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## Deportation crisis still affects talks

By DEBORAH KALB

State News Service

WASHINGTON (JTA) — The Palestinians would drop demands for U.N. sanctions against Israel if the international body could broker a compromise deal to resolve the current deportation crisis, said Palestinian spokeswoman Hanan Ashrawi.

"Sanctions are not the objective, but the means," said Ashrawi, official spokeswoman for the Palestinian delegation to the Middle East peace talks.

In a telephone interview Tuesday with the Jewish Telegraphic Agency, Ashrawi said Palestinians would be satisfied if they "can get the objective without sanctions."

Ashrawi emphasized that Palestinians objected to efforts by Israel and the United States to work out a compromise deal that bypassed the United Nations.

Ashrawi was in Washington meeting with White House and State Department officials as part of the Clinton administration's attempt to get the Middle East peace process back on track.

It appears that the peace negotiations will remain stalled until an acceptable solution has been found to the crisis over the 415 Palestinian activists deported by Israel last December to south Lebanon.

Israel, in consultation with the United States, offered a compromise plan last week to accept back immediately 100 of the deportees and shorten the term of exile of the others to a maximum of one year, but Palestinians have rejected the proposal.

The U.S. position on the deportees continues to be that Israel's offer meets the requirements of U.N. Security Council resolution 799, which called on Israel to reverse the deportations.

But Ashrawi said Tuesday that the U.S.-Israeli arrangement "legitimized" the deportations. "We see it as a bilateral deal that seeks to get Israel off the hook in terms of implementing" U.N. resolution 799, she said.

State department officials have been hard at work to defuse the deportation issue and hold a series of meetings Monday and Tuesday with Israelis and Arabs connected to the peace process.

Itamar Rabinovich, Israel's new ambassador to Washington, and three members of the Israeli negotiating team met Tuesday afternoon with Assistant Secretary of State Edward Djerejian to discuss the next round of peace talks, specifically the Palestinian track.

Also at the State Department on Tuesday, Djerejian met with the ambassadors from Syria, Lebanon, Jordan and Egypt.

Ashrawi said her meetings with Djerejian and other U.S. officials were "constructive," adding that she discussed with the American officials the difference between the American and Palestinians hoped the deportation issue would be resolved before Secretary of State Warren Christopher's trip to the region, so that the trip would be "substance" rather than "damage control."



## Campaign Week '93

More than 2500 people participated with Campaign Week '93 to raise more than \$850,000 for the 1993 COMMUNITY Campaign of the Jewish Federation of Delaware. Left, the Blumenfeld family enjoys Albert Einstein Academy's Tzedekah Tzunday Funday (from left Rachel, Jason, Jack, and Nathan). Above, New York Governor Mario Cuomo is joined by Leslie Goldenberg, chairperson of the Chai Society Brunch, and Ellen Koniver, chairperson of the Community-Wide Forum. (Photo by Harvey A. Duze). For complete Campaign Week coverage, see pages 7-10.

## Community - Cuomo's inspiration

By REBECCA FALKOWSKI

If there was a question in anyone's mind as to why Governor Mario Cuomo is billed as such a charismatic speaker, it was answered for those attending the COMMUNITY Campaign '93 kickoff events.

His storytelling abilities and appreciation and understanding of "community" captivated the 550 people attending the community forum at Adas Kodesch Shel Emeth January 31.

The New York governor told the story of his parents as immigrants in New York City, his father an uneducated ditch digger who was befriended by an Orthodox Jew named Kessler who later gave his parents a grocery store.

As a "shabbos goy" Cuomo learned the differences between the synagogue and the church, but "more importantly I remember the similarities ... I couldn't understand the Latin or the Hebrew!"

Cuomo said that with 178 ethnicities in New York City alone, with every religion and nonbelief possible, "that synergizing element has to be a sense of community."

"Community is what has inspired me," said Cuomo. "And no one is as good at community as the Jewish people are. You teach us lessons about community and taking care of each

other. Giving is tzedakah — you're supposed to do it."

Citing New York state as the tenth largest economy in the world, Cuomo said he understood the problems facing the country, but that we're afraid to do what has to be done.

"President Clinton will be able to find a way to help, but it won't be enough. We can't depend on government for it all."

Expressing appreciation and admiration for the Jewish people's fundraising abilities, Cuomo said, "When you take care of the Jewish poor, I don't have to put that in my budget."

William M. Topkis introduced the governor to the 150 attending the Chai Brunch held earlier that day at the Hotel duPont as "Good for the Jews" and quoting a Jerusalem Post story, "There is something unique about Governor Mario Cuomo's devotion to the Jewish state and the Jewish people. Cuomo has been a friend in need to our country often taking lonely and unpopular positions in Israel's defense."

Among the guests attending the brunch and the community forum with Governor Cuomo were U.S. Senator Joseph Biden, U.S. Representative Mike Castle, Delaware's Lieutenant Governor Ruth Minner and Wilmington's Mayor Jim Sills.

## Coalition calls on U.N. to document crimes

By DEBORAH KALB

State News Service

WASHINGTON (JTA) — A broad-based coalition of groups headed by the American Jewish Congress delivered a letter Monday to Madeleine Albright, the U.S. ambassador to the United Nations, urging full funding of a U.N. commission to document war crimes, including rape, in Bosnia-Herzegovina.

The coalition, consisting of about 40 religious, women's, ethnic, and relief groups, pushed for Albright to "work with the United Nations to document and prosecute, under an international war crimes tribunal, cases of rape as a tactic of warfare" in the former Yugoslavia.

The members of the coalition wrote that they were "united in their horror at the reports of systematic rape and forced impregnation of women and girls, and we call in a single voice for immediate action to prosecute those responsible for these crimes against humanity."

The coalition noted in its letter that a commission to document war crimes has been established, but has yet to be funded.

Information from that commission could then be used as evidence in war crimes trials.

The letter also expressed the groups' concern that no women currently serve on the commission.

"We are concerned that without female representation on the commission, rape as a war crime with unique consequences may not be given proper consideration," the letter said.

The letter was organized by AJCongress and its Commission on Women's Equality, and more groups are expected to join those that have already signed the letter.

Hanita Blumfield, director of the Commission on Women's Equality, said it was "crucial" that the international community be educated at "the nature of this brutal crime" — the rape of Bosnian women.

The letter, which was signed by AJCongress Executive Director Henry Siegan, President Robert Lifton, and Chair of the Commission for Women's Equality Ann Lewis, also called for the United Nations to sponsor social services for the rape victims.

The coalition of groups, including Christian and Moslem organizations, was pulled together very quickly, Blumfield noted, which "shows the strength of feeling on this issue."

Among the groups signing the letter were the American Jewish Committee, the Anti-Defamation League, the American Muslim Council, the National Council of Churches' Washington office, and the Fund for the Feminist Majority.

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## Opinion

## U.N. unconcerned when others act

By TERRY DANNEMANN

Editorial Committee member, *The Jewish Voice*

The expulsion of 400 terrorists has caused an uproar in the United Nations as well as in the American media. Everyone blames Israel, claiming she has been harsh and acted illegally. Nobody mentions the fact that the expelled Arabs are members of the terrorist Hamas group.

The media does not often report the many acts of terrorism and murders committed by Hamas within Israel. No one quotes the Hamas Covenant of August 1988 which claims as its goal: "The liberation of Palestine in its entirety from Sea to the Jordan River" and fighting "until the last Jew in the world is exterminated." Their most immediate aim is to sabotage the peace process.

Hamas and other fundamentalist Arab groups have also been active in many Arab countries. However, none of the Arab countries are democracies and they do not operate under the restraints under which Israel operates. Consequently they were able to get rid of the trouble makers in one fell swoop.

The Algerians, for instance, killed a couple hundred fundamentalists in one day and imprisoned thousands of them in the middle of the desert. Syrians, some years back, killed 20,000 fundamentalists in one quick action. One thousand fundamentalists have recently been arrested and imprisoned in Egypt on suspicion of killing foreign tourists.

Kuwait expelled 350,000 Palestinians after the Gulf war. Many of those expelled had been living and working in Kuwait for three generations. Their only "crime" seems to have been one of association. Their brethren, the Palestinians in Jordan and Israel, were rooting for Iraq.

In none of the above cases was the United Nations the least interested. They also showed unconcern when the Kurds were being gassed by Iraq, or persecuted by Iran.

The question is: Did Israel act illegally? A 1945 provision adopted by the British in Palestine allowed temporary expulsion of individuals the government deemed dangerous. Israel has adopted this law in the territories taken during the six day war. Israel not only acted legally but was obligated to act forcefully to protect its Jewish and Arab population.

The actions of the United Nations under the leadership of Mr. Boutros Boutros-Ghali, who, according to the Wall Street Journal of February 3 "did much of the work that is now forcing Israel to welcome back 100 Hamas terrorists" is a further encouragement to Hamas to continue their policy of terrorism.

The Wall Street Journal editorial continues "Mr. Boutros-Ghali's official job description does not include defining the New World Order's position on Israel. But a review of his recent work shows that is what he's been trying to do."

The editorial ends with: "The post-Desert Storm hopes for the U.N. continue to fade, as Mr. Boutros-Ghali's organization reverts to business as usual."

LURIE'S WORLD



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## Letters to the Editor

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

## JFD campaign costs questioned

EDITOR:

The article "JFD meets 98.2% of 1992 requests" on page 7 of the January 29, 1993 edition is very confusing to me.

There are four allocations to "New American costs." Why not total it for one allocation? Why is the Jewish Federation of Delaware allocated \$303,547? Is this what is required by the JFD to raise \$1,238,629?

A. Louis Keil  
Claymont

*Editor's Note:* According to the latest Certified Public Accounting audit of the Jewish Federation of Delaware the costs associated with fundraising for the Jewish Federation of Delaware were 45% of the total JFD budget (approximately 12% of the total campaign). The remainder of the JFD budget is devoted to administration and programming (e.g. Young Leadership, Jewish Community Relations Committee, etc.).

## CAMERA to be commended

*EDITOR'S NOTE:* Camera Action Alert is published by the Committee for Accuracy in Middle East Reporting in America.

By DAVID KUSHELOFF

Editorial Committee member, *The Jewish Voice*

CAMERA members are to be congratulated because their letters, calls and meetings with National Public Radio affiliates and complaints to the Corporation for Public Broadcasting, which is the federal entity overseeing public stations' adherence to Congressional guidelines, "have helped spur potentially important reforms."

CPR, citing the work of CAMERA as a source of impetus to the changes, has inaugurated an "Open to the Public" program. It includes the establishment of a nationwide, 24-hour toll-free number enabling viewers and listeners to express comment, and a special mailing address has been created to receive written responses.

Editions of the CAMERA Action Alert have often cited examples of anti-Israel bias in public-station radio programs and telecasts. Now, to protest such bias, viewers can call 1-800-356-2626 or write to: CPB, P.O. Box 50880, Washington, D.C. 20091-0880.

In addition, CPB proposes to hold CPB Board "town meetings" around the nation to elicit comment about the public networks. Meeting dates have not been announced, as of this writing, but proposed sites for an initial round are Columbia, S.C.; Seattle, Pittsburgh and Dallas.

CPB also plans to publicize quarterly the nature of citizen comment on its programming and expects to "empanel experts annually to review national programming."

In addition, the corporation has said it will "rely largely on public comment to identify television and radio programming, if any, that has provoked substantial complaint" about "perceived bias" or "lack of balance."

The current issue of CAMERA Action Alert carries the sub-headline, "NPR ANSWERS (i.e., DODGES) CAMERA CRITICISM." The issue reports that NPR has responded in writing to CAMERA's study of the network's coverage during the latter six months of 1991 and has done an analysis of its own coverage. CAMERA found NPR's answer to the CAMERA complaints unsatisfactory. For example, the current issue states:

"CAMERA advocates the free flow of complete information to the American public ... Most telling is NPR's inability to refute CAMERA's damning discovery that in six months of intensive coverage of Israel, for which 278 Middle East stories are indexed in NPR's own archives, not one addressed the military threat to Israel."

NPR asserted that, contrary to CAMERA charges, NPR did air stories about "the militant Islamic organization Hamas." CAMERA responds that NPR dodges the substance of the CAMERA criticism, which was that NPR completely failed to report on the Hamas goals, "the destruction of Jews, Judaism and Israel."

### THE JEWISH VOICE DEADLINES

Publication Date	Advertising feature	Copy/Advertising Deadline
February 26	Camp	February 18
March 12	Beach & Leisure	March 4
March 29	Passover	March 18

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## Opinion

## A real sense of community

By RABBI PETER GRUMBACHER

Congregation Beth Emeth, Wilmington

Some of you may have seen the new series of lights which shine during the night on the Lea Boulevard side of Congregation Beth Emeth. Some feel that these will serve as protection from criminals to enter our building from one of the classroom windows. There are others that believe that the lights will merely draw attention and perhaps be counter-productive.

In the Torah the subject of darkness and light is raised as the Bible describes the ninth plague which fell upon Egypt. We read in these early chapters of the book of Exodus that the darkness which God brought upon Egypt was so "thick" that "they saw not one another" (Ex. 10:33).

The story is told of the student who went to the Rabbi and asked, "What kind of plague was that? After all, they could have lit their lamps and been able to see despite the darkness. Isn't that what they did every night when it got dark?"

This was a very good question posed by the child, and the rabbi answered, saying, "The darkness from which the Egyptians suffered was a special kind of darkness. It was not a darkness that affected the eyes; it was a darkness that affected the heart. Physically, they were able to see, but they did not feel for each other; they did not care for one another.

This is what the Torah means when it says, 'They saw not one another.' They were blind to each other's needs. Each person saw only himself or herself. And that is a terrible plague." (quoted in *Lessons for Living* by Rabbi Sidney Greenberg)

Hundreds of years ago, the rabbis of old recognized the fact that no person should be an island unto the self-inflicting damage to not only those around him but also the individual whose concerns are strictly self-centered. Because of that our concern must not only be "bein adam la-makom," between the human being and God, but also "bein adam la-chavero,"

between one human being and another. "This foundation of Judaism has emerged from the prophets of Israel who adamantly nurtured the concept of joint responsibility, to the rabbis of our own day.

We all know that the Jewish Federation of Delaware is in the midst of its annual campaign. It strives not only to raise sufficient funds for local, national, and international agencies, but through this the campaign also wishes to stress the need for community.

I do not think that they are always successful in making that point. All too many of us focus on the fund raising aspect of the Federation while the underlying philosophy sometimes gets lost.

The continuing commentary to this Torah portion maps out what that philosophy is. We read that despite the darkness enveloping Egypt, "all the people Israel had light in all their dwellings." Once again the rabbis posited their opinion that beyond the physical presence of light, what our people had was the light of understanding and caring which enables us to truly see each other. As one contemporary stated, "it is only when we see the humanity in another that we can preserve it within ourselves" (Greenberg).

But there is more to this than what the sages have said. Modern human science affirms ancient wisdom. A Harvard University anthropologist, David Maybury-Lewis recently addressed the subject of community in a non-Jewish context. Mr. Maybury-Lewis was the host of the Public Broadcasting System's television program called "Millennium" which took a look at the values of western civilization. He indicated that we are very quick to call our traditional values "quaint anachronisms" about which we speak fondly but which, in fact, can never be recaptured in the forms which our near and far ancestors have known.

His emphasis was on the value of community; and the points which he raises should make us realize that community is not a

fanciful phrase invented by the United Jewish Appeal nor is it over-used sociological jargon, but something which has given to all individuals who identify as a member of any group a sense of rootedness, purpose, and destiny.

According to Mr. Maybury-Lewis, "broken communities breed broken individuals who have broken relationships." Mr. Lewis goes on to say, "people are retreating into isolating consumerism. People feel powerless ... political leaders are out of touch ... estranged from each other ... there is an overwhelming sense of alienation in the wealthiest society the world has ever known."

Mr. Maybury-Lewis made this point in a general context, but we know that our people do very well in reflecting that which is happening in the rest of society.

We have a model which, on a grand scale, points to the seriousness of the lack of community, namely the disintegration of Jewish communal life in New York City during this past century. Having studied this in both rabbinic school as well as in my studies in social work, I feel that there is an underlying truth to the generic problem which any community must focus on despite obvious differences between New York City and, for example, Delaware.

Hundreds of thousands of immigrants arrived in New York at the turn of the century, and most of the people gathered in groups reflecting their home towns or other common roots. As we have for centuries, those groups formed self-help organizations in order to assist them in adjusting to their new life. For the sake of their survival in this great metropolitan area they had no alternative.

A group of community leaders, however, realized that the small units would not be able to sustain themselves as the children merged into American society and as they began to eliminate differences. And so they sought to establish what was called the *Kehillah*, a word which means "community," so that the educational, social, and humanitarian needs of these folks and their children would be met in an

organized and efficient manner. For many reasons, some of them quite valid I must add, the experiment of the *Kehillah* system failed miserably. Perhaps the timing was wrong, but there was no way to resuscitate the concept even when most people thought that the time was ripe.

We all know what happened: in spite of the millions of Jews in New York, there is no real sense of community on virtually any scale. It points to the tragedy of a lost opportunity, especially if we agree with Mr. Maybury-Lewis's point that "community is more than just living in a friendly neighborhood. It is also shared beliefs and values, mutually preferred symbols and similar hopes for our children." As Mr. Maybury-Lewis says, "this is the transcendent quality of community..."

There is one more point I would like to make. Two Wednesday evenings ago, Rabbi Gewirtz of Adas Kodesch Shel Emeth Congregation spoke to our adult Bar/Bat Mitzvah class in our continuing discussion about comparative Judaism. Aside from shocking us through what seemed to be very conciliatory remarks about the contemporary Reform movement, he made some condemnatory remarks about the ultra-orthodox "black hats" who abound in many cities, including our own.

He was deeply upset that they feel they have a monopoly on "holiness" which runs counter to the security and cohesiveness of our People. They may be religiously in the ball park, but in terms of community they are in left field. Now those are my words, but I believe that those who are present heard the same basic message. It all points to the need for a real sense of community which we have to nurture through our own Federation and through our own spirit of maintaining light in our dwellings.

As Mr. Maybury-Lewis concluded, "Whatever else you leave them, make sure your children inherit a sense of community. Because if you don't, they will be fated to spend the rest of their lives trying to fill the void."

## Washington Watch:

## Handling the deportation crisis

By DOUGLAS M. BLOOMFIELD

The close cooperation and spirit of friendship between the Clinton administration and the Rabin government in dealing with the problem of the expelled Islamic extremists have averted a crisis in U.S.-Israel relations.

Israel's decision to return 100 of the Palestinians from their hillside exile in Lebanon and cut the remaining time for the others from two years to one was reached after intense negotiations between Washington and Jerusalem.

The crisis is not yet over, but with its principle threat of a U.S.-Israel rift removed, there is new hope the peace process can proceed. Secretary of State Warren Christopher, who handled the negotiations personally, must now convince other Security Council members to accept the deal. He then plans to travel to the Middle East later this month to prepare for the next round of peace talks.

The handling of this crisis by Clinton and Rabin stands in stark contrast to their predecessors' style. Clinton and Christopher approached Israel as friends and were able to get results. Rabin, who values American friendship, was ready to compromise for the sake of that friendship. George Bush in large part contributed to the current crisis by his haste in supporting a one-sided PLO-initiated resolution in the U.N. Security Council condemning Israel. Yitzhak Shamir seemed to prefer confrontation with Washington, and Bush was

quite accommodating. Each consistently rubbed the other wrong.

Had Bush been half the friend of Israel his supporters professed him to be or had he a measure of foresight he would have thought twice last December, long after Shamir was gone, about the long term impact on the peace talks of what he was doing.

Israel had been enjoying its highest standing in Washington for many years in the months following the June 23 election of a Labor-led government. The election of the Clinton-Gore ticket was good news for friends of Israel.

But it looked like the honeymoon was ending in mid-December when Israel expelled the 413 Islamic extremists. The situation immediately created strains between Israel and her strongest supporters on Capitol Hill, the incoming administration and the pro-Israel community.

Israel's friends (forget the Israel-can-do-no-right crowd) have developed a strong antipathy toward expulsions. They didn't approve when Likud wanted to eject a dozen or so last year and they rejoiced when Rabin rescinded that order. Now Rabin has upped Shamir's ante by more than 400 and expected the same friends to understand and support him because he said he had no alternative.

But speak to Israel's friends on Capitol Hill and those who carry her case there, and they'll tell you there is an alternative.

"Throw them in the slammer," they say. "If those guys are so dangerous, don't let them go free in Lebanon or anywhere else. Lock them up where you can keep an eye on them and control what they do and who they see and speak to."

It's the same advice they had when Shamir put them on the spot and expected their support for a policy they felt was of questionable legality or effectiveness. Now they feel let down.

Israeli diplomats privately admit the expulsions backfired but they argue that backing down now would be a bigger mistake. "Letting them come back hands the extremists a big victory and strengthens them in the terrorists, and the moderates lose credibility," explained one.

The Lebanese, who have their own fundamentalist problem with Hezbollah, quickly recognized the political and publicity coup they had been handed by Israel in December. Rabin reportedly expected the tumult to subside in a few days as the deportees disappeared into Lebanon. But he didn't count on the Lebanese government keeping the exiles on a wintery hill for CNN and the world to see and see and see.

UN Secretary General Butros Butros-Ghali made matters worse by suggesting sanctions against Israel for ignoring UN demands, something the PLO and other Arabs were quick to

grab on to. He totally overlooked the murderous acts of the Islamic extremists that provoked the Israeli action, something he put on a level of Iraq's invasion of Kuwait. Butros-Ghali's advocacy of sanctions is believed motivated in part to protect himself from Arab critics and to compensate for being a Christian from a Moslem country, Egypt, under assault by its own Islamic extremists.

Rabin, the Palestinians, the Lebanese, Bush, and Butros-Ghali put Bill Clinton in a difficult position he neither caused nor needed. Just as importantly, it threatened to damage all of their relations with the new president.

I have been unable to find any instance of the United Nations condemning any Arab group or state for the murder of Jews, regardless of the number. As this latest case has shown, when Israel acts nonviolently against those responsible for a recent spree of murders, it is Israel and not the murderers who suffers the wrath of the UN.

"One way out is balancing the resolution of condemnation," suggested a senior advisor to Sen. Mack. "Condemn the Arab actions as well. That will make it so unacceptable to the Arabs it will not be worth pursuing. Christopher was clear in his testimony about the need for balance. This will be his test."

## LOCAL

# Hadassah to sponsor Rabbi Rachel Cowan

On Sunday, March 14, at 7 p.m., Hadassah's Journey Through Jewish Living committee will sponsor a talk by Rabbi Rachel Cowan in the Congregation Beth Emeth Social Hall that will be open to all members of the community, free of charge. Dessert and coffee will be served after the talk.

Rachel Cowan is a Jew-by-Choice and a rabbi. She will address issues faced by Jews living in a non-Jewish world, including Jews-by-Choice and interfaith couples, in a presentation entitled "A Journey into Jewish Life." She will take questions after her 40 minute talk.

Rabbi Rachel Cowan and her late

husband, Paul, have written, *Mixed Blessings: Untangling the Knots in an Interfaith Marriage* and *A Torah is Written*, a children's book on the making of a safer Torah.

Rabbi Cowan grew up in a Unitarian family in Boston. Her ethnic roots are New England American back to the Mayflower. She married the late

Paul Cowan, whose book *An Orphan In History*, dealt with the rediscovery of his Jewish roots and identity. After 16 years of an interfaith marriage, she converted to Judaism. Subsequently, she graduated from the Hebrew Union College Jewish Institute of Religion and is currently a rabbi.

Having participated in an interfaith marriage for many years, Rabbi Cowan is an effective speaker on the ways that the Jewish community can be more open to non-Jewish spouses and encourage their commitment to Judaism. She regularly leads workshops for interfaith couples to help them clarify the way their different backgrounds affect their relationship and to decide such issues as how they will raise their children, what observances to practice in their homes and how to make connections to the Jewish community.

As a convert to Judaism and a rabbi, Rachel Cowan speaks very meaningfully on the subject of the spiritual journey of a Jew-by-Choice. Other topics she is frequently called

upon to address are reaching out to the unaffiliated, raising children in an interfaith marriage and grieving and healing in Judaism.

Rachel Cowan's visit to Wilmington is being funded by a grant received by the Wilmington Chapter of Hadassah from Hadassah National. It is being supported by the Sisterhood of Beth Emeth and also by the Adas Kodesch Shel Emeth Sisterhood, the Brandywine Chapter of Women's American ORT, Congregation Beth El Sisterhood, Congregation Beth Shalom Sisterhood and Jewish Family Service.

The Journey Through Jewish Living of Hadassah was formed when Hadassah obtained a grant to help integrate Jews-by-Choice, unaffiliated Jews and interfaith couples into the Jewish community. The committee has sponsored numerous educational and discussion programs within our community.

For reservations call Lelaine Nemser at 984-1762, Myrna Ryder at 478-9411, or Helen Winslow (Jaffe) at 654-2689.

## Voice editor to leave in March

Rebecca C. Falkowski will be leaving *The Jewish Voice* as its editor effective March 31, according to Seth Bloom, acting executive director of Jewish Federation of Delaware. Falkowski has been editor of *The Jewish Voice* since January, 1992.

Falkowski cited increased demands of other personal commitments as her reason for leaving.

"This has been a very difficult decision for me," said Falkowski. "I love *The Voice* and the people I have met through my work. I know I'm really going to miss it."

"The community has been responding positively to the direction

of *The Voice* in the past year," added Falkowski. "I am confident that the next editor will receive the same support."

Bloom commented, "Becky has been a real asset to *The Jewish Voice* and to our entire community. Under her leadership *The Voice* received very enthusiastic feedback and substantial community support. Given the diversity of our community and the different interests of *The Voice's* readers, Becky effectively produced a paper that seemed to appeal to everyone. She will be very missed in the office and undoubtedly by her readers."

Dr. Barry "Dov" Seidel, chairman of the Editorial Committee, said, "I speak for all of the Editorial Committee in expressing our disappointment both professionally and personally that Becky is leaving. She made constant enthusiastic efforts to improve the paper. She worked very long hours with only a tiny staff. We all wish her 'kal toov' — all the best!"

The search for a new editor is underway, according to Bloom. Interested candidates should send resumes to his attention at the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803.

## Thank You!

**RIVERSIDE HOSPITAL & EXTENDED CARE PAVILION**  
would like to thank those members of Beth Emeth, Beth Shalom,  
and the Young Leadership Cabinet Community Involvement Committee  
of the Jewish Federation for volunteering their time  
on Christmas Day. These generous people allowed many  
Riverside Employees to spend this holiday with their families.

### Temple Beth Emeth

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### Thank you for your generosity and support!

Anyone interested in volunteering on a regular basis may call Cissie R. Golden,  
Director of Volunteer Services, at 764-6120, Ext. 4393.



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## Grumbacher to be honored

There will be a Gala Dinner/Dance on Saturday evening, March 20 at Congregation Beth Emeth to honor Rabbi Peter Grumbacher for his twenty years of service at Beth Emeth.

Cocktails will be served at 7:30 p.m. with dinner beginning at 8:30 p.m.

Tickets are available in three categories: \$45/person (Sponsor); \$75/person (Patron); and \$125/person (Benefactor).

Tickets and additional information can be obtained from Susan Cobin at 478-9593 and Cheryl Jacobs at 764-2240.

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### The Wilmington Chapter of **Hadassah's** Journey Through Jewish Living Committee Presents...

## Rabbi Rachel Cowan

Rabbi Cowan, a Jew-by-Choice and co-author of *Mixed Blessings*, will speak on **Sunday, March 14, 1993**, at 7:00 p.m. at the Beth Emeth Social Hall on issues faced by Jews living in a non-Jewish world, including Jews-by-Choice and interfaith couples, in a presentation entitled:



### "A Journey into Jewish Life"

There is no charge for admission and you can make reservations by calling Lelaine Nemser at 984-1762, Myrna Ryder at 478-9411 or Helen Winslow (Jaffe) at 654-2689.

LOCAL

# Dr. Ruth Gruber: Witness to Jewish Survival

By PRISCILLA W. SIEGEL

For five thousand years Jews have endured vilification, persecution, constant displacements, pogroms, and the Nazi slaughter — yet they have survived.

"How can we explain the mystery of Jewish survival?" Speaking to an overflow congregation at the New Castle County Federation Shabbat held at Temple Beth El, Newark on Friday, February 5, author and foreign correspondent Dr. Ruth Gruber passionately raised the question of Jewish survival against all odds.

As a foreign correspondent during

World War II, Dr. Gruber was a firsthand witness to the plight of the Jewish survivors of the Holocaust. No sympathetic immigration gates were opened to these innocent victims. While public words from the United States and Britain expressed support, "actions belied the words."

"Roosevelt was wonderful on the domestic front," said Gruber, "but he had no desire to allow U.S. immigration of Jewish refugees outside the established quotas." The British played an even more villainous role, stationing their warships (badly needed in the Atlantic) in the Medi-

terranean to blockade ships carrying Jewish refugees to Palestine.

Finally, at the urging of Treasury Secretary Henry Morgenthau, Roosevelt created a commission to arrange for the immigration of Jewish refugees from Europe. One-thousand refugees, outside the quota, would be allowed to enter the United States — a pitiful handful compared to the six million. Secretary of the Interior, Harold Ickes, an appointee to the commission, sent Ruth Gruber to Naples to help select and escort the 1,000 refugees to the United States. Destination: a defunct, barbed wire-enclosed, U.S. army camp in

Oswego, New York.

Despite the adversities of the living conditions in this forlorn camp, out of these 1,000 came a wealth of productivity and creativity in science and other fields. How much more enriched the United States would have been if the government had been more generous!

On a more recent assignment, Dr. Gruber was the only foreign correspondent allowed to witness "Operation Moses," the evacuation of Ethiopian Jews to Israel. It was on this assignment that Dr. Gruber found a

partial answer to the mystery of Jewish survival in the story of a fourteen year old Ethiopian boy who had lost his whole family.

In consoling the boy who grieved that he belonged to no one, an Israeli teacher took the boy's hand and assured him that "we belong to each other."

"It is that sense of community, of belonging to and caring for each other," says Ruth Gruber, "that has made it possible for Jews to survive."

A fitting theme for Federation's fundraising season!



## Local ORT supports schools

At the recent Women's American ORT National Board Conference in Denver Sylvia Wagman, (second from left) president, and Judi Rosenberg, (left) treasurer, both of the Brandywine Chapter present a check to Sandy Isenstein, National president. The money, raised locally, goes to support ORT's international network of technical schools.

## Wedding

Continued from 11

of Miriam Gelfand, a student living in the U of D's Hebrew bayit.

"It's important that Jewish students rediscover their roots in college, otherwise it's very hard to do it later," said Gelfand. "I bring all my Jewish friends to Chabad and they all enjoy the warm atmosphere."

Last year on Shabbat Shuvah (the Shabbat in between Rosh Hashanah and Yom Kippur) Gelfand finally convinced David, then Dmitri, to come to Chabad. He did not look forward to the evening with great relish. Much to his surprise he spoke with Chabad

director Chuni Vogel about Jewish philosophy for five straight hours.

"We're coming to the holiest day of the year," Vogel told him. "Now that you are free to live as a Jew, you must be with other Jews at this holy time."

David showed up for Kol Nidre, spent the night, and stayed for the duration of Yom Kippur, praying, in English, from a book he had never seen before. He fasted for 25 hours.

"He reconnected to his people, and one Shabbos led into the next," said Vogel. Soon he was a Chabad regular. Eventually he underwent a bris (ritual circumcision) and changed his name from Dmitri to David.

Gelfand knew Fay from ice skating. She thought her friend would be

comfortable speaking with someone in her native tongue, and brought her to one of Chabad's Shabbat dinners. That was last fall. Last month they became husband and wife. Although pleased by the match, Gelfand does not accept the credit. "Chabad brings a lot of people together," she said, smiling at the young man standing next to her at the wedding reception.

Just a couple of years ago, Fay and David were strangers to each other, strangers to their Jewish religion and strangers in a new land. Judging by their smiles at their wedding, they are now quite comfortable in all three realms.

"They're so happy together. It's like something out of a dream," said Vogel.

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## A fictitious account

## Self discovery

By IDIT ROMIROWSKI

Sophomore, Brandywine High School  
Special to The Jewish Voice

It was July 15 and the best day of the entire year; it was my birthday. Today was not just any birthday; it was my 16th — my sweet 16. All my friends had just left and I was now sitting amid a mountain of torn wrapping paper, cards, and gifts on my living room floor. Disappointed to see that the excitement was all over, I got up, leaving my trash on the floor and plopped down on the sofa next to my father. My parents and I had not been on the best of terms in these last few months, but I had to admit that this party compensated for all of our quarrels.

"Katie," said my mother, "You seemed to have forgotten your most special and extraordinary gift of all!"

"Mom, believe me," I said with a bit of sarcasm in my voice, "I checked that pile a million times to make sure that I opened them all. It's over. They're all opened."

My mom grinned as she stood up and took me by the hand leading me to the front of our house. "Bubbie

and Zaydie" have not given you their gift yet," she said.

How could I have forgotten! This was to be the biggest gift of all. No one would tell me what it was, but I knew. It had to be a brand new 1992

face.

"Hi Bubbie, Hi Zaydie," I said, hoping not to explode with excitement.

"Chaya," my grandmother began slowly. Now if this were a normal



## About the author

EDITOR'S NOTE: The author of this short story is Idit Romirowski, a tenth grade student at Brandywine High School. She attended Jewish day schools for ten years. She has been to Israel twice and her mother is a rabbi. Unfortunately, the story had to be edited for space considerations.

Honda Accord. I could not wait to sit behind the wheel, with that potent feeling of ownership. I ran out to the driveway expecting to see that shining and shimmering piece of machinery, but to my surprise, all I saw was my Bubbie and Zaydie standing there, waiting.

I walked over to them, gave them both a kiss and put a smile on my

situation, I would have insisted for the last time that she call me by my real name "Katie" instead of my dumb Hebrew name, Chayah. By now I knew it was a pointless battle. She would just say that Katie is no name for a Jewish girl, especially one who possessed such a beautiful name as Chaya, meaning life.

"Chaya," she began again. "It

seems like you are growing older and older each time I see you. Why, I cannot believe that my baby is already sixteen years old." I anxiously cracked my knuckles wanting her to stop the small talk and give me the present.

"Well, Chaya, as you know, we have told you that for your 16th birthday, we would give you a very special gift, for it is a very special birthday.

"Yes, Bubbie, I know," I said smiling over at my mom.

"Well, Zaydie and I both know that Judaism is not a big part of your life. We both hope that our present will change all that, or at least give you a different perspective." I was wondering what all of this had to do with a car, and was starting to get a little annoyed by the suspense. "Here, Shana Punam," she said, her voice filled with the strong Yiddish accent, "and happy birthday."

I took the envelope from her hands and slowly opened it. My heart dropped. I pulled out a one round trip ticket to Israel and almost tore it up in fury. I swallowed my anger, blurted out a thank you and stomped inside and up to my room and called my best friend.

My parents stormed into my room and slammed the door open. I took that as a hint to hang up and did so quietly.

"Katie," shouted my father, "Your behavior was unacceptable towards Bubbie and Zaydie. The gift they gave you meant a lot to them and we would hope that it would mean a lot to you." I glared at him and replied with a bitter tone, "Well it doesn't, o.k.?"

"No, it's not o.k. You are going to be on that plane tomorrow and you are going to appreciate what your grandparents have given you."

"Tomorrow!" I shrieked. "That is going to waste my whole summer!" I sobbed, the tears pouring down my face.

"Listen, Katie. Just because your father and I have not chosen to live

our lives as observant Jews, we still want to give you the option. Israel will give you a chance to expand your thoughts and views. Now start packing so we can leave early tomorrow morning for the airport," said my mother, and with that the door closed.

The next morning, bright and early, I was already on the plane and on the way to Israel. I was so jealous of my other friends who would be spending time together on the beach while I would be with all of those weird Jews in another part of the world. I call them "weird Jews" because I can hardly call myself a Jew. I know very little about the weird traditions and I spend most of the Jewish holidays at my non-Jewish friends' houses celebrating their holidays. My eyes started to drift off and before I knew it, I was awakened by the chanting of some Hebrew song as we entered the Ben Gurion airport outside of Tel Aviv.

I was greeted there by my tour guide who took my bags to the hotel and introduced me to the other teenagers on the trip. He told us our itinerary for the next six weeks which would consist of famous exhibits, models, and museums. Museums had always bored me whether they were in America, Israel, or the North Pole. When our tour group gathered in the lobby at seven o'clock the next morning to go the excavation of the Great Synagogue, I made my escape to the street and hollered for a taxi.

After I spent a lovely day shopping on Ben Yehudah street in Jerusalem and eating in the elegant restaurants overlooking the Mediterranean sea I had come to the conclusion that Israel was not as bad as I thought. This had become my routine during my stay in Israel. I had spotted the most wonderful shops and even managed to buy presents for my family.

Although there were many nice places to shop, I especially fell in love with an amazing art store called IDIT, meaning "most precious" in Hebrew. Every day I would spend hours in there examining each exhibit. I also became close with the owner of the store. We would spend hours each day talking about the art and each night after she closed up the shop, we would go out for a cup of tea and cake.

The weekend before I was to return home, Alisa, the owner and my newest friend, invited me to spend the Sabbath at her house. She said that there would be a special guest there that I would be interested in meeting. Unsure of what to expect, I agreed, for I enjoyed every minute of Alisa's company.

It was Friday evening soon before sunset when I arrived at Alisa's house. She lived in a small, quaint house which was embellished with the beautiful art from her store. When I stepped inside, the familiar smells of chicken soup and matzah balls that I often had at my grandparents wafted in from the kitchen. I met Alisa's parents who pulled me over to the candles to make the blessing on the Sabbath, the day on which God rested, when creating the world. I felt very ashamed, for I did not know the blessings and

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Continued on 16

**B**etween January 23 and February 7, more than 2500 members of our community participated with one of the 12 Campaign Week '93 activities held on behalf of the 1993 COMMUNITY Campaign. The challenge to "Think Jewish and imagine what more we can accomplish" was accepted enthusiastically and the community has responded generously. To date, more than \$850,000 — a 22% increase over the previous year — has been raised to benefit the Jewish communities of Delaware, Israel, and the world. While there is still plenty to be done to complete this year's effort, to those that have contributed, thank you for "Thinking Jewish and imagining what more we will accomplish!"

# 1993 COMMUNITY CAMPAIGN



1



2

*"We marched, we petitioned, and our voices were heard... LET MY PEOPLE GO."  
WILLIAM KOREY*



5



6

*"I belong to you and you belong to me."  
RUTH GRUBER*



7



*"W  
eve  
on  
hu  
MA*





3



4

*"The Jewish people truly are 'a light unto the nations ... tzedakah is not a choice for you and you support graciously the concept of 'tikkun olim' — healing of the world.'"*  
MARIO CUOMO

*"We are living through events in our Jewish world only dreamed about for hundreds of years."*  
MALCOLM HOENLEIN



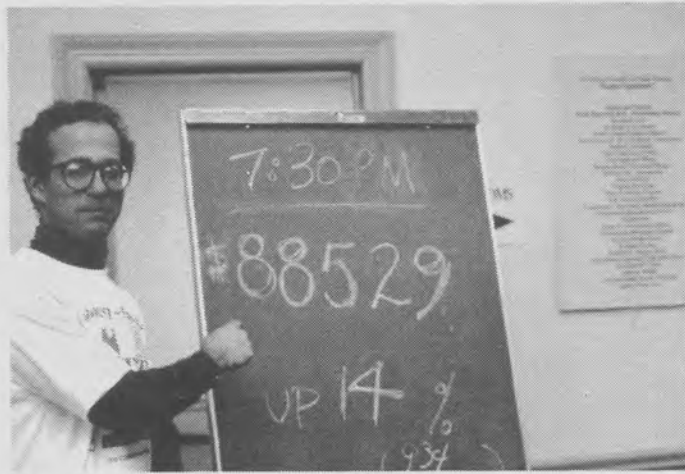
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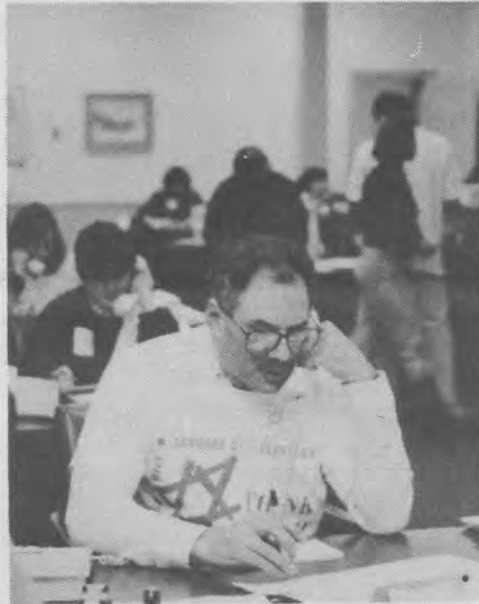
- 1 Connie Sugarman (right), chairperson of Albert Einstein Academy's Campaign Week activity "Tzedakah Tsunday Funday" joins some of the day's participants as they contribute their tzedakah to the 1993 COMMUNITY Campaign.
- 2 Leslie Goldenberg, chairperson, Chai Society Brunch, welcomes the more than 170 guests at the Hotel duPont Gold Ballroom.
- 3 Elana Caplan contributes her tzedakah to the tzedakah drop at Albert Einstein Academy's Campaign Week activity Tzedakah Tsunday Funday.
- 4 Mario Cuomo captivates the 550 people attending the Community Wide Forum at Adas Kodesch Shel Emeth.
- 5 Craig Lewis (left,) chairperson for the Young Leadership Cabinet Comedy FunRaising Reception, congratulates Allan Rosenthal on winning the drawing for a mountain bike donated to the event by an anonymous donor. Close to 100 young adults participated with the Campaign Week activity pledging an average of 59% more than the previous year.
- 6 Attending the Lion of Judah luncheon featuring Dr. Ruth Gruber are standing from left: Ellen Koniver, Judy Wortman, Pat Aloan, Leslie Goldenberg, Ruth Siegel, Gloria Fine, and Judy Topkis. Sitting from left: Toni Young, Ruth Gruber, and Francia Isakoff, Luncheon chairperson.
- 7 Seated with Governor Mario Cuomo at the Chai Society Brunch are from left Leslie Goldenberg, chairperson, Edward Goldenberg, Judy Topkis, Bill Topkis, Congressman Michael Castle, Senator Joseph Biden, Joseph Biden Sr., Governor Mario Cuomo, Lt. Governor Ruth Ann Minner, Garth Koniver, Ellen Koniver, and Henry Topel.
- 8 The current and past presidents of the Jewish Federation of Delaware enjoy the Chai Society Brunch along with Governor Mario Cuomo and Senator Joseph Biden. From left: Cuomo, William Topkis (1989-91), Leo ZefTel (1983-85), Steven A. Dombchik, current president, Bernard L. Siegel (1975-77), Bennett N. Epstein (1979-81), Martin G. Mand (1985-87), Biden, and Stephen E. Herrmann (1987-89).
- 9 Close to 200 people of all ages enjoy a truly 'intergenerational experience' at the Jewish Community Center's Campaign Week Intergenerational Dinner.



Jerry Weinstein, Super Sunday chairperson, announces the 7:30 p.m. total at the annual phone-a-thon. The final total for the day was \$124,000 which was a 14% increase over the previous year. More than 120 volunteers helped assure the success of the day.



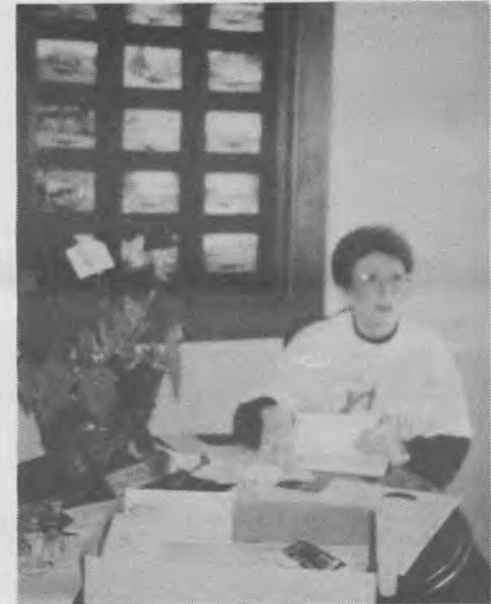
Rabbi Peter Grumbacher (fourth from right) takes a break with the Congregation Beth Emeth pre-Confirmation and Confirmation Classes as they help at Super Sunday.



One of the more than 120 volunteers at Super Sunday, Max Rosenberg contributes to the successful day.



Gary Hill from Lincoln, Nebraska discusses with the Super Sunday volunteers the "do's and don'ts" of telephone solicitations.



Dolores Knopf helps organize the Southern Delaware Super Sunday at B. Gary Scott Realtors in Dover.



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# A very special wedding

By KAREN MOSS

Special to The Jewish Voice

"Hare at mikudshet li bitaba'at zu, kidat moshe v'yisrael," "Behold you are consecrated to me with this ring according to the Law of Moses and Israel."

Standing alongside his beautiful bride under a red satin *chuppah* (wedding canopy) fringed with gold, the handsome young groom had just slipped a ring onto his bride's right index finger and pronounced these words, making the marriage legal and binding. He uttered the ancient words in Hebrew, a language he is only beginning to be familiar with. His native tongue is Russian. So is his bride's.

Only minutes before, the *kallah* (bride), assisted by her attendants, had been preparing herself for the wedding, while the male members of the wedding party were witnessing the signing of the documents needed for the ceremony. After signing the *ketubah*, the marriage contract, the *chatan* (groom) had been escorted by his father and father-in-law toward the *kallah* who sat regally on a pink throne, flanked on either side by her mother and mother-in-law.

Haltingly, tentatively, he had covered her radiant face with a thin white veil. This veiling (*bedeken*) possesses no legal status in the ceremony but is a deeply-rooted tradition which may have originated to prevent a repetition of the deceit which was foisted on Jacob. The

rabbi explained that the *bedeken* also teaches that marriage is based on all the qualities of character: internal beauty as well as external.

Following hugs and blessings from the parents, the *chatan* and *kallah* were led outside to the *chuppah*. The groom, a white *kittel* covering his formal black attire, was escorted by his father and father-in-law who each carried a braided white candle with four wicks. They were soon joined by the bride, resplendent in a formal white satin gown adorned with pearls and sequins and carrying a bouquet of white roses and cascading ivy. Escorting the *kallah* were her mother and mother-in-law, who also carried braided candles to light the darkness.

Slowly, the bride circled the groom seven times, a custom originating from the verse in Jeremiah 31:22: "a woman shall court (go around) a man." Seven corresponds to the seven times in the Bible where it is written "and when a man takes a wife."

Following in quick succession were the ring ceremony, the reading and presentation of the *ketubah*, the seven benedictions and *kiddush*. In dramatic conclusion to the ceremony, the groom smashed a glass with his foot in remembrance of the destruction of the Temple.

Amidst choruses of "*Siman Tou u Mazel Tou*," the newly wedded pair slipped back into the house to privately break their fast together. Then

the joyful celebration swung into high gear with food, drink, music and spirited dancing.

...

Fay Kovler and David Kitariev were married Wednesday evening, December 30, in a traditional Jewish ceremony performed by Rabbi Chuni Vogel at his home in Green Acres.

"They met at our Shabbos table and we've been close ever since ... I feel like they're my children," Vogel beamed, looking every bit the proud Papa. But before their journeys were to take them to University of Delaware's Chabad House, David and Fay had to travel many thousands of miles from their native land.

David left Linograd two years ago and came to live with some friends in Reston, Pa. Although born Jewish, he had never practiced his religion in the Soviet Union. The 23-year-old new American is completing a chemistry/physics degree at the University of Delaware.

Fay, 22, left her hometown of Riga, Latvia a little less than three years ago and moved, with her family, to New York. She was also a nonpracticing Jew. A figure skater in the USSR, Fay enrolled in the ice skating program which is part of the U of D's physical education department. She studies for her degree, practices skating and teaches aspiring young skaters at the university's rink.

Enter the matchmaker in the guise  
Continued on 11



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# Synagogue Life

## The Rabbi Writes

# When a blessing becomes a Berachah

By RABBI

HERBERT E. DROOZ

Rabbi Emeritus, Congregation Beth Emeth

Upon returning from India, years ago, Margaret Sanger was interviewed by the ship reporters. She had spent some weeks at an ashram retreat with Mahatma Gandhi, of blessed memory. "What had she learned from Gandhi?"

She summed it all in one immortal sentence: "I learned that religion

teaches that life is not what you have, but the way you look at what you have."

Ghandi, the saint, did not provide Miss Sanger with detailed Torah on the way one ought to look at what you have. Requesting a bank loan, your banker might well have a different way of looking at what you have than you do.

My sainted teacher, Abraham

Joshua Heschel, taught us that the special mark of the truly pious is the way he looks at each new day, receiving it as a blessing charged with God's love. This is clearer than Ghandi's teaching, but it is not yet shaped sharply enough to guide us on the Jewish stance, our weltanschauung-way toward life. How does a Jew look at life?

It was Rabbi Jacob Krantz, the maggid of Dubno, the greatest Jewish preacher of the past two centuries, and a saint by any measure, a

contemporary of George Washington, who revealed the subtle way in which our rabbis taught every Jew, learned or unlearned, day by day, how to look at what you have.

You know that our rabbis structured Jewish worship and Jewish living around *berachot*. The *Siddur*, itself, our prayer book, is built upon a framework of *berachot*. A Jew is called upon to offer the *birachot* of praise and thanksgiving at least 100 times a day, and not only within the walls of the synagogue or home, but for all the everyday miracles, of witnessing lightening and thunder, upon enjoying the aroma of fruit or the first blossom of springtime, upon seeing a long-absent friend, or a great sea, or a king and his court, or a Jewish Sage, or even a wise pagan. A Jew is not to become dulled to the everyday miracles of life!

Passing strange is the subtlety that in all the *berachot* we are called upon to offer to God for His manifold blessing unto us, the phrase "Who has given..." (*Asher Natan...*) is limited to four benedictions. And these four are of a most significant nature. Why were our rabbis so specially restrictive about the concept of God's giving?

Let us look at the four special benediction to discover the answer. Our rabbis taught that when you see a non-Jewish king or a wise pagan of great learning, a Jew uses the phrase *sheh-natao* "...Who has given." Blessed art Thou, O Lord our God, King of the Universe, Who hast given of Thy glory to flesh and blood" — this for a non-Jewish king. Yet, for a Jewish king the key words change to, "Who hast imparted of His glory to those who revere Him." When seeing a wise man of the Gentiles, one says, "Who has given of His wisdom to flesh and blood." While on seeing a Jewish sage, the words change to, "Who hast imparted of His wisdom to those who revere Him."

How come that God gives to pagans, but only imparts to Jews?

Obviously, our rabbis had a special point of view on the concept of giving and gifts. A gift belongs to you to do with as you please, for

good or for evil. While blessings we receive from God's hands are not gifts. They are a trust! They are to be enjoyed, but enjoyed in the service of God!

It is only in the benedictions before and after the reading from the Torah that we Jews speak of God's giving to us. "Blessed art Thou, O Lord, Giver of the Torah," and in the special formula of the closing benediction, "...Who has given unto us a Torah of Truth," "It is the exception that proves the rule! For God's word, Torah — is not a means to an end! It is the very purpose of Jewish living. A Jew eats bread for strength to sense God's purpose for him. He learns Torah to become a living Torah!

Our blessings become *berchot* when we share them with God; when some portion of what is in our hands is shared with a holy cause larger than ourselves. Our Torah gives the dimension of *almi givung*: 10% at least, but not more than 20%, lest we, too, become dependent upon flesh and blood. Our fathers drew up their accounts before the Holy Season to make certain that they had, at least, shared a tithe of their income with holy causes. For us Jews, to share our blessings is not merely a beautiful act of loving kindness, it is a *mitzvah*, a sacred duty, the righteousness expected by God of His chosen ones. That is why good Jews are so anguished and confounded when we learn of a niggardly Jew. "How can a Jew in good circumstances put off with a trifle the Jewish Federation, his synagogue, Israel Bonds, or the school? A Jew, niggardly toward feeding the hungry, clothing the naked, redeeming the captives, and the teaching of Torah, is a contradiction in terms! "For we are but stewards of whatever we possess!"

We offer a new, yet ancient, benediction:



"Praise art thou, O Lord, our King, Lord of life and everything,

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Amen.

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**Adas Kodesch Oneg for new members**

The officers, board of governors, and the congregation of Adas Kodesch Shel Emeth, Wilmington, are pleased to announce that a formal installation of its new members will take place on Friday night, March 5.

Services begin at 8 p.m. An Oneg Shabbat honoring the new members will follow services. The community is invited to attend the service and Oneg Shabbat.

For more information call 762-2705.

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Noted area Judaica artist and calligrapher, Riva Brown, has prepared a spectacular new Ketubah for printing. For a limited time only, you may purchase prints at the pre-press price of \$100. Retail inquiries are welcomed.

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## Announcements and Events

### Judith Schwab in art show

Judith Schwab, a Wilmington artist, is featured in an exhibit at King's Wine & Spirits through the month of February.

The images created by Schwab, entitled "Changing Forces and the Environment," were inspired, according to Schwab, by the full page cover commission for The Jewish Voice's Rosh Hashana issue in September 1992.

"The process began when I thought of the biblical idea, 'The earth is the creators.' I chose the color orange because of its warmth and I used torn fiberglass shapes as design templates. Collage became part of the aesthetic equation. That piece was entitled 'Earth the Creators'."

Schwab added, "These limited edition prints are offered in homage to the vastness of the Universe and in celebration of life. A Toast to life, L'Chaim!"

King's Wine & Spirits is located at 13th and King Street, Wilmington.

### Chinese New Year celebration

The Couples Club of Congregation Beth Emeth invites potential members of the congregation to sample Couples Club and enjoy one of its most popular social events, the Chinese New Year Celebration.

The Chinese New Year Celebration will be held at The Crownery Chinese Restaurant in Tri-State Mall, Naamans Road, Claymont, Delaware at 7 p.m. Saturday, February 20. The cost of the event is \$25.50 per

couple which includes soup, a sampling of appetizers, 4-5 entrees, dessert, tea and tip.

Couples Club is an important social arm of Congregation Beth Emeth. The couples over the years have become more than just a social group; they have become good friends. Some of the Club's past events include dinner theatre, picnics, wine and cheese parties, latka parties, square dances, trips to museums, and many, many more functions. The cost to join Couples Club is \$5.00 per year. This charge will be waived for this event.

Members of Couples Club or members of Congregation Beth Emeth who are interested in going to the Chinese New Year Celebration can contact Ari Bodnar at 479-9655 or Lois Chalawsky at 475-3423 before February 15. Potential members, Congregation Beth Emeth, should contact Verna Schenker at 478-6673.

### Senior Center plans trip

The Wilmington Jewish Community Center Senior Center is planning a trip to see "Raisins and Almonds" on Sunday, May 16 at the Keswick Theatre in Glenside, Pennsylvania.

"Raisins and Almonds" (Rozenkes Mit Mandlen) stars Mike Burstyn, from "The Rothchilds" and "Those Were the Days" and Claire Barry from the singing group, "The Barry Sisters." Songs from Broadway, 2nd Avenue and the Streets of Tel Aviv will be featured.

The bus will depart from the JCC at 1:30 p.m. for the performance which is scheduled for 3 p.m. The cost is \$32 for JCC members and \$45 for non-member guests. Tickets are now on sale at the JCC Front Desk. For more information, contact

Ray Freshman, Senior Center Coordinator at 478-5660.

### Open broadcast

The public is invited to a live, national broadcast of 91FM's VOICES IN THE FAMILY with host Dr. Dan Gottlieb on Saturday, February 27, from noon to 1:30 p.m. in the WHY Forum Theatre, 150 N. Sixth Street in Philadelphia.

Gottlieb, a psychologist and family therapist, will discuss with his guests the influence of the mind on the body in this special follow-up to the public television series HEALING AND THE MIND WITH BILL MOYERS, which will be broadcast on TV12 three consecutive nights beginning Febru-

ary 22. The radio program will explore different views of sickness and health, from the traditional western assumptions about illness to healing practices in cultures around the world.

Admission to the VOICES IN THE FAMILY broadcast is free, but reservations must be made by calling 215-351-0511.

## Naches

### Markell

Leni and Bill Markell of Newark announce the birth of their granddaughter, Molly Elizabeth Markell, on January 31.

The parents are Carla and Jack Markell of Montclair, New Jersey.

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## Announcements and Events

# Chabad plans Purim family dinner

Chabad-Lubavitch will once again host the annual "Family Purim Feast" on Sunday, March 7, in the Wilmington Jewish Community Center auditorium at 5:45 p.m. The dinner will be preceded by a

"last call" Megillah reading at 5:00 SHARP for those who were unable to hear it during the day.

The evening will include a full course dinner, a children's masquerade contest, live music, "L'chayims,"

singing, dancing, jugglers and the Chabad festive spirit. Avremi Gurary of New York's Piamenta Band, the musical wizard of the last few years, is back by popular demand.

Last year's attendance of over 200 was a tremendous success and this year people have made reservations months in advance," said Rabbi Chuni Vogel. "Purim is the time when we can create joyous Jewish memories that last a lifetime!"

Only pre-paid reservations are guaranteed and should be mailed to Chabad at 1306 Grinnell Road, Wilmington, DE 19803. The cost is \$12 a person (children under 12, \$6).

Chabad at the University of Delaware will be hosting a "Grand Purim Blast" for students at the University of Delaware, in the Perkins Student Center, Saturday evening March 7 at 8 p.m.

The Megillah will be read and will be followed by hamantashen and a grand Purim celebration.

Parents wishing to send Shlach Manot to students on campus, can use the Chabad United Purim Service (U.P.S.) to brighten up their Purim day. For reservations and more information, call Chabad House at

455-1800.

Volunteers will once again be distributing hundreds of Shlach Manot to students, schools, hospitals, nursing homes, the Kutz Home and prisons, in order to bring the beautiful Purim spirit to all.

Anyone wishing to volunteer with these activities, please call Oryah Vogel at the Chabad office, 478-4400.

## Naches

### Klein

Two-year old identical twins, Grant and Michael Klein of Plymouth Meeting, welcome their sister, Meryl Joy, born on November 24, 1992.

Their parents are Terri and Steve. Grandparents are Barbara and Erich Heimann, and great grandparents are Johanna and Arthur Heimann and Blanche and the late Murray Liebert, all of Wilmington.

### HELP WANTED

Editor of Jewish community bi-weekly newspaper. Responsible for editing, layout, some writing, supervising of advertisement staff, and working with Editorial Committee. Desktop publishing experience preferred. Send resume, writing samples, salary requirements, and references to S. Bloom, Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803.

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# Obituaries

## Elfriede Preisler

Elfriede Preisler, 95, of Columbus, Ohio, died February 1.

Born in Czechoslovakia, Mrs. Preisler emigrated to the United States in 1952. She was an active resident of the Wexner Heritage House in Columbus.

Her husband Karl Josef died in 1966. She is survived by her son Hans Jacob and daughter-in-law Dorothy of Clearwater, Florida, and also by her grandson Julian Henri of Wilmington.

## Barbara Greenfield

Former Newark city Housing Authority director, Barbara Shapiro

Greenfield, a founder of Senior Housing Connection, died February 7 at her home. The state medical examiner is determining the cause of death.

Mrs. Greenfield, 60, of Newark, was executive director of Newark Housing Authority from 1981 to 1984.

In 1989, she helped found Senior Housing Connection, a Newark based agency that reviews housing accommodations based on elderly individuals' medical and housing needs. It also finances and makes referrals to state-certified, non-profit and private facilities.

Mrs. Greenfield, who was managing partner, started the agency after she and her husband, Irwin G., the former dean of University of Delaware's College of Engineering, realized that her mother-in-law could no longer live alone or care for herself. They wanted quality care, but finding it required months of investigation.

"We are here to be a friend to the people we help," she said in a 1992 interview.

Earlier, she had been an accountant at Specialty Composites Inc. and Alton F. Corps, and had taught accounting courses at Goldey-Beacom College. She earned an ac-

counting degree in 1966 from the University of Delaware.

Born in Philadelphia, she was appointed by the governor of Pennsylvania in 1960 to the first board of trustees for Haverford State Hospital. After she and her family moved to Delaware in the early 1960s, she served on the board of Newark League of Women Voters and helped form an ad hoc committee to investigate establishing bike paths throughout Newark.

Mrs. Greenfield served on the board of Newark YWCA from 1988 to 1992 and of Jewish Family Service of Wilmington in 1992. She was a member of Temple Beth El and became its first woman president in 1972.

She was president of the University of Delaware Women's Club in 1992.

She was active in wildlife and environmental causes, her family said, and enjoyed cooking, Japanese flower arranging, reading with the University Book Club and walking.

She is survived by her

husband, Irwin; three children, Richard of Dallas, Hermoine Greenfield of Stamford, Connecticut, and Steven of North Bethesda, Maryland; her father, Herman Shapiro of Philadelphia; a brother, Allen Shapiro of Potomac, Maryland, and two grandchildren.

Instead of flowers, the family suggests contributions to University of Delaware Women's Club Scholarship Fund.

(From The News Journal, February 4)

## Saul S. Shore

Saul S. Shore, 61, of Norristown, Pennsylvania, formerly of Wilmington, died January 30 of kidney failure at home.

Mr. Shore had been a sales representative for George D. Handy Co. in Wilmington.

He was a former member and president of Montefiore Mutual Benefit Society, former elementary school committee chairman and board member of Brandywine Branch YMCA and was active in local and national Indian Guide/Indian Princess programs and had served on the National Executive Council.

He is survived by his wife, Georgine; three daughters, Lisa Shore of Wilmington, Laura Savage of Richmond, Virginia, Yvon Shore of New York; two sons, David of Monticello, Minnesota, Lance Cpl. Gregory of El Toro Marine Corps Air Station, Santa Ana, California; two stepsons, George P. Cope Jr. of Kemblesville and Jonathan of Cocoa, Florida; a sister, Michele Davila and a brother, Joseph and his father, Theodore, all of Florida; and 10 grandchildren.

Instead of flowers, the family suggests contributions to Visiting Nurses Association, Norristown or American Diabetes Association.

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## Self Discovery

Continued from 6

all of the customs seemed very vague to me, as if from another planet. In fact, the last time my family had a Shabbat meal was before my Bat Mitzvah when my Rabbi came over to our house for dinner.

Although the dinner customs and rituals were foreign to me, they were very relaxing. I could feel a strong sense of family and unifying bonds around the table. All of the hectic matters of the week stopped for it was now time to relax and "catch-up." The meal ended with singing and harmonizing. There was a small part of me that wished that our family could have this "special time" instead of Friday night just being another day of the week.

After the dishes were cleared, Alisa introduced me to the "special guest." The special guest had been sitting at the dinner table with me the entire time and I did not even realize it. It was her grandmother, the artist of the amazing works in Alisa's store.

Her grandmother took me into the art studio next to the dining room and sat me down. She closed the door behind us and she sat down as well. There was a silence which was a little bit uncomfortable, so I broke it by saying, "Mrs. Kaplan, I, I really admire your work."

"Katie," she said, her accent similar to that of my Bubbie's. "Do you

Continued on 16

# Arts and Entertainment

## Words and Music

**EDITOR'S NOTE:** Because of a mechanical problem, a large part of last issue's Words & Music column was omitted. Therefore we are reprinting here the two reviews that were affected.

By STEVE COHEN

Neil Simon's *Lost in Yonkers* won both the Pulitzer Prize and the Tony Award as Best Drama of 1991. It deserved both, and it is one of the best American plays in recent years.

In its just-completed two week engagement at the Playhouse, the national company virtually duplicated the original New York production. The cast was different, the set the same, the resulting success the same.

This is the story of a tyrannical widow, a German refugee, living above a luncheonette she owns in Yonkers, and her four children, all of whom suffer from debilitating physical or emotional weaknesses.

The plot is set in motion by the decision of one son, recently widowed, to try to earn a living in the South. He leaves his two sons, 13 and 8, to live with his mother and his emotionally retarded sister. The story is nominally about the maturing of the boys and, more broadly, about the other family members gradually confronting their desperate situations.

Like all Neil Simon plays, *Lost in Yonkers* is filled with laughs. What

sets this apart is its solid grounding in sad realities. Most of the characters joke about their problems the way ill patients often do with other patients about their diseases. They joke because they don't have the strength or ability to change their condition.

Because the jokes are about serious issues, they are even funnier than normal Neil Simon gags.

Unlike earlier Simon plays, *Lost in Yonkers* is a drama with laughter rather than a straight comedy.

I've seen *Lost in Yonkers* twice in two years and I am just as impressed with its quality now. That is due mainly to Simon's characterizations and his warm, realistic dialogue. It is due also to the fine acting, notably by Mercedes McCambridge as the matriarch and Susan Giosa as her daughter. They duplicate the successes of Irene Worth and Mercedes Ruehl from New York. And Bruce Nozick as Uncle Louie was even better than

his New York counterpart.

Altogether different in subject was the brilliant *The Lisbon Traviata* which had its local-area premiere at the small Try Arts Theater on South Street in Philadelphia.

It is a drama about gay opera fanatics, and the writing is so universal that you don't have to know anything about opera or gay lifestyles to love the story. I consider it one of the most touching plays of the past decade. *Lisbon Traviata* was written around 1985 by Terrence McNally, whose *Kiss of the Spider Woman* is now the biggest hit in London.

His hilarious conversations about opera singers had the audience in almost-constant laughter. He also got the audience deeply involved with the characters and their problems with love and desire. The cast was outstanding, especially since I know that the actors in reality had little knowledge of the opera singers about whom they gossiped. It was a great evening in the theater.

Producer Greg Northup chose to present the original, longer version of the play rather than the revised version which has appeared off-

Broadway and in California. This was so good a production that it should be repeated.

## Self Discovery

Continued from 15

know what the Holocaust is?" she said in a very serious voice. The Holocaust had not been one of my favorite subjects. Although I knew very little about the subject, it was a subject about which my Bubbie would ramble on and on. She would cry and I would ignore her.

"Yes," I said. "I know what it is, but I do not know about it." At that moment, Mrs. Kaplan rolled up her sleeve and the numbers 925671 appeared tattooed into her skin. My grandmother had numbers like that as well, but I never bothered to ask what they were.

"Katie," she started, "In Poland in 1938 when the Nazis invaded, every Jew was given a number. It became his/her name. We were all numbers, no person different from any other. It started with the Jewish star. Each Jew had to wear one on his arm so that the Jews would stand out. After the star, all of our privileges were taken away and we could no longer practice our own religion. If we were caught practicing Judaism, we would be killed on the spot."

Mrs. Kaplan went on and on. She talked about her experiences in the ghettos and concentration camps. She told of how she saw her brother shot into his own grave by Nazis and she told the story of herself. It was after she escaped from Poland that she fled to Palestine. She knew that there was only one place that Jews could live as Jews — in their own land, a place where they could practice their beliefs and customs.

Mrs. Kaplan explained the importance of Israel in her life. She also explained that it was many long years until she could express her pain and her sorrow. She could now face the facts, and she did this through her art. She explained this to me, because she did not want me to love the superficialities of her works without understanding the depth and importance. Many hours had passed by the time we walked out together from the room. My eyes were pink and swollen from crying.

It was then that I realized that I must bid farewell to Alisa, Mrs. Kaplan and Israel. I embraced her family and left to go to one more place before I would board my plane. I went straight to the "Wailing Wall." I sat there pensive and sad. I knew that I had wasted my time on the superficialities in Israel and wailed, not for the destruction of the Temple as my ancestors once did many years ago, but for my own ignorance.

I had one wish, one wish which I could now write down and put between the grooves of the Wailing Wall. I wrote down, I WANT TO LEARN WHO I AM — Chaya Rosenberg, and I wept. I folded up the soggy piece of paper and enclosed it in the crevices of the wall. I heaved a deep sigh, kissed the wall and left.

As I left, I looked back at the Wall which today meant little to me, but I knew that maybe not today or tomorrow, but someday I'd be back and I'd know what this wall meant and my wish contained on that wet piece of paper in the wall, that too, would be answered.

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