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KICK-OFF THE WOMEN'S PHILANTHROPY INITIATIVE WITH ARNA POUPKO FISHER

The Jewish Federation of Delaware's Women's Philanthropy Initiative is a way of reaching out to women in our community. Join us on Sunday, September 14, 2003 as we welcome guest speaker Arna Poupko Fisher to our community kick-off event at the DoubleTree Hotel, Wilmington at 2:00 pm.



Arna Poupko Fisher

She will talk about how Jewish women can make a difference in their community and draw on her personal experience and Jewish text in a way that is relevant to today's modern woman. Several members of the Women's Philanthropy Committee heard

Ms. Fisher at the United Jewish Communities Young Leadership Cabinet Retreat in Arizona. "We are very fortunate to have a speaker of this caliber come to Delaware," exclaimed Robin Saran. "Arna is able to apply her knowledge of classical Jewish texts to practical times and keeps the audience engaged," commented Amy Leviton.

Ms. Fisher, a noted lecturer and educator, was the first individual to serve as a permanent, full time, scholar in residence for a Federation when she began her pioneering work as the Judaic Consultant for the Montreal Federation in 1993. In this capacity, Ms. Fisher was the scholar, teacher and advisor within the Federation and its 20 constituent agencies. The prestigious Avi Chai Foundation celebrated this work when it awarded this position the first prize for "Excellent Community Initiatives to Strengthen Jewish Commitment." Ms. Fisher taught classical Jewish texts to communal leaders and professionals in an open and inviting atmosphere, encouraging diversity of thought and approaches.

She has lectured in over 120 communities throughout North

America and was recently featured on the cover of the International edition of *Lifestyles* magazine, which described her ability to provoke and inspire diverse Jewish audiences- irrespective of affiliation or level of Jewish knowledge. She is a frequent guest on national radio and television and has published on subjects pertaining to the relationship of Jewish Law to contemporary society. Ms. Fisher is currently on the faculty of the Department of Jewish studies at the University of Cincinnati where she teaches Bible and Law. Ms. Fisher recently moved from Montreal to Cincinnati, Ohio, where she and her husband have eight children, including two sets of twins.

Space is still available for

the Women's Philanthropy kick-off event. To reserve your space in advance (Couvert: \$18 per person), please visit www.shalomdelaware.org or contact Gina Kozicki or Jennifer Young at 302-427-2100. Babysitting is available with advanced registration, please call for more information. There will be no solicitation at this event.

The Women's Philanthropy initiative of the Jewish Federation of Delaware invites all women within our diverse Jewish community to become involved through fundraising, education, and leadership development. We mirror the overall mission of Federation annual campaign by motivating women to devote their time and

financial resources to the needs of Jewish people everywhere. The Women's Philanthropy Initiative is our way of bringing attention to women's interests. Nationwide women's giving is the fastest growing component of the United Jewish Communities annual campaign, now representing more than 23% and rising every year.

Women's campaigns have assumed an increasingly significant role in raising funds and helping Federations accomplish their goals. Women can make a difference by becoming involved with the Jewish Federation of Delaware. When we give, we become involved. When we become involved, we become educated. When we become education, we become empowered.

FEDERATION LAUNCHES COMMUNITY LEADERSHIP INSTITUTE

The Jewish Federation of Delaware is introducing the Community Leadership Institute, a 12-month program designed to motivate and educate leaders of the entire Delaware Jewish community. Area synagogues, Jewish agencies and organizations are invited to nominate candidates for this exciting, innovative course.

CLAL, the National Jewish Center for Leadership and Learning, has been engaged to conduct many of the sessions which will cover topics such as "Tzedakah and the Ethics of Allocation" and "Tikkun Olam: A Responsibility to Change the World." Local presenter Michael Sigman will share his in-depth

knowledge and experience regarding leadership and effective communication and Toni Young, historian, author and past JFD president will offer her insights into the history of the Jewish community in Delaware. The program will also include a Shabbaton and mini-session to New York City.

"We are so pleased to bring this caliber of training to the area," said Amy Leviton, CLI co-chair. "The entire community will be enhanced by this program." Co-chairs Suzanne Grant, Jack Markell and Robin Saran agree that the broad spectrum of participants expected to take part in this program will strengthen bonds

in our community and benefit all organizations involved.

Recognizing the need to invest in the future of our community through a commitment to leadership development, the Community Leadership Institute has been made possible by the Jewish Federation of Delaware, the Jewish Fund for the Future, the Kutz Foundation and the past presidents of the Jewish Federation of Delaware.

Classes begin early December. **The deadline for nominations is Friday, September 26, 2003.** Please contact Ruth Rosenberg, CLI Coordinator, at (302) 427-2100 ext. 17 for more information.

10 YEARS AFTER OSLO



Yitzhak Rabin, left, shakes hands with Yasser Arafat as President Clinton looks on, in Sept. 1993.

Photo courtesy Israeli Consulate in New York

A PROMISE OF PEACE, UNFULFILLED.

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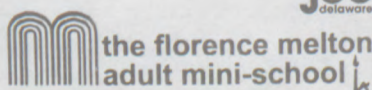
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EDITORIAL

What will the new year hold for Pollard?

Just a few weeks before the divine judge decrees who will be written in the book of life for a brand-new year, Jonathan Pollard hopes that a decidedly secular authority will administer the justice he believes was denied him during his 1987 trial for espionage.

Tuesday's appearance before U.S. District Court Judge Thomas Hogan was the first time the former United States Navy analyst has been seen in public since he was sentenced to life in prison for passing military secrets to Israel.

From the moment he was convicted, there has been enormous public outcry for a new trial. Pollard claims that his former legal representation was inept and argues that the U.S. government broke a plea agreement when it convinced the judge at his original trial to give him a life sentence. He already has served longer than any other spy convicted of similar charges.

Pollard's new attorney, Eliot Lauer, appealed to Judge Hogan to give his legal team access to secret documents which led to then U.S. Defense Secretary Caspar Weinberger's dramatic declaration that

Pollard's crimes did "extensive damage" to United States security. A stable of Pollard supporters, including Representative Anthony Weiner (D-NY) (who has seen the documents) believe that this is a case where the punishment is far too severe for the crime committed.

Many Jewish leaders on both sides of the Mediterranean Sea believe that it is "chai time" for Pollard to be released from prison on humanitarian grounds. "Eighteen years is enough time," said Seymour Reich, former chairman of the Conference of Presidents of American Jewish Organizations. Former Israeli Chief Rabbi Mordechai Eliyahu came from Tel Aviv to Washington to work and pray for Pollard's release and return to Jerusalem.

Will 5764 be the year when Jonathan Pollard emerges from prison a free man?

Only time will tell.

B'Shalom,

Lynn B. Edelman

Lynn Edelman

Photo Of The Week



Rep. Anthony Weiner (D-NY) stands next to Jonathan Pollard's wife, Esther, outside a federal courthouse in Washington on Tuesday, Sept. 2, 2003, after an appeal of Pollard's life sentence for espionage. CREDIT: Lloyd Wolf/JTA

Torah Reflections

By Ann Greenstein

And you shall teach them diligently to your children are words that you hear each time you pray in a synagogue. Who is you? What is them? What is meant by teach? And why are these words important enough to be recited repeatedly as we say the Veahavta in prayer and song?

"You" is generally understood to be the Jewish people, and most particularly a parent to offspring. But this does not fully address the question who is you? The words in the Torah were addressed to the contemporaries of those who created or received them and to all those who knew and understood these words and were willing to take them on as an obligation for all times thereafter. The words are inclusive of parents, teachers and all those who influence Jewish children in other capacities on a daily basis. Moreover, teaching them requires not only parents, not only teachers, not only other significant Jewish people in the community, but all of these together.

The words "you shall teach them diligently to your children" are found in the book of Deuteronomy, chapter 6. To put these words in context, the Israelites are about to enter the land of Canaan (Israel) and Moses is giving them their instruction. In reading Torah the antecedent of them is not completely clear, and probably deliberately so, as all generations must have the opportunity to interpret the words of our tradition in a manner that will give them understanding and ownership. Most likely, however, they refer to the words spoken at Sinai - God's charge, via Moses to the Jewish people of what each generation must do to keep Judaism alive. Therefore, teach them diligently can be assumed to refer to the instruction given to the Jewish people, known as Torah, and the way of Jewish life which has grown out of that instruction and interpretations thereof.

And what about teach? The Torah is our

instruction. Its message must be learned. What it means to be Jewish must be learned by every generation and by every person individually. Learning involves not only finding out about, but experiencing. Therefore, we as adults must provide the raw material (resources) from which the children can learn, the inspiration, the devices to motivate them and a laboratory setting in which they can experiment with their knowledge and Jewish identity. The teachers are all of us and the experience is the Jewish world that the adults in the child's life set up for them. Children watch how we are Jewish, which is at least equally important as the Jewish knowledge we present to them. Moreover, they observe how we are Jewish in a secular world where everything else is not.

And why are the words "You shall teach them diligently" so important? Not only is Jewish survival the buzz word here, but also the benefits our children will derive from a knowledge and appreciation of how to live Jewishly. As I see it, there is no situation a child will confront that is not addressed in some way in our tradition. Therefore Jewish instruction is also instruction for life - a practical set of guidelines. Jewish education should leave the child with sense of awe of nature and life and a feeling of responsibility for all other people and respect for all of nature. Educated Jewish children should feel an identity with a magnificent and colorful history and a very rich tradition, and are likely to find ritual a framework for going through all the inevitable ups and downs of life.

All of us are educating our children together, their teachers at school, their parents and relatives and all the adults in the Jewish community. So, let us go forth and teach them diligently.

Ann Greenstein is a former board member and active volunteer at AKSE. She has taught at the Adult Institute and in other Jewish educational venues.

SHABBAT Candle Lighting

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SEPTEMBER 19TH - 6:45 PM

SEPTEMBER 26TH - 6:34 PM

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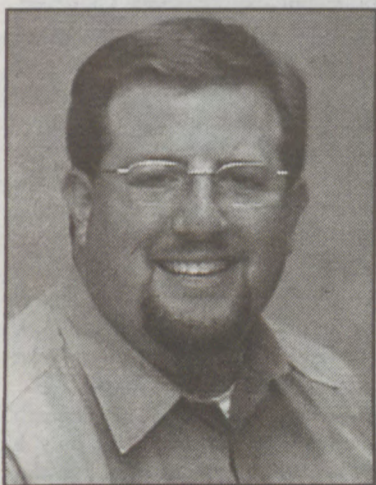
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Dry Bones



FEDERATION FOCUS

No Jewish Guilt Here



Todd Polikoff
Campaign Director

By Todd Polikoff
Campaign Director

I am blessed with the greatest Jewish mother in the world, Judy Polikoff. She is a friend, confidant, cook and of course critic. She has some of the usual "Jewish mother" attributes: always thinks of her family first; cooks for 20 when only four are eating; instructs her children to put on their coats when she is cold and of course has the ability to make the ocean feel guilty for not coming to the shore fast enough. Like most Jewish mothers, mine has learned the awesome power of guilt, based on some sort of suffering, to motivate me to call or visit.

However this great and devious tool should not be used to build community.

Throughout history we have overcome numerous attempts to eradicate our people. For my generation the watershed moments in Jewish history have been the Holocaust, the plight of Soviet Jews and Israel's struggle for survival. For as long as I can remember I have been told that over 6 million Jews perished in the Holocaust and I also recall my parents participation in countless rallies for Israel and Soviet Jewry. These events were the foundation of my Jewish pride. They are what galvanized my dedication to the Jewish people.

As I matured and studied about our culture, I soon realized that plight and struggle should not be the only factors that determine my dedication to our community. Today, my sense of Jewish pride is based on our people's accomplishments in the face of numerous struggles. Throughout history, no

other people has survived and thrived when pushed to the brink of total destruction!

Our achievements are monumental and staggering. Since 1948 we have established a Jewish homeland that is self sufficient and able to defend itself; helped one million Jews from the former Soviet Union, and over twenty thousand Ethiopian Jews make *Aliyah*; created the largest and most successful fundraising and social care network in North America; held major political offices and have been represented on a presidential ballot. Thanks to *Eretz Yisroel*, we can say with conviction that no Jew will ever again be homeless or without a community. Although we have accomplished a great deal, we must never forget the hard times. Our achievements can only be celebrated in tandem with our history of struggling for survival. Truly we can not know where we are going unless we know where we have been.

The Jewish Federation Annual Campaign uses the positive aspects of our community as its fuel. Involvement in the annual campaign should not stem solely from guilt (there should be a little bit), instead it should emanate from a love of the community and a desire to contribute to our collective successes and achievements.

As you read this article I ask each of you to think of your mother and what she would want you to do. If she is like mine, she will tell you that making a gift to the annual campaign would make her happy. That should be reason enough to give.

Don't break your mother's heart! Help the community grow and perform a mitzvah...make a gift to the Jewish Federation Annual Campaign today.

For more information on the Jewish Federation of Delaware annual campaign please feel free to contact me at 302-427-2100 ext. 16 or visit the JFD website at www.shalomdelaware.org.

Community Capital Campaign Reaches Out

Volunteers from every direct service agency of the Jewish Federation of Delaware are reaching out to the community to invite participation in the Community Capital Campaign. "This Campaign will affect so many lives. I'm thrilled to be able to help!" exclaimed Rosi Crosby, Albert Einstein Academy parent and volunteer. Rosi knows that thanks to the generosity of hundreds of donors, AEA will add new classrooms, enjoy a new playground and teachers will gain much needed resource space.

Enhancements to the rest of the community include a new kitchen and laundry at the Kutz Home, an expanded kosher kitchen at Hillel at the University of Delaware, dedicated classrooms for Delaware Gratz Hebrew High School, expanded counseling offices for Jewish Family Service, state of the

art fitness center and early childhood wing at the Jewish Community Center.

With pledges totaling over \$18.3 million, many of the Campaign's goals have been realized. Community debt has been retired; we have a thriving presence in the Greater Newark area with the JCC on College Avenue; a Capital Maintenance and Endowment Fund has been established. But we are not finished yet!

In order to keep the project whole, an additional \$2.5 million must be raised. So when you receive a call from your agency volunteer, please say yes! Be a part of this historic endeavor. Make your pledge today. For more information, call Capital Campaign Coordinator, Ruth Rosenberg at (302) 427-2100 ext. 17.



Kenny Rosenberg, Albert Einstein Academy Class of 2003, presents Todd Polikoff, JFD Annual Campaign Director, with over \$1400 collected by AEA students for the Israel Emergency Fund on "Israel Fun-D Day." The students raised money by participating in Israel related activities like the Falafel Catch, Tent Building, Hebrew Hang-Man, and a water conservation relay race. Kenny showed his support for Israel by emptying the family's tzedakah boxes for the effort!

You Are Invited

The Women's Philanthropy Committee of the Jewish Federation of Delaware invites you to The Women's Philanthropy Initiative Kick-off Event with keynote speaker Arna Poupko Fisher

Sunday, September 14, 2003 • 2:00 PM

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There will be no solicitation at this event.

Reserve your seat by September 8, 2003

Yes, I would be pleased to join you for the Women's Philanthropy Initiative Kick-off Event on September 14, 2003 at the DoubleTree Hotel, Wilmington.

Please complete the form below and return it with your payment to: Jewish Federation of Delaware, Suite 301, 100 West 10th Street, Wilmington, DE 19801 in the envelope provided.

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Holiday Begins Sundown - 9/26

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INSIDE DELAWARE

For Whom the (School) Bell Tolls

By Marion Y. Hamermesh

The signs of the changing season are all around us. The haunting strains of the chanting of Eicha on Tisha b'Av are fading into memory as people begin to dust off their shofarim, apple plates and honey spoons in preparation for Rosh Hashana in less than a month. The beach chairs are stacked, the suitcases unpacked, the last of the watermelon and corn is being trucked to the market and our school students are going back to their routine of friends and teachers and learning amid the delicious expectation of seeing new worlds oozing from the blank pages of their crisp new notebooks.

What are you doing to mark this new season and this new year, 5764?

Do you have a blank notebook waiting to be filled with new knowledge, new ideas and new understandings? In the midst of maintaining sanity in your household and keeping your car running, your children and your parents healthy and safe and your career on track, why not take two and a half hours a week to get in touch with the texts which are the heart of Jewish life, to become a literate Jew, to take ownership of your own Judaism?

"My strong commitment to the Jewish people has been strengthened

and expanded through the Melton School. I have gained a familiarity with our basic Jewish sources and an appreciation for the dynamic debates engendered by different interpretations," reflected one Melton graduate. "I now have a better understanding of how and why I do what I do in my home and in my community," reflected another. "I have learned from the respectful discussions between all of the students and our excellent teachers. Collectively, we are a diverse group representing different ages, denominations, and levels of prior Jewish knowledge, and this definitely adds to the quality of the School," commented a third.

The Melton School curriculum, developed in conjunction with the Hebrew University of Jerusalem and used at more than fifty Melton School sites in the US, Canada, England, and Australia comprises four, thirty week courses, two of which are taught in the first year of study and two in the second year. In the first year, *Rhythms of Jewish Living* examines the symbols, rituals and life cycle events central to Jewish life digging deeply into the primary sources from which they developed and *Purposes of Jewish Living* explores the meaning and purpose of Jewish life, placing seemingly disparate

Jewish traditions and beliefs into a coherent and accessible context. Second year courses explore *The Ethics of Jewish Living* and *The Dramas of Jewish Living Throughout the Ages*. The curriculum is designed for adults, it is explicitly pluralistic in its focus and there are no exams and no grades. Classes are taught by professional Jewish educators and Rabbis who bring a great depth of knowledge and experience teaching adults to their positions with Melton, Delaware.

Classes begin on September 17 and run for thirty weeks. Choose from Wednesday mornings from 9:15 to 11:30 a.m. or Thursday evenings from 7:00 - 9:15 p.m. Tuition is \$450/year, only \$15/week. Thursday evening classes will be held at the JCC but due to space limitations caused by an abundance of wonderful programming at the JCC, Wednesday morning classes will be held this year at Adas Kodesch Shel Emeth. For more information or to request a registration form, please contact Marion Hamermesh at (302) 478-5660 x. 201 or melton@jcc delaware.org.

Melton students bring their experience of life to the table and discover together the contours and intricacies of Judaism. In the words



With feet firmly planted on the Jewish Community Center's "Attractive Land" Map of Israel, Melton students Toni Young, Fred Mannis, Jerry Arenson, with Susan Detwiler and Larry Hamermesh behind them, await the beginning of a Melton summer day of study. During this special program 15 former and future Melton students used the map to explore the geography of Israel.

of a recent graduate, Melton classes are, "sometimes inspiring, sometimes infuriating, but always thought provoking and provocative." So, "...never send to know for

whom the (school) bell tolls. It tolls for thee!"

Marion Y. Hamermesh is the Site Director of the Florence Melton Adult Mini-School.

Two to be honored by AKSE on Rosh Hashanah

Adas Kodesch Shel Emeth Congregation will recognize Bernard Panitz and Martin Zukoff with special honors on Rosh Hashanah. The endowed honor program, now in its thirteenth consecutive year, honors "pillars" of the congregation who have worked tirelessly for the benefit of the Shul and community. At Rosh Hashanah services, there will be a testimonial and the presentation of a certificate

of honor to each honoree. Bernie will be honored on the first day of Rosh Hashanah; Marty, on the second day.

Bernie has been a member of the AKSE Board of Governors for over forty years and is a lifetime member of the Board. Bernie has also been an Officer for over ten years; during this time he served as Secretary, Vice President Community Affairs, Vice President Education, and Vice

President Religious Affairs. Earlier in his decades of service he led teenage Shabbat and Men's Club services and read Torah for Junior Congregation. Bernie was also a past member and Chairman of the School Committee. He continues to serve AKSE as Shabbat Gabbai, as a member of the Choral Group, and as Treasurer of the Va'ad HaKashruth.

Marty joined the AKSE Board of Governors one year after arriving in

Wilmington twenty-seven years ago and has served continuously on the Board ever since. In addition, he almost has life-tenure as Vice President of Finance, having served twenty-one years in this position. As VP he directs the financial activities of the synagogue, the record keeping and the preparation and monitoring of the annual budget. Marty has also been chairman of the finance committee over the same period, work-

ing closely with the Treasurer to manage the synagogue's cash flow. His other activities include serving on the Strategic Planning, Silent Auction, and Rabbi and Cantor Search committees. He also oversees the High Holiday Israel Bond and Synagogue appeals.

For information about helping to "endow" Bernie and Marty's honors, please contact the AKSE office at 762-2705.

Barbara Stapen honored as Nurse of the Year

By Joel F. Glazier

To her husband of 34 years, Leonard, she is called, Barbara. To sons, Jeff and Aaron, she is called Mom. At Newark's Beth El she has been called Temple Woman of the Year and Sisterhood President. In Delaware she is now called School Nurse of the Year. Barbara Stapen, school nurse at John Leach School has been selected as the top school nurse for this year.

"One of the best things in the world is to be a nurse. I've had a terrific career," says Newark resident Barbara Stapen. The spirited veteran of over 30 years of nursing believes all of life is the nursing process where situations are examined to determine the best procedures and solutions. From New York City to Elkton to Wilmington in hospital, private duty and schools, Stapen quickly adds, "I've never worked anywhere I didn't enjoy."

Supportive Family

"I remember always wanting to be a nurse, from the time I was lit-

tle," shares Stapen. Her mother, Marian Price, age 90, now enjoying retired life in Florida, was a nurse. Stapen and her 2 sisters were encouraged, however, to be all they could be and nursing stories were never part of their family dinner table talk. Like her mother, Barbara graduated from Sinai Hospital School of Nursing in her native Baltimore. Her younger sister also received such training.

Stapen had a "modern Orthodox" bat mitzvah at Lubawitz Nusach Ari Congregation and graduated from Forest Park High School. After nursing school she worked in New York's Mt. Sinai Hospital, returned as an adult student to University of Maryland and eventually settled in the Elkton, Maryland area. "My friend, Renee Gershman, who was a private school nurse, encouraged me to try substitute work for school nurses." She is grateful today for that "nudging." "My first long term school job began less than heroically as a boy

had to be rushed to the emergency room with half a thermometer I retrieved from his mouth. The other half was not found in his stomach—I had failed to see it broken off and on the floor back at my school nurse's office," laughs Stapen.

She admits learning very quickly about children and now has finished her 20th year at the John G. Leach School. The Colonial District school has 112 students from all over New Castle County. It is a special school serving children with multiple and severe disabilities, and students' ages range from 3 through 21. The 3 school nurses and teaching staff all work as a team, serving the unique school population, 80% of whom have seizure disorders, and one third of the students rely on gastronomy tubes for nourishment.

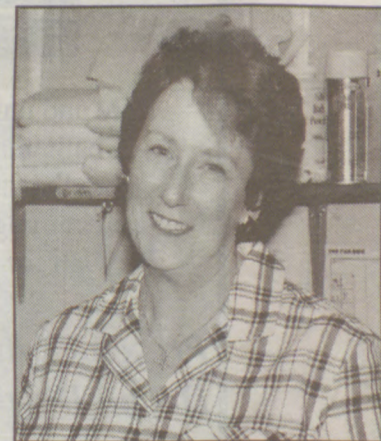
"There's no such thing as a typical day at my job. Besides the large amounts of scheduled meds and treatments, life happens in a school with emergencies and illnesses," shares Stapen. She adds, "All 112

students see a nurse every day and we have over 75 office visits a day...what doctor handles such a load?"

A Life out of School

As August lingered, and many still enjoyed their summer vacations, Barbara Stapen was already making her annual phone calls. "Hi, my name is Barbara Stapen, one of the nurses at Leach School. Can you tell me something about your child?" This call was repeated until she called the home of every single student, in anticipation of another year. Stapen finds it very comforting for parents to share their concerns with the school nurse since many of the students cannot communicate all things easily.

Stapen does not share any "blood and guts" stories with her family. She still enjoys a good mahjong game and aqua aerobics. Her school outfit does not include the Caduceus, emblem of the medical profession, but instead she wears her diamond studded Tree of Life pin she has earned from her work at



Barbara Stapen

Beth El. This summer she was on the Needlepoint Committee helping to complete a large tapestry to be hung in the sanctuary of Beth El. Using the words from Ecclesiastes, Stapen's contribution are the words, "To Everything....". An active wife, mother, past Sisterhood President and now The State School Nurse of the Year has done almost everything.

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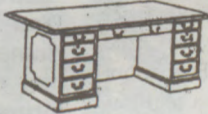
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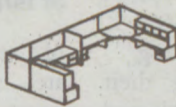
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AGE 19

Yifat Gavrieli was returning from a visit with her family when a terrorist bomb blew her to bits.

Sgt. Gavrieli is survived by her father, her mother, a brother, a sister, and the children of the Bnei Hamoshavim youth movement, where she was a beloved counselor.



AGE 5

Danielle Shefi was in her bed asleep when terrorist burst in to her home and shot her dead.

Danielle's mother and her two brothers also were injured in the attack, and three of their neighbors were murdered.



AGE 56 AGE 14 MONTHS

Sinai Keinan and her grandmother Ruth were waiting for an ice cream cone when a terrorist blew them to bits.

Sinai's parents also were injured in the attack, and mourn the death of their only child—and their mother.

The North American Jewish Community is the largest Jewish population in the world outside of Israel. The world is watching us to see what we will do on behalf of Global Jewry. It is our time now to show the world that we will get back up, we will make the world a better place and we will take responsibility for our fellow Jews.

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MATTER OF OPINION

A Solution! A Solution!

By Carl Alpert

Haifa - Is there any genuine solution to the Israel-Palestine dilemma? Where will it all end? We take a quick look at various proposals, possibilities and major ideas that are today being advanced, beginning at one extreme, through various modifications, and ending up with another extreme.

Undoubtedly there are numerous variations, in concept and detail, of the various possibilities listed below. Only the historian of the future will be able to record the final results.

*** The End of Zionism.** The inevitable growth of the Arab population on both sides of the geographic line (as yet indeterminate) which today separates the two entities, will result in the end of a Jewish majority and therefore the end of a Jewish-governed state. The result will be the establishment here of a democratic bi-national state with an Arab majority. The newspaper, Haaretz, has given prominent display to a long article seeking to demonstrate that such a state, from the Jordan to the sea, is the

only solution to the present difficulties.

*** The Jordanian Solution.** An independent state of Palestine alongside Israel is not feasible, politically and economically. Jordan must assume sovereignty over the areas presently administered by the Palestine Authority. Since Palestinians already constitute more than 60% of the population of Jordan, this addition will ultimately result in a revolt in which the Palestinians will seize control of the entire kingdom and rename it the state of Palestine, with irredentist claims on the existing state of Israel. The result will be a constant state of belligerency which can end only in an outright war between the two.

*** Two Separate States.** After prolonged and difficult negotiations, a line will be drawn separating the state of Palestine from the state of Israel. This will require Israeli withdrawal from many areas in which it has established settlements. Large Jewish settlements will remain under the Israeli flag, but in return, Palestine

will receive sovereignty over sections of present Israel in which there are large concentrations of Arab population. Lack of physical contiguity with Gaza will remain a problem. The nature of the relationship between the two states will depend on the good will and genuine desire for peace on both sides.

*** International Trusteeship.** Attempts at establishment of an independent state of Palestine alongside Israel will fail because of bitter internal political dissension and because of lack of basis for a self-sustaining economy. Internal collapse will result in international intervention and establishment of a UN trusteeship or mandate which will assure stability for an indeterminate period of years, in effect, postponing any solution.

*** The Larger World Scene.** The extremist Muslim uprising will gradually be recognized as an attack on western civilization, historically similar to what happened in the days of the Vandals, the Huns, the Mongols, the fall of the Roman Empire. Little Israel is but a minor

aspect of an assault on the non-Islam world which has already manifested itself in the United States, in India and increasingly elsewhere. Europe is slow at recognizing the threat, but its day is near. The fate of Israel will ultimately depend on the outcome of that super conflict.

*** The Peace Dream.** Bleak as the situation may appear today, there are optimists in Israel who dream of and believe in the possibility of a peaceful understanding. The suffering which the Palestinians have endured under extremist leadership will yet result in the emergence of a new, moderate Arab leadership which will convince them that Israel can not be destroyed, and that two states can exist side by side in harmony and friendship. Zealots on the Israel side will realize that the Arabs are here to stay, and we must be prepared to compromise for the sake of a lasting peace. Good will and reasonableness on both sides can yet prevail.

*** Decisive War.** All attempts at solution here fail. The Palestinians

continue and intensify their terror attacks against Israel to a degree which calls for major military action. Israel justifies its response by emphasizing to the world that no other nation would long agree to let itself be subject to the constant terrorist aggression which the Palestinians have been practicing. The Israel army moves in full force and assumes control over the entire West Bank. The Palestine Authority, which had originally been approved by Israel, is eliminated and the extremist groups are destroyed by ruthless military action. The result is a new mass exodus of Arab refugees into neighboring states. Israel proclaims its sovereignty over the entire area between the Jordan River and the sea.

*** The Alternative?** If none of these solutions come into effect, the alternative is continuance of the present state of affairs - more suicide bombings and worse, more picking off of terrorist leaders, more tensions, more suffering on both sides, more international pressures, more illusive hopes of an instant peace.

Delaware's Jews are Politically Unserved

by Howard M. Berlin

In the age of claiming that this or that group is underrepresented, Delaware's Jewish population seems to be apathetic when it comes to political representation. On the national level, Jews typically comprise two percent of the population but 11 of the US senators (11%) and 26 of the 435 representatives (6%) are of Jewish heritage. Even Ari Fleischer, President Bush's recent press secretary is Jewish as are two of the nine Supreme Court justices (Breyer and Ginsburg).

When typically 90 percent of Jews are registered Democrats, there has not been even one elected to the state legislature since Wilmington's Abe Goldfeder was in the House from 1969 to 1970. Since then, both houses of the legislature have been 100 percent gentile. Wilmington, for obvious demographic reasons, hasn't had a Jewish elected official in what almost seems to be at least half a century.

There is nothing wrong or sinister with these statistics in of themselves and I am not suggesting any form of quotas. On the

national level, Israel has long benefited from the overrepresentation of Jews in congress but what has the lack of representation accomplished here in Delaware?

One only has to revisit the fiasco last Fall when the state's primary elections fell on Rosh Hashanah, and on Shabbat to boot. If there was an elected Jewish legislator or two with some clout orchutzpah, a change in the setting the primary date should have been easy when it was first brought to the attention of the legislature in the early months of 2002. Instead, it took Rabbi Dresin of the Adas Kodesch Shel Emeth synagogue and others to publicly detail this insensitivity and prod the legislature to get off of square one—albeit very slowly.

Currently, there are only three Jewish elected officials that I am aware of—State Treasurer Jack Markell and New Castle Council members Karen Venezky and Robert Weiner. I don't know what pressure either these three individuals or Jewish organizations brought to bear when the issue first surfaced, but apparently it wasn't enough to convince a legislature composed entirely of gentiles who obviously see things through different lenses. Even now, only the state House has passed legislation (HB #47) to change the date of primary; the issue is currently stalled in the state Senate.

The legislation proposes to change the primary date from first Saturday next fol-

lowing the first Monday in September to the second Tuesday in September. This gets rid of the Shabbat problem, especially for observant Jews, but it still doesn't have any provision for future primaries if either Rosh Hashanah, Yom Kippur, or Shavuot falls on primary day. Looking ahead at the Jewish calendar for the next 50 years or so, the first day of Rosh Hashanah (2048), second day of Rosh Hashanah (2018, 2056), and Kol Nidre (2032) are all problematic if the legislation passes.

Besides its political impotence in the setting of a rather low-level issue so far, do Delaware's Jews have enough political clout if the state legislature were to decide, for example to ban shechita (ritual slaughtering) or the importation of kosher meat slaughtered according to halacha? This prohibition is now the case in several European countries because of prodding by animal rights activists. What will be done then? Maybe a \$34,100 base annual salary, a state pension, and a distinctive yellow license plate for a cushy part-time job is enough of an incentive for some to think about changing the status quo. According to the American Jewish Yearbook for 2002, Delaware has an estimated 13,500 Jews out of a state population of 786,000 (1.7%). With its overwhelming support for the Democratic Party that purports to champion diversity, it seems that Jews are excluded from the legislature's big tent.

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1/2 cup honey
3 tablespoons vegetable oil
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1/3 cup (3 ounces) frozen orange juice concentrate, thawed

1 3/4 cups all-purpose flour
1 teaspoon baking powder
1 teaspoon baking soda
1/2 teaspoon ground cinnamon
1/2 teaspoon ground allspice
1/8 teaspoon salt

Preheat oven to 300 degrees.

Mix eggs, sugar, honey and vegetable oil with an electric mixer until blended. Dissolve coffee in 1/2 cup warm water. Mix into batter with orange juice. Mix in flour, baking powder, baking soda, cinnamon, allspice and salt; mix for 1 minute or until smooth. Pour into greased 9 x 5 x 3-inch loaf pan.

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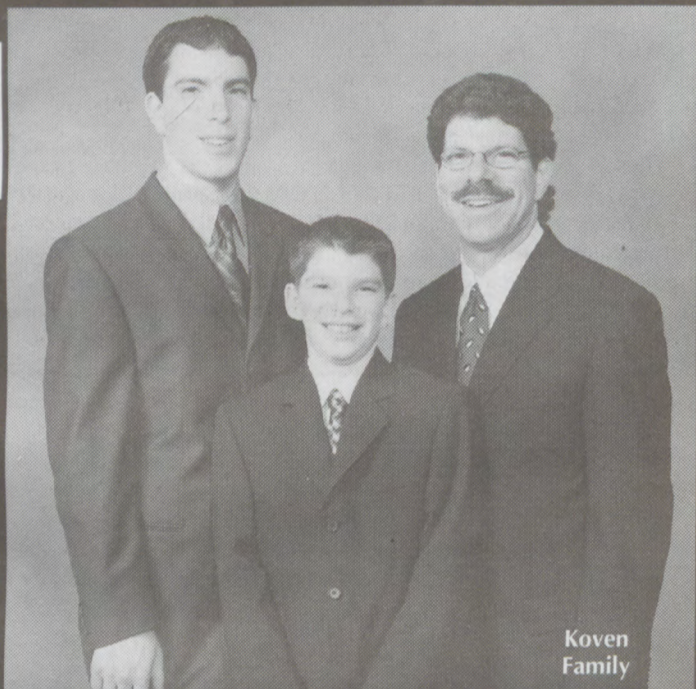
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JEWISH PERSPECTIVE

Jewish Heartbreak and Hope in Nineveh

By Carlos C. Huerta

Climbing over the rotting garbage, I realized I was the first Jew to enter this holy place in over 50 years.

I am writing to you from Nineveh, the city of the prophet Jonah. Its present name is Mosul. I have had the privilege of seeing its ancient walls, of touching its stones, of going to the grave Islamic tradition says is the prophet Jonah's.

There is a mosque at the site; but hundreds of years ago, the Iraqis we work with tell me, it was a synagogue. They tell me the reason the site is so sacred is because of the sacredness in which the Jews held it.

Presently, there are no signs of this ancient synagogue. I am the rabbi of the 101st Airborne Division, the division Steven Spielberg immortalized in his epic *Band of Brothers*. We, the soldiers of the 101st Airborne, fought our way up from the south, from Kuwait. The battle took us past Ur, the city where Abraham was born. We maintained contact with the enemy, passed the site of the great talmudic academies of Sura and Pumbedita, to the city of Babylon, where the prophet Daniel was taken. There we engaged the Nebuchadnezzar Iraqi Armored

Division and beat them. We continued the battle to Baghdad, where so many Jews lived and were massacred in the summer of 1948. It was the city of so many of our sages, including the Ben Ish Chai.

Now we are in Mosul. I ask about the Jews who lived here, and very few remember them. Many say Jews never lived here; but my heart tells me different. The old ones tell me there was a Jewish quarter, a synagogue, study halls, and a cemetery.

One day, while searching the streets of the ancient city, I came across a building missing half of its roof. The site was a garbage dump and the building's interior was three-quarters full of rotting garbage, feces and sewage.

I had to crouch down low to get inside as the doorway was almost completely buried. As I entered light came through the half-open roof and I could just make out writing engraved on the walls. It was Hebrew. It was then that I knew I had stumbled into the ancient synagogue of the city of Mosul-Nineveh.

My heart broke as I climbed over the garbage piles that filled the room where, for hundreds of years, the prayers of Jews had reached the heavens. I realized I was probably

the first Jew to enter this holy place in over 50 years.

Over three-and-a-half meters of garbage filled the main sanctuary and what appeared to be the women's section. I could barely make it out because of the filth, but there was Hebrew writing on the walls.

Many Iraqis congregated around me, wanting to know what I was doing. My translator said that the American army was interested in old archeological sites of all kinds. I asked them if they knew what this place was, and they all said in an instant: It was the house where the Jews prayed.

THEY TOLD me that the houses in the streets surrounding the synagogue had been filled with Jews. They took me to the children's yeshiva, a marbled edifice that no longer had a roof, only walls and half-rooms. There was a vagrant family living there and when I asked them what this place was, they said it was a Jewish school for children.

As I walked through the quarter I was shown the grave of the prophet Daniel, once a synagogue. I saw that many of the doorposts had an engraving of the lion of Judah on the top. I felt the presence of our people, of their daily lives as mer-

chants, teachers, rabbis, doctors, and tailors. I felt their rush to get ready for Shabbat, felt their presence as they walked to the synagogue on Yom Kippur. I could almost hear singing in the courtyards, in the succot, as they invited in the *ush-pizin*. I could hear the *Pessah* songs echoing through the narrow streets late into the night. And the children, I could see their shadows as they raced down the alleys and around the corners, playing. I heard their voices learning the *aleph bet* in the *yeshivot* as they prepared for their *bar and bat mitzvot*.

But I also heard the babies crying, and I could see the young daughters of Zion clinging to their mother's skirts, asking why the bad people were killing them and making them leave their homes of thousands of years. Tears came to my eyes, but I had to hold them back lest I put myself and the soldier with me in a dangerous situation. I had to pretend that I was only mildly interested in what they were showing me.

How does one absorb this kind of experience? How do I convey the feeling of hearing all those voices reaching out in prayer at the synagogue as I stood on top of all that garbage? How do I recover our history, how do I bring honor to a holy place that has been so desecrated.

Since then I have gone back to the Jewish quarter of old Mosul with members of my congregation, Jewish soldiers of the 101st: infantrymen, artillerymen, medics, pilots, lawyers, doctors, all proud to be Jewish and serving their country. Together we have found five more synagogues, more yeshivot and many Jewish homes. They have all come away profoundly affected by what they saw. They are saddened, but yet proud to be connected to such an ancient and rich tradition in this historic city of Nineveh.

I SEARCHED the ancient city near cemeteries in hope of finding the Jewish cemetery. I found a Christian cemetery and a British War cemetery situated next to each other. The British War cemetery is now used as a soccer field. The cemetery was marked as a war memorial cemetery and the dates were for World War I and World War II.

There was a marker in the cemetery written in English and Sanskrit, dedicated to the Hindu and Sikh soldiers of Her Majesty's army who died while serving. Another one, written in English and Arabic, was dedicated to the Muhammadan soldiers in Her Majesty's army who died while serving, and a third marker had nothing on it. These markers were over seven meters high.

The third marker could have had a dedication, but if so it had been destroyed or removed. Scattered all through the cemetery were fragments of tombstones, some with a few words of English, some with a cross on them.

Outside these three markers there were no standing tombstones anywhere, only broken fragments scattered in corners. The cemetery was surrounded by a 1.5-meter wall and an entrance gate. About half a meter inside the cemetery, barely showing through the surface, was a fragment my assistant, Specialist William Rodriguez, discovered.

By working with me over these last few months he has learned to recognize Hebrew letters. As we dug it out we noticed it had both Hebrew and English on it. I was so excited to see it, yet so sad. There are many possible explanations, but the one I think most plausible is that it was the grave marker of a British soldier, a young man by the name of Zev. The British Army had contacted the local Jewish community to have a stone engraver put Hebrew on the stone along with the English. It was their way of honoring and respecting their fallen comrade.

If this explanation is true then this cemetery contains those of the Hindu, Sikh, Islamic, Christian, and Jewish faiths, all soldiers who died in the service of their country. The obvious question: Is death the only way these great faiths can coexist in peace? We would hope not.

I have not yet discovered the ancient Jewish cemetery of the Jews of Mosul-Nineveh. My instincts tell me it is nearby, but in the last 60 years it has probably been desecrated and obliterated. One native I talked to told me that a major highway had been built through it. I will continue to search as my military mission allows me. I have taken Zev's marker and reburied it in the cemetery. I have said kaddish for him and for all the other Jewish souls that may be buried here.

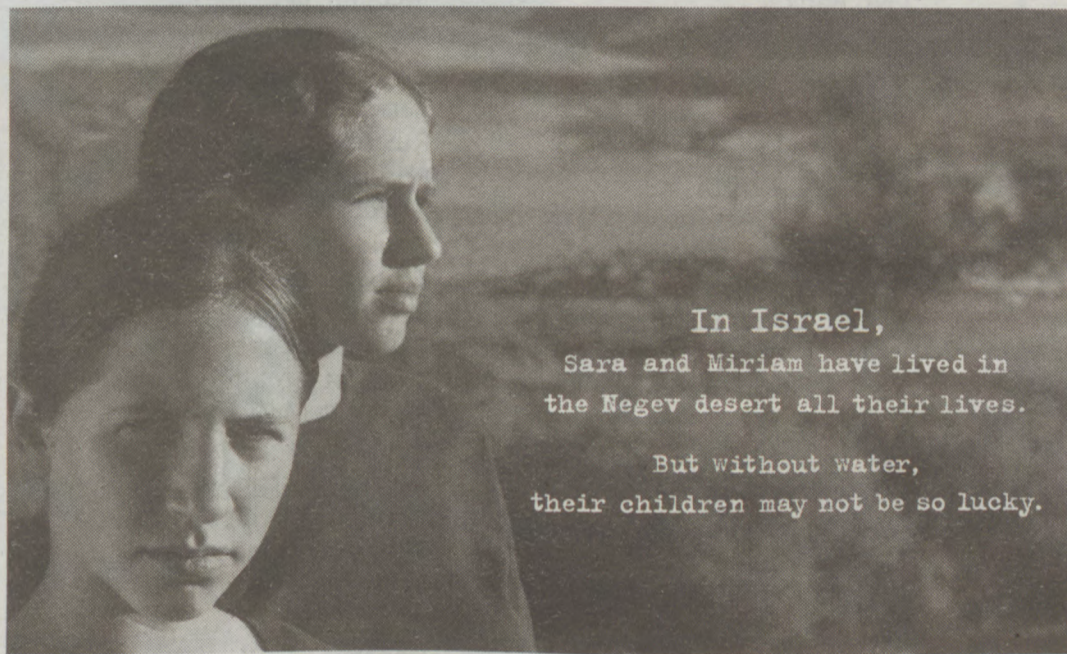
THERE IS a great history to be written here, a great opportunity to recover the lost narrative of our people, the Sephardim of Iraq. My prayer and hope is that when the gates finally open for scholars the remnants of our people will still be here for historians to recover.

I have taken many pictures in case those who have no vision destroy the few remnants that remain. I hope there are yet some Jews from this important and holy community still alive in Israel. If so they will be able to add to the oral history of what will, G-d willing, be discovered here. If this chapter of history is erased, it will never be recovered again.

I pray that those with more resources, more connections, and more wisdom than I will be able to add to these pages of our great history. I am only thankful that G-d has given me a small part in it.

May the memories of our brothers and sisters - *hakahal hakadosh d'Nineveh* - the holy community of Nineveh - never be forgotten. Amen

The writer, a major, is United States Army Battalion Chaplain 1st Battalion, 320th Field Artillery 101st Airborne Division (Screaming Eagles).



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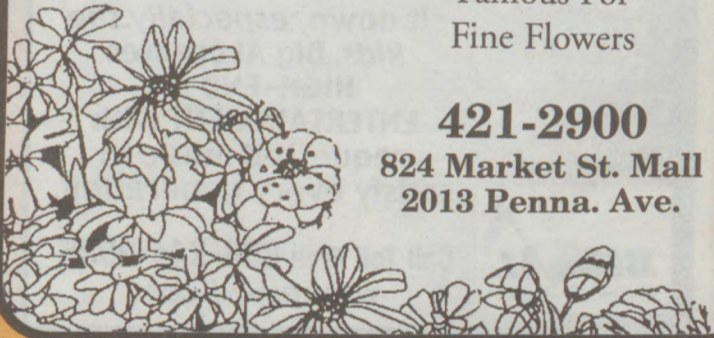
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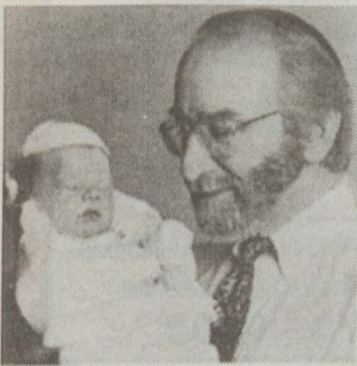
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JEWISH LIFESTYLES

New Orleans – City with River and Jewish twists

By Joel F. Glazier

With recent releases of books like "Shalom Y'All" and a popular new exhibit on Southern Jewry at NYC's Center for Jewish History, it was timely to visit The south. However, New Orleans is not the typical Southern city, like Charleston or Atlanta, which seem to be the focus of frequent Southern American Jewry stories.

The predominately Catholic city, with its unique blend of French, Cajun, African and Spanish cultures, is home to about 13,000 Jews. A visitor may be overwhelmed by the ever present seafood and sausage laced Creole and Cajun food offerings, but even within the popular French Quarter (Vieux Carre), a welcoming "Kosher Creole Kitchen" sign beckons Jewish visitors with its Glatt Kosher New Orleans style dishes.

A Mission to be in New Orleans

Foods with names of Jambalaya, Blackened Creole Seafood, Muffelata and Gumbo are staple fare in this city and the Creole Kosher Kitchen allows kosher dinners to indulge without the pork and shellfish ingredients. Conversations naturally occur over the New Orleans and Persian meals. The Iranian Jewish owner and cook Mr. Gideon Taneshrad has been urged to set up shop in other American cities but he says, "In other places, my restaurant would be a luxury while here it is a necessity. I feel it is my mission to feed the Jewish visitors."

"Ooh la la" might be heard by

shoppers and strollers around the French Quarter's Jackson Square. The cafes, cooling ice cream shops and street artists hover here. Along the historical balconied Ponatalba Building a gift shop named *Ooh La La* has Venetian glass and a Star of David hanging in the window. A "Shalom" door mat temporarily distracts browsers before one notices an original painting by Paris artist Monique Bornstein framed on the wall. Klezmer musicians are portrayed but one of them is Woody Allen playing a clarinet. The store is filled with eclectic objects a bit different from the *tchotchkes* in many of the other filled French Quarter stores.

"I wouldn't say this is a Judaica Shop," jokes the young owner Shawn Mirpuri. He declares this as he is surrounded by familiar synagogue gift shop articles but also by unique artistic creations from Israel, France, South Africa and the USA; "Ketubahs are by far my biggest seller, especially to locals who can see the product in person here," says the amicable owner, who is a product of one of the two Jewish Day Schools in New Orleans. He is also a part time diver at the New Orleans aquarium and weekend laser light show disc jockey for weddings and parties.

"I often am asked by tourists if there are any Jews in New Orleans," smiled the young shopkeeper, who every Friday morning hosts local members of New Orleans Chabad for tefillin prayers in the store's back room. There are 3 Reform syna-

gogues in New Orleans, one of which was established by Judah Touro, son of the historically famous Newport, RI shul's namesake, Rabbi Isaac Touro. There is a Conservative synagogue and within walking distance of downtown and the French Quarter is the old European style shul, Anshe Sfard, one of two Orthodox shuls where daily minyans are held.

Roaming along the River

Along the Mississippi River's Walk is an impressive Holocaust Memorial, featuring a colorful sculpture by Israeli Kinetic Artist, Yaacov Agam. The park area, Woldenberg Park, is named for the late Jewish philanthropist, Malcolm Woldenberg. Jewish names are seen on many retail stores and older store fronts, and up river is Tulane University, whose student body is 30% Jewish and has had a Jewish university president. A cemetery visit to New Orleans shows how the below sea level community has accommodated to tradition. All graves in New Orleans must be above ground, but to follow Jewish law for in-ground burial, "copings" – two feet high frames filled with soil, surround the graves so technically the bodies are buried in the earth.

"Ahh man, life is good in The Big Easy," the natives might say. The established Jewish Community members might more commonly give a "todah rabah" for visiting instead of the "Shalom and Y'all come back now," uttered in other Southern cities.



Kafka's Last Love: The Mystery of Dora Diamant

By Kathi Diamant

Reviewed by Martin M. Roffman, Ph. D.

As a University of Pennsylvania sophomore, I enrolled in a German literature course that used a textbook featuring popular writers of the 1900s. One author selected for the 1920s era was Franz Kafka whose story, "Metamorphosis", began with a main character, Gregor Samsa, awakening to his father's knocking on the bedroom door. Unfortunately, Gregor could not get out of bed to open the door because over night, his body had transformed itself into a giant cockroach with legs pointed toward the ceiling. He simply lacked the ability to turn over and get out of bed. The creativity and vibrancy of Kafka's writing was exquisite and his style was an inspiration. At the time, I never knew specific details of Kafka's life or the fact that he was an active, committed Jew who longed to live in the land of Israel.

Many of the missing details of Kafka's last year of life were provided by Kathi Diamant in her new book, **Kafka's Last Love: The Mystery of Dora Diamant**, published by Basic Books, \$30.00, 402 pages. Although the author and

main character share the same last name, there is no family relationship between them. Diamant focuses not only on how Franz and Dora met and related to each other but also on Dora's life, experiences, and travels during World War II and beyond.

Dora Diamant met Franz Kafka by chance at a seaside resort in Germany in 1923. Kafka was born in Prague but had already established himself as a dynamic writer in the German language. Dora was from Poland and had rejected an Orthodox Jewish lifestyle in favor of more secular opportunities available to Jews in Germany following World War I. They met in what proved to be the last year of Kafka's life since he had an advanced case of tuberculosis that led to his early demise. During that year, Dora convinced Franz to move to Berlin and share life together while he wrote and tried to convalesce. Kafka was extremely weak and Dora provided love, companionship, and skilled nursing care as the disease took its toll.

Dora's received copies of some of Franz's unpublished works that Franz had asked to be destroyed but which she in fact protected following Franz's death. She was devastated by his death but within a short

time, began an acting career and a few years later, married Lutz Lask and became mother to a daughter, Marianne. Lutz was an active member of the communist party and he influenced Dora to attend a local cell in Berlin as well. However, when Hitler gained leadership in Germany, the Lasks found it extremely difficult to be both communists and Jews in Berlin. As they planned their escape to Russia, Dora was arrested by the Gestapo. During interrogation by the Gestapo, Kafka's papers were confiscated and have never been found in any known archive of the Third Reich.

The Lasks used party connections to flee Berlin and escape to Russia. Unfortunately, when they arrived in Russia, they encountered as virulent a strain of anti-Semitism as the type they had left in Germany. Ultimately, Lutz was imprisoned on falsified charges, sent to the Gulag, and never again saw Dora alive. Dora used her own well-placed connections one more time to escape from Russia and enter England just before the outbreak of hostilities in World War II. From that point on, Dora severed her relationship to Lutz and raised Marianne as Kafka's daughter with Dora posing as Franz's wife, not

Lutz's.

While Diamant did a credible job documenting Dora's life both with Kafka as well as afterwards, my overall feelings toward the book are mixed. Diamant is generally an interesting and informative writer but a significant portion of her material about Dora and Marianne is irrelevant to the casual reader who is most likely more interested in Kafka and what his life was like.

The first half of the book reads

stronger than the second and its focus on Kafka adds information to the general reader's storehouse of knowledge. Much of the second half of the book could be placed in an appendix the general reader might wish to bypass but which would be available to a Kafka enthusiast if needed. For the sake of the first half of the book, I recommend it to the interested reader but suggest discretion with the book's second half.

Krausz exhibits in Milton

Michael Krausz, a member of the Seaside Jewish Community, has an exhibit of paintings up at "205 Lavinia Street" in Milton, Delaware from now through September 27. The gallery is open at times of the center's events and by appointment. The public is invited to an opening reception this Sunday September 7, from 5 to 7 p.m. The show and the reception are open to the public.

Krausz has had nineteen solo shows and ten duo shows in galleries in the United States, United Kingdom and India, including the Annenberg Center (Philadelphia), Gulbenkian Gallery (Canterbury, England), Talbot Rice Arts Centre (Edinburgh), Jane Weiss Gallery

(Cleveland), Tatem Arts Center, (Frederick), Barbara Fiedler Gallery (Washington), Edward Carter Gallery, (Lewes), and the Rehoboth Art League, among others. Krausz is represented by Artworks at the Philadelphia Museum of Art. He is also a member of the Artists' Exchange.

A resident of Lewes, Delaware since 1977, Krausz serves as the Milton C. Nahm Professor of Philosophy at Bryn Mawr College. He has also taught Aesthetics and the Philosophy of Music at the Curtis Institute of Music in Philadelphia.

For further information about the exhibit, please phone J.B. Greenhaugh at (302) 684-3379, (302) 644-9538.



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For more information on the Arad Mission or the "GA" please call Sheila Krinsky at (302)427-2100 ext. 15 or sheila.krinsky@shalomdel.org.

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Due to a generous subsidy made available by UJC/The Jewish Federations of North America to all Federation donors registered for the "GA", the price for the "GA" package is:

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The United Jewish Communities General Assembly is the annual gathering of the organized Jewish community. This conference typically attracts 5,000 participants including Jewish lay leaders, professionals, undergraduate and graduate students. Special programs are held which provide opportunities to network with other students from around the world as well as Jewish community leaders from a variety of Jewish and secular professions. The GA is also an opportunity for people to gather and discuss issues in their communities relating to Jewish identity, community relations, policy and current trends in the Jewish community.

JEWISH PERSPECTIVES

Farewell, My Beloved Mikve Lady

By Toby Klein Greenwald

The 21st victim of the heinous bus bombing in Jerusalem last week was Rachel Weitz, 70.

Her name probably flew by most of you. It almost flew by me, too, the first time I heard it, on the 9 p.m. Saturday night news. I wasn't concentrating because I was getting ready to leave for a lecture in memory of a soldier who died fighting terrorists.

As I walked out the door, I thought, why is that name familiar? Maybe because, in a bizarre coincidence, I had spent Friday morning watching the video of Enemy at the Gates in order to relax, and the female heroine was played by actress Rachel Weitz. What has our life come to, I thought, that we watch war movies about Nazis in order to relax, and spend our Saturday nights at lectures in memory of fallen soldiers?

But it wasn't that Rachel Weitz who was jogging my memory. When I heard her name the second time Saturday night, on the midnight news flash, I knew. My breath stopped as I ran to the phone book to check if there was any other Rachel Weitz in Jerusalem. There wasn't. Rachel Weitz was my beloved mikve lady.

She ran the private mikve in Mattersdorf until several years ago. Almost all the women who used it, except for me and a few others, were haredi. Admittedly, I also haven't used it much since living in Efrat for the past 18 years, but I would still return there occasionally if I happened to be in town and expected to get back too late for the Efrat mikve - or just because I liked seeing Rachel.

For the 27 years of my married

life I have measured every mikve lady I've ever met by Rachel Weitz. It was an unfair competition. Had Agnon known her, he would have written a story about her, like he did about Tehila. But, of course, he wouldn't have known her in the capacity that we, the women, did. When I was a young bride, it was Rachel who made me feel comfortable with this new activity that went along with the wedding ring. I would travel from wherever we lived at the time and then walk from the bus station - certain, like many young and shy Orthodox brides, that all the people I passed on the street were eyeing my oversized purse and thinking, "Ah, she's going to the mikve!" Rachel always greeted me with a warm smile and a bit of friendly chatter. I would enter her pristine structure, tucked away behind a large Mattersdorf synagogue, and each time I felt like I was parting a veil and entering a sanctum. No matter what insanity was going on in the world, there I was always safe. There, I was home.

As time went by our family grew, and I loved the experience of returning to Rachel's mikve after giving birth, sharing with her the fact that a new child had been born to the tribe of Israel. Most of the other women who came to Rachel's mikve wore thick stockings and either wigs or hats that covered all their hair. Some of them had black stretch snoods pulled over shaved heads, since there was also a special "mehadrin mikve" at Mattersdorf (though I was never sure what that meant). Women even came from the heart of Mea She'arim to use it.

I came there in flowing, col-

ored headscarves, with bare toes sticking out of my sandals. Rachel didn't care. She was as loving and caring toward me as she was toward the others, who were a much closer match for her mode of dress and lifestyle. For that matter, I never met with any sidelong looks from the other women, either. It was as if we walked through that door and were bonded by our shared faith and meticulous religious practice.

When I came back occasionally after moving to Efrat, Rachel always expressed great concern for my safety. Each time she would ask me how I was getting back, if the road was safe, and wished me the best of health. Over the years my scarves and flowered skirts were sometimes replaced by suits, heels and a fashionable hat or styled wig. But Rachel never changed. She remained an anchor of tradition in a shifting world.

Part of that tradition was what happened while the women waited their turn. The women in Rachel's mikve all recited Psalms while they waited. There was no small talk. They turned inward and prayed for the people of Israel, and perhaps for their husbands and children. And if they had no children, perhaps they were praying for themselves.

Rachel had a custom from the old country that few mikve ladies adhere to nowadays. As a woman emerged from the mikve, while she was still on the last step Rachel would grasp her wet hand, shake it warmly and give her a blessing for joy and good luck as she helped her step up and out. I also remember, in retrospect, that even though Rachel watched one dunking and saying the blessing

while in the water, once she had witnessed the act she would hold the towel up to hide her own eyes from the woman as she emerged, offering her a final moment of modest dignity before she swathed herself in terrycloth.

In the years of our marriage we've had occasion to travel, so I've visited the luxurious mikvaot of Hendon and Beverly Hills. I've been to the beautiful establishments in Toronto and Cleveland and Queens. That's what it means to be a Jewish woman. Orthodox men who travel ask where they can get a kosher steak. Women can usually make do with tuna and veggies, but they have to know where the local mikve is. Men seek a minyan for kaddish. Women seek the place that is linked to procreation.

But none of those mikvaot, with their multicolored tiles, carpeting, piped-in music (you had to be there), and collections of condiments and coffee for post-immersion pampering were ever as welcoming or soothing to me as Rachel's spartan mikve.

Rachel knew I liked the bride's private room, and whenever I came, if there wasn't a real bride using it, she would automatically usher me into it. So whenever I went to Rachel's mikve I felt like a new bride again. She knew I liked to take my time, and never hurried me. I feel that Rachel's blessings have accompanied me throughout my married life.

She has been a role model to me of hesed, of kindness, of cheerfulness, of what it means to make another person always feel comfortable, special and welcome. The last time I visited the Mattersdorf

mikve, more than a year ago, they told me Rachel had retired. But I noticed that the spirit she had brought to the mikve was still there. I missed her questions and her personal interest, though.

I missed her.

Well, I thought, some day I'll go and visit her at her home, just to say hello and tell her how much I appreciated her all those years. Some day I'll bring her flowers. Some day I'll call her and tell her what's going on with my children.

During these sad days, Israelis are turning to each other for comfort and support, realizing that "What unites us is greater than what divides us." For some people, it took horrific deaths to reach this conclusion. For Rachel, this philosophy was a way of life.

What turns my sorrow and outrage to overwhelming grief for Rachel is that she suffered for four days after the bombing before she died. This knowledge is almost more than I can bear.

This righteous woman, who lovingly clasped the wet hands of thousands of women, symbolically lifting them up and out of the ritual bath, who then sent them forth from her sanctum to go home to their husbands, her blessings ringing in their ears, should have spent her last years in comfort and joy, basking in the laughter and love of her own children and grandchildren. Instead, she was slaughtered by the epitome of evil.

This knowledge is hard for me to live with. And so is the knowledge that I never found the time to tell her. Thank you.

Toby Klein Greenwald is a journalist and a community theater director living in Efrat, Israel. This article originally appeared in the Jerusalem Post.

First person perspective - Briana Adie Mamberg

The opening speech given by Delaware Governor Ruth Ann Minner on the evening that Delaware Gratz Hebrew High School students received the Governor's Youth Volunteer Service Award, made reference to the lack of good publicity afforded our young people by the media. She maintained that headlines always carry negative news about some tragic or horrible event relating to teenagers. Honorable news never makes headlines. My daughter's reaction to this statement prompted the following article. - Vivian Mamberg

Today, the headlines of the morning newspaper or even the 11:00 news seem to constantly portray this nation's youth connected with violence, and terror. Never once do they offer peace and tranquility that is needed most in a world filled with turmoil. A country which once stood together lighting candles for those who were not spared on September 11th are now holding up anti-war slogans and filling the current media with hate, that we thought would diminish after the terrible

events of that day. However, the question that I pose today asks this nation if the only newsworthy items are derived from murders and hate crimes?

I, and my fellow Gratz students, Lara Goldstein and Rachel Sawicki, received the Governor's Youth Volunteer Award. Community service has been my love for about four years now. Every Monday, I appear at the Mary Campbell Center, hoping that I could brighten some days for others who only seem to see the same walls and faces. My mom, who has taught the community service class at Gratz for the past year and a half, wrote an essay describing our mitzvot and sent it to the Governor's office. Sure enough, on May 29th, we were recognized along with six other community groups for this prestigious honor.

Everyday people perform gracious acts of G-d by helping those less fortunate than themselves. However many of these people never receive recognition for their contributions. One may ask,

"where was the media and the news crews on May 29, 2003 when some 15 individuals and six groups were honored for voluntarism-for devoting hours, days and weeks to raise money, paint murals or simply to improve the atmosphere that surrounds them?" Instead, the local newspapers focus on a hate crime that occurred the previous day!

If one reads the newspapers on a regular basis, one might get the impression that Delaware teenagers are only interested in violence, drinking and other anti-social behaviors. However, speaking for myself, I can assure you that one must not generalize. Because my friends and I, along with the thousands of other people who pour their souls into community service everyday never make the headlines. We don't need to. We are the individuals who do not seek the recognition that we deserve. We find our ample rewards in the smiles on the faces of those who we help.

I would like to think that on May 29th, my award for communi-



At the awards ceremony are (from left): Vivian Mamberg, Briana Mamberg, Abby Shew, Governor Ruth Ann Minner, Lara Goldstein and Rachel Sawicki.

ty service was not mine alone. I share this honor with the thousands of volunteers who help others every day and never receive recognition. I also share this honor with my mother who has taught me that good deeds come from

within and are then showered upon others.

My friends and I are particularly proud that these awards have earned us the nicknames of "Modern Day Florence Nightingales."

MILESTONES

In Memoriam

BROWN

Hannah Blumenthal Brown, a native of Savannah, Georgia, died August 5th at the age of 92. She was a graduate of Cornell University where she was a member of Alpha Epsilon Phi Sorority. For many years she was active in the Cornell Alumni Association. She was a member of B'nai B'rith Jacob Synagogue in Savannah, Ahavath Achim Synagogue and its Sisterhood in Atlanta, Hadassah, The William Breman Jewish Home Auxiliary, and The American Association of University Women. She moved to Atlanta in 1946 with her late husband, Melvin Brown, to open the Peachtree Art Theatre, a mainstay of Atlanta cultural life for many years. Cooking, baking and sewing were her special talents. She took special pride in the accomplishments and philanthropy of her late brothers, I.D. and Herman Blumenthal of Charlotte, North Carolina who co-founded the Wildacres Retreat which they formed for the betterment of human relations and religious understanding. Donations may be made in honor of her life to Congregation Beth Shalom, 18th Street and Baynard Blvd., Wilmington, DE 19802, The American Cancer Society, 92 Reads Way, New Castle, DE 19720 or to The Wildacres Retreat, P.O. Box 34689, Charlotte, North Carolina 28234-4689.

Survivors include daughter, Claire Brown Kantar, her husband, Barney and their son, Mitchell of Wilmington. She is also survived by two sons, grandchildren and great-grandchildren who reside in Atlanta, GA.

FINESMITH

Samuel Joseph Finesmith, 83, died August 15th in Wilmington where he resided for all his life. A graduate of the University of Delaware, he taught science in Wilmington and suburban schools for 30 years including the Olf P.S. duPont High School where he taught chemistry from 1946 through 1960. He was a member of Phi Kappa Phi Science Honor Society and Congregation Beth Emeth.

The husband of the late Dorothy Platt Finesmith, he is survived by a daughter, Tina

Finesmith, M.D. of Seattle, WA; two sons, Robin Finesmith of Herndon, VA and Loren Finesmith of Jeffersonville, PA; sister, Bertha Tanzer; and two grandchildren.

Funeral services were held on August 17th from Schoenberg Memorial Chapel with interment in the Jewish Community Cemetery on Foulk Road. Contributions in his memory would be appreciated to the Multiple Sclerosis Society of America, 2 Mill Road, Suite 106, Wilmington, DE 19806.

ISAKOFF

Lawrence Isakoff, 73, of Green Acres, died August 25th. A graduate of Columbia University with an MS degree in Chemical Engineering, he worked for the duPont Company for 43 years until his 1995 retirement from the Company's Patent Department. He continued his work with patents in private practice.

Mr. Isakoff was a past president of Congregation Beth Emeth and was an active member of the Wilmington Rowing Club. He is survived by his wife, Francia Ehrlich Isakoff; children, Claudia Cormier and her husband, Richard, Douglas Isakoff and his wife, Carolyn, and Robert Isakoff; Brother, Sheldon and his wife, Anita; and six grandchildren.

Funeral services were held on August 28th from Congregation Beth Emeth with interment in the Jewish Community Cemetery on Foulk Road.

The family requests that contributions in his memory be made to Congregation Beth Emeth, 300 Lea Blvd., Wilmington, DE 19802

LISANSKY

Jack Lisansky, 81, of Wilmington, died August 9th. He was a graduate of P.S. duPont High School and attended the University of Delaware before joining the U.S. Marine Corps in 1942 during World War II. He returned to college after his tour of duty and graduated from the U of D, where he played football. He was also an avid bowler and enjoyed watching sporting events.

Mr. Lisansky had a distinguished career in retail. He was a fifty-year member of Congregation Beth Shalom. Predeceased by Sylvia, his wife of 42 years, his parents and his brother,

Robert, who was killed in WWII, he is survived by daughter, Garee; two sons, Terry and Robert and his wife, Mary; grandchildren, Michael and his wife, Katie, Rebecca Fay and her husband, Robert; great-grandchildren, Jacob and Mary Rose Fay; sister, Florence Seidenstat and her husband, Irv, of Glen Mills, PA and many friends.

Graveside services were held on August 13th in the Jewish Community Cemetery on Foulk Road.

Donations in his memory would be appreciated to Congregation Beth Shalom, 18th St. and Baynard Blvd., Wilmington, DE 19802.

MIRMELSTEIN

Benson Mirmelstein, 82, died August 22nd after a short illness. He is survived by his wife, Marion Radin Mirmelstein of Dallas, Texas; son, and daughter-in-law, Joel and Marcy Mirmelstein and their children, Sari and Jeremy of Wilmington, daughter, Jan Mirmelstein of Richmond, VA,

son, George Mirmelstein and his daughter, Megan of Virginia Beach, VA; brother, Jesse Mirmelstein; sister and brother-in-law, Rhea and Dr. Julius Wolfram of Dallas, TX, sister and brother-in-law, Esther and Jesse Weinberg of Baltimore, MD; sister-in-law and brother-in-law, Esther and Jesse Weinberg of Baltimore, MD and sister-in-law and brother-in-law, Ruth and Edward Legum of Norfolk, VA. He also is survived by numerous nieces and nephews.

Funeral services were held on August 25th in Texas. The family requests that contributions in his memory be made to a charity of the donor's choice.

SPITZER

Frieda L. Spitzer, 100, died peacefully on Friday, August 15th at Forwood Manor. She formerly lived in Havertown, PA. Mrs. Spitzer was predeceased by her husband, A. Murray Spitzer. She will be missed by her relatives and friends including Ralph and Beth Weinstein of Wilmington.

Graveside services were held on

August 18th at Roosevelt Memorial Park in Treves, PA.

TURNAUER

Steven J. Turnauer, 34, died August 24 at his home in North Wilmington. He was a 1987 graduate of Brandywine High School and a 1992 graduate of the University of Delaware. He loved animals and was a Star Trek aficionado. He made his living selling Star Trek memorabilia on E-Bay.

He is survived by his parents, Gerald and Sandra Turnauer of Sharpley; his sisters, Linda Slomowitz of Ft. Lauderdale, FL and Esti (Susan) Alina-Turnauer of Netanya, Israel; his brother, Michael of Vancouver, WA; and 10 nieces and nephews. He is also survived by his cat, Monster.

Funeral services were held on August 26th from Adas Kodesch Shel Emeth Congregation in Wilmington. Contributions in his memory would be appreciated to the Delaware Humane Association, 701 A Street, Wilmington, DE 19801.

BUSINESS NEWS

Israel Advocate named to key post

Paula Joffe, Executive Director of the America-Israel Chamber of Commerce, has been appointed by Governor James E. McGreevey to

serve on the New Jersey-Israel Commission. In addition to her duties at AICC, Paula is a member of the national Executive

Committee of AIPAC, the American-Israel Public Affairs Committee, the pro-Israel lobby in the United States.

NACHAS NOOK

A New Daughter Of Israel Is Born

Dorothy and Richard Flippen announce the birth of their granddaughter, Sarah Nicole Pierce in Princeton, NJ on July 24, 2003.

The parents are Annette Flippen and Jeff Pierce.

The big sister is Jamie Rachel Pierce.



Schoenberg Memorial Chapels



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Lawrence Isakoff
Steven J. Turnauer
May their memories be a blessing and
a comfort to all who mourn them.

CALENDAR OF EVENTS

AKSE MEN'S CLUB HOSTS SEPTEMBER BRUNCH

Congregants from Adas Kodesch Shel Emeth who visited Israel during the summer will share their experiences on Sunday, September 21st during the AKSE Men's Club first Sunday brunch of the 2003-2004 season. Hear the stories of Jerry Feldman, Dena Lewittes, Rachel Samuels, Nicole Samuels, Sylvia and Mark Wagman during the 10:00 a.m. program, which is open to the entire community. The cost for breakfast, served at 9:30 a.m., and the program is just \$4 per person.

JFS HOSTS A "JEWEL OF A HOUSE" TOUR

Spend a Sunday touring some of the most beautiful homes in the Wilmington area. On September 21, noon to 4 p.m., JFS will host an open house fundraiser that showcases the interior design and furnishings of seven exceptional homes. Tickets are \$20 in advance and \$25 if purchased at JFS the day of the tour. In addition to the fun of this unique tour, each ticket includes a \$100 A. R. Morris Jewelers gift certificate (which can be used with a \$500 minimum purchase) and a chance to win either a David Yurman or Lagos designed piece of jewelry, valued at \$700 and \$500 respectively. All proceeds benefit JFS. For tickets, call JFS today at (302) 478-9411.

JFS SPONSORS SUPPORT GROUP

"Healing Hearts", a Jewish Family Service support group, focuses on skills that better enable separated or divorced parents to co-parent their children. This course is certified by Family Court. Upcoming sessions will be held on October 1 and 8, 6:00 to 9:00 p.m. at JFS, 101 Garden of Eden Road, Wilmington. The cost is \$100 (Scholarships are available.) To sign

up, call Jewish Family Service at 478-9411.

ALSO on OCTOBER 1 AND 8: "Healing Hearts" Co-Parenting Group for Children and Teens of Separated or Divorced Parents. The cost is free if parent attends the Co-Parenting Group—otherwise, sliding fee scale.

FLEA MARKETS AT THE JCC NEWARK

The Jewish Community Center in Newark will hold a Flea Market on Sunday, September 21st and the fourth Sunday of each consecutive month from 8:00 a.m. to 3:00 p.m. Dealers are wanted for outdoor spaces. The cost to rent tables and spaces are just \$15 per space and \$5 per table. In case of rain, the Market will be closed and will re-open on the fourth Sunday of the following month. Contact Lynda Bell at 302-368-9173 to reserve a space or to receive more information.

The JCC Newark is located off I-95 on Route 896 going north, at the intersection of West Park Place and South College Avenue.

ALSO AT THE JCC NEWARK...

MAH JONGG ANYONE?—Learn how to play this lively Asian tile game on Monday evenings, 7:30 p.m. beginning on September 15th and continuing through November 17th. The cost for members is \$48 and \$65 for non-members. Call Lynda Bell at 302-368-9173 to reserve a seat.

FREE PROGRAM ON LONG-TERM CARE—Investment representative Lee D. Margerison from Edward Jones will discuss ways to maintain independence and choice of care as we age on September 17th at 2:00 p.m. Topics will include protecting a retiree's nest egg from the high cost of nursing home care. Reservations must be made by September 10th! Call Lynda Bell at 302-368-9173 today.

CALIFORNIA DREAMING—Interested in joining the JCC Newark for nine days of fun on the

California Coast next March? Then reserve a seat for the September 18th travel preview pro-

gram. The program begins promptly at 7:00 p.m. Call Lynda Bell today at 302-368-9173.

New Wilmington library open for business

By E. E. Jaffe

When the Internet came into being many people, including some librarians, wondered whether libraries will wither and become irrelevant. That clearly has not happened. The new Wilmington Brandywine Hundred Library on Foulk Road fully attests to that conclusion. In fact, the new library has become a venue for using the Internet. Anyone with a library card can avail himself or herself of an access to the Internet, cost free. There is even an opportunity to print any ten conventional pages, free of charge.

From my observation people are attracted to the library in part because of the access to the Internet. It is amazing what information can be obtained from various search engines like Google, within a small fraction of a minute. I experienced it personally. When translating a Russian article into English that dealt with the destruction by the Nazis of Jewish ghettos in northern occupied Poland, it involved a Russian general by the name of Andrai Vlasov.

Early in the war the Germans captured him together with his entire division. The general promptly switched sides and became the highest-ranking traitor of WW II. Within his division a lieutenant colonel by the name Gil Radionov turned against Vlasov, after observing extreme German atrocities. He and his group actually assisted some Jewish fighters in defense of a specific ghetto. I knew very little about Radionov. A simple entry of his name in the Google search slot produced several extensive articles about the colonel's exploits before and after he joined the partisans (freedom fighters) who were clandestinely fighting the German military machine. I was astonished at the ease with which one can find fairly obscure information on the Internet.

The library has other sections worthy of note. Although it is very limited in highly technical or scientific references there is a great variety of various books and many videos available to borrow. Books must be returned in three weeks, or if necessary extensions can be obtained. There is a whole section

devoted to the Holocaust, transferred from the old and now abandoned library on Concord Pike.

On the second floor one can peruse new issues of as many as 100 different magazines and several newspapers, including The New York Times, Washington Post, Wall Street Journal, etc.

The library also has special conference rooms for holding meetings by local civic organizations and boasts a very attractive café on the first floor. The building is easily accessed from Foulk road where a traffic light was installed for obvious safety reasons. The parking lot is extensive and located immediately in front of the building.

The library cost \$11.4 million. The state invested \$4.8 million and the county \$3.7 million, the remaining \$2.9 million was contributed by Friends of the Concord Pike Library. It is an excellent investment. I urge anybody who is interested in books, the Internet, and gaining any type of information to visit the library, the new addition to the public and intellectual life of our community.

Selichot – A Special evening at Beth Shalom

The High Holidays will be ushered in at Wilmington's Congregation Beth Shalom on Saturday, September 20, 9:00 p.m. with Selichot services featuring the Adult Choir. Rabbi Dan Satlow and Hazzan Michael Horwitz invite the entire community to participate in services and stay on for a special screening of the provocative movie "Relentless: The Struggle for Peace in Israel." This one hour documentary, produced by www.HonestReporting.com and distributed by Discovery Productions, uses video clips seldom seen by Western audiences to examine the history of the Mideast conflict and explore how

the peace process unraveled in the violence that has permeated the region. This new release challenges the tendency in some media outlets, on numerous college campuses and among many noted intellectuals to portray Israel as the aggressor in the conflict. Included in the film is graphic footage from Palestinian television, religious sermons and political rallies which may not be suitable for individuals under the age of 18.

Movie critic Michael Medved gave "Relentless" four stars. See for yourself on September 20th. For additional information about the Selichot program at Beth Shalom, please call 654-4462.

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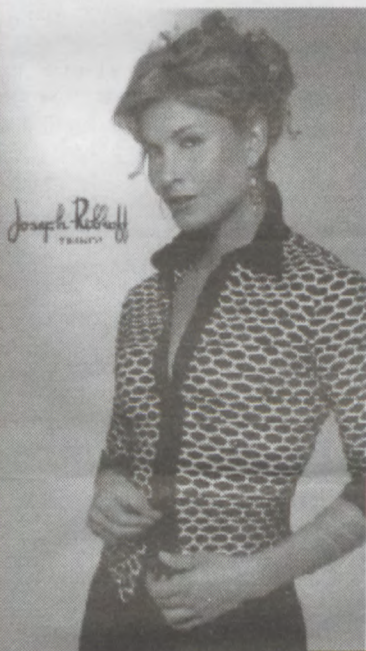
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