

LIVING THE PARTNERSHIP

By Lynn Edelman, Editor
Photos by David Wortman

Mid-East violence did not deter Jewish Federation of Delaware Executive Director Judy Wortman from her annual pilgrimage to Arad-Tamar, Delaware's Partnership 2000 community in Israel. She and five other Steering Committee members felt they needed to be there not only to allocate funds but also to demonstrate solidarity with a people demoralized by the current crisis.

"People are very discouraged," said Wortman, explaining that many invested a great deal of hope in the peace process and are now disillusioned. Compounding their sense of depression is the belief that this situation will continue as an "intifada" for a long time to come.

Although Arad-Tamar, a region located in the northern Negev, east of Beer Sheva, has not experienced outbreaks of violence, it is feeling the effects of the economic tensions that the fighting has created.

Rabbi David Wortman, a member of the Jewish Community Relations Committee, joined Judy on this trip

despite having just recently returned to Delaware from a month-long stint as a volunteer in Arad-Tamar. He wanted to demonstrate his concern for people he has come to view as members of his extended family.

When the Wortmans went out to dinner with Shmuel Kaplan, head of the Living Bridge program in the region and his wife, Simcha, the two couples had the restaurant to themselves.



Wortman tours the region's new winery

On yet another occasion, the Wortmans dined with a friend who made aliyah years ago from America and became a tour guide. He has been completely out of work since the violence started. All tour groups have cancelled their trips through March, 2001.

Many of the region's residents work in hotels along the Dead Sea. Despite their international reputation for therapeutic spa treatments, hotel bookings have dropped significantly placing many jobs at risk.

Yet, Judy Wortman found much cause for optimism in her visit to the thriving date farm and in her tour of the region's brand-new winery located in the outskirts of Arad.

She enjoyed Shabbat services at Arad's Conservative synagogue and shared a traditional Shabbat dinner with residents of N'radim, one of several S.O.S. Children's Villages located throughout the State of Israel. These homes provide a warm and secure family environment for children who either are orphaned or cannot live with their biological parents.

Wortman was impressed by the love that the youngsters showed to their house "mother" and to the other children who live in the clean and spacious apartments. She felt good that Delaware Jewish community dollars and a grant from the Simon Spiller Endowment Fund has helped to enrich the lives of children who



The date crop gives cause for optimism

have been traumatized by their parents' deaths or struggles with substance abuse.

On a tour of the region's Democratic School, she spoke with psychologists about the impact of the violence on Israeli young people. These professionals shared with Wortman their concern for the numbers of children who are acting out their anger and fears. Many of these

children have older siblings in the army and they worry about their safety.

Wortman saw the positive impact that her visit had on the people of Arad-Tamar. "They felt reassured that their friends in Delaware cared about them," she said.

In times of crisis, friends are a very precious commodity!

REFORM CONCLAVE CONTINUES DESPITE ISRAELI UNREST

By Lynn Edelman, Editor

Connie Kreshtool agonized over whether or not to join a one hundred member worldwide delegation of Reform Jewish leaders to Israel late last month. Like many of us who viewed the fighting between Israelis and Palestinians, Kreshtool had some concerns about her personal safety. However, she decided to follow her heart and express her solidarity with her Israeli brothers and sisters during the World Union of Progressive Judaism conclave.

The group's first stop was Jerusalem where the new Shimshon Center was dedicated on the campus of Hebrew Union College. This theater and conference center was designed by renowned Israeli architect Moshe Safai. Kreshtool's two sons are architects and she took particular pleasure in the view from the all-glass upper stories of building. "You could look out to the Jaffa and other points of interest in the Old City," she said.

Charles and Lynn Shusterman of Oklahoma, the principal donors for the Center, wanted to go ahead with the dedication despite the unrest. It was a way for the group to demonstrate its commitment to the future of the progressive Jewish movement in Israel and Kreshtool was proud to be a part of it.

While in Jerusalem, the delegation met with Israeli President Moshe Katsav who expressed his continuing hope for peace despite the current state of crisis with the Palestinians. He told the group that he welcomed the opportunity to develop ties with the Reform movement and hoped to continue his dialogue with its leaders after the present situation is resolved.

She was particularly impressed by her visit to Modi' In, a new city now being built by the Israeli government. Already the site of a Progressive synagogue and a Reform religious school that serves nursery, kindergarten and first grade students, the community is attracting a strong concentration of Jerusalem Jews who do not follow the Orthodox tradition. It is expected to become the fourth largest community in all of Israel.

In Tel Aviv, Kreshtool toured Beit Daniel, a Reform congregation and met with a group of young Progressive Jewish leaders. They see a bright future for the liberal Jewish movement in Israel which currently operates 51 kindergarten programs and plans to construct new congregations in four additional Israeli cities.

There currently is a great demand for Jewish lifecycle events including bar and bat mitzvahs and Reform wedding ceremonies.

"Couples want Reform rabbis to perform the ceremony even though Orthodox rabbis must officiate for the marriage to be viewed as legal by the Israeli government," said Kreshtool. She explained that couples who choose to be married in the Reform rite will travel to Cyprus and remarry in a civil ceremony that is recognized by the State.

Kreshtool enjoyed the opportunity to learn from Jerusalem Mayor Ehud Olmert, representatives from the Knesset and Israel's Shinui Party how they viewed Israel's current crisis and its future relationships with its Arab neighbors.

The consensus was that PLO Chairman Yasir Arafat is very much in control of his people and that he is using the media to influence public opinion and achieve greater concessions from the Israelis. Government officials and Israeli citizens alike have harsh words for CNN for their biased reporting.

While there is great disappointment that the peace process has stalled, most Israelis believe that the Palestinians will eventually return to the bargaining table.

Peace is in everyone's best interests. (In the next edition of the Jewish Voice, Connie Kreshtool will share her experience in Moscow and Minsk-the second leg of the World Union for Progressive Judaism conclave)

ISRAEL SUFFERS WORST DEATH TOLL SINCE VIOLENCE BEGAN



An Israeli soldier is brought to Hadassah Hospital in Jerusalem on Nov. 13 after being shot by Palestinian gunmen near Ramallah. An Israeli woman was killed and two others were wounded in the West Bank ambush. Photo by Brian Hendler/JTA

EXTENSIVE COVERAGE OF THE MID-EAST CRISIS BEGINS ON PAGE 16. (Photo by Brian Hendler/JTA)

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COMMUNITY FOCUS

Irving Morris Receives Delaware's Highest Gubernatorial Honor

Delaware Governor Thomas R. Carper has presented Irving Morris with the prestigious Order of the First State, the highest honor that a governor can afford to a citizen of Delaware.

The award, which recognizes those individuals who have significantly enhanced the quality of life for Delaware residents, was presented to Morris on October 20 at the Delaware Humanities Forum Dinner. It is a fitting tribute to a man who has devoted his professional and personal life to causes that strengthen our society.

Principal in the law practice of Morris and Morris in Wilmington, his legal career has been distinguished by a number of key desegregation decisions.

In the mid 1970s, this Wilmington native son who attended Warner Junior High School, P.S. du Pont High School and the University of Delaware, helped ensure that all children, regardless of race, receive a quality local public school education. He is proud

that his work on a case resulted in the desegregation of school districts in New Castle County.

On several occasions, Morris would seize the opportunity to represent clients who he believed were "wronged" by the system without concern for compensation. During his first case in private law, he represented three men who were sentenced to life imprisonment on charges of rape. He worked for six years on their behalf without compensation, eventually convincing the U.S. District Court to set aside the conviction.

His reputation for professional excellence resulted in his appointment by former Delaware Governor Charles Terry to a committee which revised the Delaware Corporation Law. He played a major role in the merger of the Legal Aid Society and Community Legal Service to become Community Legal Aid Society, Inc.

He is a past president of the

Delaware State Bar Association which honored him in 1998 with its First State Distinguished Service Award. Morris' tireless service to philanthropic organizations has been recognized by the United Way which named him 1971 Volunteer of the Year and by the Delaware American Civil Liberties Union which presented him with its Gerald Kandler Award.

The Delaware Jewish community also has benefited from his leadership expertise. He is a past president of the Jewish Federation of Delaware and a former chairman of its Annual Campaign. He has also served with distinction as president of Congregation Beth Shalom in Wilmington.

A former co-chairman of the Delaware Region, National Conference for Community and Justice (formerly the National Conference of Christians and Jews), he received the organization's Human Rights Award for his service to the community.

Morris is married to Doris



Delaware Governor Thomas R. Carper presents the Order of the First State to Irving Morris.

Richter Morris, herself a past president of the Jewish Community Center of Delaware. They are the parents of three children, Karen

Morris, who works as her father's partner; Deborah Morris Zakheim of Cherry Hill, N.J. and David Paul Morris of Florida.

Jewish Identity:

Different Choices, Different Decisions: An Opportunity To Add Your Voice

Yogi Berra, a baseball legend, is rumored to have said "when you come to a fork in the road, take it". In recent years the Jewish community has been discussing the future of the community. In reality there are many forks in the road and different parts of the community are following different roads.

On Tuesday, November 28 at 7:00 pm the Chaiken Center for Jewish Studies at the University of Delaware, Newark, in

cooperation with Hadassah, the Kristol Hillel Student Center, Newark Chabad and Newark JCC is presenting a forum with audience participation to discuss:

The Future of Jewish Identity in the 21st Century at Hillel Student Center, 47 Delaware Avenue.

The discussion will focus on potential strategies adopted by American Jews to resolve the question of whether a minority

religious group such as the Jewish population can, or should, retain a group identity in the constantly evolving American social mosaic. A panel will discuss a number of possible options for the future and the audi-

ence will then join in a general discussion of the issues.

For more information, contact the Chaiken Center for Jewish Studies at: (302) 831-3334 email: cjs@udel.edu

Jewish Family Service Now Offers Divorce Mediation

Jewish Family Service recently added divorce mediation to its broad range of programming for separating and divorcing families. This new service, in keeping with the agency's commitment to helping families remain functional in times of crisis and challenges, will help couples to create their own divorce agreement. Dory Zatchni, LCSW, the JFS executive director and Rory Godowski, Esq. will facilitate the sessions.

"Divorce mediation works for couples who want to eliminate the adversarial legal battleground and maintain control of their lives through the divorce process and afterward," says Godowski. She added that "By developing their own divorce agreements based on the needs and wants of each individual and their children, couples do not end up in family court."

Godowski explained that in the court system, decisions are often made regarding asset allocations, child support and visitation

that do not always take into account the family's unique needs.

"Through divorce mediation, we lead couples along the process of identifying their specific needs and help them to develop a fair and legally binding agreement that meets those needs," said Zatchni. The agency executive, who is specially trained in mediation and conflict resolution techniques adds that "the agreement helps couples maintain a sense of control and reduce the stress level within the entire family."

Zatchni brings ten years of experience in social work to the mediation table. Godowski, a litigation attorney with more than two decades in family law and family court arbitration and mediation, will help ensure the legality and thoroughness of the agreements that the couples develop.

To find out more about divorce mediation or to make an appointment, call JFS at 478-9411.

JCC Offers Positive Parenting

The Children's Center of the Jewish Community Center will offer a program on "Positive Parenting" on Monday, December 4th from 7:30 p.m. to 8:30 p.m. at the Center on Garden of Eden Road in North Wilmington.

The program will be presented by Bob Lento Education Services. Lento has served as a teacher, vice principal and university instructor. He will describe numerous ways that parents can help children develop a good self image and the confidence they need to excel.

Lento also will discuss positive ways to discipline children and alternative methods

to punishment. He will share with parents seven indicators to determine their child's readiness for kindergarten.

The cost is \$10 per person and advance registration is required. To register, stop by the front desk or call the JCC Children's Center at 478-5660, ext. 224.

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EDITORIAL

Giving Thanks

Is Thanksgiving a Jewish holiday? While there is no Talmudic injunction to gorge ourselves on turkey with all the trimmings and watch college football games on television, Jews are admonished to give thanks for the many blessings that G-d has bestowed upon us.

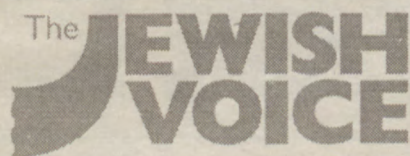
As American Jews, these blessings are particularly abundant. For we live in a society where Jews are free to practice their religion openly, attend the college of their choice without the confines of quotas, vote for the candidates they feel best represent them or seek nomination themselves.

American Jews, regardless of party affiliation, have much to be thankful for in the recent (and still ongoing) Election Day

results. Jewish men and women voted in record numbers. We have gained additional seats in both the House and Senate.

While the race for the White House has not yet been decided, a landsman named Lieberman has already made history. This year, one Jew dared to run for America's second highest office. He paved the way for Asians, African-Americans and other members of this American melting pot of cultures to realize their dreams and aspirations.

This year, let us gather with family and friends to celebrate our brachot and pray for our brothers and sisters in Israel. May they soon enjoy the blessings of shalom—a gift that all Jews should cherish.



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PARSHA PLACE

Week of November 18th

Vayera

Genesis 18:1-22:24

A PARTNER-NOT A DICTATOR By Jeffrey Stiffman

"God is so far from us. How can I question God?"

Abraham, our founder, our patriarch, provides a possible answer. In Genesis 18, we read that God has plans to destroy the evil cities of Sodom and Gomorrah. God says, "Shall I hide from Abraham what I am about to do?" He then tells Abraham about these plans (18:17). It would have been easy for Abraham to be silent. In his time, that was the way one reacted to what a Middle Eastern ruler planned to do. But he does not. In one of the greatest acts of chutzpah, he questions God's plans and criticizes God's justice: "Will you sweep away the innocent along with the guilty? Far be it from you to do such a thing, to bring death upon the innocent as well as the guilty. Shall not the Judge of the Earth deal justly?" (18:23, 25)

One would also have expected God to act like a typical Middle Eastern ruler of ancient times, killing Abraham on the spot. But God does not, allowing instead the famous dialogue between God and Abraham to ensue, ending with agreement that God would not destroy the cities if ten righteous people should be found in them.

Thus, God agrees with Abraham's ethic: The Judge of all the earth must act justly.

This is the God for me—not a dictator but a partner; not a tyrant but one who shares the laws of justice with us.

This is the God for me—one who dialogues with humanity. We can express our hurts and grievances. We can ask the ultimate questions, even though the ultimate answers might not be within our reach.

Abraham pushes the limits and paves the way for Moses, who questions God's desire to wipe out the people and create a new nation from his family. Abraham paves the way for the prophet Jeremiah, who asks why the wicked prosper and why those who deal treacherously live in comfort. Yes, he paves the way for Elie Wiesel who questioned God while in Auschwitz and still asks ultimate questions more than fifty years later.

The dialogue between Abraham and God in parashat Vayera sets the pattern of partnership between us and God. We are partners with God in the ongoing process of creation and in tikkun olam-perfecting the world. Only a God who cares passionately about justice and righteousness would demand that we do justly, love mercy, and thereby walk humbly with our Divine Partner.

LETTERS TO THE EDITOR

Federation President Thanks Community For Solidarity

Thank you for attending the October 22nd Service of Solidarity to show your support and this community's support for Israel in these troubled times.

Thank you to the Rabbinical Association of Delaware for their participation and planning of this special service.

Thank you to the professional staff, lay leadership and volunteers of all of Delaware's synagogues and Hebrew schools and the Jewish Federation and its agencies for your efforts to make this night a success. Thank you to AKSE for hosting the service.

Thank you to the children for their uplifting song.

Thank you to Consul General Becher for taking time from his busy schedule to be with us.

In appreciation of his efforts to bring us information from Israel, I'd like to present him with this message from Delaware's Jewish community:

Israel is the homeland of the Jews. While the modern State of Israel is less than 60 years old, it has been the homeland of the Jewish people for thousands of years. It is the land of Abraham, Isaac and Jacob; of Sarah, Rebecca, Rachel and Leah; of Joshua, Samson; of Deborah and Samuel; of David and Solomon; of Isaiah and Jeremiah.

3,200 years ago the Jews built their first temple at Shiloh. 3,000 years ago, King David named Jerusalem as his capital. 2,500 years before Columbus sailed, the Great Temple of Solomon flourished. When the great cities of our present world were distant villages surrounded by forests and swamps, our priests prayed at the great temple in Jerusalem and the Judean hills echoed with the thundering oratory of the prophets who forged a moral code for humanity unrivaled to this day.

For a thousand years, Jews flourished in their homeland. 2000 years ago, when conquered by the Romans and dispersed to the four corners of the earth, the Jewish

people never forgot Israel. For 2000 years the daily prayers of our people longed for the day that the biblical prophecy of return would be fulfilled and the Jewish homeland and Jerusalem restored.

140 years ago, Jews began returning to their land, even though it was still ruled by others. The glorious kingdom of David and Solomon was now the desert, the scorpion and the swamp. But this was our land and determined to make it once again flow with milk and honey the Jews began the task of rebuilding. Generations later, Israel, reborn, is technological and agricultural marvel.

It is not without reason that for decades we have supported Israel emotionally, financially and politically – and our attendance at this service emphasized that support.

Consul General Becher, please deliver this message to the people in Israel on behalf of the Jews of State of Delaware:

Tell them that their hopes are our hopes and when they pray for peace so do we.

Tell them that the land they love is the land we love for in the heart of every Jew is a nerve that answers to the call of Israel.

Tell them that in this time of crisis and uncertainty our support will not waiver but will go forth as a mighty stream and let the people of Israel drink of it and be strong.

Tell them that if the storm clouds gather and the shadows fall, we will walk with them.

Tell them that we are one people with a rich heritage to which we all belong and from that sacred place called Israel we are connected to all Jews who dwell on earth.

But most of all tell them we are one and that the people of Israel are not now and never will be alone.

As it is written in the immortal words of our Holy Scripture:

*Whither thou goest I will go
And where thou lodgest, I will lodge
Thy people shall be my people
And thy G-d my G-d*

B'Shalom
John Elzufon

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Dry Bones



Visit the
Jewish Federation of Delaware
website at

www.shalomdel.org (currently under construction)
your gateway to Delaware's Jewish community



FEDERATION FOCUS

Baksts Go To Bat For The JFD Community Event

Dec. 3rd Screening Of Hank Greenberg Film Will Soon Sell Out!

Dr. Barry and Carole Bakst were "thrilled" to be named coaches of this year's Jewish Federation of Delaware Community Event—particularly when Federation Annual Campaign Co-Chairs Buddy Berger, Esq. and Scott Feinman announced the forum—a screening of the *The Life and Times of Hank Greenberg*. "The movie has been getting rave reviews and we hope the Jewish community will take advantage of this great event at the Delaware Art Museum," said Dr. Bakst.

A native of Detroit, where "Hammering Hank" was an all-star addition to the Detroit Tigers, Bakst grew up hearing stories about the legendary

Jewish power hitter who fell just two home runs short of matching Babe Ruth's record of 60 runs in a single season. Jewish sports fans were particularly impressed by Greenberg's decision not to play on Yom Kippur. This decision was made all the more agonizing by the fact that his team was engaged in a pennant race.

"I remember my dad telling me that if Hank Greenberg could decide not to play in the World Series than we could certainly close our business and spend the day in shul for the High Holidays," Bakst recalls.

Greenberg often faced the challenge of anti-Semitism in major league baseball. During the



Hank Greenberg

1935 World Series against the Chicago Cubs, the umpire often had to intervene to stop the slurs coming from the Chicago bench. These experiences made him sensitive to other ballplayers who faced prejudice and bigotry. When Jackie Robinson broke the color barrier in 1947, Greenberg distinguished himself as the first opposing team player in the major leagues to offer support and encouragement.

The film, which won the Audience Award at the Hamptons International Film Festival and the Spirit Award for Best Sports documentary at the International Sports Video and Film Awards, was written, pro-

duced and directed by Aviva Kempner. Kempner, perhaps best known for her work as co-writer and producer of *Partisans of Vilna*, a documentary film on Jewish resistance against the Nazis, devoted the past 12 years of her life to completing the Greenberg tribute.

Bakst believes that the December 3rd event, which offers screenings at 2:30 p.m. and 5:00 p.m., will sell out. To avoid missing out on the fun, please complete and return the coupon below. Tickets are \$7 per person and will not be sold at the door.

For more information, please call 427-2100, ext. 10.

Christian Holocaust Scholar Presents Provocative Lecture

by Joel F. Glazier

"Where Were the Churches?" was the topic explored at the Halina Wind Preston Memorial Lecture on November 12 at The University of Delaware. Over 125 people in the audience heard Jack McGough repeatedly describe what he called "the credibility crisis" of churches in The United States about Holocaust issues. McGough firmly believes that Christian teachings led to the Holocaust and that education and awareness about those anti-Semitic teachings is still not on the agenda of churches.

McGough is a member of the Halina Wind Preston Holocaust Education Committee and teaches courses on the Sociology of Religion and also on Anti-Semitism and the Holocaust at the University of Delaware's Academy of Life Long Learning. He attended parochial schools and entered the Benedictine Monastery at St. Vincent Archabbey in Latrobe, PA. He left the monastery prior to taking his final vows and went on to serve in the U.S. Army and later earn degrees in philosophy, psychology and sociology.

During his hour-long lecture, McGough listed three events in the 20th century that must be understood as laying the groundwork for Hitler's murder of six million Jews in

Europe. After the reported appearance of Mary in 1918-19 in Portugal, according to McGough, her message was for Christians "to pray for the conversion of Russia" which McGough said was a reference to Jews/Bolsheviks.

The second event was in 1936 when the Catholic Primate of Poland said, "We must get rid of the Jews. There will be a Jewish problem as long as the Jewish population remains." The Jewish problem was considered "a vanguard of godlessness and Bolshevism." Getting rid of Jews did not explicitly mean killing the Jews in their homes throughout Poland, but the result was their removal from their homes and eventual murders in the death camps.

The third event was in July 1938 in France. The Evian Conference brought together representatives of 32 countries to discuss the plight of Jewish refugees from Nazi Germany. Even before hand, McGough explained, "a deal had been cut with Pres. Franklin Roosevelt and the British government to stop emigration from Germany," in essence giving Hitler license to rid his country of Jewish life as other countries proved they were not concerned with Jewish lives either. While McGough called this Evian Conference the "water-



George Preston, whose endowment gift funds the biennial Halina Wind Preston Memorial Lecture, with this year's presenter, Jack McGough.

shed event" leading Hitler to believe he could do whatever he wanted, his real focus in the lecture was that the Catholic church did not repudiate any of these events. "If the Primate or other leaders had uttered the 'f' word, there would have been repercussions. The anti-Semitic teachings were never reprimanded or condemned."

McGough repeatedly criticized



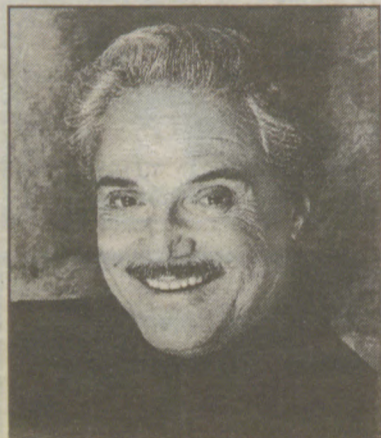
Members of The Halina Wind Preston Holocaust Education Committee, present at the November 12 lecture, include (left to right) Karen Wallace, Jack McGough, Harriet Wolfson, Ann Jaffe, Dorothy Finger, George Preston, Connie Kreshtool.

the hierarchical leaders of the Catholic church. "There is a structure of deceit. We Christians have been teaching contempt for Jews since the 4th Century." Ending his presentation McGough cited modern day staging of Passion Plays as part of this deceit. "Churches must change the consciousness of their congregants." Christianity is not to be condemned. However, we can-

not allow a handful of bureaucrats to prevent teaching about the church's role in promoting anti-Semitism."

Following the lecture, a workshop on Holocaust Education was held for interested teachers. Holocaust education is ongoing through the work of The Halina Wind Preston Holocaust Education Committee of The Jewish Federation of Delaware.

Hal Linden Will Give "Chai" Caliber Performance



Hal Linden is coming to The Playhouse Theatre on January 20, 2001, 8 p.m. to star in a very special performance of the off-Broadway hit "The Gathering". Jewish Federation of Delaware Chai Committee Co-Chairs Caryl Marcus-Stape and Jeff Stape and Dr. Deborah Kahn and Leonard Kahn are pleased to invite community households who make a minimum gift of \$2,018 to the 2001 Federation Annual Campaign or individuals who contribute \$1,018 to participate in this extraordinary evening.

Theatergoers will enjoy mezzanine seating, a champagne question and answer period with Hal Linden and Arje Shaw, playwright of this original piece on the triumph of the human spirit over the horrors of the Holocaust. After the show, Chai Event participants will savor elegant dairy desserts at a private reception.

Couvert is \$65 per person. To reserve your seat please call Rhonda Falk, Campaign director, at 427-2100, ext. 16 by January 2nd.

THE JEWISH FEDERATION OF DELAWARE PRESENTS THE LIFE AND TIMES OF HANK GREENBERG

An Aviva Kempner Film

I/We would like to attend this community-wide event at the Delaware Art Museum on Sunday, December 3, 2000. Tickets are limited and will be issued on a first come, first serve basis when payment is received. Tickets are \$7.00.

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JEWISH TRENDS

An Aging Population

**Vivian Klaff, Director,
Center for Jewish Studies,
University of Delaware**

This is the third of a series of socio-demographic profiles of the American Jewish Community. Previous profiles focused on fertility and migration.

For many years an early morning TV national weatherman has been greeting persons to celebrate their 100th (or above) birthdays. On any given day these greetings were followed by a series of discussions about Medicare, the problems of the elderly, and financial advice for baby boomers who expect to retire sometime in the first quarter of the 21st century. Due to the decline in fertility levels, increased life expectancy and the aging of the large cohorts of immigrants who entered the USA in the early decades of the 20th century, the age of the population has been steadily increasing. In the year 1900 the average life expectancy at birth of Americans was about 45 years and the average age of the population was about 23 years. By the 1990's the average life expectancy had increased dramatically to 75 years and the average age was 32 for the general population and 37 for the Jewish population. By the year 2030 it is estimated that the average Jewish age will be about 44 years compared to 40 for the general population.

In the attached age structure chart for Jewish males and females in 1990 and projected to the year 2030, we see that the percent of the population in the younger ages declines with time while it increases in the older age cohorts. For example, in 1990 about 17 percent of the Jewish population was 65 years or older and this is expected to increase to 24 percent by the year 2030, as compared to 19 percent for the general population. The increase is more dramatic for Jewish women than for Jewish men with 26.9 percent of women projected to be 65

or older in 2030 compared to 21.6 percent for men. In 1990 about 19.1 percent were under the age of 15 and this decreases to 15.3 percent by the year 2030. Clearly this is a national picture and age structures do vary in different areas of the country. For example, based on a Jewish population study in New Castle in 1995, the County age structure was fairly similar to the national picture. A considerable difference existed, however, between the Wilmington and the Greater Newark areas. While the average age for New Castle County was 37 years, it was 43 for Wilmington and 29 for the Newark area. In Wilmington, 20 percent of the Jewish population are 65 and older and 19 percent are under the age of 15. Similar data for the Newark

areas are 9 percent for elderly and 27 percent for the younger population. These demographic changes in the age composition, and the different age composition of areas within a community such as New Castle County demonstrate the challenges facing the Jewish community in the coming years and the need to understand the implications of a demographic profile for community planning and development.

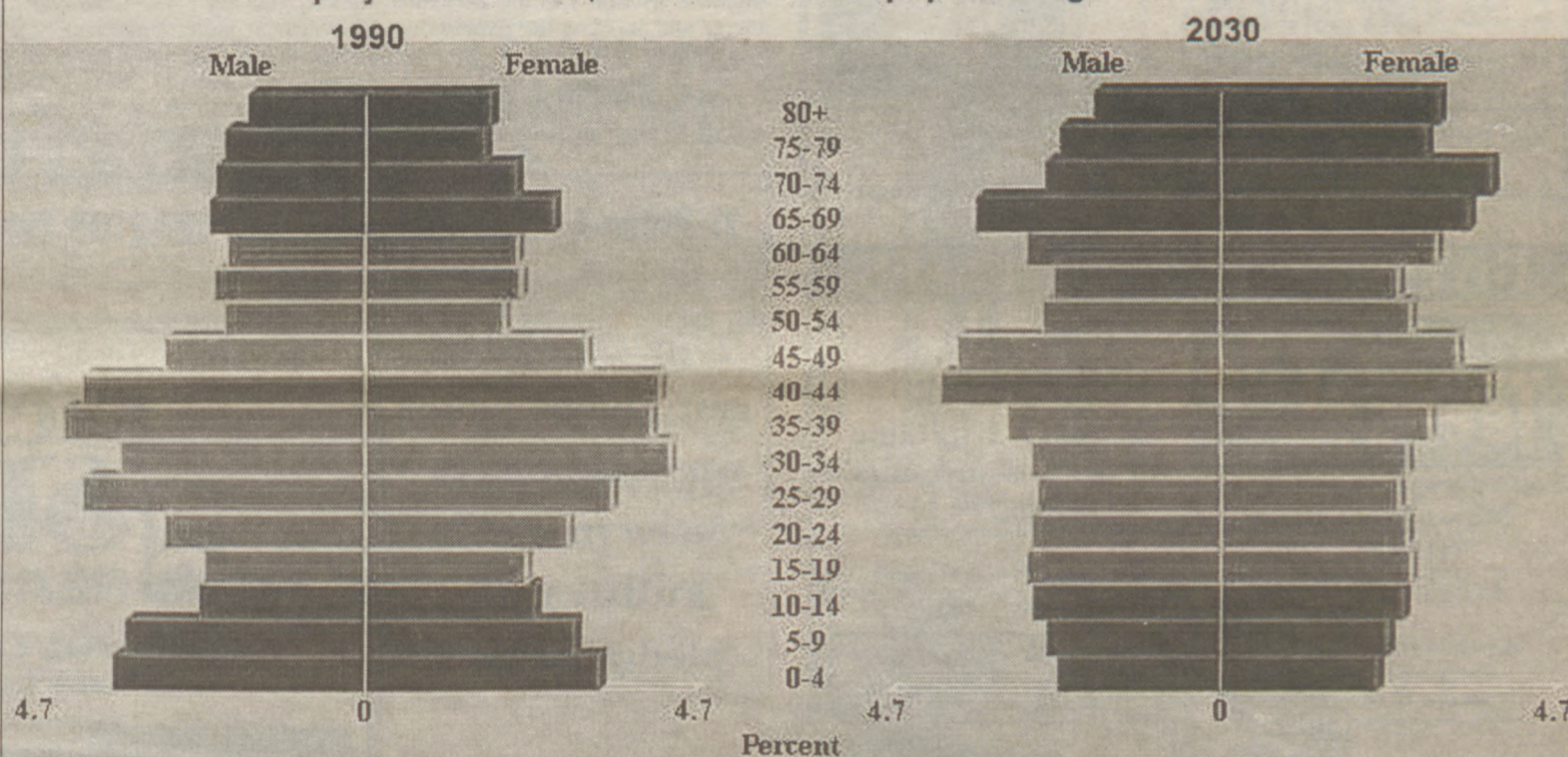
On the positive side the persons who are entering retirement age in the early 21st century are living longer, in general have a good history of accumulation of financial resources, either personal or from pension schemes. But as people are living longer, chronic illness will be more prevalent as Americans age. The need for assistance

increases with age at a time when the large cohort of baby boomers enter the ranks of the elderly and there are fewer family members available for support as the population spreads out across the country. In 1990, about a quarter of Jewish elderly aged 65 and older, not living in an institution of some type, were living alone. For males this was about 13 percent and for females about 36 percent.

At the younger end of the age structure, there will be fewer young people, in absolute and proportional terms. The positive aspect of this trend is that more of limited institutional resources, both financial and spiritual, can be devoted to each child. The negative aspect is that there will be fewer persons entering the stages of the life cycle where

they will be potential members of synagogues and other community organizations. While this may not be a problem for Orthodox communities, the possibility of membership declines must be considered in communities with high levels of intermarriage and assimilation, where these persons are more likely to be the younger members of the community. This would suggest the need to incorporate outlying members of the community through programs that are dependent less on fixed locations and more on outreach. The changing age structure of the Jewish population and of communities such as New Castle County in particular are creating challenges for both the family and the institutions of the Jewish community.

Graph 5_4: Age Structure of the Jewish Core Population, 1990 and projected to 2030, based on natural population growth



U.S. Jews Accept Intermarriage In Growing Numbers

**By Julie Wiener
JTA**

In September, vice presidential candidate Joseph Lieberman came under fire from many Jewish organizations for telling a radio talk show host that there is no Jewish prohibition against intermarriage.

But according to a survey released this week, Lieberman's comments reflect the beliefs of the majority of American Jews. In short, according to the survey, "the Jewish taboo on mixed marriage has clearly collapsed."

More than half of American Jews disagree with the statement, "It would pain me if my child married a gentile," and 50 percent agree that "it is racist to oppose Jewish-gentile marriages," according to the American Jewish Committee's 2000 Survey of American Jewish Opinion.

It was the first time the annual phone survey of 1,010 Jews — which tracks Jewish attitudes about Israel, anti-Semitism and political issues — asked for atti-

tudes about intermarriage.

Findings on Israel and political matters were consistent with recent years — showing strong attachments to Israel, concern about anti-Semitism and generally liberal political views, with 75 percent reporting they planned to vote for Al Gore for president.

On intermarriage, 78 percent of respondents said they favor rabbinic officiation at Jewish-gentile marriages "in some form and under some circumstances," while only 15 percent are opposed to this.

But the majority of American rabbis do not officiate at intermarriages: Conservative and Orthodox rabbis are forbidden to do so, while an estimated half of Reform rabbis refuse to officiate.

Only the Orthodox, among the various groupings of American Jews in the survey, maintain strong opposition to mixed marriage — and they do so by a large majority. Eighty-four percent of the Orthodox surveyed said they would be pained if their child

intermarried, compared to 57 percent of Conservative Jews, 27 percent of Reform Jews and 19 percent of those who said they are "just Jewish."

The denominations are self-identified and do not mean the respondents are actually affiliated with synagogues belonging to that movement.

In 1990, shock waves rippled through the American Jewish world when the National Jewish Population Survey reported that 52 percent of Jews who had married between 1985 and 1990 had wed non-Jews. That number was disputed as too high by some sociologists, but most agreed that intermarriage rates are still significant.

David Singer, who as the AJCommittee's director of research oversees the annual survey, called the findings "very, very dramatic."

"This is the 'amcha' speaking, and what we hear is rather eye-opening," he said, using the Hebrew expression for the grass

roots. "This constitutes a tremendous challenge to people and groups that want to maintain the opposition to mixed marriage."

The AJCommittee has issued statements opposing intermarriage.

Rabbi Alan Silverstein, who has written several books for the Conservative movement on how to respond to intermarriage, said he is disturbed, but not surprised, by the survey's findings.

But he noted that statistics on intermarriage can be misleading because there are such sharply divergent attitudes in the Jewish community. Unaffiliated and intermarried Jews, of which there are a growing number, are far less likely to oppose intermarriage, he said.

That obscures, he said, the fact that the majority of synagogue-affiliated Jews — particularly Conservative and Orthodox ones — remain opposed to intermarriage, even if they would not disown their children for marrying gentiles.

"On something in which there's such a split between demographic sectors of the population, one overall number is not helpful," said Silverstein.

But on the basis of the survey findings, he predicted his Reform rabbi colleagues will face increasing pressures to officiate at intermarriages of their congregants.

Already, a number of Reform rabbis say it is difficult to find a pulpit job if one is unwilling to perform a wedding for a Jew and non-Jew.

Rabbi Eric Yoffie, president of the Reform movement's Union of American Hebrew Congregations, said the survey illustrates the need for the Jewish community to welcome intermarried families, something his movement does.

"We can't pretend it's a reality different from what it is," said Yoffie, adding: "In the unique climate of this wonderful, diverse, democratic, open culture of ours, there's going to be intermarriage."

Continued on page 7

ENDOWING THE FUTURE

Five Things To Remember As December 31 Draws Near



by Rachel A. Gross, Esquire
Endowment Director

The end of the year will soon be upon us and before we know it, a new year will dawn. To help you finish up this year in charitable style, here are five gentle reminders.

1. Charitable giving benefits

you, as well as the Jewish Fund for the Future. A special, year-end gift during "The Season of Giving" can bring you added pleasure, especially as you consider the value of your gift to our Jewish community. You will enjoy knowing that your generosity has made a difference and, of course, there are usually tax benefits related to charitable giving.

2. Appreciated assets can make

excellent gifts. Take stock, for example. If you have owned the stock for more than one year, you can receive full value for the gift, including all the appreciation. What's more, neither you nor the Jewish Fund for the Future will have to pay capital gains tax on the gift. The more the stock has appreciated, the greater the benefit. Your tax advisor can spell out the specifics for you. Mutual funds, real estate and other appreciated assets can also make great gifts.

3. Tax-wise charitable gifts often require advance action. A stock gift usually takes more time to complete than writing out and mailing a check. Real estate gifts require even more time — often several weeks. You should also plan for time to discuss your non-cash gift with your attorney or financial advisor. Getting appointments and handling the paperwork takes time.

So ... start early!

4. Charitable gifts can be accelerated. There are several reasons

why this might make sense. First, you may be looking at a higher tax bill this year, due to larger-than-anticipated income. Additional giving this year may create a higher charitable income tax deduction and help ease your added tax burden.

Second, as you move closer to the end of the year, you may find you have extra cash on hand and may want to make an "advance" on your charitable giving plans for the new year.

Third, you may want to give more this year simply because you are sure of the tax benefits now, but unsure what Congress may do next year regarding the charitable income tax deduction. After all, who knows what a year can hold?

5. A life-income plan may make sense for you at this time. These deferred giving plans allow you to establish a gift arrangement now, obtain current tax benefits, create a stream of lifetime income and provide a future gift to the Jewish Fund for the Future. They are



Rachel A. Gross, Esq.

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NEWARK NEWS

Grandparenting Children Of Interfaith Marriages

By Priscilla W. Siegel
Special to the Jewish Voice

In September, Newark Hadassah sponsored an interest group for grandparents of children of interfaith marriages. Concerned

grandmothers and grandfathers from Newark and Wilmington met at the Newark home of Leni Markell to discuss ways to bridge differences and strengthen Jewish identity in their grandchildren.

A recurring theme was a concern about overstepping one's bound finding ways to nurture a child's Jewish development without alienating his or her parents. Grandparents stated that the chal-

lenge of instilling a Jewish identity in children of interfaith marriages is compounded by the fact that families often live far apart from one another.

Group members shared personal grandparent/grandchild stories, while they recalled their relationships with their own grandparents. All agreed that grandparents play a significant role in the lives of their grandchildren.

Intangibly, grandparents provide love and nurturing. Tangibly, they can provide their grandchildren with a strong sense of their

Jewish heritage through Shabbat and Jewish holiday celebrations, gathering families together and passing on the cultural and historical aspects of Judaism. Grandparents might offer to send their grandchildren to Jewish camps and/or provide them with books and magazines of Jewish interest.

The Newark Hadassah Grandparenting group is still in its formative stages and welcomes new members. If you are interested, please call Leni Markell at 737-5473.

Jews Accept Intermarriage

Continued from page 5

But he said the survey should not be read as a sign that the American Jewish community is just assimilating. While there may be widespread acceptance of intermarriage, there is "also a revival of religious life at every level," Yoffie pointed out.

Kenneth Hain, president of the Rabbinical Council of America, an organization of Orthodox rabbis, said he is "saddened," but not surprised, by the survey. "From an Orthodox perspective, it really does affirm our resolve to try to

do more to make Jewish tradition meaningful to people," he said.

The finding reaffirms the need for more Jewish education, said Hain. "To appeal to Jews on ethnic grounds, or simply sentimental grounds, or even family attachment grounds" not to marry gentiles is "generally to no avail."

Ed Case, the publisher of InterfaithFamily.com, an Internet magazine, or Webzine, serving approximately 12,000 readers, said he is pleased to learn of the widespread acceptance among Jews for the intermarried.

"Rather than bemoaning intermarriage, which is just going to be increasingly common, the smart and productive thing for the Jewish community to do is to reach out," said Case, who is himself intermarried.

"One of the things our readers say that puts them off is that have had hostile, unwelcoming reactions from individual Jews or Jewish organizations," said Case. He said he hopes the survey encourages Jewish organizations to be more inclusive of intermarried Jews.

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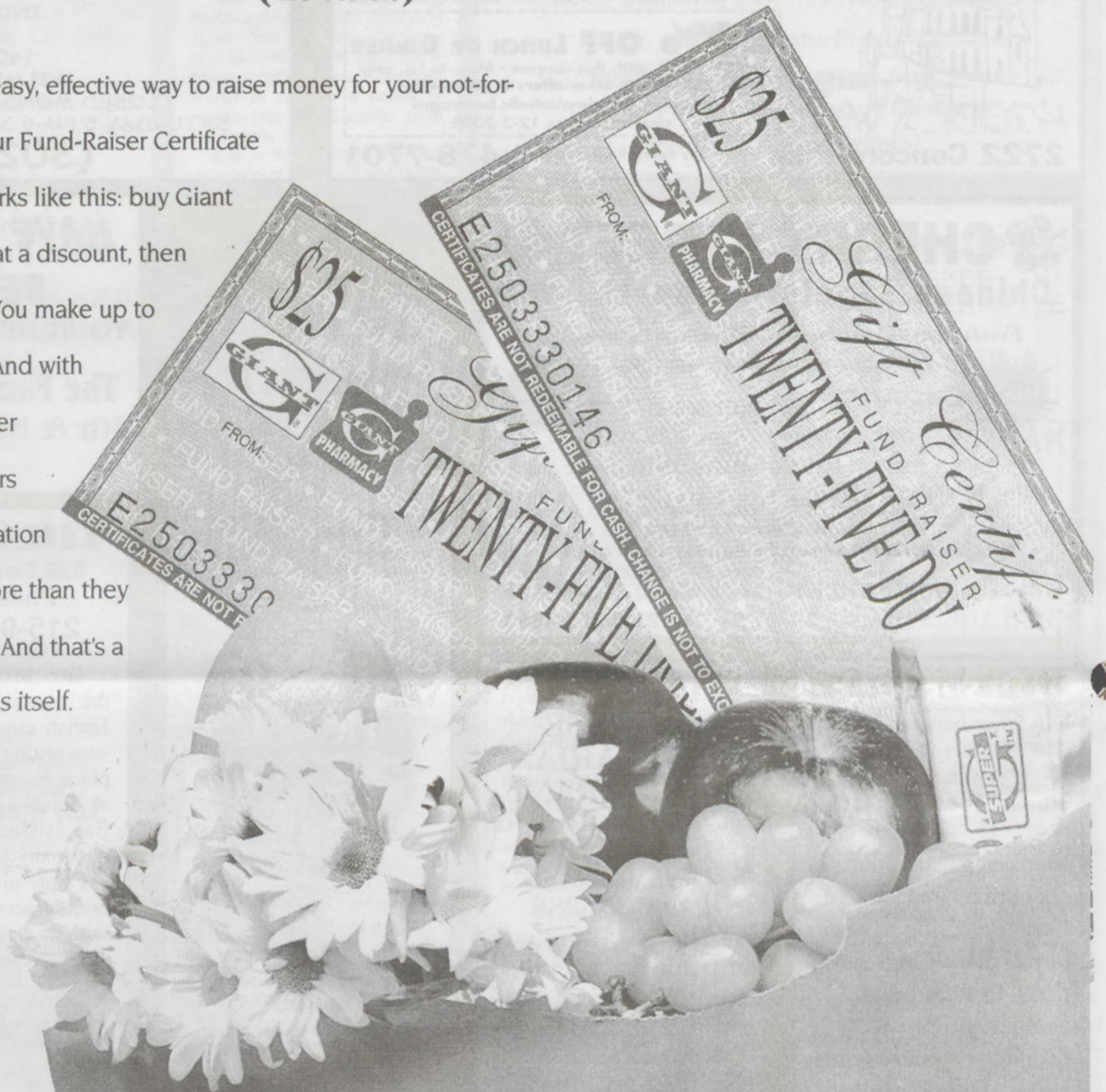
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A MATTER OF OPINION

A Former Optimist

By Nechemia Meyers

For years on end, Rachel, a Negev kibbutznik in her 60s, spent almost every Friday afternoon standing at a regional crossroads and holding a placard that called for an immediate agreement with the Palestinians. She firmly believed that if only Israelis were more flexible, a settlement could be achieved without undue difficulty.

Rachel will no longer be hoisting such placards.

Commenting on the events of the last five weeks, she says: "The lousy news is almost unbearable for all us former optimists, people who thought that peace was around the corner. I no longer believe that

there will be "Peace in our Time!" I can't see anything that will stop the bloodshed and save the peace process."

Another believer who has lost faith is Julio, who came here from Italy several decades ago. Strongly influenced by what has happened of late, he has taken it upon himself to write dozens of Italian friends—Jews and non-Jews—about the situation here.

In his letters, Julio makes a clear distinction between the Palestinians and Arafat. Most of the former, he is sure, want to live in peace with their Israeli neighbors. But Arafat is "an evil, unreformed terrorist, a man who has

no real interest in building a modern democratic society that would exist side by side with Israel."

Julio draws a parallel between Nasser and Arafat. "Until Nasser died," he says, "there was no possibility of peace with Egypt. The same is true as regards Arafat, who will eventually be replaced, so I hope, by a Palestinian Sadat."

Meanwhile Arafat is still around and, for the most part, enjoying a good press. This annoys Israelis and most particularly disillusioned leftists like Amnon, a Hebrew University professor who has always voted for Meretz. "How is it," he fumes, "that TV newscasts always juxtapose rock-throwing

young Palestinians with Israeli soldiers who are firing at them? The networks seem to ignore the fact that the Palestinians are also shooting and that hostilities are always initiated by them."

Particularly galling to Amnon is CNN coverage. "For example," he notes, "it recently screened a discussion on developments in the Middle East where the three participants were: a neutral newscaster, a fiery Palestinian woman who accused the Israelis of every crime under the sun and a former State Department official who limited himself to a few clichés. I can only assume that CNN was not particularly interested in finding someone

to present our viewpoint."

Amnon, who earned his doctorate at U.C.L.A., asks rhetorically: "How would people in Los Angeles feel if their neighbors in Pasadena were taking potshots at them, if they had to think twice about going to shop at their local Ralphs because someone might have left a bomb under a pile of oranges or if they weren't able to attend the birthday party of their niece on the other side of town because rioters had gained control of the freeways?"

Nechemia Meyers is a freelance writer based in Rehovoth, Israel. His family has historic roots in the Wilmington area.

Atoning For Lost Hope

By Ian Simpson

I have committed a sin over the last few weeks. I gave up hope. Last night I changed my mind, and began to atone.

The last few weeks have filled me with much sadness. As a member of Israel's left-wing community, I could only look on with despair as the work of the last few years seemed to fall apart in a matter of minutes. I don't point fingers, and I don't believe either side is just in its actions. I do believe that we've reached a point of no return, a

point of distrust, of hatred, of despair. And I have felt that in such a situation, regardless of personal belief, there can be no peace, there can be no compromise. All there can be is fear and rhetoric.

Last night I changed my mind. In what I had expected to be a hard evening, I went to the spot where, five years ago last night, Yitzhak Rabin was shot. The city had a planned a huge memorial, and with over 100,000 people in attendance, I had no idea what to expect. After going through a secu-

rity search (they had the place entirely closed off, accessible only through police gates), I entered the square, and weaved my way through a crowd of people. Mostly non-religious and mostly very young, I saw a whole assembly of people who still believe that peace can happen, who were still filled with hope, and who wanted to have their voices heard above the bullets. Signs like, "there's no alternative to Oslo," and "we fight violence, and support peace," were seen everywhere, as were stickers with phrases like, "od lo avda tikvatanu" (We have not yet lost our hope - from Hatikva).

The first hour of the memorial left me disappointed (from this point on are strictly my opinions, not necessarily representing the general public). Here we were, sitting in the place he was shot, five years later, during one of the toughest hours in Israel's history, and politicians were making speeches about what a good man he was. About how there can be no left or right on a night like this, about how terrible we all feel. In between speeches were sad songs. All I could think was, "why isn't anyone addressing the issue?!" We're all ignoring the reality - that this man's work is going down the trash, that the situation today is not how it would be if he were here, that in some naive way everyone seemed ok to ignore the present and listen to



or give watered down speeches meant to offend no one." And as I looked around, that's what seemed to be the case. There was no somber mood in the crowd, there were few tears. The place had turned into a yearly happening, a place to meet, to give out stickers. There was so much noise towards the back of the crowd that we had to move up in order to hear better.

Even Barak, when he spoke, left me wanting more. You see, in my opinion, Rabin began this peace process with the Palestinians as if they were partners. They were building trust between the two sides, and each understood that in order to progress, we had to do it together. I'm not ignoring the reality of the time, of course, but the general idea overall was to work together. Once Netanyahu came into power, that all changed. It became a sense of us against them, a conflict that would one day explode with a peace deal. That's not the way to get peace, but, unfortunately, that's the situation. Barak's speech reflected that: "We've done all we can for peace. I stand here tonight to call on Yassir Arafat to do what he can to make peace, to understand that it is no longer on us, but on him, to make this peace work." It's true, but it's too bad. It didn't need to be that way.

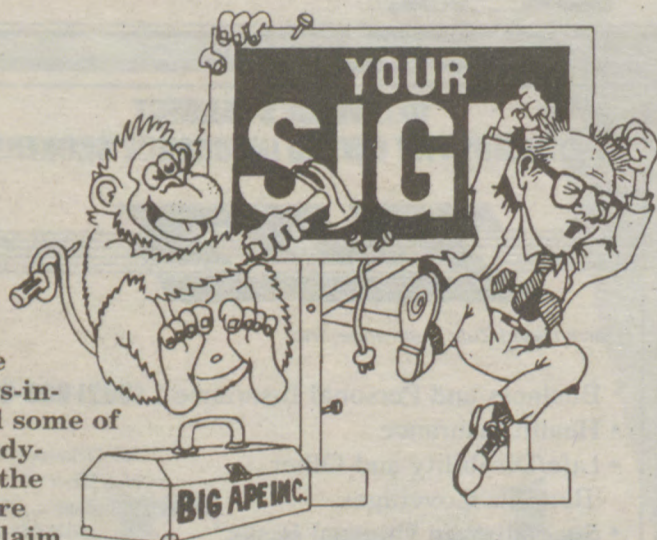
Then came Mr. Shimon Peres, a man who's worked harder for the good will of this country than most, and who's been given the shaft for it his whole life. He didn't water

down his words, and he didn't try to appease anyone. His message was clear - "Oslo is not dead." But even more than that, he said exactly what I had been waiting to hear. With a loud, booming, and, quite frankly, angry, voice, he described the work of Rabin. He spoke passionately about the life he remembered before Oslo began, about the growth he felt between the two sides in the last seven years. He spoke about the Palestinian nation, about the division of the map, about the kind of future that we can have if we can only make peace. He spoke about our Arab neighbors, not our Arab enemies. He spoke about the need to educate our children, to help them understand what's going on and to raise them to respect those living next door, not to hate them. He spoke directly to the young people in the audience, telling them that their lives can be lived out in peace, promising them that it will happen. The gaps of today, he said, are no where near the gaps of ten years ago. Those were the hardest to overcome, and they have been. Today's problems can be solved, today's gaps can be bridged.

The mood at the crowd had changed. While Peres spoke, there was silence. His words filled me (at least) with a feeling that hope is not lost, that this thing can be pulled out of the gutter it's in and that perhaps, soon, we can flourish here together. I'm not so naive to think that all it takes is hope, or

Continued on page 17

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ELECTION 2000

American Political Impasse Worries Israelis

By Nechemia Meyers

The continuing controversy over who will be the next President of the United States has Israelis worried. While most would like to see old friend Al Gore occupy the White House, this concerns them less than the danger of political paralysis in Washington D.C., with domestic infighting so severe that foreign political initiatives became impossible.

Such a situation could deprive Israel of support from its only powerful friend in the international arena, and have dire consequences both in the halls of the U.N. and here, on the ground, in the Middle

East.

The new dilemma has had a negative effect on morale here, already hard hit by almost daily Intifada casualties, as well as by a dramatic drop in tourism and a smaller decline in investments. The current mood could be sensed, for example, when one of the members of a local civic club suggested, albeit facetiously, that the next meeting of the group should take place "after the war."

In a rather unsophisticated attempt to raise morale, various municipalities have hung flags all along their main thoroughfares and the advertising agencies have also sprung into action. Their contribu-

tion: billboards and spot announcements on the radio proclaiming that "Zionism will triumph" and "Thanks to our faith and courage, we will prevail."

It is doubtful whether the slogans will have as pronounced an impact as widespread media speculation about an impending, large-scale conflict. The most spectacular example of this genre was in last Friday's edition of mass-circulation "Yediot Aharonot." The paper carried a seven-page piece which began with the statement: "Those who believe that there isn't a partner for peace are liable to discover that there is more than one partner for war." It then went on to present

a scenario based, "Yediot Aharonot" claimed, on an Israel Defense Forces contingency plan. Serious trouble, it was postulated, would begin with Arafat's unilateral decision to proclaim the establishment of a Palestinian state on November 29, 2000 (the anniversary of the U.N.'s 1947 resolution calling for the partition of Mandatory Palestine between Jews and Arabs). Then, on January 15, 2001, hostilities would begin in earnest and continue for eight days. Confronting this country would be almost all the Arab states (including Egypt and Jordan), as well as Iran. Casualties, particularly civilian ones, would be horrendous, thanks to concerted attacks on

Israeli cities.

The fighting would end, again according to this scenario, when Israel's Jericho missiles were demonstratively loaded with what appeared to be nuclear warheads, a move prompting international pressure for a settlement. Then, and only then, would Barak and Arafat get together to sign a peace treaty.

Hopefully, this nightmare will never occur. But that will depend in significant measure on whether the ambitions of Arafat and his allies can be held in check by a strong U.S. administration. For without American determination to prevent a Middle East meltdown, anything could happen.

Floridians In Israel Can Still Vote?

By Naomi Segal
JTA

A lawyer in Jerusalem claims that Floridians who live in Israel may be able to make a difference in the U.S. presidential election by voting now.

With the margin in the decisive Florida race being referred to in terms of hundreds, absentee ballots cast by registered voters in the state could have a say in who will be the next U.S. president.

Under Florida law, absentee ballots can be counted up to 10 days after Nov. 7 if they are postmarked on or before Election Day.

But Jerusalem lawyer David Baskin asserts that there may be a loophole in the law that would make it possible for absentee voters who already have ballots to vote now.

He cites a slip included with the absentee ballot informing voters of the right to submit a vote after the election if, for some reason, the ballot could not be postmarked on Election Day.

The slip reads, "Please make every effort to see that your ballot is postmarked. If, however, you do not have a method to show a postmark, and your ballot is received by the November 17th deadline, it will be counted if otherwise valid."

"I see this as a very wide state-

ment," Baskin said. "People like myself got the ballot and held it to the last day. But other people who took their ballots and probably voted, punched it out, put it aside and lost it or never sent it in. Or people who voted had a flu on Election Day and couldn't send it in."

"Therefore," he continued, "if the ballot were to arrive by the 17th and didn't have a postmark, they could still" submit it.

Baskin said he received several inquiries from people asking about the ability to vote. But other observers questioned such a probability.

But Byrna Franklin, chairwoman of Democrats Abroad in Israel, said that while she is no expert on election processes, "it's late in the game" and "to win by a loophole would degrade the campaign."

Jerusalem resident Roz Soltz, a former Floridian, knew the U.S. presidential race was tight when she cast her absentee ballot this year — but never imagined what an impact her vote would have.

"We're delighted that every vote is going to count. I think this has brought back to the American public how important it is," said Soltz, who immigrated with her husband four and a half years ago.

Whether the Israel absentee vote will specifically sway the election is not clear. Figures on the number of former Florida residents living in Israel are sketchy. The Association of Americans and Canadians in Israel estimated that about 4,000 registered Florida voters are in Israel. There are no figures on how many voted.

Eliyahu Weinstein, chairman of Republicans Abroad in Israel, speculated that the Israel absentee ballots are a small portion of the total absentees for Florida, and "might have a marginal influence" in the vote outcome.

But Franklin said the absentee ballots "could make the election reflect the will of the people."

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ISRAEL FOCUS

Trauma Medicine Saving Violence Victims

By Wendy Elliman

While international news correspondents are busy covering the violence that has once again engulfed Israel, the country's hospitals and researchers at its leading institutions are busy saving lives and limbs.

"More than 80 Palestinians hurt in the clashes have sought help here in the past weeks," says Hadassah Medical Organization spokesman Ron Krumer in Jerusalem. "All but four were lightly injured, and released within 24 hours. But we've also seen far more serious injuries: an Israeli woman from Betar, deeply concussed by a stone; Rabbi Chaim Brovender, dragged from his car and beaten by a mob; Shimon Ohana, the 19-year-old soldier on patrol in the south Jerusalem neighborhood of Gilo, shot in the chest."

Medics found the massively bleeding Ohana without pulse or blood pressure. "We can't resuscitate him! Should we bring him in?" they radioed. "Bring him," replied Prof. Avi Rivkind, the Trauma Unit head. "Time can literally make the difference between life and death at this point," says Rivkind, Israel's first trained traumatologist.

"His heart lacerated, Ohana was fighting the first of three peaks of death among trauma victims." Trauma has only lately received long-overdue recognition as a surgical disease affecting many of the

body's systems, and for unfortunate reasons, the Israelis have taken ownership of its treatment, exporting their expertise worldwide. (Hadassah recently signed an agreement with the Argentine National Guard to set up Buenos Aires' first trauma center.) Defined as 'multiple injuries violently and suddenly produced,' it's the leading cause of death in under-40s, and follows cancer and heart disease in its mortality rate for all age groups combined. A specialized trauma center can reduce death from trauma by a third. Sirens howling, the ambulance rushed the seemingly lifeless Ohana to the trauma center. Thirty units of blood including unmatched type O, to save time were pumped into him.

When the young man's pulse finally fluttered, he was taken into surgery, where the entry and exit holes cut through his left ventricle by a bullet were closed. Two further operations in that first 24 hours repaired damage to his lung and diaphragm. Two weeks later, Shimon Ohana lies unconscious in intensive care, his chances of survival 50:50.

While Israeli hospitals provide immediate treatment, the country's research institutes are looking for yet more effective ways to repair damage done by man and nature. One promising technique, developed at the Technion-Israel Institute of Technology in Haifa, means survival for 'crush syn-

drome' victims those who initially survive bomb blasts despite being crushed under debris but die soon afterward as a result of toxins that leak from their badly damaged muscles. Minerals and myoglobin seep from crushed muscles into the kidneys, and potassium makes its way from injured sinews into the bloodstream, causing heart and kidney failure, explains Technion nephrologist Prof. Ori Better. By massively infusing crush victims with 15 liters a day of a special solution of saline, bicarbonate and synthetic sugar, "we're able to maintain the body's normal fluid balance and stem the leakage," he says.

A possible treatment for spinal cord injuries is emerging from research at the Weizmann Institute of Science in Rehovot, where scientists are using cells rather than drugs to repair spinal damage. Two known facts led them to this approach: first, that spinal injuries stubbornly refuse to heal and can even spread; and, second, that special types of white blood cells (macrophages), used for repair and healing everywhere else in the body, are very scarce in the central nervous system. They thus took macrophages and put them to work in the spinal cord, using a method developed by Weizmann neurobiologist Prof. Michal Schwartz. Encouraging results in the laboratory led to their treating the first patient this past summer a 19-year-old American woman par-

alyzed in a car accident. It will be a year before the outcome of her treatment is known.

Meanwhile, spinal cord injury victims can use paralyzed hand and arm muscles with the help of a device developed at Ben-Gurion University of the Negev, and recently approved by the FDA. Lifting a cup of tea may seem simple, but it takes "more than 12 different hand and arm muscles to do so," says Prof. Roger Nathan of the University's Industrial Engineering Department, who created the device. Called the Handmaster, it uses electric pulses to navigate the damaged nervous system and help restore some autonomy to stroke and spinal cord injury patients. Burn injuries, bestowed by Molotov cocktails among other things, are not only painful and disfiguring but also life-threatening if they damage large areas of skin. Biological dressings or bandages of donor-skin are the best option for severe burns, and both BGU's teaching hospital, Soroka University Medical Center and Hadassah hospitals maintain active skin banks. Meanwhile, intensive research is underway at the two institutions for alternative dressings for skin injuries, including growing the patient's outer layer of skin (epidermis) in the laboratory. A very small piece of undamaged epidermis is taken from the patient, and within a month regenerated into two square yards of skin,

enough to cover the whole body, explains Dr. Nilli Grossman, a senior lecturer at the Joyce and Irving Goldman Medical School and director of the Skin Bank Laboratory at Soroka and BGU's Faculty of Health Sciences.

While Western and Palestinian TV newscasts show Palestinian hospitals packed with victims of the violence, Israeli hospitals not only continue treating injured Palestinians out of sight of mass audiences, but their doors remain wide open to all-comers. So when the 18-year-old son of Palestinian Authority cabinet member Ziad Abu-Zayed fell sick with suspected meningitis two weeks ago, it was to Hadassah that his father brought him. As Shimon Ohana, the injured IDF soldier fought for his life in the Intensive Care Unit, the young Abu-Zayed was examined, cared for and monitored for three days, until it was determined an errant virus had been responsible for his high fever.

Wendy Elliman is a freelance writer. This article is part of a series of features on medical, scientific and technological developments in Israel. The articles have been put together by Hadassah, the Women's Zionist Organization of America; American Society for Technion; American Committee for the Weizmann Institute of Science; and American Associates of Ben-Gurion University of the Negev.

Dealing With The Current Trauma In Israel

By Stephen Schwartz

Specially trained psychologists are fanning out throughout Israel in an emergency program to counsel teachers and students in Israeli schools to help them cope with the ongoing traumatic events in the country. This project is being conducted by the Israel Center for the Treatment of Psychotrauma of Herzog Hospital in Jerusalem. The project has received initial urgent funding from the UJA-Federation of New York.

The program is already running in schools in the Gilo neighborhood of Jerusalem, Gush Etzion,

Pisgat Zeev, Psagot, Akko and other communities in northern Israel, with plans to start in additional schools.

Teachers learn special techniques that help them to deal with their own anxieties and help their students understand and cope with their fears. The Trauma Center, under the direction of Dr. Danny Brom has been inundated with requests from schools throughout Israel to provide these counseling sessions. The Center has also seen a dramatic increase in requests from individuals turning to the Center for counseling.

Every Israeli has experienced some form of trauma as a result of the violence over the last several weeks. Some examples of the impact of the current events in Israel are:

- 1) Israelis who fought in previous wars are having their war memories triggered.
- 2) Holocaust survivors are packing their bags to "escape" again, just like they did in Europe.
- 3) The symptoms of the elderly suffering from neurogeriatric illnesses, such as Parkinson's Disease, have been exacerbated.
- 4) Many Israelis feel that the

very existence of the State of Israel is under threat.

5) Children are nervous but subdued because they are frightened and are exhibiting various psychosomatic ailments such as stomach aches, headaches and bad sleeping habits.

6) Teachers are confused because they do not know how direct to be in explaining the situation to their students e.g. the lynching.

The hands-on service of Herzog's Trauma Center is one of the few authentic emergency projects that are helping Israelis of all

ages deal with the current situation. The Trauma Center is operated under the auspices of The Albert and Temmy Latner Institute for Research in Social Psychiatry and Psychotherapy. It was established at Herzog Hospital in 1990 to conduct research and treat the many aspects of stress and trauma in Israel. Today, it is the major treatment, research and resource trauma center in the Jewish State.

Stephen Schwartz is the International Director, Resource Development, Sarah Herzog Hospital in Jerusalem. www.herzoghospital.org

PERSPECTIVES

Man And Mosquitoes

by E. E. JAFFE

While reading a review of a recent study carried out in Alaska about mosquitoes published in the *Annals of Internal Medicine* by Dr. Mark Fradin, I recalled my own encounter with mosquitoes when I was about sixteen years old. It was a harrowing experience.

In September 1939 I was living in Northern Poland in a small town near Vilna (now Vilnius, the capital of Lithuania). At that time the Soviet Union and Germany concluded a pact that partitioned Poland for the fourth time in the last 1.5 centuries, signed by V. Molotov and J. V. Ribbentrop, the foreign ministers of the two countries, respectively. Our part of

Poland was ceded to the Soviet Union, whereupon they promptly sent in a major military force that rode and marched through our town for three days and three nights. The troops, cavalry and military hardware moved north to the Baltic states and some all the way to the border with Finland. Later a war broke out between Finland and the Soviet Union. It was the beginning of a long period of war throughout Europe.

Some Red Army units occupied our town and the established communist apparatus began to change the Polish social order. Because of my family's good economic circumstances and that of another Jewish family, we were immediate-

ly dispossessed and several months later, at the beginning of 1940, forcibly exiled to Siberia. Although our entire family was heartbroken, this event turned out to be a blessing in disguise, since none of our relatives who were left behind survived the subsequent German occupation.

Among the many hardships and difficulties we encountered in Siberia during the short summers and very long winters, were many mosquitoes, particularly at the height of the summer. The small collective farm (kolkhoz) where our long journey ended was located close to a lake with many marshes at its periphery. It is in places like these that mosquitoes deposit their

eggs in the standing water. They hatch within 48 hours, and feed on organic matter in the water. They molt and grow larger rapidly. After several moltings they become pupae. This stage lasts 2 to 4 days, then the pupal case breaks, they dry and harden on the water's surface and then take off. They look for food such as nectar or the taste of a man or animals.

Unfortunately, I was subject to many bites by mosquitoes, some of which were disease carrying insects. Of several diseases they are known to carry, the most prevalent is malaria. The word malaria in Italian means "bad air" because mosquitoes mature and thrive in putrefying waters and

marshes. The malaria I contracted manifested itself by periods of high fever and cold spells. The disease would subside only to come back periodically and unpredictably. There was very little one could do because of totally inadequate health services available in the area, while all government efforts were being expanded in the European theater of operations during W. W. II.

The mosquitoes were unrelenting in Siberia as elsewhere. According to the Alaska study they are more attracted to men than to women, more to adults than to children, although I personally could not confirm the latter obser-

Continued on page 18)

JEWISH ARTS AND CULTURE

Ruach At The "Minsker" In Downtown Toronto

By Joel F. Glazier

Visiting Toronto one Labor Day Weekend, I was surprised to see a gathering of people, performances, comics, Klezmer Music, and food at the large Lakefront plazas and concert halls. Every two years, Toronto hosts The Ashkenaz Festival for 3 days and the attendance rivals Wilmington's annual Italian Festival to which thousands travel from several states.

A feature of The Ashkenaz Festival was a Sunday morning parade stepping off from Toronto's historic Kiever Synagogue and winding its way through the thriving Kensington Market area past a crowded Chinatown. This lively procession continued down the wide Spadina Avenue, which once was lined with Jewish shops and population, much like New York's Lower East Side. This parade resembled a daytime Mardi Gras procession with the lively music, costumed marchers and huge papier maché figures from Jewish history and Yiddish Culture.

This spirited lively procession made a stop at an old red-brick synagogue and after a dramatic knock on the door, a huge papier-mâché puppet of Karl Marx holding his Manifesto and a colorful puppet of Anne Frank holding her Diary appeared from the curved doorway and with great fanfare joined this Ahkenaz Parade down to the lakefront. Their sendoff was accompanied by the piercing sound from a 2 foot long shofar, expertly handled by a pony-tailed member of this red brick synagogue, Anshe Minsk. I thought what a different congregation this must be!

On a freezing winter Friday night, I found myself again in downtown Toronto. My chance to re-visit

this old shul that had given Karl Marx and Anne Frank to the Ashkenaz parade was possible. On this Friday night, the bitter cold of a Toronto winter disappeared when I walked into the warm, balconied sanctuary. A restored large, plain, but very illuminating chandelier hung over the center bimah. The plain white walls were contrasted by a towering dark wood carved ark reaching to the high ceiling and on either side were fresco paintings of an elk and wild fowl.

Rabbi Shmuel Spero presided over an Orthodox Kabbalat Shabbat Service and the unofficial chazzan, Noah Zacharin (who had been the shofar blower), added his voice. I learned Dr. Zacharin himself has several CD's of his musical performances and he regularly appears at small venues with a folk bent. While the Art Scroll Siddur could be used, there were several choices of siddurim, and the eclectic mix of worshippers each seemed to be on their own pages in their separate siddur of choice. A contingent of University of Toronto students added a deep choral background to the familiar Shabbat Eve service.

The freezing temperatures were no longer on my mind when services ended, and I was invited and urged to join the congregation downstairs. The familiar aroma of chicken permeated the basement social hall and the entire crowd was treated to a filling Friday night meal. My question as to the regularity of this full Shabbat dinner was answered with, "Whenever you come here, we have this dinner." (Subsequent visits to Toronto have proven this rule correct.)

Anshe Minsk Synagogue was built in the 1920's. As with many North American cities, the original

Jewish inhabitants moved away from the downtown areas and in Toronto's case, developed sprawling Jewish neighborhoods north and west of town. Many Jewish shops moved with them and dozens of shuls dot areas miles away from the lower end of Spadina Avenue. But like NYC, there has been a constant Jewish presence in this older area. Younger Jews, living in the surrounding University areas and in the growing theater, gallery and Kensington Market areas have revived and continue to keep alive older Jewish institutions, like Anshe Minsk.

Their Shabbos services were made up of an array of unique worshippers - fluent Hebrew readers; artistic university students whose voices filled the sanctuary and whose feet tore up the floorboards during Shabbat eve dancing after dinner; older worshippers who never left the old Jewish neighborhood and up in the balcony single, married, formal and casually dressed women added to the mosaic.

Leaving after several hours or eating, drinking, singing and general Shabbat ruach, the cold outdoor air was irrelevant as were the bright electric signs of the neighboring Chinese restaurants that were filled with late night diners. As pork fried rice and shrimp dishes were savored inside the large condensation covered windows, outside "Minsker" daveners strolled home with stomachs filled with chicken, cakes, and warmth sustained by fine Kosher wine, and very Canadian blended whiskey. Downtown hotels were walking distance and the warmth glowed until all found their way homes for the evening.

Anshe Minsk not only holds lively Shabbat Services, but is down-



Toronto's historic Minsk Anshe Synagogue

town Toronto's only daily minyan shul. The historically registered Kiever Synagogue, several blocks away, also has Orthodox Shabbat services in a finely restored, (beautiful shiny woodwork, brass, etc.) early 20th century building, which is

a Canadian historical registered landmark.

(This article is part of a series on synagogue visits from around the world. Next feature will share a Sephardic treat in Paris, France.)

History Channel Presents Diplomats For The Damned



The History Channel's ongoing series, "History Undercover" will present **Diplomats for the Damned** on Sunday, November 26, 10 P.M. The program profiles Carl Lutz of Switzerland, Aristides de Sousa Mendes of Portugal, Hiram Bingham of the United States and Ferdinand Duckwitz of Germany. All four men risked their careers as diplomats-indeed their very lives-to issue visas, falsify papers and cut backroom deals to rescue Jews from Nazi death camps. These men were among the 63 heroic individuals involved in diplomatic rescue between 1938 and 1945.

More than 2,000 high schools and middle schools will benefit from the teaching guides and videos of **Diplomats for the Damned**, which will help perpetuate Holocaust education. The author of the teacher's guide is Holocaust historian Dr. Michael Berenbaum, past director of the Shoah Foundation. He wrote the teacher's guide for **Schindler's List**.

To order a copy of **Diplomats for the Damned** on videotape, call Intercultural Niche Strategies at (212) 248-5900.

Atoning For Lost Hope

Continued from page 14

that the Arabs aren't angry, or ruthless, or untrustworthy, or whatever. I know the reality here. It's precisely because of that that I'd lost hope. And when hope is gone, there's nothing at all to look forward to. I don't know how it will all work out, and I can't even imagine a solution that will result in a peace that will appease the masses. We are free to have our beliefs, our passions, our points of view. But what I learned last night is that regardless of everything, hope must remain.

So I left with a vision. As the rally ended, songs of peace began to blare through the speakers. First Shir HaShalom, then John Lennon's Imagine, then some oth-

ers. And I looked around, seeing people starting to dance. On such a sad night, during such hard times, people were dancing, laughing, hugging. A drum circle in the center of the square drew hundreds around it. And for a brief moment, it seemed like all will be fine. And thus my vision: the legacy of Rabin, the peace process, Oslo, and perhaps a future Middle East of neighbors and not enemies, is still within reach. He began it...and wouldn't it be incredible if one day November 4th stopped being a memorial day, and became a day of celebration. A day of dancing and singing...a day to remember the man who started it all. A day to celebrate peace.

Ian Simpson is a freelance writer based in Jerusalem

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MILESTONES

In Memoriam: Leah Rabin Dead At 72



Leah Rabin

By Naomi Segal, JTA

Leah Rabin, widow of assassinated Prime Minister Yitzhak Rabin and a leading proponent of the Israeli-Palestinian peace process, has died at 72 after losing a battle with lung cancer.

"The Middle East has lost a friend of peace," President Clinton said in a statement issued after she died Sunday.

"The work to which she and Yitzhak dedicated their lives must and will continue."

Rabin stood by her husband throughout his military and political careers, and she championed his peace policies after his assassination five years ago.

Her illness prevented her from taking part in memorial ceremonies last week marking the fifth anniversary of her husband's assassination.

She died Sunday afternoon surrounded by family members.

Rabin confirmed earlier this year that she had lung cancer and was recently hospitalized after complaining of chest pains.

She is survived by two children, Dalia Rabin-Pelossof, a lawyer who now serves in the Knesset, and

Yuval, who founded a peace group after the assassination and now represents an Israeli software firm in the United States. She also leaves behind three grandchildren.

A prominent and sometimes controversial figure in Israeli society, Rabin was born Leah Schlossberg in 1928 in Germany.

The day after Hitler rose to power, her family immigrated to what was then called Palestine.

She grew up in Tel Aviv and at the age of 15 met Yitzhak Rabin, then 21 years old. Leah Rabin once described the encounter as love at first sight, their eyes locking as they stood near an ice cream stand on a Tel Aviv street.

The two married during the 1948 War of Independence.

She staunchly supported Yitzhak throughout his army career, his posting as U.S. ambassador to Washington and while he served as

prime minister and defense minister.

In 1977, he stepped down as prime minister after it was discovered that Leah had maintained a U.S. bank account while he was posted in Washington — a violation of Israeli currency regulations at the time. She was later fined for the offense, which prompted her critics to accuse her of sabotaging her husband's political career.

Leah was long known for speaking her mind plainly.

Following her husband's 1995 assassination, she accused then-opposition leader Benjamin Netanyahu of cultivating an atmosphere of incitement that led up to the slaying.

Rabin refused to shake Netanyahu's hand at her husband's funeral, where she sat with silent dignity as world leaders came to pay their respects.

When Netanyahu was elected

prime minister in 1996, she threatened to pack her bags and leave the country.

Following her husband's assassination, Rabin took up the torch for peace, becoming a fierce advocate of his legacy.

In September, she told an Israeli newspaper that "Yitzhak is surely turning in his grave," accusing Prime Minister Ehud Barak of not following on her husband's path toward peace.

Nava Barak, the wife of the current prime minister, addressed the disagreement from her hotel suite in Chicago, where the General Assembly of U.S. Jewish leaders was held this week.

There are "different ways to achieve peace," Nava Barak said.

"If there was a disagreement about the way, that's not important. What is important is that we all pursue the path of peace."

Delaware Deaths

BARSKY

Sylvia P. Barsky, of 21 Ridgewood Circle, died Thursday, November 2. The widow of Abraham "Ted" Barsky, she was the former owner of Portugal's Furniture on King Street in Wilmington.

She is survived by her daughter, Anita Closic of Wilmington, two grandchildren and a brother, Leo Protigal.

Contributions in her memory may be made to either Deborah Heart and Lung Foundation or to Congregation Beth Emeth.

FINKEL

Hildreth H. Finkel, 93, of Forwood Manor, died Tuesday, November 7th. She was a member of Congregation Beth Emeth. She and her late husband, Bernhard, operated Finkel's ladies apparel store.

Mrs. Finkel is survived by her son, Larry Fenton, daughter, Elaine Sherman, brother, Dr. Lewis Harris, five grandchildren and five great grandchildren.

Contributions in his memory may be made to a charity of the donor's choice.

KAMM

Jack B. Kamm, 92, died November 9th at the Kutz Home. He and his late wife, Ida enjoyed a

65 year marriage. A commercial artist by trade, Mr. Kamm spent most of his professional life in Chicago, Ill. Upon retirement, the couple moved to San Diego, CA where he was an active volunteer. He is survived by his children: Ken and Cheryl Kamm of Wilmington and Roxane and Raymond Riva of Overland Park, KS. Mr. Kamm was a proud grandfather to Rosalinde and Hugh Harper, Shira

Kamm, Aviva Kamm, Joseph Kamm and Benjamin Kamm and step-grandparent to Stevie Schiff and Greg Schiff. He also is survived by three great-grandchildren: Hannah, Cleo and Chance Harper.

Contributions in his memory may be made to either the Kutz Home, 704 River Road, Wilmington, DE 19809 or to Delaware Hospice, 3515 Silverside Road, Wilmington, DE 19810.

Man And Mosquitoes

Continued from page 16

variation. Dark clothing and movements attract these insects. Most important is the sensation of smell. There are literally hundreds of volatile compounds in human skin and breath, some of which attract the insects. In addition, they are also attracted by carbon dioxide given off by humans, the scent of which they pick up from as far away as about 100 feet. The itching and irritation is minor compared to the transmission of disease. In addition to malaria they transmit yellow fever and several other diseases to an estimated 700 million people every year. Recently, reasonably large infestations of mosquitoes have been found in the Eastern United States, probably associated with a very rainy summer season. In New York 7 deaths of West Nile virus disease, a form of encephalitis, and 62 serious illnesses have been reported. In response, effective chemical spraying has immediately been undertaken by city and state authorities. Even Israel, an area not known for wet summer weather, suffered this summer 13 deaths and thousands of infected people, as a consequence of the same virus. In fact, the country has declared an epidemic due to this mosquito-borne illness.

The most effective agent against mosquitoes has not been discovered until 1946, a compound commonly known as DEET (N,N-diethyl-3-methylbenzamide). It is used widely in the USA.

Mosquitoes are responsible for one death for every seventeen people alive today. They are the deadliest creatures on planet earth. Unlike the effective measures taken in the USA, in the underdeveloped world, including the area of our exile, little if anything was done about these bloodsuckers.

That is why the world suffers the loss of a very large number of human beings every year due to diseases contracted via mosquito bites.

And bloodsuckers they truly are. Those that bite are only females. They require human or animal blood for egg production. A typical female feeds once every three to four days, consuming more than her own weight in blood in a single feeding. In about a 90 second feeding frenzy a female will consume on average two small drops of blood. Although effective insect repellents are used to protect some humans, animals are completely unprotected. A favored target of these insects are caribou. A Russian researcher has estimated that 10,000 mosquitoes can simultaneously draw blood from a cari-

bou. It has been estimated that a single caribou can lose up to five pounds of blood during an average summer season. The only effective defense the animals have is immersion of their bodies in water, to which they resort when appropriate bodies of water are available.

The malaria I contracted would flare up and incapacitate me for about a week and then I would return to reasonable normalcy. This happened six months before graduation from a Russian high school (desitiletki). Having graduated with honors, the stricture of confining myself to a radius of 50 km from our village was lifted. While W. W. II was still in progress in the East and I still experienced bouts with malaria, I nevertheless set out for Moscow and enrolled at the university. Studies at schools of higher learning anywhere in the Soviet Union was free of charge. After I experienced a flare up of the disease at the university dormitory I was given a synthetic substitute for quinine that turned my skin yellow. The medication had an immediate positive effect on the illness. After taking the prescription for about two months, the disease never manifested itself again. I never experienced a relapse to this day nor any encounter with as many mosquitoes as I did in the God forsaken area of Siberia.

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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.

ORT HOSTS BOOK DISCUSSION GROUP

The Brandywine Chapter of Women's American ORT will meet on Tuesday, December 12, 7:15 p.m. to discuss Myla Goldberg's book, "Bee Season". The program will be held at the home of Eileen Sarter at 7:15 p.m. Please RSVP to Eileen at (610) 268-3820.

SUMMER SCHOLARSHIP AVAILABLE

The Sylvia and Isadore N. Silverman Scholarship Fund will award its 12th annual scholarship to a deserving young person who desires a Jewish summer experience in camp or in Israel. Applications may be picked up at the Adas Kodesch Shel Emeth office, Washington Street Extension and Torah Way,

Wilmington, DE 19802. They should be completed and returned to AKSE by March 15, 2001.

The scholarship fund was established in 1989 by the Silverman's four daughters and family friends to commemorate the couple's 55th wedding anniversary.

A CORNUCOPIA OF JEWISH SINGLES

Thanksgiving Getaway for Jewish Singles - Nov. 23-26

Enjoy a cornucopia of: Great People...Hiking...Music...Dance...Yoga...Joyous Shabbat. Join BASHERTE at Elat Chayyim Retreat Center. For more information, please call (800) 398-2630 or email: <http://www.basherte.com>

CALLING ALL RUGRATS

The Rugrats are going to Paris, and JR ORT will be there to watch! Join the organization at Regal Cinemas (Funscape) on Sunday, November 26th. The cost will be \$5 for JR ORT and ORT members and \$6 for non-members. If interested, please call Dana Silverman at (610) 444-6121 to reserve a seat.

SATURDAY NIGHT COMES ALIVE WITH AKSE

Learn the 4Rs at Adas Kodesch Shel Emeth this Saturday night

(November 18th) and Saturday, December 9th. Saturday nights come alive at Wilmington's traditional synagogue with a Service, Study period, Snacks and Schmoozing sponsored by AKSE's Adult Education Committee. Havdalah service, music and candlelighting begins at 7 p.m. Enjoy an hour of learning on such topics as prayer and Jewish rituals and share social time with other adults. A separate program will be offered for children who accompany their parents. Please call the AKSE office at 762-2705 if you are interested in attending.

MARRYING AGAIN?

Jewish Family Service offers couples insights and ideas on making second marriages successful. The program will be offered at the agency's Relationship Center, 288 East Main Street, Newark on Thursday, December 7th. Choose from either the noon to 1:30 p.m. or 7:00 to 8:30 p.m. sessions. \$30 per session. Pre-registration is required. Please call Jewish Family Service at 478-9411.

DELAWARE GRATZ OPENS ITS DOORS

Parents of prospective students are invited to participate in one of

three upcoming Open Houses at Delaware Gratz Hebrew High School. Come and attend classes with your children on Tuesday, December 5, 7 p.m. to 9:05 p.m., Thursday, December 7, 7 p.m. to 9:05 p.m. or Sunday, December 10, 10 a.m. to 1 p.m. For additional information, please call Marlene Milunsky, principal, at 478-8100.

JEWISH FAMILY SERVICE PROVIDES EMOTIONAL AND SPIRITUAL SUPPORT

The Kimmel-Spiller Jewish Healing Center, a program of Jewish Family Service, will offer a Jewish Healing Service, December 18, 7:00 p.m. to 8:30 p.m. at the Jewish Community Center Board Room, Garden of Eden Road, North Wilmington.

JFS also sponsors an on-going Bereavement Support Group which meets every other Tuesday, 1:00 p.m. to 2:30 p.m. The group helps widows and widowers cope

with the loss of a loved one. For additional information, please call JFS at 478-9411.

CELEBRATE SHABBAT UNPLUGGED AT TEMPLE BETH EL

The community is invited to celebrate a unique musical Shabbat on Friday, December 8th, 8:00 p.m. at Temple Beth El in Newark. Enjoy a blend of traditional and innovative new melodies performed by Shabbat Unplugged, an ensemble of six rabbis. Participate in this historic occasion-the first Delaware performance of Shabbat Unplugged-which features Delaware's own Rabbi Myriam Klotz, director of the JFS Kimmel-Spiller Jewish Healing Center. This special Shabbat service is sponsored by the synagogue and Jewish Family Service. A festive oneg will follow the service. For additional information, please call Temple Beth El at 366-8330.

GIVING THANKS

Family: Crying 'Fowl' On Thanksgiving

By Jane Ulman

Judaism commands us to be kind to animals.

Thus I don't eat them and I don't keep them as pets. But this Thanksgiving, I've gone a step further. I've rescued one.

"Oh great, you adopted some foul fowl," my husband, Larry, says. "Not any old fowl," I answer, "but Pumpkin, a 40-pound domestic white turkey who was found abandoned at a hatchery loading dock. I saved her life."

Indeed, Pumpkin will be served a scrumptious Thanksgiving feast instead of being served as one.

She will dine on cranberries, grapes, lettuce, popcorn and pumpkin pie with her fellow feathered friends at a farm sanctuary in upstate New York.

"But you can't have Thanksgiving without the turkey," my three omnivorous sons, aged 16, 13 and 11, protest. "It's tradition."

Even the 9-year-old vegetarian, who won't share a tube of toothpaste with his meat-eating brothers, chimes in. "It's tradition. Like when you make latkes for Chanukah, you have to kill some potatoes."

But, ironically, turkey, by most accounts, was conspicuously absent from the first Thanksgiving celebrated by the Pilgrims and Native Americans in 1621.

The feast, most likely a customary fall harvest festival for both cultures, consisted of foods such as cornmeal mush, nuts, fruits, popcorn and breadstuffs. Meat, if there was any, was probably some deer meat and game birds. Or perhaps some fish.

Turkeys came later. As did the actual holiday, which was not officially proclaimed and uniformly celebrated until Abraham Lincoln, in 1863, designated the last Thursday

of November as Thanksgiving Day.

And 11 years later, the first Thanksgiving Day football game was played, introducing yet another tradition popular in my testosterone-heavy household.

But, for me, Thanksgiving has become less about calorie consumption and combat and more about compassion.

For it was 10 years ago, while preparing one of Pumpkin's predecessors, that I became acutely aware that the poor bird, never mind that it could drown itself if it looked up during a rainstorm, was once a living creature. On the spot, I became a vegetarian.

But it was thousands of years ago that the Torah taught us the mitzvah of "tza'ar ba'alei chayim," which literally means "not causing pain to animals." Maimonides, the medieval sage, traces this command back to Numbers 22:32, where the angel of the Lord says to Balaam, "Why have you beaten your ass these three times?"

Other biblical laws involving compassion toward animals abound. Deuteronomy 11:15, "I will also provide grass in the fields for your cattle — and thus you shall eat your fill," has been interpreted by the Talmudic rabbis to mean that a person should not eat or drink before providing for his animals. And Deuteronomy 22:10 states, "You shall not plow with an ox and an ass together."

Judaism, however, clearly differentiates human life from animal life, always stressing the unique value of humans. But the two are not unrelated. As Maimonides says, "If the law provides that such grief should not be caused to cattle or birds, how much more careful must we be not to cause grief to our fellow man."

Plus, it's not by chance that some of America's most notorious

mass murderers, including Albert DeSalvo, the "Boston Strangler," and Jeffrey Dahmer, the cannibalistic murderer, tortured and killed small animals as children.

Isaac Bashevis Singer, winner of a Nobel Prize in literature and dedicated vegetarian, once said, "How can we pray to God for mercy if we ourselves have no mercy?" He added, "I personally believe that as long as human beings will go on shedding the blood of animals, there will never be any peace."

But life is full of compromises. After the flood, for example, during a period of declining moral standards, of men eating limbs torn from living animals, God concedes to man the right to eat meat. He stipulates in Genesis 9:4, however, that "flesh with its life, which is its blood, you shall not eat," meaning that the animal must be killed and the blood, synonymous with life, removed.

And I've conceded to my family the right to eat turkey at our Thanksgiving feast. Though this year, in an acknowledgment of what she calls my "increased evangelicalism," my mother has willingly agreed to cook a free-range turkey, one not genetically engineered nor inhumanely raised under "factory farm" conditions. "Besides," she says, "It tastes better."

For my part, I will be bringing the traditional carrot pudding and the increasingly traditional vegetarian nut loaf. I will also be bringing, with the hope of inaugurating a new Thanksgiving custom and instilling an increased awareness of the sanctity of all life, a framed photograph of my adopted turkey, Pumpkin.

(Jane Ulman lives in Encino, Calif., with her husband and four sons.)

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