

The JEWISH VOICE

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The Jewish Voice"

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Herzog: PLO Infighting Is A Typical Gangster Shoot-Out

By DAVID FRIEDMAN

WASHINGTON, (JTA) - President Chaim Herzog of Israel charged recently that the fighting between the Palestinian terrorist factions in Tripoli, Lebanon, is due to a "cynical use of power by the Syrians" who want to be the "exclusive custodians" of the Palestinian issue and to prevent the Palestinians from entering into negotiations with Israel.

"The Syrians fear that sooner or later the Palestinian leadership, influenced to an increasing degree by King Hussein, might consider moving toward negotiations," he said in an address to the National Press Club. "Hence, these actions in order to prevent such a development."

But in response to a question, Herzog rejected any Israeli sympathy for Yasir Arafat whose Palestine Liberation Organization forces are under siege in Tripoli by Syrian-backed dissident Palestinians. "We have no sympathy whatsoever for a man who introduced the idiom of international terror with all of its horrible implications into the realm of international affairs," Herzog said. He noted that "We have no sympathy for either side" and labeled the fighting between Palestinian groups a "typical gangster shoot-out."

He said the "tragedy of the Palestinian people" is that it "never had a leadership which is prepared to

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STROLLING WITH DADDY IN TRIPOLI...TRIPOLI, Lebanon - A young father takes no chances during a recent stroll with his children in Tripoli, as he carries a shoulder weapon. Recent battles between opponents and loyalists of Yasir Arafat's PLO forces have caused a mass flight of residents from the city. RNS photo.

Shultz-Weinberger Split Blocks Cooperation

By M.J. ROSENBERG,
Editor, Near East Report

"It may not be unprecedented, but it is certainly weird," was the way one observer of the Reagan Administration's Israel policy put it. He was referring to the clear split between Secretary of State George Shultz and Secretary of Defense Caspar Weinberger over the issue of strategic cooperation with Israel. "It was one thing when it was just an internal Cabinet battle between Shultz, Weinberger and their Departments. But now the president has spoken-on Shultz's side-and Weinberger is still fighting."

Weinberger's determination to obstruct the emerging policy of strategic cooperation with Israel is no subterranean struggle visible only to Washington insiders. It is rather a battle being fought in newspaper columns and on television interview shows. Weinberger is at odds with the President over this issue and is doing nothing to camouflage it.

On Saturday, Oct. 29, President Reagan approved a new National Security Directive which calls for closer strategic cooperation with Israel in Lebanon and throughout the Mid-East. The recent visit to Israel of Under-secretary of State for Political Affairs Lawrence Eagleburger was designed, in part, to flesh out the emerging Reagan policy.

Press reports indicate that U.S. and Israeli views are-in the words of *New York Times* correspondent Terrence Smith-"more in concert than they have been in a year-and-a-half, and diplomats of both countries are talking again of strategic cooperation on common military and political goals." He names a few: "concerted action in Lebanon, new intelligence sharing agreements, and American financing of Israeli technical aid projects to United States allies in Central America and Africa."

Smith quotes a senior aide to Prime Minister Shamir who says that this "is one of those moments when Washington and Jerusalem see eye to eye on a whole range of questions."

Well, not quite. The president may be pushing enhanced relations with Israel but his secretary of defense most certainly is not. Last Friday, Weinberger pooh-poohed the whole idea of strategic cooperation. A *New York Times* reporter told the secretary that State Department and diplomatic circles were "buzzing" with "reports of some imminent new American cooperation agreement with Israel..." Weinberger retorted that "the fact that the whole town is buzzing doesn't mean anything is going to happen." But he added: "We have had and should have a strong, close relationship with Israel. We give them more military aid than any other country. They are in a strategically important position."

On the same day, the *Washington Post* quoted Weinberger as saying that reports on strategic cooperation "puzzle me." He said "we've had strategic cooperation with Israel" since 1948. He foresees "no change" in that relationship.

Weinberger appears not to understand what the whole concept of strategic cooperation is all about. It is not merely a continuation of U.S. military aid to Israel. It involves the coordination of policy, of intelligence gathering, of common military exercises

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Paul R. Fine



Benjamin Netanyahu

Benjamin Netanyahu To Address JFD Inaugural Dinner Dec. 14

The Jewish Federation of Delaware Advanced Gifts Dinner will officially launch the Men's Division 1984 Campaign. Paul R. Fine, past JFD president and chairman of the dinner, has announced that this opening event will take place on Wednesday evening, Dec. 14 at the home of David and Joanne Singer.

Benjamin Netanyahu, deputy minister of the Embassy of Israel in Washington, D.C., will be the guest speaker at the function. Netanyahu, who has served in this Embassy post since 1982, has served as a management consultant for a Boston firm and a senior manager with Rim Industries in Jerusalem. He has edited many publications and is actively involved with the Jonathan Institute in Jerusalem, serving as their executive director for two years, and serving on their board of directors since 1976. He is one of the senior members of the Embassy in Washington.

In commenting on the event, Fine stated, "We are very privileged to have Mr. Netanyahu as our guest speaker. He is one of the outstanding diplomats in the Israel Foreign Service and we all eagerly look forward to his appearance in our com-

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Focus On Project Renewal: What It Means To Our Community

Maozia Segal, director of the Jesse Cohen, Community Delaware's Project Renewal community in Israel, was interviewed by our editor last month when he visited with our Jewish leadership in Delaware.

Our Federation, along with Columbus and Dayton, are responsible for all needed social service projects, and capital funding for social service programs.

Up until Project Renewal

These Jesse Cohen families are our families, no less than the families of our Delaware Jewish community.

This massive "urban renewal" program has already made a difference but much still has to be done.

Q: What is Project Renewal?

A: Essentially, it's a massive urban renewal plan, accomplished on a personal level because Jewish Federations in the U.S. are paired

is cleaner, pavements look better, streets are lined with trees. There are benches around the neighborhood for people to sit on, and there are a few new public buildings such as kindergartens and synagogues. The shopping center in the neighborhood has been renewed.

Q: What about the people?

A: The people have come a long way in four years. Education has improved a lot - we've gotten to the point where kids in Jesse Cohen are almost the same as kids in other schools in other communities. We have a neighborhood committee which is very active, and almost every building has a house committee. People are starting to take care of things themselves.

The people have come a long way in four years... this year 25-30 neighborhood kids will attend universities.

Q: In other words, the people who live in the neighborhood have a lot to say about what goes on.

A: Yes. The basic idea of Project Renewal is to let the people decide things for themselves with the help of a professional. In order to achieve this, we have a steering committee. This committee is composed of 10 tenants and 10 government supervisors, and the chairman is the deputy mayor of Holon. The citizens have 10 votes, which is a lot. We have many subcommittees, all chaired by the citizens. This means they hold most of the key positions in the project and decide what's best for them.

Q: Clearly, one of your goals is for Jesse Cohen citizens to become independent. What other overall goals do you have for Jesse Cohen?

with a community in Israel.

Q: What community is Delaware paired with?

A: Delaware's "sister" community is the Jesse Cohen community in Holon. It's a neighborhood which contains 10,000 citizens - 2,500 families. It's as big as the entire Jewish community of Delaware!

The basic idea of Project Renewal is to let the people decide things for themselves.

Q: What physical changes have you seen so far?

A: There have been many changes in Jesse Cohen. Physically, the neighborhood looks different. The buildings look newer, the neighborhood



Kindergarten & older children.

was initiated in 1980, Jesse Cohen neighborhood was beset with many problems including health care, delinquent youth, the aged, education needs, recreation programs, etc. The delinquency rate alone was 90% with many severe drug problems.

As the program has evolved, attention has been directed particularly toward the youth and aged of the community. Significant strides have been made to date in employment, programs for the aged and drug rehabilitation.

What is still critically needed, and this is our collective responsibility, is recreational facilities for all age groups, additional professional staffing to work with the "street youth", library facilities, religious cultural activities for families, a club for the elderly, summer camp programs.

What has been particularly encouraging has been the active involvement of the local citizens in the grass roots planning. Families are no longer leaving the area but are committed to enriching their own lives. They are a proud people anxious to provide a decent quality of life for their respective families.

Our Jewish Federation must raise, as part of its share, an additional \$650,000 over a 5 year period. It is a crucial responsibility to which we must be responsive.



Library Hebrew books at Senior Center.

A: Another goal is employment. We want to help people find employment, and we want to help those who are already employed to get promoted into better-paying jobs. Our third goal is education. We spend a lot of time and effort educating our people, young and old. We are also very interested in the physical look of the neighborhood.

Q: What background did you have that brought you to this position?

A: I finished social work school at Bar Ilan University in 1979. After I graduated, I started to work with Project Renewal in Jesse Cohen as a community worker. I worked from December '79 to December '82. Then I became Project Renewal director.

Q: Before you became a social worker you were in the army?

A: Yes. I joined in 1972 as a paratrooper. I was in the Sinai in the 1973 war and afterwards became a corporal in the paratroopers. As a corporal I served in the Golan Heights. Twenty days

work school in Bar Ilan University and was graduated in 1979.

Q: You literally and figuratively pieced your life back together. That's quite impressive. How many other professionals are involved at Jesse Cohen?

A: We have one and a half community workers, two social workers, three or four people working in the library, five "guiders," three soccer trainers, one child psychologist, one speech therapist, one psychiatric psychologist, two part-time nurses - about 20 in all.

Q: How long will the project go on?

A: For another five years, depending upon how quickly the funds become available.

Q: What do you see as major problems at Jesse Cohen?

A: Youth who don't work or study. Drugs, theft and prostitution. Our old people need help; our young couples need direction in their lives. These are not easy problems, but with very hard work and the commitment of communities such as your own, we are tur-



Man walking to Senior Center.

ning things around. before an officers training course I was injured very badly. I lost both legs, an arm and vision in one eye, and my hearing became impaired. I was almost dead. After a long time in the hospital, I left to live by myself in a house in Savion which could accommodate a wheelchair. Later, I went to Germany to obtain artificial limbs and to learn to walk again. Initially, I started to work as a basket-

The people must come to the point where they believe they can challenge and conquer their problems.

ball team manager in my home town, and worked as a medical clerk in the Ministry of Defense rehabilitation office. Finally, I went to social

ning things around.

Q: How do you go about getting young people off the street?

A: You have to show them that you are there all the time whenever they need you.

Q: The first thing is to develop their trust?

A: That's right. The office is always open and anyone can come in - even if I'm in an important meeting. I talk and I listen. I try to find a skilled professional to deal with their problems. The people must come to the point where they believe that they can challenge and conquer their problems.

Q: That's what amazes me. Of course, poverty is always the biggest problem, but once you get passed that, you're dealing with someone's attitude. Attitude and sense of

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Focus On Project Renewal: What It Means To Our Community

(Continued from Page 2)

self esteem are far more difficult to change than outward behavior, yet your're doing it.

A: It's hard work! After we develop trust and try to help people with their problems, we emphasize culture: Jewish culture, modern culture, general culture. We try to develop and encourage talented young people to pursue art, studies or whatever.

Q: Do you actually live in the neighborhood?

A: My office is in the middle of the neighborhood. It's a little heart of the neighborhood - an open Jewish heart.

Q: Tell me about the education that you provide.

A: We deal with children and adults. You have to educate every single person in the neighborhood. We have

Project Renewal What It Means

Project Renewal is a partnership between Israeli neighborhoods and communities throughout the world:

- To help rehabilitate buildings in need
- To enlarge public facilities
- To build new buildings
- To beautify the neighborhood
- To provide social services
- To train residents to be responsible for their own needs.
- To make the neighborhoods good and happy places in which to live and to raise families.
- To share the costs between Israel and the twinned communities
- To reach out in friendship
- To reaffirm that we are indeed responsible for one another

Q: Speaking of integration, you are dealing with adults that don't fit into the mainstream of Israeli society. Are they mostly Sephardic?

A: Yes. We have a few Askenazim from Rumania, but most people are from Iraq, Morocco, Yemen, Persia and Libya.

Q: You mentioned that your old people need help. What kinds of programs do you have for senior citizens?

A: We have quite a big program for senior citizens. First we enlarged both senior citizens' facilities. We bring lecturers and give courses in the buildings. We sponsor trips around the country.

There are two things I expect of Delaware. First, come to see us at Jesse Cohen... second, continue to exert effort to support the project financially.

Some elderly people cannot walk or leave their houses, and we bring special women to their homes to clean, get food, cook, talk to them and take care of them. And every summer we have a "summer camp" outside the neighborhood. The seniors have a swimming pool there, they see shows and eat the kind of good food they rarely see. We try to give them something that they never had in their lives. Some of them have never left the neighborhood. To see an old woman go to a swimming pool for the first time in her life ... it is absolutely something to conquer your heart and I get very emotional at these things.

Q: Are you a sabra?
A: Yes. Not a Sabra liquor; not a Sabra wine. I'm born in

change in 84 neighborhoods is really something.

Q: I knew about this project before, but until talking with you today I never realized just how very much you are trying to accomplish. You are taking disadvantaged people - human lives - and offering them a chance to lead the kind of life that all of us take for granted. It's quite impressive. And it's beautiful.

A: I hope it was impressive and not depressive!

To see an old woman go to a swimming pool for the first time in her life... it is absolutely something to conquer your heart.

Q: What do you expect of Delaware?

A: There are two things I expect of Delaware. First, come to see Jesse Cohen. The people from Jesse Cohen want to meet you and be friendly to you. You will receive wonderful hospitality



Kindergarten built with Project Renewal money.

classes for adults all morning and two evenings a week. They start from aleph-bet, but we have a high school. Last year we had 75 at the adult school, this year we'll have 90.

Q: And the children?

A: I am proud to say that this year 25-30 students from the neighborhood will attend universities.

Q: What about technical education?

A: We have recently started a project for technical education, and work began on a building two months ago. We hope to be able to offer courses by next year.

Q: I understand you have an exchange program with a kibbutz?

A: One of our tasks in integration. The neighborhood and the kibbutz are two completely different cultures and both benefit by exposure to the other. We bring kibbutzniks over to Jesse Cohen every summer to work with the neighborhood youth instructors in the summer camp for two weeks. And we send neighborhood people to a kibbutz. This is something that's never been seen before in Israel - one part of Israel coming to another part.



Sephardic Synagogue.

Israel. My parents were born in Israel. My grandparents came from Russia and Lithuania.

Q: What impact has Project Renewal had on Israel?



Girls at ORT School (ORT Spivak-ORT Education Center-Won prize last year, outstanding. Girls volunteer and go to Senior Center to cut hair and other services).

A: It's a big revolution now in Israel, the Project Renewal. It is great success all over Israel. There are 84 neighborhoods, and each neighborhood contains 5,000-10,000 citizens. Every neighborhood has seen positive change, and positive

when you come to Jesse Cohen. A second, continue to exert effort to support the project financially. Without the funds, it just won't work; and all the progress we've made so far will be for nothing. Get involved physically and financially.



Youth Group with Beth (Project Renewal worker) Youths are from a Kibbutz - they're volunteers. They give 1 year to Project Renewal (they live in one of the Project Renewal buildings).

Guest Editorial

The End Of An Era

By PAUL D. KERBEL

The recent passing of two of the Rabbinic giants of the American Jewish community, Professor Saul Lieberman who died in April at the age of 85 and Rabbi Mordechai Kaplan, who passed away in November at the age of 102, leave a void in rabbinic leadership and scholarship. Together with the late Abraham Joshua Heschel (who died in 1972), Kaplan and Lieberman provided American Jewry with spiritual and intellectual inspiration.

Heschel was a religious thinker and mystic who not only influenced Conservative Judaism, but all Jewish movements. Heschel's writing was closer to poetry than prose. He defined Judaism this way:

"What we have learned from Jewish history if that man is not more than human, he is less than human. Judaism is an attempt to prove that in order to be a man, you have to be more than a man, that in order to be a people, we have to be more than a people. Israel was made to be a 'holy people.' This is the essence of its merit."

Heschel wrote on many themes and maintained an active interest in the affairs of our times. He spoke out against Racism and marched in Selma, Alabama with Dr. Martin Luther King. He was Judaism's leading spokesman in inter-faith dialogue. Heschel's death left a spiritual void which has not yet been filled.

Saul Lieberman, one of the greatest Talmudists of the twentieth century, was the least known of these three scholars because his works were published almost entirely in Hebrew. Combining vast erudition in all fields of Talmudic and rabbinic literature, with a penetrating knowledge of the classical world, Lieberman opened new pathways to the understanding of the life, institutions and beliefs of Jewish Palestine in the Talmudic period. He illustrated convincingly the influence of Hellenistic Culture on Jewish Palestine and contributed to our understanding on obscure words and expressions of Talmudic and Midrashic literature.

Mordechai Kaplan was one of American Jewry's leading theologians and innovators. As the first dean of the Seminary's Teachers Institute (1909-1945) and professor of philosophy for 54 years (until 1963), Kaplan influenced generations of rabbis and teachers. His philosophy of "Reconstructionism" defined Judaism as an "evolving religious civilization," emphasizing the totality of the Jewish experience which combines the spiritual, cultural, social and ethnic dimensions of Jewish life. He maintained that the creative survival of the Diaspora was equally as important as the development of the State of Israel. Kaplan's view of the synagogue as a center of Jewish life was a prototype for the Synagogue-Center. While Reconstructionism was originally within the fold of the Conservative movement, by the late 1960s Reconstructionism began to assert its own institutional ideology creating a Rabbinical school and a congregational organization.

Professors Heschel, Lieberman and Kaplan contributed much to the self-identity of the Conservative Movement, while influencing all of Judaism with their learning, scholarship and creativity. In this sense the Conservative Movement is in a new era, seeking a new generation of spiritual and religious leaders to lead them into the 21st century.

Paul D. Kerbel is a fourth year rabbinical student at the Jewish Theological Seminary.

LETTERS to the Editor

Dear Editor:

HIAS, the Hebrew Immigrant Aid Society, is seeking to locate Jewish survivors who lived in the city of

Popasnaya (also known as Koganovich) in the Ukraine during the period 1941-1944. Such persons are sought as possible witnesses in an ongoing Department of Justice war crimes investigation.

Please call or write to: Brenda Schaefer, c/o HIAS at 200 Park Avenue South, New York, NY 10003; the telephone is (212) 674-6800.

Medical Evacuation From Beirut

Senator Sam Nunn said of the evacuation of the casualties, "With Israel located close by and other countries close by, having to fly all the way to Germany raises certain questions." Some of these questions are:

- Why were the wounded Marines made to wait for proper treatment while they were flown to Cyprus (getting there about 9 hours after the bombing) or Germany and Italy (arriving 13 and 22 hours after the bombing), when Israel had readied a hospital for their use in Haifa, less than an hour from Beirut?

- Was it worth the risks of serious infection to these men (great enough to prompt special surgery upon many who arrived in Germany) caused by the delays in getting them to adequate medical facilities?

- Were the two lives lost during the evacuation due to the long period of time which elapsed between injury and proper treatment?

- American officials claimed that medical services onboard the ships in the Mediterranean and in Europe were sufficient. If so, then how come the wounded were dispatched on a five hour flight to Germany bandaged so "that dirt and debris got into most of the wounds?"

- American officials have claimed that use of Israeli medical facilities was not accepted because it did not fit in with their standard operating procedures. Why weren't the standard operating procedures in Lebanon altered to reflect the availability of Israeli facilities?

As the accompanying chronology shows, the Israelis made their first offer of aid within three hours of the bombing. It was not accepted then or later, despite the considerable delays that occurred before the wounded ended up at proper medical facilities. The offer of a special rescue unit of the Israeli Army, equipped with unique devices for rescue from destroyed buildings was likewise unaccepted. The French reportedly accepted an Israeli offer of assistance, only to have the Lebanese government object to the entry of the Israeli unit into Beirut. The Lebanese insisted that if the French were to use the Israelis, they had to be disguised as French civilians. The unit was not employed. According to medical specialists at

Wiesbaden Air Force hospital, the reception point for the wounded Marines sent to Germany, much of the surgery performed upon them at their arrival was necessary to prevent infections caused by the improper cleansing and bandaging of their wounds prior to aeromedical evacuation. The long period of time between the initial bandaging and their arrival in Europe almost certainly aggravated the risks of infection.

Had the Israeli offer been taken up, the rescue of those trapped in the rubble of the barracks might have proceeded at a faster pace, perhaps even allowing for the rescue of additional Marines in time to save their lives. The acceptance of the Israeli offer would certainly have lessened the time interval between the explosion and the proper hospitalization of the wounded, with reduced chances of infection and other complications. Why wasn't the Israeli offer taken up? Privately, according to the press, a Pentagon source explained the refusal: "By accepting Israeli Assistance, we'd have infuriated the Arabs."

CHRONOLOGY OF EVENTS

August 23
6:20 AM Beirut time: Barracks bombing occurs.
9:30 AM Beirut time: Israeli liaison office in Beirut has already offered assistance.
9:00 AM German time (10:00 AM Beirut time*): *estimated-Wiesbaden Air Force hospital notified of impending aeromedical evacuation.

10:30 AM Beirut time: Israeli government has already issued formal offer of assistance to American government, repeated later, not accepted.
2:21 PM Beirut time: First (British) evacuation aircraft leaves for Cyprus.
3:15 PM Beirut*: First casualties reach British military hospital in Cyprus.
6:15 PM German time (7:15 PM Beirut time*): First American evacuation plane reaches Wiesbaden, second arrives at Naples shortly thereafter.

August 24,
(3:05 AM German time (4:05 AM Beirut time*): third evacuation aircraft arrives at Wiesbaden hospital.

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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, DECEMBER 16. The deadline for stories and photos is noon, WEDNESDAY, DECEMBER 7. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. All articles must be typed, double spaced.

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"Super Sunday" marks the opening of the 1984 Jewish Federation of Delaware Campaign. It is your chance to make fund-raising history.

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Through the Campaign, Federation provides support not only to Israel but local beneficiary agencies including: Jewish Community Center, Jewish Family Service, Albert Einstein Academy, Gratz Hebrew High School, B'nai B'rith Hillel Foundation at the University of Delaware and the Milton and Hattie Kutz Home.

The calls you make may determine the quality of Jewish life in this decade.

Reserve your "Super Sunday" telephone now.

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West Bank Time Bomb?

Reprinted from the Wall Street Journal

By BENJAMIN NETANYAHU

It often is claimed that Israel cannot retain the West Bank and remain both Jewish and democratic. If it holds on to Judea-Samaria, some argue, it will soon be overwhelmed by a hostile Arab population whose higher birthrate will make it a majority. The fringes of left and right offer drastic solutions to this problem: Israel must divest itself of the territory (the view of the left) or expell the Arab population (the view of a handful on the far right).

The underlying demographic premise is seldom examined. When Israel won the Six-Day War and gained control of Judea-Samaria, some predicted that the Arab population would engulf the Jews. That was 16 years ago. If this projection had been valid, by now we should have seen a dramatic increase in the ratio of Arabs to Jews in the area west of the Jordan River. We find no such increase. In 1982 the proportion of Jews to Arabs was the same as it was in 1967: 71% Jews and 29% Arabs (65% and 35%, respectively, if Gaza is included).

Neglect Other Factors

These demographic projections have proved wrong because they focus on the Arab birthrate (itself in decline) and neglect other factors, especially emigration. West Bank Arabs have been emigrating voluntarily since 1950, a steady flow prompted by economics, not by politics.

In the 1950s and early 1960s, emigration was caused by King Hussein of Jordan's policy of neglecting the West Bank and concentrating industry on the East Bank. To this was added in the 1970s the allure of high pay in the Persian Gulf and elsewhere in the Arab world, and most recently the attraction of emerging Palestinian Arab communities in Europe and the Americas. As a result, the West Bank's population has remained virtually unchanged over 30 years: 742,000 in 1952; 747,000 in 1982.

There is no reason to expect a change in this pattern in the foreseeable future. It is true that Judea-Samaria has fared considerably better under Israel — e.g., real income doubled in the decade after the Six-Day War and emigration has never reached the peak levels under King Hussein. Nevertheless, the West Bank's internal economy still can't provide enough attractive opportunities to curb Arab emigration. This emigration most likely will continue, although the recent economic decline of the gulf may cause an adjustment in numbers and destinations.

Were it not for the high birthrate of the 700,000 Arabs within the pre-1967 boundaries, the percentage of the Arabs in the total population would have dropped. But this birthrate, too, has been declining steadily. It fell to five children per family in 1981 from 8.4 in 1965, and it is expected to approach the Jewish rate (now leveling off at 2.7) in the next 15 to 20 years.

Clearly, the Malthusian projections of Arab population trends, so blithely presented and so uncritically accepted, are unconvincing. It is not inevitable that the Jewish majority will be engulfed by Arab population growth. It is at least as likely that the current ratio of Jews to Arabs will hold for the coming decades. The

percentage of Jews may actually increase, especially if there is a resurgence of Jewish immigration.

Even if the Arabs do not become a majority in the country, it is argued, Israel still will have to resort to expulsion or repression to control a hostile minority. The notion that Israel would contemplate expulsion of the Arabs is fantasy. Far from "expelling" the Arabs, Israel has enabled 42,000 Arabs to resettle in Judea-Samaria and Gaza since 1967.

The assumption of repression is also contradicted by experience. As Israel made clear at Camp David, it does not aim to perpetuate military government but to enable the Arabs of Judea-Samaria to enjoy full rights in a democratic polity. The political status of the Arabs of pre-1967 Israel evolved along similar lines. In the 1950s they lived under a military administration and soon became Israeli citizens with full rights. Through three decades and five Arab-Israeli wars, there have been no serious problems of irredentism or terrorism in this community.

It is instructive to compare Israel's policy toward a potentially hostile minority in wartime to that of the other democratic nations in similar conditions. In World War II, the U.S. incarcerated 120,000 Japanese-Americans. In both world wars, Britain and France ordered the mass internment of aliens. And in World War I, Britain jailed even British subjects of foreign origin. Israeli policy, in contrast, has been not to infringe upon the rights of its Arab inhabitants in wartime. Except for a partial curfew during the Sinai Campaign of 1956, no special security measures have been taken against them in wartime and none proved necessary.

What accounts for the absence of subversion, or of any Israeli concern about it, is the Arab minority's conviction that Israel is here to stay. This conviction is the foundation on which the Arabs of Israel have built their lives, despite incessant anti-Jewish agitation and Palestine Liberation Organization terrorist threats. The belief in Israel's permanence is the key to peace between the Jewish majority and the Arab minority.

The experience within the pre-1967 borders is likely to recur in Judea-Samaria once the Arabs living there recognize the irreversibility of a Jewish presence. Often encouraged by the pronouncements of outsiders, some Arabs believe that a transfer of power to the PLO or Jordan is still a possibility. Uncertainty and the fear of retribution from new rulers are sufficient to prevent West Bank Arabs from openly coming to terms with Israel. (The PLO murders Arabs who advocate cooperation with Israel; Jordan passes death sentences in absentia on those who sell land to Jews.) Only the steady growth of the Jewish population in Judea-Samaria can convince the Arabs that the Jews are there to stay.

Palestinians Have a State

But why should Israel stay in Judea-Samaria at all? To most Israelis the answer is obvious. Despite disagreements on the area's final political status, virtually all agree that Israel must maintain military control there to survive. And despite pragmatic differences over the pattern of settlements, there is an overwhelming consensus on the right of Jews to settle throughout the Land

Dateline

Lessening Of Argentine Anti-Semitism Reported

BUENOS AIRES, The Senior Latin American Official of the World Jewish Congress reports from here that in the aftermath of the Argentine Presidential elections, the recent anti-Semitic resurgence inside the country "seems to have quieted down for the time being" and that the electoral victory of Raul Alfonsin "has brought a note of relief and optimism" to the Jewish community.

According to Professor Manuel Tenenbaum, executive director of the Latin American Branch of the WJC, The Jewish voters behaved in the same manner as the general electorate and "spoke up clearly in favor of Alfonsin." Tenenbaum stressed that the pro-Alfonsin vote of the Jewish electorate was motivated both by general considerations as well as those concerns particularly felt by the Jewish community.

France's Role In The Prisoner Exchange

PARIS, (JTA) — France played a major role in the exchange of prisoners last month, French officials stressed. The 14-month negotiations over the release of six Israeli POWs detained by the PLO came to a happy conclusion thanks to France's good offices, although their freedom obtained in exchange for some 4,600 Palestinian and Lebanese prisoners held by Israel took place under the auspices of the International Red Cross (IRC).

The Palestinians wanted the French to act as mediators in this matter and nobody else, and Paris not only permitted lifting may obstacles in the negotiations, it also provided planes and a ship to help achieve the exchange.

The six Israeli POWs released by the Palestinians were first transferred aboard a French ship while three Air Force aircraft requisitioned by French authorities flew about 900 Palestinians freed by Israel to Algeria.

30-Foot Menorah

WASHINGTON (JTA) — A 30-foot high menorah has been put up in Lafayette Park, across from the White House, for the sixth consecutive year. The menorah, which will be lit each of the eight nights of Hanukkah, starting Nov. 30, is provided by the American Friends of Lubavitch.

of Israel. Judea-Samaria is the very heart of the historic Jewish homeland, the place where much of Jewish history was made.

Nor do most Israelis consider the creation of a second Palestinian Arab state acceptable. The Arabs of Palestine already have a state, called Jordan, in eastern Palestine. The demand for another state in the West Bank has nothing to do with self-determination. The purpose is to create a base for an irredentist drive to destroy the state of Israel.

This would be the real West Bank time bomb. An Israeli withdrawal from the area would start it ticking.

Israel Trains South African Blacks

TEL AVIV (JTA) — Eighteen young Blacks from South Africa are in Israel for training as pilots. They are citizens of Ciskei, a "homeland" established for Blacks by the Pretoria government but not officially recognized by Israel. For that reason, the trainees carried South African passports when they landed in Israel last week. The president of Ciskei, Lennox Sebe, also carried a South African passport when he visited Israel earlier this month.

Israeli Solar Power In 'Occupied Mexico'

JERUSALEM, (JTA). Work on the world's largest solar energy generating plant, based on a parabolic reflector system developed by Luz Industries of Jerusalem, began last week in southern California. The 13.8 megawatt facility, costing \$61 million, was built for southern California Edison, and by its completion next year will generate enough electricity to heat and light some 7000 homes.

The Luz system uses parabolic reflectors to focus sunlight at high intensity on a heat absorption pipe containing a special fluid. The heated fluid flows through a heat exchanger to produce steam and feed an electrical turbine.

The southern California plant is being built on "occupied Mexican territory" in Daggett, California, Science and Development Minister Yuval Ne'eman noted during a press tour held in Jerusalem to mark the November 16 U.S. ground-breaking ceremony. He was reacting to recent American criticism of Israeli settlements in the territories.

Rise In Aliyah

JERUSALEM (JTA). A rise in immigration from the West led the increase of 616 October 1983 immigrants over the same month last year. A total of 1,941 immigrants arrived in October; 13,879 since the beginning of the year, representing a 25 percent increase over the same period in 1982. Of these, 9,823 came from Western countries. The number of Soviet immigrants this year totals 350—the lowest figure in a decade.

This is why Israel will not leave Judea-Samaria. Nor will it infringe on the individual rights of the West Bank Arabs. The Arab minority has nothing to fear from living with a Jewish majority, just as the Jewish majority need not fear living with an Arab minority. Neither the expulsion of the Arabs nor the withdrawal of the Jews is acceptable. In Judea-Samaria, the only realistic solution for the two peoples is to live, in peace, together.

Benjamin Netanyahu is deputy chief of the Israeli mission in Washington. He will be guest speaker at the 1982 AFD Advanced Gifts Dinner. (See p.1).

JCRC - Black Dialogue

By PHYLLIS LEVIT,
JCRC Chairman of
Lower Delaware

On Nov. 17, the Lower Delaware JCRC met at Congregation Beth Shalom in Dover with members of Dover's Black community. Representing the NAACP were president, Marian L. Harris and vice president Doreina C. Miles. In addition, Emily G. Morris, Kent County prothonotary, Edward G. Minus Sr. and Homer W. Minus were in attendance joining members of the Lower Delaware JCRC Committee: A. Richard Barros, Larry Klepner, Perry Pollack, Charlotte Zaback and Blanka Falek. Irv Levitt, State JCRC chairman, Evelyn Lobel of the Federation and Emanuel Barros also participated.

Discussion informally focused on recent anti-Semitic and anti-Black mimeographed hate mail currently being distributed locally with copies of the Liberty Lobby's "Spotlight." Other concerns related to the local ramifications of jobs and unemployment, fair housing, legal aid and educational opportunities.

The group is planning another dialogue in January and will be establishing direct lines of communication and consultation on issues of mutual interest.

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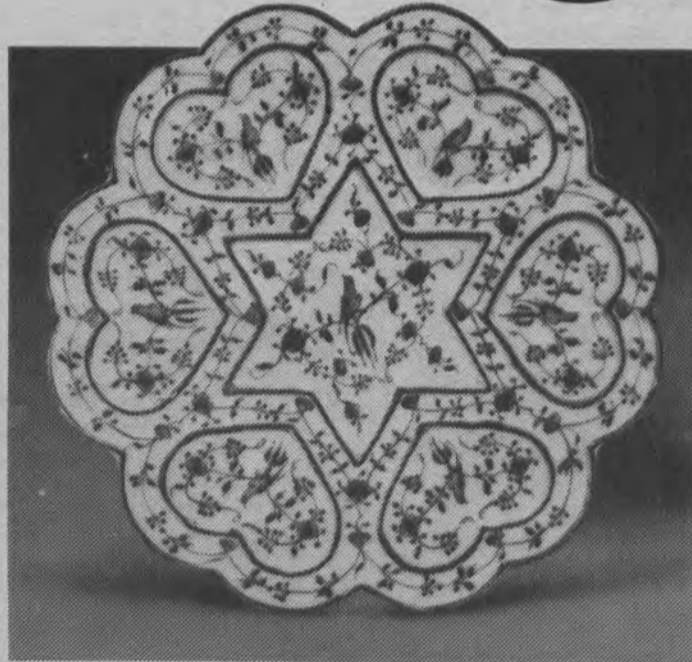
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It dramatizes art and history, tragedy and transcendence. And the treasures have become what their owners wanted them to be: links in a chain of continuity, beauty and faith. So long as we treasure these things, the people who loved them can never be extinct. Now thru January 1, 1984.

National Museum of Natural History, Smithsonian Institution
Monday thru Sunday, 10 am-5:30 pm, Closed Christmas Day

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(top left) PORCELAIN PASSOVER PLATE, Joseph Vater, ca. 1900; (top right) TORAH CROWN, Repoussé, 1840; (bottom) AFTER THE BURIAL, (Artist Unknown), ca. 1780. "The Precious Legacy" is published by Summit Books, and is available in book form. © Philip Morris Inc. 1983. Organized by the Smithsonian Institution Traveling Exhibition Service.

Local Tribute In Memory Of Mordecai Kaplan

A tribute to Mordecai Kaplan, founder of the Reconstructionist Movement, will be held Wednesday, Dec. 7 at 8 p.m. at Congregation Beth Shalom, 18th and Baynard Blvd. Kaplan died Nov. 8 at the Hebrew Home for the Aged in Riverdale, N.Y. He was 102 years old.

The local tribute is co-sponsored by Congregation Beth Shalom and Temple Beth El of Newark. Rabbi Kenneth Cohen and Rabbi Ira Schiffer are both graduates of the Reconstructionist Rabbinical College in Philadelphia. Temple Beth El is an affiliated Reconstructionist congregation.

Many of the key developments in Jewish life today are based on concepts Kaplan developed during his

long career — concepts like the organic Jewish community, Judaism as a religious civilization with its spiritual center in Israel, the synagogue center and summer camp movements, Jewish community centers, the public celebration of bat mitzvah, and an American version of the European self-governing Jewish community (*kehilla*).

Kaplan's ideological history was one of a struggle with the Orthodox beliefs he was taught and by which he lived, until he decided that such a Jewish outlook was incompatible with the outlook of Jews born and raised in the unique freedom of American life. Out of that struggle, the Reconstructionist philosophy emerged. He was denounced by the Orthodox who put him in *herem* (excommunication), a somewhat less than drastic ban in an open society.

Kaplan originally developed Reconstructionism not as another branch of Judaism but as a stimulation to thinking in non-Orthodox forums. His ideas profoundly influenced Reform and Conservative Judaism. But the pressures for change which his teachings generated led to

the crystallization of the movement in its own institutions.

One was the Society for the Advancement of Judaism (SAJ), the pilot Reconstructionist congregation in Manhattan, which Kaplan founded and served as rabbi even while continuing his teaching duties at the Jewish Theological Seminary of America and his busy schedule of writing and lecturing.

Kaplan also founded the Reconstructionist Rabbinical College in Philadelphia and taught in it. The Reconstructionist movement also has a network of congregations in many parts of the United States and Canada, in addition to the *Mevakshai Derech* synagogue in Jerusalem, and its own journal, *The Reconstructionist*.

With the publication in the 1930s of his major work, *Judaism as a Civilization*, Kaplan delineated the basic structure of his outlook, in which he defined the elements of an "evolving religious civilization." This was to be developed in his prolific writing over many decades. A bibliography of his printed works on the occasion of his 100th birthday included over 700 items.

Born in Lithuania, Kaplan came to the U.S. with his parents at the age of 8. A student at the JTS from the age of 12, Kaplan was ordained in 1902 and began to serve as "minister" of Congregation Kehilath Jeshurun in New York. Later he became the rabbi there after receiving his ordination on a trip to Europe in 1908.

Appointed as the dean of the Teacher's Institute of the

JTS in 1909, Kaplan worked there for half a century, retiring in 1963. He immigrated to Israel several years ago and taught at the Hebrew University. He recently returned to the U.S.

Kaplan was considered an intellectual giant and was one of the key figures, along with Judah Magnes, Israel Friedlander and Samson Benderly, in the development of various intellectual circles in New York before World War I. One of his earliest acts was the founding of Young Israel.

In the June 1980 issue of *The Reconstructionist*, Kaplan

was described "as the one man who has taught at least three generations of Jews how to think about Judaism in the modern world." Continuing, the editorial stated:

"Perhaps no man ever became more obsessed with a cause than he. For him the cause was the survival of the Jewish people, physically, spiritually, culturally. From *heder* to *yeshiva*, from public school to university, from the Jewish Theological Seminary to the Reconstructionist Rabbinical College, he clung to his single purpose, the reconstruction of Judaism for the twentieth century."

Herzog:—

(Continued from Page 1)

compromise." He noted that during the 19 years when the West Bank and Gaza Strip were under Jordanian and Egyptian rule, respectively, the Palestinians were never offered a state of their own nor did the PLO ask for one.

"The first government to offer the Palestinian Arabs any form of self-government was Israel which offered them autonomy as a transitory phase toward the resolution of the entire problem of negotiations," Herzog said. "Had they accepted our offer, they would now be in a state of full autonomy and we would be in the final stages today of negotiations of the

final arrangements for the West Bank and Gaza."

While the Palestinians are not yet ready to negotiate, according to Herzog, he stressed that he believed that because of their "frustration" over the leadership fight in Tripoli, there "is a new wind blowing in Judaea, Samaria and Gaza" which will eventually lead to negotiations.

In his address yesterday, his last major speech before leaving for Israel today, Herzog also accused Syria of being a "surrogate" for the Soviet Union which, he said, "wants to sabotage the peace process because it has no part in it and because the U.S. is at the center of the process."

Blocks Cooperation—

(Continued from Page 1)

— and actual actions, if necessary to deter aggression by America's and Israel's common enemies. Strategic cooperation will benefit both nations which is why the president and other key Administration figures are pushing it. Weinberger's view is at variance with the facts. It is as if he has never sat in on a meeting—or read a memo—in which two-way strategic cooperation was discussed.

But this is not the only area in which the secretary of defense chooses to stand outside the Administration's consensus on a key issue. On a

related matter—the U.S. response to Syrian aggression—the Weinberger view appears far from those of his Reagan Administration colleagues.

On Sunday, Nov. 14 President Reagan's national security adviser, Robert C. McFarlane, warned Damascus that the U.S. will respond if Syrian gunners continued shooting at U.S. aircraft over Lebanon. "The United States has made clear recently in other contexts...that we take very seriously threats to American lives," McFarlane said. He added that Syria should take a "sober view" of America's commitment to Lebanon.

But, even on this matter, Weinberger chose a different approach. He said that Syrian attacks on U.S. planes are not "unusual or surprising." According to the *Washington Post*, he also "played down any idea of any imminent retaliation" against those responsible for the attack on the Marines Beirut headquarters. This was just additional evidence that when it comes to the Middle East, the Secretary of Defense is marching to the beat of his own drummer.



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Community Center Dedicates Garden Honoring Righteous Christians Who Saved Jewish Lives During Nazi Holocaust



Halina Wind Preston

Memorial Only One Of Its Kind Outside Yad Vashem

Yad Vashem, the Martyrs' and Heroes' Remembrance Authority in Jerusalem, was established in 1953 as a museum and resource center to honor the memory of the Six Million. One of its features is an avenue of more than 600 evergreen carob trees through which visitors walk to reach the museum. It is called the Avenue of the Righteous.

The commemoration is not bestowed lightly. Much documentation is needed before the authority awards the title of Righteous Gentile. More than 2,000 additional cases are awaiting consideration by a special committee headed by an Israeli Supreme Court justice. In addition to a tree honoring a Righteous Gentile, Yad Vashem bestows a medal with the Talmudic inscription:

"Whoever saves a single life, it is as if he had saved the whole world."

THE GARDEN OF THE RIGHTEOUS GENTILES is a project of the Halina Wind Preston Holocaust Education Committee of the Jewish Community Center. The idea for the Garden, patterned after the Avenue at Yad Vashem, belonged to Halina Wind Preston.

Mrs. Preston was a Jewish educator and lecturer on the Holocaust for more than 30 years. As a young lady barely in her 20s, Halina Wind hid from the Nazis for 14 months in a sewer in Lvov, Poland. She dedicated her life after the war to keeping alive the memory of the six million Jewish victims of the Holocaust.

Mrs. Preston located Holocaust survivors living in Delaware — and in one case a Christian couple who had saved Jews — and compiled a list of area Jews who owed their lives to Righteous Gentiles. The 1981 tree-

(Continued to Page 12)

In honor of the Righteous Gentiles who at the risk of their own lives and the lives of their families, saved Jews during the Nazi Holocaust (1933-1945).

*Please join us in dedicating
The Garden of the Righteous Gentiles
on Sunday, December 11, 1983 at 2:30 P.M.
at the Jewish Community Center
101 Garden of Eden Road
Wilmington, Delaware 19803*

"These were the Righteous in their Generation."

Genesis 6:9

*For further information call the Jewish
Community Center at 478-5660 or Harriet
K. Wolfson at 762-1476 (after 5).*

Memorial Is Dedicated

Sunday, Dec. 11, 1983, is a historic day for Delaware — at once a solemn and a happy day. At 2:30 p.m. begins the ceremony formally dedicating Wilmington's Garden of the Righteous Gentiles.

The Garden is the first monument in the United States to honor Christians who, at the risk of their lives and the lives of their families, saved Jews from the hands of the Nazis during the Holocaust.

On Nov. 16, 1981, a crowd gathered on the lawn in front of the Jewish Community Center to witness a tree-planting ceremony by Holocaust survivors residing in Delaware. Those trees, each of which honors specific Christians, were the beginning of the Garden of the Righteous Gentiles.

Now, two years later, permanent bronze plaques replace the temporary wooden markers which had been unveiled by survivors or their representatives at the tree-planting ceremony. And a formal landscaped entrance greets visitors to the Garden. Raised lettering on a cement background proclaims:

**THIS GARDEN HONORS
RIGHTEOUS GENTILES
WHO SAVED JEWISH LIVES
DURING THE NAZI HOLOCAUST
1933-1945**

Nine of the Christians whom we honor in our Garden saved Jews who later came to live in Delaware. In another case, the survivor's daughter lives in Delaware. The names of two Righteous Gentiles, unknown by the survivors they saved, are honored

with a tree dedicated to The Unknown Righteous Gentile.

One Christian couple, honored in our Garden for their heroic efforts in Holland, now reside in Delaware.

In still another case, a Christian is honored by a Delawarean whose fellow townspeople in White Russia were saved.

One tree honors Raoul Wallenberg, the Swedish diplomat who saved an estimated 100,000 Hungarian Jews. And one tree honors the people of Denmark, who saved most of their country's Jews from death at the hands of the Nazis.

The Christians we honor here, in this Garden that will grow and blossom in our front yard for as long as life and freedom exist on this corner of the globe, are truly among the heroes of human history.

By risking their lives to save Jews from death during the Nazi Holocaust, they rose up to proclaim with their actions that love and decency could flourish amidst the most unthinkable barbarism the world has ever known.

On the following pages, we proudly present their stories in print for the first time.

Six Million of our brothers and sisters, parents and grandparents, went to their deaths because they were Jews, and the world stood silent. We, the Jewish community of Delaware, hereby dedicate this garden to a few of the Righteous Gentiles who chose to act rather than to remain silent. We honor these brave souls for all time.

Founder Of National Holocaust Institute To Speak

A Methodist minister, Dr. Franklin H. Littell wrote the first major book presenting a Christian response to the Holocaust. *The Crucifixion of the Jews* has succeeded in encouraging an entire generation of Christian theologians to re-think the meaning of the Holocaust, Christian anti-Semitism, and the survival of Israel and the Jewish people.

Littell is professor of religion at Temple University and corresponding faculty member of the Institute of Contemporary Jewry at Hebrew University, Jerusalem.

Since 1958, he has been consultant on religion and higher education to the National Conference of Christians and Jews. He is founder and first chairman of the Institute for American Democracy, an organization specializing in problems of extremism and terrorism; founder and honorary chairman of the National Institute on the Holocaust; co-founder and first chairman of the Annual Scholars Conference on the Church Struggle and the Holocaust; founder and honorary chairman of the Annual Conference on Teaching the Holocaust; and founder and honorary president of the National Christian Leadership Conference for Israel.

In addition, Littell is a member by presidential appointment to the U.S. Holocaust Memorial Council, and, by Israeli Cabinet appointment, the only Christian member of the International Council of Yad Vashem. In 1980, he received the Jabotinsky Medal from Prime Minister Begin for his work in furthering Christian/Jewish understanding.



Dr. Franklin Littell

**HALINA WIND PRESTON
HOLOCAUST EDUCATION COM-
MITTEE: Harriet Wolfson, chair-
man; Dorothy Krause Finger,
treasurer; Irving Kaufman; Evelyn
Lobel; Doris Morris; Richard Allen
Paul; David Preston; Joanne Singer.**

Righteous Gentiles W

Pierre Piprot D'Alleaume France

A devout Catholic and a highly educated man, PIERRE PIPROT D'ALLEAUME opened a hotel school in Marseilles to save about 15 Jewish girls whom he took in as employees. Among them was LORE BEITMAN, who now lives in Wilmington.

She was born Lore Bermann in Ludwigshafen am Rhein, in what is now West Germany, in 1925. In the first deportation in Europe, Lore was deported from the Pfalz region with her mother and other relatives, and sent to the Gurs camp in the Pyrenees, where her grandmother died of malnutrition.

When the large deportation started in September 1942, Lore's mother was sent to Auschwitz, and died either there or along the way.

In early 1943, Lore was taken in by Pierre Piprot D'Alleaume and given an assumed name to make it seem that she had come from the Alsace-Lorraine region. Lore became Jeanne Durst. She was 18.

To cover up his employment of the Jewish girls, Piprot took in an equal number of French non-Jews. Piprot's hotel was an island of sanity and freedom amidst a sea of horror. With the Germans positioned on the mountains overlooking Marseilles, Piprot nonetheless was able to protect Lore and the others from even hearing of the Nazi barbarism and slaughter of the Jews. The girls felt completely free.

The Unknown Righteous Gentile

Among untold numbers of Jews who survived the Holocaust because of the actions of Unknown Righteous Gentiles, DOROTHY KRAUSE FINGER of Wilmington was hidden by a Christian man in a barn in Stanislavov.

Most Righteous Gentiles remained anonymous for self preservation: If they had been found out, the Nazis would have killed them and their families. Others wished to stay anonymous for various personal reasons.

Born in Stanislavov in August 1929, Dorothy Krause was locked up in the attic of a barn for three days in March 1943 while the city was being rid of Jews. She and 11 other Jews, including her mother, had paid the man to hide them there.

Their lives thus having been spared during the Nazi purge of their city, Dorothy and the other Jews left the man's house at night and ran to another small city which still had a ghetto.

Dorothy subsequently survived through the war in three ghettos, a labor camp and the forest near Przemyslany in Galicia.

Living a nomadic forest existence, she lived in the forest with six other Jews for exactly a year, from July 27, 1943, until the area was liberated by the Russian army on July 27, 1944.



Odille Ceulemans-Gryson
and Betty Shain

Louis And Odille Ceulemans-Gryson Belgium

LOUIS CEULEMANS, a carpenter, and his wife, ODILLE CEULEMANS-GRYSON, lived in the countryside near Brussels, where they saved a Jewish baby named Betti Blaugrund, who grew to become BETTY SHAIN of Wilmington.

Betty was born in Brussels in July 1942. A month later, the Nazis began raiding and rounding up the Jews of Brussels, storming into their homes and removing them in masses to be taken to their deaths.

To survive, Jews went into hiding. Because babies cry and make noise, it became dangerous for Betty's parents to keep her with them. They were advised to hide her.

Through some friends, Betty's parents located a police chief who had a sister-in-law living in Aaroschot, a small country village in the Belgian province of Brabant. Her name was Odille Ceulemans-Gryson. She and her husband, Louis - who were in their 40s and had a married daughter who was about 20 - were willing to take in a child.

The couple fed Betty well, gave her the best care. Every month, at the risk of their lives, the couple took Betty to her parents, who were hiding in Brussels, so they could see her.

The couple told others that Betty was a child of working people in the city. They could never tell a soul that Betty was Jewish.

The couple kept Betty until the war ended, constantly showing her the photographs of her real parents. The pictures were kept in a cupboard in the house. Betty began referring to

her parents as Mother Cupboard and Father Cupboard.

Betty was 2 years old when Belgium was liberated in September 1944.

Many documented cases exist of Christian families who adopted Jewish children during the Holocaust, in order to convert them from the religion of their birth. But Louis and Odille Ceulemans-Gryson, both of whom were Catholic, never attempted to convert Betty. As soon as the war ended, they willingly returned her to her parents.

Louise Ceulemans passed away a few years ago, but his wife is still alive in Belgium.

Noel Barrot France

In the small town of Yssingeux in the Haute Loire region of central France, a pharmacist named NOEL BARROT took the responsibility to save BLANKA FALEK and her son, GEORGE, from the hands of the Nazis.

Born Blanka Israelovitch in Tarnow, near Karakow, Poland, she studied at the University of Krakow, then moved to France in 1935.

With George, who was 4 years old, Blanka moved from place to place in 1942 as the Nazis began deporting Jews from France. In the mountains around Marseilles, Blanka befriended a Mr. Malecinski, a Polish diplomat who had been a military attache in Moscow before the war, and his wife. Because he was a high military official, he and his wife were protected in a Polish camp in Marseilles. Mrs. Malecinski, a Polish aristocrat, told others that Blanka was her cousin.

Through Mr. and Mrs. Malecinski, Blanka and George met Noel Barrot, who gave them a room next door to his pharmacy in Yssingeux, where they stayed in 1943 and 1944. In addition to making sure they had enough to eat, Barrot provided moral support to the young mother and her child. Barrot saw to it that Blanka obtained a document saying her name was Irakovitch. No one bothered her, because she was in the company of Barrot.

Barrot instructed Blanka to knock on the wall between the two buildings if trouble approached, and he would come to her aid. Several times, the Gestapo came to the town. But they did not bother Blanka and her son.

Blanka's brothers, sisters, and about 70 other members of her family, all were murdered in Poland. But Blanka and George were saved because of the courageous action of Noel Barrot.

After the war, Barrot became mayor of Yssingeux, then was elected congressman from the Haute Loire region in the De Gaulle government. His son, Jacques Barrot, became minister of health under Giscard-D'Estaing.

During a 1964 session of the French National Assembly, Noel Barrot suffered a heart attack and died in the arms of a colleague.

Blanka Falek lives in Dover, where she is retired from a teaching career at Dover High School. Her son, George, lives in Wilmington.

Leopold Socha And Stefan Wroblewski Poland

Under the city of Lvov, 10 Jews lived in a sewer for 14 months, never able to stand up, never seeing the sun. Although the sewer systems of European cities served as hiding places and passageways for many Jews during the Holocaust, these 10 Jews constitute the only group known to have survived such existence for that length of time. They are probably the only group ever to have lived in a sewer for so long.

Among them was a young lady, barely in her 20s, named Halina Wind. Although she weighed 70 pounds when she emerged from the sewer on July 27, 1944, her strength gradually returned to her. It was that strength which enabled her, as HALINA WIND PRESTON of Wilmington, to teach the Holocaust to all who would listen, for more than 30 years.

She never forgot those who perished. Likewise, she never forgot those Righteous Gentiles who risked their lives to save Jews. And so, in November 1981, when she arranged a tree-planting ceremony in front of Wilmington's Jewish Community Center to honor Righteous Gentiles, she saw to it that two of the trees honored two Christian sewer workers who had saved her: LEOPOLD SOCHA and STEFAN WROBLEWSKI.

Socha was the leader of a three-man sewer worker team that toiled in the area of the Jewish ghetto of Lvov. A deeply religious Catholic, Socha made a deal with a Jew named Ignacy Chigier to save a small group of Jews, including Chigier's wife, Pepa, and their two children, Pavel, 4, and Kristina, 7.

On the night of the liquidation of the Lvov ghetto, Halina Wind found herself among more than 200 people who went down into the sewers. Most of them drowned, or were caught and shot. On the following day, Halina was among the 21 survivors.

For 14 months, Socha and Wroblewski faithfully provided for their Jews, moving them when their safety was in danger, feeding them, washing their clothes, visiting them every day except Sunday.

"Finally, the money ran out. Someone suggested that since it had been Chigier's money, he should stay in the sewer with his family, and the others should go. But Socha said: 'Either you all survive, or nobody. As long as you are under my jurisdiction, and I am responsible for you, you are all equal. How do you know which one of you is destined to survive?'"

Only 10 of the original 21 survived the 14-month ordeal. A few were unable to take it anymore, and chose to be shot on the outside rather than to live with rats in the sewer. The oldest among them, a grandmother, died quietly in the night, and they let her body float away. The youngest, a baby who was born in the sewer, was left to die because they could not risk the noise of a crying infant.

After the Russians liberated the city, Socha came to liberate the 10 Jews from the sewer.

Whom We Honor Here

"They came out slowly. When it was Pavel's turn, he began to cry. He was now little more than 5 years old, and he had forgotten what the sun and sky looked like. 'I'm afraid, I'm afraid,' the boy said. 'I want to go back to the sewer.'"

But none of them ever had to spend another night in a sewer.

Socha and Wroblewski are honored at Yad Vashem in Jerusalem as Righteous Gentiles.

Socha was run down by a truck in



Leopold Socha

Gliwice, Poland, in 1946. His wife still lives there.

Wroblewski and his wife also are living in Gliwice.

Halina Wind Preston died a year ago, on Dec. 2, 1982, after open-heart surgery at Hahnemann Hospital in Philadelphia. She was 60 years old.

*© 1983 *The Philadelphia Inquirer*. From *A Bird in the Wind* by David Lee Preston, *The Philadelphia Inquirer Magazine*, May 8, 1983.

King Christian Of Denmark, The Danish Church And The Danish People Denmark

Copenhagen's Freedom Museum stands today to tell the dramatic story of the Danish resistance during the German occupation from April 9, 1940 (when the Nazi newspaper *Volkischer Beobachter* headlined the news of the invasion "Germany Saves Scandinavia") until the Allied victory in 1945.

When the Danes were not blowing up ships and railroads, radioing intelligence to the Allies and otherwise defying the Nazis, they were busy smuggling Jews out of the country or hiding them in the homes of Christians.

Because of the heroic stand by the Danish king and his countrymen, most of Denmark's 8,000 Jews escaped arrest by the Gestapo and deportation to the concentration camps.

Raoul Wallenberg Hungary

Because of the great numbers of Hungarian Jews whom he saved through personal intervention with the Nazis, the Swedish diplomat RAOUL WALLENBERG stands alone among Righteous Gentiles, occupying a special place in the annals of heroism and in the hearts of our people.

In Wallenberg's name, a tree stands in Wilmington's Garden of the Righteous Gentiles, planted by VERA LORANT of Wilmington, one of the estimated 100,000 Jews whom he rescued from certain death in Budapest at the hands of SS Colonel Adolf Eichmann, chief logistician of Hitler's Final Solution. Wallenberg performed a heroic role of legendary proportion in what was the last substantial urban Jewish community left alive in Nazi-dominated Europe. Eichman was determined to deport all the Jews to the gas chambers of Auschwitz; Wallenberg was equally resolved to rescue as many as possible — a task he had volunteered to carry out on behalf of the U.S. War Refugee Board.

In a bitter twist of fate, this fearless young man was arrested as a spy by the advancing Russian liberators on Jan. 17, 1945, while trying to approach them about helping the Jews of Budapest. According to reports, he may still be alive today in the Siberian Gulag. If he is, he would be 71 years old.

Sent to Budapest by the Swedish government to extricate as many victims from Hitler's grasp as possible, Wallenberg created special passports — which he designed — and for a time the Nazis were thwarted. Soon he had a staff of 400 "protected" Jews working for him, their offices spread throughout the city.

Wallenberg biographer Kati Marton provides a glimpse of one confrontation between the Swede on the one side and Eichmann and Dieter Wisliceny, Eichmann's deputy in Budapest, on the other:

"...A voice, unemotional, strong, with just a trace of an aggressive edge, a voice ready to do battle, had spoken. Eichmann and Wisliceny spun round. 'I'm Wallenberg, Swedish Legation' was all the explanation he provided.

"'You there!' The Swede pointed to an astonished man, waiting for his turn to be handed over to his executioner. 'Give me your Swedish passport and get in that line,' he barked. 'And you, get behind him. I know I issued you a passport.' Wallenberg continued, moving fast, talking loud, hoping the authority in his voice would somehow rub off on these defeated people. Eichmann did not relish public confrontations. He preferred a quiet, well-ordered passage from life to death. He would have to spare a few bodies for this strange, determined Swede.

"The Jews finally caught on. They started groping in pockets for bits of identification. A driver's license or a birth certificate seemed to do the trick. The Swede was grabbing them so fast; the Nazis, who couldn't read Hungarian anyway, didn't seem to be

checking. Faster, Wallenberg's eyes urged them, faster, before the game is up. In minutes he had several hundred people in his own convoy. International Red Cross trucks, there at Wallenberg's behest, arrived, and the Jews clambered on. Wisliceny resumed his interrupted head count. 'Funf and vierzig, sechs and vierzig...'

"Wallenberg jumped into his own car. He leaned out of the car window and whispered, 'I am sorry,' to the people he was leaving behind. 'I am trying to take the youngest ones first,' he explained. 'I want to save a nation' ***

By January 1945, Eichmann had fled the city.

Oct. 5, 1981, President Reagan signed the resolution by which Wallenberg joins the Marquis de Lafayette's descendants and Winston Churchill in being thus distinguished. It is more than a symbolic memorial. The members of Congress hope to have more impact on the Kremlin when pressing for further information regarding the whereabouts of an American citizen.

Born Veronika Scheer in Debrecen, Hungary, in 1926, VERA LORANT of Wilmington owes her life to the personal intervention of RAOUL WALLENBERG.

Living with her parents in suburban Budapest, Vera was in her final year of gymnasium when her father received a call from a Jewish friend in the early morning hours of March 18, 1944.



Raoul Wallenberg

The message was deliberately cryptic. The professor had found out that the Germans were on their way to Hungary, and he wanted Vera's father to bring his family out of the suburbs immediately.

Vera's parents did send her to Budapest on the first train, but unfortunately they decided to stay behind for a couple of days to put their house in order. Vera, who was 17 and an only child, never saw her parents again.

In Budapest, Vera took a job in the professor's hospital, where he trained her and his daughter as surgical nurses.

Vera's cousin, his wife and their son rented a house from the Swedish embassy in Budapest, next-door to the embassy. They knew Wallenberg

well. When they told him that Vera's mother had been arrested, Wallenberg went to find her. He went to a camp in the outskirts of Budapest where Jews were being gathered for transport to Auschwitz. Armed with *schutz-passes*, or passports, which he had created to make all the Jews in the camp Swedish citizens, Wallenberg arrived at the camp — only to find that the previous night the Germans had moved 1,500 people to Auschwitz. Among them was Vera's mother.

Vera continued working at the hospital until the Germans took it over in August 1944. Vera's cousin then brought her to the Swedish embassy set up by Wallenberg, where she took a job.

Wallenberg twice saved Vera from death at the hands of the Arrow Cross. One of the close calls happened as follows:

Wallenberg had set up his organization to assist with food and medical care and security at Swedish protected homes along a five-or six-mile stretch from his embassy. Vera and the other workers were expected to arrive at checkpoints along the way for security reasons. If someone did not show up, a search party would be sent out.

In late December 1944, Vera was two blocks from her destination in this area when she was caught by Arrow Cross thugs who refused to accept her identification. They took her to the banks of the Danube, where Jews were being shot.

Wallenberg, alerted to Vera's absence from the checkpoint, rushed to the river, where he was able to rescue her.

Acknowledgements:

© 1981 John Bierman, *Righteous Gentile: The Story of Raoul Wallenberg, Mission Hero of the Holocaust* (The Viking Press, New York)

** © 1982 Kati Marton, *Wallenberg* (Random House, New York)

Ger And Gerard Van Raan Holland

"We did it because we felt we ought to do it."

That is how GER VAN RAAN matter-of-factly sums up the valor of herself and her husband, GER, during the Nazi occupation of their native Holland, when they protected two Jewish boys in their home in The Hague.

The Van Raans, who now live in Ardentown, Del., north of Wilmington, are true heroes in our midst, and they are honored with a tree in our Garden.

In 1942, the Van Raans were newlyweds.

Ger was a nurse, and one of her friends was a nurse in the Underground. This friend, who found shelter for Jewish children and took food coupons to people who harbored Jews, approached Ger and Gerard and asked if they would care for a Jewish child.

Despite the tremendous risk involved, the newlyweds said they would.

RUDOLF KLYNKRAMER was 8 years old when the Van Raans picked

(Continued to Page 12)



The monument in the Garden of the Righteous prior to the dedication.

Importance Of The Garden Of The Righteous

Human life is sacred to all who believe in God, the source of all that is. Even a secular humanist, with perhaps no recognition of the divine, considers life a value to be safeguarded. Violation of one human life, or millions, by individuals, groups or governments affects us all. The garden of the righteous, conceived and implemented by the caring and tender remembrance of Helena Wind Preston, of happy memory, during the celebration of Israel Expo, is a tribute to those whose lives were witnesses to faith, tradition, brotherhood and inalienable rights. The efforts to make this memorial perpetual in honor of those who suffered from man's inhumanity to man and to those who tried to help stem the tide of such defamation deserves support from every thinking and concerned individual.

As a member of the Catholic Community in the Wilmington area, I salute those who are honored and those who keep our consciousness raised by making this monument as permanent as possible.

May those whose lives we remember help us to be better neighbors to one another and witnesses to world reconciliation, peace and harmony.

Rev. Msgr. Paul J. Schierse,
Pastor
St. Joseph's on the Brandywine

This year we celebrated the 13th anniversary of the Center in our building on Garden of Eden Road. During that 13-year period, we have provided our community with many memorable programs and events, all of which

have come to symbolize the importance of the Jewish Community Center in our community.

Our dedication of the Memorial to the "Righteous Gentiles" makes another proud moment in our JCC's history. This memorial garden, singularly unique as the only memorial of its kind in the United States, will in the future become a focal point for educating our membership and the larger community about the Holocaust. We are proud to present it to the community.

Dr. Marvin Shepard President
Jewish Community Center

The Garden of The Righteous is an important reminder of and inspiration for one's truly living their religious principles. It speaks to the courage and action that an individual's faith can inspire. The garden challenges each of us in today's world to take a hard look at how we act upon our religious values especially in the way we relate to our fellow human kind. Out of the horrors of the Holocaust are important learnings such as these of which we must never lose sight.

Helen F. Foss
Executive Director
National Conference of
Christians and Jews

Our Jewish community should feel proud and honored to have created the first Garden of Righteous in the United States. The perpetuation of the memory of what happened to our people during the Holocaust is essential - it is the world's insurance that such

inhumanity to man will never be repeated.

We also have another sacred obligation: to remember the humanitarian efforts of the righteous Christians. These individuals risked their lives, and the security of their families, to save their Jewish countrymen. When we teach our children the lessons of the Holocaust, let us also teach them about bravery, goodness and righteousness as exemplified in the deeds of the Righteous Christians. Come to this ceremony, and bring your children, to remember the people whose concern for fellow human beings stood out as a beacon of hope in an otherwise mad, uncaring world.

Leo Zeffel
President Jewish Federation
Of Delaware

In A Ballad of Trees and the Master, Sidney Lanier wrote:

*Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.*

Perhaps, when we are "forspent" with the evil in the world within us and around us, we can find comfort and support in this garden - in its own right and in the memory of those to whom it is dedicated.

Dr. George F. Cora
Executive Director
Delmarva Ecumenical Agency

In March 1982, the board of directors of the Jewish Community Center approved the idea of making the Garden of the Righteous Gentiles a permanent memorial.

Mrs. Preston died a year ago, on Dec. 2, 1982, at the age of 60 following open-heart surgery at Hahnemann Hospital in Philadelphia. After her death, the Holocaust Education Committee which she founded was renamed in her honor. Harriet Wolfson

Van Raan-

(Continued from Page 11)

him up from his parents in Amsterdam.

Then a couple of months later, the young couple were asked whether they also would take in an 8-month-old boy, RUDOLF LIEBKNECHT. The Van Raans agreed to accept this added responsibility.

The Van Raans told others that these two children were sons of Gerard's oldest brother, who they said was in Indonesia and unable to return to Holland because of the war. They said the man's wife was ill in a hospital and thus unable to care for the boys.

Because both boys were named Rudolf, the Van Raans gave the baby the name of Peter to distinguish him from his "brother."

Still, there were many close calls.

The Van Raans had a friend who was engaged to a Jewish man, to whom they gave Gerard's identification card in case the Nazis should grab him.

One day, while Gerard was in bed with pneumonia and Rudy was fishing in the park, this friend came to the Van Raan house in tears.

"Last night my fiance was picked up from a trolley car and sent away," she said urgently. "You have to go."

Because the man had been holding Gerard's identification, it would be unsafe for the Van Raans to remain. They picked up and went to stay with an aunt of Ger's in a little village for a few days.

Later, after they returned home, they found out that the Jewish man produced no papers at the police station. Wisely, he had discarded Gerard's identification. This man never was seen again. His name was Sigmund Boekdrukker.

And so, in an ironic twist of fate, the Van Raans owned their lives to a Jew whom they had tried to save. When they had a son of their own later, the Van Raans named him Sigmund.

The baby, Peter, now resides in Israel, where he is known by his true name of Rudolf.

Also honored were Terry Dannemann of Dover, Josef Tunkewicz, now deceased, of White Russia, and Mr. Krivienko of Poland.

Mrs. Dannemann, born in Przemysl near the Carpathian Mountains in Galicia, was saved by an unknown Christian. Tunkewicz saved the lives of at least 10 Jews. Krivienko and his wife saved the life of Minna Kassow Kraut, now living in Philadelphia.

Thanks to many contributors to the Halina Wind Preston Holocaust Education Committee who made this memorial possible.

assumed the chairmanship, and the committee voted as its most urgent priority to formally dedicate the Garden as a permanent monument to the Righteous Gentiles of the Nazi era.

Some of the funding came from the contributions of more than 300 individuals and organizations locally and around the world in memory of Mrs. Preston.

Memorial-

(Continued from Page 9)

planting ceremony coincided with an Expo celebration at the Jewish Community Center, during which various elements of Israeli life were recreated.

In filing a 1981 report to the board of directors of the Jewish Community Center on the success of the tree-planting ceremony, Mrs. Preston wrote:

"... The trees, planted in honor or memory of those valiant Christians who saved Jewish lives during the Nazi era, will remain - we trust - an eternal symbol of unity between Jew and Gentile, then, now and for all time; a veritable Garden of the Righteous on Garden of Eden Road."

It was her dream that the Garden eventually would be enhanced into a permanent monument, which would serve as a focal point for educational programs on the Holocaust

Manischewitz Helps Celebrate Hanukkah

From the 25th of Kislev until the 2nd of Tebet, we celebrate the eight day Festival of Lights - Hanukkah, which is the Hebrew word meaning dedication. This year Hanukkah begins Thursday, Dec. 1.

Latkes are the traditional fare during Hanukkah for two reasons:

1. It is believed that the wives of the Maccabees fed latkes or pancakes to the fighters because it was a meal that could be prepared quickly.

2. Others also believe that the oil in which latkes are fried is symbolic of the oil which burned for eight days.

In celebration of the eight day Festival of Lights, MANISCHEWITZ is sharing eight latkes recipes taken from its famous cookbook *Tempting Kosher Dishes* originally published and copyrighted in 1928.

Matzo Eier-Kuchen

¼ cup Manischewitz's Matzo Meal
½ cup water
1 tsp. salt
4 eggs

Pour water on matzo meal, add salt and egg yolks eaten very light. Let stand 5 minutes, then fold in gently egg whites beaten stiff. Drop mixture by spoonfuls on hot greased griddle. Brown both sides, and serve hot with sugar and cinnamon, syrup or preserves.

Pumpkin Pancakes

2 cups cooked pumpkin
½ cup liquid from pumpkin
¾ cup Manischewitz's Matzo Meal
½ tsp. salt
3 eggs
½ tsp. nutmeg

JFD Dinner—

(Continued from Page 1) community. In addition to the critical importance of raising the level of giving for our Regular campaign, we must also direct a special effort to meet our obligations to Project Renewal and to support the social needs at the Jesse Cohen Center, our 'twinned community' in Israel."

The minimum contribution for the dinner is \$5,000.

Serving on the committee (information) along with Fine are Harold E. May, David J. Singer, Irving S. Shapiro, Irving Morris, Alfred Green, Frank Chaiken, Bennett N. Epstein, Steven J. Rothschild, Stephen R. Spiller, Martin (Peeny) Berger, Bernard Siegel, Martin Sloan, Leo Zefter and Robert Kauffman.

Combine ingredients in order given and fry in hot fat. Serve with syrup or sprinkle with sugar and cinnamon. Many prefer to serve them with sour cream.

Potato Filled Pancakes

½ lb. cooked calf's liver
½ lb. cooked meat
½ cup gravy
4 tsp. salt
¼ tsp. pepper
1½ lbs. potatoes
1 cup Manischewitz's Matzo Meal
4 eggs

Chop calves liver and meat; mix with gravy, 1 tsp. salt, and 1 egg. Cook potatoes until soft, drain, and mash. Add other 3 eggs, the meal, 3 tsp. salt, and pepper, mixing all to a dough. Roll little biscuits, then put about 1 tbsp. of meat mixture between two. Press edges together, fry in hot fat until brown. Serve with gravy, to which any of the meat mixture remaining can be added.

Matzo Pancakes

2 cups Manischewitz's Matzos
2 eggs
½ cup water
1 tsp. salt
¼ tsp. pepper
Manischewitz's Matzo Meal to make soft batter (about 2/3 cup)

Break each matzo in four parts, wet them and place over steam from pan or spout of kettle until they are soft. Make batter of other ingredients and spread on one side of the pieces of matzos. Place these batter side down in hot fat (about 3 tbsp.) and fry until brown. Then spread batter on the top side, turn and brown. The batter may also be made into pancakes by dropping from a tablespoon into hot fat.

String Bean Pancakes

3 cups cooked and ground string beans
3 eggs
1 cup Manischewitz's Matzo Meal
½ tsp. salt
2 tbsp. fat

Mix together all the ingredients, form pancakes and bake on hot greased griddle until brown.

Cheese Pancakes

3 eggs
1 tbsp. melted butter
½ tsp. salt
¼ tsp. cinnamon

2 tbsp. cottage or cream cheese

2 cups manischewitz's Matzo Farfel or 4 Manischewitz's Matzos, crumbled.

Beat eggs, add butter, seasoning, and cheese, and beat again. Moisten farfel or matzos with a little hot milk or water, then stir into egg mixture. Drop tablespoonfuls on well buttered griddle, and fry until golden brown. Sprinkle with powdered sugar. These pancakes may be eaten hot or cold.

Spinach Pancakes

½ cup Manischewitz's Matzo Meal
1 cup cooked or canned spinach
2 eggs
1½ tsp. salt
½ tsp. pepper
¼ cup water or spinach liquid
2 onions

Chop spinach fine, then add all other ingredients except onions. Slice onions and fry in any desired fat; then drop the spinach pancakes into the same fat with the onions and fry until brown.

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On David Ben Gurion

By YITZHAK NAVON,
Israel's Fifth
President

I never knew a man whose personality incorporated such contradictory characteristics, co-existing in such wonderful harmony, as I found in David Ben-Gurion: shy and bold, modest and daring, pliant and unbending, simple and complex, a visionary and a realist, wrathful and merciful, so very Jewish and yet so universalistic.

SYNTHESIS

Ben-Gurion was a man of synthesis. Who is not acquainted with his "logical" speeches, analysing a subject in the fullest detail, clarifying it from every angle, both positive and negative?

He seemed to be all intellect, and one had the feeling that this words were the result of abstract thinking, without the slightest bit of emotion. But there is also a different speaker. His fiery words burst forth in broken sentences and his whole personality radiates assurance - and all listening suspect that he is a man inadequately balanced in his make up.

MAKINGS OF A SPEECH

Ben-Gurion spoke in public only after detailed examination of the subject, after listening most carefully to those involved and after devoting deep thought to the matter in question. However, his words underwent a marvellous process of integration into his senses and feelings. His speeches were soundly constructed, including a summing up of the present situation and forecast for the future.

But what he said always came from the heart. It was usual for him to be in an emotional state before a speech: his hands literally trembled as he took the pages from his pocket. Afterwards he was unable to sleep or to get back to his usual routine because of the spiritual turbulence through which he had passed.

SPEAKING TO THE PEOPLE

Nobody wrote BG's speeches. We have witness of this from the thousands of pages of notes in his own handwriting which are to be found in his files. When he addressed an audience, speak-

ing to the people - he gave of himself completely and unstintingly, and this is why he evoked such a mighty response from his listeners. Within him intellect and emotion constituted one organic and indivisible entity.

Neither was there any contradiction between body and spirit. BG "nourished" his spirit by constantly reading books on Judaism, history, philosophy, religion, science (what didn't he read?) for many hours by day and by night.

BODILY HEALTH

He was also very much concerned with the vessel which contained his spiritual sustenance. Every morning at 6:30 he would set out for his first walk, lasting exactly an hour. It was for health reasons that he also learned to stand on his head, unperturbed by sceptics. He weighed himself every morning and if he had gained, he would fast until he got back to his usual weight.

Eating was a sort of necessity for him in order to keep the human being functioning. He didn't eat more than four or five minutes per meal. He radiated a contagious vitality and health, and when he laughed, his strong voice made the walls shake.

ENDLESS QUESTIONS

His curiosity was unbounded. Travelling by car with him from Tel Aviv to Jerusalem, you are pounded with questions: "What is the name of that village on the horizon? How many immigrants came from Afghanistan? What was the amount of agricultural exports last year? How many literary prizes are awarded in Israel? Why is the modern Greek language so different from the classical version? What is the Egyptian ruler thinking this moment?"

If you don't know the answer, you'd be advised to step carefully for nothing exasperates BG more than inaccuracy. It is prudent to make a note, to clarify and to reply clearly, fully and exactly on the morrow.

THE CREATOR AND THE WORLD

This world, which the Holy One has created, was wondrous in his eyes and ridden with mystery - from the cosmos to the human body

itself. "The marvellous harmony in the cosmos is incomprehensible without the existence of one God who produced and created all of it," he would say.

He was fascinated by world affairs, noting that "two-thirds of the human race live in Asia and we have no idea of who and what they are. Neither do they know who and what we are - what is the Bible, what is *Eretz Yisrael* and who are the Jews. Where do you start? Where are the spiritual borders touching us?"

WHAT OF THE JEWS?

And the Jews? Is everything so clear and understood? "What is this mysterious drive which urged Jews on to *Eretz Yisrael* from Kurdistan and Yemen, from Argentine and Poland? What do they have in common and what divides them? What is the meaning of religious and secular Jews?"

Neither are the religious Jews homogeneous. He wants to become acquainted with them and meets their rabbis and great leaders, with the "Council of Torah Sages" and with the *Chazon Ish* in Bnei Brak, exerting himself to reach a complete understanding of their world and their thinking. He sought out what was held in common, which were the unifying factors, lest their be an eternal explosion in our land.

A Jew to the very core, he was also a universalist. Just as he knew how to spread his efforts out, so, too, did he know how to concentrate everything on one subject, which occupied his whole heart and strength at a given hour.

VISIONARY

As prime minister, Ben-Gurion never despaired of the vision of creating a unique people and an exemplary society. This is not only the certain consummation of the vision of the biblical prophets but also a most vital contemporary need, almost a condition for Israel's existence.

An enormous map of the Middle East hung above his chair in the prime minister's office: the Arab states in one color and Israel in another. More than once he would ask: "What is Israel? Look: a little stain on the map! A tiny spot!"

(Continued to Page 16)



David Ben-Gurion working with the sheep in his kibbutz Sdeh Boker, a pioneering settlement in the Negev. BG's association with Sdeh Boker symbolized both his belief in personal example and his conviction that the future of Israel depended on the rapid development of the Negev, which constitutes two-thirds of Israel's land mass. WZPS photo.

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Telling The Truth

Responsibility is the price of the banquet called freedom.

Unfortunately, not everyone who eats at the table is ready to pick up the check. And that must be of concern to all of us.

Freedom of the press, freedom of all media of communication, is a cornerstone of democracy. Those who would destroy democracy always take control of the media early in the game. That is why any form of governmental control of the press and the camera is so dangerous, and why censorship is a threat to freedom.

John Milton said it best: "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?"

I wonder if Milton would speak with the same confidence in the ultimate triumph of Truth today, if he could see the tremendous power of press and camera to distort, to put out of perspective, to do their own "licensing and prohibiting" by deciding what information the public will see, by writing the story first and then getting the pictures and "facts" to back it up.

Media coverage of Israel's move into Lebanon last year for example, was a willful and shameless rape of Truth. From the initial casualty and refugee data accepted without verification from Arafat's brother in the Red Crescent, to the last crying baby posed in front of a building bombed out five years ago in the civil war, Israel was portrayed as the cruel and ruthless aggressor, bent on the destruction of Lebanon.

My concern, though, goes beyond the big stories like Lebanon. It includes the small story, local coverage, the opinion columns, national and local. Perhaps the problem lies in the difference of objective for reader and writer or publisher, in the case of a newspaper: The reader expects a reasonably balanced picture of what's happening in "his world." The writer and publisher, on the other hand, are not in the business of printing all the news that's fit to print — they're in the business of selling newspapers!

The sensational, the eye-catching, the shocking, the titillating, are what sell. So what if perspective is lost in the process! As they say in Hollywood about screen plays, "If you have a message call Western Union."

Like it or not, the First Amendment guarantees the right of the producer, the publisher, the reporter, the colum-

nist to show you what he wants to see, whether it is all of the truth, part of the truth, a narrow view of the truth or a reported lie. And the first reporting always gets more attention than the later correction or modification.

What's the answer? As with everything else in a democracy, it lies in individual responsibility, self-discipline, self-control, and these commodities are often in short supply.

It lies in realizing the tremendous power wielded by press, radio and television over what we think and what we do. It lies in questioning what we read and what we see and what we hear, difficult to do in a world buried under a never-ending outpouring of printed, video and audio information, much of it directly or indirectly the product of the paid publicist or lobbyist.

Censorship, never! But must restraint always be the victim of sensation? Tortured truth the ticket to increased circulation?

I hope not.

WHAT'S HAPPENING Kolya Gavish

Response To Life

In a few days our Delaware community will be honoring the memory of a valiant woman who was the voice of the Holocaust in our community. At great risk to her own health Halina Preston set about to tell her incredible story of survival to Jew and non-Jew alike in order to alert us that the impossible can become a reality.

Like many others Halina was haunted by the tragedy that befell her people and was driven to do all in her power to ensure that it would never happen again.

Such a "messenger" is Rabbi Avraham Soetendorp of Holland. I had the opportunity to hear him speak in Houston at the recent convention of the National Federation of Temple Sisterhoods. Twenty years ago NFTS awarded him a scholarship so he could fulfill his wish to become a rabbi.

A son of a rabbi, he was born in 1943 in the Jewish quarter of occupied Amsterdam. He was saved by foster parents who cared for him until his rescue on May 5, 1945. On that very day his foster father was killed protecting him.

Rabbi Soetendorp says, "I have to tell the story because I remember it." He sees his mission to be a response to life. He has been working actively to

(RISHON LE-ZION) "The revolution is dead: Long live the revolution!"

In 1977, the Begin regime stunned Israel by floating the lira, lifting the ban on foreign currency accounts, and in general shifting the emphasis from public to private investment. The capitalist revolution was on, and nearly everyone expected to be a part of it.

In 1983, as the saying goes, "the bubble burst." Inflation of 130%, a yawning trade deficit, and diminishing foreign currency reserves forced the government to end its own free-economy revolution. A period of austerity looms, but unlike the situation of the 1950s it's not a case of "nothing for everyone." The store windows remain filled with luxury goods, and the sands still sprout villas. Those who have benefitted from Begin's economic revolution will hardly feel the pinch. It is those for whom the economic revolution was just a promise who will have to tighten their belts.

Ironically, those who are suffering



rebuild the Jewish community in Holland.

He has organized a liberal congregation in The Hague and helped establish a congregation in Rotterdam. He spearheaded the restoration of the 257-year old Portuguese synagogue in The Hague which had been left in ruins by the Nazis. It is now the home of his liberal congregation since none of its own members survived the Holocaust.

He established a team of pastoral workers to help survivors still suffering from their ordeal. A leader of the Soviet Jewry movement in Europe, he was able to organize a drive in Holland which resulted in a petition with one million signatures supporting emigration for Soviet Jews. This is no small accomplishment in a country where there are only 25,000 Jews.

Rabbi Soetendorp writes regularly for Dutch newspapers and speaks on television often not only on Jewish themes but on the urgent need for people to come together in coalitions against intolerance and silence.

In this nuclear age the Holocaust stands as the ultimate lesson. "The annihilation of six million can mean the annihilation of the whole universe."

ISRAEL ISSUES Ze'ev Golin



The Economic Revolution Fails

the most from Israel's latest economic mess are Begin's strongest supporters; the mainly Sephardic working class. The socialist supporters of the opposition labor alignment may have sneered at the government's center-right economics, but they had the education, experience, capital, and connections to gain the lion's share of the benefits. The Sephardi workers had used their ballots to punish the "Plon-sk dynasty," but lacked the resources to master the new economic order. All they had was a promise - a promise that betrayed them.

In the wake of the recent economic turmoil, the Israeli public has come in for its share of criticism. Most of the moralists were those least likely to worry about where the next shekel was coming from. Not a few politicians, editorialists, and businessmen proclaimed: "Now the Israeli worker will stop buying luxuries and buckle down to work at the factory." The come-and-get-it policies of disgraced finance minister Yoram Aridor were credited with bringing out the latent greed of the workingman.

But it was not the Israeli factory worker who bought the cars, color televisions, villas and videos. It was not the fruit seller in the *shuk* who was able to take days off to play the Tel Aviv stock market. No, most of the passionate consumers and amateur financial wizards were in the highest income brackets. When the economic revolution collapsed, they had the money to fatten their foreign currency accounts and ride out the storm.

This was not, alas, the story with tens of thousands of working Israelis. When Aridor lowered the prices of luxury goods and said "come and get it"; they could not and did not. Stocks and bank shares, however, were within reach. As bankers and brokers pleaded, and the government encouraged, many placed their money on what appeared to be a sure thing. Others continued to simply exist on shekels and believed in the bright future promised to them by their prime minister and minister of finance.

What did the average Israeli lose when the shekel collapsed and the stocks and bank shares faltered? It was not the villa or the vacation in America: These were at best dim hopes. What they did lose was a chance for a greater margin in their lives; to be able to buy all the food and clothing they needed without being constantly in debt, with a bit left over for a few days' vacation; and meeting unexpected medical expenses not covered by the sick fund. Now even this hope was deferred.

The Begin revolution - with its dream of material prosperity for all - is over. In its place is a new revolution of a country come sadly of economic age: Everything money can buy for some, and a struggle to make ends meet for all too many.



On Ben Gurion—

(Continued from Page 14.)
How will it exist in this Arab world?"

B.G. never tired of repeating over and over again: we can never compete with the Arabs in wealth, in material assets, or in population but only in our moral, spiritual and intellectual advantages. The IDF is a wonderful army, but from all these points of view it must be strengthened. It will only defeat its enemies through its moral strength.

Neither can the army be separated from the people. Most of the army is made up of reservists so that the whole people must have these lofty characteristics. Otherwise, he despaired of receiving help from world Jewry and of attracting Jewish youth from abroad.

But if Israel will be a light unto the nations and a just and exemplary society - it will radiate its message to the whole world.

THE ISRAEL DEFENSE FORCES

In the whole of the State

period, Ben Gurion regretted that he was not an IDF soldier. His eyes caressed every officer and soldier. He was indeed defense minister, appointed the chief of staff, convened their meetings and gave the order to go into battle - but he himself stayed in the background. With what love did he meet soldiers who had returned from the front!

MEETING THE BEREAVED

Then there were the difficult hours of writing to bereaved parents. There was no memorial booklet which Ben-Gurion did not read at one sitting, after which he would sit and write, respond and console. He was familiar and close to every memorial enterprise. He had special ties with bereaved parents, with a bereaved wife, son or father - never was any hostility, complaint or grudge shown towards him.

On the contrary, there was a union of blood between him and the bereaved to the extent that sometimes a mother would approach him and

touch his shoulder, "consoling" him, as it were. She was unable to look at his grief over those who went to war on his orders an fell in action there.

But there was nothing soft about his grief, neither was it the type of sorrow which had a paralysing effect. It was a source of action, of hope and of new deeds. His letters to the bereaved families are literary gems, full of emotion and grandeur.

PERSONAL EXAMPLE

Ben-Gurion's whole philosophy was summarized in one chapter in the book of Habakkuk: "And the just shall live by his faith." If you believe in something - fight for it, live according to your convictions without taking into account what others will say. He never preached to others to do something which he himself did not carry out or was not prepared to carry out. This was a source of the moral strength which accompanied both his words and deeds alike.



David Ben-Gurion reading Israel's Declaration of Independence to the meeting of the Constituent Assembly in the Tel Aviv Museum May 14, 1948. WZPS photo.

Hanukkah

By LOUISE F. WEALTH

From the story of Hanukkah
We learn about loyalty today
Which is yet an asset and possible,
If we're willing-God's will to obey.
Recalling how with unswerving faith
The Israelite's battles were won—
We too can attain much-united as one.
And we need not break certain laws—
Just because others did and received applause
And when we fast on Yom Kipur - we find:
We prove our devotion: And the Lord is kind.
We feel no hunger or ailment then—
For that day our God aids every worthy human.
And in many more instances we know
Following the Lord's path
Is not a difficult road to go.
And on Hannukkah - in memory of ancient Jews—
We're thankful to our beloved America
Where all may worship any faith we choose.



It's Good To Do Good

We have to do good to know
How it feels to do some one a favor—
Or just say kindly words - and feel the glow
Of the happiness we brought one:
When they respond with joy or respect—
Just because of little things we've done.
And it does not take much time—
To do such things:
Yet, within some kindly thoughts it brings.
And to the doer a pleasant feeling—
That for a short while—
By our acts we caused
Some one to smile.
For I know when it was given me
I could face obstacles less afraid:
And our Lord God rewards us, too
When gladly others we give aid.
And occasionally we find a new friend
One who reciprocates and understands.

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Beth Shalom School News

CONSECRATION

On Friday evening, Dec. 16, at 8 p.m., as part of the regular Friday evening services, the aleph class will be consecrated to their study of Judaism and to a life of Torah. A cantata, written and directed by Arlene Davis, aleph class teacher and educational director, will be presented by the class.

Richard Levine, president of the congregation, and Thelma Deitcher, vice president in charge of education for the congregation, will present the class with Torahs, *siddurim* and consecration certificates. In addition, each child will receive a piece of honey cake, symbolic of the sweetness of the Torah.

Members of the class are: Lisette Bernstein, Marci Bour, Shana Deitch, Greg Dombochik, Joshua Eisenberg, Marc Harwitz, Jamie Kanofsky, Joshua Krupnick, Jennifer Milbauer, Cheryl Morganstein, Jared Perreault, Rebecca Ray, Rebecca Rudolph, Michael Segall, Robin Silber, Bernie Stoltz, Todd Teder and Adam Wohlman.

MIDRASHA TRIP TO WASHINGTON, D.C.

On Sunday, Dec. 18, our students and their families and faculty will travel to the Smithsonian Institution to see the exhibition on "The Precious Legacy: Judaic Treasures from Czechoslovak State Collection."

The exhibit of more than 350 objects contains synagogue furnishings dating back more than three centuries. These include Torah curtains and mantels, Torah crowns, shields, eternal lights of brass, glass, wood, silver and pewter. Additional artifacts from Jewish homes on display will be *Kiddush* cups, *menorot*, *Seder* plates, *Hanukkiot*, *kipot*, *tallitot* and a circumcision chair dating back to 1805. Hebrew manuscripts, books, paintings, and a large collection of violins are also included in this exhibit.

Time permitting, we will also visit the B'nai B'rith Klutznik Museum, where a related exhibition, "Image and Reality: Jewish Life in Terezin," will be on display. This exhibit features more than 100 drawings - 42 by children - from the Terezin camp.

Beth Emeth Sisterhood

The Dec. 13 meeting of the Sisterhood of Temple Beth Emeth will feature as speaker, Yvette Rudnitsky, assistant state coordinator for the National Organization of Women in Delaware. The title of her talk will be: "Jewish Mother, Yenta, Jewish-American Princess or Cinderella!" Group discussion will be encouraged and all are welcome to participate on an informal basis. The meeting will start promptly at 11:30 a.m. with a petite luncheon. Please call for reservations to Rae Goldenberg, phone: 798-1929. Baby-sitting is also available at all Sisterhood daytime meetings during the coming season. The monthly evening meeting of Sisterhood, on Tuesday, Dec. 20 at 7:30 p.m., will have as its guest Eiko Downing who will give a demonstration of Japanese cooking. All are welcome!

AKSE School News

The dalet class of the Adas Kodesch Shel Emeth Talmud Torah will participate in Friday evening services on Dec. 9, at 8 p.m. The Dalet Class is taught by Vivian Goldberg, Ann Jaffe and Gail Weinberg.

Everyone is cordially invited to attend.

Beth Emeth School News

HANUKKAH FOR PRE-SCHOOLERS

Congregation Beth Emeth will offer the second in a series of programs for children aged 3, 4, and 5 and their parents. The program will be Hanukkah hour and will be held at the temple on Dec. 6 from 1 to 2 p.m. Suzanne Paul, director of education will conduct the program for the children and Rabbi Peter Grumbacher will meet with the parents for a discussion of the holiday. The program is open to all but advance registration is required. Please call the school office (762-5858) to register.

SUNDAY SCHOOL FOR ADULTS

Congregation Beth Emeth is beginning a series of Sunday School classes for adults. The first session will be "All Around the Jewish Calendar" and will be offered on Sunday, Dec. 11 at 10 a.m. The session will be taught by Suzanne Paul, director of education. Registration is required and space is limited. Please call the school office (762-5858) to register. There is no fee.

Organizations in the News



Front row: Ursula Kahn (RAMAH), Barbara Jacobs, Jackie Deitch, Andrea Jacobs, Arlene Davis - education director of Beth Shalom and Rabbi Eliezer Havivi, director of Camp Ramah in the Poconos. Back row: Stephen Deitch, Jon Deitch, Robert Jacobs, Robert Davis, Albert Soffa, development chairman, RAMAH.

Ramah Brunch

A brunch, given on behalf of Camp Ramah in the Poconos capital funds drive, was hosted recently by Robert and Barbara Jacobs at their home.

Bob Jacobs welcomed the families from Beth Shalom and Rabbi Eliezer Havivi, camp director, showed slides of campers and camp activities taken this past summer. Albert Soffa, Ramah-30 development chairman, presented a brief history of the capital funds drive and told of Ramah's needs and accomplishments. The Ramah-30 capital funds drive reflects the need for replacing, modernizing and improving the mature campsite that has served campers for more than 30 years.

Camp Ramah is the camping arm of the Conservative Movement and has provided

a very special educational experience for Jewish youth from the Wilmington area.

Attending the brunch from the Wilmington area were: Robert and Barbara Jacobs, Cantor Andrew and Margaret Salzer, Milton and Charlotte Waxman, Stephen and Jackie Deitch, Dr. Errol and Ruth Ann Ger, Dr. Allan Levine, Arlene Davis, educational director at Beth Shalom and Robert Davis.

For further information about Camp Ramah, please call Rabbi Eliezer Havivi at (215) 665-8132 or Bob Jacobs at (302) 656-5445 or (302) 475-8687.

Wilmington Hadassah

SABRA GROUP TO HEAR BOOK REVIEW

The Sabra Group of the Wilmington Chapter of Hadassah invites all its paid-up members to their annual membership luncheon on Monday, Dec. 12, at 11:30 a.m. at the Jewish Community Center.

The luncheon chairman is Serena Winer who, with her committee, is planning a delightful repast. Members who have paid their dues or plan to pay that day are eligible to attend.

Ann Jaffee, well known for her stimulating book reviews and very popular with all our members, will be reviewing "An Orphan in History" by Paul Cowan. This is a book well worth reading, and it should provoke a lively discussion afterwards.

SHALOM GROUP PRESENTS: "A DENTAL VIEW OF STRESS - T.M.J. AND CHRONIC PAIN."

On Monday evening, Dec. 12 at 7:30 p.m. the Shalom group of the Wilmington Chapter of Hadassah will meet at the Jewish Community Center to hear a local speaker discuss a very interesting subject. Dr. David Ehrenfeld, a Wilmington-area dentist, will speak about the bite and how it relates to chronic T.M.J., head and neck pain. He has lectured on this topic at local hospitals and at the University of Delaware. He was also featured in an article in the *News-Journal*.

The public is invited, and husbands are always welcome at Shalom group meetings. There is no charge.

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Obituaries

Yetta Rubin

Yetta Rubin, 85, of the Kutz Home, 704 River Road died Nov. 16 in the St. Francis Hospital of a stroke.

She was a member of the Adas Kodesch Shel Emeth Congregation for 50 years. She was the owner of Rubin's Delicatessen on East 7th Street for a number of years now known as Gamiel's.

Her husband Isidor died in 1967. She is survived by a son Milton of Richmond, Virginia; two daughters Jean Sachs of Wilmington and Adele Weiner of Top of the Hill Apts. and a sister Cecilia Swinger of Wilmington, eight grandchildren and eight great grandchildren.

Funeral services were held from the Schoenberg Memorial Chapel 519 Philadelphia Pike.

Interment was in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery on Foulk Road.

In memoriam the family suggests contributions to the Kutz Home, 704 River Road, Wilmington, Del. 19809.

David Greenberg

David Greenberg, 68, of 2607 Skylark Road,

Brookmeade II died Nov. 23 at home of kidney failure due to cancer.

Mr. Greenberg was a steelworker employed by Phoenix Steel. He retired in 1978 after 22 years.

He is survived by his wife, Marjorie A.; two sons, Mark, also of Brookmeade II and Richard of Northwood; three sisters, Kay Zlotkin, Ida Noguee and Sophie Powell, all of Los Angeles and and four grandchildren.

Funeral services were held Nov. 25 at the Schoenberg Memorial Chapel, 519 Philadelphia Pike.

Interment was in Beth Emeth Memorial Park, Faulkland Road.

In memoriam the family suggests contributions to the American Cancer Society, 1708 Lovering Avenue, Wilmington, Del. 19806 or to Delaware Hospice, Suite 109, Talley Building, 3509 Silver-side Road, Wilmington, Del. 19810.

Isadore Jaffe

Isadore Jaffe, 77, of 105 Birch Avenue, Elsmere, Manor, died Nov. 23, in the Veterans Hospital in Elsmere of septicemia.

Mr. Jaffe retired 20 years ago after operating a grocery store at Fifth and Monroe streets for many years.

He is survived by his wife, Tillie; a brother Abraham of Harmony Hills and a sister, Ida Squire of Holly Oak.

Graveside services were held Nov. 23 in the Workmens Circle section of the Jewish Community Cemetery on Foulk Road.

In memoriam the family suggests contributions to your favorite charity.

Funeral arrangements were made by the Schoenberg Memorial Chapel.

Leda Pearl

Leda Pearl, 64, of the 2400 block N.E. 188th St., died of cancer Nov. 26 at Parkway General Hospital, North Miami Beach.

Miss Pearl moved to Miami from Wilmington in 1951.

She is survived by two step-brothers, Jacob Kovner of Wilmington and Alex Kovner of Rosemont, Pa.

Graveside services were held Nov. 30 in the Montefiore Section of the Jewish Community Cemetery on Foulk Road.

The family suggests contributions to the American Cancer Society, 1708 Lovering Ave., Wilmington, Del. 19806.

Einstein Academy Students View Art, Handle Snakes

By TRISH WEISMAN

The Wilmington community has been invited into the classroom this fall to enrich the secular studies program for the younger grades at Albert Einstein Academy. The children have hosted a range of experts, from state trooper to museum docent, in their school, as well as taking the traditional field trips to points of interest.

The new program, with greater emphasis on in-school visitors, has been a notable success so far, due to enthusiastic students and cooperative volunteers, according to one of the prime movers, kindergarten teacher Arlene Miller.

"Everyone I have asked has been extremely cooperative about coming in to school. It has been a wonderful experience," said Miller, who spent much of the summer making phone calls to set up the program, which also included visits from a doctor, a park ranger, a bird expert and the Brandywine Traveling Zoo.

The K-3 grades took a field trip to Winterthur and a nature walk with the ranger, but Miller said she had several good reasons for choosing mostly in-school programs. One was the difficulty and expense of arranging trips and transportation. Another was the chance to have presentations tailored to the children's interests and better use of their time.

"I wanted a hands-on program, with the community

coming in, showing what's out there and talking about it in a small atmosphere, with more individual attention. It's been a neat experience. The children have noticed the difference this year," she said.

Art Museum docent Louise Townsend showed students the canvas, brushes and paints artists use, then discussed the uses of shapes in art, demonstrating with the works of eight artists. Afterward, the children created their own art, using the shapes.

"In a museum you have to be quiet and not touch. These were things the children could get up close to and actually touch, and ask a lot of questions," said Miller. "The children were really taken with the abstract art. They really loved that. One picture she turned in all different directions and the children saw all different things within it. That was one of the things she was trying to bring out, that not everyone sees the same thing in each picture."

Townsend concluded her program by inviting the students to come visit the Delaware Art Museum, armed with their new knowledge. That's a trip they hope to take next spring, along with a visit to the Brandywine Zoo, where they have an adopted pet.

"Swilly" the raccoon became an Einstein pet after the children enjoyed learning about animals and touching them (and putting a boa constrictor around their necks) during the zoo's visit. They collected money and voted on which zoo animal to adopt with it. "The learned *tzedakah*," said Miller, "and they experienced an election."

Robert Halpern, a West

Chester University graduate student, brought a collection of touchable stuffed birds to school to enliven a lesson on birds and how they're classified. Groups of three students then worked together to concoct their own winged creature. Each group described, named and illustrated its imaginary bird. "The results were fantastic," said Miller.

Dr. Ed Sobel, an Einstein parent, brought his "doctor kit" when he talked with the children about good health, nutrition and taking care of themselves. His audience got to see how blood pressures are taken and what a growing throat culture looks like.

Ranger Bob Ernst led a nature walk to Brandywine Creek State Park in a visit which coincided with classroom studies on autumn changes.

Sgt. Richard Thompson of the state police discussed safety at home and in public and satisfied curiosity about his gun. Popping the balloon of T.V. fantasy, he explained that he has never fired it and hopes he never will. He most endeared himself to the students by demonstrating his most exciting piece of equipment - his siren. The sound may have startled some unsuspecting adults working in the building, but it made the kids' day.

The successful fall program of visitors culminated just before Thanksgiving when the whole school welcomed relatives and even family friends on "Grandparents Day."

Katler Elected Podiatry Society President

Dr. Howard J. Kattler was elected president at the annual meeting of the Podiatry Society of Delaware. The society also hired its first executive director, Paul F. Smith, of 309 S. State St., Dover, which is now the society's office address.

Chavin Becomes Medical Society President

Dr. I. Favel Chavin, a Wilmington orthopedic surgeon, is the 1984 president of the Medical Society of Delaware, replacing Dr. Ignatius J. Tikellis.

Chavin is chief of orthopedic surgery at St. Francis Hospital in Wilmington. He is a 1955 graduate of Temple University School of Medicine and trained at Kings County Hospital in Brooklyn, N.Y. He served on the staff of the U.S. Naval Hospital in Charleston, S.C., from 1960 to 1962.

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Israel Calls For More Volunteers

NEW YORK... To help relieve a continuing manpower shortage in Israel, Volunteers For Israel has announced a new three-week tour of volunteer service in Israel at a cost of \$501, including roundtrip airfare on El Al Airlines, room, board, and tours. Volunteers perform civilian work on military bases throughout Israel; cleaning equipment and machinery, and doing quartermaster work in supply warehouses. Each volunteer allows a beleaguered Israeli reservist to return home to his job and his family.

Although Israel's involvement in Lebanon has decreased, the army remains in a state of alert, and according to Rabbi Yehuda Hazani, a director of the volunteer project in Jerusalem, volunteers will be urgently needed throughout the year.

Over 1500 American Jews have given a month of volunteer service to Israel

since the War in Lebanon began, the Volunteer For Israel office in New York reported. Volunteers work up to seven hours a day, five and a half days a week, alongside Israelis. Work clothes and boots are provided, along with three Kosher meals a day. All able-bodied Jewish men and women, 18-65 years of age, are urged to apply. Flights depart several times a month from New York to Israel. College credits are offered to students who volunteer for a special work/study program.

To apply, write or call: Volunteers For Israel, 40 Worth Street, Suite 710, New York, N.Y. 10013, telephone 212-608-4848.



Dear Rachel

Dear Rachel,
This may seem like a small thing to you, but it has been bothering me for weeks. My daughter wants a Cabbage Patch doll more than anything in the world. I decided to surprise her with one for Chanukkah if I possibly could. I couldn't get one here, so I asked my mother in Florida to get it for her. To make a long story short, my mother mentioned the doll to my daughter during a phone conversation. When my daughter asked about it, I covered up quickly: I flat out lied and said that I asked my mother to get the doll but it was sold out.

My problem is this. In just a few days my daughter will realize that I lied to her. In a good cause, of course, and I know she loves surprises, but I'm upset at the kind of values I am (accidentally) teaching her. What can I say to her that won't teach her that lies in a good cause are okay?

Perturbed Parent

Dear Parent,

The current craze for Cabbage Patch dolls seems to be bringing out the negative side of lots of people. After the excitement of receiving the gift subsides, spend a few minutes with your daughter. Explain to her that, on the spur of the moment and in an effort to please her, you did something WRONG. You lied to her. Use the opportunity to teach her that both human relationships and moral issues sometimes involve difficult choices. The Maccabees had to make some difficult moral and personal decisions, too, so borrow a bit of their courage. Your "small" problem can help your daughter learn some important human and religious lessons.

HAPPY HANUKKAH,

Rachel

Send letters to "Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered in published letters to protect your privacy.



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Jewish Family Service of Delaware

Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

Working Together

By Arnold Lieberman, Executive Director



I am sometimes asked, "what kind of people do you help at Jewish Family Service?"; and I always reply that we can and do help all kinds of people.

The range and nature of our services are such that we hear from and work with people from just about every segment of our population. During any given period, we will likely see the very young and the very old; the wealthy and the poor (despite our focus on professional counseling service, Jewish Family Service does still provide direct financial aid to needy clients. The Jewish Federation of Delaware provides us with an annual allocation for this purpose); the marrieds and the singles, as well as the widowed, divorced and separated; Jewish and non-Jewish; employed and unemployed; and well educated and poorly educated.

We are available and ready to serve any people in need, who request our help. On some occasions, persons other than the clients themselves may contact us regarding help. We would then ask the referring person to have the client call us directly, or if that is not possible, we would ask that the client be told that we have been contacted on their behalf and will be calling

them. We sincerely believe that troubled and needy people still have the right to participate in such decisions and we would not contact anyone without such preparation.

Recognizing that such situations can be difficult, we are available to discuss how the referring person may best approach the potential client. There remains very mixed feelings in the community regarding seeking and receiving help. Some people advocate therapy "at the drop of a hat" and others feel it appropriate only if one is "crazy" or "dying." Needing and receiving financial or material help is unfortunately still considered a stigma by some people and there are also some people who avoid making a referral for therapy by providing the "counseling" themselves.

Our community has seen fit to establish and maintain a competent professional service in Jewish Family Service and it is truly a waste not to put it to advantage.

Every member of our community is a potential referral source to Jewish Family Service. If you know someone who needs help, but aren't sure how to handle the referral, call us at 478-9411 and we will help you to help someone in need.

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According To Gratz Student, JFS Keeps 'Shalom Bayit'

By JON DEITCH

Recently, Arnold Lieberman of Jewish Family Service came to talk with the Prozdor and High School I classes of Delaware Gratz Hebrew High School.

Lieberman described the

facilities available to those who apply for counseling from the service. Facilities such as marital counseling, family counseling and many other services sponsored by FJS are available. Also available are a dining hall

where anyone can come to eat and the Brandywine Social Club where those with physical handicaps get together for various activities.

The Jewish Family Service of Delaware has functioned as we know it today since 1960; however, in the early 1900s the primary purpose of the service was to give money to the poor.

Presently, JFS helps about 2,500 people per year. Today, according to Lieberman, there are 550 families being counseled by the service, of whom, 350 are Jewish. JFS has also placed 60 Soviet Jews in homes in the last five years.

In conclusion, the Jewish Family Service is the agency whose main purpose is to keep "Shalom bayit," peace in the house.



Arnold Lieberman, of the Jewish Family Service, discusses its operations with the students of Adi Milstein's class at Delaware Gratz.

Should You Cuddle Your Baby?

Children who are cuddled by their parents during infancy will remain demonstrative and affectionate throughout their lives.

Babies who aren't fondled may well object to this form of intimacy in later life.

Mothers who take certain medications during pregnancy may give birth to hyperactive children.

These are among recent findings by researchers at Bar-Ilan University in Israel who are studying some of the earliest influences on human development and behavior.

"Most human beings are born with distinctly recognizable personality characteristics," says Dr. Malca Aleksandrowicz of Bar-Ilan's psychology department. "If we are to influence their behavior, the best time to do it is before the age of three."

The Bar-Ilan psychologist's findings have led to an experimental program for expectant parents in Shikun Daled, a low-income housing project in Jaffa. The program, conducted by

psychologists and nurses, includes instruction in how a child learns and grows, issues in parenthood and preparation for delivery.

Another program helps mothers of nursery school youngsters understand their children better and offers psychological counseling if needed. Psychologists are in attendance at child welfare clinics one morning per week.

Bar-Ilan University psychologists also meet weekly with kindergarten children to help them translate their feelings into words and thus overcome a handicap common to culturally disadvantaged children: an inability to articulate emotions and a tendency to act them out instead.

A leader in strengthening the Jewish heritage and tradition, Bar-Ilan is also a modern university that offers undergraduate and graduate degrees in the humanities, social sciences, natural sciences and mathematics, law, education, social work and business administration.

How To Describe Hanukkah To Non-Jews

By RABBI SAMUEL SILVER, RABBI, TEMPLE, SINAI, DELDAY BEACH, FLA.

The Jewish holiday of Hanukkah commemorates history's first struggle for religious freedom.

The war took place 165 years before the time of Jesus.

Judea was then part of a kingdom which came under the control of a Greco-Syrian king named Antiochus.

Like Russia today, the regime permitted its conquered people to live but banned any kind of worship except that prescribed by the monarch. His brand of paganism called for the worship of idols, including one of himself.

Every nation under An-

tiochus acquiesced, except Judea.

Enraged, Antiochus sent his armies against Jerusalem and planted his images in the holy temple itself.

Against this desecration a hardy group of rebels arose led by Mattathias, a Jewish priest and his five sons who came to be known as Maccabees.

For three years the battles raged. The fighting Jews held off the mightiest armies on earth. Although they began with a handful their forces grew.

Miraculously, the Jews were victorious! They routed the enemy and repaired to the temple where they conducted a ceremony of rededication. Hanukkah is Hebrew for rededication.

Ever since, the Jewish people has celebrated the holiday for eight days. Worship services and sermons in the synagogue glorify the idea of religious liberty, the gift of the Maccabees to posterity.

In the home and synagogue, a candelabrum (Hebrew: menorah) is the centerpiece of the observance. On the first night a candle is lit amidst prayers thanking God for imbuing freedom fighters with courage. On each night thereafter an additional light is kindled. The crescendo of light symbolizes the enlargement of forces engaged in a sacred endeavor.

Hanukkah is a gift-giving holiday. But, as at all Jewish festivals, gifts are also given to the poor. Contributions to charity are a fixture for all Jewish observances.

Christians might have good reason to share in the celebration of Hanukkah since the Maccabees saved the idea of monotheism which some 160 years later, inspired the birth of a daughter faith, Christianity.

The Hanukkah saga is recorded in several books of that post-Biblical literature known as the Apocrypha. The Books of the Maccabees describe in detail how the weak overcame the strong.



NINETEENTH-CENTURY HANUKKAH LAMP... NEW YORK - This silver and porcelain Hanukkah lamp created in house form, part of the collection of New York's Jewish Museum, is from 19th century Germany. It is featured in a current exhibit, "Fantasy and Form in the Hanukkah Lamp," which is continuing at the museum until Feb. 20. RNS photo.

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