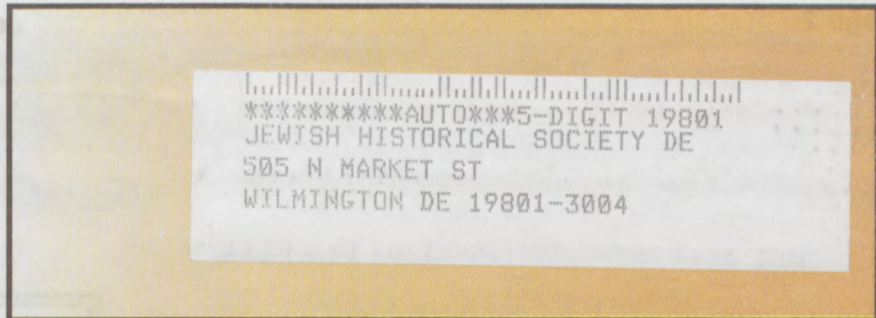


# The JEWISH VOICE



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 PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE, 100 WEST 10TH ST., SUITE 301, WILMINGTON, DE 19801-1628

## FEDERATION IN ACTION: BUILDING A COHESIVE JEWISH COMMUNITY

By Lynn Edelman  
 Editor

Irwin Engelson was thrilled with the data released by the 1996 Jewish Population Study conducted by Jack Ukeles for the Jewish Federation of Delaware. It gave credence to his long-term arguments that the Newark Jewish community was dynamic, growing and underserved by existing Federation programs and services.

The long-term Elkton, MD resident has been 'nudging' the Federation board since the 1970's that the greater Newark area, replete with affordable real estate and strong property values, needed nurturing to achieve its full

potential as a future stronghold of the Delaware Jewish community. Engelson, a past president of Newark's Temple Beth El, a former JFS president and long-term Federation board member, was acutely sensitive to the sentiments expressed by several established members of the greater Newark Jewish community who felt largely ignored by Federation and its leadership.

"The Ukeles study was the catalyst for positive change," said Engelson, who served on the Population Study Implementation Committee chaired by Toni Young. Study data convinced the Federation Allocations Committee to commit both financial and staff

resources to this developing Jewish community.

Adina Mattes, served with Engelson on that Committee. She was excited at the prospect of helping to shape strategies on how to best meet the needs expressed by Study participants.

Mattes became chairperson of the Greater Newark Outreach Committee and worked closely with former Federation Outreach Worker Danny Chejfec to identify unaffiliated Jews and get them involved in the community. Chejfec and Mattes met face to face with prospects in community supermarkets, offering matzah covers in exchange for names, addresses and phone numbers.

These outreach efforts helped build a database, enabling Committee members to extend invitations to collaborative community events like Newark Day, the recent Shabbat Unplugged performance sponsored jointly by the synagogue and Jewish Family Service and an upcoming performance by a popular entertainer at Beth El to be run in conjunction with the Delaware Jewish Community Center. Mattes feels strongly that these collaborative ventures are the ideal way to combine resources and reach a wider audience.

Mattes believes that the excitement about the growth of the Newark Jewish community is

palpable and contagious. People who have children attending the full-day Jewish pre-school program sponsored by the Delaware JCC, or who themselves have taken a class at the Newark JCC or the Jewish Family Service Relationship Center, have very positive feelings about Federation's increased involvement in this emerging region.

She invites interested community members to help lead the community by serving with her on the Newark Advisory Committee. "We meet quarterly to assess our progress and plan for the future," she said. To find out more, call Mattes at 410-392-0979.

## RIGHTS CONFERENCE COULD BASH ISRAEL

### BEHIND THE HEADLINES:

**Jewish groups fear rights forum could be Israel-bashing session**

By Matthew E. Berger, JTA

Lawmakers and Jewish activists are working to block a U.N. panel from bringing back the infamous declaration that "Zionism is racism."

The current draft of a resolution for next month's U.N. Conference Against Racism in Durban, South Africa notes "with deep concern the increase in racist practices of Zionism." The conference's proposed declaration also minimizes the importance of the Holocaust by writing it with a small "h," and notes the "ethnic cleansing of the Arab population in historic Palestine."

The Durban conference appears to be not an isolated event but merely one strand in a widening net of Arab attempts to paint Israel as a pariah in the international community.

Most notably, a group of 28 Palestinians recently filed suit in Belgium accusing Israeli Prime Minister Ariel Sharon of war crimes for his role in the 1982 Sabra and Shatila massacres in Lebanon. Sharon, who theoretically could be arrested if he sets foot in Belgium, canceled a planned visit during his European trip earlier this month.

Rabbi Andrew Baker, director of

international Jewish affairs at the American Jewish Committee, said Arab countries see the United Nations as a place where their voice is as powerful as those of Israel and its allies, and where — given their numerical superiority — they can easily pass anti-Israel resolutions. Only a U.S. veto in the Security Council, or the threat of such, has forestalled several particularly hostile broadsides against Israel in recent years.

With the breakdown of Israeli-Palestinian peace talks last year and the outbreak of violence, the racism conference "came about at the right time," giving the Arab world an opportunity to bash Israel, Baker said.

Considering the rising hostilities between Israel and the Palestinians, the revival of anti-Israel animus at the United Nations "flows naturally," Baker said. "There is no need for a conspiracy theory."

The resolution equating Zionism with racism first passed in the United Nations in 1975, largely on the strength of the Arab and Soviet voting blocs. It was repealed in 1991 after President George Bush, riding on the heels of the Persian Gulf War, said reversing the language would enhance the U.N.'s credibility.

"Zionism is not a policy, it is an ideal that led to the creation of a home for the Jewish people, to the State of Israel," Bush said. "And to equate Zionism with the intolerable sin of racism is to twist history and to forget the terrible plight of Jews in World War II and, indeed, throughout history."

The phrase returned to the international lexicon last year, when Arab

states inserted it into a regional draft for the racism conference at around the time the violent Palestinian uprising began in the West Bank and Gaza Strip.

In an attempt to chastise Israel, the Asian contingent of the conference, meeting in Tehran, also added paragraphs expressing concern about "the practices of racial discrimination against the Palestinians" and "Zionist practices against Semitism."

The offending paragraphs have been bracketed by the conference's steering committee, indicating that they are not consensual and require further debate. A preparatory conference is scheduled for Geneva later this month to tackle the divisive issues in the declaration, but they are not expected to be resolved before the Durban conference begins Aug. 31.

American Jewish groups had been looking forward to the conference because, for the first time, a declaration is on the agenda that would condemn anti-Semitic practices. Now, however, they are focusing on controlling the damage from anti-Israeli sentiments.

"The fate of the document really relies on the countries that have been silent until now," said Stacey Burdett, associate director of government and national affairs for the Anti-Defamation League, who will be attending the Geneva preparatory conference.

"Our success will depend on getting governments who support our position to stand up and be counted," Burdett said.

(JTA Managing Editor Michael S. Arnold in New York contributed to this report.)

## Painting of Psalm 137 - A Psalm of Exile

by Irv Davis, Psalm Artist

Tisha B'Av, the ninth day of the Hebrew month of Av, celebrated this year on July 29th, commemorates the destruction of the first Temple in 586 B.C.E. by the Babylonians. After the temple was destroyed, many Jews were carried off to live in Babylon, one of many exiles of the Jewish people from the Holy Land. On Tisha B'Av, Jews fast and read aloud the scroll of Lamentations. Psalm 137 is also read as part of the service.

In the painting of the Psalm, a poet sits on the banks of a river with the Ziggurats of Babylon in the background. The poet's harp hangs on a willow tree, and the scene appears quite peaceful with flowers and water birds. However, the heart of the poet is full of sadness at the exile from Zion.

By the rivers of Babylon we sat, yea we wept,  
 When we remembered Zion.  
 Upon the willows in the midst thereof  
 We hanged up our harps.  
 Then the Psalms continues:  
 If I forget thee, O Jerusalem,  
 Let my right hand forget her cunning.  
 Let my tongue cleave to the roof of my mouth,  
 If I remember thee not;  
 If I set not Jerusalem  
 Above my chiefest joy.

This is one of the most important Psalms and like many of the Psalms associated with a Jewish holiday.

Irwin J. Davis is a retired industrial scientist with a background in Judaic art. His work may be viewed on-line at [www.psalmart.com](http://www.psalmart.com).

See our Tisha B'Av articles on page 20.



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# ENDOWMENT FOR THE FUTURE

## Don't Leave Your Money To "The State of Israel"



**By Rachel A. Gross, Esq.  
Endowment  
Director**

From time to time we learn about generous individuals who have designated a portion of their estate to pass to "the State of Israel" upon their death. One imagines that with this gift these individuals hope to support and strengthen Israel as they did throughout their lifetime in words and deeds. However, the bequest which they have arranged may not accomplish their goals in the manner which they intend.

First, your estate will not receive a charitable deduction for a gift to "the State of Israel". Second, money earmarked for "the State of

Israel" goes directly to the general operating budget of the state. Therefore, while the money may help new immigrants or the Ministry of Education, the money may also be spent on anything from fixing roads to purchasing office supplies to military spending.

When most people think of helping Israel they think of helping the people of Israel and, through its citizens, helping to strengthen the state. Just as non-profit organizations in the United States have taken up the mantle of providing for those in need, so too have non-profit organizations in Israel taken up that call.

There are Israeli organizations dedicated to aiding new immigrants, engaging in medical research, providing homes for children-at-risk,

caring for the elderly and disabled, cleaning up the environment, ensuring that art and music are available to the general public and advancing relationships between the diverse members of Israeli society, to name just a few.

Some thing to consider when deciding to provide for Israel through your Will:

Think about who or what it is that you want to help.

Call me at the Federation. I have drawers full of information on non-profit organizations in Israel. If I don't have what you are looking for, I have contacts through the United Jewish Communities and other organizations who will help you find an organization or program that meets your goals and criteria.

Once you find an organization

that fits your parameters and are comfortable with your choice, decide how you'd like the money to be used for general operating expenses, staff, a specific initiative or as the organization sees fit.

Give the information to your attorney or other advisor. United Jewish Communities can facilitate gifts, at no cost, directly to organizations in Israel.\*

If you would rather make a general gift to Israel, you can make a tax deductible gift to United Jewish Communities and indicate that you want it to be used for work in Israel.

If you have any questions after reading this, please feel free to call me, Rachel A. Gross, at 302-427-2100 ext. 19.

\*The rules governing charitable gifts abroad are complex. Please



Rachel Gross

consult with your attorney, accountant or other financial professional before making such a gift.

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# EDITORIAL

## Solidarity Is Always In Style

This bright blue ribbon expresses our solidarity with our Israeli brothers and sisters. Blue, the color of the universal elements of water and sky, shows our infinite oneness with our eternal Jewish homeland.

This symbol sends a powerful public message that the North American Jewish community stands behind Israel during this time of crisis. United Jewish Communities, the umbrella organization for Jewish Federations throughout North America, has launched this blue ribbon campaign as a component of its Israel NOW initiative.

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through the Jewish Federation of Delaware offices in Wilmington. JFD invites you to sport this fashion statement of solidarity during a massive UJC Solidarity Rally on Sunday, September 23<sup>rd</sup> in New York City. Supporters of Israel from across the continent will gather to demonstrate unwavering unity with the people of the Jewish State.

We want to show the world that Delaware's Jews care deeply about our Israeli mispocha. Let's travel to this Solidarity event together. Call the JFD offices today at 427-2100 and make your reservation.

# The JEWISH VOICE

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# LETTER TO THE EDITOR

## Republicans Are Not Villians

E.E. Jaffe's hostile letter to the Voice states in clearer terms than I can why there is a need for balance in the newspaper's opinion offerings. I do not know who E.E. Jaffe is, or even his/her gender, since there is no byline associated with these pieces. However, it is clear that he/she is very prominent on the Voice's "Matter of Opinion" and "Jewish Perspectives" pages, and there is little rebuttal to his/her liberal slant on domestic and international political issues.

It appears that, since Mr. Bush's favorite philosopher is Jesus Christ, according to Jaffe, this disqualifies him from being an ally of Jewish causes (and in Jaffe's words, 'smacks of holy war!!'). This viewpoint borders on the absurd, considering that Mr. Bush has consistently stated his support for Israel, called Israel our most dependable ally in the Middle East, and has worked closely with Prime Minister Sharon to broker a peace agreement. I have never heard anything from either Mr. Bush or Mr. Ashcroft that would impinge on the freedoms of any religious group.

Thus, Jaffe's arguments involving the reverence of these individuals to Jesus Christ are specious to say the least. It could just as easily be said that major Democratic supporters of Jaffe's liberal causes, such as Jesse Jackson, Al Sharpton, and Louis Farrakhan are clearly anti-Semites based on their many negative statements about Jews. To paraphrase Jaffe's words in his letter, does he/she prefer to advance their liberal agenda and philosophy?

As far as counting on Mr. Resnick and me to be the conservative spokespeople to counteract Jaffe and other liberal columnists in the Voice, please note that we are not columnists by trade and it is not up to us to refute the rantings by individuals such as Jaffe. Rather, the Voice should seek some conservative Jewish columnists, such as William Safire and others whom I'd be glad to suggest. There are many clear-thinking Jews who do not look upon Mr. Bush and Mr. Ashcroft as the purveyors of a holy war only because they have faith in a religion other than Judaism.

Finally, I would like to convey a short tale as to why editorial balance within a Jewish paper such as the Voice is so important to me. When my son was 15 and attending confirmation class at Temple Beth El six years ago, Rabbi David Kaplan took his class on a retreat, where numerous religious issues were discussed. Although Rabbi Kaplan and I have different political viewpoints, I greatly respect him as a man who is open-minded and most caring of the Jewish youth within our congregation. He posed the following question to the students, "Who or what do you think is the greatest threat to Judaism today?" To my shock, the first two students to answer said, "the Republican Party", and "Bob Dole". When it came to be my turn, I said, "Louis Farrakhan and his followers". Incredibly, the only student in the group who knew of Farrakhan was my son! In addition, when I explained that Farrakhan was an African American extremist who influences many in his community because of his anti-Semitic remarks, one of the students began to cry and called my remarks racist.

Unfortunately, this is the mentality that many Jews have passed on to their children. Republicans, many of whom have supported Jewish and Israeli causes, are considered enemies by many of us (and we even teach this to our kids!), while true villains, such as Farrakhan, escape scrutiny because we are frightened to admit that some African Americans can actually be hostile toward Judaism! Thus, columns like Jaffe's, which support this mentality, must be countered by more conservative viewpoints, which at least suggest that there are alternative answers out there.

I appreciate the Voice's willingness to print my letters in their entirety, and let's hope that the dialogue continues. Mr./Ms. Jaffe, I am not pointing a finger at you as you suggest. I am simply asking that we permit other viewpoints by professional columnists to be presented in the opinion pages of the Voice.

**Sincerely,**  
**Laurence S. Kalkstein**  
**Newark, DE**

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### Dry Bones

### PARSHA PLACE

29 Tammuz, 5761 Week of July 21st Mattos-Masei  
by Rabbi Yaakov Menken

"And Moshe wrote their departures according to their journeys by the word of G-d, and these are their journeys according to their departures..." [33:2]

This verse is confusing. First of all, it seems redundant. The previous verse begins "These are the journeys of the Children of Israel..." and thus we already know that Moshe is in the process of writing them down. And whether "by the word of G-d" is intended to refer to Moshe's writing (as Nachmanides says) or the journeys themselves (the opinion of the Ibn Ezra), we already know that both are true. But furthermore, why must the verse repeat, and reverse, both "departures" and "journeys?"

My thanks to Rabbi Yonason Hirtz for the following insight: one lesson of this verse is that when we look to the future, we must also know our past; and when we look back into our past, we must also realize what lies ahead. The (future) departures must be according to the (previous) journeys, and we must look at our past journeys with an eye towards upcoming departures. We must always remain cognizant of the entire continuum of Jewish history.

The first part of this is very understandable: our future must be built upon our past. "Learn from the lessons of history," or in more specifically Jewish terms, "ma'aseh avos siman l'banim," the stories of the forefathers are a sign for the children. We should use the lives of our forebears as guidelines for the future. How did Avraham deal with Avimelech? How did Yaakov deal with Esav? From these stories, we learn what we should do in similar situations.

What does it mean, though, that one must also remain cognizant of the future when looking at the past? The answer, which is very relevant to the Three Weeks of mourning between the Seventeenth of Tammuz and Tisha B'Av, is: hope. When we look back in our past, there are terrible stories. Times of destruction, causes for mourning. But we must always remain aware of the bright future that lies ahead.

Tisha B'Av is the nadir, as it were, of the Jewish calendar. G-d said that since the people mourned needlessly on that day when the spies returned, He would set it aside as a day when we would need to mourn. It is the day both Temples were destroyed. It is the anniversary of the Expulsion from Spain. It is also, according to some, the day the first gas chamber was activated, as well as the start of World War One, which brought Hitler to power.

Yet our Rabbis decreed that Tachanun, the penitential prayers, should not be recited on Tisha B'Av, just as they are not said on all Jewish holidays. Why? To remind us that in the future, it will be a day of rejoicing! It is the birthday of the Messiah, and thus a day of redemption.

So yes, let us turn and look at our past — but not without hope for a bright and beautiful future, more than we can imagine.

Make your voice heard through a Letter to the Editor  
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PLEASE INCLUDE NAME AND DAYTIME PHONE NUMBER.  
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# OUR READERS RESPONSE

## An Open Letter To Professor Laurence S. Kalkstein

You object to my use of the word "fanatic" to describe opponents to abortion. Perhaps that was a little strong, since, as you say, they consider abortion to be murder. Their feelings about the sanctity of life are so strong that some of them are willing to assassinate physicians and other health-service providers to demonstrate their fealty to the cause. Maybe fanatic wasn't so far off the mark, after all. In any case, I am perfectly content to let opponents of abortion refrain from having abortions. What is problematic, however, is their desire to use the power of the government to criminalize behavior that they object to on religious grounds.

With regard to the global warming debate, you claim professional competence as a professor of climatology. It is certainly true that there are still major gaps in our understanding of climate change, and there is no unanimous view of the issue in the scientific community. However, there is a consensus view, which can be summarized in three simple declarative sentences:

There is a warming trend in global climate.

There is substantial human contribution to this trend.

Individuals, corporations and

nations should act now to limit the effect.

About points 1 and 2, there is really little argument, as seen in publications of the IPCC and in the recent report of a study committee of the National Academy of Sciences. Your contrary view may reflect a clouding of your climatological objectivity by your political preferences. Point 3, of course, requires judgment on diplomatic, commercial and public policy issues, rather than strictly technical points. Here we have an opportunity to embrace a policy of "no regrets". We should take steps to abate emission of heat-trapping gases to avoid dire consequences in coming decades. Even if the probability of major climate change is small, the consequences, if it should take place, are profound. There are numerous things that can be done, which carry benefits independent of their effectiveness in reducing emissions, and which will help rather than hurt our economy.

For example, we can promote public transport as an alternative to increasing use of private automobiles. Rail transport is about a hundred times safer than cars (in terms of fatalities per passenger mile traveled). Moreover, a single rail line is equal to a 20-lane highway in pas-

senger-carrying capacity. Hence incentives to reduce automobile traffic will not only reduce emission of heat-trapping gases, but will save thousands of lives and avoid billions of dollars of medical expenses. Further, it is important to reduce the emissions from each car, and in this area Japanese manufacturers are in the lead (Honda and Toyota offer high-mileage, hybrid gas-electric vehicles). You should note too, that major corporations (DuPont and BP among them) are taking seriously the threat of global warming, and are acting to limit their own emissions.

At this point it is relevant to make a digression, back to the liberal/conservative split on important issues. In the 1960's and 1970's, liberals proposed legislation mandating limits of auto emissions and increased fuel efficiency of cars. The manufacturers of cars argued that the proposed measures would increase the price of cars intolerably, that sales would decline, that unemployment would rise and that American makers would lose market share. Conservatives argued that government intervention was unwarranted. In the event, emissions limits were imposed; catalytic converters, carbon canisters and other devices came into use, and

the result has been a 95% reduction in emission of noxious gases (carbon monoxide, nitrogen oxides and the hydrocarbons that give rise to photochemical smog) in the past 30 years. Imagine, if you will, what our air would be like if each of our vehicles, much more numerous now than then, emitted twenty times more pollution! There is an interesting statistic to test this point. During the Olympic games in Atlanta, private vehicles were banned from much of central Atlanta. Admissions to area hospitals for acute asthma attacks fell by 40%! Well, we've come a long way in cleaning up our atmosphere, but there is still much to be done.

You lament that the Kyoto treaty relates to unilateral reduction of greenhouse gases by western nations, while developing nations get a pass. Well, the suggested reductions are not unilateral (i.e. required only of the U.S.), but multilateral, required of all industrial economies. Moreover, it is in our own interest to reduce energy consumption, irrespective of what developing nations do. It is a fact that American industry, since the petroleum crises of the 1970's, has decreased its energy intensity (energy consumption per unit of production) by more than 25%. It makes

good capitalist sense to do this, and the process should be encouraged by appropriate government policy. Now, it may have escaped your attention, but the developing nations also are aware of the desirability of reducing energy intensity; during a period in which China's economy has grown by over 30%, its energy consumption has increased only 20%. Of course they can do more, and so can we. We, as the largest, richest and most powerful economy, should take the lead.

Your letter observes that "if you remove the African-American, Jewish and non-Cuban Hispanic vote from the last election, Mr. Bush won by a substantial margin." Right. By that logic, if we remove the African-American, Jewish and labor votes from the 1936 election, Alf Landon would have been President in 1937. Of course lots of people voted for Bush, but he didn't get as many votes as did Al Gore. It remains to be seen whether he has a mandate to implement all of his program.

Finally, let me make an earnest plea: STOP WHINING. If you don't like the editorial policies of the New York Times, read the Wall Street Journal. If you don't like the liberal bias of Rather and Jennings, watch Fox News Channel (of 56 guests affiliated with political parties who appeared on "Special Report With Brit Hume", 50 were Republicans and 6 were Democrats). If you think that the Jewish Voice has a liberal bias, make a note on your calendar to contribute a conservative article to each edition. You would do well to ask the Voice for copies of the many outstanding articles contributed over the years by the late Nisson Finkelstein. Nisson was a conservative, and his articles were rich in insight and Jewish lore.

Further, deponent sayeth not.

**Very truly yours,  
Gilbert J. Sloan  
Wilmington**

## Voice Has A Distinctive Jewish Slant

As a resident of Delaware for 48 years and a Registered Republican all that time, I'm amused at the antics of four of your readers (all of whom I know slightly) trying to decide whether the Jewish Voice is "liberal" or "conservative". So I went back to the June 29th issue for some hints.

The first page concentrates on the future plans for the Jewish Federation and Sharon's plans for a cease fire for which Bush "praises Sharon's restraint" and Colin Powell will meet with Sharon

expecting to give the same message. Then you turn to the inside and find articles about Jewish Family Service and the UJC program on "Israel NOW" and all kinds of trips to Israel by different Jewish organizations. But nary a mention of abortion rights or religious fanaticism or global warming. Mr Kalkstein must be getting a different version of the Jewish Voice. The one I get is clearly JEWISH.

What really got to me was Mr. Kalkstein's comment that, "liberals

must understand the frustration of conservatives when they are bombarded by a biased media including the New York Times, CNN, Peter Jennings and our own News Journal." Now you've gone a step too far, Dr. Kalkstein! According to CAMERA (Committee for Accurate Middle East Reporting in America) you've hit upon the three main dispensers of biased and inaccurate reporting (they haven't gotten around to the News Journal as yet). Add the New York Post and the Washington Times and you've

got them all.

I also love the way Dr. Kalkstein segregates "religious fanatics" "If you remove the African American, Jewish (sic), and non-Cuban Hispanic vote from the last election, Mr. Bush won by a substantial margin." I assume its okay to count Cuban Hispanic voters (who had a thing against Gore) and Jews who voted for Bush.

So...Kalkstein wants to debate? Bring him on!

**Arnold M. Kneitel  
Wilmington**

## Why Most Jews Are Liberal

A conservative is usually a political slow mover, more in tune with the status quo and possibly more comfortable as a reactionary. A conservative with a conscience might one day become a liberal. Without reflection, he may slip back into the reactionary fold, simply by assuming philosophical stagnation.

The liberal is restless for change; such as, improving the daily life of the Jewish people (locally and at large), the African-American com-

munity, the immigrant, the poor and the disenfranchised. The liberal is on a fast track for the improvement of society.

German Jews prior to 1939 were "conservatives in waiting". Israel prior to its independence was a haven for "Jews in waiting" (for independence). European Jews waited for help from 1940-1945. Today, Israel cannot afford to wait for our help. American Jews must lend their voices in support of

Israel and demonstrate their commitment by rallying on her behalf.

I look to the Jewish Voice to espouse the dissemination of information to help the community with forward looking vision.

Most Jews are liberal because the "waiting game" is no longer acceptable. They seek a fair and just solution, for the maximum number, as soon as possible.

**Marvin Balick  
Wilmington**

## Who's Part Of The Main Stream?

The dialogue between Laurence Kalkstein and Gil Sloan has been stimulating. One of Mr. Kalkstein's comments, however, stimulated in me something approaching horror. He says: "If you remove the African American, Jewish, and non-Cuban Hispanic vote from the last election, Mr. Bush won by a substantial margin. Whether we like it or not, ... this is mainstream America-voting conservative in this last election."

Mr. Kalkstein's entire calculation explicitly excludes African-Americans, Jews and non-Cuban Hispanics from being viewed as part of "mainstream America."

Would he ever dream of removing Caucasian Protestant males from "mainstream America" to see how much Al Gore won by? Why not? Does he possibly believe that this exclusive group is somehow more entitled to speak for the American electorate than the groups that he chooses to "remove"?

Mr. Kalkstein's (possibly inadvertent) prejudice may go a long way to explain why the Republican Party has done so poorly with the groups that his comment marginalizes.

**Lawrence A. Hamermesh  
Wilmington**

## Paper Shows No Bias

Mr. Laurence S Kalkstein in his letter of June 29, 2001 criticizes "The Jewish Voice" for "presenting only the liberal side of issues important to Jews."

I must admit that I have never noticed any bias either so-called "liberal" or "conservative" in your paper.

"The Jewish Voice" has never made any Democratic or Republican election endorsements.

It is not clear to me what "fray" there is above which the Voice must rise to grant us the benefit of both sides of the issue. What issue? Which sides?

Furthermore I find strange that Mr. Kalkstein excludes "African American, Jewish and non-Cuban Hispanics" from "mainstream America." Apparently, in his view Jews [together with African Americans and non-Cuban

Hispanics] are not true Americans.

And when did your newspaper label "mainstream Americans" as "religious fanatics"?

Nor has "The Jewish Voice" taken any stand on global warming.

I am at a loss to follow the logic of Mr. Kalkstein's criticism of "The Jewish Voice."

**Sincerely  
Lionel Clingman  
Wilmington**

*THE JEWISH VOICE appreciates the spirited dialogue generated by Mr. Kalkstein's initial letter to the editor. All good things must come to an end, however. Let us now move on to commentary on other topics of interest to the Delaware or global Jewish community.*

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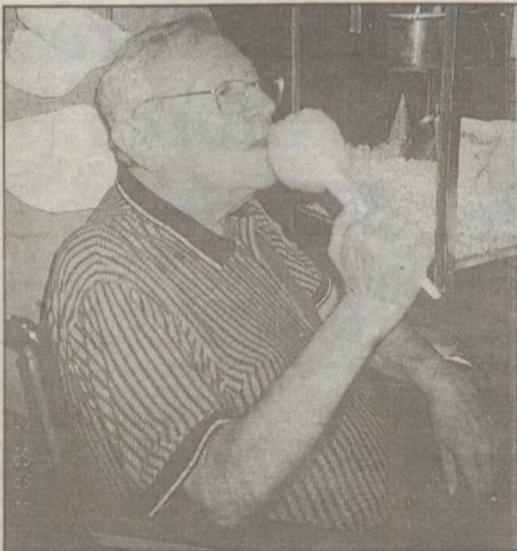
## Rehoboth Beach Comes To The Kutz Home

On July 10th, the Kutz Home brought a taste of the beach to its residents and staff in the form of a boardwalk carnival.

Staff worked diligently creating scenery backdrops and acquiring the professional games and machines to transform the Bellefonte facility into a northern version of Rehoboth Beach.

Residents and staff were treated to a seaside venue complete with authentic carnival games (with prizes), freshly made cotton candy, water ice, popcorn, and hot dogs.

Everyone at the Kutz Home enjoyed perfect weather for our indoor "beach day." They spent the day on the "boardwalk" - with no sunscreen needed!



Resident Harry Turkin enjoys cotton candy.



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## INSIDE DELAWARE

# AKSE/Beth Shalom Community School Begins In September

Adas Kodesch Shel Emeth Synagogue and Beth Shalom Congregation of Wilmington will combine their weekday religious schools beginning in September. During the week for the 2001-2002 school year, all students in Aleph through Heh will meet at Adas Kodesch from 4:00-5:45 p.m. On the weekends, students will return to their synagogue of affiliation for classes. AKSE students will attend on Sundays from 9:00-11:15 a.m. and Beth Shalom students will attend school on Saturday from 9:30 a.m. to 12

Noon. In 2002-2003, all midweek classes will be held at Beth Shalom.

Both Arlene Davis and Gail Weinberg, directors of religious education for Beth Shalom and AKSE respectively, look forward to providing school students with the skills and information they need to fully participate in the Jewish community. They believe that the new community school will give young people a quality Jewish education.

Davis and Weinberg, who both teach classes, praise their fellow

teachers. Teachers for the 2001-2002 school year are Faith Brown, Elaine Friedberg, Eta Knepler, Dina Lipschultz, Karen Moss, Max Rosenberg, Roni Sneiderman and Linda Vodovis.

Two primary programs will be offered for children in kindergarten or first grade. Garin, taught by Linda Vodovis, will meet on Sundays from 9:00 to 11:15 a.m. at AKSE. Children will learn Hebrew letters, become familiar with the sounds of spoken Hebrew and enjoy Jewish holiday arts and crafts. This class will meet

for 12 Sundays during the school year. Also at AKSE, is a popular program taught by Arlene Davis which emphasizes Hebrew letters, holidays, songs, stories and different holiday projects. This class will

meet on Tuesdays from 4:00-5:45 p.m.

To discuss enrollment for the fall please call Arlene Davis at 654-4462 or Gail Weinberg at 762-3618.

## Melton School Hires Teachers, Slates Parlor Meeting

By Marion Y. Hamermesh,  
Director

The Florence Melton Adult Mini-School (FMAMS), which will be opening at the JCC in September, invites community members to meet the faculty, hear about the Melton School and participate in a sample lesson at a parlor meeting to be held on Wednesday evening August 1 at the home of Marci and Andy Aerenson.

Faculty were hired through a process designed by the FMAMS Institute. Several teacher candidates presented sample lessons to an advisory group including Marci Aerenson, Sarah Baker Andrus, Nate Barnett, Sara Bleemer, Jen Giedzinski, Ivy Harlev, Tina Heiman, Norman and Helen Schutzman, Dan Tanzer, and Barbara Yalisove. Jane Shapiro from the FMAMS Institute in Chicago also participated in the sessions which permitted the group to evaluate the candidates on their knowledge, their teaching skill and style, their organization and their comfort with and expression of Melton value promoting lit-

eracy in a pluralistic environment.

Karen Moss of Wilmington will teach Rhythms of Jewish Living. She is a former editor of the Jewish Voice, she received the Certificate of Jewish Education with highest honors from Gratz College and she teaches Jewish Studies at Albert Einstein Academy. Dr. David Mozes of Bala Cynwyd, PA will teach Purposes of Jewish Living. He is a Psychoanalyst, formerly in practice in Wilmington, who currently teaches at the Philadelphia Branch of Gratz Jewish Community High School and recently spent a sabbatical year at the WUJS Institute in Arad, our sister city in Israel.

The Melton School will meet on Wednesday mornings from 9:15 - 11:30 A.M. at the JCC. A class will be added on Thursday evenings if there is sufficient interest. Please contact Marion Hamermesh, Melton School Director at 478-5660 x 207 for information about the School, to request registration materials, to request the Thursday evening section or for directions to the Aerensons' home.

## Delaware Gratz Hebrew High School Offers Community Service Program

Delaware Gratz Hebrew High School is offering a Community Service opportunity at the Claymont Community Center beginning September 10th. Local elementary school students in need of tutoring will benefit from Gratz High School students offering them free tutoring services under the auspices of the Gratz College Service Learning Program. Juanita Thomas, of the Claymont Community Center, coordinator of that Center's tutoring program, is working hand-in-hand with Gratz staff over the summer to tailor the Gratz Service Learning Program to the needs of Claymont elementary students.

Gratz Service Learning Program's faculty will teach Gratz students pragmatic tools to use for literacy training and tutoring, after which elementary students in need will be matched up with a Gratz tutor for the remainder of the academic year. Special Education consultant and social worker Carol Balick will coordi-

nate the Gratz Service Program. On-site supervision will be provided by both Ms. Thomas and Ms. Balick. Immediately following each Monday evening tutoring session, Gratz students will go into an on-site Claymont classroom for reflection and a coordinated service learning class focusing on Jewish views of social responsibility to one's self, one's community and the world.

Completion of this Program can earn a Gratz student 6 credits per year, and a Gratz College JCHS Certificate in Service Learning upon Graduation from Gratz High School. These credits will count toward the \$2500 Greenbaum Scholarship. (Students not currently enrolled in Delaware Gratz may apply for the Community Service Program.) Community service hours can also serve to fulfill requirements for High Schools, Youth Groups and National Honor Society.

For more information about Delaware Gratz, contact Marlene Milunsky, Principal, at 478-8100.

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# COMMUNITY NEWS

## Coalition Urges Medicare Reform

By Ilene Diamond

Medicare recently celebrated its double chai anniversary. Many Delawareans worry that Medicare won't survive another 36 years without some reforms.

According to Tim Ryan, Executive Director of Citizens for Better Medicare (CBM), "Medicare was a state of the art program in 1965 but it has not kept pace with advances in medicine and medical technology."

Delaware Citizens for Better Medicare is supporting President Bush in his work with Congress on these important reforms. The bipartisan Breaux-Frist proposal offers a

public-private partnership that relies upon both appropriate government oversight and a flexible, innovative market to ensure that seniors have the coverage that best suits their needs.

Overall Delawareans are supporting Breaux-Frist because it will empower seniors with more health care choices, including private sector plans for prescription drug coverage. Financial solvency of Medicare is ensured under this plan since the bill opposes plans that jeopardize the financial health of the Medicare program for generations to come.

"We can and must do better for Medicare

beneficiaries," Ryan said. "All seniors want is what most other Americans have—adequate drug coverage and the freedom to choose," he added. "Seniors are savvy consumers. They can and should be able to decide whether to keep the benefits they have or select a health care plan that would best meet their individual needs."

Citizens for Better Medicare is a grassroots organization representing the interests of patients, seniors, disabled Americans, large and small businesses, pharmaceutical

research companies and many others concerned with Medicare reform. Members of the Citizens for Better Medicare include the Kidney Cancer Association, Pharmaceutical Research and Manufacturers of America, U.S. Chamber of Commerce, United Seniors Association as well as more than 300,000 individual supporters. For more information contact CBM at 302-777-3141.

(Ilene Diamond is a Wilmington-based freelance writer.)

**SAVE THESE DATES...  
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**Friday, October 12  
Family Shabbat Dinner**

**Saturday, October 13  
Presidents Ball**

**Sunday, October 14  
Community Fun Day**

## Two Groups Host Writer/Advocate

The National Council of Jewish Women and The League of Women Voters invite the community to spend an evening with writer and advocate Nancy Amidei on Wednesday, July 25, 5:00-7:30 in the auditorium of the Delaware Jewish Community Center, 101 Garden of Eden Road in Wilmington.

Amidei is on the faculty of the University of Washington School of Social Work, where she also directs the Civic Engagement Project (CEP). A joint effort of OMB Watch, Charity Lobbying in the Public Interest, and the UW School of Social Work, CEP works with nonprofit organizations throughout the country. CEP offers advocacy training, speeches, workshops, and resource materials, for work at federal, state, or local levels.

Amidei believes that grassroots efforts can achieve tremendous results. "You don't have to start with power to gain power. In South Africa, it took only 3 people to reignite the anti-apartheid movement." And how many people started Mothers Against Drunk Driving? One bereaved mother. AARP moves millions with a core group of about 2,000. These were not powerful people when they began. It's their commitment that drives the numbers, not the other way around."

Tickets are \$5 per person and are available at the door. A light meal will be served. For more information, please call Barbara Spiller at (610) 388-6078 or Ellen Rigrodsky at (302) 984-1908.

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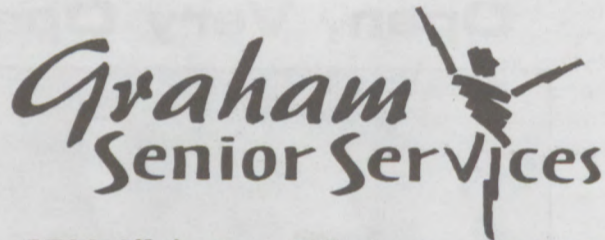


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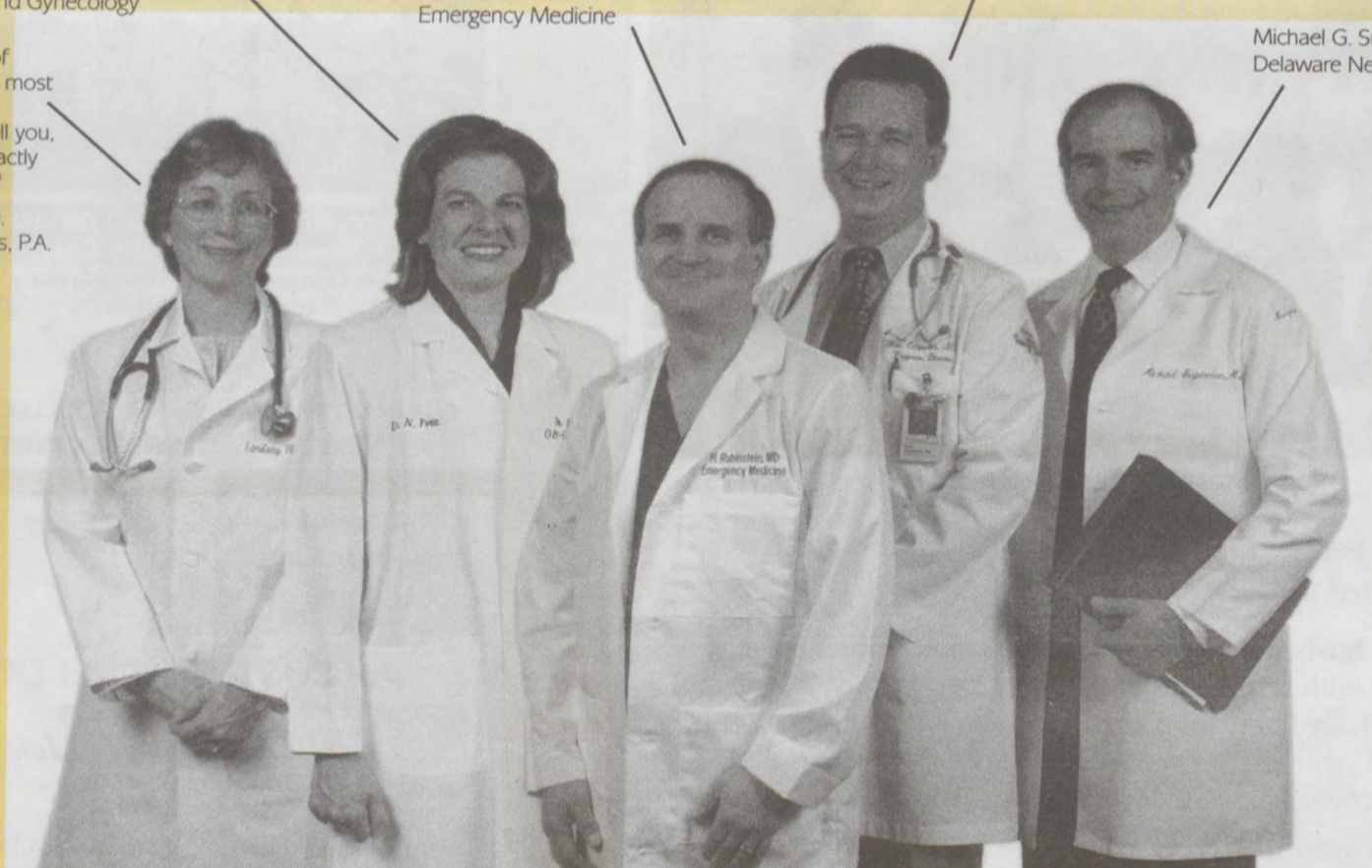
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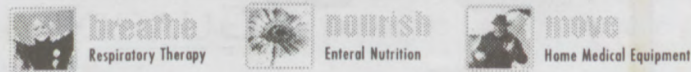
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2. Inappropriate placement in a nursing home of

someone who can be fairly independent speeds their decline and loss of freedom.

3. An older adult living alone can get into serious trouble if they have a health problem or have an accident and no one is available to them.

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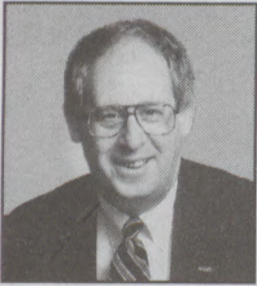
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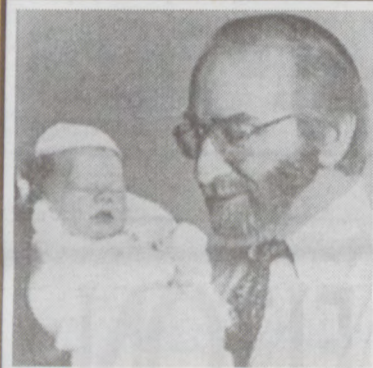
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# INSIDE DELAWARE

## Tamar Regional Choir Entertains At Delaware's JCC

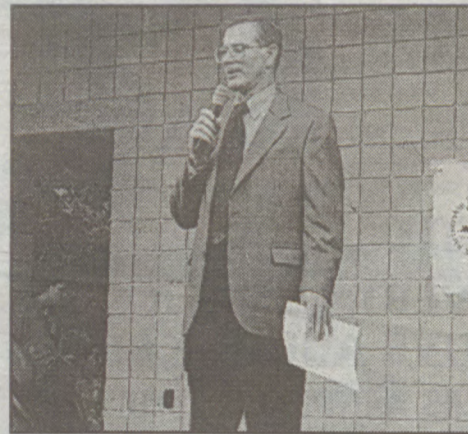
Story and Photos  
by Joel Glazier

Delaware's Partnership 2000 community in Israel, the Arad/Tamar Region, provided a stellar evening of song by the nine young women of the visiting Tamar Regional Choir. During a 2 day stay in Delaware the well poised and vary harmonic singers performed a dozen songs to the delight of the crowd at a Wednesday evening cook-out on the JCC Campus.

The choir members, ranging in age from 13 through 18, mixed some English and Hebrew along with light choreography and enjoined the crowd with some spontaneous *Hora* dancing during the last number of the evening. Songs included modern versions of

"Jerusalem of Gold", "Aveinu Shalom Aleichem", "I Like to Be an American" and Israel's 1998 successful Eurovision Competition entry "Happy Birthday-Celebration."

The choir meets weekly to practice and the singers live primarily in Kibbutz/Moshavim Neot ha-Kikkar and En-Tamar at the southern end of The Dead Sea. 18 year old Orit Shwartz shared that this visit to the Partnership Communities in New Jersey and Delaware was especially thrilling for her as she reports for her Israel Defense Force (Army) duty when she returns home in one week. The choir also entertained campers at Camp JCC before their visit to New Jersey Partner communities.



JFD President John Elzufon welcomes crowd and choir.



Sima Schwartz from Tamar introduces the Choir.



Tamar Regional Choir begins with song of "Welcome."



"Happy Birthday Celebration" was Israel's selection in 1998 Eurovision Competition.

# MATTER OF OPINION

## Gentile Bible Translators Learn Hebrew

by Nechemia Meyers

"It is impossible to properly translate the Bible without a knowledge of Hebrew and the Land of Israel," says Minnesotan Halvor Ronning. "That is why my wife and I founded The Home for Bible Translators on the outskirts of Jerusalem in 1994. And despite the current tension and turmoil in this part of the world, students from

Togo, India, Nigeria, Kenya, the U.S., Rumania, Chad and Liberia are now here acquiring such knowledge.

"Translations of the Hebrew Bible," Halvor Ronning notes, "have been taking place for over 2200 years, starting with the Greek version produced by Jewish scholars in Egypt and known as the Septuagint. They, of course, knew

Hebrew, but most recent translations have been made by people who worked from English, French or German texts rather than from the Hebrew original. Thus what they produced was a Xerox of a Xerox, in which many details were lost or distorted.

There aren't too many such 'photocopies' either. Of the approximately 7,000 languages

spoken in the world today, less than 400 can claim a translation of the Old Testament. So there is plenty of scope for the people who participate in our program."

The Ronnings enjoy close cooperation with the Hebrew University, which is the venue of most classes and also offers academic credit to the participants. And while there were some initial difficulties with government officials because of unfounded fears that the people who came to study might remain in Israel, illegally, to work, these misunderstandings have long since been overcome. Today, in fact, the Foreign Ministry even provides an annual scholarship to a participant in the program because it is convinced that graduates become unpaid ambassadors for Israel.

Programs are held alternately in English and French, and, apart from learning Hebrew, participants become acquainted with the history and landscape of Israel. As an example of their significance, Havor's Finnish-born wife Mirja points out that field trips to desert areas are "a real eye-opener for people who come from the lush rain forests of Africa. These outings allow them to grasp the significance of the fact that there was no rain in Elijah's time and, as a result, there

was hunger in the land. They also come away with a better grasp of the imagery in David's 23rd Psalm. For when David spoke of the Lord as his shepherd, he meant that the Almighty knew where water and grass were to be found in a harsh desert environment."

Most graduates return to their native land, though some go elsewhere to work. The latter include several now involved in translation projects in predominantly Moslem areas of the former Soviet Union.

Havor and Mirja, who proudly define themselves as Christian Zionists, have lived in Israel for 30 years, earning their living, respectively, as a tour guide and a professional translator. Their work at The Home for Bible Translators is done on a voluntary basis, and with one exception, all their colleagues are also volunteers. This, and the fact that living conditions at the institution are spartan, means that its budget is modest. But fund-raising is still a central concern for the Ronnings, who get most of their support from Evangelicals in Finland and the United States. It comes, they say, "from people who are determined that believers everywhere should have access to Bibles that accurately reflect the word of God."



Bible translators from Togo, Nigeria, Kenya and Chad chat with Joel Nesson (far right), Director of Special Programs, Rothberg School for Overseas Students at the Hebrew University, Jerusalem.)



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The Jewish Voice is proud to be the newspaper of record for Jews in the steadily expanding greater Newark area. As this community grows, so will our coverage of area news, programs and special events.

This year, we also witnessed the growth of the Seaside Jewish community. Community reporter Joel Glazier attended Seaside's very first Bar-Mitzvah service-an event so special that it merited front page coverage.

We are a small yet cohesive Jewish community. We love to give our readers a chance to *kvell* over such *simchas* as weddings, engagements, and graduations and -unlike most other Jewish publications-run these milestone announcements free of charge.

The Jewish Voice is a non-profit organization which is owned and operated by the Jewish Federation of Delaware. We constantly strive to hold down production costs by operating "leaner and meaner"-with a high ratio of advertising to editorial copy.

However, some costs cannot be checked. Our family of subscribers has grown and so has the cost of postage. Substantially increased advertising revenues cannot completely offset the sizeable expenses of printing this paper 22 times a year.

Therefore, we must rely on the generosity of loyal readers like you to support our annual voluntary subscription drive. Last year, you helped us raise more than \$17,000-the highest tally in the history of this fundraising appeal! Your generosity enabled us to defray our operating expenses and effectively plan for the future.

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## JEWISH PERSPECTIVES

# An Anne Frank Park Grows In Idaho

By Tom Tugend, JTA

Not long ago, Idaho conjured up images of white supremacists, goose stepping at their forest stronghold in this U.S. state.

In the near future, Idaho may draw more welcome attention as the home of the Anne Frank Human Rights Memorial and Park in Boise, the state's capital.

The Aryan Nations has left its Hayden Lake compound, evicted after it lost a \$6.3 million lawsuit and filed for bankruptcy earlier this year.

Initial excavation on the Anne Frank project began in June, with the inauguration scheduled for spring of next year.

Set within a 30,000 square-foot park donated by the city, the memorial is expected to include:

\*A granite wall with waterfall, evocative of Washington's Vietnam War memorial, on whose 19 panels will be etched 60 quotes from past and present champions of human rights and victims of intolerance.

The first two quotes will be from the U.S. Declaration of independence and the Rev. Martin Luther King, Jr. The last will be from Anne's wartime diary: "If God lets me live I shall not remain insignificant. I shall work in the world and for mankind."

\*A life-sized bronze sculpture of Anne, standing on a chair and peering through an "attic" window.

\*Children's Plaza, with appropriate quotes, visuals and activities.

\*Granite writer's table and

bronze replica of Anne's diary.

\*Footbridge, benches, a flower garden and a reading knoll for active learning and quiet reflection.

\*The U.N. Universal Declaration of Human Rights engraved on a garden wall.

The project will cost between \$1.6 million to \$2 million, almost all of which has been raised through private donations, ranging from a \$500,000 matching gift to nickels and dimes collected by Idaho schoolchildren.

The memorial project is under the auspices of the Idaho Human Rights Education Center, whose executive director, Les Bock, estimates that 250,000 visitors, including 25,000 schoolchildren, will come to the park annually.

These are huge figures for a state whose population is less than 1.3 million. The Jewish community of about 1,000 makes up less than one-tenth of 1 percent of the state's total, and supports a synagogue in Boise.

The origin of the memorial park dates back to 1995, when an Anne Frank exhibit went on display in Boise. It attracted 45,000 visitors, about 5 percent of the state's population.

Some of the thinking that went into the creation of the memorial project is discussed in a two-page flier.

"Why, in Idaho, do we work so passionately on this endeavor?" it asks rhetorically, and responds, "Some may say to offset the vocal hate groups who tarnish the repu-

tation of our state; others may say to build a lasting legacy for generations to come; and still others may say it's simply the right thing to do."

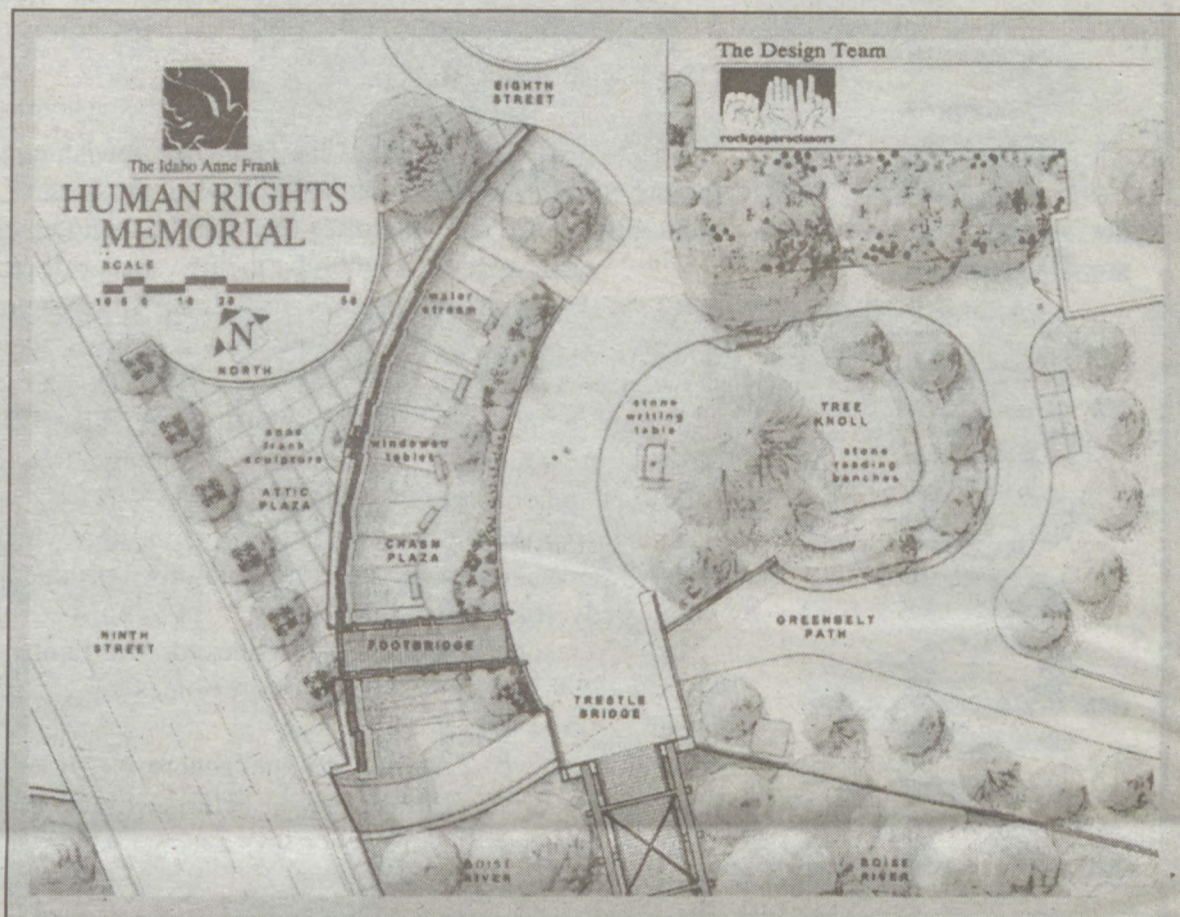
But why name the memorial for Anne Frank? The response is that "Anne Frank's story teaches us

about human rights in a way that everyone can understand. From her tragic experiences, we can learn how human rights issues affect us all and how to safeguard against similar human rights tragedies.

In 1944, Anne and her family

were arrested by the Germans after they were betrayed to the police. She died in Bergen-Belsen in 1945.

The diary recording her experiences in hiding has been translated into over 55 languages and has sold more than 25 million copies.



## A Year Of Loosening The Knot With The Boy Scouts

By Sharon Samber, JTA

It's been a year since the Supreme Court ruled that the Boy Scouts of America could exclude a gay scoutmaster because of his sexual orientation.

For many Jewish groups that work with the Boy Scouts — mainly Reform temples and Jewish community centers — the ensuing year has been marked by soul-searching, as they grappled with whether they should end their ties to the organization because of the organization's stance on gays.

"Most people are torn," said Alan Mann, senior vice president for JCC and Community Services at the Jewish Community Centers Association of North America.

Within the Jewish community, Orthodox groups supported the ruling, saying civic organizations should be empowered to determine their own message — but most Jewish organizations condemned it as endorsing discrimination.

"We are stunned that in the year 2000 the Supreme Court could issue such a decision," the Anti-Defamation League's national director, Abraham Foxman, and its national chairman, Howard Berkowitz, said in a statement at the time.

"This decision effectively states that as long as an organization avows an anti-homosexual position, it is free to discriminate against gay and lesbian Americans."

In January, the Reform movement reacted against the high court ruling, issuing an advisory to those congregations that sponsor Boy Scout troops to sever their relations with the national scouting movement.

"It was a very difficult, wrenching decision," said Rabbi Daniel Polish, the director of the Joint Commission on Social Action of Reform Judaism.

Parents whose children were not in Jewish-affiliated troops were urged to take their sons out of scouting as well.

There are approximately 280 Jewish scouting units, and about 30 Reform congregations and 25 JCCs are scouting charter members.

The momentum was slow but several congregations eventually suspended their connection with their troops and three JCCs have given up their charters.

Many sponsors, however, worked out arrangements to keep their troops.

"In most cases, the relationships are being maintained," said Rabbi Art Vernon, the vice chairman of the National Jewish Committee on Scouting, a subcommittee of the Boy Scouts.

For those congregations who were not able or willing to withdraw from the Boy Scouts, the commission recommended they amend their local charters to include an anti-discrimination clause, withdraw financial support

from the scouts and encourage participation in other groups.

In addition, the temple's troop established a task force to develop a program to teach inclusion and nondiscrimination and pledged to work within the Boy Scouts to change the national organization's policy.

That change doesn't appear to be likely.

On their Web site, Boy Scout officials say they make no effort to discover the sexual orientation of any person. "Scouting's message is, however, compromised when prospective leaders of youth present themselves as role models inconsistent with BSA standards," the site says.

"We believe an avowed homosexual is not a role model for the traditional moral values espoused in the Scout Oath and Law and homosexual conduct is inconsistent with the values we wish to instill."

As part of the scout oath participants pledge to be "morally straight."

Jewish groups weren't the only ones to react negatively to last June's high court ruling, said the JCCA's Mann.

Dozens of local United Way offices as well as corporations reportedly have stopped funding their Scout troops.

Conservative groups defend the organization's right to exercise its freedom of association in setting its own membership and leadership

standards. They warn that had the high court ruled differently religious groups might be put at risk to be forced to accept people of other faiths into their organizations.

Some groups argue that the Boy Scouts is a public organization and so cannot discriminate in its hiring or membership practices.

An appeals court had found the Boy Scouts to be a place of public accommodation because it has broad-based membership solicitation and it has partnered with various public entities and public service organizations. About 60 percent of troops partner with churches.

Civil rights groups say the case opened the door for other groups who now might say they, too, deserve exemptions from anti-discrimination laws.

Some schools have tried to

block Boy Scout meetings because of the organization's policy of discrimination against gays, but by law the Boy Scouts have the same right to meet in public schools as all other organizations.

The American Medical Association adopted a resolution stating that youth groups should lift bans on membership for gay youth because these bans contribute to anxiety and depression among gay youth and are bad public health policy.

Meanwhile, public debate over the Scouts continues even on the congressional level.

An amendment to the federal education bill calls for denying federal funds to schools or districts that discriminate in some way against the Boy Scouts of America.

That bill is wending its way through Congress.

### Delaware JCC Will Not Follow Exclusionary Policy

The Delaware JCC sponsors a troop of the Boy Scouts. According to JCC Executive Director Jeff Metz, "When the Supreme Court ruled last year that the Boy Scouts of America could exclude gay scoutmasters, our board spent many hours discussing this issue." He added that "We sent a letter to the head of the Boy Scouts of America stating that we do not approve of this exclusionary policy and indicating that our scout troop will not follow these leadership guidelines." Metz anticipates the JCC board voting in September or October to refuse to continue to charter a local Boy Scout troop unless the national organization changes this leadership policy.

# ISRAEL FOCUS

## Maccabiah Games Get Underway

By Jessica Steinberg, JTA

If the Super Bowl ever were held in Jerusalem, it might look something like the opening night of the 16th Maccabiah Games.

Flying acrobats, floating nymphs, pre-teens in pink stripes simulating synchronized swimmers, dancing mascots and more than 2,000 athletes paraded up and down the playing field of Jerusalem's Teddy Stadium on Monday night, celebrating the opening of this year's Jewish Olympics.

And the estimated 20,000 locals loved it.

They cheered for every country, whether it was Ukraine, Uruguay or the United States. Clapping as each of the 45 countries was announced, they rose to their feet only when the blue-and-white Israeli contingent emerged at the end.

They munched on boureka pastries and cracked open bagfuls of sesame seeds, the Israeli version of hot dogs and popcorn. Many were immigrants from the countries represented in the Maccabiah, wearing their native countries' colors or waving their flags.

Swigging bottles of water and Coke, they boogied to the Israeli music piped in through the loudspeakers. When the stadium lights went off, they swung the flashlights provided by El Al Israel Airlines, oohing and aahing at the fireworks that lit the sky.

Beyond the stadium, the view was of Gilo and Beit Jalla, the Jerusalem community and the neighboring Arab Christian village from which Palestinian snipers have fired at Israeli civilians for much of the past year.

But the Israelis inside the stadium were ready to celebrate the presence of more than 2,000 Jewish athletes from around the world.

They didn't mind leaving their cars in parking lots at the entrance to the city and taking Egged buses to the stadium, which is located at the southern end of Jerusalem.

"These people are coming from all over, from Netanya to Nahariya," said Motti, a Jerusalem policeman directing traffic.

Security was tight in Jerusalem in preparation for the opening of the games in the open-air stadium named for longtime former

Jerusalem Mayor Teddy Kollek.

Early Monday, two would-be Palestinian bombers blew themselves up less than a mile from the heavily guarded stadium in what appeared to be a "work accident."

Jerusalem Police Commander Mickey Levy said the bomb was intended for the Maccabiah opening.

There were more than 1,000 security personnel guarding the stadium for Monday night's event. During the day, Israeli teen-agers waiting for permits to work at the stadium stood impatiently in line as two harried Maccabiah staffers checked the lists provided by the production team.

"If your name's not on the list, I can't let you in," explained Michal, a staffer, for perhaps the 10th time.

The scenario was little changed later in the day as thousands of ticket holders stood in line, waiting for security to check their bags and wave them through the metal detectors.

The crowds were surprisingly complacent about being herded to their seats.

Perhaps it was the knowledge that this year's Maccabiah was more than just a quadrennial Jewish sporting event.

Until mid-June, the security threat posed by the ongoing Palestinian uprising caused Maccabiah officials to consider canceling the event.

There also was the specter of the last Maccabiah Games in 1997, when a bridge collapsed, sending the Australian team tumbling into the Yarkon River in Tel Aviv and killing four of them.

Australia's Maccabiah team gathered Sunday at the site of the bridge collapse for an official memorial service. At Monday night's opening, there was a short memorial service commemorating the Australian athletes, as well as the Israelis killed in the 1972 Munich Olympics and Jewish sol-



The American delegation enters the arena

diers who died in World Wars I and II.

For the most part, though, spirits were high as more than 2,000 athletes marched into the stadium in their uniforms.

Due to the security situation, fewer athletes are competing this year than in past Games. But Maccabiah officials and local leaders applauded those who came.

"You have done it, thank you," said Prime Minister Ariel Sharon. "This is the kind of solidarity we need now, more than ever."

This year's Games have been shortened to seven days from the usual 10.

Several Olympic gold medalists are competing, including U.S. swimmer Lenny Krayzelburg, who

won three gold medals in the 2000 Sydney Olympics.

Born in Soviet Union, the 25-year-old Krayzelburg told Israeli media that he sees the Maccabiah as an opportunity to show how important Israel is to Diaspora communities.

"I've wanted to go to this for a year and a half," Krayzelburg said. "It's not just about a swimming competition."

This year's sporting event has become more than just the Jewish Olympics, according to Maccabiah officials.

"We are one people, with one dream," Maccabiah World Union President Jean Feterer said at Monday night's event. "Be strong and be courageous."



Dancers perform at opening ceremonies

## Israeli-Palestinian separation becoming a reality

By Gil Sedan, JTA

Even as attempts to save a fragile U.S.-brokered cease-fire continue, a "solution" to the Israeli-Palestinian conflict is quietly being implemented.

Local councils along the Green Line — the pre-1967 border between Israel and the West Bank—are building local "agricultural security fences."

The short-term idea of the fences is to cut down on Palestinian infiltrators. But the fences are also part of a longer-term idea of separation between Israel and the Palestinians that is gaining in popularity among disillusioned supporters of the Oslo peace process.

The Israeli government has refrained so far from adopting an official decision to erect a wall along the 200-mile border, for both financial and ideological reasons.

But the fence building is carried out with the silent support of the Defense Ministry — and its financial backing, say local leaders.

The separation "emerges from the field, not an orderly political decision," said Nahum Itzkovitz, mayor of the regional council of Emek Hefer, which lies in the coastal plain.

"In the absence of such a decision, and the deteriorating security situation," Defense Ministry officials "prefer that the initiative is ours."

While the idea has long been floated as a possibility, the specifics of a possible plan were presented last week by scholars at a conference here.

"Israel should announce the unilateral withdrawal from Jewish settlements in Gaza, where some 2,200 settlers are surrounded by close to 1 million Palestinians," said Shlomo Avineri, a scholar who was a passionate supporter of the Oslo accords — and who now backs the separation idea.

Avineri, a former director general of Israel's Foreign Ministry, believes Israel should then implement a deal that former Prime

Minister Ehud Barak proposed to Palestinian Authority President Yasser Arafat and Arafat rejected — transferring to the Palestinians more than 90 percent of the territory of the West Bank.

As far as Jerusalem goes, former Internal Security Minister Moshe Shahal, who seven years ago proposed the creation of the separation line, proposes that Arab neighborhoods outside the Old City should be turned over to the Palestinian Authority, with checkpoints into Jerusalem proper.

An eastern ring road will allow Palestinian movement from the northern West Bank to the south without entering Jerusalem.

The tense status quo in the Old City will be preserved, according to Shahal — thus leaving a sore wound open.

Proponents of the plan say that while Israel's borders would not be final, a certain truce could be achieved, such as the quiet on Israel's current border with Syria.

Both Israel and Syria under-

stand that the present line in the Golan Heights will not be the final border between the two countries, and yet they treat it as if it is.

The fact that even political thinkers like Avineri have joined the camp of those who believe that Israel can no longer wait for an agreement with the Palestinians, but must take unilateral separation measures, is an indication of the depth of the ideological crisis within the Israeli left.

Despite a growing consensus in favor of separation, implementing the idea indicates a reversal of policies that Israel followed for many years.

Since Israel captured the West Bank in the 1967 Six-Day War, tens of thousands of Israelis have settled over the Green Line — the armistice line at the end of the 1948 War of Independence — in effect blurring the line.

Separation undoubtedly would perpetuate the current situation, in which Palestinians can no longer look to Israel as a potential work

market.

Before the 1987-1993 intifada, some 120,000 Palestinians worked in Israel, a number that is now far lower.

Shahal believes he has a solution to that problem of lost jobs — international loans that would help the Palestinians create jobs within their own territory.

Following the bloody terrorist attacks of 1994, Shahal worked out a separation plan that he presented to Prime Minister Yitzhak Rabin.

Much to his surprise, Rabin welcomed the ideas, but was murdered before the plan could be funded.

Rabin's successor, Shimon Peres, objected to the plan because of his belief in a "New Middle East" of Israeli-Palestinian cooperation across borders.

The separation idea was put on hold — only to be revived by Prime Minister Ehud Barak at the end of his tenure.

(continued on page 20)

## TISHA B'AV

## Tears On Tisha B'Av

By Rabbi Shraga Simmons

If I forget you Jerusalem  
May I forget my right hand  
May my tongue cleave to the  
roof of my mouth

If I ever don't think of you  
If I don't raise up Jerusalem  
above my highest joy

- Psalms 137:5,6

The first historic tragedy to occur on Tisha B'Av was when the Jews in the generation of Moses accepted the Spies' slanderous report, thereby squandering the chance to fulfill their destiny in Israel.

Upon realizing the gravity of their mistake, the people sat down to cry (Deut. 1:45). They realized that the land had been promised, but only their fears prevented them from going forward. At which point God responds: "Today you cried for nothing; in the future I'll give you a real reason to cry." (Talmud -

Ta'anit 29a)

And we've been crying ever since. Both tears of sadness and tears of hope. The Western Wall in Jerusalem is also called the "Wailing Wall," because of all the Jewish tears Jews have shed there over the centuries.

During the 1900-year exile, Jews would travel to Jerusalem at great expense and danger, just to have the chance to pray at the Wall. There, they would pour their hearts out to God, beseeching him for Jewish redemption. They watered the Wall with their tears and melted the stones with their kisses.

## GLASS OF TEARS

The following story is told about the Chasam Sofer, the great 19th century Hungarian rabbi:

One afternoon before Tisha B'Av, the Chasam Sofer, a great 19th century European sage, would

neither study Torah nor write responsa. He simply closed himself in a room.

One of his disciples could not restrain his curiosity and quietly opened the door of the room. He saw the Chasam Sofer weeping bitterly over the destruction of the Temple, his tears falling into a glass in front of him.

At the meal before the fast, the Chasam Sofer drank from the tears collected in the glass, in fulfillment of the verse (Psalms 80:6): "You fed them with the bread of tears, and gave them tears to drink in great measure."

When the Jewish people were slaves in Egypt, the redemption did not come about until they cried out to God (see Exodus 3:7).

So too, the future redemption will follow the same pattern: When the Jewish people cry out to the Almighty, He will hear their cry and

redeem them.

Do we appreciate the loss of the Temple to the extent that it brings us to tears? This is precisely the level we strive to achieve on Tisha B'Av. HOPE FOR REDEMPTION

We must feel the pain of exile if we have any hope of reversing it. Like orphans who never knew their parents, we go about our daily lives insensitive to the lack of a healthy spiritual world. On Tisha B'Av, we strive to understand what the loss of the

Temple means — and how we can connect with our destiny, our struggle, our mission and our identity as a people.

The story is told of Napoleon walking through the streets of Paris. As he passed by a synagogue, he heard the sound of people weeping inside. He turned to his assistant and asked, "What's going on in there?"

"Today is Tisha B'Av," came the reply, "and the Jews are mourning the loss of their Temple."

Napoleon looked toward the synagogue and said, "If the Jews are still crying after so many hundreds of years, then I am certain the Temple will one day be rebuilt!"

The Talmud (Brachot 32b) teaches that when the Temple was destroyed, all the Gates of Heaven were closed — except for one. That is the Gate of Tears.

This Tisha B'Av, we must remember that the tears we shed for the destruction, are precisely those tears which will bring about redemption.

Rabbi Shraga Simmons spent his childhood trekking through snow in Buffalo, New York. He has worked in the fields of journalism and public relations, and is now the Editor of Aish.com in Jerusalem.

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## Tisha B'Av And Vegetarianism

By Richard H. Schwartz

There are many connections between vegetarianism and the Jewish holiday of Tisha B'Av:

1. Tisha B'Av (the 9th day of the month of Av) commemorates the destruction of the first and second Temples in Jerusalem. Today the entire world is threatened by destruction by a variety of environmental threats, and modern intensive livestock agriculture is a major factor behind most of these environmental threats.

2. In Megilat Eichah (lamentations), which is read on Tisha B'Av, the prophet Jeremiah warned the Jewish people of the need to change their unjust ways in order to avoid the destruction of Jerusalem. In 1992, over 1,700 of the world's most outstanding scientists signed a "World Scientists Warning to Humanity", stating that "human beings and the natural world are on a collision course", and that "a great change in our stewardship of the earth and the life on it is required, if vast human misery is to be avoided and our global home on this planet is not to be irretrievably mutilated." Vegetarians join in this warning, and add that a switch toward vegetarianism is an essential part of the "great change" that is required.

3. On Tisha B'Av, Jews fast to express their sadness over the destruction of the two Temples and to awaken us to how hungry people feel. So severe are the effects of starvation that the Book of Lamentations (4:10) states that "More fortunate were the victims of the sword than the victims of famine, for they pine away stricken, lacking the fruits of the field." Yet, today over 70% of the grain grown in the United States is fed to animals destined for slaughter, as 15 to 20 million people worldwide die annually because of hunger and its effects.

4. During the period from Rosh Chodesh Av to Tisha B'Av known as the "nine days", Jews do not eat meat or fowl, except on the Sabbath day. After the destruction of the second Temple, some sages argued that Jews should no longer eat meat, as a sign of sorrow. However, it was felt that the Jewish people would not be able to obey such a decree. It was also believed then that meat was necessary for proper nutrition. Hence, a compromise was reached in terms of Jews not eating meat in the period immediately before Tisha B'Av.

5. The word "eichah" (alas! what has befallen us?) that begins Lamentations comes from the same root as the word "ayekah" ("Where art thou"), the question addressed to

Adam and Eve after they had eaten the forbidden fruit. Vegetarians are also asking "where art thou". What are we doing regarding widespread world hunger, the destruction of the environment, the brutal treatment of farm animals, etc.? Perhaps failure to properly hear and respond to "ayekah" in terms of stating "hineni" - here I am, ready to carry out God's commandments so that the world will be better - causes us to eventually have to say and hear "eichah".

6. The book of Lamentations was meant to wake up the Jewish people to the need to return to God's ways. Since vegetarianism is God's initial diet (Genesis 1:20), vegetarians are also hoping to respectfully alert Jews to the need to return to God's preferences with regard to diet.

7. Rabbi Yochanan stated "Jerusalem was destroyed because the residents limited their decisions to the letter of the law of the Torah, and did not perform actions that would have gone beyond the letter of the law" ("lifnim meshurat hadin") (Baba Metzia 30b). In the same way, perhaps, many people state that they eat meat because Jewish law does not forbid it. Vegetarians believe that in this time of factory farming, environmental threats, widespread hunger, and epidemics of chronic degenera-

tive diseases, Jews should go beyond the strict letter of the law and move toward vegetarianism.

8. Tisha B'Av has been a time of tears and tragedy throughout Jewish history. Animal-based diets are also related to much sorrow today due to its links to hunger and environmental destruction.

9. Tisha B'Av is not only a day commemorating destruction. It is also the day when, according to Jewish tradition, the Messiah will be born, and the days of mourning will be turned into joyous festivals. According to Rabbi Abraham Isaac Hakohen Kook, the Messianic period will be vegetarian. He based this view on the prophecy of Isaiah, "The wolf will dwell with the lamb ... the lion will eat

straw like the ox ... and no one shall hurt nor destroy in all of God's holy mountain" (Isaiah 11: 6-9).

10. The readings on Tisha B'Av help to sensitize us so that we will hear the cries of lament and change our ways. Vegetarians are also urging people to change their diets, to reduce the cries of lament of hungry people and animals.

In view of these and other connections, I hope that Jews will enhance their commemoration of the solemn but spiritually meaningful holiday of Tisha B'Av by making it a time to begin striving even harder to live up to Judaism's highest moral values and teachings, and one important way to do this is by moving toward a vegetarian diet.

## Israeli-Palestinian separation becoming a reality

(continued from page 19)

"There is no way to avoid the decision," Shahal said last week at a symposium at the Truman Institute at the Hebrew University in Jerusalem.

"I don't know of any other country in the world which has given up its right to control who enters its territory," Shahal said, referring to the current situation in which hundreds of Palestinians — most of whom are seeking work — enter Israel daily, and Israel's security forces are unable to stop them.

In addition, too easy access to jobs inside Israel may in fact reinforce Palestinian militancy — leading them to conclude not that they are fortunate to have jobs in a foreign country, but that they have the

right to work in what they still consider Palestine.

"Every Palestinian worker entering Israel realizes, in effect, the Palestinian demand for their 'Right of Return,'" said Avineri, referring to the Palestinian desire to return to homes abandoned during Israel's War of Independence.

But not everyone — whether on the left or the right — agrees on the need for separation.

"We are actually talking about forced separation, where one party would dictate the rules of separation to the weaker party," said Meron Benvenisti, the former deputy mayor of Jerusalem. "The principle of 'separate but equal' does not work if the dominant party is the one that dictates the rules."

Hard-liners, including leaders of West Bank settlers, also staunchly oppose the plan for ideological reasons, albeit different ones: They fear the fences will lead Israel to ignore the precarious situation of West Bank settlers.

"If one wants to protect the Israelis, one should not neglect the Israelis" in the West Bank, said Ron Nachman, mayor of the settlement city of Ariel.

But these voices not only are becoming a minority — they now fly in the face of the fence-building work.

"Sometimes you pay dearly for financial savings," Shahal said. "By failing to erect the separation line in time, we have not saved money, but we continue to pay the heavy price of human lives."

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# AROUND OUR JEWISH WORLD

## A Memorable Journey

by E. E. Jaffe

Recently my wife, Ann and I set out on a journey of discovery and rediscovery. We left Philadelphia International Airport for Helsinki, Finland. From there we proceeded to St. Petersburg, Russia where among other interesting events we sought out and visited an old relative of mine, a cousin who is 81 years old. I have never met her before but her physical resemblance to an aunt of mine, long deceased, is absolutely striking. She lives alone in a 1.5 room apartment near the end of town. Fortunately, she has a son who lives nearby and provides assistance in day-to-day living. She survives on a meager retirement pension, but does not complain.

There is an interesting story behind her Russian citizenship. My grandfather on my father's side was a very pious Jew living in Lithuania before the area was taken over by the Poles in 1920. As soon as his oldest son reached yeshiva age he was dispatched to study in the famous Slobodke Yeshiva. He was, however, a rebellious youngster unwilling to pursue Smicha for the Rabbinate and, consequently, with the aid of an acquaintance took off for Russia where he ultimately became a pharmacist. He and his family lived in a town close to the Urals. It is his daughter, my cousin, whom we met in St. Petersburg. It is also noteworthy that my grandfather did not give up his idea to see to it that one of his son's obtain Smicha. The next in age was my father. He was duly sent to the same yeshiva and ultimately obtained Smicha but never became a Rabbi, he was a secular Jew. My grandfather, on the other hand, despite very difficult conditions observed all dietary laws for six years after the Soviets exiled him to Siberia just before WW II. He had an indomitable spirit. After the war he returned to Poland and later emigrated to Israel where he died at the age of 85. My Russian cousin gave us a picture of her father whose likeness was virtually indistinguishable from another brother of his whom I knew very well and who also passed away several years ago in Israel.

We continued our journey via Novgorod to Moscow. During WW II I attended a Technological Institute, part of Moscow University. With the help of an acquaintance we traveled by car to many places in Moscow. Despite our search we could not locate the Institute. It became apparent later that this and other

parts of the university have been physically relocated into a new elaborate university building that is one of seven Russian style very large buildings constructed in Moscow after WW II. We also visited the subway (Metro) that is renown for its architecture, sculptures and a variety of decorations, as well as the world famous P. I. Tchaikovsky concert hall that I visited many times some 55 years ago. We also visited Lenin's tomb and even dined in a restaurant inside the Kremlin. In addition, we visited the Big Moscow Synagogue as Jews were preparing for the festival of Shavuot.

During WW II Russia lost almost 25 million people, as a consequence every city and town dedicated memorials to the fallen soldiers and civilians. None is more elaborate or more memorable than the one we visited in Moscow. It is huge and artistically very attractive.

We continued our journey to Minsk the capital of Belarus. Here we contacted and met with several people and some offspring of people who assisted my wife and her family during their ordeal in hiding in northern Poland's forests for two years from the Nazi killing machine during WW II. It was a wonderful encounter.

Our journey continued to Vilnius, now the capital of Lithuania. Before WW II it was a Polish city named Vilno. About half of its 150,000 population was Jewish. The history of Jews in this city begins with the very founding of the city in 1323. At one time this city was known as the international center of Jewish culture and learning and was frequently referred to as Jerusalem of Lithuania. It is also the site of one of the greatest tragedies that befell the Jewish people. We visited Ponary, a wooded area 10 miles from Vilnius where 100,000 people were brought by the German military forces from the city and vicinity, of whom 70,000 were Jews, and mercilessly murdered. The little museum on the site projects the harrowing story of this cataclysmic event. There are three memorials on the site, one for Jews, one for Christians, mostly Poles, and one built by the Soviet authorities before their withdrawal from this land. The Nazi's murdered 94% of all Vilno's Jews during WW II. Today about 3500 Jews live in Vilnius.

According to a local map Vilnius is about 120 kilometers or 75 miles from the little town of Hodutishki, now identified as Aduishkis, where I was born and lived for 11 years before our fam-

ily was exiled to Siberia by the Soviets, following the conclusion of the German-Soviet Pact on the partition of Poland, prior to the outbreak of WW II. Anybody in town with our last name was deported to Siberia, but my father's married sister with a different last name was not deported and therefore perished at the hands of the Nazis. Our exile was a blessing in disguise.

During the last 61 years I have often thought and dreamt about this town. About its streets, the school I attended and the places I played as a child. About our two story brick house next to my grandfather's house located near the town's center square. Here every Thursday the farmers from the town's vicinity would come by horse and buggy to sell their agricultural products and buy all their hardware necessities. It was where my father's family resided for a long time and built a very successful business. The company purchased the important commodity of raw flax from many farmers. Flax was easily cultivated in this area because of desirable soil and climatic conditions. The raw material was processed in the family's factory and sold throughout Poland and elsewhere in Europe. Its importance in the area was comparable to that of cotton in the American South. The processed material was ultimately converted to textiles, prior to the discovery of synthetic fibers. This was truly a thriving Jewish community with Synagogues, a welfare organization and both a Yiddish and Hebrew school.

Now was the opportunity to revisit the place. We took a taxi to this town that is now located virtually on the border between Lithuania and Belarus. As a consequence, there is very little traffic on the road, save for an occasional car or horse drawn wagon, since very few people travel this way to Belarus. The first building we noticed upon arrival in town was the Catholic Church that was and is the most notable and tallest building in town. It is, however, not as tall or as big as I had perceived it as a child. The nearby river is still there but is now a watery ditch. We crossed the bridge to the larger part of town. All distances and spaces look so much smaller than I perceived them long ago. Our house and that of my grandfather were destroyed during the war, in their stead stands a dilapidated structure. The center square is not only smaller than I remembered it but a key building facing the square stands empty with a broken door and no windows. Many other buildings are gone. What remains are a few houses in disrepair. We traveled on another street where a brand new brick Yiddish school had been constructed in the late 1930s. It too is gone. We stopped at a house and inquired about other points of interest. The semi-paralyzed woman and her ailing husband were friendly and talked to us in Russian. They did not know the Jaffe family but the man offered



Jaffe at a monument to the Jews slaughtered by German forces at Ponary near Vilnius.

to direct us to other possible points of interest. He joined us in the taxi. On the way we stopped to talk to a nicely dressed woman. She told us that if we were interested in learning about Jews of years gone by, we ought to talk to a 100 year old woman who cannot see nor hear but has an excellent memory. That turned out to be true. The old woman's daughter invited us into her house. She proceeded to shout in her mother's ear in Lithuanian something about our identity. She made no connection. We were then told that she understands and speaks Yiddish. My wife shouted in her ear in Yiddish the name Jaffe. Without much hesitation she began speaking Yiddish identifying my grandfather and grandmother by name followed by my father's name and the rest of his siblings, including the sister who was killed by the Nazi's, her husband and daughter. She then explained that she worked as a domestic in the sister's house. She sighed and said in Yiddish: "where are all the good old Jews of this town?" To our question whether the house she worked in still stands, she responded affirmatively. With appropriate instructions we proceeded to that house. At one time the house was beautiful and clean, now it is dilapidated and dirty. Since I was video taping most of our observations, a man came out and inquired about our photography. Evidently most people are afraid that old owners are coming to claim their properties. We assured him that he has absolutely nothing to worry about. The key reason being that, excluding the exiles, only 0.5% of the town's Jews survived the German

occupation.

Finally, we visited the Jewish cemetery since my grandmother was interred there in 1935. One of the town's five survivors, now residing in Connecticut, has made it his life's work to improve and preserve the cemetery. He spent most of his own funds, with some help from others, and had a stone fence erected around the cemetery with an entrance gate featuring the Star of David on top, and a nearby stone with an appropriate description of the town and the cemetery. There must be about 100 headstones in the cemetery. Despite a search we could not identify my grandmother's grave. The writing on most of the very old stones has worn off by time and weather. No one is likely to be buried in this cemetery again since there is not a single Jew living in town. Like the cemetery the town is withering. The Jews of old who made the town a thriving community some 65 years ago are all gone. From our short observation nothing much happens in this town. Only old people appear to reside here with very little hope for the future.

With these unforgettable experiences behind us we proceeded to Riga, the capital of Latvia, then to Tallinn the capital of Estonia, then by boat across Finland Bay back to Helsinki, and by air back to the good old USA.

During the entire odyssey we met relatives we have never seen before, people who assisted in survival during the darkest days of WW II, and others who remembered our family as it was known many years ago. Our survival during WW II and our reacquaintance with our old home town is simply a succession of endless miracles.

### ATTENTION AGENCY, SYNAGOGUE AND ORGANIZATION LEADERS!

The August 17th edition of The Jewish Voice contains our annual Shalom Delaware insert. Please update the information that appeared in last year's guide and fax corrections to:

**Lynn Edelman, Jewish Voice Editor**  
**(302) 427-2438**

## MILESTONES

### CHALPHIN

Pat Spiegel Chalphin of Long Boat, Key Florida, (formerly of Wilmington), died June 27 at the age of 72. A former chairman of the Women's Division of the Jewish Federation of Delaware, she was deeply involved with Congregation Beth Shalom, where she served as a co-president of Sisterhood, and was an active member of Hadassah. She was a graduate of Temple University and achieved professional success as president of Olsten Temporary Services of Delmarva from 1976-1991.

She was the beloved wife of Robert Chalphin and the late Gilbert J. Spiegel. Survivors include her three daughters, Barbara S. Friedman of Potomac, MD, Nancy S. Rosenstock of Ellenville, NY and Caren S. Barnat of Bethesda, MD; her three stepchildren, Gerry Chalphin of Philadelphia, PA, Mark Chalphin of Norristown, PA and Ira Chalphin of Washington, D.C.; and her adored grandchildren, Jennifer, Natalie and Samantha Rosenstock, Katie Friedman, Jacob and Cory Barnet, Joshua, Julia, Alexander and Elyana Chalphin.

The family requests that contributions in her memory be made to the Alzheimer's Association, 919 North Michigan Avenue, Suite

1100M, Chicago, Ill 60611-1676.

### COPPER

Stanley B. Copper, 83, of Hockessin, died July 8th. He had been a salesman for Cooper Furniture for 50 years. Mr. Copper is survived by his wife, Shirley; his sister, Mildred Greenfield; nephews, Michael Schwartz and Jeffrey West. A graveside service was held on July 10th in the Jewish Community Cemetery on Foulk Road. The family requests that contributions in his memory be made to Heartland Hospice, 431 South Walnut Street, Kennett Square, PA 19348.

### KRASOWITZ

Harvey Krasowitz, 55, died June 26 at the age of 55. Survivors include his wife, Jean S.; his son, Aaron and daughter, Sarah and his mother, Helen. Graveside services were held on June 28 in the Jewish Community Cemetery on Foulk Road.

The family requests that contributions in his memory be made to the National Kidney Foundation, 325 Chestnut Street, Suite 725, Philadelphia, PA 19106 or to a charity of the donor's choice.

### KRASOWITZ

Hannah Krasowitz, 82, of B'nai B'rith House, died July 12. During World War II, she worked as a

welder at Ballanca Aircraft in New Castle. After the war, she worked at Westover Beauty Salon before becoming the owner and operator of La Petit Beauty Salon.

She is survived by her sisters, Eve Schwartz and Evelyn (Joe) Schwartz; sisters-in-law, Helen and Dorothy Krasowitz and several nieces and nephews.

Graveside services were held on Sunday, July 15 at the Jewish Community Cemetery on Foulk Road.

Memorial contributions are requested to either Deborah Heart and Lung Foundation, c/o Mary Weinstein, 8602 Society Drive, Claymont, DE 19703 or to the American Diabetes Association, 100 West 10th Street, Wilmington, DE 19801.

### MILLER

Esta Miller, 93, died July 7. She is survived by her daughters, Naomi Swerling and Myra Mervine; four grandchildren and eight great-grandchildren. The memorial service was held at Congregation Beth Shalom. Internment was in Reading, PA. The family requests that contributions in her memory be made to the Delaware Hospice, Suite 100, Clayton Bldg., 3515 Silverside Road, Wilmington, DE 19810.

### RUBENSTEIN

Myrna L. Rubenstein, 64, Edenridge, died July 1. She was a member of Adas Kodesch Shel Emeth Congregation, a life member and past president of the Wilmington Chapter of Hadassah and served on Hadassah's Regional Board. A graduate of Temple University, Mrs. Rubenstein worked professionally as an elementary

school teacher and as an office manager.

She is survived by her husband, Harvey Bernard Rubenstein; daughters, Dana L. Rubenstein, Kara R. Haines and her husband, Bradley and Alison Brooke Rubenstein; her sister, Linda L. Clifford and her beloved grandchildren, Graham and Noah. A memorial service was held at Adas Kodesch Shel Emeth.

Memorial contributions may be made to Hadassah, c/o Eva Weisman, 9 Devon Court, Wilmington, DE 19810.

### TRICKEY

Arthur E. (Art) Trickey, died June 30 at his Rosemont residence. Art retired in 2001 after 48 years of service as the building and grounds superintendent for the Jewish Community Center. He enjoyed a wonderful relationship with the Delaware Jewish community.

During World War II, Mr. Trickey served in the U.S. Navy and participated in action in both the Atlantic and Pacific Theatres. He was a tournament archer all his life and won many distinguished honors. He was a life member of the National Archery Association.

Preceded in death by Hilda Souza Trickey, his wife of 45 years, Mr. Trickey is survived by his sons, John E. Trickey of Wilmington and Paul E. Trickey of Bunker Hill, West Virginia; his sisters, Edna Zorich, Lila Stewart, Maves Ann Simon and Dawn Marie Trickey; five grandchildren and three great grandchildren.

The family would appreciate that contributions in his memory be made to the Jewish Community

Center, 101 Garden of Eden Road, Wilmington, DE 19803 or to Compassionate Care Hospice, 623 West Newport Pike, Graystone Plaza, Wilmington, DE 19804

### WOLF

Rosalie Savat Wolf of Worcester, Massachusetts, died on June 26 at the UMass Memorial Medical Center in Worcester. She was an international leader in the field of elder abuse prevention and gerontology.

Her husband, Wallace W. Wolf, died in 1988. She leaves two sons, Dr. Gary L. Wolf of Worcester and Dr. Jonathan S. Wolf of Upper Saddle River, NJ; a daughter, Amy Wolf of New York City; and her twin sister, Constance Kreshtool of Wilmington, DE; and five grandchildren. A sister, Nancy Melnik of Cherry Hill, NJ, predeceased her.

She was an active member of the Worcester Jewish Community having served on the Boards of Directors of the Jewish Home Health Care Center, Jewish Family Service, Worcester Jewish Federation and Temple Emanuel. Her community activities included presidencies of the Visiting Nurses Association and the Age Center of Central Massachusetts.

Dr. Wolf was executive director of the Institute on Aging at UMass Memorial Medical Center and assistant professor of family medicine, community health and psychiatry at the University of Massachusetts Medical School. She received numerous awards for her research on elder abuse and authored several books and many articles on the subject. She was the founder and editor of the Journal of Elder Abuse and Neglect.

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## Diznoff Earns Her M.D. And Becomes Engaged

Betty and Barry Diznoff of Wilmington announce the engagement of their daughter, Emily Anne Diznoff, to William Stephen Harlan, Jr. William is the son of Elaine and Bill Harlan of St. James, Missouri. Emily is the granddaughter of Mickey and Sherman Westrich of Hollywood, FL. William is the grandson of Mildred Early of St. James, Missouri and Aileen Harlan of St. Louis, Missouri.

Emily is a 1992 graduate of Brandywine High School and a 1996 graduate of Duke University.

She recently received her M.D. degree from Emory University School of Medicine and will do her residency in family medicine at the Mountain Area Health Education Center in Asheville, North Carolina.

William is a graduate of Parkway West High School in St. Louis,

Missouri. He attended Emory University in Atlanta where he received his undergraduate and Masters degree in English. He is currently employed as an English teacher at the Galloway School in Atlanta, Georgia.

A fall, 2002 wedding is planned.

## BIRTHS

### A New Son of Israel Is Born

Sandy and Frank Rosen of Wilmington announce the birth of their grandson Theodore David (D'vd) on June 25th. Theodore is the son of Dr. Michael B. and Mandy Rosen of Melrose Park, PA and joins brothers Eli and Jack and sister Rebecca.

Sharing in their joy are maternal grandparents Ruth and Herb Levine of Dover, New Hampshire.

Joining in welcoming the new arrivals are localites Uncle Neil and Aunt Shay Rosen, Great Uncle Len and Great Aunt Betty Bronstein and Iris Bronstein.

Theodore David is named in loving memory of paternal great-grandmother Dorothy Bronstein of Philadelphia.



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# CALENDAR OF EVENTS

Entries for the Calendar of Events are due on the Thursday deadline published in *The Jewish Voice*. Please provide entries in the same format as seen on this page. *The Jewish Voice* fax number is 427-2438.

## LEARN MORE ABOUT THE MELTON SCHOOL

Come to a Parlour Meeting on August 1, 7:30 - 9:00 P.M. Meet the faculty. Experience a sample class. At the home of Marci and Andy Aerenon. Phone 478-5660 x 207 for information, for directions and to register.

## JEWISH FAMILY SERVICE HAS FULL CALENDAR OF SUMMER PROGRAMS

This summer, JFS offers support groups and workshops to help families and individuals cope with a broad range of issues and challenges and to enhance the quality of their lives. For additional information about these and other agency programs, call 478-9411.

## JOURNEY THROUGH PET LOSS AT THE JFS RELATIONSHIP CENTER

Jewish Family Service will help people who have experienced the loss of a pet to better cope with their pain. This one-session course begins Thursday, July 26th at the JFS Relationship Center in Newark. "Journey Through Pet Loss" will be offered on Thursday, July 26th, 6:30 through 8:00 p.m. and will be facilitated by

Peggy Lubin. The cost is \$20. Reservations are requested. Please call 286-1402 to sign-up.

## HEALING HEARTS FOR ADULTS

Focuses on skills that better prepare separated or divorced parents to co-parent their children. This course is certified by Family Court. This group will be offered in Wilmington for two three-hour sessions on Wednesday evenings, August 1st and August 8th, 6 p.m. to 9 p.m. and Thursdays, August 2nd and August 9th from 9 a.m. to Noon at the Relationship Center in Newark. The group is facilitated by Mariann Wolksee, MSW in Wilmington and the team of Wolksee and Karen Townsend, ACSW in Newark. The cost is \$100. Scholarships are available.

## HEALING HEARTS FOR CHILDREN AND TEENS

This co-parenting group is designed for the children and teens of separated or divorced parents. One three-hour session will be offered in Wilmington on August 1 from 5:30 to 8:30 p.m. MariAnn Wolskee will facilitate. The cost is free if parent attends the co-parenting group. Otherwise, admission is on a sliding fee scale.

## RAISING CHILDREN IN AN INTERFAITH MARRIAGE

This group gives mothers the tools they need to reduce stress and improve family dynamics in interfaith marriages, especially around the holidays. Karen

Townsend, ACSW will facilitate this three-session group which meets Tuesdays, August 7, 14 and 28 from 9:30 to 10:30 a.m. at the JFS Relationship Center, 288 East Main Street, Newark. The cost is \$30 for the series.

## A BBQ WITH A CHARITABLE AGENDA

The National Council of Jewish Women will host their fourth annual family BBQ on Tuesday, July 24th at 5:30 p.m. at the JCC family campus. Please bring a donation of new kitchen items (utensils, towels, pots, flatware, etc.) or bathroom items (towels, washcloths, toothbrush holders, etc.) for the young adults of Lifeline, adjusting to life outside the foster care system. The cost for the BBQ is \$5 per adult, \$3 per child under 10, children under 3 are free, \$15 family maximum. For more information, please call Susan Levinson at (302) 478-3322 or Cami Leone at (302) 529-5737.

## MAKE THE MOST OF YOUR SUMMER AT DELAWARE GRATZ

Delaware Gratz Hebrew High School will offer a Critical Reading, Thinking and Writing Skills workshop for five intensive days this summer. Designed for 9th through 12th graders, this program will be offered August 20th through August 24th, 9:00 a.m. to 4:00 p.m. at the Delaware Jewish Community Center on Garden of Eden Road in North Wilmington. Susan Coonin Kogon

will teach this course. Registration is limited and is offered on a first come, first served basis. A \$325 course fee will be charged. For additional information, please call Delaware Gratz at 478-8100.

## BECOME A PART OF THE JCC CENTENNIAL QUILT PROJECT

A creative quilt project is now underway to honor the Delaware JCC's 100th anniversary. Each of the 100 squares will represent an organization or family that has a relationship with the JCC. This will include Delaware synagogues, Jewish organizations and families whose lives have been touched by the JCC. Professional quilt-making skills are not required-just time, energy, creativity and materials necessary to make a 12 by 12 inch square. If you are interested in becoming involved with this project, please call the JCC at 478-5660.

## MELTON SCHOOL SETS SCHEDULE

The Florence Melton Adult Mini-School promotes the growth of

Jewish literacy through the sequential, systematic study of Jewish sources in a pluralistic environment. The JCC is opening a site of this internationally renowned school in the Fall. It is open to all adults in the community interested in furthering their Jewish education. The Mini-School will meet every Wednesday morning from 9:15-11:30 beginning September 5. If there is sufficient interest in the community, an evening section will be added this year. Please contact Marion Hamermesh at (302) 478-5660 ext. 207 for more information, to request a registration form, or to express interest in an evening section.

## DELAWARE GOES TO ISRAEL

Join the Jewish Federation of Delaware for a once in a lifetime experience. Be a part of the community's Mission to Israel, October 20-October 28. Mission co-chairs are Reiko and Barry Kayne. Call 427-2100 for more information. Show your solidarity with the people of Israel.

## SHABBAT Candle Lighting

JULY 27 - 8:02 PM

AUGUST 3RD - 7:55 PM

AUGUST 10TH - 7:46 PM

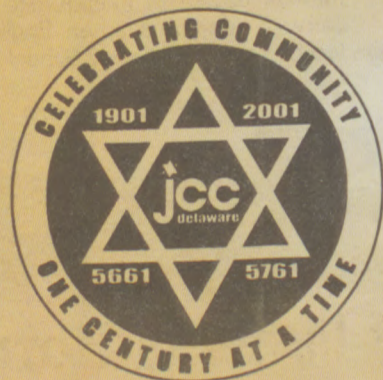
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SAVE THESE DATES...  
MARK YOUR CALENDARS!

Friday, October 12  
Family Shabbat Dinner

Saturday, October 13  
Presidents Ball

Sunday, October 14  
Community Fun Day



## URGENT! HELP NEEDED

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