametz PARTY!



Gather your friends
and family a few
days before Pe-
sach and have
them bring all of
the Chametz
collected from
their homes.
Remember, if
you have sealed

boxes of non-perishable food, you can
donate them to the local food pantry!

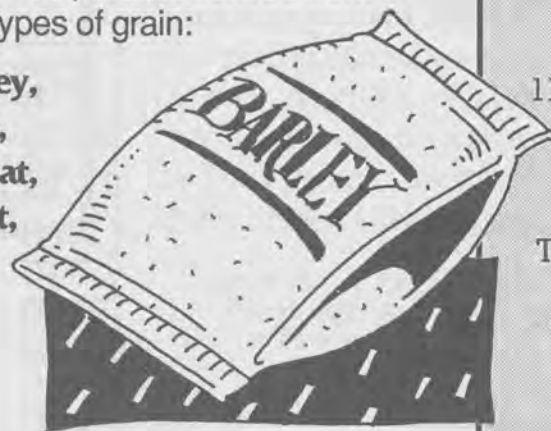
DID YOU KNOW . . .

One difference in customs between Ashkenazic
Jews and Sephardic, Yemenite, and Oriental Jews
is that Ashkenazic Jews of Eastern European
origin do not eat vegetables
such as beans, rice, and corn because
they can be ground into a flour-like material
and used to make foods which may appear
to be **chametz**.

WHAT'S CHAMETZ AND WHAT'S NOT

CHAMETZ is defined as food
containing any amount of
leavened product derived from
five types of grain:

barley,
oats,
wheat,
spelt,
rye.



"LEAVENED" refers to the process
of fermentation which results when flour
from these grains is mixed with water and
allowed to sit 18 minutes or longer.

1. **KADESH**
The First
Kiddush
2. **URCHATZ**
Washing
Hands
3. **KARPAS**
Fresh Greens
4. **YACHATZ**
Breaking the
Middle Matzah
5. **MAGGID**
Telling
the Story
6. **RACHTZAH**
Washing Hands
7. **MOTZI**
The Blessing
over food
8. **MATZAH**
The Blessing
over the Matzah
9. **MAROR**
The Blessing
over the
Bitter Herb
10. **KORECH**
The Hillel
Sandwich
11. **SHULCHAN
ORECH**
The Meal
12. **TZAFUN**
The Afikomen
13. **BARECH**
The Blessing
after Eating
14. **HALLEL**
Songs which
Thank God
15. **NIRTZAH**
Final Wishes

When shopping for Pesach ... Buy a few extra of everything for the Kosher Food Pantry. Donations may be brought
to JFS, Greenstein Building, 5750 Park Heights Avenue. For more information please call Marcia Greenfield
at 466-9200 ext. 296.

Fun for the whole family

CREATE A THEMATIC CENTERPIECE!

SUPPLIES: one ripe avocado, two large red radishes, toothpicks and plastic google eyes.

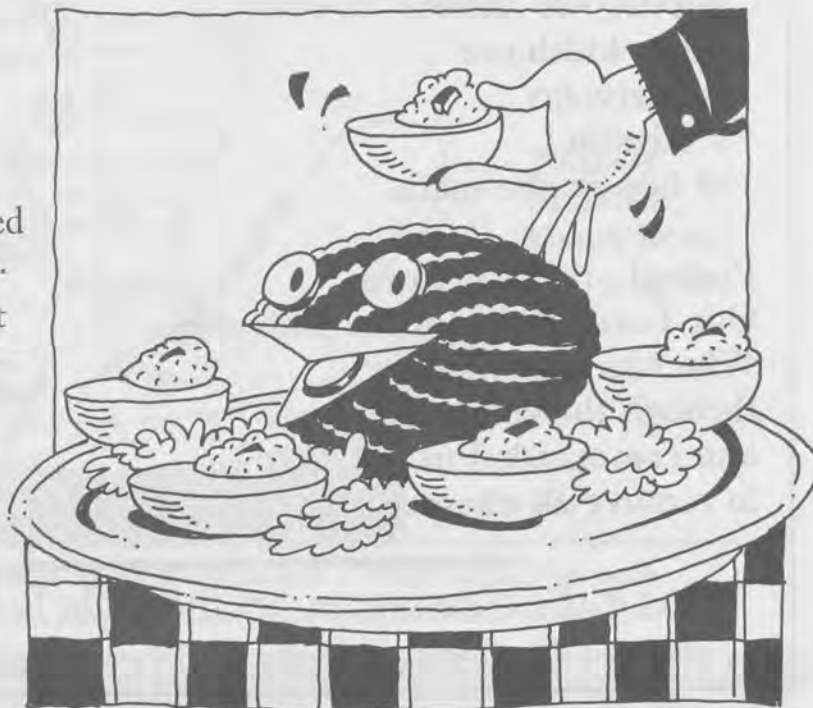
STEP 1 - Carefully peel the avocado and cut out a "V" shape slice from the larger end to form the frog's mouth.

STEP 2 - Cut the radish in half to form eyes.

STEP 3 - Slice one radish to form the red tongue. Attach with toothpicks.

STEP 4 - Using a dab of water, "glue" the google eyes to the radish.

STEP 5 - Place the frog on a platter of parsley and lettuce (or other veggies).



TEST YOUR KNOWLEDGE

Match the Pesach term in Hebrew on the right with its English meaning on the left by drawing a connecting line (all the Hebrew words are translated somewhere in this booklet).

CHAROSET
WINE
TELLING
SEDER, ORDER
MATZAH
SEDER PLATE
DESSERT
BITTER HERBS
JERUSALEM
FOUR
EXODUS FROM EGYPT
CANDLES
SHANKBONE
ELIJAH
CUP
BLESSING
PASSOVER SACRIFICE

מָרוֹד
זָדוּעַ
אֲרֵבַע
אֱלִיהוּ
נְרוֹת
סֵדֶר
הַגָּדָה
אֶפִיקוֹמֶן
יָיִן
יְצִיאַת מִצְרַיִם
מִצָּה
כּוֹס
חֲרוֹסֶת
קִעְרָה
פֶּסַח
יְדוּשְׁלִים
בְּרַכָּה

For Young Children

WE LOVE OUR ABC'S!

Have children choose colorful construction paper, one for each letter of the alphabet. During the week before Pesach, prepare each sheet, the letter of the alphabet being the first letter of the Pesach word they know and illustrate. They can prepare an explanation for each letter to present at the seder as well.

Here's an example:

A - **Afikomen** (I bet David will steal it before anybody else!)

B - **Bracha** (We say the bracha over the wine four times!)

C - **Cup** (there's one extra cup special for Elijah)etc.



Seder Songs To Sing Together

USE MODERN ADAPTATIONS OF SONGS:

"WHO KNOWS ONE"

LEADER: "Who knows **One**?"

PARTICIPANT 1: "I know **One**!"

One is the Lord (repeat three times)

Of the heaven and the earth (count rhythmically: 2-3-4-)

LEADER: "Who knows **Two**?"

PARTICIPANT 2: "I know **Two**!"

Two are the tablets that Moses brought

PARTICIPANT 1: **One** is the Lord...

LEADER: "Who knows **Three**?"

PARTICIPANT 3: "I know **Three**!"

Three are the papas

Two are the tablets...

One is the Lord...

Four are the mamas,

Three are the papas

Two are the tablets...

One is the Lord...

Five are books of the / Torah

Six are the books of the / Mishnah

Seven are the days of the week

Eight are the days before a brit

Nine are the months before a baby is born

Ten are the commandments

Eleven are the stars in Joseph's dream

Twelve are the tribes of Israel

Thirteen are the Divine attributes

Chanted to a
"Rap" rhythm.
Each participant
is assigned a
number and
repeats the line
in each round.

Take Us Out of Egypt

(sung to the tune of "Take Me Out to the Ballgame")

Take us out of Egypt

Free us from slavery

Bake us some matzot in a haste

Don't worry about flavor -

Give no thought to taste

Oh it's rush, rush, rush to the Reed Sea,

If we don't cross, it's a shame!

It's Ten Plagues down and you're out,

At the Pesach History game!

Borrowed from Ron Wolfson's

The Art of Jewish Living -

The Passover Seder



For more fun at your seder, photo copy these songs for everyone to sing along.



Turn page for another song to sing


THE BALLAD OF THE FOUR SONS

(Sung to the tune of "Clementine")

by Ben Aronin



1
Said the father to the children
At the Seder you will dine
You will eat your fill
of matzah
You will drink four cups
of wine.



2
Now this father had no
daughters

But his sons they numbered four
One was wise and one was wicked
One was simple and a bore.

3
And the fourth was sweet and winsome
He was young and he was small
While his brothers asked the questions
He could scarcely speak at all.

4
Said the wise son to his father
"Could you please explain the laws
Of the customs of the Seder
Could you please explain the cause?"

5
And the father proudly answered
"Each and every one must see
In every age and generation
As if we ourselves were free."

6
The wicked son said wickedly
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.




7
"If yourself you don't consider
As a son of Israel
Then for you this has no meaning
You could be a slave as well."

8
Then the simple son said simply
"What is this?" and quietly
the good father told his offspring
"We were freed from slavery."

9
And the youngest son was silent
For he was not very bold
But his eyes grew wide
with wonder
As the Pesach tale
was told.

10
Now dear children
heed the lesson
And remember ever more
The good father and his children
And his sons that numbered four.



PESACH BOOKLIST

Recommended by and available for lending at the Aaron Leibtag Resource Room at the Board of Jewish Education. For information and educational consultation, please call 578-6957.

Ages 0-2

I Have Four Questions pictures by Chari Radin,
Kar-Ben Copies, Inc.

My First Seder by Katherine Janus Kahn,
Kar-Ben Copies, Inc.

Where is the Afikomen? by Judy Groner and Madeline
Wikler, pictures by Chari R. McLean,
Kar-Ben Copies, Inc.

Ages 2-4

Passover Stories and Pictures by Miriam Nerlove,
Albert Whitman & Co.

Passover Pop-Up Book by Sol Scharfstein, KTAV
Dayenu or How Uncle Murray Saved the Seder by Rosalind
Schilder, illustrated by Katherine Janus Kahn,
Kar-Ben Copies, Inc.

My First Passover by Tomie de Paola,
G.P. Putnam's Sons

Everything's Changing - It's Pesach! by Julie Jaslow
Auerbach, illustrated by Chari Radin,
Kar-Ben Copies, Inc.

Ages 4-8

Passover by Miriam Schlein, illustrated by Katherine
Kahn, Behrman House

The Mouse in the Matzah Factory by Francine Medoff,
illustrated by David Goldstein, Kar-Ben Copies, Inc.

A Family Passover by Anne, Jonathan, & Norma Rosen,
photos by Lawrence Salzman, Jewish Publication Society

Ages 9-13

Passover A-Z by Smadar Shir Sidi, Adama Books

Adults

The Origin of the Seder by Baruch M. Bokser, University
of California Press

The Passover Anthology by Philip Goodman, Jewish
Publication Society

The Complete Family Guide to Jewish Holidays by Dalia
Hardof Renberg, Adama Books

HAGGADOT

Ages 0-2

But This Night is Different - A Seder Experience by Audrey
Friedman Marcus & Raymond Zwerin, illustrations by
Judith Gwyn Brown, Union of American Hebrew
Congregations

Ages 9-13

Mah Nishtana - A Passover Haggadah for Children Editor
Shaul Meizlish, Adama Books

My Animated Haggadah written and illustrated by
Jacqueline Jacobson Pliskin, Shapolsky Publishers

The Story Haggadah by Sol Scharfstein, KTAV
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PASSOVER 1993

The 115th anniversary of the American Haggadah

By RABBI DAVID GEFFEN

SCRANTON (JTA) — "This day is the anniversary of the great exodus of the people of Israel from the land of Egypt," the Democratic Press of Chicago notified its readers in 1868.

The story continued, "We want our readers to know that there have been about 6,000 pounds of unleavened bread sold here for the use of the Hebrew population of this city and surrounding country, that on the first two evenings of the Festival every Jewish family circle assembles around the festive board."

While Chicago became a major center for Jews following the great immigration from Eastern Europe starting in 1881, there were already enough Jews in the city in the 1860s to form a Jewish company in the Civil War.

Following that war, additional temples and synagogues were formed and as many as 10,000 Jews resided in Chicago by the late 1870s.

One immigrant of that period recalled: "The Russian and Polish Jews

Rabbi David Geffen is spiritual leader of Temple Israel in Scranton, Pa., and editor of the American Heritage Haggadah.

were crowded into the districts bounded by Canal, Holstead, Polk and 14th Streets. The great majority of this group earned their livelihood by peddling dry goods and notions which they carried around on foot, or junk, vegetables and fruit which were peddled by horse and wagon."

By the beginning of the 1880s Chicago, next to New York, was the prime intellectual and publishing center for American Jewry. Hebrew and Yiddish papers flourished from the 1870s on, and a number of Hebrew books were published there as well.

One of the leading Hebrew and Yiddish publishers in the Chicago area was Nachum Baer Ettelsohn. He established a Hebrew-Yiddish press, and in 1877 started to publish a Hebrew, and then a Yiddish paper titled Israelitische Presse, which sold for two cents a copy.

Rev. Hayyim Liberman, a Chicago melamed (learned teacher) who was quite knowledgeable in Jewish sources, was a regular contributor to the paper. When Ettelsohn realized that American Jews, "the young folks," as he characterized them, needed a new and relevant Haggadah, he turned to Liberman for assistance.

The first Haggadah published in the United States appeared in 1837 from the press of S.H. Jackson of New York. His son put out a second edition.

Then, beginning in 1851, the Haggadah market was captured by L.H. Frank of New York, who issued numerous editions of the Haggadah with English and German translations. When any of Frank's editions included illustrations, they were borrowed from European editions of the Haggadah.

In 1878, Ettelsohn and Liberman felt that the time was ripe for a new Haggadah with a fresh translation and illustrations that would relate to the American experience.

Liberman wrote the introduction, the guide for the seder, prepared the English translation and added Hebrew explanations for Echad Mi Yodea and Chad Gadya, portions near the end of the Haggadah.

An unknown artist by the name of H. Senior was commissioned to do the artwork.

The first of the five original illustrations in the Haggadah accompanied the instructions for the search for the leaven. Depicted were a turbaned father and a young son dressed in

peasant garb and not the stylish fashion of the time.

The second illustration became the most famous because it was the first depiction of the four sons as Americans. The wise son has his eyes lowered as he reads the Haggadah and his head is covered.

The wicked son, hatless, puffs away on a cigarette, and raises his hand in a challenging fashion. Only the backs of the other two sons are visible. The mother and father are lost in their thoughts. The generation gap is certainly in evidence here.

The third and fourth illustrations deal with Moses slaying the Egyptian and the handmaiden of Pharaoh's daughter rescuing baby Moses in the basket from the river where he had been placed. The Egyptian buildings depicted in one drawing are Chicago-like in appearance. In addition, the pulley system used for construction purposes by the ancient Egyptians in the illustration is characteristic of the Midwest in the 1870s. In the rescue-of-Moses illustration, the arm of the handmaiden has grown longer, so she can reach the basket. This artistic interpretation derived from a rabbinic interpretation of that baby-Moses story.

The final illustration is the most innovative. As the children of Israel cross the Red Sea, they go through 12 distinct channels. Again drawing upon rabbinic lore, the artist, H. Senior, had the escaping Israelites cross the Red Sea by their tribal contingents.

The first edition of the Haggadah was published in 1878 in Chicago in a limited number. A leading New York Jewish bookseller, J. Kantrowitz, realized the Haggadah's sales potential. He copyrighted it in 1879, though it was probably illegal, and issued four different editions in the 1880s.

Last year all five illustrations were reproduced in the American Heritage Haggadah after being out of print for over a century. This year four previously unknown copies of the Liberman-Kantrowitz Haggadah are on display, along with other 19th century Haggadot, in the Passover exhibit at Temple Israel in Scranton, Pa.

As this Chicago Haggadah's birthday is marked, the illustrations, which made it truly an American first, have once again come to life.

Guess who's coming to dinner

By TED ROBERTS

It was a family Passover custom. After we opened the door for Elijah and while my six-year-old son, Joseph, looked away, one of us took a profane gulp out of Elijah's ceremonial cup. Then, some moments later we'd say, "Joseph, look, the wine for Elijah, in the big cup, I think it's gone down a little bit." Just enough to get his attention. No shrill insistence.

My daughter, one of the conspirators would add, "Seems like it's gone down; but maybe we just imagined it."

But, about the third gulp there was no doubt. The wine was two inches lower than before. We had captured Joe's attention.

"It is lower," he said with wonder in his eyes.

The Prophet was with us at our Seder table. A harmless way of impressing a child with the poetry of Passover.

We had put on our little Pesach play for four years now. But to paraphrase, why was this year different from all other years? Because Joe was six this year. He had arrived at the age of skepticism. Even last year he had watched the glass like a hawk. Uncle Dan had almost choked in the brief period he had to gulp the wine. We barely distracted Joe with a hot matzoh ball from Mama's ladle that missed his soup plate.

This year, the year that Joseph turned six, I opened with my usual line, "I wonder if Elijah will come this year?"

My six-year-old skeptic looked up from his chopped liver and said, "Dad, there are so many Jews in the world, how can he get to everyone's house in one night?"

He must have picked up this line of questioning from his Christian friends

at school, I thought. It had the ring of a Santa Claus question. "How could he visit all those kids on Christmas night?"

"Joseph," I said, "Elijah has the power to stretch the night as easy as you stretch a rubber band."

But the next question was more original. "If he drinks from the wine cup at every Passover table, won't he get dizzy and have to go to bed early like I did last year?"

I assured him that prophets, like fathers, had super human powers. And besides, maybe he only drank at homes where the head of the family was especially righteous, like me.

"Well, why does he just drink wine? Why doesn't he have some of Mama's Tongue with Raisin Sauce?"

"It's too sweet," I told him. "He's not used to it. Now pass the Tzimmes please, Joseph."

As he stretched for the plate I took a huge draft of the wine that might not have bothered Elijah, but brought a hot flash to my upper chest. Next year, I thought maybe a goblet of chicken soup for Elijah.

From then on the script went like last year. The wine in the silver cup slowly ebbed and finally the object of our scheme noticed that Elijah had made his usual invisible, but authenticated visit.

The Afikomen Search break was also a perfect time to work on the wine glass. There was usually enough diversion where we could even pour some off into another glass, thereby saving wear and tear on me and Uncle Dan.

We had some spectacular hiding places for the Afikomen — chandeliers, book cases, kitchen drawers. But our most infernal stratagem was simply to insert it in the half-full box of Matzohs standing on the kitchen

counter. This worked for two years until Joe caught on.

The next year we fed it to his younger brothers. Let's see you find that, I thought.

That night, after variations on

Hadgadya that would have impressed a jazz trio; and much talk after the ceremony about our good fortune with Elijah, who only visited the righteous, we walked our sleepy son up to his bedroom. In his pocket the

prize for finding the Afikomen — in his head the puzzle of faith which we're fated to forget and then relearn as we grow older.

"Will he come next year?" he asked

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PASSOVER 1993

Vegetarianism and Passover

By RICHARD H. SCHWARTZ, Ph.D.
NEW YORK (JTA) — Vegetarianism and Passover? Can the two be related?

After all, what is a seder without gefilte fish, chicken soup, chopped

liver, and chicken? What about the shankbone commemorating the Paschal sacrifice? And doesn't halachah mandate that Jews eat meat to rejoice on Passover and other Jewish festivals?



tion, Jews are not required to eat meat at the seder or any other time. According to the Talmud (Pesachim 109a), since the destruction of the Temple, Jews need not eat meat to celebrate Jewish festivals.

In a recent scholarly article in The Journal of Halacha and Contemporary Society, Rabbi Alfred Cohen, editor of the journal and spiritual leader of the Young Israel of Canarsie concludes, "we may clearly infer that eating meat, even on a festival, is not mandated by the halacha."

He also points out that "the Shulchan Aruch (code of Jewish law), which is the foundation for normative law for Jews today, does not insist upon the necessity to eat meat in order to rejoice on a Yom Tov."

What about the shankbone? The shankbone is a means of commemorating the Paschal lamb; it originated in the time of the Talmud. However, since the talmudic scholar, Rav Huna, states that a beet can be used for this purpose (Pesachim 114b), many Jewish vegetarians substitute a beet for the shankbone.

The important point is that the shankbone is a symbol, and no meat need be eaten at the seder. When Rebecca Boroson, editor of the New Jersey Jewish Standard attends an annual seder at the home of non-vegetarian friends, they provide two seder plates — one with a shankbone and one with a beet, to show respect for her vegetarian sympathies.

Jewish vegetarians view their diet as a practical way to put Jewish values and teachings into practice. They see Jewish mandates to show compassion to animals, take care of our health, share with hungry people, protect the environment, and conserve resources, as pointing to vegetarianism as the ideal diet for Jews today. As Jonathan Wolf expressed it, "All the reasons for being vegetarian are based on Jewish values."

Jewish vegetarians see vegetarian values reinforced by several Passover themes.

1. At the seder, Jews say "Let all who are hungry come and eat." At the conclusion of the meal they thank God for providing food for the entire world.

This seems inconsistent with continuing flesh-centered diets which involve the feeding of over 80 percent of the grain grown in this country to animals destined for slaughter, and the importing of beef from poor countries, while 20 million people die annually from lack of adequate food.

Although he is not a vegetarian, Rabbi Jay Marcus of the Young Israel of Staten Island saw a connection between simpler diets and helping hungry people. He commented on the fact that the eating of krapas (greens) comes directly before yahatz (the breaking of the middle matzah for later use as the afikomen) in the Passover seder service. Those who can live on simple things like greens (vegetables, etc.) will most readily divide their possessions and share with others, he said.

Many Jewish vegetarians see connections between the oppression that

their ancestors suffered and the current plight of the hundreds of millions of people who currently lack sufficient food and other resources.

Vegetarian diets require far less land, energy, water, pesticides, fertilizer and other resources, and thus enable the better sharing of God's abundant resources, which can help reduce global hunger and poverty.

2. The main Passover theme is that of freedom. At the seder we relate how our ancestors were slaves in Egypt and how they were freed by God's power and beneficence.

In this regard, many Jewish vegetarians consider the plight of farm animals. Contrary to Jewish teachings of tza'ar ba'alei chaim (the biblical mandate not to cause pain to any living creature), animals are raised for food today under cruel conditions in crowded, confined cells where they are denied fresh air, sunlight, exercise and any emotional attachments.

It is significant to consider that according to the midrash, Judaism's greatest teacher, leader and prophet — Moses — was chosen to lead the Israelites out of Egypt because he showed compassion to a lamb (Exodus Rabbah).

3. Philip Pick, president of the International Jewish Vegetarian Society, sees the elimination of leaven in Jewish homes during Passover as a call for self-denial and a "return to natural living based on the fruits of the tree and the green herbs of the field" so that "the spirit of springtime will last throughout the entire year."

He states that Passover is a festival of regeneration, not decimation through a diet which is not consistent with healthy living. He and other Jewish vegetarians advocate that we commemorate the redemption of our ancestors from slavery by ending our slavery to harmful eating habits.

4. Passover is the holiday of springtime, a time of renewal of nature. It also commemorates God's supremacy over the forces of nature. Today's meat-centered diets are having many negative effects on the environment, including soil depletion and erosion, air and water pollution and the destruction of tropical rain forests. It has been estimated that 55 square feet of rain forest have to be cut down for every fast-food hamburger consumed.

There are a variety of sources for further information on connections between Judaism and vegetarianism:

One could write to the Jewish Vegetarians of North America, P.O. Box 1463, Baltimore, Md. 21203 and/or the International Jewish Vegetarian Society, 855 Finchley Rd., London NW 11, England.

Recent books that cover the subject in detail include "Judaism and Vegetarianism," by Richard H. Schwartz (second edition, Micah Publications) and "Vegetarianism and the Jewish Tradition," by Louis Berman (K'tav).

The "Haggadah for the Liberated Lamb" and the vegetarian seder videotape are available from Roberta Kalechofsky, c/o Micah Publications, 255 Humphrey St., Marblehead, Mass. 01945.

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PASSOVER 1993

Passover ~ Holiday of the child

By RABBI

HERBERT A. YOSKOWITZ

Chairman, Rabbinic Association of Delaware

When the Jewish people were commended to observe the Passover festival, one instrumental command was given to the children. The children were commended to ask questions — "And it shall come to pass when your children shall say unto you — what do you mean by the service?" Our children were commended to observe Passover. We

were commanded to instruct the child, to stir his imagination in the home and with his family. If the parents of the household lead the Seder, the "stars" of the evening are the children. The children must ask the questions. The adults must know enough to be able to instruct the children.

The holiday of Passover teaches us that Judaism cannot be completely learned in the classroom. In the main, it is acquired from one's parents and grandparents at home. Judaism is

not merely a body of knowledge. It is the experiencing of love and of faith within one's heart and soul. The Seder table is an altar. The evening becomes sanctified when we express via rituals our commitment to God and the values which God wants us to learn and to teach each other.

It is imperative for parents to learn how to respond to the four questions.

I want to share with you tidbits of information on two subjects which you can share as a family when you celebrate the two sedarim together.

First, the text of the Four Questions is not constant. When we look at the text of the questions in the *Mishna, Pesachim 10:4*, we read of questions that are not exactly the same ones that we ask today. The questions asked are somewhat different. If you look at the Jerusalem Talmud version of the Four Questions or if you look at the Berlin *Mishna* edition of the Four Questions, you will read other versions.

We are required to instruct our children according to the level to which they are capable of reaching. We must tell the whole story of the Passover experience during the Seder.

An interesting exercise during the

Seder might be to ask the children at the table, and the adults as well, to share what four questions they might ask this year that would set this Passover apart from other Passovers. What four questions would help us to see the Feast of Freedom in the context of the struggles of our people in 1993-5753? Would one of your questions be, "How will our people find the resources to rebuild a sense of *k'lal Yisroel*, a united community of Israel?" Might another question be, "How can we find peace for Israel and her neighbors even as we American Jews help Israel absorb recent immigrants from Russia and Ethiopia?" We might ask, "What effect will our synagogue have upon our Jewish lives?" A fourth question would be, "How can we enrich our homes so that we teach Judaism by our actions and not only by the words that our people hear in synagogues or in other settings outside the home?"

Passover should put us in touch with the Jewish world and with Jewish history. With the information from the *Mishna* and with our own imaginations, we can ask questions during the Seder that can make the Seder more interesting and more relevant to people participating with us.

The *Mishna* text does not include any reference to reclining. What purpose is there in the instruction that "the first cup of wine is drunk reclining to the left?" No one entertains the way people entertained at a Roman banquet. What are we to do with this last of the Four Questions included in our 1993-5753 Seder? Perhaps we can interpret this verse as, "On this night, unlike other nights, all of us eat at our leisure, whereas on other nights some eat at leisure and some don't."

We can ask people at our Seder table, "Why is it that on this night we spend all night sharing the Passover story? On this night, we do not get up early to go to a ball game or a social event. On this night, we should not get up from the table to watch television. On this night, we should celebrate our freedom by taking all night to have a meal together."

It might be of interest to you during the Seder to think of the freedom that you have to own your own time. A business person who cannot take an afternoon off from work to attend his daughter's recital or to visit her in her classroom during an open school day is free but is not really free. A Rabbi who has to rush his family through a Shabbat dinner in order to get to services on time is free but is not really free. The Cantor who has to rush through Shabbat morning service because the service is "running late" is free but is not really free.

Passover symbolizes this message of freedom from any kind of slavery via the meal eaten at leisure, via a meal eaten with no other obligations for that evening. For that reason, Shabbat remains the great weekly symbol and reminder of our freedom from slavery — *zecher letziyat mitzraim*. Why not ask during the Seder how we can be more "free" during the rest of the year as many of us feel ourselves to be free during the time of the Passover Seder?

I started my column by saying that this Passover is a children's holiday. Now that I have ruminated through my thoughts for a while, perhaps you and I can come to the conclusion that in addition to being a children's holiday, Passover is also a holiday for adults. My prayer for all of you on behalf of the Rabbinical Association of Delaware is that you have a very happy and fulfilling Passover holiday, one that is free enough for you to ask questions of each other even as you instruct your children and one that is free enough so that you can have your meal at your leisure.

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More matzah makers



Matzah makers at the Matzah Factory at the Wilmington Jewish Community Center last week also included (related photos on page 1) left, Benjamin Diner and, above, (left to right) Julianne Leshem, Harry Beck and Alexander Resch. All of the children attend the Children's Center at the JCC. Photos by Rabbi Chuni Vogel.

Synagogue Life

A Bar Mitzvah at the Western Wall

By BUNNY ALEXANDRONI
JERUSALEM — There were no cream cakes at the Bar Mitzvah brunch of David Turkin, great nephew of Bernice Weston, founder of Weight Watchers in England in 1967 which now boasts 13 million members worldwide. But there were lots of delicious vegetable dishes and traditional Jewish treats.

The Jewish National Fund's Religious Organizations Department in Jerusalem organizes Bar Mitzvah ceremonies for families from around the world, combining the religious aspect with a physical connection to the land of Israel through the ceremony at the Wall (or on Masada), JNF tree planting, touring, seeing JNF's development of land, and an inscription in JNF's Bar Mitzvah Book.

"Despite the weather, the cold and the rain, this is a wonderful day," said grandfather Haim Turkin of Miami, Florida, at the ceremony which took place overlooking the Western Wall, in the private shul of Kotel Head Rabbi Getz. Both the father, Doctor Jack Turkin, and the Bar Mitzvah boy gave strong clear musical rendition of the blessings and the Torah portions.

Rabbi Moshe Edelman, director, JNF Religious Affairs Department, stressed David's closing a circle by fulfilling the dreams of his parents and grandparents, all the way back to his ancestors who walked the same streets of Jerusalem 2,000 years ago. He said that he was taking his place in the continuous chain of Jewish

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Bar Mitzvah boy David Turkin reads from the Torah as his grandfather, Haim Turkin, looks on. Holding the Torah is Rabbi Moshe Edelman, director, JNF Religious Affairs Department. David is the great nephew of Bernice Weston, founder of Weight Watchers in England in 1967.

Programming the Pentateuch

By NECHEMIA MEYERS

Thirty-three-year-old Philadelphia software wizard Jeff Milgram has accomplished the seemingly impossible: he has created a computer program to help people study the Pentateuch, one that is acceptable to all streams of Judaism from ultra-Orthodox to radical Reform.

The parallel English and Hebrew texts of his "Torah Scholar" program are, of course, the traditional ones. But users have the opportunity to choose, for example, two ways of spelling God's name. If they are Reform or Conservative Jews, they will presumably opt for the version in which it appears on the screen as God; if they are Orthodox, they will certainly prefer the one in which it is written G-d.

Milgram is well acquainted with both sides of the Jewish street. He had a modicum of Jewish education and a Bar Mitzvah at a Conservative congregation (Beth Shalom) in Philadelphia and now, two decades later, he is a strictly Orthodox Jew in Jerusalem.

There was certainly no hint of his "spiritual destination" when, after graduation from Dickinson College, he worked first for the giant Sperry Univac computer company in Philadelphia and then, after moving to California, for Insurnet, a Silicon Valley firm that specializes in software for the insurance industry.

While Milgram was commercially successful, he remained spiritually troubled, and so he decided on a trip to the Far East. That trip was never completed, however, because of what happened during a "stopover" in Israel. For on a visit to the Western Wall, a rabbi persuaded Milgram to delve more deeply into Judaism before exploring other cultures and religions. And since that fateful meeting eight years ago, Milgram has divided his time between yeshiva studies and work for local computer companies.

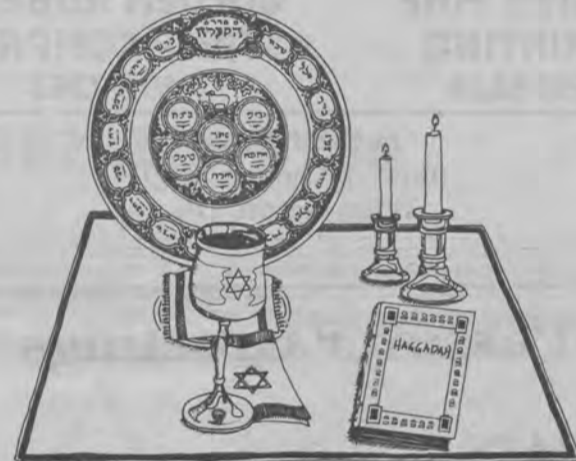
The two aspects of his life came

together when he decided to develop a computer-based educational program that would, he hoped, be sophisticated enough to appeal to secularized Jews and yet profound enough to benefit yeshiva students and rabbis. This goal, though difficult to achieve, has been met by his "Torah Scholar" program, developed over a seven year period.

"Torah Scholar" allows the user to study the Five Books of Moses in English, Hebrew or, on a split screen, in parallel. It also gives him, among

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PASSOVER Greetings



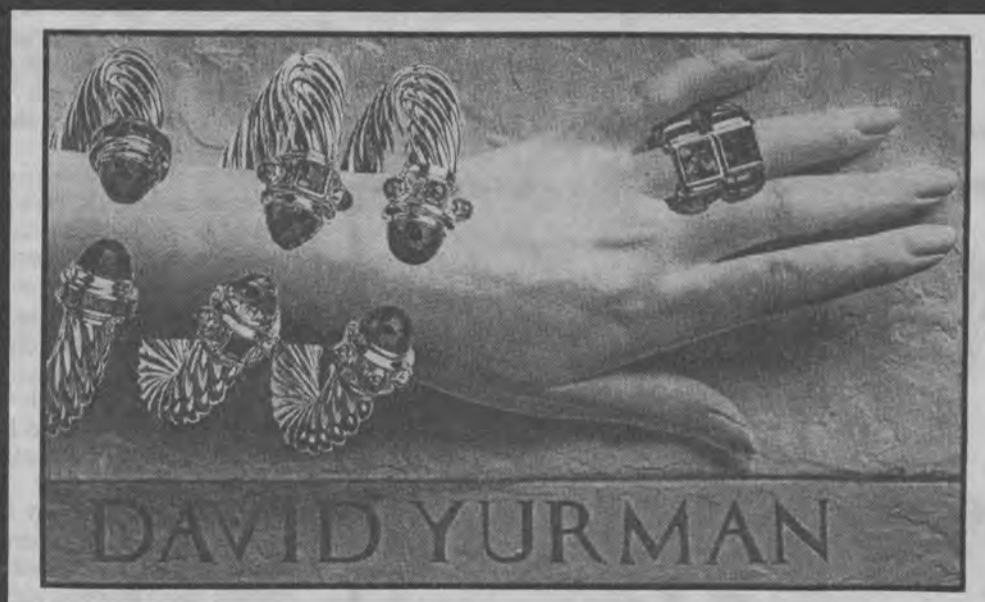
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Arts and Entertainment

Words and Music

By STEVE COHEN
The next time that Rosalind Kind sings in this area her name alone may sell out the house. Certainly I will go

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back to see and hear her, and I'll bring friends, based on the excellent impression she made last week at the AMFT Cabaret at the Hotel Atop the Bellevue in Philadelphia.

This time, however, the concert promoters publicized her as Barbra Streisand's kid sister. And most people who attended said that they came because they were curious to hear Barbra's sister. Telling friends about the evening, I got no reaction to the Kind name until I mentioned the family connection. Therefore, since no one can avoid the reality, I'm mentioning it again here.

She knows that I'm writing about it, and seems to cheerfully accept the situation. Rosalind is a talented, well-prepared professional performer. She also is a bright person who accepts the fact that until now she has not had much exposure to East Coast audiences, whereas her sister is one of the most-publicized performers in the world. Streisand, among other accomplishments, has sold more records than any other female singer in history.

Kind even acknowledges the situation early in her act. She stops and says, "I know what you're whispering; so let's not hide it." She then strikes a Streisand pose and begins to sing "People" in her sister's style. Halfway through it she sequesters into "I've Gotta Be Me," in a different style, to delighted applause.

Let's look at the similarities and differences. Rosalind is nine years younger, at age 41. She was born after Barbra's father died and their mother remarried. (Ros's dad is now also dead. Her mom lives with her in Los Angeles.) The two girls lived together until Barbra moved out to make a career around age 17, when Rosalind was 8. But Barbra came home for frequent visits and the two remained close. They dislike the term "step-sister" and think of each other as sisters and close friends.

Rosalind's appearance is softer, her face is rounder. Their voices are very similar. There's a bit less of a Brooklyn accent in Rosalind's voice. She explains that the family moved to Manhattan when she was still young. Her personality also seems softer and warmer.

Instead of the standard songs from musicals of the 40's, 50's and 60's which are closely associated with Streisand, Kind sings mainly lesser-known contemporary songs. Although she did one song each by Gershwin, Styne and Sondheim, she sang much more by younger performing musicians such as Ann Hampton Callaway (the haunting "Perfect" and the inspirational "At the Same Time").

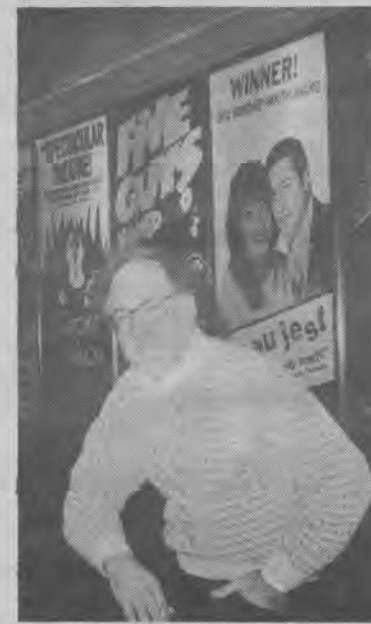
She has great rapport with the audience, carrying on a running conversation with a pregnant lady at ringside about how she was feeling, what she could eat and drink and when she was due. My bride was a bit embarrassed at first, but loved it.

Rosalind Kind is very involved with Jewish causes. She performs at benefits for Jewish organizations and is an active member of her synagogue in L.A. She remembers passing notes to her Hebrew School classmates when her sister made her Broadway debut. Now she and Barbra attend High Holy Day services together.

♪♪♪

Another female performer who impressed us in the past week is Flash Rosenberg, whose family in Newark, Delaware, subscribes to *The Jewish Voice*. Flash is a photographer, cartoonist, clown, satirist/performance artist. Put more simply, a unique creative performer. She appeared at Philadelphia's Movement Theater International along with two dance groups and a film producer.

Rosenberg was born as Susan. There are several stories she tells about how the "Flash" name was adopted. The clean version is that it



Steve Cohen

was used to identify her when she was working as a photographer. Her "Flash Moments" — brief observations about life and love — are heard each morning on WXPB radio.

In her theatrical appearance, Flash used visual pros and unusual costumes as well as appearing glamorously in a slit-skirted black dress. For example, she showed us splits of champagne, a can of split-pea soup and a banana split, which she uses to mark the occasion of splitting up with a man. She also demonstrated a bread-making machine to cook up a loaf of "wry" bread.

Her clever gags often are based on wry twists of logic and on the use of words. She is in the great tradition of George Carlin and is also reminiscent of Stephen Wright. Flash's moments of insight into relationships cause listeners to smile and nod in recognition. The concepts are sometimes too cerebral to provoke immediate laughter. Rather, they require contemplation. The recognition and appreciation may come slowly for some members of the audience, but they are deep and long-lasting.

Flash is an astute, intellectual observer of life, particularly the life of a young single woman coping with contemporary urban life. I see her as an introspective observer, sometimes shy and nervous as a "performer." It is part of her charm.

For our additional enjoyment, her work should be preserved on the printed page, preferably with her own cartoon illustrations.

♪♪♪

Wolfgang Sawallisch returned to the Philadelphia Orchestra in March for a series of concerts that showed

why we should look forward to his start as Music Director of the orchestra next fall.

He led a radiant performance of Werner Ekg's Variations of Rameau's French Suite, Mozart's Concerto No. 5 for violin with Frank Peter Zimmerman as soloist, and Dvorak's Symphony No. 9.

The "New World" symphony in particular showed off the collaboration of an expert conductor with a great orchestra. The attacks were precise, the sound warm and lustrous, the interpretation dramatic. And all of this before Sawallisch even begins to spend the whole season with the Philadelphians!

Sawallisch is a gracious man who reaches out to the players, to audiences and to individuals who come backstage to meet him. The musicians obviously love and respect him. He was the choice of the majority of the players to be their next Music Director.

Though some critics have doubts about the choice of a man in his late '60s, or a non-American, I have no doubts. I look forward to his coming years with the orchestra.

♪♪♪

Did you ever get stuck in traffic driving to New York City? Imagine, if you will, a stalled car in the middle of Lincoln Tunnel, bringing traffic to a 40-minute standstill. Then imagine gridlock in Manhattan caused by the filming of a Schwarzenegger movie in Times Square, with no cars allowed to drive into the theater district. What kind of mood would you be in?

That's what happened to us on our way to see the new comedy, *Fool Moon*, at the Richard Rodgers Theater on 46th Street. Imagine my bad mood as the show began. Despite this, I had so much fun for the next two hours that I forgot everything else.

It's hard to describe this off-beat entertainment. The press agent calls it "a collision of two physical lunatics," and that's true. The stars are Bill Irwin and David Shiner, who have circus backgrounds. Their routines are based on the ancient arts of circus clowns. I would not have thought that this could be extended to a full evening of entertainment. But Irwin and Shiner have done it brilliantly, with the assistance of a musical group called the Red Clay Ramblers.

Shiner says that he doesn't use the word "mime" because it scares American audiences. He and his partner are expert mimes, and they are more. They create unusual visual effects and lots of inventive shtick. And they are expert at audience-participation.

Irwin, whose wistful personality complements Shiner's harder edge, says that he often sees three generations of families in the audience. *Fool Moon* is great family entertainment. If you laughed at circus clowns when you were young, and if you're still young at heart, you'll love *Fool Moon*.

Steve Cohen, journalist and former broadcaster for National Public Radio, is a freelance writer for *The Jewish Voice*. He resides in King of Prussia.

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Announcements/Events

Book Review: Poems from Israel

By DOV SEIDEL

Book Review: "Poems From Israel," by Ada Aharoni, Berger Press, Haifa, 1992

Ada Aharoni, an Israeli poet, writer, and translator, born in Cairo, was a visiting member of the English faculty at the University of Delaware several years ago. While here, she also lectured at the Jewish Community Center. She holds a Ph.D. in Literature from the Hebrew University. In 1991, she was elected President of the XIII World Congress of Poets in Istanbul.

President Anwar Sadat, in his address to the Knesset in November, 1977, said of her poem "From Haifa to Near Faraway Cairo," "Let's make the poem a reality." Here is her poem, "From Haifa to Near Faraway Cairo":

Dov Seidel of Newark is the chairman of the Editorial Committee. In his "retirement" he also studies Hebrew.

*I recall the velvet sugar-cane
juice
we drank together
with the smooth blue air
under the open skies,
the sunflower seeds
we cracked together
with jokes
echoing laughter in the sun
How sweet the roasted sweet
potatoes
were in those rainbow days
of pretty sugar dolls.
But unlike you dear Kadreya,
Friend of my sunny schooldays,
I was told I was just
a visiting guest—
though born in the land of the
Nile.
Ordered by Egypt my Jewish
wings
to spread
to search for a new nest,
I have found it on Mount Carmel
and here I mean to stay.
My foremost wish today
is our soldier sons
to bathe*

*in the peaceful rays
their mothers wove
when younger then they,
in the near faraway rainbow
days.*

A different kind of poem, that I have translated, is "Mother Bird":
*How did you know, silly dove
Believing that you could prepare
a nest
On the sill of my window
With the protection of the light
of the sun?
That your two little white eggs
Were wrapped and cared for
Like my own two children?
How did you know
That I was adoring of growth
When you brought your two tiny
ones
To the threshold of my temple?
That I will wrap them
In cloth of delicate linen
To cover their shuddering
feathers
Against the cold - when you didn't
return?*

These two poems suggest the great range and sensibility of Ada Gharoni's work. Many other fine pieces are to be found in her book.

Reflections on Maus I and II as Yom Hashoah approaches

By IRV KAUFMAN

Almost simultaneous with the liberation of the Nazi Death Camps in 1945, Holocaust literature came into being. The world that showed little interest during the Nazi Project of "cleansing" the European Continent of Jews, turned its interest, now that the deed was done, to documenting that very butchery.

In record time, Jews and non-Jews, scholars, historians, philosophers, social scientists and theologians, documented and published the story of that most barbarous epoch in Western History. That documentation continues and has recently been augmented by the availability of new documents from the former East German and Soviet states.

The most valuable additions to that literature have been the stories of the survivors. After decades of silence, many of the survivors consented to share and to re-experience, in their retelling, the tale of the unimaginable.

One of the most unique of those personal presentations is the story of Vladek Spiegelman. His son, Art Spiegelman, has recreated in comic book form the story of his parents' experiences with the Nazi murder machine in wartime Poland. In classic comic book style, MAUS I and II use the framed cartoon picture and balloon dialogue to carry the story line. In yet another style from the comic book genre, all the persons in the story are presented as animals. Jews are seen as mice, Germans as cats and Poles as pigs.

The use of Comic book style and characterizations is, at first, disarming and tension creating. Readers who have been schooled to accept the gravity and tragedy of the Holocaust experience can be upset and emotionally unwilling to confront the barbarity of the Holocaust through the images of cartoon mice, cats and pigs. Mickey Mouse is all right for Disneyland, but does not seem right for the Martyrs of the Holocaust.

Wrong!

Why the animal faces? Is it Purim and the time for masks and disguise? Has Spiegelman chosen animal faces as a device to confront us with the issues of identity — the six million as well as their murderers? Are the human faces concealed because, even now, a half century later, our certainty about those events and why they occurred eludes us. Or as Spiegelman turned to Art to connect us, where ordinary words fail, to the horrors we want to ignore?

Modern Jews have accepted the Holocaust as part of their heritage — a condition of their Jewishness. Spiegelman's Pulitzer Prize winning telling of his father's story opens that condition to further reflection. It challenges the easy understandings that we have become accustomed to through media programs or the yearly commemorations which Jewish com-

munities have placed before the Jewish public. By breaking with the classic depiction of the Holocaust, Spiegelman shoulders past the traditional icons of Holocaust literature and its representations and gives to this post-modern generation a more useable tool to understand and connect to that singular moment in our history.

Whatever the interpretation, Spiegelman's retelling jars the senses and recharges our sensitivity to a world that permitted the Nazi murderers to fill ditches with Jewish bodies across the European continent. How else to explain that in the midst of a reading of MAUS, there is the need, inexplicably, to turn the book over and to seek relief from its pages?

A half-century after the butchery MAUS asks us to enter into the no-man's land of our personal Jewish existence and to ask ourselves whether we have learned its lessons.

Documentary on Delta

Delta Jews, a one-hour documentary being developed by filmmakers Mike DeWitt and Dan Klein of WNET in New York, will explore the small Jewish communities which have managed not only to survive, but to flourish in the Mississippi Delta for over a century.

In the Mississippi Delta, more is heard about catfish than gefilte fish, more about levees than Levys, more about the Blues than the Jews. But throughout this fertile flood plain of the Mississippi and Yazoo Rivers one can find the fading remains of once thriving Jewish communities rooted four and five generations deep in the rich Delta soil. At its height in the 1930s, the Jewish population of the Delta numbered nearly 2,000. At the close of the twentieth century a few hundred Jews remain, holding on tenuously to their past.

In telling the stories of Delta Jews, past and present, the film will paint a portrait of the Delta itself, examining

its religion, culture and history. The film will be presented by The Museum of the Southern Jewish Experience in Utica, Mississippi in conjunction with the Mississippi Educational Television Network.

Dedicated in 1989, The Museum of the Southern Jewish Experience interprets and documents Jewish life in the South through exhibits, public programs, publications and community outreach. The Museum is a project of the Union of American Hebrew Congregations/Henry S. Jacobs Institute and is located on the grounds of Henry S. Jacobs Camp in Utica, Mississippi.

Anyone with information that may assist this project, or who would like to make a tax-deductible contribution towards the project funding, contact Mike DeWitt and Dan Klein at (212) 560-6940 or The Museum of the Southern Jewish Experience at (601) 362-6357.

Announcements/Events

Half the Kingdom

A Film Review

By **MORRIE WARSHAWSKI**

(Editor's Note: This program is available in home video format and is also appearing in Jewish film festivals across the nation.)

"There is no cartography that preceded us. We're snow angels in the snow. We make our own mark." So says novelist Esther Bonner, one of seven brave and articulate women from Canada, Israel and the US who appear in a new one-hour documen-

Morrie Warshawski writes frequently about culture and the arts for publications throughout the US from his home in St. Louis.

tary, **HALF THE KINGDOM**, by Canadians Roushell Goldstein and Francine Zuckerman.

These seven snow angels dare to rush in where mortal angels fear to tread — the territory of a historically patriarchal Judaism. The women in **HALF THE KINGDOM** run the gamut from the self-avowed Jewish atheist feminist Naomi Goldenberg, a professor of Religious Studies, to the orthodox Norma Baumel Joseph, a Jewish feminist scholar.

The film concentrates on letting the viewer meet these women one-on-one. They tell moving stories that exemplify their own beliefs and help explain how each has come to her

own understanding of the role of women in Judaism.

We meet Shulamit Aloni, member of Israeli parliament, Rabbi Elyse Goldstein, Professor Alice Shalvi of Hebrew University in Jerusalem, Canadian journalist Michele Landsberg and New York-based author Esther Broner. What they have in common is a fierce and deep belief in a Judaism that must remain flexible to survive.

Landsberg says: "...if Judaism is too rigid and too formalized to accept this new stream of thought and experiences coming from the women, then I think it will be simply amputating its living parts and it will become a relic, a relic that can't go on being a creative and living force."

Broner recalls the year she spent reciting Kaddish in an orthodox synagogue that insisted on separation between men and women. The men so resented her presence that they kept erecting ever-more flimsy and offensive barriers, culminating in an insulting shower curtain. Broner's response was to wear more and more outrageous clothes each week, and one day to hang a swim cap on the shower curtain.

The pain of these women is palpable in their tales of loving, practicing or rejecting a religion that has traditionally excluded them from access to certain rituals. Each finds an

individual solution to the conundrum of a religion that does not naturally come along with their modern notions of equality.

Even the most orthodox of the seven, Norma Baumel Joseph, recalls being saddened by the portion of the morning prayer that says "Thank G-d for not making me a woman." In one of the great ironies of the film, she is not able to convince her own husband to omit this optional prayer from his daily rituals. Only when their young daughter complains does the father finally agree that this prayer has no place in his religious practice.

One of the more moving scenes in the film shows Joseph in a kitchen talking to her philosophical opposite, Naomi Goldenberg. The atheist radical feminist cannot understand how the orthodox Jew can also call herself a feminist while reciting prayers that were written by men. Joseph gives an articulate explanation for why she welcomes such orthodox edicts as the separation is "an empowerment to prayer" because it reduces distraction from being close to men.

Another powerful moment in the film comes during the First International Jewish Feminist Conference where a large contingent of women

went to the Western Wall and, for the first time ever, prayed with a Torah. As the women pray together the camera focuses on a growing group of orthodox men who begin to yell and pull their beards in anger.

The women may be coming from differing perspectives, but they stand on common ground. They all want Judaism to survive, to flourish and to be flexible enough to change and fold in the values of feminism. Israeli Alice Shalvi says, "My own basic feeling about feminism and Judaism is that it should be a process of evolution rather than revolution and I think that we can find, what one could say are perhaps the seeds of a feminist approach, even in traditional Judaism."

Reform Rabbi Elyse Goldstein, is even more pointed. She tells the story of the inflexible tree that fell during a powerful gust of wind, while the lowly bending reed survived the storm and lived to provide the seeds for more plants. "People wish we were just a little breeze. No, we are the gust of wind. Judaism is either a tree that falls or a reed in the wind."

HALF THE KINGDOM is currently touring the country and is also available in home video format from Direct Cinema Limited, P.O. Box 69589, Los Angeles, CA 90069. Tele: 1-800-345-6748.



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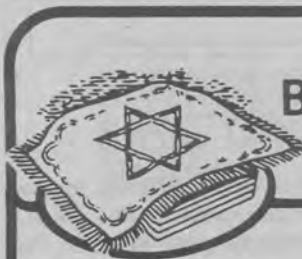
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Arts and Entertainment

Qumran artifacts to go on exhibit at Library of Congress

By JOSEPH POLAKOFF
WASHINGTON (PNR) — More than 12 fragments of scrolls and 88 related archaeological artifacts excavated at Qumran, the ancient site in Israel whose inhabitants may have produced the scrolls, will be seen in a major exhibition at the Library of Congress April 29 through August 1.

Augmenting those materials borrowed from the Israel Antiquities Authority will be 50 items of the library's own special collections in-

cluding rare books and maps, prints and photographs.

But more yet, the library reports, the "Scrolls from the Dead Sea" exhibit will retell the story of their discovery and present the controversies and challenges that continue to face archaeologists, historians, linguists and paleographers.

A section, for example, will concentrate on the Qumran community. The "consensus" view, the library notes, is that the scrolls belonged to Essenes associated with the nearby settlement. But differing interpretations also will be offered such as were the inhabitants of the community a breakaway Sadducee group rather than Essene? Another question: Were scrolls hidden in the caves by Judeans who wished to protect them from

advancing Roman forces?

"Visitors will enter the 'Qumran Community' through a series of photographic images, contemporary as well as historical, designed to evoke the desert setting and the locale," the library said.

After the showing in Washington, the exhibit will be presented to the New York Public Library and from there to the M.H. deYoung Memorial Museum in San Francisco.

The exhibit is the effort of the product of the Library of Congress, the Israel Antiquities Authority, the New York Public Library and the Fine Arts Museums of San Francisco. The exhibition was made possible by a grant from the Project Judaica Foundation of Washington, D.C.

Jewish Voice Contest

It's contest time again, with a chance for you to win a pair of tickets to another outstanding Delaware cultural event.

The Delaware Symphony, under the direction of Stephen Gunzenhauser, is presenting Verdi's *Requiem* at the Grand Opera House April 8, 9 and 10. You can be the guest of the Delaware Symphony and The Jewish Voice and meet our columnist Steve Cohen, who will be your personal host for the event.

We will pick the winner from among those who send in a postcard with the correct answer to this question:

What is the name of Giuseppe Verdi's last opera? (Hint: It was discussed in one of Steve Cohen's columns earlier this season.)

Postcards must arrive in our office by Friday, April 2. Please mail them to: The Jewish Voice Contest, 101 Garden of Eden Road, Wilmington, DE 19803.

Art sale in Tel Aviv

TEL AVIV — Works by Jewish and Israeli artists, including the School of Paris and other notable artistic centers, will dominate Sotheby's sale of 19th and 20th Century Paintings in Tel Aviv on Wednesday, April 14, at 7:30 p.m. in the Tel Aviv Hilton.

Sotheby's Tel Aviv sales have become a regular of the international art market calendar. Sotheby's last sale, in October 1992, confirmed the overall strength of the art market in Israel, when it totaled over \$2,000,000.

This next sale should prove equally successful as among the many important paintings is a significant early work by Marc Chagall. Entitled *Returned from the Synagogue*, it was painted between 1925 and 1927 and is part of a series of works reflecting Chagall's memories of Russia (est. \$700/900,000). A later work by Chagall, *Trapeze Artist*, executed in 1974-75, develops the theme of the circus which first appeared in his oeuvre in the 1920's. This cheer and colorful work is estimated at \$160/200,000, while another Chagall, a tempera on board, *Bouquet of Flowers with Small Couple*, should fetch \$140/160,000.

Also featured will be a lavishly illustrated *Italian Hebrew Manuscript* commissioned in 1480 which once belonged in the fabled David Sassoon collection, along with an 18th century Moravian Illuminated

Miniature Passover Haggadah expected to realize \$80/100,000. A painting of note by the Hungarian artist Isidor Kaufmann who died in Vienna in 1921, *A Rabbi Before a Torah Curtain*, will be on view as well as a work of special interest to Americans, a *Mizrach (Decoration for the Eastern wall of the Synagogue)* by Ukrainian-American artist Mordechai Reichner (1865-1927). This beautifully colored illuminated papercut revives an Eastern European tradition and is expected to bring \$8/12,000.

TV highlights

Saturday, April 3, 8 p.m.

FIDDLER ON THE ROOF, the 1979 screen adaptation of the hit Broadway musical, airs Saturday, April 3, at 8 p.m. Based on the stories of Sholem Aleichem, FIDDLER ON THE ROOF stars Topol as Tevye the Milkman, a proud father who clings desperately to old values in a changing world. Norman Crane, Leonard Frey and Molly Picon also star.

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Announcements • Events

Ronald Lauder to speak at Kutz Home

Ronald Lauder will be the guest speaker at the Annual Donor Luncheon on Wednesday, May 5 at the Du Pont Country Club for the Auxiliary of the Milton and Hattie Kutz Home. His topic will be Eastern European Jewry.

Lauder, the younger son of Estée Lauder and the late Joseph Lauder, founders of Estée Lauder, Inc., was born on February 26, 1944. After receiving a degree in International Business from the Wharton School of the University of Pennsylvania, he joined Estée Lauder, Inc., serving in various top management positions. He is currently Chairman of the Central European Development Corporation, Inc., and Chairman of the New York State Senate Advisory Committee on Privatization.

Lauder has long been committed to civic causes and public policy issues. He is a member of the United States Holocaust Memorial Council; a trustee of the Museum of Modern Art and Mount Sinai Hospital. Mr. Lauder is also Chairman of the Jewish Heritage Council, and a Trustee of the World Monuments Fund; a member of the Board of Governors of the International Society for Yad Vashem and the American Jewish Joint Distribution Committee. He is the author of *Fighting Violent Crime in America*.

Appointed by President Reagan in 1986, Lauder served as Ambassador to Austria, bringing to that post his experience and knowledge in Euro-



Ronald Lauder
Photo by Ronald L. Glassman

pean affairs gathered from his previous position as Deputy Secretary of Defense for European and NATO Policy. During his tenure as Ambassador, Lauder forged strong diplomatic bonds between the United States and Austria, while personally repudiating Austrian President Kurt Waldheim.

Upon his return to New York, he established the Ronald S. Lauder Foundation which is dedicated to the revitalization of Jewish Communities in Central and Eastern Europe.

"It is my belief that through educa-

tion, restoration of our holy landmarks, and the creation of worldwide linkages, we can eradicate the bigotry and hate which mar the past and cast shadows on the future. This is the challenge, this is the promise and this will be the source of our success." (Ronald Lauder)

Miriam Edell, chairperson, said, "I am thrilled that Mr. Lauder will be speaking. Not only is he a powerful force in the national and international communities, but he is also very special to the Wilmington community. He and his wife, the former Jo Carole Knopf of Wilmington, have been generous supporters of The Kutz Home and Auxiliary."

Other members of the luncheon committee are Diane Cohn, Faith Goldman, Ronna Hochman, Joy Honig, Cheryl Jacobs, Ellen Levin, Shelly Mand, Ethel Parsons and Ruth Pernick.

The purpose of the Auxiliary is to promote and advance the objectives of The Kutz Home by service to the Home and its residents. This year's proceeds will help to support a re-decoration project for the Home. Raffle tickets will also be sold for a variety of prizes.

The cost of the luncheon is Diamond \$150; Platinum \$120; Gold

\$75; and Donor \$45. The cost for non-Auxiliary members who are guests is \$35. Men and women are both welcome.

For reservations call: Miriam Edell, 656-2165 or Ronna Hochman, 764-1362, or for more information call The Kutz Home at 764-7000.



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Hadassah Blue Jean Ball on April 17

To discover the "Tush Push" and the "Achy Breaky" the Wilmington Chapter of Hadassah is urging the community to join them for their second annual Black Tie/Bluejean Ball on Saturday, April 17.

The cost is \$18 per person which includes appetizers, beverages and desserts, and a dance lesson and demonstration.

Proceeds will benefit Hadassah

Hospital's new Children's Pavilion. The evening's activities will be held at the Arthur Murray Dance Studio, Independence Mall, Wilmington, from 8-11 p.m.

For reservations or more information contact Beryl Gamiel at 764-4122 or Suzy Grumbacher at 764-8050 or send a check (made out to Hadassah) to: Beryl Gamiel, 621 W. 38th Street, Wilmington, DE 19802.



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Announcements • Events

Cantors Assembly convention in Philadelphia on May 13

The Cantors Assembly will meet in Philadelphia at the Adam's Mark Hotel for their Forty-Sixth Annual Convention on May 9 through May 13. It will be the first visit of the Cantors Assembly to Philadelphia.

Those interested in Jewish music as well as professionals will share four days of study, programs and concerts. "Go Forth and Study" is the Convention theme.

Cantors from all over will participate in the four exciting nightly concerts.

Mayor Edward Rendell will be the guest of honor at the opening concert on Sunday, May 9th at 8:15 p.m. at the Adam's Mark Hotel. The concert will feature Music of Jewish Philadelphia. Three famous hazanim, Yehudah Mandel, Isaac Wall and Max Wohlberg will be honored and each will perform. The concert will also feature the Solomon Schechter Day School Children's Chorus as well as the Cantors Institute Chorus of the Jewish Theologi-

cal Seminary and the Philadelphia Region Cantors Assembly Ensemble.

The concert on Monday, May 10 also at the Adam's Mark Hotel at 8:15 p.m. will feature contemporary Jewish music. Renowned Hazzan Nathan Lam, president of the Cantors assembly, known in Hollywood as the voice teacher to the stars, and Hazzan Sol Zim will perform in a program highlighting some of the best of recent compositions by Craig Taubman, Debbie Friedman, Sol Zim and others. Also performing, the Arbel Festival Chorus and a city-wide teen choir. Featured performers include Cantors Robbie Solomon of Safam and Aaron Bensoussan, a Middle Eastern singer with an ensemble of instrumentalists and Begeg Kefet which includes rabbis and cantors who sing new Jewish music.

Tuesday's concert, again at the Adam's Mark Hotel at 8:15 p.m. will feature the premier of a new musical by Joseph Levine and Charles

Davidson, "The World of Yossele Rosenblatt" in observance of his 60th yearzeit. The musical will include some of the country's leading Hazzanim singing Rosenblatt's most famous pieces. The evening will include a Maariv Service in Concert led by Hazzan Moshe Taube of Pittsburgh.

The concert, "Israel at 45," on Wednesday, May 12, at Beth Sholom Congregation in Elkins Park at 8:15 p.m., will include the Convention Symphony Orchestra and feature the Beth Sholom Adult and Youth Chorales and the National Cantors Chorus of Hazzanim from all over the country. Cantor Benjamin Maissner will be one of the soloists. Also featured will be Alberto Mizrahi, Faith Gurney and many other singers and choirs.

General admission is \$15 per person. For information or tickets contact The Concert Hot Line at 215-782-1858.

Hadassah Donor to be May 3

On Monday, May 3, the Wilmington Chapter Hadassah will hold their annual Donor Dinner at the Ramada Inn, Chadds Ford, Pennsylvania, at 6:30 p.m.

The guest speaker for the evening will be Dassi Stern from the Embassy of Israel in Washington, D.C.

When Dassi Stern was 5 years old she immigrated with her parents from Russia to Israel. She was educated in Israel and served in the Israeli army. She studies art and dancing in Jerusalem.

In her present stay in the United States, Dassi accompanies her husband, Yair Stern, who is the bureau chief for Israeli Television in the United States. Since October, 1990, Dassi serves as the Attache for Women's Affairs in the Embassy of Israel in Washington, D.C. She is the mother of four sabras, the oldest of whom recently completed his army service and is currently studying at the Hebrew University in Jerusalem, Israel. The other three are with their parents in Bethesda, Maryland.

Dassi will speak on "Women's Issues in Israel" as well as giving an update on Israeli politics.

The community is invited to attend this event.

Hadassah members contribute \$60 plus \$18, plate fee. Associates, husbands and other guests may attend for the plate fee only.

For reservations contact Annette Tobey at 658-0640 or Millie Ackerman at 478-7810.

Lower Delaware luncheon

Hadassah of Lower Delaware will hold its annual Donor Luncheon Sunday, April 18 at 12:30 p.m. at the Dinner Bell Inn, Dover.

Spouses and friends are invited at a cost of the "plate charge" (\$11.50) only. Members pay \$36 donor (less donor credits) plus the plate charge. Entertainment will be provided by

Paula and Karl Shulak of Newark who will present excerpts from "Driving Miss Daisy."

For reservations call Rita Golden (653-7884) or send check, payable to Hadassah, to Rita Golden and Terry Dannemann, co-chairmen, 325 Lake Como Circle, Smyrna, Delaware 19977.

Beth Emeth Donor Dinner

The Sisterhood of Congregation Beth Emeth, Wilmington, will hold its Annual Donor Event on Tuesday, April 20.

A cocktail reception at 5:30 p.m. will be followed by dinner at 6 p.m.

The featured speaker will be Barry Reisman, of WSSJ, who will speak on "Contemporary Jewish Radio."

The cost to non-members is \$25.

For reservations call Betty Chambers at 764-0168.

To be remembered

Long after they departed from this earth Harry Cohen and Milton and Hattie Kutz are household names in the Delaware Jewish community. Each year their foundations make available thousands of dollars for the operations and services of our local Jewish institutions. We remember them for their philanthropy and generosity.

It is disturbing that so few others in our Jewish community have thought to include in their will even a small gift to the community. It is even more disturbing when we realize that this generation of American Jews has acquired assets many times over those accumulated by their parents and grandparents. Yet you need not be a millionaire to make a bequest.

Why not consider the Jewish community as part of your family as you decide just how your property will be distributed in your will. A modest bequest to your synagogue, one of the local Jewish agencies or the Jewish Federation can help build an endowment to insure a vital Jewish community.

By remembering the Jewish community in your will you will thus be remembered forever. For more information on the Federation's endowment program please call Connie Kreshtool, 478-6200.

Naches

Messenger
Nancy Galperin Messenger and Philip Messenger of New York City announce the birth of their son, Michael Ian, on February 28.

The grandparents are Ruth and Henry Galperin of Wilmington and Barbara and David Messenger of Whitestone, New York.

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Announcements • Events

Beth Emeth Talent Show April 24

A Talent Show and Silent Auction will be held at Congregation Beth Emeth, Wilmington, on Saturday, April 24.

Hors d'oeuvres and wine will be served at 7 p.m. Auction bids may be submitted from 7 to 8 p.m. The talent show starts at 8 p.m. with members of the congregation participating. The evening will end with a selection of desserts.

Tickets are \$8 per person by reservation and \$20 for a family ticket. Send check, payable to Congregation Beth Emeth, to Ed and Jeanne Davis, 2116 Brandywood Drive, Wilmington, DE 19810 (475-8448).

JCC trip to Guys & Dolls

Reservations for Guys & Dolls, to be shown in the Martin Beck Theatre in New York City on Wednesday, April 28, are still being taken, according to Jewish Community Center travel coordinator Amalia Snyderman.

The Wilmington JCC will sponsor a bus leaving at 7:30 a.m. This musical tribute to gamblers and their dolls features Frank Loesser.

Cultural Caravan fees are \$102 for JCC members, \$115 for non-members. For more information and reservations call the JCC at 478-5660.

company the talk presented by college consultant, Wendy Robbins, M.A., M.S.

The Temple is located at 410 Montgomery Avenue, Wynnewood, Pennsylvania. Call 215 557-9564 for more information.

Trips

A special summer program for college and post collegiate women will be held in Jerusalem from July 4-August 1, 1993. The program, sponsored by Machon Ora, the Institute for Jewish Studies in Israel, will offer classes in Judaism (Bible, Prophets, Jewish Philosophy, Modern Halachic Problems, and Conversational Hebrew), two weekly trips around Israel (including the Golan Heights, the Galilee, the Negev desert, Tel Aviv, and tours around Jerusalem), meetings and discussions with prominent Israeli religious and political figures, hospitality in the homes of Israeli families, and a special Shabbaton in Neve Dekalim, a resort on the Mediterranean. It is the philosophy of the Machon to blend Torah study with the love of the Land of Israel and the Jewish people, and to deepen the participants' awareness of the shaping of Jewish destiny in modern day Israel. The \$800 fee covers room and board, tuition and tours. For information and applications, call (718) 373-8390.

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New members at Beth Emeth

The Membership Committee of Congregation Beth Emeth, Wilmington, chaired by Verna Schenker and Harry Wolpert, is sponsoring a get-together for new and potential members of Beth Emeth on Sunday, April 25. The event will be from 2 to 5 p.m. at the home of Stephen and Susan Strassner at 18 Carillon Court, Wilmington.

This is an opportunity for new and potential members to informally meet Rabbi Grumbacher, Rabbi Messinger, members of the board and members of the congregation.

Reservations should be made by Friday, April 16 to Jeanne and Ed Davis at 475-8448.

College seminar on Mainline

A free seminar on the college admissions process will be offered to all high school juniors and their parents on Sunday, March 28 at 2 p.m. at the Wynnewood Main Line Reform Temple, Youth Lounge.

The "College Readiness" session features tips and strategies on selecting a college, SAT's, essay writing and interviewing. Hand-outs will ac-

Dear Rachel

Dear Rachel,

As I have learned through two rounds of therapy, my family's style is mean, nasty, and pseudo-close. That means that every holiday we get an opportunity to get together and rip each other apart. Pesach is coming, and our presence at the latest face off is scheduled for the first night at one aunt's, and the second night at another's. I don't want to go, but I know the first thing they will do is unite against me and my kids if we refuse to come. Any thoughts for saving our hides and sanity?

Bloody But Unbowed

Dear Bloody,

If you can't beat 'em, finesse 'em. Go on vacation for the long weekend. There is still time to make your reservations for the sederim anywhere but here: at a resort, if you can afford it; or at a friend's house or community seder out of town. Of course they'll say nasty things about you in your absence, but you won't be there to hear it.

Once you have broken the tradition of automatic sederim at the aunts', you'll feel freer to make many different types of choices. Consider going to family celebrations, but leaving early when the claws are unsheathed. You might want to stay in town for Pesach next year, but try a local community seder for at least one night. Consider starting a new tradition with a small seder for immediate family and/or friends. Once the aunts stop taking you for granted, they will pay more attention to your desires. At the very least, you'll feel a lot less vulnerable to their nastiness once you realize that you can choose to free yourself from the unhealthy parts of family life just as the Jews made choices in leaving Egypt.

Rachel

Send letters to "Rachel, c/o Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered to protect your privacy.

AKSE trip to Ellis Island

As part of this year's "Learn at AKSE" Adult Education Program, a bus trip to the Ellis Island Immigration Museum has been planned for Sunday, May 23.

Transportation to Liberty State Park will be provided by Gregg Bus Co. on air-conditioned motorcoach buses. Buses will leave from the Adas Kodesch Shel Emeth Synagogue parking lot at 7:30 a.m. Passengers will receive a mini-breakfast and will hear a talk on immigration and about the museum in preparation of the visit. A ferry boat will take passengers to the island and its Immigration Center Museum.

Buses will return to Adas Kodesch by 6 p.m. Cost of \$20 per person includes the fee for the ferry. Children under 18 must be accompanied by an adult.

Paid reservations must be in the AKSE office no later than April 30. Everyone in the community is welcome to participate.

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Calendar of Events

The Calendar of Events is a community service of The Jewish Voice. The Calendar of Events is an expanded version of the Community Calendar for events between publication dates of nonprofit organizations and agencies whose meetings or events are open to the general public. Entries are due on the Copy Deadline, published in each edition of The Jewish Voice. Copy should be typed and double spaced. Please include day and date, time, place, brief description and contact person.

MARCH

Saturday 27

Jewish Community Center, Wilmington, Belt Cafe, 8 to 11 p.m. in celebration of Jewish Music Season, Israeli Dancing with Michelle Wiener and Middle Eastern Desserts will be served. Cost is \$9 per person in advance and \$12 per person at the door. Tickets available at the JCC Front Desk. This program is being co-sponsored by the Young Jewish Adults of Delaware and the JCC Adult Cultural Arts Committee. For more information, contact Sharon Richman at 478-5660.

Temple Beth El's Sisterhood presents "WOODSTOCK REVISITED" a Beef and Beer at 8 p.m. Roast beef and meatball sandwiches, plus soda and beer for \$15.00 per person. Music provided by DJ "Class Act." Call 366-8330 for ticket: Temple Beth El, 301 Possum Park Road, Newark.

Sunday 28

Wilmington Chapter of Hadasah second annual Jewish Holiday House Tour, 2-5 p.m. Participants may visit five homes with holiday displays and taste typical holiday foods. Tickets \$5 in advance. For tickets call Sandye at 571-1168 or Joan at 475-6275.

Rabbi Jacob Kraft Educational Foundation of Congregation Beth Shalom features author and storyteller Carol Snyder. Known for children's books featuring Ike and his indomitable grandmother including Ike and Mama and the Block Wedding. Spaghetti supper at 5:15 p.m. (\$2 for adults and \$1 for children) followed by storytelling at 6:30 p.m. For reservations contact Congregation Beth Shalom, 18th and Baynard Boulevard, Wilmington, 654-4462.

Wednesday 31

Jewish Community Center - New York Day Trip, depart at 8:00 a.m. "A Bite of the Big Apple," a bus trip to New York City. The day is open for visiting museums, galleries, shopping, attending plays or any activity of your choice. The cost is \$42 for members and \$52 for non-members. Make your advance reservations at the JCC Front Desk. For more information, call Amalia Snyderman at 478-5660.

APRIL

Friday 2

Adas Kodesch Shel Emeth "Learn at AKSE" program beginning at 6:10

p.m. with Kabbalat Shabbat followed by family dinner catered by Zaydie's Place at 7 p.m. and a lecture/discussion with guest speaker Susan L.F. Isaacs, Ph.D. at 8:15. Lecture on "Jewish Foodways: The Meaning of Meals." Reservations only. \$10 for adults, \$8 for children under 12. For reservations contact Adas Kodesch Shel Emeth, Washington Boulevard and Torah Drive, Wilmington, 762-2705.

Passover Restaurant at the Jewish Community Center of Wilmington, 6 p.m. A Kosher for Passover meal prepared by CaterKart Cuisines under the supervision of the Va'ad Hakashruth. Fees are \$14.75 for adults, \$8.25 for seniors and \$6.75 for children ages 3 through 12. Advance registration required by April 2 at the JCC (Front Desk) 101 Garden of Eden Road. No walk-in registration will be accepted. For more information call the JCC at 478-5660.

Saturday 3

Pacem in Terris and the National Coalition Building Institute/Delaware Chapter prejudice reduction workshop 9 a.m. - 4 p.m. at Hanover Street Presbyterian Church, 1801 Jefferson Street, Wilmington. "Welcoming Diversity: A Workshop on Prejudice Reduction" is a one-day, experiential workshop that shows participants how to identify the misinformation we carry about ourselves and others, how to heal the emotional wounds resulting from mistreatment, and how to reclaim the power to challenge all forms of discrimination. It uses a model of prejudice reduction developed by Cherie R. Brown, founder of the National Coalition Building Institute in Washington, D.C. Open to persons sixteen and older. Registration for individuals is on a sliding scale from \$20 - \$50 and there is a special rate of \$15 for teachers. Scholarship aid available upon request. Cost is \$50 for registrants sponsored by government, university, or business. Registration includes lunch. To register or for more information, call the Pacem in Terris office at 302-656-2721. The deadline for registration is Wednesday, March 31. Approved by the Delaware Department of Public Instruction for 2/5 in-service credit for teachers.

Thursday 8

Young Jewish Adults of Delaware dinner at the Annual Jewish Community Center (Wilmington) Passover Restaurant. Admission \$14.75 and must be paid at the JCC front desk by April 2. Contact Aaron Gobler for details at (302) 798-0252.

Thursday 22

Young Jewish Adults of Delaware Israeli Dancing (and instruction) with Michelle Weiner at the Jewish Community Center (Wilmington) at 7 p.m. Admission \$2. Dessert afterwards. Reservations are requested by April 21. Call Michelle Weiner at (302) 325-9138.

Tuesday 27

Young Jewish Adults of Delaware Chavurah discussion group at a member's home in (Northern) Newark, 7:15 p.m. Topic: "Meeting the Right Person." Reservations are re-

quested by April 25. Call Michael Bank at (302) 738-4542.

Wednesday 28

Jewish Community Center, Wilmington - Coping as a Single Parent, 7:30 p.m. This program will cover a broad surface of the issues facing single parents, including the evaluation and demographics of the single parent family, the phases that one goes through in the process of becoming a single parent family, the emotional needs of the children, expectations and some helpful suggestions. Presented by Myrna Ryder, Director of Family Life Education at Jewish Family Service. Pre-registration at JCC Front Desk. For more information, contact Sharon Richman at 478-5660.

Ongoing

Lower East Side Tenement Museum, 97 Orchard Street, New York City, walking tours include Peddler's Pack: A Jewish Heritage Tour. Chartered in 1988, the Tenement Museum seeks to promote tolerance and historical perspective through the presentation and interpretation of immigrant experiences on Manhattan's Lower East Side, a gateway to America. For dates and times call 212-431-0233.

National Museum of American Jewish History, 55 N. 5th Street, Philadelphia, Pennsylvania, 215-923-3811 exhibit: "The American Jewish Experience." About Jewish settlement in this country from 1654 to present.

Young Jewish Adults of Delaware coed Volleyball on Wednesdays in the Wilmington Jewish Community Center gym beginning at 6 p.m. Games are non-competitive. Admission is \$1 for JCC members, \$2 for non-members. Call Mike Schenk for more information: (215) 558-3781.

Jewish Community Center of Wilmington Art Gallery - Art Exhibition in Observance of Yom Hashoah. The Gallery will feature an art contest by students of the Philadelphia High School for Creative and Performing Arts. Contest is sponsored by the Auerback Central Agency for Jewish Education, the Memorial Committee for the Six Million Jewish Martyrs and Gratz College. For more information, contact Sharon Richman at 478-5660.

Reservations for Guys & Dolls accepted for the Wednesday, April 28 performance of Frank Loesser's musical tribute to gamblers and their dolls at the Martin Beck Theatre in New York City. Bus leaves the Jewish Community Center of Wilmington at 7:30 a.m. Cultural Caravan fees are \$102 for JCC members, \$115 for non members. For more information and reservations call the JCC at 478-5660.

Yeshiva University Museum, 2520 Amsterdam Avenue, New York City exhibition through July 30 of paintings by Russian born artist Berta Kuznetsova. These vibrant Impressionist style paintings of faces reflect her transition from a closed society to an open one. Hours Tuesday through Thursday, 10:30 a.m. to 5 p.m. and Sunday noon to 6 p.m. Admission \$3 for adults, \$1.50 for senior citizens and children ages 4-16. For more information call 212-960-5390.

THE JEWISH VOICE DEADLINES

Publication Date	Advertising feature	Copy/Advertising Deadline
April 16	Home & Garden	April 8
April 30	Cultural/Museums	April 22
May 14	Party Guide	May 6

Editorial copy should be sent or brought to The Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803. (302) 478-6200 or FAXed (302) 478-5374. All copy is preferred typed, double spaced.

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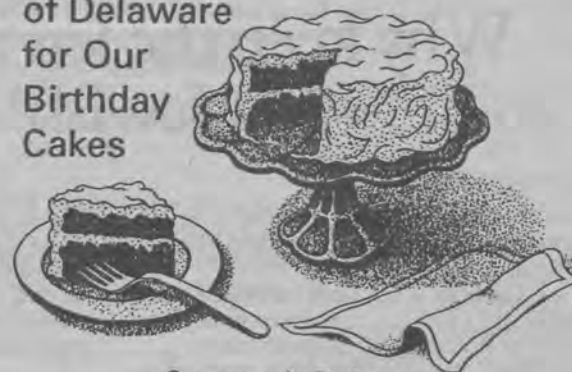
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Obituaries

Kenneth Isaacs

Tennis pro Kenneth R. Isaacs, a 30-year-old former Wilmington resident, died March 19 of a self-inflicted gunshot wound in a wooded area not far from his Hilton Head home, po-

lice said Sunday night.

Mr. Isaacs taught tennis at Palmetto Dunes Golf and Tennis Resort, Hilton Head. Before that, he taught at the Du Pont Country Club. Mr. Isaacs taught fall/winter in-

door tennis clinics on and off for six years at Bellevue Tennis Center on Carr Road, Bellevue.

"He was one of the [Wilmington] area's best male single players," Greg Barkley, Bellevue Tennis Center's

head pro said Sunday night. "He has a flashy style of play — he would go for broke on a lot of shots."

A 1987 News Journal article featuring Mr. Isaacs described his groundstrokes as "marvelous and knifing."

Barkley said Mr. Isaacs had "great rapport," with young athletes.

Mr. Isaacs was a 1980 graduate of Concord High School, Brandywine Hundred, and a 1992 graduate of University of Delaware.

He is survived by his parents, Alfred and Ellie Isaacs of Wilmington; two brothers, Larry and Michael, both of Wilmington; his maternal grandfather, Lewis Nathan of Miami.

Instead of flowers, the family suggests contributions to Delaware State Tennis Association to benefit the Junior Tennis Program.

Pike, Number 109, Wyncote, Pa. 19095, or to Torah Academy, Wynnwood and Argyle Roads, Ardmore, Pa.

Max Jacob Fineman

Max Jacob Fineman, 79, of Tequesta, Florida, formerly of Wilmington, died March 13 at home.

Mr. Fineman moved to Florida many years ago.

He is survived by his wife, Elsie Conner Fineman of Tequesta; two daughters, Joyce Fineman Mossberg of Hollywood, Florida and Lois Fineman Hawkins of Dover; a brother, Albert of Wilmington; three sisters, Ida Goldman of Wilmington, Lillian Gellens of King of Prussia, Pennsylvania, and Minne Chester of Mill Run Nursing Home, Bristol, Pennsylvania; five grandchildren and four great-grandchildren.

The family suggests contributions to Hospice of Palm Beach County, Charles W. Gerstenberg Hospice Center, 5300 East Ave., West Palm Beach, 33407, or Jewish Federation of Palm Beach County, 4601 Community Drive, West Palm Beach.

Meyer Rudnick

Meyer Rudnick, 89, of Kutz Home, Wilmington, died March 14, in Riverside Hospital.

Mr. Rudnick, who retired in 1968, had been a house painter in New Jersey.

He was born in Poland. He was a member of Machzikey Hadas Congregation.

His wife, Bessie, died in 1992. He is survived by a son, Philip of Chadds Ford, Pennsylvania; a daughter, Paul Polinsky of Columbia, Maryland; and four grandchildren.

Instead of flowers, the family suggests contributions to Kutz Home, Wilmington.

Ester Seitner

Ester Seitner, 82, of Milwaukee, Wisconsin and formerly of Wilmington died March 13.

She was married to the late Robert Seitner. She is survived by a daughter, Rita Seitner of Milwaukee, Wisconsin; a brother, Sol (Rose) Steren of River Hills, Wisconsin; and two sisters-in-law, Judith Steren of Milwaukee, Wisconsin, and Doris Steren of Mequon, Wisconsin.

Instead of flowers, the family suggests contributions to the Milwaukee Jewish Home, 1414 N. Prospect Avenue, Milwaukee, Wisconsin.

Bertha Ternoff Brooks

Bertha Ternoff Brooks, 77, of Wilmington, died March 16 in Waverly Heights Nursing Home, Gladwyne, Pennsylvania, of brain cancer.

Mrs. Brooks, born and raised in Philadelphia, moved to Wilmington when her husband, Leonard, took a job with the Du Pont Co. She was a homemaker. She did volunteer work and played bridge. She was a member of Hadassah and Congregation Beth Shalom.

When her husband became ill with Alzheimer's disease, Mrs. Brooks sent letters and petitions to Delaware Administration Specialized Transportation (DAST), which helped change regulations to provide transportation for people with the disease. He died in 1991.

She is survived by two daughters,

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Service in the Jewish Tradition

Continued on 35

Obituaries

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Candy Weiss of Lafayette Hill, Pennsylvania; and Jane Brooks of Ardmore, Pennsylvania; a sister, Miriam Polsky of Wilmington; and four grandchildren.

Memorial contributions may be made to American Cancer Society or Congregation Beth Shalom, Wilmington.

Sylvia Rosenbaum

Sylvia Rosenbaum, 82, died March 16 of congestive heart failure in The Kutz Home, Wilmington.

Mrs. Rosenbaum, a bookkeeper for the state Department of Labor, retired in 1975 after 15 years.

She was a member Congregation Beth Shalom and its Sisterhood and Kutz Home Auxiliary.

She was a graduate of Wilmington High School and Goldey-Beacom College. She taught arts and crafts at The Kutz Home.

Her husband, James C., died in 1965. She is survived by her daughter, Janet R. Loper of Wilmington; a son, Richard of Dover; two brothers, Jay Balick and Sydney Balick, both of Wilmington; a sister, Miriam Lieblein of Wilmington; and a grandson.

Instead of flowers, the family suggests contributions to The Kutz Home or Congregation Beth Shalom.

Ruthe F. Granite

Ruthe F. Granite, 62, of Merion, Pennsylvania, died March 11 at St. Francis Hospital, Wilmington, of a stroke.

She was the director of Consumer Education for the School District of Philadelphia, having worked in the district for 23 years.

Born in Philadelphia, she was a member of the Dairy Council of Philadelphia, B'nai B'rith Education Unit, Consumer Federation of America, the Preservation Coalition of Philadelphia and the American Civil Liberties Union.

She is survived by three daughters, Leslie Wagner of Manhattan, New York; Barbara Blumberg of Wilmington; and Jessica Zuckerman of Cherry Hill, Pennsylvania; her father, Morris Fischer of Philadelphia; a brother, Matthew Fischer of Marco Island, Florida; and four grandchildren.

Samuel Braxman

Samuel Braxman, 67, of Wilmington, died March 19 of an apparent heart attack at Wilmington Hospital.

Mr. Braxman was an electrician at Pennsylvania Railroad, which became Amtrak, retiring in 1987 after 43 years.

He was a member of Adas Kodesch Shel Emeth Congregation and its Men's Club; Veterans of Foreign Wars Atterbury Post 3420; Harry Fieneman Post of the Jewish War Veterans; Jewish Community Center's Senior Citizens Center; Sellers Senior Center; B'nai B'rith Lodge 470, and International Brotherhood of Electrical Workers.

He is survived by his wife, Hannah; and his brother and sister, David and Marjorie Braxman, both of Wilmington.

Instead of flowers, the family suggests contributions to a favorite charity.

Eda Levine

Eda Levine, 94, formerly of Wilmington, died March 17 at Cambridge Nursing Home, Cambridge, Massachusetts, where she was a resident.

From 1942 to 1969, Mrs. Levine and her husband, Irving, owned Lee's Home Furnishings, Wilmington.

She was a member of B'nai B'rith Order of the Golden Chain, Wilmington.

Her husband died in 1969. She is survived by a son, Robert A. Hilliard of Cambridge; and three grandchildren.

Christians

Continued from 12

"Silence is not the answer; inertia and apathy only augment this evil abomination."

Indicating particular concern with the rise of anti-Semitism in Germany, the resolution recalled that it was Germany's "war against the Jews" that led to the slaughter of six million in the Holocaust.

"Anti-Semitism is a crime against God and Jews who are created in God's image and likeness," the resolution declared. "Firm measures must be taken immediately to quell the actions of the Nazis in Germany, Italy, France, Eastern Europe, the former Soviet Union and in our own

USA."

The resolution was signed by the following officers of the National Christian Leadership Conference for Israel:

The Right Rev. John H. Burt, Episcopalian, president; The Rev. Dr. Franklin H. Littell, United Methodist, president emeritus; The Rev. Dr. David Lewis, Assemblies of God, chairman of the board of directors; The Rev. Edward H. Flannery, Roman Catholic, and Nancy G. Carroll, Evangelical Covenant, vice presidents; The Rev. Dr. David Bossman, Roman Catholic, member of the executive committee, and The Rev. Dr. William H. Harter, Presbyterian, secretary-treasurer.

Bar Mitzvah

Continued from 23

heritage which he must pass on to his children. "You must dream from this day on that some day you will bring your own children here, for their Bar Mitzvah," said Rabbi Edelman.

Pressed to comment on the Bar Mitzvah meal, Ms. Weston insisted, "I don't believe people should diet at all. Rather, one should find a program for eating correctly all the time. Think of it as a bank balance sheet.

Each time you eat, it's a withdrawal from the bank. Wherever you do exercise you credit your account, like a deposit. You must simply balance your account." Ms. Weston has written two books on the subject and the eating habits of millions.

For further information on JNF's organizing Bar Mitzvah ceremonies in Israel, contact Rabbi David Warsaw, JNF National Organizations, 42 E. 69th St., New York, NY 10021, (212) 879-9300.

Talks

Continued from 1

conference.

This was the secretary's first appearance in the United States before such a large Jewish gathering.

The secretary, who visited Israel last month, called his tour of the Yad Vashem Holocaust memorial in Jerusalem "one of the most moving experiences I have ever had," and said press reports of his emerging from the memorial "choked up and solemn" were accurate.

He also said his trip to Israel made him more aware of the country's security problems.

"No one who has ever visited Israel

can fail to appreciate how much the need for security shapes Israel's view of the world," he said.

The U.S. commitment to the peace process, voiced by President Clinton as well as Christopher, has been welcomed by the Israelis, who have already accepted the invitation to return to the talks April 20.

But the Palestinians have said they will not come back to the talks until all the Palestinians deported by Israel in December are returned.

The United States and Israel worked out a compromise solution, which was accepted by the U.N. Security Council, under which 101 of the 415 men would be returned at once and the rest by the end of the year.

Trust

Continued from 4

Arab foreign ministers have scheduled a meeting March 28 in Damascus to renew pressure on the Palestinians to attend the talks, and at the same time the United States has invited leaders of the Palestinian delegation to Washington for consultations.

The Israelis and Americans are

confident the talks will resume as planned. It will be the first session under the Clinton administration and everyone will be watching to see how "full partnership" translates from promises to practice.

The danger both Clinton and Israel face is that it will be tempting to abuse the new spirit of trust and friendship by pressing too heavily on Israel because it appears the one with the most to give and the party most interested in making peace.

Israel has made no secret of its commitment to finding a solution and its willingness to withdraw from territory. Its dependence on American economic and military support also makes it excessively susceptible to pressure.

Syria, on the other hand, so far even refuses to define what it means by peace other than getting back all of the Golan Heights. Lebanon is irrelevant. Jordan lacks the courage and ability to act on its own. The Palestinians are the lowest common denominator, deeply fragmented and able to agree only on maximalist positions.

President Clinton may have declared 1993 the year of Middle East peacemaking, but he and his team face a monumental task translating that into reality.

Guess Who

Continued from 19

as he climbed into his bed.

"Yes, I'm sure of it."

Well, maybe next year, if Mama doesn't make the sauce so sweet, he'll have a nice portion of the tongue — just like the wine; and some of those potatoes with parsley."

Now that would be a challenge, I thought.

But he must have noticed the pained look on my face. "Maybe next year," he said, "he won't eat — he's got a lot of stops. He'll just sit with us and hum along under his breath while we sing Hadgadya."

Oh world

Continued from 8

Oft criticized yet wonderful world. Why we often wonder: do we love it so?

So most of us make up excuses.

And I have mine too.

And each of us feels our reasons are valid.

I know I can do useful chores for others and me.

Tho I've been companioned by poverty for long

My memory tells me that I've done

Many good deeds in times

With joy erasing tears.

Yet when obstacles block my path and it seems almost impossible to go on:

I remember there's our God

And I no longer feel alone.

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