



**JEW'S AND JUDAISM  
BY BARUCH LEVINGER  
RELIGIOUS EDITOR**

**Celebration of Passover**

By Rabbi Martin J. Applebaum  
Dean, Albert Einstein Hebrew School


Passover, the Festival of Freedom, begins on the eve of the fifteenth day of the Jewish month of Nisan at sunset, and ends eight days later after sundown.

The theme of Passover is a great and eternal one, namely Liberty. The ancient rabbis understood how vital that theme was. They made mention of the deliverance from Egypt in the Kiddush (sanctification) ceremony for every Sabbath and holy day. They inserted this thought also into our daily services and taught us that "in every generation one must look upon himself as if he personally had come forth from Egypt." What they implied is quite clear. They wanted us to understand that though liberty was won by Israel from Pharaoh many centuries ago, it had to be rewon by succeeding generations time and time again. Each man, therefore, in his own generation must keep himself free or rewin his freedom so as to become a true servant of G-D. This truth applies not only to individuals, but to nations as well. Hard-won liberty and independence in national life are often lost through indifference, through lack of knowledge, through lack of patriotism, or through the rise of tyrants.

The festival of Passover is observed for eight days. Throughout this period Jews refrain from eating leaven (hometz) in any form. Thus Matzoh (unleavened bread) takes the place of the bread normally eaten. Passover is moreover a time of rest and refreshment of the spirit. Work is forbidden on its most important days which are the first and the last two.


Passover has become for all peoples a symbol of humanity's first - festival of freedom. It marks the ascendance of mankind to a level where it is understood that all men are created equal and no one group has a moral right to subjugate another. To our people, however, it is more than a lesson. Rich in symbolism, it provides a unique method of identification with the faith and eternity of the Jewish people. It is the holiday that gives stress to our role as guardians of our young for they have a special part in its celebration. It is the holiday that attempts in a most picturesque way, to convey to its celebrants the joy, beauty, and feeling of our heritage of which it is part.

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A Happy  
Passover

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**FINAL PASSOVER DAYS AT SHOLOM**

Dan Goldfarb, President of Temple Beth Sholom, announced that the final two days of the festival of Passover will be observed in traditional fashion in the main sanctuary of the Temple, 1600 E. Oaky Blvd., in accordance with the following schedule:

Tuesday evening, April 17th - 6:30 P.M.,  
Wednesday, April 18th - 9:00 A.M. & 6:30 P.M. and Thursday,

April 19th - 9:00 A.M. The Yizkor Memorial Service, which is annually observed four times during the major Jewish holidays of the year, will be observed during services on Thursday, April 19th at approximately 11:00 A.M.

Rabbi Kalman Appel will conduct the services and deliver the holiday sermons. Goldfarb invites the community to attend any and all services.

**Passover Message**

By Nessim D. Gaon  
Pres. World Sephardi Fed.

Passover represents our unbroken chain with the destiny of the Jewish People. As we celebrate 3,200 years of redemption, today the Jewish Nation also is sensing its first peace.

"Blessed is he who turns an enemy into a friend," it is written. "Blessed be the peacemaker," the Prime Minister of Israel, Menachem Begin.

With redemption and peace comes a renewal of life, as if the Jew everyday stands at Sinai, and everyday leaves Egypt, moving from slavery to freedom, from oppression to freedom.

For a people who confronted Holocaust, we cannot afford to lose any aspect of our civilization. During this holiday period celebrating our redemption and the first peace, let us recall Ezekiel's words:

"Behold, I will take the children from among the nations and bring them into their own land, and they shall be no more two nations."

For Sephardim, as all of Jewry, this is a moment to celebrate and contemplate the future, but it is also a moment for us of introspection, a moment for us to reconsider our individual goals and our aspirations as a people.

We constitute a majority in Israel, and a vibrant minority in the diaspora, yet we are still considered exotic, a people who must be brought into the mainstream. Our Ashkenazi brothers must learn that our mutual differences are less decisive than that which we have in common.

The needs of Israel's poor, who are mostly Sephardi, have too long been ignored because of external pressures; the need to cultivate an appreciation of Sephardi culture too long ignored by the exigencies of Jewish survival.

**Kfar Etzion**

By Dvora Waysman

Today it is a peaceful, rural scene -- this kibbutz in the Hebron Hills, 23 kms. south of Jerusalem. Nestling between the towns of Bethlehem and Hebron, it is lush and green. Families live and work there -- raising chickens and turkeys, working the land, helping in the candle - making factory or the metal party industry. Life seems tranquil and fulfilling.

Thirty years ago, the picture was very different. Kfar Etzion was the scene of a tragedy which Jews will remember with deep grief - but with pride - for generations to come.

The first attempt at settlement at Kfar Etzion (then named Migdal Eder) was made by religious Jews from Iraq in 1926, but the site was abandoned three years later after the Arab riots in 1929. In 1935, a Jewish citrus grove owner, S. Z. Holzmann, acquired the land and prepared it for setting up a mountain holiday resort -- he named it Kfar ETZION -- a Hebrew translation of his own name. But only a year later, the Arab rebellion brought his work and plans to a standstill. In 1943, a group of Polish Jews (Kevuzat Avraham) founded Kfar Etzion as part of the religious kibbutz movement (HaKibbutz HaDati) - the first of four villages comprising the Etzion Bloc, which included a kibbutz, Revadim, of HaShomer HaTzair. The members worked in afforestation, but from 1947 on, they had continually to defend their kibbutz and repel Arab attacks.

These were the crucial days of history for the State still to be born. On January 16th, 1948, a unit of 35 men from the Palmach and Haganah were sent to reinforce the Etzion Bloc. They travelled on foot from Hartuv. Arabs intercepted them on the way, and killed every one of these valiant men, whom we remember today as "Ha Lamed He" - the 35! A relief convoy was sent on March 27th, but they also suffered heavy losses. A kibbutz "Netiv Ha Lamed He" (The path of the 35) was named in memory of the fallen.

May 1948 - a great and terrible month, when the British Mandate would be relinquished, and the proclamation would be read publicly by the Prime Minister designate, David Ben Gurion, bringing into existence the State of Israel with Chaim Weizmann its first President. The Final Assault.

Meanwhile, the armies of five Arab states were poised menacingly on the borders. On May 12th, the Arab Legion and vast numbers of Arab mercenaries mounted the final assault on the Etzion Bloc. The Bloc was entirely surrounded by overwhelming Arab forces with tanks and heavy military equipment, and there was no way for the settlers either to break out or get relief. Their resolution was to defend themselves to the last cartridge.

The question at the time on everyone's lips was: "What is the latest news from Kfar Etzion?"

When it was asked again nine days later at Haganah's Tel Aviv headquarters, the telegraphist seated at his instrument replied: "I am just receiving the last news from Kfar Etzion." The telegraphist ticked out the final dispatch . . . the great Jewish creed said three times a day throughout life, and the last words of the dying: "Shmah Israel, Adonai Elohanu, Adonai ahad" - "Hear O Israel, the Lord our G-d, the Lord is One."

The End and a New Beginning. The defenders of Kfar Etzion - men and women - were massacred by an Arab mob after having capitulated to the Arab legion. The Arabs obliterated traces of the Jewish villages, and an Arab Legion camp was set up on the site. Some other fighters were taken prisoner and later participated in the establishment of four settlements in various parts of Israel.

But in the Six - Day - War, in June, 1967 -- the Israel Army recaptured the whole Bloc area together with the Hebron hills. Three months later, Kibbutz Kfar Etzion was renewed by a group from the Kibbutz HaDati movement. Included in the group -- who today are living and working at Kibbutz Kfar Etzion -- were children of the original settlers, who gave their lives for the new State of Israel in 1948.

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