

The JEWISH VOICE

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20

Wiesel: Indifference The Greatest Failure

By THE JEWISH VOICE

Despair and Indifference were the themes of an address by Eli Wiesel, Nobel Peace Prize Laureate, to the Jewish Federation of Delaware and members of the public who attended his lecture at the Grand Opera House recently.

Wiesel, a Holocaust survivor, has been called "the conscience of mankind," for his writing and well reasoned quest for justice throughout the world.

Wiesel noted, "Jewish tradition is based on a quest for Justice."

According to the Boston University professor, his Jewish roots, have given him the strength to stand up against every form of human suffering.

"Jewish culture says that God is part of his creation and God is not indifferent. A man or a woman who is indifferent is already dead. They just don't know it," according to Wiesel.

The Nobel Laureate reminded the audience that the very first law given the Jewish people after the Ten Commandments is a prohibition against

slavery. Wiesel reasoned that, the first thing a newly freed people would want, to prove to themselves they are free; is slaves. This was forbidden them.

"Not only were the Jews forbidden to own slaves, they were forbidden to be slaves." Wiesel added, "According to the Bible, a slave has no right to be a slave." He noted, "Everyone is free. But they are not free to give up their freedom. Why? It is a matter of justice."

Wiesel equated justice with the purpose, the driving force, of Judaism. Judaism has "traditionally stressed the quality of the witnesses in any tribunal. Jews always assumed the quality of their judges." Wiesel added that an individual did not qualify as a witness against himself, in ancient Jewish courts. "Confessions were not acceptable either," he added.

The Boston University professor explained that confessions were banned because confessions encouraged the use of torture. "If a confession was inadmissible evidence, torture was useless. Besides,

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Elie Wiesel

Israel Arms To Iran Since 1980

Israel has been selling military supplies to Iran since 1980, with the consent and knowledge of the US government, according to sources at the Defense Intelligence Agency and Senate Foreign Relations Committee staff members.

These same sources noted that the only period when arms sales to Iran were suppressed was during the Embassy hostage crisis of 1980. During that year, according to other DIA sources, Israel only sold spares to the Khomeini government.

"The Israelis have a dual agenda selling arms to Iran," according to the Senate Foreign Relations Committee staff member. "First, they are tacitly protecting the remains of the almost 3000 year old Persian Jewish Community. Khomeini held a few minor pogroms when he came to power. And several Jews have been murdered by the Iranians on trumped up espionage charges. But, all that ended when the Israelis started helping maintain the Iranian military," the congressional staff member noted.

"Second, there has been a steady trickle of the Persian-Jewish community out of Iran. Israeli influence at work again. "The Jews in Iran have not suffered the same fate as the Bahai, A DIA expert on the region commented. He added, "But, the Bahai are a splinter from the Shi'a. So they are in a worse position than the Jews.

The DIA source noted that Israeli arms sales to Iran averaged about \$70-million a year."

An Israeli embassy source added, "the US approved everything we've sold Teheran. It is part of their policy too."

When questioned about big power policy on the Iran-Iraq war, the Israeli said, "It is one of the few areas where Washington and Moscow are in true accord. They don't want that conflict to have a winner. The mutually agreed policy is to keep them stalemated." The Israeli conceded that his government's policy is similar.

Essentially, Jerusalem is happy to see Iraq bleeding. They shed no tears over the losses taken by Iran either. The whole Middle East, Arab and

Israeli would prefer a stalemate and negotiated peace.

No one wants to see Iran the clear winner. Everyone is afraid the Iranians would get delusions of establishing a second Persian Empire in the Persian Gulf Oil states.

Similarly, if Iraq were to win, Syria, would probably be next to feel Bagdad's wrath because Damascus supports Iran. A clear winner in the Iran-Iraq war would simply serve to destabilize the entire region.

Egypt, according to the DIA, is among Iraq's weapons suppliers. Cairo is selling Iraq its old

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DE JCRC Opposes Bork Nomination

By VOICE STAFF WRITER

The Jewish Community Relations Committee of the Federation is officially in opposition to the appointment of Robert Bork to the US Supreme Court. In letters to Delaware's senators the Community Relations Committee said, "... On behalf of the Jewish Federation of Delaware concerning the President's nomination of Judge Robert Bork to sit on the United States Supreme Court ... We believe that Judge Bork's record is contrary to the ideal of equal justice and individual liberty which are central to our society."

The letter noted, "we are particularly disturbed about his (Bork) record and judicial philosophy regarding the protection of the civil rights of minorities and women, as well as his positions on the separation of church and state."

The letter, signed by Jack Blumenfeld, chairman of the Jewish Community Relations Committee of the Federation, concluded: "We urge you to oppose his confirmation."

Delaware's Jewish Federation has joined Hadassah, The National Jewish Community Relations Advisory Board, American Jewish Congress, Jewish Labor Committee, Jewish War Veterans,

Hebrew Congregations, in opposing Bork's nomination to the US Supreme Court as the Voice went to press.

The Union of Orthodox Jewish Congregations of America, has withheld an opinion until the testimony before the Senate Judiciary Committee concludes.

The National Jewish Coalition has come out in favor of Bork's appointment to the Supreme Court.

In other judicial action, the Jewish Community has noted with some satisfaction the results of a case before the US District Court of Appeals in Chicago. The Court overturned lower court rulings that condoned the philosophy that the US is a Christian nation, and therefore, Christian symbols may be sponsored and displayed by municipal, state and federal governments.

Last month's verdict in American Jewish Congress v. City of Chicago ruled that nativity scenes displayed on government property are effectively the promotion of a religion by the state and therefore such displays are unconstitutional.

Wilmington officials were studying the court's decision to see how it will effect the creche displayed on Rodney Square during the past few Christmas seasons.

Editorial

Politics, Theology, And Red Herrings

Pope John Paul II has returned to the Vatican leaving in his wake more questions than answers, for Americans.

We won't venture into the realm of US Catholic-Vatican relations. That is a problem our Roman Catholic friends will have to deal with.

But, the nine self appointed representatives of the US Jewish community who met the Pope in Miami forgot: the Vatican is both the seat of the Roman Catholic faith and a full-blown political realm unto itself.

The nine made their statements. The Pope replied with a fifteen minute sermon.

He avoided the issue of his meeting with former Nazi, and currently Austrian President, Kurt Waldheim. And the Papal embrace of Yassir Arafat. Then the Pope dazzled the nine with a red herring. The Pontiff said he had "No theological grounds for not recognizing Israel." (A Vatican spokesman later clarified the statement noting that while there was no theological opposition to recognizing the State of Israel, the Vatican remains politically opposed to recognizing the nation.)

Theology has never been a reason used by nations to recognize or not recognize another state. Countries recognize one another strictly for political reasons. Those reasons are based on national self interest.

What are the political reasons for the Pope's refusal to recognize Israel?

The Roman Catholic Church is a minority Church in the Israel and the Occupied Areas. Out of a Christian population of approximately 110,000, only 24,000 are Roman Catholic. The majority of Christians belong to Eastern churches.

Historically, this resulted in the Eastern churches having title to most of Christianity's holy places, especially in Jerusalem and Bethlehem.

The position of the various Christian churches was more or less frozen in 1757 under an Ottoman FIRMAN, known as the "Status Quo." It was subsequently continued by the British Mandate government and continues under Israeli law.

The Vatican would like to control a lot more of the places holy to Christians. The only way this can be done is to rule Jerusalem.

The Vatican wants Jerusalem to be an International City, open to all faiths, under Vatican political control. They've volunteered for this job every time the UN has voted to internationalize Israel's capital.

Recognition of Israel would, from the Vatican's point of view, extinguish the possibility of the Roman Church becoming the head of an internationalized Jerusalem.

In the Pontiff's terms, these are the hard political facts: 90 percent of the Christians in Israel and the West Bank are Arabs.

The possibility that the PLO will (or has) cut a deal with the Vatican, giving it new power over the Christian holy places, when and if the PLO comes to power.

95 percent of the areas population are not Christian and have no influence on Vatican policy. Nor does the indiginous population care about Christian holy places or Christian intra communal politics.

Vatican policy for the past 40 years has been to take political control of Jerusalem; recognition of Israel would defeat this policy.

The nine Jews who met the Pope weren't going to ask tough questions or demand real answers. The Pope knew this when he agreed to meet them in Miami. To assure a peaceful meeting, the Pontiff threw them his "no theological objections" response. The nine took the bait. They left their Papal audience claiming victory.

While they thought themselves heroes; the nine were so far out of their political league, they didn't know the name of the game the Pope was playing, let alone understand the rules.

Having the time, money and inclination to be powerful in the American Jewish community didn't qualify the Miami nine to meet the Pope or pretend to have a dialogue with him.

If the opportunity ever presents itself again, the Jewish community ought to send in a team that can recognize the difference between monologue, dialogue and real politik, before they start boasting of victory.

Daniel B. Drooz
EDITOR



WALDHEIM MEETS POPE AND OUTRAGES JEWISH COMMUNITY
VATICAN CITY — Austrian President Kurt Waldheim and Pope John Paul II during their meeting at the Vatican on June 25. PHOTO/Wide World

5748 Is A Great Year For Charitable Giving

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There are many endowment opportunities in 1987 which can benefit you and the Jewish community. Now is the time to check with your tax adviser or call the Federation's Endowment Director for more information.

Learn how you can make a lasting gift to our Delaware Jewish community and at the same time provide for your retirement, for your children's and grandchildren's education or for lifetime gifts to relatives and trusted employees.

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Israel Arms To Iran —

(Continued from Page 1)

Soviet equipment, as Egypt refits its army with Western arms. France is also very heavily engaged in selling weapons to Iraq, as is the Soviet Union.

China, Israel, Brazil, and Italy are also supplying Iran. The Soviet Union is selling weapons to both sides, according to the DIA sources.

Because of Israel's long standing good relations with Iran prior to the Khomeini take over, Israel has taken upon itself the role of Western liaison to Teheran. The Israeli contacts there are mostly among the regular military.

"Everyone is looking for the day after Ayatollah Khomeini dies," A DIA analyst said. "Then, the only well armed anti-communist organization will be the regular military. The Revolutionary Guards are a completely unknown and unpredictable forces in post-Khomeini Iran. When the old man dies (Khomeini) a lot of pent-up frustration is going to burst out in Iran, from all quarters. No one knows which way the power will swing. Israel and the other western countries selling weapons to Iran represent a toe hold, nothing more, of Western influence in post-Khomeini Iran" the DIA analyst commented.

The Sunday New York Times of September 6 carried a front page story titled, ISRAELI WARPLANES ATTACK IN LEBANON, with a sub-heading, UP TO 41 ARE REPORTED KILLED IN A PALESTINIAN DISTRICT. Over the story was a three column wide photograph of destruction, showing "Palestinians carrying the body of a victim of the Israeli raid near Sidon in southern Lebanon." In the first three paragraphs of the story we were told that "hospitals there were overflowing with casualties, and repeated appeals for blood donations were issued," and that a Muslim radio station had described the raids as "savage."

From the photograph, the headlines and the first paragraphs of that story, I suggest that the reaction of most fair minded people without any special knowledge of what's been happening in the Middle East, would be to ask why those militaristic and aggressive Israelis don't let the poor Palestinians alone. After all, they deserve a chance to live in peace too.

It wasn't until you turned to page 16, where the story was continued that you learned that "three buildings used by Yasir Arafat's Al Fatah group had been destroyed," and that the Israeli attack "coincided with an increase in Arab attacks in Israeli-occupied Arab territories." Further on you also learned that a faction of Al Fatah "has claimed responsibility for a fire bombing Friday of an Israeli civilian car," and that Al Fatah had said "it carried out similar assaults against Israeli targets in the last month."

ON THE OTHER HAND N. Even-Or



How To Read And Write A Story On Israel

It wasn't until paragraph 15, though, that you read the final key to the story: "The PLO had been under pressure from the 50,000 inhabitants of Ain Kilweh to build more adequate bomb shelters, since the district has been the target for repeated Israeli air strikes."

Now, anyone who has followed the activities of the PLO and related groups, knows that they specialize in attacking schools and hospitals, not military installations. Their targets are supermarkets, not fortified posts; lone pedestrians and vehicles, not armored cars. About the closest they get to military action is an infrequent ambush of a lightly armed patrol.

The other side of this strategy is to locate their headquarters and strong points in highly populated civilian areas in Lebanon, usually close to hospitals or schools. This is why the civilian population of Ain Kilweh wants more protection. Al Fatah, as always, has located its buildings in the middle of concentrated civilian

districts. Even with accurate bombing, for which the Israeli Air Force is noted, there are bound to be civilian casualties.

A more accurate headline for the Times' story could have been, "ISRAELI WARPLANES HIT PLO BUILDINGS IN LEBANON," or something similar, that would have told the reader the Israelis were not simply attacking Arab civilian populations. Something should have been done about the picture caption also to avoid the impression of wanton killing of innocents. At best, war is horrible. But it does make some difference against whom the horror is directed.

I guess I'm fed up, as well, with references such as the Times used to "Israeli occupied Arab territory," meaning the Gaza strip, Judea and Samaria, the latter two being identified almost always as the West Bank. These areas were part of ancient Israel for over 1000 years. They were not "Arab" under the Romans,

the Turks or the British. The West Bank was "Arab," perhaps, for 19 years, after the Jordanians took the area by force of arms in 1948 when they refused to accept the United Nations partition plan. Their possession of this land was no more recognized internationally, or even in the Arab world, than is the possession by Israel since 1967. The so-called West Bank may be an area in dispute with respect to sovereignty, but it is in no sense Arab land, and to call it such is an obfuscation, if not insidious.

My conclusion is not to boycott the New York Times; it makes my Sunday morning. Nor is it to accuse Reuters, who took the picture, or Ihsan A. Hijazi, who wrote the special to the Times (that name did raise my eyebrow), or whoever it was who picked the headlines and caption. I think that the media in general have all fallen under the spell of a violent attitudinal switch that took place sometime after the 1967 Six Day war. A switch in which Israel was no longer viewed as the underdog, comparative military strengths and manpower reserves notwithstanding, and the media needed a new underdog. The Palestinians walked on the stage of history, auditioned, and got the job. We're not going to find it easy to change that new mind set.

What we can do is read very carefully. And read all the way to the end of the article, to catch the real story, sometimes hidden underneath the eye-catching headlines. Then we can try to tell that story to all those we know who will listen. It isn't easy, but, then again, who said it would be?

Eban Concerned About Demographic Realities Undermining Israel

NEW YORK, (JTA) — Abba Eban, chairman of the Knesset's Foreign Affairs and Security Committee and a former Foreign Minister, expressed serious concern over demographic realities which could deprive Israel of its "Jewish character or our democratic principles" unless the problem of the 1.3 million Palestinians in the Israel-administered territories is soon resolved through negotiations.

Eban, a Labor MK, was guest speaker at a gala celebration held by the New York Region of the American Associates, Ben-Gurion University of the Negev, marking the close of the

David Ben-Gurion Centennial Year, the 100th anniversary of the birth of Israel's first Prime Minister.

Eban said that Israel, since the early years of its founding, "has been a great and noble adventure" and "has succeeded beyond expectation in its capacity for survival against assault, for economic growth, for cultural dynamism, for social consolidation and for unparalleled service to the rescue and pride of Jews everywhere."

Danger of 'Coercive Jurisdiction'

Nevertheless, Eban warned, "We come to the next decade in a mood of crisis and confusion about our struc-

ture, identity and values." He declared that Israel is "exercising a coercive jurisdiction over a foreign population embracing 1.3 million non-citizens who have no definition of their civil rights or their national personality and who neither give nor owe any devotion to our flag, our faith, our tongue, our national vision, our Zionist principles, our Jewish solidarity or our historic experience."

"Within a dozen years there will be 4.5 million Jews and 3.5 million Palestinian Arabs in the enlarged area of the Land of Israel. We shall face the danger of losing our Jewish character or our democratic prin-

ciples or both. Nothing but a peace settlement with the determination of agreed boundaries and effective security arrangements and commitments can resolve this structural disharmony," Eban said.

He stressed that "The new structure has to be negotiated. It cannot be unilaterally resolved, nor can there be a total return to the fragile situation out of which subsequent wars have erupted. What Secretary (of State) George Shultz, one of the Jewish people's most faithful friends in all our history, has diagnosed as 'the demographic time-bomb' has come near to explosion..."

Wiesel: Indifference The Greatest Failure —

(Continued from Page 1)

torture is an offense against human dignity," according to Wiesel.

Human dignity and respect for every human being is only just, and it is what we should strive for in life according to Wiesel.

"No people is superior to another. No people is inferior to another. Every people have the same rights. And we each have the right and duty to cling to our heritage, or people's traditions. These are things of beauty. If I am a Jew who is ashamed of my heritage what can I offer someone else? My shame?"

Because I am Jewish, I feel the pain of others. If I deny my Judaism, I betray myself. And, I betray other people as well," Wiesel commented.

He added, "While, as a Jew, my priorities are first to the Jewish people. But my priorities are not exclusive to Jews."

"There are injustices such as Apartheid, which is a greater injustice, because it is the law of the land in South Africa. The law of the land is unjust. That is an abomination," according to the Nobel Laureate.

"Seven million homeless children live in Brazil. How can it go on?" Wiesel asked.

"One homeless child in America, is an offense to justice. One parent who can't feed his or her children in this country is an offense to all of us. Why think about Brazil when thousands in this country will be homeless this winter?" Professor Wiesel asked.

"Then there is the ultimate question, the nuclear question. You can't compare Hiroshima with Aushwitz. They don't compare. Nothing can compare with the horror of Aushwitz, according to the former concentration camp inmate.

But, he added, "If we consider Aushwitz unique, we must consider every human tragedy unique. It is only if you don't compare, that we can maintain

the human quality, every pain, every tear and every scream in the night of the human family," Wiesel said.

"If we are not careful, who can guarantee that our civilization, humanity, North and West: South and East, won't simply become a shadow. We know the danger is there," according to Wiesel.

"Where do we start with so much danger? Start anywhere. Start with any cause. Work for one family. Work for one person. Help one human being overcome his despair," Wiesel suggested.

But, despair can be the beginning. From despair great works of art have originated. Despair can provoke action. It is not the end. The end is indifference, because after indifference there is nothing. Indifference is the opposite of love, hate, joy and anger. The opposite of life isn't death, according to the Jewish tradition introduced into the whole world's religions. The opposite of life is indifference," according to Eli Wiesel.

Demonstrations For Soviet Jews to Continue

By VOICE STAFF WRITER

The National Conference on Soviet Jewry has vowed to continue public demonstrations for emigration rights for Soviet Jews. The Conference plans to demonstrate during the coming summit meeting between President Reagan and Soviet head of state Mikhail Gorbachev, according to Conference chairman, Morris Abram.

"Improvements have been made for long time refuseniks," Abram said. "But the conditions for most Jews wanting to leave (the USSR) things have become tougher," he noted.

Secretary of State George Shultz, and his spokesman Charles Redman, have declined to comment on why they feel "encouraged," about Soviet

emigration policy. Shultz has been lobbying the Soviets to at least make their policy comprehensible and systematic.

The Administration, according to Abram, will be presenting the Soviets with lists of persons known to want to leave the USSR at the upcoming summit. Abram believes most long time refuseniks will be allowed to emigrate prior to or just after the summit. "They will be trying to decimate the leadership of the emigration movement in order to be done with it," Abram said.

After the summit, Abram expects the Soviets to crack down hard on remaining emigration applicants.

Abram urged that Jews seeking to emigrate from the USSR be taken to Israel via Romania, rather

than Austria. He said that 95% of the Jews leaving Europe through Romania go on to Israel rather than the US.

However, Abram refused to support Israeli Prime Minister Yitzhak Shamir's demand that Soviet Jews not be given refugee status in the US, to force them to go to Israel.

This year the USSR has issued the largest number of exit visas since 1981. About 800 Jews a month have left the USSR since last April. This compares very favorably to the total of 914 Jewish emigrants in 1986.

Abram pointed out that "while the media usually translate the Russian word 'Glasnost' as 'Openness,' its applied meaning, in the USSR today, is 'publicity.'"

Jews From Arab Countries Ask Compensation

Arab states bear responsibility for absorbing and integrating Palestinian refugees who live in their midst — as well as for paying compensation to hundreds of thousands of Jewish refugees forced to flee their countries in the wake of Arab aggression against the new-born state of Israel in 1948.

This will be the theme of the third international conference of the World Organization of Jews from Arab Countries (WOJAC) on October 26-28 at the Omni-Shoreham Hotel in Washington, D.C.

The Conference of Presidents of Major American Jewish Organizations is coordinating the event in cooperation with the American Jewish Committee, American Jewish Congress, Anti-Defamation League, B'nai B'rith, National Jewish Community Relations Advisory Council, and World Jewish Congress.

Jewish community leaders from all sections of the United States are expected to take part in the three-day meeting.

Kenneth J. Bialkin, who will chair the event, described the plight of the 600,000

Jewish refugees from Arab lands who "left behind them real property and a lifetime of possessions, cultural and religious treasures amassed over many generations, yet

have never been compensated for this property or for their suffering."

Mr. Bialkin said the conference would demand that Arab states allow their re-

maining Jewish population the right to emigrate freely, and "fully absorb and integrate their brethren Palestinian refugees who reside in their midst."

Israeli Arabs Feel Solidarity With Palestinians

"Feelings of Palestinian solidarity have been gradually developing between the Arabs of Israel and the Arabs in the West Bank and Gaza since the Six Day war." This is one of the major conclusions of a new study recently completed by Tel Aviv University's Dayan Center researcher, Dr. Elie Rekhess.

The repercussions of the renewed contact between the two communities, the author asserts, have affected all segments of the Israeli Arab political spectrum — nationalists, communists and Islamic fundamentalists alike.

Particularly influenced,

however, were representatives of the moderate Arab camp. These circles, Dr. Rekhess suggests, underwent an intensified process of Palestinization. Under the impact of the West Bank and Gaza Arabs they began to emphasize their Arab "belongingness" and their genuine Palestinian identity. Prominent figures such as MKs Muhammad Watad and Abdel Darausha have demonstrated an increased involvement in West Bank and Gaza affairs.

The study illustrates how **Rakah**, the Israeli Communist Party, played a decisive role in consolidating

the national, as well as the cultural, sense of solidarity and cohesion between the Arabs in Israel and those in the territories. The party strongly relied on the local

communist cadres. Its consistent struggle for civil and national rights in the West Bank and Gaza won the party the local population's esteem and appreciation.

Sukkot And Shemini Atzeret

Name in Hebrew:
Sukkot and Shemini Atzeret

Pronunciation:
soo-kot and sh'meenee atzeret

Meaning:
Booths and Eighth Day of Assembly

How Observed:
Sukkot is one of the three
(Continued to Page 6)



SUKKOT

As the moon of Tishri draws to fullness, this religious Jew holds four species of plants marking the beginning of the harvest festival. PHOTO/Richard T. Nowitz

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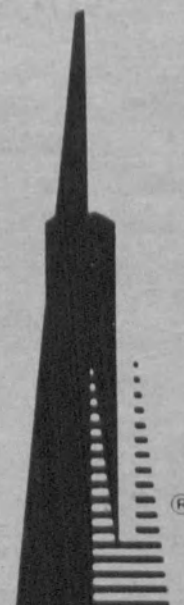
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Sukkot And Shemini Atzeret

(Continued from Page 4)

pilgrimage (to Jerusalem) festivals mentioned in the Bible; the others are *Pesach* and *Shavnot*. Originally these festivals marked the major agricultural seasons in ancient Israel. They also commemorate events in Israelite history. Since the destruction of the second Temple in 70 CE, the historical aspect of each festival has been emphasized.

To celebrate the festival of *Sukkot*, Jews build a *sukkah* (soo-kah), a booth that recalls the temporary dwellings that the Israelites built during the march through the desert following the Exodus from Egypt. Ideally, Jews would live in a *sukkah* for the week of the festival; in practice, families who build a *sukkah* will eat in it but sleep in their houses.

The outstanding feature of a *sukkah* is its roof, which is made of cut plant material — branches, bamboo, cornstalks, etc. The roof must be dense enough that there is more shade than sunlight by day, but sparse enough that one can see the moon and stars at night.

Because *Sukkot* is also the fall harvest festival, it is customary to decorate the *sukkah* with fall fruits and vegetables.

Besides the *sukkah*, the symbols of *Sukkot* are the *lulav* and *etrog*. The *lulav* is a palm branch, which is bound together with branches of myrtle and willow; these are held and waved together with the *etrog*, a

citron. The Bible designates these plants as "the four species" symbolic of the harvest and of rejoicing.

Sukkot also has a universalist theme. Our year-round houses vary in grandeur, but for one week, in the frail, temporary *sukkah*, we are all equally exposed to the elements — a reminder that we are all ultimately equal. There is also a tradition that in the "end of days" all the people of the world will live together peacefully in one great *sukkah*.

Shemini Atzeret comes at the conclusion of *Sukkot* and is a holiday in its own right.

Special Foods:
 Produce of the fall harvest.

Greeting:
Mo'adim I'simcha — Happy Holidays!

Name in Hebrew:
Simchat Torah

Pronunciation:
Seem-chat to-rah as in *Chanukah*

Meaning:
Rejoicing in the Law

How Observed:
Simchat Torah celebrates the end and the beginning of the annual cycle of public readings from the *Torah* (Five Books of Moses). The occasion is celebrated joyously and sometimes even boisterously in the synagogue. Both on the eve of the festival and in the morning, singing and dancing accompany processions around the

synagogue with the Scrolls of the Law. Then a scroll is unrolled at the end, and the final blessing of Moses is read from Deuteronomy. Immediately after that, another scroll is unrolled at the beginning, and the story of creation is read from Genesis, so that the reading of the *Torah* is never interrupted. Children are especially encouraged to come to the synagogue and share in the festivities.

In Israel and in American Reform congregations, *Simchat Torah* is observed on the same day as *Shemini Atzeret*.

Special Foods:
 Children usually receive a candy apple or some other sweet to illustrate that the study of The Law is sweet.

Greeting:
Chag same-ach! or Happy Holiday!

Jews Second Largest Ethnic Group In Toronto

TORONTO (JTA) — Jews are the second largest ethnic group in metropolitan Toronto, smaller only than the Italians, according to the latest census figures just released in a study by the Social Planning Council of Metropolitan Toronto.


The Canadian Jewish News reports that 97,820 Jews live here, based on 1981 census statistics, previously unpublished, of social, economic and ethnic characteristic. However, the population estimate listed in the "1986 Jewish Directory & Almanac" was significantly higher — 115,000.

The census figures put the Jewish concentration in metropolitan Toronto at 4.6 percent.

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Divided Arab Word Provides Window Of Strategic Opportunity

Israel's strategic position cannot get any better, it can only get worse. Israel must therefore use this "window of strategic opportunity" to move forward in the peace process, said the head of Tel Aviv University's Jaffee Center for Strategic Studies, Brig. Gen. (res.) Aharon Yariv at a press conference held on the occasion of the publication of "The Middle East Military Balance 1986, an annual volume published by the Jaffee Center surveying the major strategic developments in the region.

According to Gen. Yariv, the Arab armies have grown significantly in size and quality since 1973, and are today "big, strong, heavily armored and mobile, supported by strong fortifications and good air defense protection." While Israel has always suffered from quantitative military inferiority to the combined Arab armies, today, as the Arab states make a concerted effort to acquire the most sophisticated weapons systems, Israel's traditional qualitative advantage is in danger of gradual erosion. Another concern is that Arab opinion might, in time, reach the conclusion that a military solution to the Arab-Israeli conflict is feasible, a development that would be contrary to Israel's interests.

Mitigating factors are the oil-related financial difficulties of the Arab countries, Egypt's continuing adherence to the peace treaty with Israel, U.S. strategic support for Israel, and the diversion of the Iran-Iraq War. As long as these factors continue to divide the Arab

Arafat Rejects 242

PLO Chairman Yasir Arafat said he is willing to participate in a U.N.-sponsored conference on the Middle East based on all relevant U.N. resolutions, but would not openly accept Security Council Resolution 242 which affirms Israel's right to exist (United Press International, Sept. 8). Arafat made the statement in a speech to a U.N. conference of non-governmental organizations in Geneva.

An aide to Israeli Prime Minister Yitzhak Shamir rejected Arafat's comment, saying, "We are not paying any attention to this... Arafat is Arafat, the PLO is the PLO and terrorism is terrorism. Their aim is to destroy Israel" (Reuter).

world, Israel's over-all strategic position is favorable. This situation could change, however, stressed Yariv, which is why it is incumbent on Israel to push the peace process forward at the present time.

In light of the fact that Israel has reached the limits of its quantitative military capacity and must strive to maintain a clear qualitative advantage, Yariv called the recent Israeli government decision to scrap the Lavi fighter aircraft "very important." The monies formerly earmarked for the Lavi, he said, can now be put to use to equip the Israel Defense Forces for the needs of the future battlefield.

For the first time the Military Balance contains a section on unconventional weapons systems, namely nuclear and chemical weapons. Aharon Levran, editor and co-author along with Zeev Eytan of the 1986 Military Balance said that while Israel was much more advanced in its nuclear potential than the Arabs, the Arabs did not appear to be disturbed

by this because they viewed their own possession of chemical weapons as a reasonable counter to Israel's nuclear advantage. The Arab states also seemed to feel that Israel would not resort to nuclear weapons unless its very existence were threatened and this, of course, depended on them. Finally it is expected that Syria would benefit from a Soviet nuclear umbrella in time of need. In short, concluded Levran, Israel's nuclear advantage would not hinder the Arabs from launching a limited conventional war, but it would affect the scope of the Arab war effort.

In the area of chemical weapons, Levran said that given the example of the Gulf War where Iraq used chemical weapons only when its army faced a clear military catastrophe, it is not likely that the Arabs would use chemical weapons in a potential future war as a first strike. The Gulf War has also demonstrated that chemical weapons, while dangerous, are not decisive in the overall war effort.

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War Criminal Act To Law In CDN

OTTAWA, Sept. 17 (JTA) — A law that allows the prosecution in Canadian courts of war criminals whose acts were committed outside of Canada, was given Royal Assent Wednesday, a day after it was adopted by Parliament without amendment.

Jeanne Sauve, Governor General, signed the bill on behalf of the Queen, a formality making it the law of the land. No other country has ever enacted similar legislation, although a bill of the same type has been introduced in Australia.

The law was drafted on the recommendation of the special commission headed by Quebec Superior Court Justice Jules Deschenes which conducted a two-year investigation of Nazi war criminals living in Canada. About 20 alleged war criminals now face prosecution in Canada and 281 suspects are under investigation.

Enactment of the law was hailed by Canadian Jewish leaders. Frank Dimant, executive vice president of B'nai B'rith Canada, said "Passage of the Bill has removed the blemish or moral turpitude from the record of Canada's post-war history."

Milton Harris, past president of the Canadian Jewish Congress, and chairman of its war crimes committee, said "This is an historic day. We

are enormously gratified by the determination of the government in moving swift passage of the legislation." Harris praised Prime Minister Brian Mulroney and Attorney General Ramon Hnatyshyn for their exceptional efforts in gaining passage of the law.

Mulroney said earlier in the week that as long as he is Prime Minister, no Nazi war criminal will find safe haven in Canada. He said it was repugnant that Canada should share citizenship with persons who committed crimes against humanity.

Israelis View US Jews US Jews View Israel

Nearly a third of Israelis don't fault US Jews for not making Aliya and don't think they would find life any more fulfilling in Israel than they do in the US, according to a recent poll by the DAHAF Research Institute in Israel.

The poll also showed that in general, Israelis see Americans positively. But, less than half felt any emotional attachment to their American co-religionists. Nearly 70% thought a strong US Jewish Community was good for Israel. About a quarter of those polled thought the US might stop being a good ally of Israel's and a large majority thought that Israel must look only to itself in its struggle for survival.

Close to 50% thought US Jews shouldn't publically criticize Israel, or the policies of its government.

About half of those polled didn't fault Israelis who emigrate to other countries, and one fifth, mostly young

people noted that they had considered leaving Israel during the past few years.

A clear majority of those polled by Dahaf, were opposed to any change in the Law of Return.

American Jews, on the other hand, feel they should speakout more than ever when it comes to Israel, according to Steven Spiegel of U of California.

Spiegel said, "American Jews are speaking out more than ever. They want accountability for the \$350-million they donated to Israel every year."

Thomas Friedman, writing in the New York Times, quoted an Israeli official as saying, "American Jews may indeed be becoming freer with their advice. But I doubt it will have much impact here." (in Israel). The Israeli official added, "You can't come here three times a year and expect your advice to be taken seriously."

PLO Office Closed In DC

The State Department has ordered the PLO's Office in Washington closed by October 15th. The move came in an Administration effort to head off legislation proposed in congress to close both the Washington and New York PLO offices and investigate PLO financial dealing in the U.S.

The measure has more than 50 sponsors in the U.S. Senate. Sponsors range from Ted Kennedy on the left to Jesse Helms on the right. The bill has more than 70 co-sponsors in the House of Representatives.

The sponsors of the bill have not decided whether they will continue pressing the legislation in light of the Administrations action.

A spokesman for the PLO, Hasan Rahman called the closing of the Washington office "totally illegal."

The State Department does not believe that it has jurisdiction over the PLO's Observers legation in New York, since that office is credited to the United Nations, and may be extra-territorial.

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US Black Leaders Ask Israel To Lead Fight Against Apartheid

By Yitzhak Rabi

NEW YORK, (JTA) — A group of American Black leaders who returned from a 10-day mission to Israel called to spearhead the fight against South Africa's apartheid policy. They said that it would be a significant step for Israel to take. In a press conference at the headquarters of the Anti-Defamation League of B'nai B'rith, the 20 members of the delegation, which was headed by the Rev. Charles Stith, Atlanta City Council President, and Martin Luther King III, son of the late civil rights leader Martin Luther King Jr., said that they applaud the decision by the Israeli government to phase out its military contacts with South Africa.

A statement on behalf of the delegation, which was read at the press conference by Stith, said: "In our meetings with Israeli leaders we recommended that Israel seek to

establish some high level contacts with Black South African leaders. We believe it is in Israel's strong self-interest to undertake such official outreach to the leaders of Black South Africa. We also believe such contacts would do much to demonstrate to South African Blacks and American Blacks that Israel is committed to opposing apartheid and is making serious efforts to seek its termination."

Departing from the written statement, Stith said that the delegation was "greatly impressed" by Foreign Minister Shimon Peres' candor in explaining to the group the steps Israel has undertaken to abolish its ties with south Africa.

Objective Of The Visit

During their visit to Israel, which was sponsored by the ADL, the Black leaders, prominent in politics, law, business, broadcasting and

religious life, met with Ethiopian Jews, Soviet Jews, Palestinian Arabs, Israeli leaders and Israelis from all walks of life. They also met with members of the Black Hebrews in Israel.

"Our objective in travelling to Israel was to enhance and encourage the improvement of relations between Blacks and Jews in all communities around America," the Black leaders stated. They said that as a result of their mission, they resolved to pursue joint efforts with the Jewish community on behalf of Soviet and Ethiopian Jews.

"We resolved that immediate joint efforts need to be undertaken through direct contacts with the Ethiopian government regarding the emigration of Ethiopian Jews," who still remain in that country, the statement said.

"Regarding the situation of Black Hebrews in Israel," the statement continued, "we strongly encourage timely efforts on the part of the U.S. and Israel to address the compelling humanitarian needs surrounding the Black Hebrews."

Concluding, the Black leaders said: "We resolve to work together, to do all we can to ensure that Black-Jewish relations in America cannot be determined or thought to be determined by the words or actions of few. Instead they will be determined by the actions of all of us in our local communities where the lives of our communities are truly touched."

Harry Levin:

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But, more than that, he was ready to help other causes as long as it helped, or enriched our lives. Harry Levin was a leader, who knew when it was best to follow. He had and gave dignity to everyone he met.

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The Unwelcome Succot Guest

By **RICHARD J. ISRAEL**
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There is one particularly sharply pointed problem of Jewish life that is almost always ignored: the recurring problem of wasps in the Sukkah. I am pleased to have whatever support is available from that rather small portion of the world's population that believes one ought to distinguish between bees and wasps, particularly at the time of Sukkot.

The fact is that bees and wasps are not the same and there is too much bad-mouthing of bees by people who can't tell the difference. I am weary of phone calls from neighbors who swear they have just been attacked by my bees. I have to go over and destroy their wasp nests in order to mollify them. Often Jews don't seem very tuned in on what's going on out there in the natural world.

Two tailors decided to be adventurous. Instead of going to Miami for vacation as they usually did, they signed up for an African safari. They were deep in the jungle when they heard an enormous roar just behind them and went straight up the nearest tree, barely ahead of a very large and hungry-looking beast. "What is it?" asked one. Answered the other, "I should know? You think I am a furrier?" The interest in taxonomy shown by those two tailors is not very different from that generally seen in most Jews I know who sit in Sukkot. In the hope of sophisticating Jewish

sensibilities, I should like to try to make a few distinctions between bees and wasps.

The first rule of thumb is, if they are bothering you late in the springtime, they are probably bees. If they are bothering you in the fall, they are more likely to be wasps.

Honey bees are fuzzy. Wasps are smooth. Bees are stocky around the waist. No hips on a real bee. Wasps,



on the other hand, have skinny "wasp waists." Both are yellow and black, but bees are slightly more orange colored. The Italian honey bees we generally see around our yards (no, they are not killer bees) have three black bands on their tails. Bees only go for sweet things. Wasps can be interested in sweet but they like meat and fat even more.

There are many more differences but they are probably not relevant. It is hard to concentrate on details like wing shape and size when whatever it is, is buzzing around your nose. And when it is quiet because it is dead, it

doesn't much matter what it used to be. But in the fall of the year, at the time of Sukkot, you ought to assume that you are probably dealing with wasps. The drier the fall weather is, the more they seem to be on the prowl.

You may have paper wasps... a kind of wasp that makes a hanging grey football-shaped nest. (Bee hives are always inside something like a tree or a house.) If you are certain they are out to get you, e.g., they have built their nest right over your doorway or in your front bushes and attack you every time you come in the house... you can kill them by spraying with wasp spray, a powerful jet of insecticide that can be applied from a safe distance at night when they are all at home and can't easily find you to attack. But if they are attached under some distant set of eaves and you would have to climb a precarious ladder to get near, forget about them. The cure is more dangerous than the malady. The colony will be dead by spring and I have never known one to be reinhabited. The chances are that there are many more wasps in the neighborhood than can be accounted for by the one nest. If you destroy it you aren't likely to experience a big difference.

Wasps aren't all bad. Rabbinic literature raises the tough question of why in His wisdom the Holy one Blessed be He created mosquitoes, bedbugs, fleas and the like (Lev. Rabbah, 14:1). Since there seems to be no bet-

ter or more straightforward explanation, our tradition is forced to conclude that it must be that He wants to test the mettle of the people of Israel or, as some say, to teach us humility since bugs preceded us in the order of creation, (Bavli. Sanhed. 39a).

In the case of wasps there is a somewhat less theologically demanding answer. You may not be persuaded by it if you are one of the people who comes from an authentic Jewish home in which the difference between spiders and cockroaches is considered philosophy. If for you a bug is a bug, discriminating among them is probably not a high priority issue. Nevertheless, you should know that the world would be a poorer place and we more miserable without wasps. We owe them no small debt of gratitude for the large quantities of very unpleasant bug larvae they eat. They are quite useful in holding down the insect population. But that bit of wisdom never seems to console anyone very much during lunchtime on Sukkot.

Based on the latest entomological information available, I should like to suggest that you have a number of alternatives to consider (none of them very good) as you attempt to deal with the wasps in your Sukkah.

Jewish law insists that we try to establish a truce between ourselves and the animal kingdom on our sacred days. That means no trapping or killing, including the trapping of

(Continued to Page 11)



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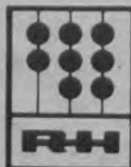
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Unwelcome Guest —

(Continued from Page 10)

bugs. When the legal material gets down to actual cases, dangerous beasts like scorpions don't get much protection while bothersome ones like fleas get some. The Talmud appears to permit the killing of the aggressive Nineveh Wasp (Yeru. Shabbat, 14:1) and so does Maimonides (Mishneh Torah, Shabbat 11:4). Furthermore, since we are only prohibited from catching animals from which we might somehow profit (and no one could reasonably expect to profit from a captured or killed wasp), in the interest of their own longevity the wasps would do well to stay out of our Sukkot (Bavli, Shabbat 106-107). Later legislation, which is a bit less anti-insect, suggest that if they mind their own business, it is better to leave them alone . . . but if you happen to squish one in passing, it is hardly a sin to be confessed on Yom Kippur (Mishneh Berurah, Shabbat, 397:9-10).

I think there aren't many Nineveh wasps around my house but I wouldn't know what one looked like if there were. Since I was not able to determine specifically where my local yellow jackets fell on the dangerous bug list, but in the hope that I could reduce the number that visited my Sukkah, I bought some commercial wasp traps and hung them, pretending they were mere Sukkah decorations. It was a sensational idea. I had fantasies of making a real killing and selling wasp traps by the dozen in all the local shuls. Alas, all I succeeded in catching were a couple of house flies. Forget about that one.

Among the more desperate measures taken by one of my friends is a bait-and-switch technique. A splendid plate of food is placed outside of the Sukkah so that the wasps can eat the decoy food and ignore what is on the inside. Unfortunately, the wasps never seem to know which plate is intended for them. They just divide up forces and enjoy. There are always more than enough wasps around.

Another such quixotic technique (same friend) is known as spray-the-schach, the thatching on the Sukkah. That works very well to keep the wasps off the schach, just not off your lunch . . . unless of course you spray sufficiently to have wasp spray wafting through the air of the Sukkah, poisoning you and your wasps simultaneously.

You can always pray for snow. If your prayers are answered, this one works very well. They never have wasps in the Sukkot of Siberia. Wasps don't come into the Sukkah during the rain either, but then neither do we.

During the daytime, get in and out of your sukkah as fast as you can and don't put out food that the wasps might like, until the instant you sit down. It won't take them a long time to find your cholent (meat stew) but you can get at least a small lead on them. Clean up fatty trash, meat and sweets after your meal so that the wasps won't get used to hanging around continuously. Since they can't navigate in the dark, eat your major and leisurely meal at night when the wasps are sleeping-in.

Some people may want to consider serving Pritikin-type menus, meals devoid of sugars and fats. The down

side is that not only are the wasps unlikely to be very interested in this kind of food, your family isn't likely to want it either.

There are a few situations in which our ordinary bees and wasps will attack without apparent provocation. That can happen if they feel their nests are endangered. You may not have noticed that you were near one until it was too late. Sometimes too they will become quite irritable from the fumes just after a gas mower has finished a lawn.

Since wasps (unlike bees) do not die after they sting, they are far more profligate about stinging at such times. Wasp stingers are smooth and not left behind after they have stung (. . . another clue as to what it was that stung you). When bees sting, they generally lose their barbed stingers and their poison sacs in your flesh. That is why the rarer bee stings are generally more virulent than the hit-and-run stings of the wasps who keep their equipment intact.

Unless you are trying to get away from a nest, it makes no sense to try to run away from them or shoo them away. They are much faster than you. There is no way to escape if they really want to get you. But except in the special circumstance I have described, neither bees or wasps are really interested in you. They want your food.

So if you are sitting in your Sukkah or in the yard and don't try to sit on, play with or eat the wasps, as near as they get and as bothersome as they can be, they will generally not actually attack you. The folks who get stung have usually swatted them first. So don't swat!

It is very difficult to convince someone who is genuinely afraid, but even if wasps are sitting on your fork full of food or drinking from a glass of sweet juice or wine that you are about to put your lips, if you continue going about your business and eat in a reasonable ordinary way without too many jerky motions, they will soon be gone. If you stay casual, they will stay casual.

Our lives are generally rather well modulated. We go from heated and cooled homes to heated and cooled cars. We go up and down in elevators and walk only if essential. We do our best even to play only in carefully controlled environments. The festival of Sukkot urges us not to delude ourselves. We are entitled to security but must not lose sight of our vulnerability. Though a kosher Sukkah provides shelter, it must be open to sight of the sky. At this season of harvest and plenty it directs our attention to the fragility of all life, the blessing of rain and nurturance and the curse of want.

There is a world out there with an agenda that often does not correspond with ours and that does not routinely adjust itself to our needs. It has a majesty and a reality of its own that we in our comfort sometimes ignore. The wasps, those uninvented and unwelcome guests with whom we reluctantly share our Sukkot, are very useful messengers to remind us of the holiday theme, that we are all guests in the Sukkah.

Rabbi Richard J. Israel is the Director of Central Services and Judaica of the Jewish Community Center of Greater Boston and, a beekeeper.

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High Holiday Message

By RABBI KENNETH S. COHEN,
RABBINICAL ASSOCIATION OF DELAWARE

This year marks the twentieth anniversary of the reunification of Jerusalem, an event greeted by Jewry around the world with great joy and thanksgiving. Any why not? For countless generations, Jews prayed for *Shivot TZion*, the return to Zion. The weekday Amidah contains this as one of its blessings: "Return in mercy to Jerusalem, Thy city, and dwell therein as Thou has promised. Rebuild it in our own day as an enduring habitation, and speedily set up therein the Thorne of David. Blessed art Thou, O Lord, Who rebuildist Jerusalem."

Yes, the return to Zion has been a focal point of our yearnings as a people, and we are indeed privileged to have witnessed at least a partial fulfillment of that age-old dream in our own time. But there is another return that must capture our imagination and enlist our ceaseless efforts — the return of *teshuvah*, of repentance, a return to God and to our better selves. The world marvelled at how quickly the Israelis triumphed in the 1967 war; a mere six days were all that was needed. In truth, those six days were the culmination of two millenia of struggle and

sacrifice. The victory that unified Jerusalem represented untold lifetimes of longing, pain and suffering, of enormous energy expended to realize the promise of return.

Return to God and godly behavior is no simple matter, either. It is not something that happens quickly. It, too, requires a lifetime of dedicated struggle. The great saintly Jewish moralist, the Hafetz Hayyim, pointed to the slowness and difficulty of this process of atonement, at-one-ment, reunification of ourselves with God's principles, in a lesson he taught about praying. He said: "When we pray we must face the land of Israel. When we are in Israel, we must face the city of Jerusalem. When we are in Jerusalem, we must face the place where the Holy Temple stood."

"Why is the law thus formulated? Face Israel, then Jerusalem, then the Temple — and then presently, the Holy of Holies? If the purpose is ultimately to face the Holy of Holies, why not say so? Say directly, wherever a person stands, anywhere in the world, he must pray facing the site of the Holy of Holies in Jerusalem!"

The Hafetz Hayyim answered this own question: "When a man travels towards a goal, he must go one step at

a time. The same applies to a man reaching towards an ideal. He can only ascend, one step at a time. That's why the law about praying is phrased the way it is — first pray towards Israel, then Jerusalem, then the Temple, then the Holy of Holies. One step at a time."

As we face a new year, let us not fool ourselves into thinking that all will be new, better, and different overnight. Earlier in his administration, President Reagan liked to tell us that there would be no "quick fixes" to restore our economy. There are no "quick fixes" to make us better people, to improve our community, to bring *tikkur olam* — to rectify all the flaws and inequities in human society. It takes rather, one step at a time, day by day, year by year, even an entire lifetime of tireless, patient efforts by men and women of good will and sincerity — to make the change — to accomplish the return.

My colleagues join me in wishing all of you a healthy, fulfilling, and good new year of 5748, a year we pray will be one of return, reunification and reconciliation, *bein adam l'chavero*, between man and his fellow man, *bein adam l'makom*, between man and his God.

New Debate On Pope Pius XII

By SUSAN BIRNBAUM
NEW YORK, A simple statement made in Miami by Pope John Paul II at the meeting with Jewish leaders, in which the Pontiff said he believed that Pope Pius XII would be vindicated by history, has elicited a skeptical response from Holocaust historians and some Jewish figures present at the meeting.

Pope Pius XII has been accused, in the years since the end of World War II, of a singular Holocaust sin: silence.

In effect, John Paul's assertion reopens an old can of worms, one which was given tremendous attention beginning in 1963 with the production of the play "The Deputy" by

German playwright Rolf Hochhuth, in which Pius XII was assailed for having refrained from speaking out publicly on behalf of those who were persecuted, particularly the Jews.

Critics of the wartime Pontiff base their judgment on the fact that Pius XII did not speak out on behalf of the Jews specifically. The telling document many refer to is the address the Pope gave at Christmas 1942. The criticism leveled at him is that he never once in the very long statement mentioned the word "Jews."

The Christmas plea given by the Pope was, rather, a sweeping condemnation of the perils of a "Godless society" and the threat to private

capital under Marxism. In broad but generalized terms he called for opposition to the "excessive herding of men into lifeless things" and urged mankind to "uphold respect for the practical realization of the... fundamental personal rights... to maintain and develop one's corporeal, intellectual and moral life and especially the right to religious formation."

Explaining The Pontiff's Reasoning

In attempting to explain that Pontiff's reasoning during that era, many have pointed the finger at his tremendous loathing of Communism. It has also been variously noted that it was simply not in the style of Pius

(Continued to Page 13)

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New Debate On Pope Pius XII—

(Continued from Page 12)

XII to be specific about any people's suffering, nor by whom.

Pius's record is a somewhat mixed bag, in that it is known and documented that he allowed sanctuary to be given to the Jews of Rome; that he intervened, through the papal nuncio in Berlin, for the Jews in northern Italy; that he telegraphed a personal appeal to Hungarian Regent Admiral Miklos Horthy.

British historian Martin Gilbert notes in "The Holocaust" (Holt, Rinehart and Winston, NY, 1958) that in 1943, the Pope "helped the Jewish community in Rome that September, offering whatever amount of gold might be needed towards the fifty kilogrammes of gold demanded by the Nazis, which the community could not raise in full on its own."

However, historians Nora Levin and Raul Hilberg have softened the impact of that offer by explaining that it was a loan requested by the then bankrupt Jewish community, which, said Hilberg, was ultimately not needed because the Jews mustered the sum themselves. On September 20, 1942, Pope Pius XII gave an audience to U.S. envoy Myron Taylor, of which it was speculated that the topic discussed was the persecution of the Jews. Although the specific agenda of that audience was not disclosed, Taylor was quoted as saying that the Pontiff had said that "Church and State must aid in the efforts of both the religious and civil communities."

David Wyman, author of "The Abandonment of the Jews" (Pantheon Books, NY, 1985,) feels that Pius's good deeds are, however, overshadowed by his long lapses, and his pronounced overall silence.

He told the Jewish Telegraphic Agency: "From what I know now, the record of Pius XII is a very poor one."

Wyman cited the telegram to Horthy which "was not sent until late June. But the Jews were deported May 15. Why did he wait for a period of more than a month? Before the Pope had moved, 200,000 Jews had been deported.

"It's true that Pius XII helped some Jews, but his record is 95 percent empty. On November 24, 1942, the State Department confirmed that the Jews were being exterminated. The news came to the world. And if the Pope is speaking a month later (the Christmas address), then we have to ask why? What took him so long?"

No Basis For Vindication
Hilberg, author of "The

Destruction of the European Jews" (Holmes and Meier, NY, 1985) believes "there is no way" Pius would be cleared. "The record is very clear that he did not exercise his function as chief of the Vatican's diplomatic service, his whole control of the nuncios in various countries, to exercise leverage for the saving of Jews. And he did not do so as Bishop of Rome when the Jews were deported from there in 1943 and 1944. . . So there's no way of vindicating the omission." Hilberg said that the Pope is "three things: head of the Catholic Church, sovereign leader of the Vatican state, and Bishop of Rome. He didn't do anything in any of these capacities," said Hilberg.

Much of the debate among Catholic theologians on Pius's role, both among his apologists and his harshest critics, is drawn on a series of 11 volumes based on Vatican documents published by the Vatican Secretariat of State in the mid-1970s, "Acts and Documents Relative to the Second World War," which the Vatican commissioned from a team of lay historians, much in response to the raging debate over "The Deputy."

At loggerheads over the Pope's wartime record are two Catholic priests, Father Robert Graham, an American Jesuit working at the Vatican who edited this compendium of Vatican wartime records, and Father John Morley, a Jesuit who teaches at Seton Hall University in South Orange, New Jersey.

Morley wrote that "It must be concluded that Vatican diplomacy failed the Jews during the Holocaust by not doing all that it was possible for it to do on their behalf. It also failed itself because in

neglecting the needs of the Jews, and pursuing a goal of reserve rather than humanitarian concern, it betrayed the ideals it had set for itself. The nuncios, the secretary of state, and, most of all, the Pope share the responsibility for this dual failure."

Perception Of The Issue

Rabbi Marc Tanenbaum, international affairs director of the American Jewish Committee, said that participants at the Miami meeting with Pope John Paul II were "shocked" by his voluntary mention of Pius, but that "it's clear now that the Pope has put Pius XII on the agenda. And so we must be prepared to deal with that. Not in hysteria, not in screaming, and not shrill attacks." Tanenbaum's perception of the issue is that the effort to rehabilitate Pius's reputation is part of the larger tendency to "deemphasize the victimization of the six million Jews as unique victims of a Final Solution, and efforts to

Christianize the martyrs. That's what is meant by a certain tendency toward revisionism. . . to emphasize Christians as victims and to thereby in effect remove the issue of conscience before millions of German and Austrian Catholics and some other Christians in those countries. . . undercutting the energy for them to have to face that task, for their children to have to face that task and understand it. . . It's in that context that the Pius XII thing now is being rehabilitated."

However, Tanenbaum, as well as Rabbi Mordecai Waxman, who was spokesman at the Miami meeting, emphasized that the issue will be part of a meeting in December in Washington between Catholic and Jewish theologians, representatives of various organizations and leading Catholic and Jewish historians to establish once and for all the role of Pius and the Church in the Nazi Holocaust, and to hash out the Catholic Church's impact on 19 centuries of anti-Semitism.

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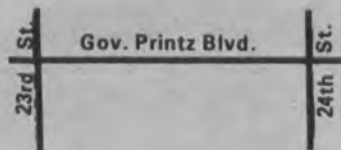
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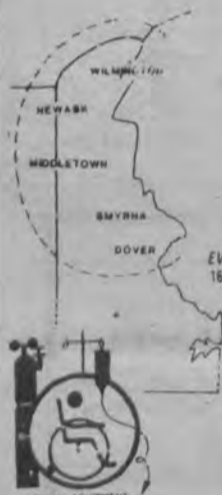
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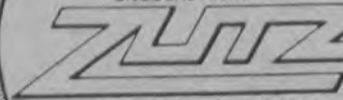
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Obituaries

Max Aerenson

Max Aerenson, 89, of 7508 Society Drive, Claymont, died in September.

Mr. Aerenson was a New Castle County constable in the 1950s. His appointment by Levy Court of New Castle County as a sign inspector in 1962 caused controversy among GOP officials, because he had not registered as a voter in Delaware after his return to Delaware from Florida, where he lived for eight years. Mr. Aerenson resigned.

In 1963, he was made a chief inspector with the county Parks Department. In 1964, he was reappointed to the county sign-inspector position.

Mr. Aerenson retired as a sign-inspector in 1970.

He is survived by his wife, Minnie; a son, Norman N. of Wilmington, former Levy Court attorney; two daughters, Jean Saunders of Toronto, Canada and Frances Aerenson of Wilmington; five grandchildren and four great-grandchildren.

In memoriam the family suggests contributions to Kutz Home, Wilmington.

Herbert Balick

Herbert Balick, 60, of 1903 Brookside Lane, Forwood, died in September.

Mr. Balick was an insurance agent, and was a former president of Concord Agency Inc. in the commons on Silverside Road. He retired earlier this year.

He was one of the founders of Brandywine College, and actively assisted in planning at the institution. He was a certified property and casualty underwriter. He was a member of Congregation Beth Shalom and a member of B'nai B'rith Lodge 470 in Claymont. He was a member of Harry Fineman Post of the Jewish War Veterans and a member of the Montefiore Mutual Benefit Society. He was active in the Brandywine Country Club.

He is survived by his wife, Charlotte K., a son, Donald E. of Bellevue; a daughter Bonnie A. Balick of Gaithersburg, Md.; three brothers, Martin, Stanley and Jacob, all of Wilmington; a sister, Doris

Balick of Norristown, Pa.; and a grandson.

Bernadine Barnett

Bernadine Barnett, 65, of Kivel Nursing Home, Phoenix Ariz., died in September.

Miss Barnett, formerly of Cincinnati, is survived by her mother, Breda Barnett, also of Phoenix; and a brother, Nathan Barnett of Bellemeade, Wilmington.

Allen H. Friedman

Allen H. Friedman, 48, of 1401 Pennsylvania Ave., 1401 Apartments, died in September.

Mr. Friedman has been an information scientist at Du Pont Co.'s central research and development department since 1974.

He was a member of the American Chemical Society.

He was a graduate of P.S. duPont High School and the University of Delaware.

Harry Levin

Harry Levin, 79, of Colony North Apartments, died in September.

Mr. Levin was a self-employed grocer in Philadelphia for many years. He moved to Wilmington in 1976.

He is survived by his wife, the former Ida Aronowitz; a daughter, Greta Pickus of Cleveland; two brothers, Sidney and Herman, both of Philadelphia; a sister, Ann Lasky of Cherry Hill, N.J.; three grandchildren and a great-grandson.

Harry Levin

Harry Levin, owner and founder, of HAPPY HARRY'S DISCOUNT DRUG chain passed away at age 59. Levin lived at 109 Sutton Place off of Veale Road. He founded HAPPY HARRY'S 25 years ago with a single drug store on Marsh Road, where Levin "did everything." Today his chain of 20 outlets has 600 employees.

Harry Levin had two kidney transplants since 1981. For the past year, his son, Alan, has run the drug store chain. Mr. Levin was a member of Congregation Beth Shalom, and the congregation's men's club. He was a board member of the National Association of chain drug stores, The Grand Opera House and the Delaware Business Roundtable. Harry Levin was also president of the Delaware Kidney Fund.

Jack Paul Lewis

Jack Paul Lewis, 95, of Denbigh Hall, formerly of Ingleside Retirement Apartments, died in September.

Mr. Lewis owned his own industrial consulting firm, Lewis & Sons Inc., in Washington, D.C., for many years. He retired in 1970 and turned the business over to his son, Gilbert, of Washington, D.C.

He was active in the Almos Temple Shrine in

Washington, D.C., and was honored as one of the Shriners' oldest living members.

His wife, Pauline, died in 1978. In addition to his son, he is survived by another son, Jerome of Washington, D.C.; two daughters, Anita Shenly of Wilmington and Erma Lowe of Philadelphia; a sister, Rose Aronow of New York City; 12 grandchildren and four great-grandchildren.

I. Edward Ofter

I. Edward Ofter, 61, of Cedar Tree Apartments, 2507 Cedar Tree Drive, formerly of Montreal, Canada, died in September.

Mr. Ofter was a member of Adas Kodesch Shel Emeth Congregation and its men's club.

He is survived by his wife, Irene; two daughters, Sharon Pleasanton of Middletown and Mona Ofter of Cedar Tree; three brothers, Nat, Al and Arthur, all of Montreal; two sisters, Molly Samuels and Eleanor Kurtzman, both of Montreal; and a grandson.

Edith H. Picon

Edith H. Picon, formerly of Atlantic City, N.J. died in September.

Many years ago, Mrs. Picon was a lingerie buyer for Bonwit Teller.

She was a life member of B'nai B'rith and a member of the Organization for Rehabilitation & Training, the Chelsea Hebrew Synagogue in Atlantic City and the Wilmington Chapter of the Deborah Hospital Foundation.

Her husband, Maurice, died in 1942. Surviving are a daughter, Faye Blatnick of Green Acres; three grandchildren and four great-grandchildren.

In memoriam the family suggests contributions to Kutz Home.

Elaine E. Stein

Elaine E. Stein of 121 E. VanBuren Ave., Wilmington Manor, New Castle died in September.

The family suggests that flowers please be omitted. Arrangements by the Spicer Mullikin Funeral Homes.

Mindelle P. Weinberg

Mindelle Pikoos Weinberg, 62, Maitland, Fla., formerly of Wilmington, died in September.

Mrs. Weinberg, a vocalist, musician and music teacher, taught at the Wilmington Music School and sang at local churches and synagogues.

She moved to Maitland from New York City in 1981.

She was a graduate of Temple University in Philadelphia, where she was a member of Phi Sigma Sigma.

She is survived by her husband, Sidney R. Weinberg.

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

The first Russian Jewish family to resettle in our area since June of 1981, arrived on September 22. The family consists of Boris and Natalia Vekker, and Mr. Vekker's parents, Lav and Mina Vekker. The family is reuniting with Natalia Vekker's cousin and her family, who have been here since 1980.

By the time the family arrived, JFS staff and volunteers had obtained and furnished an apartment for them. We will continue to work with the family around the various aspects of resettlement; and focus on obtaining employment for Boris Vekker and his wife, Natalie.

Over the summer we received the final results of our recent Reaccreditation Study. We were pleased to learn that 90% of the ratings indicated that our agency was

Dear Rachel

Dear Rachel,

In this prosperous Jewish community, my husband is the odd man out. He is "between jobs." Since I make enough to keep a roof over our heads, the problem I am writing to you about is not financial or even marital. I am worried that he might be having a nervous breakdown.

Unless he changes his mind and takes one of those \$4.50 an hour fast food jobs, the odds are he won't be working for a while. When he had a job, my husband lived for his work. Since he was let go, he has become a couch potato, moody and irritable. Even when he is home all day, he rarely bothers to eat, let alone cook dinner. He is up, staring at the TV at 4 in the morning. Any suggestions I make are met with an annoyed, "forget it," or an angry "let me alone."

I'm afraid that this persistent vegetative state is going to ruin him altogether, even when work does come through. Expensive psychiatric help is obviously out of the question. Do you have any ideas for us or him to help him until his ship comes in?

Working and Waiting Wife

Dear Wife,

Menahem ben Solomon ha-Meiri, a 13 Century French scholar, said everyone (even the rich) "must engage in some worthwhile occupation and not remain idle — for idleness is the cause of terrible things." You say that your husband lived for his work. Now he obviously feels that

(Continued to Page 17)

in full or substantial compliance with the almost 300 applicable provisions.

The Accreditation covers our "Family and Individual Counseling Service;" "Specialized Service for the Aging;" and "Jewish Family Life Education, Development and Enrichment." These high scores reflect the ability and dedication of our Staff and Board. They should assure the community of the quality of our operation.

Another significant development occurred on October 1, and generated mixed feelings within our agency.

On that date, the administration of the Brandywine Social Club was transferred to the Resource Center of the YMCA.

The Club had been an integral part of JFS since its inception in 1973, and had grown to about 100 active members. Due to its proven value to handicapped young adults and their families, there were repeated requests to expand the operation. Due to the size of our agency, this was not feasible under the administration of JFS. This will be possible under the YMCA and its Statewide operation.

This transfer was made with the understanding that the current operation of the Club will not be disrupted. We are reassured by the fact that the Club Coordinator, Marge Baker, and the current Counselors will all be continuing in their jobs. Marge Baker has been the BSC Coordinator since April, 1978, and has been the major force behind the growth and suc-

cess of the Brandywine Social Club. We will certainly miss our involvement with the Club, but the program is too valuable not to allow it to grow.

The United Way campaign is underway, and I urge everyone to support it to the fullest, since the United Way is a major funding source of JFS as well as over 50 other community agencies.

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- *Friendly Visiting to the Elderly
- *Counseling Around Planning for the Families of the Elderly

*Information and Referring to the Needed Services Locally and Elsewhere

*Professional Programs to Groups of Various Sizes Around Topics of Common Interest or Problems

*Visitation to Jewish Patients in Institutions

*Help for Needy Jewish Families and Individuals at Holiday Times

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Community Calendar II

Temple Beth El adult education begins the week of October 20th. Two Hebrew classes will be offered. Beginning Hebrew will be taught on Thursday evening from 7:30-8:30 p.m., and will meet each week. This class is designed for those with little or no knowledge of Hebrew.

Intermediate Hebrew will be taught on Tuesday evenings from 7:30-8:30 p.m. each week**. The exact curriculum will be determined based on the backgrounds of the students.

There will be a discussion course entitled "What Jews Believe" which will be offered on Tuesday evenings from 8:30-9:30 p.m. every other week**. We will use the text *The Book of Jewish*

Belief by Louis Jacobs. Topics covered will include "Belief in G-d," "The Chosen People," "Jewish Mysticism," "The Dietary Laws," "Holiness" and "The Hereafter," among others.

All classes are open to the public. There is a \$25 registration fee for non-members of Temple Beth El. For more information, please call Rabbi Kaplan at 366-8330.

A special Shabbat Workshop will be offered on November 21st at Temple Beth El entitled "Exploring Spirituality." Through worship, study, discussion, and experimental exercises we will explore ways of developing our spiritual capacities and reaching out to the Divine. More information will follow.

*Beginning October 22
**Beginning October 20

OUTREACH

Temple Beth El will continue its successful outreach program again this year. The outreach group is open to those not born Jewish, whether or not they are now Jewish and their significant other, if applicable. Through classes and discussion, the group will explore ideas, emotions and experiences that are common to the group. The facilitators for this group are Hedvah Cohen of the Jewish Family Services and Rabbi David Kaplan. The first meeting will be Monday, October 19 at 7:30 p.m. For more information call Rabbi Kaplan at 366-8330.

From One Celebration To The Next

In the coming year, Jews around the world will celebrate Israel's 40th Anniversary.

While we celebrate, let us remember that we have entered an era in which an entire generation of young Jews has no personal memory of either the Holocaust or the creation of Israel. In fact, many of today's teenagers and college students have parents who do not remember these events. As a result, the Jewish community now faces a generation gap between people who consider the establishment of a Jewish state to be a momentous occasion in their personal lives and those who consider it a part of world history.

Among our challenges in the years ahead will be to reach out to the unaffiliated as well as to those who choose to remain single and

childless, to intermarry or to become single parents. We must encourage them to be active and involved members of their Jewish community.

At this critical time in our history when new tensions have surfaced both in Israel and North America over issues which threaten relationships between Jews and between Jews and non-Jews, we must do all in our power to seek every possible avenue to preserve the harmony and shalom bayit internally and beyond.

The Book of Proverbs offers an astute comment:

"Where there is no vision, the people shall perish."

"Dor L'Dor: From Generation to Generation — Building Community and Continuity Through People," is the theme of the 56th General Assembly of the Council of Jewish Federations, which will convene in November in Miami. Together we will look for ways to strengthen our continental community and the global Jewish community and help secure the future of Israel.

On behalf of CJF, I extend to all of you and your families best wishes for a Shana Tova v'Hatima Tova.

They Witnessed

WASHINGTON, D.C. — They were soldiers, chaplains, war correspondent and medics. They were from 14 nations. Together, they bore witness to the aftermath of the Holocaust — the murder of six million Jews and millions of others — when they liberated the Nazi concentration camps in 1945.

In a book published September, 1987 by the U.S. Holocaust Memorial Council, some of these liberators, along with judges and attorneys who participated in the war crimes tribunals,

historians and survivors, provide a new major account of the liberation.

The book, based on a 1981 international conference sponsored by the Council, is titled: *The Liberation of the Nazi Concentration Camps 1945: Eyewitness Accounts of the Liberators*. It is edited by Brewster Chamberlin, Director of the United States Holocaust Memorial Museum's archives and library and Marcia Feldman, former Director of Public Affairs for the Council.

Classifieds

Classified ads are available at \$1.00 per line (at least two lines, please). Send your ad, with check, to Classified Ads, The Jewish Voice, 101 Garden of Eden Rd., Wilmington, DE. 19803. (302) 478-6200

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More For Your Schedule

The ADAS KODESCH SHEL EMETH Sisterhood is now opening reservations for a "December 31st GALA" affair to be held in the Social Hall of the synagogue.

Dancing from 9 p.m. to 1 a.m. To the music of Howard Paull, the Entertainment Group of Pennsylvania.

Delicious Hors d'oeuvres - Set-ups provided to Mix with your spirits. A champagne

toast at the stroke of midnight, followed by a lavish breakfast. All this for the price of fifty dollars (\$50) per couple.

Reservations are now being taken by:

Vicky Erdman 478-7658
Florence Seidel 764-7951
Dianne Seidel 479-0490

The closing date for reservations is November 30, 1987.

23 New Gratz Students

The Delaware Branch of Gratz College Hebrew High School is pleased to announce the enrollment of 23 new students for the 1987-88 school year.

These students are graduates of religious schools in Wilmington and the western suburbs of Philadelphia.

New comers from Adas Kodesch Shel Emeth are:

Jeremy Cohen, Eric Conner, Natalie Heiman, Stacy Hochheiser, Ross Jacobs, Andrew Nathanson, Jeremy Pevar, Alison Rubenstein and Daniel Weinstein.

The following students from Beth Emeth are also taking part in the first year program: David Grumbacher, Robert Isakoff and Rachel Weisberg.

Those Beth Shalom students who are entering Gratz include: Erica Edell, Staci Levin, Ellen Levy, Elana Mamberg, Allison Meyer, Brian Schneider and Stacey Tecot. Ariane Mamberg, who previously attended Akiba Academy, is entering on third year level.

Gregory Dickson and Daniel Rech are from Ohev Shalom in Wallingford and Jennie Diamond is from Or Shalom in Pennsylvania.

The Board and faculty welcome all of these young people who will be taking many hours from their busy schedules to study at Gratz. We hope that the 5748 school year will prove to be a most satisfying and productive one for them.

Naches

Elizabeth Flax of Boston, Mass. and Syosset, N.Y. to Dr. Glen Goleburn of Wilmington, De. on Sunday, September 13, 1987 at the Cedar Brook Club, Brookville, N.Y.

The Bride is a 1983 graduate of Boston University, School of Business Management. She will be employed in the greater Wilmington area.

Elizabeth is the daughter of Mr. & Mrs. Edward Flax of Syosset, N.Y. and the granddaughter of Mrs. Hilda Isenstadt and Mrs. Selma Flax, both of Florida.

The Groom graduated Tufts University, School of Dental Medicine, May 1987 and graduated Emory University 1983 and was a

1979 graduate of Brandywine High School. He is now a Dental Resident with the Wilmington Medical Center.

Glen is the son of Dr. & Mrs. Stanley Goleburn of Wilmington, De. and the grandson of Mrs. Esther Gershon of West Chester, Pa.

The couple resides in Newark, Delaware.

Birth

RICHARD and JANET MENNIES of Strafford, PA are the parents of Leah Jennifer, born September 15. Grandparents are: Howard and Beverly Hoffman of Wilmington and Bernard and Eve Mennies of Cheltenham, PA.

Community Calendar

The Brotherhood of Congregation Beth Emeth will meet jointly with its Sisterhood on Sunday morning, October 18, 1987 in the Congregation Lounge and Auditorium at 9:15 a.m. The scheduled speaker, Jack Blumenfeld, ESQ., is eminently qualified to speak on the subject of "Separation of Church and State." Mr. Blumenfeld is a member of the Commission of Church-State and Interreligious Relations and the Commission on International Concerns of the National Jewish Community Relations Advisory Council. Breakfast will be served at 9:30 a.m., after the morning minyan, followed by the speaker. Breakfast charge will be \$2.00 per person. Please call Mrs. Carole Bernstein at 475-6259, for reservations.

NCJW will be co-sponsoring the forum on AIDS to be held at the JCC on Wednesday, October 28th, at 7:30 p.m.


NCJW's GARAGE SALE will take place on Sunday, October 18th, 9:00 a.m. at 310 Brockton Road, Sharpley. The raindate is October 25th. For more information, call 652-5823.

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Dear Rachel

(Continued from Page 15)

he has nothing to live for. The depression you describe is a natural reaction to a devastating loss. His life has lost its meaning — truly a terrible thing.

Don't sit around waiting for his ship to come in. He can't "snap out of it," or "pull himself together." He needs professional help for his depression, which you can obtain from agencies who charge on a sliding scale (such as JFS). Dip into savings (if you have them) if they recommend a psychiatric evaluation.

Finally, be pushy. Attack the idleness problem directly. Whether he joins a job club, or develops a meaningful hobby, or does odd jobs to supplement your income, he must occupy his time meaningfully. Otherwise this terrible depression could become self-perpetuating, and your marriage, history. Good Luck.

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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CENTER HOLIDAY CLOSINGS:

- Wednesday, October 7, 1987 - Close at 5:00 p.m.
- Thursday, October 8, 1987 - Closed all day
- Friday, October 9, 1987 - Closed all day
- Wednesday, October 14, 1987 - Close at 5:00 p.m.
- Thursday, October 15, 1987 - Closed all day
- Friday, October 16, 1987 - Closed all day

ADULT CLASSES/PROGRAMS

**JCC BOILING POINT SERIES PRESENTS:
AIDS
OUR COMMUNITY - OUR LIVES
SOCIAL IMPLICATIONS
WEDNESDAY, OCTOBER 28 - 7:30 P.M.**

This program will present a panel discussion group focusing on the Social Implications of AIDS.

Panelists will include:

- Elizabeth Symonds, Esq. - American Civil Liberties Union, Washington, D.C.
- Dean L. Winslow, M.D. - Head of Infectious Diseases, Wilmington Medical Center
- James C. Welch, R.N. - AIDS Program Director, State of Delaware

The public is invited to attend this most informative panel discussion on the most pressing of all current social, moral and ethical issues. The panel discussion will include implications of AIDS on: The Work Place; Housing; Schools and Medical/Insurance Issues.

Sponsored by the Jewish Community Center in conjunction with the following agencies; American Civil Liberties Union; Family Services of Delaware; Jewish Family Service; Mental Health Association of Delaware; National Council of Jewish Women; Planned Parenthood of Delaware; YMCA; YWCA of New Castle County and the West End Neighborhood House.

BROOKLYN HEIGHTS MUSEUM:

Brooklyn Museum of Art - Enjoy a guided tour of the American Artists Exhibit, Outstanding Collection of Oriental and Egyptian Art plus European costumes, textile and art. Following lunch, We will enjoy a guided tour of historical Brooklyn Heights and have time to browse this lovely Boutique area.

Wednesday, November 4, 1987

Time: Leave JCC - 8:00 a.m./Return JCC - 5:30 p.m.

Fees: \$25.00/Members
\$35.00/Non-Members



CHESS CLUB:

Beginners Welcome. The chess club is forming and will meet to provide play and practice time. Beginning chess lessons will be offered by Mark Bateman, Class C Chessplayer, U.S. Chess Federation.

Wednesdays

Time: 7:00 p.m.

Fees: No Charge/Members
\$1.00/Non-Members

Begins: October 21



USHER IN THE NEW SEASON:

Bring your kosher lunch or dinner and enjoy your meal in our Sukkah. Arrangements for use of the Sukkah may be made by calling the Center.

CHILDREN'S CLASSES/PROGRAMS

BIG 6'ERS:

Big 6'ers is a social group for boys and girls in the 6th grade. Develop and provide an opportunity for youngsters to form and maintain new friendships while developing positive social attitudes in an informal, yet structured environment.

- Saturday, October 24, 1987
Hayride & Bonfire at Bellevue State Park
- Saturday, January 23, 1988 & Sunday, January 24, 1988
Pizza & Tournies Overnight at the JCC

CAMP REUNION:

Sunday, October 11, 1987

Time: 12:00 noon - 5:00 p.m.

Please call now to let us know you will be here for our special camp reunion during Children's Choice on October 11th!



Registration or fee information for all of the above Children's Programs may be obtained by contacting the Children's Department.

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