

The Brisker Rav used to say that Nissan did not become the season of freedom because the events of Pesach fell into it. Rather, these events happened in Nissan because it was the time G-d ordained for the manifestation of freedom. This phenomenon is not confined to the spiritual realm.

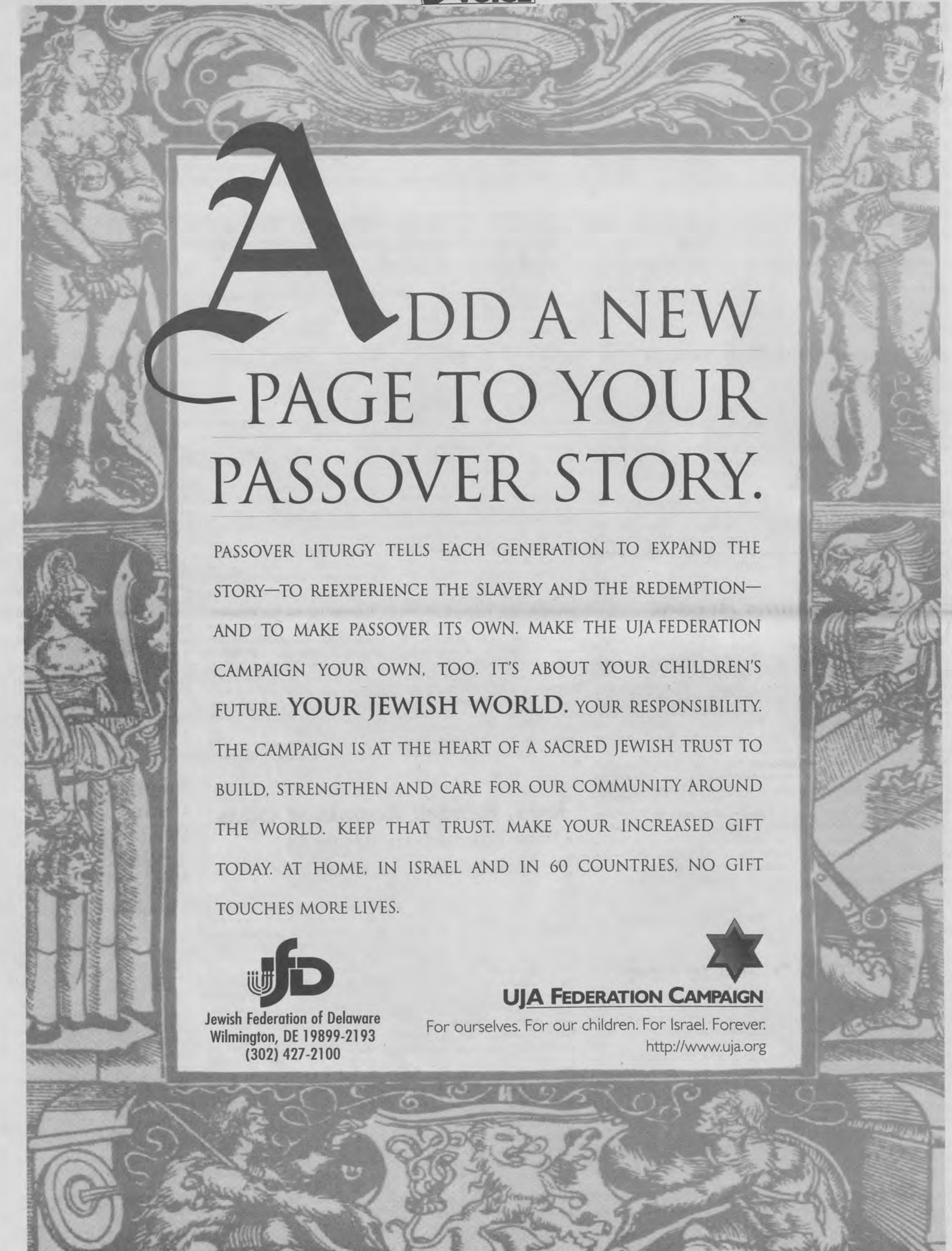
In Nissan, nature renews itself, releasing itself from the austerity of winter.

ענה דודי ואמר
לי קומי לך רעיתי
יפתי ולכי לך:
כי הנה הסתו עבר
הגשם חלק הלך לו:

"My beloved called out and said to me: Rise up my love, my fair one, and go forth. For, lo, the winter is past; the rain is over and gone."

Shir HaShirim (2:10-11)

Thus, this is the time of our liberation from slavery, when we escaped the winter of Egyptian bondage.



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BRIEFS

NATIONAL • INTERNATIONAL

Police Recommend Indicting Netanyahu in Bar-On Affair

JERUSALEM (JTA) — Israel is facing a political upheaval in the wake of a recommendation by police investigators that Prime Minister Benjamin Netanyahu be charged with fraud and breach of public trust in connection with the Bar-On Affair.

Public Security Minister Avigdor Kahalani confirmed April 16 an Israel Television report that the police had made the recommendation in a 995-page document submitted a day earlier to State Prosecutor Edna Arbel.

Netanyahu's attorney, Ya'acov Weinroth, also confirmed the police action, but he maintained that the charge was "baseless."

Arbel was reviewing the police report and was expected to decide by the start of Passover Monday evening whether to charge Netanyahu or any other senior government officials, or only to issue a report critical of their behavior.

Even if Arbel decides not to seek prosecution, political observers are saying the police recommendations may well have dealt a death blow to the Netanyahu government.

High Court: Bar Ilan Street Stays Open

JERUSALEM (JTA) — Israel's High Court of Justice has ruled that a main Jerusalem thoroughfare which runs through Orthodox neighborhoods remain open on Shabbat.

In its 6-1 ruling, the justices, led by Chief Justice Aharon Barak, ordered Transportation Minister Yitzhak Levy, who backed closing Bar Ilan Street during prayer times, to come up with a solution that would also address the needs of the secular community.

Last summer, Bar Ilan Street was the site of repeated violent clashes between Orthodox demonstrators and the police.

The street has become the flashpoint for an ongoing debate between secular Israelis, who want to be free of religious constraints, when it comes to setting public policy, and the Orthodox, who view the presence of Shabbat traffic on the street as a violation of religious law.

Euro-Palestinians Accord Approved

STRASBOURG, France, April 14 (JTA) — The European Parliament has approved a trade and cooperation accord between the European Union and the Palestinian Authority. The agreement passed by an overwhelming majority, with 372 members of the European Union's legislative body voting in favor and five against. There were four abstentions. While the agreement covers economic issues, diplomatic sources here say its true significance is political, because it reflects the European Union's desire for closer ties with the Palestinian Authority.

E.U. officials have sought an enhanced role in the Middle East peace process. The Palestinian Authority has welcomed the E.U. initiative, but Israeli officials have been wary, citing what they say is Europe's pro-Arab bias.

The accord, which was signed in February in Brussels by Palestinian Authority leader Yasser Arafat, covers a five-year period and offers enhanced economic cooperation, including reduced tariffs for Palestinian exports to E.U. member-states. Under the accord, the Palestinians are recognized as full partners of the European Union. Several Mediterranean countries, including Israel, have similar association accords with the 15-member European Union.

The European Union has been the leading financial supporter of the Palestinian Authority.

Calls to Cut U.S. Aid to Egypt

WASHINGTON, April 14 (JTA) — Egyptian President Hosni Mubarak's failure to condemn anti-Jewish editorials in government-supported newspapers has eroded the historically unified Jewish support for U.S. aid to Egypt. Together with Egypt's adversarial stance in the Middle East peace process, the unchecked anti-Semitism in Egypt has put at least part of the \$2.1 billion in annual foreign aid in danger.

Anti-Defamation League National Director Abraham Foxman asked members of Congress to withhold \$100 million from Egypt's aid package until Mubarak publicly condemns anti-Jewish and anti-Israel statements by leading government officials and Egyptian media.

"Egypt's leadership role in that vote puzzles and dismays many of its friends in the United States," said Rep. Benjamin Gilman (R-N.Y.), the committee's chairman. "The Arab League appears to have taken an unfortunate step backward through the failed politics of confrontation with Israel."

Egypt has faced a crescendo of criticism from members of Congress and Jewish officials in recent months. In addition to anti-Semitic cartoons in the Egyptian press, Cairo's sponsorship of a recent Arab League resolution encouraging its members to reinstate the Arab boycott of Israel drew sharp condemnation.

U.S. Rabbis Welcome Proposal to Resolve Conversion Dispute

NEW YORK, April 15 (JTA) — Reform and Conservative leaders in the United States are welcoming a proposal that could lead to recognition of their conversions performed in Israel.

The Israeli government's point man on religious issues, Third Way Knesset member Alexander Lubotsky, presented his proposal April 11 in a meeting here with the liberal movements aimed at crafting a compromise on conversion legislation pending in the Knesset.

The bill has been vigorously opposed by the Reform and Conservative movements in Israel and in the Diaspora.

His proposal would have all converts listed on their Israeli identity cards as Jewish, but the population registry would specify what kind of conversion they underwent.

Lubotsky said such a differentiation would serve the Orthodox rabbinate for purposes of marriage, but would also give Conservative and Reform converts recognition. The Orthodox rabbinate has control over all matters related to personal status, including marriage, divorce and burial.

"This is the first time since this crisis began that there was real dialogue," Rabbi Jerome Epstein, executive vice president of the United Synagogue of Conservative Judaism, said of the meeting. "It wasn't a matter of one side having a monologue with the other. There was an evident willingness of both sides to try to find some solutions."

The most important outcome was that the Israeli government representatives "understood that part of the problem was that they had not made enough effort to stay

in touch with us," said Rabbi Ammiel Hirsch, executive director of the Association of Reform Zionists of America, who also participated in the meeting.

The controversial conversion measure, which passed a preliminary Knesset vote earlier this month, would cement into law the long-standing practice of giving the Orthodox Chief Rabbinate exclusive control over conversions performed in Israel.

Consideration of the bill has been temporarily suspended to allow for a possible compromise to be negotiated.

Lubotsky was joined at the negotiations by Bobby Brown, the prime minister's adviser on Diaspora affairs, and Gideon Meir, who similarly advises the foreign minister.

Any compromise would require the approval of the Orthodox parties in Netanyahu's governing coalition, which have made the passage of the legislation a condition of their remaining in the government.

It also would necessitate consultations with the Reform and Conservative movement leadership in Israel.

Lubotsky told the four representatives of the Reform and Conservative movements at the meeting in New York that leaders of the Israeli Orthodox political parties had voiced no objection to the proposal, said one participant.

The night before the meeting, the Israeli officials met with representatives of Orthodox organizations, who were anxious to be reassured that the religious status quo

in Israel would not change.

The Orthodox Union, Agudath Israel of America, Rabbinical Council of America, Emunah Women and Amit requested the meeting with the Israeli government officials.

The half-dozen Orthodox leaders listened to Lubotsky's proposal "and didn't come to any conclusions," according to Betty Ehrenberg, director of international affairs for the Orthodox Union.

"We just said that we hoped that the resolution would be found quickly because we're very disturbed by the rift that seems to be widening in the Jewish community" in the United States as well as Israel over religious pluralism, she said.

Putting the conversion bill on hold was predicated upon the non-Orthodox denominations' agreeing to freeze legal actions now before the High Court of Justice, and to desist from further such legal actions while negotiations are under way.

But at Friday's meeting, the liberal movements' representatives balked at Lubotsky's request that they drop their litigation in exchange for the Knesset dropping the conversion bill.

In fact, Hirsch said the Reform movement in Israel would file four more cases with the High Court of Justice.

The liberal movements will continue to fight for recognition in every venue possible, said Hirsch.

The Israeli officials and U.S. Reform and Conservative leaders tentatively scheduled to talk again in about six to eight weeks, said participants.

Jews, Rendell Remain at Odds Over Farrakhan Affair in Philadelphia

By STEVE FELDMAN
 Jewish Exponent Staff

Philadelphia's organized Jewish community is boiling over Mayor Ed Rendell's granting credibility to Louis Farrakhan, and then charging the Jews with not caring about combatting bigotry.

Rendell's thinly veiled criticism of Jews capped a bizarre week in which the mayor of the fifth largest city in America invited the inflammatory leader of the Nation of Islam to speak at an "ecumenical" service — a service called to heal racial and ethnic divisiveness in the city's Grays Ferry neighborhood.

Jewish and Roman Catholic leaders made a point of being absent from the April 14 event in response to Farrakhan's long and well-documented history of anti-Semitic and anti-Catholic rhetoric.

While not referring to leaders of the Jewish or Catholic groups by name, Rendell said during his remarks at the rally at Tindley Temple United Methodist Church

on South Broad Street, "If everyone cares, they should have been here. They should have been here to talk, and they should have been here to listen."

Jewish leaders maintain that they do not belong on a stage with someone who as recently as April 13, 1997, claimed that Jews control blacks and funded Hitler.

"I have never felt quite so frustrated," said Burt Siegel, executive director of the Jewish Community Relations Council, noting that he has worked in community relations since 1971.

"Normally, you understand the motives of people in situations of conflict," Siegel said, but he added that he did not understand Rendell's cozying up to Farrakhan nor the mayor's criticism of Jewish leaders who earlier had objected to Rendell's course of action.

"I found it totally incomprehensible," Siegel said of the mayor's

Supreme Court Reviewing 1985 Church-State Decision

By DANIEL KURTZMAN
 WASHINGTON, April 15 (JTA)

— The Supreme Court heard arguments in a closely watched case April 15 that could have important implications for government's relationship with religion.

In a move supported by Orthodox Jewish groups, lawyers for the Clinton administration and New York City urged the court to reverse its 1985 decision banning public school teachers from providing remedial instruction at parochial schools.

Acting Solicitor General Walter Dellinger, the Clinton administration's top courtroom lawyer, said the previous ruling had led to millions of dollars in unnecessary spending and continues to "impose burdens that critically impair" federal efforts to help underachieving students from low-income families.

On the other side, Stanley

(Continued on page 19)

(Continued on page 19)

EDITORIAL

Retelling the Miracle of the Exodus from Egypt

Observing Pesach and, in particular, the Seder, is a profound experience deeply rooted in the Jewish soul. Not merely a commemoration of ancient events, Pesach night requires us to relive an event of utmost significance. Brought face to face with the historic event of the Exodus from Egypt, we continue moving in a spiral, passing through this and other significant moments that our ancestors experienced. That is why we say that we do not speak of great events of those days; it is in those days but at this

time.

At this time, 74% of Delaware's Jewish households with children always attend the Seder, as reported in the 1995 Delaware Jewish Population Study. In order to help more and more Jews across Delaware see themselves as though they themselves had actually gone forth from Egypt synagogues, agencies, and other organizations have planned *sederim* and eating facilities for Passover.

for Passover.

What activities have been planned for Delaware in connection with Passover? Community *sederim* will be held at Adas Kodesch Shel Emeth and the Kutz Home. Beth Shalom in Wilmington will provide holiday services, always open to guests, and will offer home hospitality to people needing a seder invitation. Albert Einstein Academy held a model seder with Kutz Home guests. The JCC will sponsor their annual Passover restaurant. Temple Beth El will host a children's model seder and will provide seder hosts for those needing a place to celebrate. Beth Shalom of Dover will provide religious services too. There will be the annual Seder at Congregation Beth Emeth. The Judaism and Feminism's Women's Seder will be held again this year. The Young Leadership Development Alliance (YLDA) already held an education initiative with Dr. Saul Wachs - "Beyond the Maxwell House Haggadah:

How Families Can Get More Meaning Out of Passover," in order to help the community prepare for Passover. There will be *seders* and a kosher meal plan at Hillel and Chabad at the University of Delaware. JFS elderly clients and new American clients of JFS were the recipients of Passover gift baskets. The project was sponsored by the Sisterhood at Congregation Beth Emeth with the help from 32 preschool children. Other programs across Delaware not mentioned here also contribute to fostering Jewish identity.

At this time, it is reassuring to note these observances in the community. So, as you sit down with family and friends for the Seder, and you see yourself partaking in the events by which G-d took one people from amidst another, note that despite vehement differences at times, we are all *Klal Yisrael*, and we all are retelling the miracles done for our forebears.



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Voice Box

"And what is the latest so-called "provocation" of which Israel is guilty? Israel has begun the construction of a housing development on a barren hill-top in Jerusalem situated between two existing Jewish neighborhoods. Israel is guilty of building on land owned by Jews within the boundaries of the city that every Israeli government, and the Congress of the United States, has recognized as Israel's eternal, undivided capital. Let me be clear: Har Homa is not, as the media attempt to insist, a "settlement." While Arafat ignores his commitments to change the PLO Charter and control terrorism, Israelis are flogged in the international community for not making unilateral concessions beyond the demands of the Oslo Accord."

U.S. House of Representatives Speaker Newt Gingrich, addressing the AIPAC conference on April 8, 1997

"The settlements are a declaration of total war against the Palestinian people, an open and destructive war against our people, our land and our holy places. The Israeli settlements on our land, in our Jerusalem and in the rest of the West Bank are a war against the peace process."

PA Chairman Yasser Arafat, in a letter to the Conference of Businessmen for Jerusalem, which was held in Jordan (Al-Hayat Al-Jadeeda, April 6, 1997)

"The Israelis themselves have not forgotten their dead in Nazi Germany, so why should we forget our soldiers who died defending our land!"

Egyptian cartoonist Goma Farahat, in response to suspend publication of work by cartoonist Ranan Lurie. Mr. Laurie served as a major in the Israeli Army in the 1967 war.



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for all articles, advertisements and news for The Jewish Voice

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JULY 10	BUSINESS/PROFESSIONAL DIRECTORY	JULY 18
AUGUST 7	GUIDE TO JEWISH LIFE	AUGUST 15
SEPT. 4	FALL FASHIONS	SEPT. 12
SEPT. 18	HIGH HOLIDAYS	SEPT. 26

12 NOON THURSDAY EIGHT DAYS BEFORE PUBLICATION

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In the Footsteps of Delaware's Earliest Zionists



By TONI YOUNG
Special to The Jewish Voice

In 1896, Theodore Herzl's *Der Judenstat, The Jewish State*, proposed that to solve the Jewish problem, which existed wherever Jews lived in perceptible numbers, the Jews should be granted a portion of the globe large enough to satisfy the rightful requirements of a nation. The first Zionist Congress, held in Basel, Switzerland the following year, developed strategies to make the dream of restoring the Jewish state a reality. As we approach the centennial of the first Zionist Congress held in August 1897, it's appropriate to remember Delaware's earliest Zionists and to recommit ourselves to the dream.

Louis Finger, born in Russia in 1864, arrived in Wilmington in 1887 and married Esther Tartakovsky in March 1888. Louis

worked hard as a puddler, and then as a letter carrier to support a family which grew rapidly to five children, Matthew, Aaron, Samuel, Freuda and Reba, in seven years. However, from the beginning Louis found time to work for the Jewish community. In 1892, he was one of three new Russian immigrants who started the Hebrew Library Association, to educate members and to serve as a meeting place for Hebrew citizens. Several years later, Finger became secretary of the Moses Montefiore society, Delaware's first Jewish religious and beneficial organization.

In December 1898, Finger wrote to the Federation of American Zionists, the first national Zionist organization in America, to inform them that B'nai Zion of Wilmington was three weeks old and would like "to bring itself into alliance with the central organization." At the time, about one hundred local chapters were affiliated with the Federation of American Zionists.

Shortly afterwards, Finger wrote to Rabbi Stephen S. Wise, secretary of the Federation of American Zionists, acknowledging receipt of his kind letter and circular. "We will be more than pleased to cooperate with you to promote the interest of Zion," Finger stated. He requested that Wise send the books of shekels, certificates members could buy to entitle them to vote for delegates to the Zionist congress.

At the January 29, 1899 meeting of B'nai Zion, secretary Louis Finger read a paper entitled "The Aims of Zionism." Apparently the meeting was not a big success. The following day Louis Finger wrote to Stephen Wise about the Wilmington Jews' lack of understanding of Zion:

"Unfortunately, I can't send more dollars.

As hard as I have been working for Zion, I have not been able to increase the membership which numbers only ten though a hundred could easily be gotten, but we have not the mental talent that would bring the Jewish population of this city to their sense of duty towards Zionism."

During the next six months, Finger worked tirelessly to strengthen B'nai Zion. One reason establishing B'nai Zion was so difficult was that some prominent citizens were actively working against it. Many immigrant Jews saw America as the new Zion and actively opposed the movement for a homeland.

Finally in May 1899, Finger wrote, "after a struggle of seven months, we at last succeeded in establishing a permanent organization with a roll of twenty full fledged members with bright prospects for an increase." Finger enclosed a list of the members, which unfortunately no longer exists, and nineteen dollars. He requested information about the conference to be held in Baltimore the following month. From 1902 to 1905, Louis Finger was president of B'nai Zion.

In June 1901, Israel Wainer and his son Max, attended the Zionist conference in Philadelphia. Israel Wainer had immigrated from Russia to Wilmington about 1888 and worked as a tailor with Mullin's. His wife Rebecca and children, Sosy, Taube, Max, and Peretz were sent to Wilmington by HIAS in 1890. Max distinguished himself by rising to the rank of major in the United States army during World War I.

Both Rabbi Herman Resitz of the Orthodox Adas Kodesch and Rabbi A.B. Cohen, who had taught at the reform synagogue Ohabe Shalom, spoke about the objectives of Zionism at a mass meeting of B'nai Zion in July 1901. At the time,

Samuel Kasdin was president of B'nai Zion, William Satinsky was vice president, Max Wainer was Recording Secretary and Louis Finger was Financial Secretary.

The enthusiasm of the early Zionists was so great that even their children were involved. Before they were fifteen, Aaron and Matthew Finger and Peretz Wainer were all officers of the Young Zionists of Wilmington.

The Fingers, Wainers, Kasdins, Resitzes, and Cohens understood the nature of the Jewish problem first-hand. Having fled Russia because of oppression and persecution, they knew there was no future for the Jews in Russia and Eastern Europe. At the time of the pogroms in 1905, Esther Finger's sister and brother were still in Odessa. Her sister wrote to say the landlord had promised to protect her family if they would remain indoors. Despite the in fighting and petty rivalries between national groups promoting Zionism, the earliest Zionists knew it was essential to restore a Jewish State for those who chose to live there. While building their own lives in America, they persevered in their efforts to establish a Jewish homeland.

Ironically, the centennial anniversary of the first Zionist congress comes at a difficult moment when the meaning of Israel as a home for all Jews is being distorted by a minority and the peace process is faltering. But the history of Israel is based on overcoming difficulties. Let us use the centennial to refocus on the original intention of the state of Israel as a home for its inhabitants to live peacefully as free people.

(Toni Young is the immediate past president of the Jewish Federation of Delaware. She is writing a book about the first Jewish community in Wilmington.)

It's Time to Act



By CONNIE KRESHTOOL
Chair of The Jewish Voice Editorial Committee

In the press conference Prime Minister Benjamin Netanyahu held following his recent meeting with President Clinton in

Washington he boldly defended Israel's position on the peace process. He used the same strong language in his defense of the bill to ban conversions performed in Israel by non-Orthodox rabbis. This disturbed me greatly. His comment that the bill was only putting into law the "status quo" showed that he did not recognize (or did not want to recognize) that for Reform and Conservative Jews the "status quo" is unacceptable.

Over a year ago in an historic decision the Supreme Court of Israel ruled that the State of Israel (Knesset) has the right to rule on who can perform conversions in Israel. For this reason the Orthodox parties demanded as part of their Coalition Agreement with Prime Minister Netanyahu a conversion bill delegating to the Orthodox Rabbinate sole jurisdiction over conversions to Judaism in Israel. The first reading of that bill was passed recently. Two more readings must be held before it becomes law.

We Reform and Conservative Jews can-

not allow the Orthodox Rabbinate to read us out of the Jewish People. By using their considerable leverage on the Israeli political scene they have succeeded in not allowing Reform and Conservative rabbis to officiate in Israel at conversions, marriages and funerals.

Are they telling us that we can do our Jewish thing in the Diaspora but in Israel we are not really Jews? Are we not "one People?" If Israel is the Jewish homeland is it not the homeland for all Jews?

Do not think that this conversion bill is only a problem for Reform and Conservative Jews. It presents a very serious obstacle for many people living in Israel who wish to convert to Judaism. The official Orthodox Rabbinate requires those who wish to be converted to commit themselves in advance to live a life according to the Halachah. Because many do not wish to live an Orthodox life they are declared ineligible for conversion. Last year over 10,000 persons

applied and only 400 were converted.

Many of those denied are recent immigrants from the former Soviet Union, non-Jewish children adopted by childless Israeli parents from countries abroad, Israelis who have married or intend to marry non-Jews whom they have met in Israel or abroad and gentiles who come to Israel to become part of the Jewish People.

This is more than just a fight about conversion rights. It is a struggle for the character of the Jewish State. It is inexcusable that the right-wing Orthodox parties have elected to carry on this battle now when Israel needs unity within and the support of Jews from without.

Reform and Conservative leaders have declared an all-out campaign to change the direction in which the religious and political establishment is moving Israel... to be the only democratic nation in the world that discriminates against Jews. What irony!

The Rabbi Writes:

The Sentence of the Season

By Rabbi PETER GRUMBACHER
Congregation Beth Emeth

While there are some who believe that the most important sentence in the Passover Haggadah is, "the meal is served," this is not the case. In fact, as we gather around the Seder table we should pay particular attention when we read, "each person should consider himself/herself as having personally been redeemed from the land of Egypt." This is the sentence of the season, each and every year that we celebrate our Festival of Freedom!

Passover resonates with virtually every Jew because it is a time when families get

together; but we cannot dismiss from our consciousness that the sentence in question, the command if you will, instructs us as to our personal responsibility to at least imagine what our ancestors experienced. There are over thirty references to actions we should take or refrain from taking because "you were strangers in the land of Egypt." We are not to oppress the stranger and we are to secure the welfare of our sisters and brothers today because we were once subjected to degradation in a time long past.

This concept is not limited to any one branch of Judaism. Indeed, even the secular Jew, the one who might identify with our

culture rather than our religious faith, should still feel compelled to work for justice and righteousness both inside and outside the Jewish community for no reason other than we were once slaves to Pharaoh in the land of Egypt. To have been personally redeemed, therefore, implies that we have an obligation to give thanks, and the way we do that is to get involved. How we fulfill that obligation is a matter of choice, that we fulfill it is a matter of *mitzvah*.

This leads me to that second most important sentence in the Haggadah. Ideally personal obligation should motivate us to hands-on deeds of loving kindness. We might also

consider a financial response in addition to "the work of our hands." For over a decade now a truly wonderful organization has been distributing millions of dollars to feed the poor and hungry. Many of us are familiar with **MAZON: A Jewish Response to Hunger**.

MAZON does not only assist the "Jewish" hungry, but all people who find themselves in need of help. It is "a Jewish response" to hunger, and agencies such as our community's Emmanuel Dining Room has been one of the recipients.

(Continued on page 21)

OPINION

Taking the First Step... A Passover Lesson

By Rabbi JEROME M. EPSTEIN

The Haggadah is a virtual textbook of human values. Not only does it tackle the broad topics of freedom and redemption, but, through its unique practices, it teaches us about reaching out to those in need and about instructing individuals according to their own level of knowledge and experience. Perhaps its most salient theme, however, is God's omnipotence. Indeed, the Exodus is portrayed primarily as an exercise of God's power. Even Moses is almost completely ignored.

In reading the Haggadah, one might easily conclude that humanity's role in its own salvation is irrelevant - after all, the Exodus is nothing if not a paradigm of God's ability to save the Jewish people from catastrophe. Interestingly, the Talmudic Tractate of Sota (37a) presents an entirely different perspective. As we learn, with Egypt's army in hot pursuit, the Israelites cried out for help and Moses prayed to God for assistance. It was not, however, until Nachshon ben Aminadav took the first step in the raging Sea of Reeds that God divided the waters on the people's behalf.

Thus, according to the Talmud, God required that humanity become a partner in salvation. It is

this message that is most relevant to us this year.

Today, the largest segment of North American Jewry is feeling besieged. Recent actions taken by Israel's government in the area of conversion carry with them the strong implication that the forces behind these rulings seek, in effect, to delegitimize non-Orthodox Jewry in North America. As we saw recently in the pronouncements of the Union of Orthodox Rabbis, this position has even been publicly articulated - albeit from a small, fringe group. In addition, discriminatory funding, or, more accurately, lack of funding, by the Jewish Agency and the government of Israel for Conservative and Reform religious institutions in Israel - while Orthodox institutions receive ample funding - continues to be a sad fact of life.

In finding a solution to these problems, the response of many has been to turn "outwards." Indeed, some have even called for the dismantling of the Jewish Agency and the World Zionists Organization. Others have called for Federations to change their current policies and to reallocate the largest percentage of their funds to Conservative and Reform Movement causes in Israel. Still others have called for non-Orthodox Jews to totally withhold

money from the Federations and UJA. These suggestions are significant because they have the potential of stimulating discussion. Individually, however, they are all seriously flawed.

It is true that the Jewish Agency and the World Zionist Organization do not completely mirror the priorities of the masses of Jews they represent. It is also true that these organizations do not adequately respond to the manifold challenges faced by world Jewry. But given the realities of the Jewish world today, if these organizations did not exist, we would have to invent them. Rather than dismantling them, our challenge must be to re-engineer them.

As for withholding funds from the United Jewish Appeal and from local Federations, this measure will certainly send a message - but to whom? Are we really prepared to reduce or eliminate assistance to Jews in persecuted countries who receive monetary help from these agencies? Is that the constituency we are trying to influence? Or are we targeting Jews from the former Soviet Union and Ethiopia who are struggling to build new lives in Israel and are dependent on whatever additional assistance they can get? And what will we gain from penalizing Jews in our home communities who are

dependent upon Federation assistance? Certainly, we have the potential to put tremendous pressure on UJA and Federations by withholding or diverting funds. The question is: At what human cost?

Perhaps this is the juncture in our history when we must recommit ourselves to the behavior modeled by Nachshon ben Aminadav. We cannot only look externally for the answer to our problems. Rather, we must assume responsibility for our own salvation. If we want to improve the position of non-Orthodox Jews in Israel, we must direct additional monies to the Jewish State to support our institutions there. Not only must we give, but we must not be embarrassed to ask others to support us as well. Indeed, we must develop a passion which will stimulate others to identify with our cause.

UJA and Federation have a wonderful opportunity at this juncture in our history to help facilitate the proliferation of religious and spiritual programs in the Jewish State. By establishing within the Federation structure a mechanism that allows for "plus giving" to causes that reflect each donor's particular religious affiliation - whether Conservative, Orthodox, or Reform - the premier fundraising arms of the Diaspora can actually help bring about a spiritual rebirth in the State of Israel. Donors should be invited, after contributing a meaningful amount to the Campaign itself, to include an additional gift directed specifi-

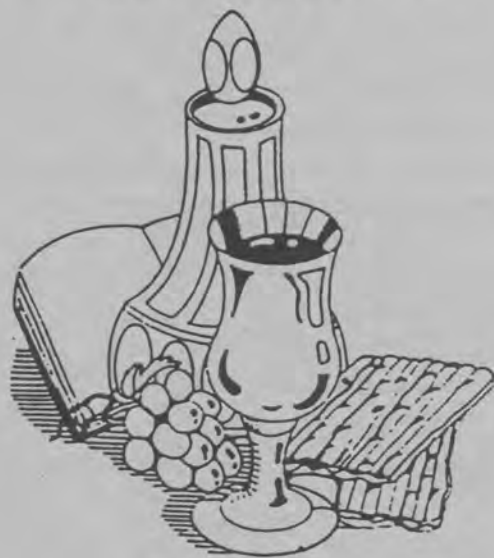
cally to their own stream of Judaism. UJA/Federation will not be accused of "playing favorites," general fundraising efforts will be supported throughout the entire community, and groups in need - whether here in Israel, or overseas - will continue to receive much-needed aid. Even more, through this kind of "self-help" program, each Jewish donor will be taking an active role in supporting his or her particular vision of Jewish life.

There is yet another way in which individual Jews can act to affect their own religious future. This year, all Jews have an opportunity to reshape the World Zionist Organization and thereby help determine its programs and allocations. Elections for the 33rd World Zionist Congress will take place this Fall, and every Jew in the United States can vote. But in order to do so, individuals must register by June 1st. If we do not seize this chance to play a role in shaping our own history, we will forfeit our right to control our own destiny and, thereby, lose a valuable opportunity to command the respect we deserve.

We need not turn outward to correct the ills that beset us. We have the strength in our hands - let us resolve to use it.

(The author is the Executive Vice-President of The United Synagogue of Conservative Judaism, the association of Conservative congregations in North America.)

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OPINION

Old Fashioned Anti-Semitism

By **ARTHUR Z. MOSS**

Special to The Jewish Voice
Jeffrey Goldberg's article (March 16, 1997 New York Times Magazine) regarding the decision of the Southern Baptist leadership to actively proselytize among the Jewish chilled me personally as few articles ever have.

Make no mistake about what is going on. Despite the syrupy sweet pronouncements, this is a cam-

paign driven by hatred and fear of the Jew who by his continued existence represents a challenge to beliefs the Southern Baptist leadership prefer to leave unexamined and unquestioned. Were they motivated by a true concern for the souls of those who have not yet seen the light which they alone can bring, why focus on the Jews alone? The Jews are few in number, are dwindling away by assim-

ilation, as they acknowledge, and do not themselves proselytize. Why are Jewish souls of such concern when there are hundreds of millions of Buddhists, Hindus, Moslems, who could benefit from their ministering?

This is old fashioned anti-Semitism, complete with the denigration of Jewish theology and the people who adhere to it. It is racism - has anyone since the

Nazis actually referred to the Jews as a race? It is an attack on the fundamental social fabric of America. We are the only nation on earth in which mutual toleration and the freedom to practice - or not to practice - one's religion unmolested are ingrained in our national character - and indeed our Founding Fathers represented considerable diversity of both religious outlook and degree of observance. The Southern Baptist leadership has chosen to wage war on America's most cherished ideals.

This is a campaign of intimidation of the many against the few, carrying with it veiled but still clear implications of retaliation against Jews who forcefully reject this assault on their freedom, dignity, and heritage. All Americans, of all religions, races, and political views - including the Southern Baptist laity - should unite in condemning this unconscionable attack on our freedom and our way of life. After they have eliminated the Jews, who will be their next target?

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Narrations of Zion/Zionists' Narratives

On Tuesday, May 6, Tressa Grauer will discuss *Narratives of Zion/Zionists' Narratives: Identity and Place in Contemporary Jewish American Literature*. Her presentation will be in Room 204 Kirkbride Hall (corner of Delaware Avenue and South College Avenue/Route 896) from 7:00 to 9:00 p.m. and will be the next lecture in the Jewish Studies' Tuesday Night Lecture Series.

Understanding that contemporary Jewish American authors imagine Jewish identity in the acts

of reading, writing, and revising traditional Jewish narratives, Ms. Grauer explores what happens to the stories of "home" and "homeland" when "Zion" becomes an actual as well as a metaphoric place. If America, rather than Israel, has served as the metaphoric Promised Land in much of Jewish American literary representation, how does the political reality of the State of Israel affect narrative constructions of "homeland?" Using Philip Roth's *Operation Shylock* as the primary

textual example, this talk considers the myriad myths and tropes that inform American Jewish attitudes toward Israel.

Operation Shylock presents Israel itself as subject to re-invention, denied all sacred status as it is posed dialectically against the Diaspora as just one possible place for Jews to live. By depicting Israel as the anti-myth of the Diaspora, Roth considers new conclusions to the prevailing narratives of twentieth-century Jewish life. In other words, Roth asks, are the narra-

tives that we tell ourselves of Israel and the Diaspora still meaningful? How well do they endure in the face of the *intifada*? How does the existence of Israel challenge our reading of "Jew?"

Ms. Grauer's presentation is free and open to the public. For additional information, please contact the Frank and Yetta Chaiken Center for Jewish Studies at the University of Delaware at (302) 831-3324.



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Are you an alumnus/alumna of ORT? If you attended, for any length of time, an ORT school, program or classes, whether in Shanghai, Tel Aviv, Paris, Buenos Aires, New York City or elsewhere - if you've been touched by ORT - Women's American ORT would

like to know. As part of its 70th year anniversary celebration, Women's American ORT would like to establish a data base of all ORT alumni residing in the United States. This will enable Women's American ORT, the largest single contributor

to the world ORT program, to "connect" ORT alumni throughout the country and possibly bring alumni together for activities and special events.

Women's American ORT, an organization of membership chapters across the United States, supports vocational and technical training for Jews around the world, particularly in Israel, the United States, South America, France, India, and now throughout the former Soviet Union. It is the largest organization of the World ORT Union and a major source of financial support to its central budget.

More than 252,000 students presently are enrolled in ORT's 800 schools and projects which include comprehensive and vocational high schools, colleges, apprenticeship programs and teacher-training institutes. The ORT program encompasses some 60 countries and is the largest non-governmental network of vocational education and technical training centers in the world.

In addition to its central mission, Women's American ORT works actively in the United States to improve public education, to promote literacy, to combat anti-

Semitism and to support women's rights. Founded in 1927, Women's American ORT is in its 70th anniversary year.

If you are an alumnus/alumna of ORT, please contact Women's American ORT with your name, address, phone/fax/e-mail, ORT program attended and dates of attendance. You may send this information to the attention of Rachel Kossoff at Women's American ORT, National Office, 315 Park Avenue South, New York, NY 10010, call 1-800-51-WAORT, or e-mail WAORT@waort.org.

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PANIM EL PANIM

(Face to Face with JFD People)



Amy Leviton to Participate in ORT Mentoring Program

Amy Leviton, of Hockessin, Delaware, has been chosen to participate in Women's American ORT's National Mentoring Program, the newest component in the organization's leadership development initiative. The program's goal is to nurture and develop talented members of the organization through one-on-one coaching by a veteran Women's American ORT leader.

Ten members of Women's American ORT's National Board of Directors have been selected to mentor ten women from across the country. The protégés were chosen for their leadership potential, commitment to the organization and personal abilities and talents.



Protégés will observe, question and explore; mentors will demonstrate, explain and model. Additionally, each protégé is responsible for

developing a project in conjunction with her local area to help increase its financial productivity.

Ms. Leviton is currently President of the Brandywine Chapter of Women's America ORT. She also serves on the Executive Committee of the Wilmington JCC, is chair of internal fund raising at the Albert Einstein Academy and is a life member of Hadassah.

"I anticipate that the mentoring program," Ms. Leviton commented, "will help to enhance and improve my ability as the Brandywine Chapter President and to develop future leaders from our Chapter."

Women's American ORT, an

organization of membership chapters across the United States, supports vocational and technical training for Jews around the world, particularly in Israel, the United States, South America, France,

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On Saturday evening, May 10, 1997, the Wilmington Chapter of Hadassah and Wilmington Women's ORT will co-sponsor an Art and Craft Auction. The auction will be held at the Jewish Community Center and will begin

at 7:30 p.m. with a preview. The auction will begin at 8:30 p.m.

Brewster's Gallery of Philadelphia will be presenting the Auction. Framed art jewelry, ceramic, glass, and more will be

presented for sale. Hors d'oeuvres and dessert will be served during the evening.

Tickets will be \$10.00 per person. For more information or to purchase tickets please call Eva at 478-4514, or Linda at 477-0841.

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PANIM EL PANIM

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George Preston to Speak at Annual Interfaith Holocaust Observance

By **DAN WEINTRAUB**
JCRC Director

The annual Yom Hashoah Holocaust Remembrance Day Interfaith Service will be held on Monday, May 5 from noon to one at the City County Building in Council Chambers. George Preston, a Holocaust survivor of the Auschwitz, Birkenau and Buchenwald camps will address the topic of "The Industry of Death - Surviving the Holocaust." The Yom Hashoah Holocaust Day of Remembrance Interfaith Service is sponsored by a variety of local religious and interfaith organizations. As in previous years, the program has been organized under the auspices of the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware.

The late Halina Wind Preston, herself a Holocaust survivor and educator, was also George Preston's wife. According to her son, writer David Preston, Halina began speaking in public about the Holocaust in the 1950's. She was a leader in communal Holocaust related education and commemoration activity. Halina Wind Preston played a decisive role in the establishment of the Garden of

the Righteous Gentiles at the Jewish Community Center. In the 1980's the Holocaust education committee was renamed in honor of Halina Wind Preston after her death in recognition to her contributions to Holocaust education in Delaware. During her lifetime Preston volunteered on the Holocaust education committee which later bore her name.

Connie Kreshtool now serves as the acting Chairperson of the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware. This year the committee's collection of Holocaust related books, tapes and educational materials was transferred to the Concord Pike Public Library to promote greater usage by all Delaware residents. The collection remains intact and the committee retains authority to add or subtract from the collection. The Halina Wind Preston Holocaust Education Committee organized a lecture this past fall with prominent Holocaust scholar Dr. Michael Berenbaum. The Committee periodically provides continuing education courses for Delaware teachers on the subject of teaching the Holocaust.

The Holocaust Remembrance Day Interfaith observance on May 5 is jointly sponsored by the Christian Council of Delaware and Maryland's Eastern Shore; Delaware Region, National Conference of Christians and Jews; Interdenominational Ministerial Action Council; Jewish Federation of Delaware and Rabbinical Association of Delaware. Elected officials have been invited to the program. Religious leaders from a variety of faith backgrounds are expected to participate in this public ceremony. This year's program will include prayer, officials' remarks, a musical presentation, and George Preston's personal history. Reverend Donald Dunnigan, Cornerstone Fellowship Baptist Church Senior Pastor, is scheduled to lead the opening prayer. Reverend Laura Lee C. Wilson, Executive Director of the Wesley Foundation Campus Ministry, is scheduled to lead the closing prayer. The musical presentation will be by the Christiana Cultural Arts Chorale led by Lydia Clark Anderson, Director.

This year's Remembrance Day organizing committee has been led

by Evelyn Lobel, a volunteer member of the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware. Lobel was herself a student of Halina Wind Preston. Lobel is now the Director of the National Conference of Christians and Jews, Delaware Chapter. Evelyn remembers organizing and chairing Delaware's first committee charged with Holocaust education and programming communal Holocaust remembrance days in 1973. She is pleased to still play a role in furthering the efforts of Holocaust education here in Delaware.

Joining Lobel on the Yom Hashoah Holocaust Remembrance

Day Interfaith Service planning committee are Sister Jeanne Cashman, OSU; Margaret Weiss Crouch, Ph.D.; Rev. Donald Dunnigan; Rev. Vin A. Harwell; Connie Kreshtool; Henry H. Schenker, Ph.D.; Rabbi Laurence Malinger; Rev. Laura Lee C. Wilson and Daniel H. Weintraub, Esq. Rev. Vin A. Harwell, of First and Central Presbyterian Church, has offered to work with other Christian clergy on Holocaust related services in their churches this Spring. Along with Kreshtool and Lobel, Holocaust Remembrance Day Interfaith Service planning

(Continued on page 17)

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CJF Leaders Move on Pluralism, Back Partnership Plan with UJA

By CYNTHIA MANN
WASHINGTON, April 15 (JTA) — Responding to what they described as "tremendous" grassroots pressure, federation leaders across North America have backed a plan to double campaign allocations to the Reform, Conservative and modern Orthodox movements in Israel.

The move, an important gesture designed to demonstrate the Diaspora fund-raising establishment's commitment to religious pluralism in Israel, came during quarterly meetings here of the Council of Jewish Federations.

Among the other significant

developments that occurred during the three-day meeting of the federation umbrella body:

* The CJF executive committee unanimously approved a plan to form a joint operating partnership with the United Jewish Appeal. That plan will be subject to a national vote via satellite next month.

* CJF committed the federations to provide \$20 million over two years toward a special campaign being mounted by the American Jewish Joint Distribution Committee to ease the hunger of elderly Jews in the states that formerly constituted the Soviet Union.

* Extensive discussions were held to examine the federations' relationship with the Jewish Agency for Israel amid signs of growing frustration.

In deciding to double allocations to a wide range of religious institutions in Israel, federation leaders made it clear they needed to be able to report to donors back home that the fund-raising system is taking action in the face of growing threats to non-Orthodox Judaism there.

Alarm has soared throughout the federation world in the wake of the Israeli Knesset's recent preliminary passage of legislation that would reinforce exclusive Orthodox control over conversions performed in Israel.

Belman warned.

Norman Tilles of Providence, R.I. agreed. "The issue of religious pluralism will exacerbate the trend for more money to stay locally and less to go overseas," said Tilles, who is also national president of

the Hebrew Immigrant Aid Society.

That, in turn, will prompt Congress to ask, "Why should we give \$80 million to the Jewish

(Continued on page 17)

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During the CJF gathering here, communal leaders reported that anger at Israel over such actions was threatening contributions to the federation campaign and would reverberate even in the arena of U.S.-Israeli relations.

Michael Belman, president of the Jewish Federation of Greater Philadelphia, said one donor rescinded his \$50,000 pledge because he did not want his money going to Israel and instead distributed it to five local agencies.

"This thing is going to grow,"

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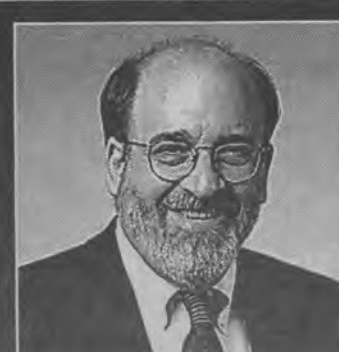


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PANIM EL PANIM

(Face to Face with JFD People)



YLDA Plans Volunteer Gardening Day at Kutz Home

By DAN WEINTRAUB
YLDA Director

As the late Allen Ginsburg or his beatnik contemporaries might have said - dig it! The Young Leadership Development Alliance (YLDA) of the Jewish Federation of Delaware has organized a one-day volunteer gardening program to improve the courtyard at the Milton and Hattie Kutz Home. "Getting Down and Dirty at the Kutz Home with the YLDA" is scheduled for Sunday, May 4 start-

ing at nine in the morning. Lunch will be at noon.

Heidi Kinsella, YLDA Co-Chairperson has worked with Karen Friedman, Executive Director of the Kutz Home to develop this outdoor mitzvah activity. Huber Nurseries is the sponsor of the program and will provide landscaping and gardening expertise.

All are welcome to volunteer to spruce up the courtyard which is visible from numerous points within the Milton and Hattie Kutz

Home. Since the Kutz Home is in the midst of a major renovation, this is an ideal time for volunteers to restore the courtyard gardens.

Participants are encouraged to wear comfortable clothes that can get a little dirty. Volunteers are also encouraged to bring their own gardening tools and work gloves.

Along with Co-Chair Kinsella, Buddy Berger chairs the YLDA.

To ensure a strong and viable Jewish community, YLDA develops future leaders under 45 by strengthening their ties to the

Delaware, national and international Jewish organizations, teaching leadership skills and responsibilities and providing diversified programming that is rewarding, educational and fun.

In recent months YLDA organized an educational event called "Beyond the Maxwell House Haggadah," participated in Super Sunday as part of the UJA/Federation Campaign and YLDA held a social activity in the Fall. "Getting Down and Dirty at

the Kutz Home with YLDA" is open to all ages. Participants need not have previous gardening experience. Green thumbs are welcome.

Volunteers for "Getting down and Dirty at the Kutz Home with the YLDA" are asked to RSVP to the Jewish Federation of Delaware. To RSVP call (302) 427-2100 by April 28.

Teen Travel Camp Soars

Under the direction of the Etai Belinky, Community Teen Coordinator, the JCC's Teen Travel Camp is soaring to new heights. The past three years have shown a steady growth in participation in the travel camp program. This year is certainly no exception, with an increase of nearly 50% in early enrollment. Each year we've added new and different travel opportunities for our community's teens.

The Teen Travel schedule for the 1997 camp season is as follows: The first session (June 16-27) features a three day trip to the Poconos and a three day trip to New Jersey and a visit to Great Adventure. The second session (June 30-July 11) boasts a special seven day excursion to the sunny state of Florida. The third session (July 14-25) whisks the teens off to Club Get-A-Way and New York City. The fourth session (July 28-August 8) features a five day trip to Myrtle Beach and Charleston, as well as, a five day New Hampshire trip. And last but not least, the fifth session (August 11-22), the teens are "beach bound" at Ocean City, MD and then they are off to our nation's capital for three days.

Travel camp fees vary depending on which session you choose. If you have any questions about Teen Travel or any other Camp JCC program, call Artie Allen, Camp Director, at (302) 478-5660.

The JCC's Purim Celebration

"This year, Purim was even more exciting with all of our terrific holiday events. There were so many successful activities that it proved, once again, that the Wilmington Jewish community just loves this holiday!" said Artie Allen, JCC Assistant Executive Director.

In an effort to bring our community together, the JCC staff developed the "Mishloach Manot Factory." This intergenerational program provided an opportunity for people of all ages to come together and work toward a common goal. Senior adults baked hamantaschen by the hundreds, children in our afterschool program drew pictures and packaged fruit, and the teens addressed the labels for each mishloach manot ordered. Over 250 mishloach manot were sold with all of the proceeds going to the JCC Combined Scholarship Campaign.

JCC Purim Dress-Up Day was filled with lions, tigers, bears, clowns, Hamans, Queen Esthers



Artie Allen flanked by happy Purim revelers.

and Ninja turtles of all sizes and shapes, as the children, parents and staff dressed up for a day of fun and merriment. There were parades throughout the building, the story of Purim was told and

retold, lots of hamantaschen were eaten and songs were sung by all.

In the weeks prior to the actual holiday, members of the community were asked to help fulfill a mitzvah by bringing in items to be given to residents of the Milton & Hattie Kutz Home. "Much to our delight, the baskets we provided for donations were filled beyond imagination. On the afternoon of Purim, 15 children from the Children's Center, accompanied by our staff,

gathered the goodies and traveled to the Kutz Home to give the residents the special gifts and perform a few holiday songs for them," added Allen.

This year, the First Annual Purim Masquerade Ball was held at the JCC. Thanks to the talents and hard work of many volunteers, the evening was an enormous success. The Zallea auditorium at the JCC was transformed into a Mardi Gras, with magnificent centerpieces on colorful tables. The lobby became a street cafe with a variety of caterers showcasing samples of their culinary specialties. The caterers included Best Cake Bakery, Betty the Caterer, CaterKart Cuisines, Cherry Street Vegetarian Restaurant, Gershberg's, Mariam G. Cabnet and Shmuel Yosef. The celebrants dressed in costumes, ranging from the beautiful to the outrageous, were also treated to the mysterious antics of a magician, the mind-boggling feats of a fire-eater and the music of an entertaining DJ!

"The community really celebrated Purim in all its glory this year, and we had a real 'ball' doing it!" Allen concluded.

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Annual Passover Restaurant Planned

The Jewish Community Center will hold its Annual Passover Restaurant on Thursday, April 24 beginning at 6:00 p.m. A Kosher for Passover meal, prepared under the supervision of the Va'ad Hakashruth, will include gefilte fish, chicken, honey glazed carrots, apple sauce, sweet kugel, assorted

Passover pastries and hot and cold beverages.

The fees are \$14.00 for adults, \$8.00 for seniors and \$6.00 for children ages 3 through 12. Advance registration is required at the JCC Front Desk. For more information, call the JCC at (302) 478-5660.

Interfaith Observance

(Continued from page 10)

committee members Cashman, Crouch, and Schenker are also members of the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware.

The program inside is about forty-five minutes in length and concludes, weather permitting, with a prayer at the Holocaust Memorial in Freedom Plaza. Rabbi Lawrence Maling, Assistant Rabbi and Educational Director of Congregation Beth Emeth will lead Kaddish. Cantor Judith Naimark of Congregation Beth Shalom will lead the prayer *El Malei Rachamim*, a memorial prayer for those who perished in the Holocaust. The Holocaust memorial in Freedom Plaza was commissioned by the Jewish Federation of Delaware with the cooperation of the City, County and State governments through contributions from the Jewish community and friends. The artist who created the memorial was Elbert Weinberg a graduate of Yale University whose works are represented in the Museum of Modern Art, the Whitney Museum of American Art, the Hirshorn collection, the Jewish Museum of New York and elsewhere.

On December 2, 1979, Halina Wind Preston said "Never again must Jews or anyone else be made into raw material and play dough in the hands of the world's political,

radical and religious tyrants ... Today in freedom, we can and must cry out and protest the atrocities committed against our people - we must keep their memory alive. We must work to make this a world in which genocide can never happen again."

In addition to the Yom Hashoah Holocaust Remembrance Day Interfaith Service on Monday, May 5 at the City County Building, there will be another Holocaust observance the next evening for the Jewish community. The Rabbinical Association of Delaware's Holocaust Memorial Observance will be held at Temple Beth El at 7:30 p.m. Temple Beth El is located on Possum Park Road in Newark. The format of the Rabbinical Association of Delaware's Holocaust Memorial Observance on Tuesday, May 6 will focus on remembering particular individuals from the Shoah and their creative talents.

All are welcome to the Holocaust Remembrance Day observance on May 5 and the Rabbinical Association of Delaware's Holocaust Memorial Observance on May 6. For more information call the Jewish Federation of Delaware at (302) 427-2100. The Halina Wind Preston Holocaust Education Committee is a program of the Jewish Federation of Delaware.

CJF, UJA

(Continued from page 12)

Agency" for refugee resettlement "and billions to Israel when the American Jewish community is cutting back?"

But federation leaders also stressed that CJF should stop dealing with threats to religious pluralism on a crisis-by-crisis basis, and get into the business of helping to educate Israelis about Jewish diversity.

Said Murray Laulicht, president of the United Jewish Federation of MetroWest, N.J., federations have to help "build Am Yisrael, Klal Yisrael."

"We have to support those in Israel yearning for religious expression," he said. "If we take ourselves out of this, we will be irrelevant, and we will lose the battle."

It was Laulicht who initiated the resolution calling for doubling allocations for projects of the various religious streams in next year's budget of the Jewish Agency for Israel, the campaign's vehicle to

fund the religious movements in Israel.

The CJF executive committee unanimously approved the resolution, subject to the review of the CJF committee on pluralism.

A recommendation for the allocations increase is expected to be acted on in June at the Jewish Agency's annual assembly in Israel.

Currently, the agency spends about \$1 million a year each on Reform and Conservative programs, and about \$450,000 on Orthodox programs. The agency's total annual budget is \$400 million, with half contributed by the United Jewish Appeal and the federations. Sixty-five percent of its operating budget is spent on immigration and absorption.

UJA, meanwhile, has created new "opportunities" for donors to contribute directly to projects of the various religious movements in Israel, separate from donations to the annual campaign, said Richard Wexler, UJA's national chairman.

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NEWS AND COMMENTARY

Netanyahu, Herzog and Gore Headline 38th AIPAC Convention

By PRISCILLA W. SIEGEL
The Jewish Voice Community Reporter

Is the dream still alive? AIPAC's 38th meeting held April 6-8 in Washington, D.C. opened with an examination of the state of the Zionist dream. This year marks three milestones for the State of Israel - it is the centennial anniversary of the first Zionist conference in Basel, the fiftieth anniversary of the State of Israel, and the 30th anniversary of the reunification of Jerusalem. Each of these milestones sparked dreams in the hearts of Jews around the world of a return to the homeland from which they had been exiled for thousands of years. Chaim Herzog, one of Israel's founders and former president of Israel reminisced at AIPAC's opening plenary of the dream of Zionism, and voiced his belief that Israel is once again at a crossroad.

The peace that seemed just around the corner suddenly appears to be as elusive as ever. The fragile Oslo agreements are in threat of crumbling as a result of renewed Palestinian terrorism over the Har Homa building project in eastern Jerusalem. The former Israeli president denounced Arafat's "green light" to terrorism and the subsequent "automatic negative reaction from countries around the world against Israel." But he was careful to congratulate the United States for its veto of the condemnation resolution at the U.N., which he characterized as "vintage anti-Semitism." While critical of the Palestinian response to Har Homa, Herzog was clearly disappointed with Netanyahu's timing



Clockwise from top left: Prime Minister Netanyahu; Special Envoy to the mideast Dennis Ross; U.S. House of Representatives Speaker Newt Gingrich; Vice-President Al Gore; and the late Chaim Herzog, sixth President of Israel. (Herzog died on April 17 from heart failure after contracting pneumonia during his U.S. visit. He was Israel's longest-serving president as well as a distinguished soldier, author, and diplomat. He was 78.)

of the project and the tactics employed.

Despite the current setback, Herzog was optimistic that the crisis, "given a measure of goodwill" could be defused. "I believe," he declared, "that the peace process is irreversible and there is no alternative ... both sides will have to compromise on many issues ... let us be determined to continue towards peace. One can dream, one should dream, one must dream."

While for President Herzog the dream still lives, there was little talk of dreams throughout the rest of the policy conference. The 2000 conference participants heard a number of pro-Israel speeches from top U.S. officials who called

for an eternally united Jerusalem and for continued U.S. monetary and military support.

Vice President Al Gore vowed that "this administration will never let Israel down," and that "the U.S. is committed to maintaining Israel's qualitative military edge." Emphasizing zero tolerance for terrorism, Gore pushed the point that Israelis and Palestinians must engage in direct negotiations to resolve differences and expressed anger at the attempt to reinstitute the Arab boycott of Israel. Echoing sentiments expressed by President Clinton, Gore questioned the timing of Har Homa, but noted that the U.N. resolution was inappropriate. "Outside pressures," said the Vice-President, "are counter-productive."

The focal point of the conference was, of course, Prime Minister Netanyahu's address following his meeting with President Clinton. Predictably, Netanyahu received a rousing standing ova-

tion, and he lost little time in presenting his case to this important gathering. Sounding somewhat beleaguered, and against the backdrop of a vociferous pro-Palestinian protest outside the hotel, the Prime Minister defended his positions bluntly and unequivocally. According to Netanyahu, Oslo represented two basic ideas: "The Palestinian Authority would undertake to stop terrorism from its domains. And the second, that Israel would withdraw from the population centers which would become the Palestinian domains ... that's the basic deal of Oslo. Everything else is elaboration." Netanyahu claims that Israel has lived up to Oslo, while the Palestinians have not. Israelis, he emphasized, have been redeployed from the population centers, but the Palestinians have engaged in savage terroristic activity.

Defending the decision to go ahead with Har Homa, Netanyahu stated that the barren hill is not an

area in Arab East Jerusalem and is on land that was 75 percent privately owned by Jews. The project is not a settlement, asserted Netanyahu angrily, but a neighborhood designed to alleviate Jerusalem's housing shortage. He attacked world opinion for equating bulldozers with bombs, and the implication that blowing up a cafe in Tel Aviv was a just response to the building of condominiums.

Repeatedly and emotionally, the Prime Minister hammered home the position that Israel would neither tolerate violence, nor negotiate under its threat. Netanyahu made clear that he does not intend to halt the building project, that he remains opposed to a Palestinian state, is adamant that Israel will not go back to the '67 boundaries, and "certainly, under no circumstances, will ever redivide Jerusalem." He reiterated his call for the acceleration of the peace process, and concluded with an allusion to Israel's on-going dream of peace.

In keeping with AIPAC's tradition, the program included U.S. Senators and Representatives from both parties. Forcefully expressed pro-Israel speeches were given by Senators Ted Stevens (R), and John Kerry (D) and Representatives Newt Gingrich and Richard Gephardt. Gingrich took the opportunity to differentiate himself from the President by presenting himself as a strong advocate of Israel's hang-tough position concerning its sovereign rights in Jerusalem. In addition, he promised to co-sponsor a resolution with Richard Gephardt calling for the U.S. Embassy in Israel to be moved with Tel Aviv to Jerusalem.



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Farrakhan— Church-State-

(Continued from page 3)

invitation to Farrakhan.

Rendell billed the rally and invitation to Farrakhan as an effort to pre-empt a threatened Nation of Islam march through racially tense Grays Ferry. The march took place anyway, though without the participation of the Nation of Islam, and without incident.

In recent months, Grays Ferry has been the site of an alleged beating of three blacks by white men and the murder of a white teenager allegedly by two black men.

Siegel said that for Rendell to suggest it was something of "a litmus test" for groups who want to end bigotry to be on the dais on Monday with Farrakhan was "totally unfair."

According to Siegel, "We have been saying all along that the Jewish community doesn't have to apologize regarding the willingness of our agencies to combat racism and bigotry in all forms, not just anti-Semitism."

He added that the Black Clergy of Philadelphia and Vicinity would confirm that.

"America's bigot has joined forces with 'America's Mayor,'" said Barry Morrison, regional director of the Anti-Defamation League, in reference to Rendell's nickname. "We will be paying the price for what happened here."

"The mayor has handed [Farrakhan] a victory," Morrison continued. He said Rendell gave Farrakhan "the appearance of being pro-unity, pro-tolerance, pro-apple pie and all things good."

(Continued from page 3)

Geller, representing some New York taxpayers, argued that the practice of allowing public school teachers in parochial schools violates the constitutional separation of church and state.

Renewed debate over the 12-year-old decision has split the Jewish community, with Jewish defense organizations and Orthodox groups filing friend-of-court briefs on opposite sides of the case.

The American Jewish Congress, speaking on behalf of several Jewish, religious and education groups, has urged the high court to uphold the basic principles of the 1985 ruling in *Aguilar vs. Felton*.

The decision could be modified to permit such classes, provided that safeguards are in place to guarantee that the principle of church-state separation is not violated, the brief argued.

Orthodox groups, meanwhile, say Jewish schools have suffered under the ruling and have long urged reconsideration of the decision.

Five justices have openly questioned the wisdom of the 1985 ruling. It remains unclear, however, whether the high court will rule only on the merits of the case, or issue a broader decision about the constitutionality of government subsidies for religious education.

"This is a case where the rationale matters more than the result," said Marc Stern, co-director of the legal department of AJCongress.

The court is expected to render a decision by the end of its term in June.

The Mystery of the Mourner's Kaddish

By Rabbi LEONARD GEWIRTZ

Special to *The Jewish Voice*

If one reads the translation of the *Mourners' Kaddish*, the reader sees immediately that there is no mention of death in this exalting prayer for the Living G-d. It is a prayer for the *Kiddush Hashem* Sanctification of G-d. *Yitgadal Veyitkadash Sh'mai Rabba*, "Magnified and sanctified be His great Name."

The nucleus of the *Kaddish* is the response, "Yehay Sh'may Rabbah Mevorakh, taken from Daniel 2:20, and Psalm 113:2, "May His Great Name be blessed."

The whole *Kaddish* is a prayer of praise of G-d, the Sanctification of His Name, *Kiddush Hashem*.

How did the prayer of *Kiddush Hashem* become a *Kaddish Yatom*, an "orphan's *Kaddish*"? Jewish scholarship struggles with this mystery.

The former Chief-Rabbi of Great Britain, Dr. Joseph Hertz, in his classic *Siddur* with commentary, simply says about the mourner's *Kaddish* (p. 270). "Its origin is mysterious." He attempts to explain the meaning from internal evidence and interpretation how this Aramaic prayer come to play such a significant role in our *Hebrew* Liturgy. He presents the *Aggadah* about the death of the two sons of Rabbi Meir and Beruria on *Shabbat* afternoon while R. Meir was in the House of Study.

Beruria, wife and mother and *Tannaitic* scholar in her own right, did not want to disturb the *Oneg Shabbat* of R. Meir. She waited until after *Havdalah*, to bring her husband into their sons' room and show him their tragedy. R. Meir exclaimed, as did Job, "The Lord gave, and the Lord hath taken, blessed be the name of the Lord" (Job 1:21; *Midrash Proverbs* 31).

Dr. Hertz then adds his commentary, "The *Kaddish* is but an amplification of the words of Job; it is but a summons for us all to imitate the example of Job, Beruria and Rabbi Meir..." Dr. Hertz's explanation only adds to the mystery. How did this Aramaic prayer originate and primarily when did the *Doxology* become a mourner's prayer?

Dr. Paltiel Birnbaum in his *Book of Jewish Concepts* (p. 538) recognizes that *Kaddish* in Jewish Liturgy is a *Doxology*, a prayer of praise of G-d, at a concluding section in the Liturgy. He struggles to explain how this *Doxology* became a prayer for mourners. "Torah study might benefit the remembrance of the deceased. Hence such a study was assigned to the mourners... Gradually, thought not exclusively, the *Kaddish* became an indirect prayer for the departed... but contains no reference for the dead... One may safely assume that since the *Kaddish* has at its underlying though of hope... the power of redeeming

the dead from suffering of *Gehinom*, it came to be ascribed... to this sublime doxology."

While trying to interpret how a sublime paean of praise of G-d, over the centuries became a prayer for mourners, he too adds to the "mystery."

There was a *Kaddish* of *Hashkava* (laying to rest) in the first century C.E. that was recited at the graveside, before interment, which was a prayer for the dead. The Talmud mentions the "day of *ashkavta*, of Rabbi Yehudah Hanasi", and a *Kaddish* was recited (*Ketubot* 150b). This is the *Kaddish* which we recite today as part of the grave-side liturgy and burial ritual which is called *Kaddish l'Ithadata* (see p. 1084 Hertz *Siddur*). This is not a *Kaddish Yatom*, mourner's *Kaddish*. It is a *Kaddish* for the Congregation at the grave-side expressing Messianic Hope.

II

1. The first *Kaddish* to appear in the history of our liturgy is the Scholar's *Kaddish*, *Kaddish D'Rabbanan*, which was recited after the study of Talmudic Literature, or after a *D'var Torah*, a learned discourse delivered in Aramaic, the spoken language of the population. Therefore the *Kaddish D'Rabbanan* was also in Aramaic. The *Kaddish* contained the interpolation: "Unto Israel and

(Continued on page 26)



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SYNAGOGUE LIFE

Cafe Tamar at AKSE: "From Dreams to Reality"

An exciting evening of Israeli music and dance will take place at Cafe Tamar on Sunday, May 11 in the Social Hall of Adas Kodesch Shel Emeth Synagogue. The program entitled "From Dreams to Reality" will celebrate the 49th year of Israel's independence and 100 years of Zionism.

The AKSE Choral Group directed by Faith Brown and accompanied by Sara Berman and the Tamar Musicians will sing songs in Hebrew, Yiddish and English. Soloists include Cantor Daniel Leeman, Cindy Goldstein, Linda Vodovis and Eric Brown. Solos will also be presented by young singers:



Maayan Vodovis, Lara Goldstein, and Jennifer Berry.

New and exciting dances will be performed by the AKSE adult dance group directed by Faith and Lou Brown with Harriet Ainbinder and Harokdim, a teenage dance group led by Harriet Ainbinder.

The program will begin promptly at 7:30 p.m. Doors will open at 7 p.m. Tickets are available at the synagogue office, 762-2705 and from the performers. Admission for adults is \$9. Children under 12 pay \$4.

Celebrate Yom Ha-atzmaut at Cafe Tamar on Sunday, May 11!



AKSE Trip

Adas Kodesch Shel Emeth will have a bus trip to New York on June 15, 1997. The first stop will be in Borough Park where Rabbi Sanford Dresin will be the guide for a tour and stroll, followed by lunch at a kosher restaurant of your choice. Then, on to Manhattan and Broadway's Promenade Theatre to see the 3:00 p.m. performance of a new comedy - "Bermuda Avenue Triangle" starring Renee Taylor, Joe Bologna, and Nanette Fabray. The cost of \$55.00 includes round trip bus transportation and tip, mini breakfast on the bus and theatre ticket. Lunch is at your expense.

The bus will leave the AKSE parking lot at 8:30 a.m. and return to Wilmington at approximately 7:30 p.m. For reservations please call AKSE at 762-2705. Deadline for reservations is May 9th, and payment must be made to secure your place. Only one bus has been reserved.

Beth Shalom Mitzvah Day



Nearly 100 members of Wilmington's Congregation Beth Shalom joined together to work on community projects on Sunday April 6th. "Ronald McDonald House, the Kutz Home (above), Newark Food Bank (right), Foulk Manor South, and Sojourners Place were the primary agencies that benefitted from the work of these volunteers," said committee chair Anita Sobel. Activities at these agencies and included baking, serving meals, and entertaining residents.

AN ALERT TO THE JEWISH PEOPLE

To counter Christian missionaries targeting the Jewish people, a significant campaign is being waged in Jewish communities in the United States, Israel, Russia and other countries. The dynamic film ISRAEL: APPOINTMENT WITH DESTINY is being shown to enthusiastic audiences in programs sponsored by synagogues, Jewish Federations, B'nai Brith Chapters, Hebrew schools, etc. It is a story of promise and hope that finds a fulfillment in the nation of Israel. Produced by the Bible Students, a Christian group, it

is highly recommended by leaders of all three segments of Judaism and major Jewish newspapers have joined in the accolades. Its message is—don't assimilate. Rather, cherish your Jewish hopes as found in the Torah. Many Jewish people have found this video to be one of the single most important tools in combating cults and other Christian missionaries who target young Jews at the most vulnerable age. The cost is \$10.00, including postage. Write to

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SYNAGOGUE LIFE

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Haggadah includes blessings, prayers and songs that are part of a Passover seder. Based on the Haggadah published by the CCAR Press, the recording is available in both compact disc and cassette. Leading cantors and soloists of the

Reform movement are the voices in this recording.

As families sing many of the Passover blessings and in varied versions, the recording includes multiple versions of several, including the blessings, *Ma Nishtana*, and *V'hi sheamdah*. Listeners will

also hear thousands of *Chad Gadya*, *Adir Hu* and other Passover melodies.

Songs from A Passover may be ordered from Transcontinental Music Publications (1-800-455-5223) either as a CD (\$16.95), cassette (\$12.95) or in a package

with the CCAR's Haggadah (\$21.95 for the tape version or \$24.95 for the CD).

Transcontinental Music/New Jewish Music, a division of the Union of American Hebrew Congregations, is the music publishing arm of the Reform movement. It publishes a wide variety of printed musical materials CDs and cassettes for home and synagogue music.

The Season

(Continued from page 5)

When we left Egypt we complained to Moses about all of the wonderful delicacies we remembered from that land. Our bellies craved more than manna, but at least we had manna to feed us in our wilderness wandering. Today there are millions of Americans who wished they could rely on manna, and often have no recollection of a truly decent meal which

most of us take for granted. *MAZON: A Jewish Response to Hunger* is in the forefront of this ongoing battle and is worthy of our support.

Think about how much it would cost to serve one more person at your seder this year and consider making a donation to *MAZON: A Jewish Response to Hunger* for that amount or more. You might send your donation directly to the organization at the following address, 12401 Wilshire Blvd., Suite 303, Los Angeles, CA 90025-1015, or you might send it to Congregation Beth Emeth and we will send it there for you. We are grateful that we were redeemed from Egypt, but our gratitude cannot be in words alone. Through *mitzvot* and contributions to organizations such as *MAZON: A Jewish Response to Hunger* we can make that gratitude come alive in a very Jewish way. *Ha Lachma Anya*, "Let all who are hungry come and eat."



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ARTS • ENTERTAINMENT • BOOKS

Words & Music:

That's Real Cool

By STEVE COHEN

The Jewish Voice Entertainment Reporter

Joshua Henkin is a promising author whose first novel has just been published by Putnam. He's coming to the University of Delaware at Newark where he'll discuss his book, *Swimming Across the Hudson*, on April 30 at 4 p.m.

The novel is written in the first person by a young Jewish man who learns a truth kept from him by his adoptive parents. We normally expect a first novel to be autobiographical, but Henkin is not adopted. He creatively uses the device to explore questions of identity, especially religious and sexual. The book also addresses the confusion of facts with memory.

It's refreshing to read a story where the central figure is so knowledgeable about and comfortable with the Jewish religion. The relationship between the two brothers is especially compelling.

Sylvia, A.R. Gurney's comedy about a dog who talks with people, opened to the Delaware Theater Company this week. It runs thru May 3. This is a co-production with the Philadelphia Theatre Company, directed by Nick Olcott.

In an odd way, this canine comedy reveals more human emotions than some of Gurney's plays that deal only with people. It's funny and Sarah Rafferty is adorable as Sylvia.

Ira Levin's *Deathtrap* just finished a week at the Playhouse and I was struck by how cleverly-written and enjoyable this old chestnut can be. Levin is not a household name, but he scored impressively with this play, which has been repeatedly performed around the world.

Much better known to the public than the playwright is Elliot Gould, who was the drawing card. He seemed to sleepwalk through the part with a sing-song delivery that deadened the wit in his lines. We should be rooting for this clever scoundrel to succeed with his nasty schemes, but in this production it was hard to do so.

Judy Collins comes to the Playhouse this Saturday at 8 for a single concert performance. She's a classic artist and is always worth seeing. Then the Playhouse will be concluding its season with a revival of *West Side Story*. I just saw the new production that's coming here and it's definitely worthy, but you have to put it in context. What was revolutionary about it in 1957 is

old-hat in 1997.

The collaborators - Leonard Bernstein, Jerome Robbins, Arthur Laurents and Stephen Sondheim - were all New York Jewish boys (though Laurents has family in Philadelphia and Bernstein was originally from Massachusetts.) They conceived the show as a transplant of *Romeo and Juliet* to contemporary Manhattan, with rival Jewish and Irish gangs. It was to be called *East Side Story*. But times and urban ethnic populations change, so it was switched to Puerto Rican and unspecified whites.

Bernstein narrated a history of Broadway musicals on television's *Omnibus* at the time, and he claimed that almost everything before *West Side Story* was old hat. He likened such modern hits as *Oklahoma!*, *Carousel* and *South Pacific* to European-style operettas because they were about far away places or people from a different period. He said new musicals should deal with the here and now.

Well, times have changed even more since *West Side Story*'s premiere, and the confrontations between the gangs now seem tame. The dialogue is dated, with teenagers saying things like "that's real cool." But the songs are timeless and universal. The important use of athletic dancing has not dated, and it remains one of the best things about *West Side Story*.

The American Music Theater Festival will premiere *Black Water*

by John Duffy and Joyce Carol Oates, the esteemed writer, on April 24. It's a music drama about the drowning death of a young woman at Chappadquiddick. Duffy who won an Emmy Award for the series *Heritage: Civilization and the Jews*, has composed a score that echoes popular American musical styles.

Gordon Edelstein directs *Black Water*, which will be at Plays & Players Theatre in Philadelphia thru May 4.

The Delaware Symphony concludes its season this weekend as Stephen Gunzenhausen conducts Mahler's eloquent *Symphony No. 4* at the Wilmington Grand Opera House. Gunzenhausen will give an informal talk about the music at 7 p.m. tonight and Saturday in the lower level of the opera house. The last movement of the Mahler features a soprano solo describing a child's view of heaven.

Gunzenhausen's program also includes two exuberant and melodic pieces, Berlioz's *Roman Carnival Overture* and Haydn's *Symphony No. 73, "The Hunt."*

Delaware Symphony's plans for next season look promising. There'll be more of the Bach, Beethoven, Brahms and Mozart that audiences love, plus an all-Tchaikovsky and an all-Jewish-American program of Copland, Bernstein and Gershwin. Soloists include the eminent Michael Ponti, Eugene Fodor and Tzimon Barto among others. I'm also looking forward to an exotic piece for gamelan and orchestra.

The Choral Arts Society of Philadelphia gave recent concerts of Bernstein's *Chichester Psalms* and Brahms's *Four Songs for Women*, along with rare shorter pieces by Biebl, Vajda, Penderecki and Brados. Bravo to them for the adventurous programming! The Bernstein piece is, of course, rhythmic, melodic and emotional, and the Brahms was an unusual centennial tribute to that composer. Sean Diebler is the talented conductor of this large choral ensemble, now in its fifteenth season.

Of all the Requiem Masses I have heard, the most Jewish is the one written by Johannes Brahms. There is no use of the words Jesus

or Christ as the texts are all from the Old Testament. Brahms selected passages that dealt with comfort and memory, similar to what one experiences at a Jewish funeral and during *shiva*.

Wolfgang Sawallisch chose this *German Requiem* as the centerpiece of his celebration of Brahms's centennial. He conducted it with soloists Dawn Upshaw and Thomas Hampson and the Philadelphia Orchestra in a magnificent series of performances. For next season, the Philadelphians will spotlight some of their new first-desk players.

Back in the 1950's Columbia issued an LP called *First Chair* which featured solo performances by soloists in the Philadelphia Orchestra, which it billed as "The World's Greatest." Now conductor Wolfgang Sawallisch has borrowed that idea and is planning next season around a festival of music that will star twelve of today's first chair players.

Prominent among them are the two Israeli-born musicians whom Sawallisch hired two years ago and whom we wrote about in this column at the time: violinist Erez Ofer and trombonist Nitzan Haroz. Ofer will solo in two compositions and Haroz will play the premiere of an exotic new piece for trombone and orchestra.

The idea comes from Sawallisch's feeling that his most important task is to hire the best players in the world and build the orchestra's quality for the future. He has announced that he'll retire from the conductorship in about two years and a search is on for his replacement.

PASSOVER



GREETINGS

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Of all the Requiem Masses I have heard, the most Jewish is the one written by Johannes Brahms. There is no use of the words Jesus

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Documentary on Eichmann Trial to Air

In 1961, the first televised trial in history took place. As a shocked world audience watched, a Jerusalem court tried Nazi SS Lieutenant Colonel Adolf Eichmann for crimes against the Jewish people. Eichmann, whose role in deporting the Jews of Europe to concentration camps had made him the target of a 15-year manhunt by Israeli agents, adopted the same defense as that of other Nazis — he was “just following orders.”

David Brinkley anchors “The Trial of Adolf Eichmann,” a two-hour documentary that uses rare videotapes of the original trial, along with interviews with courtroom witnesses, prosecutors and others — many speaking about the trial for the first time — to recount the emotionally explosive proceedings that revealed the Nazi campaign to exterminate European Jewry. The program airs Wednesday, April 30, 1997, 9-11 p.m. on PBS.

The trial of Adolf Eichmann left the world with two indelible images: Eichmann as both “the man in the glass booth” and the colorless Nazi functionary who personified “the banality of evil.” By examining Eichmann’s role in the Holocaust, the documentary helps

explain how the Nazis could so efficiently have rounded up millions of Jews, herded them into railroad cars for transport to concentration camps and then systematically murdered most of them by poison gas, bullets and starvation — in short, how the Holocaust ever could have happened.

As one of the first worldwide television events, the Eichmann trial brought the Holocaust into public consciousness. With television cameras trained on the trial day after day for 14 weeks, with weekly summaries every Sunday night on ABC-TV, the attention of America and the world finally turned to the Holocaust. Some observers contend that the trial marked the beginning of Holocaust consciousness and Holocaust studies. Indeed, the term “Holocaust” itself seems to have come into popular usage with the Eichmann trial.

Israel’s Prime Minister David Ben Gurion wanted the trial to be televised to educate the post-World War II generation about the atrocities committed during the war. Even in Israel, many young people knew little about the Holocaust; the survivors who had settled there were loath to talk about their experiences. For them, says BBC radio commentator Geoffrey Wigodir,

who is interviewed in the program, the trial provided both a catharsis and an impetus to open up to their families.

In the face of rising neo-Nazism, Holocaust denial, “ethnic cleansing” and war crimes trials in Bosnia and Africa, “The Trial of Adolf Eichmann” renews the lesson that Ben Gurion intended for the world 36 years ago. The story of the Holocaust is also a dramatic courtroom drama, one that poses profound questions about responsibility and justice.

“The Trial of Adolf Eichmann” is brought to life by a team of actors — Eric Bogosian, Bruce Davison, Peter Gallagher, Anne Jackson, Lou Jacobi, Stephen Lang, Lou Diamond Phillips, Sam Robards, Tony Roberts, Eli Wallach and Tony Award-winning Brian Bedford as Eichmann — who provides the voices of key participants in the trial.

“The Trial of Adolf Eichmann” is closed captioned for deaf and hard-of-hearing viewers. The program is a production of Great Projects Film Company, Inc. and ABC News Productions. Funding is provided by Public Television Viewers, PBS and Corporation for Public Broadcasting. Executive Producers: Pete Simmons and Lisa Zeff. Producers: Daniel B. Polin and Kenneth Mandel. Editors: Stan Warnow and Benno Schoberth. Photography: Yoram Millo. Sound: Uri Buzaglo and Meir Alfasi.

CD-ROM Encyclopedia Judaica

JERUSALEM (JTA) - The 26-volume Encyclopedia Judaica is now available on CD-ROM. The disk contains all 25,000 entries and 15 million words from the original printed version, along with

new multimedia tools. It contains more than 100 video clips, as well as music clips of traditional Jewish songs. The CD-ROM costs \$600 dollars, 25 percent less than the printed version.

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Bearing Witness

By MARILYN SILVERSTEIN
Special to The Jewish Voice

They were wrenched away from their parents, given away to gentle families, baptized and raised as Catholics, sheltered in attics and sewers, hidden in holes in the wall. They wandered the countryside, scrounging for scraps of bread and quaking at the sight of a uniform. They forgot how to play, and they learned not to cry.

They survived ghettos, concentration camps, slave-labor camps and death marches. Some survived firing squads and dug their way out from among the bloody corpses to find their way back to life.

They are the children of the Holocaust: the last witnesses.

“Our worst nightmares were their daily realities,” said psychiatrist Ira Brenner, M.D.

“The idea of a child risking his or her life every day to steal food, of having a parent trade a solid gold watch for a glass of water to save a daughter’s life — these kinds of memories are permanently branded in some of these people’s

(Continued on page 24)



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FEATURES

Latkes, Hamentaschen, Passover, and Elvis

ELVIS???

By JOHN A. ELZUFON
Special to The Jewish Voice

I am afraid that I must take issue with a recent editorial that the hamentashen be considered the Delaware State Pastry. While I appreciate the author's burst of

enthusiasm, I would suggest that if the article had been written at Hannukah, the conclusion would have been that the latke be the "chosen" food. Therein lies the heart of the debate. The issue is not whether the latke or the hamentash should be the chosen

food but which is superior? This may be analyzed based on scriptures and gematria (assigned numerical value to Hebrew letters) and results in a conclusion particularly relevant to Passover.

Latke is 5 letters in the singular and 6 in the plural (latkes). Hamantash is 7 in the singular and 9 in the plural (hamentashen). Together these are either 14 (both singular) or 17 (both plural). These numbers, 14 and 17, are critical.

Consider the importance of the first scripture passage of 17 words, Genesis 1:3-4: "Let there be light; and there was light. And G-d saw the light, that it was good."

Is this not proof that the creation of the universe is inexorably linked to latkes and hamentashen? I suggest that this is why the Dead Sea Scrolls were so long withheld. It is not a matter of debate over early Jewish sects. We do not need a 2000 year old paper to tell us why a group of celibate Jews no longer exist. What these reveal is that the primordial soup, as our physicists call it, are not subatomic particles but a giant doughy and potatoey mash called a LATKATASHEN. The scientific community has ruthlessly suppressed this information for if it became public what would they do with all the Nobel prizes given to the Einsteins of the world when the true recipients should be Dov Heimowitz and Bessie Cohen

more commonly known as Duncan Hines and Betty Crocker?

Consider the importance of 14 — the number of words in Exodus 25:1 "The Lord spoke to Moses saying, Tell the Israelite people to bring me gifts." The gifts were, of course a latke and a hamentash.

The proof continues. 17 plus the unity of G-d is 18 — Chai. Double Chai is 36. We can reach 36 a number of ways — one of which is 4 times 9. Putting these two numbers side by side yields 49 which is created by 7 times 7. Putting these two numbers together (77) and splitting them by the unity of G-d results in 717.

The gematria tells us that 717 is the sum of aleph, 2 lamed's, vav, 2 sin's, pay, resh and yod. Put together as two words in this order: aleph, lamed, vav, sin; then pay, resh, sin, lamed, yod and then appropriately vowelized the phonetic is: ELVIS PRESLEY. Surprised? You shouldn't be. His middle name was Aaron and his link to Cohenim is well established through latkes and hamentashen. He was born on January 8, 1935 which is 1/8/1935. These letters add up to 27 which as 2 times 7 is 14! Furthermore, he was born in Tupelo, Mississippi which adds up to 17 letters! What could be clearer! When viewed in the context of Passover, his link to House of Aaron is clearer.

The Hebrew slaves bemoan their condition: "Heartbreak Hotel."

G-d's selection of Moses as his messenger: "Won't You Be My Teddy Bear."

Moses confronts Pharaoh: "You Ain't Nothing But a Hound Dog."

Pharaoh's reaction to the ten plagues: "All Shook Up."

The Hebrew slaves learn they are free: "Jailhouse Rock."

The newly freed Hebrews flee Egypt: "It's Now or Never."

The freed Hebrews pledge their allegiance to G-d: "Love Me Tender."

The Golden Calf kindles Moses' anger: "Don't You Step On My blue Suede Shoes."

Moses appeases G-d's anger: "Don't Be Cruel."

The Covenant with Abraham is renewed with the Israelite's at Sinai: "I Want You, I Need You, I Love You."

And so, this Passover, when we celebrate our exodus from Egypt and our liberation from slavery, we should not forget the contribution of the Hamentash and the Latke. If Delaware must have a state pastry it should be both the Hamentash and the Latke ... the LATKATASHEN!

(John Elzufon is Chairman of The Jewish Community Relations Committee in Delaware and a widely acclaimed Elvis impersonator.)

Survivors

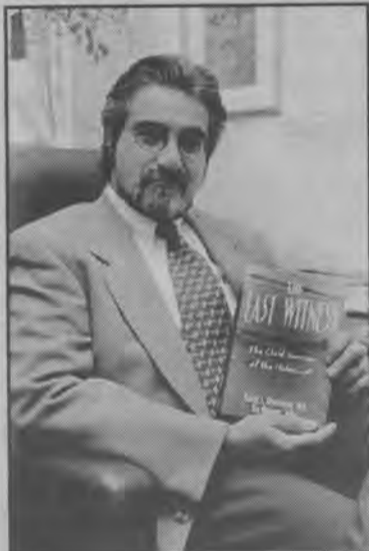
(Continued from page 23)

minds," Brenner said.

"They become the kinds of memories that tell the whole story of sacrifice, danger and love that is unforgettable."

Brenner, an attending psychiatrist at the Institute of Pennsylvania Hospital, has joined internationally renowned child psychoanalyst

Judith S. Kestenberg, M.D. of New York in weaving together those unforgettable stories in *The Last Witness: The Child Survivor of the Holocaust* (American Psychiatric Press Inc.).



Dr. Brenner

Based on interviews with some 1,500 individuals who were younger than 13 when they endured the trauma of the Holocaust, *The Last Witness* traces the long-term effects of that trauma on their lives and the lives of their children.

"This book was originally intended for mental-health professionals," explained Brenner, who is also a training and supervising analyst at the Philadelphia Psychoanalytic Institute and a clinical associate professor of psychiatry at Jefferson Medical College.

Since 1980, he has been a member of Kestenberg's Group for the Psychoanalytic Study of the Effects of the Holocaust on the Second Generation.

"My collaborator since the 1980s has been very, very interested in helping psychologists and

psychiatrists to really appreciate the importance of Holocaust trauma," Brenner said. "She had the idea of wanting to learn more about the child survivors, realizing there was virtually nothing in the literature at that time."

"It really is necessary for mental-health professionals working with these people to get additional education and training in learning about helping them with their grief, their inconsolable grief — for many, their unresolvable grief."

Despite the fact that the book was originally intended for professionals, it is very readable and accessible to general audiences, the author added.

'Absolutely respectful'

"We wanted to make it accessible," he said. "We wanted it to be absolutely respectful and appreciative of all the people who enabled us to talk to them."

"The difficulty [in reading the book] is not the language," he observed. "It's just the pain — the pain, the sorrow, the tragedy."

Even as it traces the tragedy, *The Last Witness* focuses on the child survivors' integration back into life, according to Brenner.

"How did these people as children get back to the world of being a developing child again? How had they reintegrated into the world of the living? One of the very positive and unintended outcomes of these interviews was that for the first time, for many of these people, they could see their lives on a continuum," he said.

"That turned out to be one of the therapeutic aspects of it, plus feeling that they were making a very important historical and social contribution to the Jewish community."

Another positive and unexpected outcome was the integrative effect of the interview process itself, according to Brenner, who interviewed some 100 survivors over a period of eight years.

"It became for many people a focal point around which they could see their lives as a whole," the psychiatrist said.

In the mid-1980s, as the interviewing for the book was going forward, Brenner became the catalyst or the formation of a support group, Child Survivors of the Delaware Valley, which continues today.

Describing himself as "a member of the Second Generation," Brenner characterizes his involvement in interviewing and writing about the last witnesses as "one of the most profound experiences I've ever had."

"It's easy to get caught up and



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FEATURES

The Pesach Goose

By **MARVIN CYTRON**

Special to The Jewish Voice

I went Pesach shopping with my bride this year! I never saw so many different "kosher for Passover" items and it seems we bought most of them. Packaged spinach souffle mix for Passover! All year long we don't eat spinach souffle, but this year we are going to have this during Pesach.

My grandmother would be overwhelmed by such a variety of prepared foods and probably would not buy a thing. Pesach shopping for my Grandmother and mother was a five pound box of Matzo and several big boxes of matzo meal. Gefilte fish from a jar, no way! My mother made gefilte fish for the entire family, Cousin Helen made sponge cakes, my grandmother made kugels and everyone got their wine from Uncle Sol, the family druggist. Uncle Sol had a customer who owned an egg business and, with the wine, we also got eggs; this was a real family co-op.

Chickens, turkeys, beef, etc.: for Pesach, you were on your own. There were only three or four kosher butchers in St. Louis during the Second World War, meat was rationed and the butchers were independent and arrogant. I believed all the kosher butchers were related since my mother referred to them as "Sam d'gonif, Jake d'gonif or Ben d'gonif." My grandmother also had a choice Yiddish word about their legitimacy.

St. Louis in the 40's and 50's was known as "First in shoes, first in booze and last in the American League." The largest shoe manufacturing center in the country, many breweries and the hapless St. Louis Baseball Browns (1953 - 54 wins, 100 losses) was the genesis of this motto. We had an Uncle who owned a shoe store in Davenport,

Iowa and several times a year he would travel to St. Louis to buy shoes. Uncle Morris was known as "The Rich Uncle" since he lived in a big house with a yard and drove a big automobile. The family story, no doubt apocryphal, was that Uncle Morris came to America from Lithuania via South Africa and smuggled diamonds into this country, which no doubt added to his "Rich Uncle" status. His visits

What a sight... my father with two live chickens, tied together by their legs, and his sons riding a streetcar.

were always unannounced. He would have dinner and spend the night with us, and the following day conduct his shoe business and return to Iowa on the evening train. It was during one of these visits that my mother commented how difficult it was to get meat and chickens because of the rationing and the independence of the butchers. Uncle Morris said that he knew plenty of farmers in Iowa, he had no trouble getting chickens and could send her chickens. Inasmuch as we kept kosher my mother declined his offer.

We lived upstairs over our father's dry goods store in North St. Louis, an industrial area dotted with defense factories, packing houses, breweries and working class neighborhoods. During the war it was not unusual to have deliveries of merchandise on any day at any time, day or night. One spring Sunday my parents went for a walk and left my brother and me at home, the doorbell rang and a driver from Railway Express said he had some packages for my

father. This was not unusual and I asked him to bring them upstairs and leave them in the hall knowing that my father would take them down to the store when he returned. Much to our surprise, and delight, the Railway Express shipment was not dry goods but several wooden crates of live chickens, ducks and one goose. The "Rich Uncle" had kept his promise.

Well, we kept the "poultry farm in the city" in our minuscule backyard all summer long buying chicken feed from a coal, ice, hay and feed store in our neighborhood. As fall approached, every Sunday my father would gather one or two chickens and off to the shochet he

went. We did not have a car so the trip to the shochet in the Jewish area of St. Louis, some 40 blocks away was by streetcar. What a sight that must have been and a shock to other riders: my father with two live chickens, tied together by their legs, and his sons riding a streetcar. The ducks were the Rosh Hashana entrees and the chickens were Shabbat meals most of the winter. The goose? Well we kept that goose all winter long, fattening it for Pesach. No easy task keeping a goose during the harsh winters. You may ask how was the goose? Who remembers! What is remembered is a big exciting family, every adult member a new American

from Eastern Europe or the Ottoman Empire's Palestine, working hard to make a new and fulfilling life in the "Goldeneh Medina"

Fifty years later my brother Ashley and I still reminisce about life on Grand Avenue "over the store". I don't think either of us have ever dined on goose since that Pesach goose. Next time I go to the supermarket I just might see if they have a kosher goose, maybe we will buy one and I will give Ashley a call and

(Marvin Cytron is a past member of The Jewish Voice Editorial Committee and contributes articles and book reviews to this publication.)

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Service in the Jewish Tradition

Survivors

(Continued from page 24)

overwhelmed with the incomprehensible magnitude of what these folks have been through," he observed.

Over the years, he said, "I became less of a historian and more of a listener. I got less concerned about the historical details and more concerned about the human story.

"This is a way of transcending revenge, think — keeping the stories alive."

The human stories Brenner has kept alive in *The Last Witness* revolve around the themes of abandonment, loss, grief, confusion and conflicted Jewish identities. Often, he said, depending on the nature of the trauma they endured, the children of the Holocaust were frozen in their development.

"Many of these folks never learned how to play," he said. "They were robbed. Their childhoods were stolen from them."

Nevertheless, he added, "the capacity for healing and getting back into life after the most unbelievable circumstances is there.

"Children have so many chances

throughout life to get another chance to heal," said Brenner, who, in his private practice, specializes in treating survivors of childhood physical and sexual abuse. "That's one of the things I learned.

"I learned that for many people, some traumas can never be completely digested," he said. "But the more people have been able to get back to the land of the living, they've been able to do a lot of healing."

All in all, being a witness to the last witnesses was very sobering, Brenner said.

'Ultimately exhilarating'

"It was exhausting. It was full of grief," he said, "yet exhilarating — ultimately exhilarating. When I could see that people who had been through this could still live..."

He let the thought linger in the air.

"They retained their humanity and became human beings again," he said. "So how can one be totally disillusioned when you see a survivor who isn't?"

(Ira Brenner is the son of Leo and Marion Brenner in Wilmington.)

Mourner's Kadish

(Continued from page 19)

unto the rabbis, and unto their disciples ... and unto all who engage in the study of the Torah ... unto them and unto you be abundant peace ... and salvation from the Father who is in heaven, and say ye, Amen." This *Scholar's Kaddish* contained the full Doxology, and from it the other forms of *Kaddish* developed.

2. In its next development, the first century C.E., the Doxology was recited in the morning and the afternoon worship: the *Kaddish Shalem*, the full *Kaddish*, with the

tikkabel phrase added, separating the sections of the service.

3. The *Hatzi Kaddish*, a lesser Doxology, which also served to demonstrate the lesser sections within the service was introduced next.

4. The *Kaddish L'ithadata. Kaddish of Renewal*, which accepted G-d's judgment, *Ziduk haDin*, and declared hope in the Messiah at the grave-side service, also appeared in the first century, C.E.

These four versions of *Kaddish*

in Aramaic-Hebrew are listed in the *Siddur of Rav Amram Gaon*, the first *Siddur* ever edited (856-874 in Sura). This *Siddur* does not list the *Kaddish Yatom*, the *Mourners Kaddish*, *Rav Saadya Gaon* also does not list it in his Code.

Rav Elyakim b. Joseph (d. In 1150 in Mayence) known as the *Rivya*, wrote, "For there is no foundation for the view that *Kaddish* is for mourners. There is no basis for it in either the Jerusalem or the Babylonian *Talmud*, or in the *Tosefta*. The only source is the *Aggadah* about Rabbi *Akiva* and we do not base laws upon *Aggadah*" (Cited by A.Z. Idelsohn in his classic, *Jewish Liturgy* p. 87).

The *Rambam*, Maimonides, 1135-204, does not list the *Mourners Kaddish* in his Code, *Yad Hahazaka*. The *Mehaber*, Rabbi Joseph Karo in the *Shulhan Arukh*, 1567, chapter on "Laws of Mourning, states:

"The *Kaddish Atid L'ithadata* is recited" at the interment in the grave (chap. 376, par. 4), but does not mention the *Kaddish Yatom*, "Mourner's *Kaddish*."

The first mention of the *Kaddish Yatom* in any sacred literature is in the *Mahzor Vitry*, cycle of prayers from Vitry, France, in 1208, compiled by *Rav Simhah ben Samuel, Talmid of Rash* (1080). This work on liturgy is the first *Siddur* for Ashkenazic Jewry. What *Rav Amram Gaon* did for Babylonian Jewry in the ninth century, *Rav Simhah* accomplished for Western European Jewry in the 13th century. In his *Siddur*, he stated plainly, *the lad rises and recites the Kaddish*. This is the first time in history of our liturgy that the act of *Kaddish Yatom*, the "Mourner's

Kaddish" is mentioned! The glorious Doxology, for sanctification of G-d's name was henceforth recited after the death of a parent.

In the *Mappuh*, *Rav Moshe Isserlis*, the *RAMA*, (1530-1572) we find in his *addendum* to the *Shulhan Arukh*, the law: "It is a *minhag* of our generations to say *Kaddish* for a father or mother; and if one recites *Kaddish* for 12 months, he can redeem his father or mother from *Geninnom*, for the next world" (*Yore Dayah*, Laws of Mourning, Chap. 376, par. 4). From the *Mahazor Vitry*, 1208, to the *Rama* (1530-1572) the *Minhag* of the Mourner's *Kaddish* spread from France, to Poland, to Sephardic Jewry.

An important question arises:

From the first century, when the four versions of the *Kaddish* were used as a Doxology, for more than a thousand years, the people prayed to G-d in praise of Him and never recited a mourner's prayer, until the *Mahazor Vitry* mentions the *Kaddish Yatom*, and 300 years later the *Rama* ordains the recital of the Mourner's *Kaddish* as a *Halakhah*. What experience in the religious life of our people brought about this innovation?

III

I submit that the answer to our problem is not to be found in *internal* meaning of the prayer, but in *external historic factors*. The *Av Harahamim* prayer in the opening to the *Mussaf* is the clue, which was "probably composed after the first Crusade, 1096." Chief Rabbi Hertz, calls this prayer "a Requiem for the Martyrs" (Hertz *Siddur* p. 511). This requiem extols the "holy congregations who lay down their lives for the sanctification of the Name, *Al Kiddush Ha Shem*, who

were a delight in their lives, and in their death were not separated." These peaceful, defenseless people were massacred by wild hordes in the name of the "Prince of Peace." These pious Jews gave their lives *Al Kiddush Hashem*.

In memorium to these martyred Jewish communities, the *Av Harahamim* was composed (The first Crusade, 1096; the second Crusade, 1146; the third Crusade, 1189-1192).

The pure, powerful faith to live and die for G-d and a pure ethical Monotheism, permitted the survivors to transpose the Doxology for the living G-d into a Doxology for those who die *Al Kiddush Hashem*. The animus and poetry that composed the *Av Harahamim*, enabled the survivors to convert a Doxology for a living G-d into a Doxology for those who die for G-d.

The morning hymn expresses this exalted mood:

"*Kadesh et Shim-kha*
"Al makdeeshay Sh'meh-kha",
"Sanctify Thy Name, upon them that sanctify Thy Name."

Look for the conclusion to Rabbi Gewirtz's examination of the Mourner's Kadish in the next issue of The Jewish Voice.

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OBITUARIES

LILLIAN EZRAILSON

Lillian Ezrailson, 88, of 2403 N. Broom St., Wilmington, died April 4 in Manor Care Health Services at Wilmington.

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Mrs. Ezrailson was a member of Congregation Beth Shalom and its Sisterhood, and member of Hadassah and the Jewish Federation of Delaware.

Survivors include husband, Jacob Ezrailson; son, Stuart F. of Washington, D.C.; daughter, Edith Cohen of San Francisco; sister, Florence Rheinheimer of Ventnor, N.J.; four grandchildren.

Contributions may be made to Congregation Beth Shalom, Wilmington 19802.

ROSE HIMBER

Rose Hember, 91, of the Kutz Home, 704 River Road, Bellefonte, died Friday at home. Mrs. Hember's husband, Samuel, died in 1960.

Survivors include daughter, Millicent Rosenblm Herrmann of Wilmington; sister, Mary Gerber of Philadelphia; a granddaughter and two great-grandchildren.

MORRIS LABOWITZ

Morris Labowitz, a retired leather salesman, dies April 9, 1997. He was 85 years old and lived in Northeast Philadelphia. He was born in Philadelphia. He is survived by his wife, the former Lynne Kaufman, one son, Russell Labowitz of Wilmington, DE, one daughter, Judith Bogos of Coconut Creek, FL, and six grandchildren.

Contributions may be made to Jewish National Fund or AEMC Hospice.

SYLVIA GAIL LEVEN

Sylvia Gail Leven, 41, of 402 W. 36th St., Wilmington, died April 5 at home of complications from kidney failure.

Miss Leven had worked as an emergency medical technician for Simms Ambulance Service in Wilmington. She was a member of Congregation Beth Shalom.

Survivors include mother, Sarah A. Leven, with whom she lived.

WILLIAM SHULAK

William Shulak, father of Carl Shulak of Newark, Del., died April 3 in the Arnold Home, Detroit. He was 92.

Mr. Shulak had been in the laundry and dry-cleaning business. His wife, Ruth, died about seven years ago.

Survivors include son, Carl, who was a former resident of Dover, Del.; three other children; eight grandchildren, 10 great-grandchildren.

Contributions may be made to Temple Beth El, Newark.

MINERVA SMITH

Minerva Smith, 85, of 1912 Marsh Road, Wilmington, died April 3 at Forwood Manor Health Center.

Ms. Smith worked for 40 years as a paralegal for the former Keith and Koffenberger. She was a member of congregation Beth Shalom.

Survivors include nieces and nephews.

CALENDAR OF EVENTS

Cafe Tamar - May 11 in the AKSE Social Hall. Program entitled "From Dream to Reality" will celebrate the 49th year of Israel's independence and 100 years of Zionism. Program begins at 7:30 p.m., doors open at 7 p.m. Tickets are \$9 for adults and \$4 for children under 12 and are available through the synagogue office, 762-2705. Refreshments will be served.

Divorced Men's Support Group - Newark. 7:30 Sunday night. 10 Casho Mill Rd. Call JFS, 478-9411 for reservations. Join a group of men as we discuss issues confronting divorced men.

Relationship Line - "L'haber," sponsored by JFS, will help you meet someone and turn a date into a productive relationship. Call 478-9411.

S.Y. Agnon Lecture - Ann Jaffee will share her insights into the personal life and works of the Nobel Prize winning author S.Y. Agnon. Jaffe, an admirer of Agnon, will examine a few of this reknown Jewish writer's short stories at Borders in North Wilmington, Route 202, on April 30 at 7 p.m. Call 477-0361 for more information.

Teen Gym Night - The Teen Services Department at the JCC is currently offering free Teen Gym Nights for 7th through 12th graders. The first Saturday of the month is reserved for all Junior High students to use the facilities from 8:00-10:30 p.m. and the second Saturday of the month is reserved for all Senior High students.

Teens can play half/full court basketball, soccer, hockey and volleyball. In addition, the teens can enjoy use of our state-of-the-art Fitness Center. The basic principles of exercise and fitness are taught on new strength training and aerobic conditioning machines. Teens have the opportunity to develop their overall fitness level. For more information about Teen Gym Nights, please call Etai Belinky, Community Teen Coordinator, at (302) 478-5660.

Women of Reform Judaism Program - The program will be presented by Michele Medwin, a rabbinical student at the Hebrew Union College. Mark Tuesday, April 29, 1997, from noon until two o'clock, on your calendar, and share some food as we learn about these women of the Bible. Babysitting will be provided, if you let us know that you need it. Guests will be charged \$3.00 at the door. The program will be held in the Congregation Beth Emeth lounge. Call Betty Chambers (764-1068) to make your reservation today.

Women's Seder - On Sunday, April 27 members of the Judaism and Feminism group that is sponsored by Jewish Family Service of Delaware will celebrate their fifth annual Women's Seder. It

will be held at 1:00 p.m. at the home of Marion Hamermesh. The community is invited to attend, but because of limited seating, reservations are necessary and should be made by April 18 by calling Yvette Rudnitzky, 762-6371. The cost of \$10 includes a copy of the hagadah written and compiled by the Judaism and Feminism group for the first Women's Seder in 1993. For those who have the hagaddah, the cost is \$7. The Judaism and Feminism group meets monthly. For further information call Yvette Rudnitzky.

Trip to National Museum of American Jewish History on May 4 - 11 a.m.: Bus leaves Adas Kodesch Shel Emeth, 12 p.m.: Full course banquet luncheon at Singapore K kosher Chinese Vegetarian Restaurant, 1:30-3 p.m.: Bus will transport everyone to the Museum for a complete tour, including the current exhibition "Daughter of Zion," featuring Henrietta Szold (founder of Hadassah) and American Jewish Womanhood, 3 p.m.: Bus leaves for Wilmington, expected to arrive at Adas Kodesch around 4 p.m. All for \$18 (provided we fill the bus). Price includes round trip transportation, lunch, tax and tip. For more information and reservations, contact Sharon Sternberg, 478-4851. All reservations must be made no later than April 4th.

Yom Hashoah Observance - The Rabbinic Association of Delaware Holocaust Memorial Observance will be held at Temple Beth El at 7:30 p.m. May 6, 1997. The format for the remembrance will take a different form this year. Rather than a service, most of the evening will consist of remembering particular individuals from the Shoah and their creative talents. In remembering the number Six Million, we often forget the individuals who were affected by the Holocaust. The observance this year will include some of the legacy left to us by those who, in spite of the hardships imposed upon them by the Nazis, continued to leave a heritage for future generations. We will honor their memories focusing on their achievements and their lives. In the words of Henry R. Huttenbach, "Judaism is a celebration of life; even as one mourns the dead, the glory of life is reaffirmed." The evening will also include lighting memorial candles, El Mole Rachamim, and the Kaddish. The entire community is invited to attend.

Volleyball - Young Jewish

Adults of Delaware (YJAD's) co-ed, noncompetitive volleyball league continues every Wednesday night from 6:00 p.m.-8:00 p.m. at the JCC.

Yom Hashoah Interfaith Holocaust Service - On Monday, May 5, from noon to one p.m. at the City County Building in Council Chambers, George Preston, a Holocaust survivor of the Auschwitz, Birkenau & Buchenwald camps, will address

the topic of "The Industry of Death - Surviving the Holocaust" as part of the annual Yom Hashoah, Holocaust Day of Remembrance Interfaith Service sponsored by a variety of local religious and interfaith organizations and organized by the Halina Wind Preston Holocaust Education Committee of the Jewish Federation of Delaware. For more information call the Jewish Federation of Delaware at (302) 427-2100.

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- KIRBY CUCUMBERS** **99¢** LB.

IN THE APPY DEPT.

- Homemade **GEFILTE FISH** **\$3.99** LB.
- Homemade **MATZO BALL SOUP** **\$2.99** QUART
- BANNER HERRING** **2 FOR \$7.00**
32 OZ.
- BANNER HERRING** **2 FOR \$5.00**
16 OZ.

We carry a full line of **IRENE'S KOSHER**
Cakes for Passover
Potato Pancakes and Cookies

COUPON NO. 5005
Manischewitz **REGULAR MATZO** **\$2.99**
5 LB. BOX
WITH COUPON GOOD 4/4/97 TIL 4/29/97

COUPON NO. 5004
Manischewitz **BORSCHT** **99¢**
32 OZ. JAR
WITH COUPON GOOD 4/4/97 TIL 4/29/97

COUPON NO. 5003
Manischewitz **GEFILTE FISH** **\$2.99**
24 OZ. JAR
WITH COUPON GOOD 4/4/97 TIL 4/29/97

WE ARE AN AUTHORIZED FTD AGENT

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STAR GAZER **LILIES** **\$2.49** STEM
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