

The JEWISH VOICE

"You heard it in
The Jewish Voice"

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20

Women's Division Pledges Reflect Commitment

Thirty-five women attended a Pacesetter's Brunch at the Christina House on December 13 and pledged \$77,000 to the 1988 Federation campaign. These gifts represent a twenty-two percent increase in the contributions the same women made to the 1987 campaign.

"It's important to have a women's campaign because women want to give in their own name. They want to make a statement about their personal commitment," explained women's division chairwoman, Ruth Weinstein.

The brunch was the first women's campaign event in three years, according to women's division chairwoman Marjory Stone Levine. "We felt it was time to schedule events again because these events raise consciousness and increase contributions." Division chairwoman Judy Topkis added, "At a meeting like this, women have a chance to share ideas on important Jewish issues."

United States Representative Tom Carper discussed the budget deficit, foreign aid, emigration and the summit with the group. Calling the budget deficit "a national disgrace," Carper explained that because of the need to reduce the budget deficit, and because foreign aid is not a popular issue, the foreign aid portion of the budget will most likely not increase. In all probability, the new budget will freeze foreign aid at its current, \$12 billion, level. Israel will most likely receive its \$3 billion, representing twenty five percent of American foreign aid. However, the likelihood of Israel continuing to receive 25% is not good, said Carper. Therefore, individuals must be prepared to make up the difference.

Carper reaffirmed his belief in the right of Soviet Jews to emigrate. He assured the group that everytime a congressional delegation visits the Soviet Union or a Soviet delegation comes to the United States, "we talk about emigration, and we will continue to talk about emigration. Last Sunday (the December 6 rally) was a lesson, a voice heard around the world."

Campaign Chairman Weinstein presented the Lion of Judah award for the first time in Delaware. The award which is given to a woman contributing \$5,000 or more to the annual campaign, was introduced in Miami in 1972. Before its introduction, no women in Miami gave \$5,000. By 1985, 302 Miami women were contributing \$5,000. Since 1981, the award has been introduced in some one hundred communities and has had a similar effect. The first six Delaware recipients of the Lion of Judah Award are: Pat Spiegel Chalphin, Frances Glenn, Nancy Kauffman, Marjory Stone Levine, Charlotte Shapiro and Pat Sloan. In presenting the awards, Weinstein thanked the women for their outstanding commitment and noted, "One woman, if sufficiently determined, can make a difference."

Community Calendar	
January 17	Martin Luther King Commemorative Program
January 24	Super Sunday
February 28	Community Celebration of Israel's 40th Anniversary
May 3.....	Jerusalem Symphony Concert (In celebration of Israel's 40th Anniversary) Details to follow.

From Civil Strife to Rebellion

By JEHUDA LITANI
Jerusalem Post

Some may call them "incidents," others will say "troubles." Military experts are saying that it is "a wave of violence" that will pass in due course.

But it seems that the intensified use of force by both Palestinians and the IDF in the territories has reached a new stage. It is still too early to say that what has happened in the Gaza Strip and the West Bank since the middle of last week signals a turning point from civil strife to rebellion. What has happened is still within the bounds of civil strife. But, within those bounds, it is a further intensification of violence that resembles only two other periods during the past 20 years of Israeli rule in the territories — 1975-76 and 1980-81.

What ignited the flames this time? What led to the clashes that caused the death of six Arabs and Jews and the wounding of dozens of Gazans and West Bankers (some of them seriously).

There are three main reasons. The immediate — and least important cause — was a road accident in the Gaza Strip involving an Israeli truck and two Gaza vehicles. In that accident, four residents of the Jebalya refugee camp in the Gaza Strip were killed.

Immediately after that, rumors spread in Gaza and the West Bank that the Israeli truck driver had intentionally smashed into the two Arab vehicles in order to take revenge for the stabbing of an Israeli earlier in

Gaza. But there are two underlying reasons for this latest outburst of violence. The first is the summit meeting between Reagan and Gorbachev. The Palestinians in the territories, goaded by PLO activists, wanted to take this opportunity to remind the world that their problem has not gone away. Like American Jewry, which used this occasion to demonstrate in Washington D.C. against Soviet policies, the Palestinians used the territories to keep the Palestinian issue on the international agenda.

The other, and probably the more important, reason for this round of clashes is the hang-glider operation in upper Galilee by Ahmed Jibril's gunmen. The operation has encouraged Palestinians, and especially Palestinian youth, to feel that the Israelis and the IDF can be beaten. It is similar to the feeling prevalent at the beginning of the Yom Kippur War.

Dozens of Palestinian young men in several places, especially in refugee camps, dared to attack IDF patrols with stones, bottles, Molotov cocktails and iron bars, knowing that soldiers would shoot back at them, killing and wounding at least some of them. They were more daring than in the past because, among other things, they were encouraged by the hang-glider attack. Already, legends abound in refugee camps, universities and high schools in the territories about "the lone Palestinian hero who won the battle against the whole Israeli army."

Since the politically paralyzed government cannot provide an answer to this complex problem, the army and civil administration authorities will once again have to act. But their actions will provide a short-range solution, if anything at all.

For a few days, or weeks, the IDF will take off its gloves, revealing its iron fist. The centres of violence will be affected: some refugee camps will be put under curfew; some high schools will be closed for a few weeks; some PLO activists will be put under administrative detention, and some of them may even be expelled.

On the other hand, the military governors have already conducted talks with local leaders in order to cool down the overheated atmosphere.

Senior IDF officers admitted that these are short-term remedies. The next outburst of violence in the territories, they continued, is expected on January 1 — Fatah day. Israel cannot solve the problem, they said, and as long as the government does not provide the Palestinians with some answers, we are just dispensing aspirin instead of serious treatment.



From left to right: Judy Topkis (Chairperson, Women's Pacesetters Division), Congressman Tom Carper, Marjory Stone Levine (President Women's Division, Jewish Federation of Delaware) and Ruth Weinstein (1988 Women's Campaign Chairperson). Photo by Brad Glazier


 OPINION

Editorial: Power Of Unity

We marched in Washington — 200,000 strong — Orthodox, Conservative, Reform, Reconstructionists and secularists; those who would retain the West Bank of Israel, those who would give it back; those who favor a Middle East International Peace Conference; those who oppose it; those who lead the American Jewish community, those who do not generally participate in Jewish organizations. For a few hours we forgot our differences. For a few hours we focused on our common heritage and on our desire to bring freedom to our Jewish brothers and sisters in the Soviet Union. With one voice, we proclaimed, "Let my People go." Our voice was heard throughout

the world. In unity, we have power.

But the struggle is just beginning. From all indications, Gorbachev heard our voice but did not heed it. The rally was an excellent beginning but it was only a beginning. We must continue our involvement with Soviet Jewry. We must communicate with our President and legislators to keep the issue of Soviet Jewry in the forefront.

The famine facing Ethiopian Jewry is another issue that needs our immediate attention. The U.N.'s World Food Program estimates that five million of the country's forty million citizens are threatened with starvation. An estimated 10,000 to 20,000 Jews are still in Ethiopia and are unable to receive permission to emigrate — this too is our concern as Americans, as compassionate people and as Jews.

There are many issues facing us: religious pluralism, who is a Jew, the role of the American diaspora in Israel, to name just a few. By working together, we can solve all these and other questions. We must search for our common destiny, and demonstrate respect for one another, regardless of our different ideologies, beliefs and practices.

We have shown the world that we can join together for a just cause — we have demonstrated to ourselves that we can speak with one voice on one issue. In Unity We Have Power.

Disappointment Felt Throughout Jewish Community

By EDWIN BLACK

"A snow job on human rights!" That's how Morris Abram, chairman of the National Conference on Soviet Jewry, assesses Mikhail Gorbachev's summit response on Jewish emigration.

Lashing out at Gorbachev as a man "who stands against the tide of history," Abram makes clear his great disappointment in the General Secretary's dismissal of the emigration issue. But, borrowing a slogan from his days as a civil rights activist, Abram promises just as emphatically, "We shall overcome. Soviet Jewry will be free. It is inevitable."

Profound disappointment in Gorbachev's hardline on Russian Jewry was heard throughout the Jewish community, and even in the Reagan administration. "I don't think anyone could possibly be encouraged by what Mr. Gorbachev said," asserted Jerry Strober, spokesman for the NCSJ. "We heard over and over again the same old line," maintained Max Green, White House liaison to the Jewish community, adding, "In all our meetings, Gorbachev continued to claim that the only Jews being turned down are those who have 'state secrets.'"

Throughout his stay, Gorbachev was

clearly rankled by omnipresent reminders on the issue. Invariably he responded with defiance. At one point, Gorbachev reportedly complained to a persistent President Reagan, "You are not the prosecutor and I am not the accused." In another instance he said he was "tired" of hearing about human rights. And during his farewell press conference, the General Secretary chided the media for pursuing the topic. Specifying only "222 cases" denied on grounds of state secrecy, he declared, "No matter what you say, no matter what you shout at us, we shall not let them go before their knowledge of these secrets has evaporated."

Abram roundly rejects every Gorbachev statement on Soviet Jewry. "When Gorbachev asks what right the United States has to lecture him," says Abram, "I answer that Russia itself gave us that right when it signed three separate international human rights covenants guaranteeing that every citizen shall have the right to leave any country, including his own." Abram continued, "And if Gorbachev thinks Reagan is acting like a prosecutor, he has it wrong. The prosecutor is not the president, it is the whole international (Continued to Page 11)

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No material will be accepted by The Jewish Voice which is considered against the best interests of the Jewish community.



To The Editor:

As a 75+/-year-old participant in the Sunday, December 6, 1987, demonstration in behalf of Soviet Jewry in Washington, I want to commend the Jewish Federation of Delaware. It planned and executed the incredible details of the many difficult aspects that might have been disastrous in the encounter with the enormous number of people in attendance. (Now I know exactly what the figure 200,000+ means.)

Also, my heartfelt congratulations to *The Jewish Voice* for the broad and accurate coverage in its report on the March. It succeeded very well in articulating the great spirit generated by enumerating the figures of those who came from all over the United States, including Hawaii, and to add those from Canada.

The Voice was also successful in evaluating the entire program, among which were statements of the many United States government figures who spoke, making it clearly obvious to the US administration that the Jews are united in behalf Soviet Jewry.

In spite of the adverse effect on my elderly bones, I feel privileged to have been a part of this truly historic experience.

Ruth Sklut

Dear Mr. Frank:

In the Friday, December 12, 1987 edition of the News-Journal you wrote an article "The Spirit of Christmas Spreads to All."

I, too, Mr. Frank, believe in "Peace on Earth; Good Will Toward Men." If only it were practiced all year round. I too think that the joys and spirit of Christmas felt and practiced by our Christian neighbors is wonderful, but I must strongly disagree with you on your other points. History and the Constitution of the United States — the law of the land — also disagree with you.

Christmas is a holiday for Christians. A time of joy and happiness. A time for family togetherness. A time of sharing. Just as Passover is a Holiday for Jews. A time to celebrate freedom and be with our families. And each should be practiced by their members. Both are religious and each is deserving of respect from the other.

As you know, the Bill of Rights prohibits the establishment of a state religion and permits the free exercise of religious practices. The Constitution also protects the rights of minorities.

Christmas is a Christian religious holiday, not a public holiday, not a July 4th, Thanksgiving or Memorial Day.

You openly state that you were born a (Continued to Page 11)

On the other hand



N. Even Or

Bentshing Gomel And Being Unworthy

One of the most fascinating and beautiful prayers in our liturgy is the one which it is traditional to recite upon escaping danger or recovering from illness. It is called the *gomel* blessing. One says, in Yiddish, that he is going to *bentshh gomel*.

The Yiddish word *bentsh*, bless, is interesting in itself, since, unlike the majority of Yiddish vocabulary, which comes from either Hebrew or German, *bentsh* comes from the Latin word *benedicere*. A benediction is nothing more or less than a *bentshing*.

The usual English translation of the *gomel* prayer is something like the following:

Praised art Thou, Lord our God, King of the universe, Who bestows favor on the undeserving, and Who has

bestowed on me His good favor.

To which the congregation replies:

May He who has bestowed on you His good favor ever deal kindly with you.

Now, the Hebrew words which are translated as "bestow" and "undeserving" have levels of meaning that go far beyond those of their English translations, and these richer, fuller meanings can give us a better understanding of the intent of this beautiful prayer.

The word *gomel* is translated as *bestow*. While this is not wrong, *gomel* also has in it the idea of recompense, of reward. God is rewarding us, the prayer says, with favor, with goodness, in delivering us from the danger we have undergone,

from the illness with which we have suffered. Why? What have we done to merit this favor?

The answer to these questions is in the wording of the prayer, which refers to us as *hayavim* (singular, *hayav*, translated as *undeserving*. But *hayav* is much more than *undeserving*. It has the meanings of indebted, obligated and guilty.

Why, then, if we are guilty and indebted, is God rewarding us? Is this, after all, simply a prayer of thanksgiving, as it is usually considered? And, if so, why don't we thank God, as in other prayers of thanksgiving, rather than praising Him?

When we *bentsh gomel*, we are saying much more than a prayer of thanks. We are expressing our wonder, our awe

and our praise before the Master of the Universe, whose love for His creatures transcends their failings, their weaknesses, even their guilt. It is not for our merit that we have been blessed with survival in danger and recovery from dire illness. We have been blessed *in spite of* our unworthiness. For God asks of us only that we try to walk in His ways, seeking Him and reaching toward Him each day of our lives, stumbling and falling and rising again.

What a wonderful message for our age, for our society. A society whose slogan might well be, "It costs more, but I'm worth it!" A society which daily bows down and offers sacrifice to the gods of success and materialism, but will not bend the knee to the

Creator of all.

For there is so much that should fill us with awe and bring words of praise to our lips. The bursting beauty of a sunrise, the glowing fire of a sunset, the soul-lifting sound of a Stradivarius, the intoxicating aroma of sweet spices, the touch of those we love.

Is there any among us who can say that these transcendent joys are his because of merit? A reward for wondrous deeds of service to God and man?

Would it not be fitting for each of us, each day, to *bentsh gomel*?

Praised art Thou, Lord our God, King of the universe, Who bestows favor on the undeserving, and Who has bestowed on me His good favor.

Middle East Peace Conference: Part II

By EPHRAIM

Dr. Emil Frackenheim, the Jewish philosopher of Hebrew University and survivor of the Holocaust has said "...you may criticize Israel only after showing that you have accepted Israel and are really concerned with its survival... the survival of the State of Israel is not for sale and is not negotiable." It is in this spirit that this article is written, not so much as a criticism, but a real concern for the future of Israel.

Continuing the argument of a previous editorial, Prime Minister Yitzhak Shamir says that he would negotiate with the Arabs only through "face to face" contacts. (I might add that he has a good number of constituents, or parties which would not accept any negotiations with Arabs.) King Hussein has had many "face to face" contacts with the Israelis as far back as Golda Meir. The Israelis have been to Amman and Hussein has been to Jerusalem. Contacts have increased recently, so much so that the Israelis have been asked not to speak so much Hebrew in Amman. And the Arabs know about these contacts, but there was no criticism of Hussein at the recent Arab Conference in Amman. Hopefully the Arabs are more realistic about threats to their security. Jordan is at greater risk that Israel by a P.L.O. state on its border. The P.L.O. has

considerable claim on Jordan, which is sixty percent Palestinian. In 1971 — *Black September* — Jordan killed more P.L.O. Palestinians than the Israeli or Lebanese ever did during the Lebanon campaign.

As to the military balance of power between Israel and the Arabs, is time really on the side of Israel? Arab armies are getting much larger, better trained and better led. The Israelis have said this about the Syrian army during the Lebanon campaign. How many Israelis are to be killed in a limited war which Syria threatens? Arab nations are not exactly united behind Syria because of her support of Iran.

However, except for Jordan, the Arab nations have little to lose in another war with Israel. The question about the U.S.S.R. is not her co-sponsorship of a Middle East Peace Conference, but what would be her role should there be another Syrian defeat? During the 1973 Yom Kippur War the American government debated as to whether or not to give aid to Israel. (What other allies do the Israelis have?) Military supplies and technology are going by the trainload to Arab countries. Is the U.S. really so concerned about giving the technological advantage to Israel? The cost of the latest military technology is increasing considerably, which poses no problem for the

Arabs, but which Israel can little afford.

The longer Israel occupies the Gaza and the West Bank the more radical becomes the Arab population, and hardly a day goes by that this is not proven. In this environment how much longer can Israel or any nation keep order and maintain democratic institutions and democratic attitudes? There is a swing in Israel toward authoritarian views and radical views of people like Kahane & Sharon (the latter becoming a major force in the Likud party). Everyone is aware of the threatening population dynamics in the West Bank and Gaza. Another population trend is the growth of the ultra orthodox and Jews from North Africa. They do not have the same democratic traditions as European and American Jews. They are becoming a major power in Israel and they would be quite reluctant to deal with the Arabs "face to face." Part of Shamir's constituency consists of parties who wish to incorporate the West Bank into the nation of Israel, this is actually part of the Likud platform. Consider the consequences of that event. Israel could lose its democracy or presence as a Jewish state and imagine the violence and political brouhaha from that.

Perhaps Israel and Jordan will settle the sovereignty problem of occupied areas by their continued *sub rosa* contacts.

Jordan is already involved with economic aid, investments and other economic ties with the West Bank, fully supported by Israel. With the leadership of the American Secretary of State, the Israeli Foreign Minister and King Hussein of Jordan have already worked out some of the particulars of the Middle East Peace Conference. The Jewish Telegraph Agency report describes the structure, the agenda and parties to the actual negotiations. These agreements are not to

the disadvantage of Israel.

It's not that Israel should roll over and surrender because of this myriad of problems. Israel should hang tough as she always has. In any negotiations Israel knows well what is in her best interest. There is no guarantee that a peace conference will prevent a war or be the final solution to the miseries of the area. Chances have to be taken toward a real peace — what good is peace without security and what good is security without liberty?

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Candle Lighting

December 25- 4:27 PM
 January 1- 4:30 PM
 January 8- 4:38 PM

Ethiopia: A People In Anguish

Adapted from an article By RUTH MASON in the *B'nai B'rith Jewish Monthly*.

News flash — Operation Moses did not free all Ethiopian Jews.

After three years, this fact is just beginning to penetrate Jewish consciousness around the world. While 7,500 Ethiopian Jews reached Israel during a secret, dramatic airlift in late 1984 and early 1985, another 8,000 to 28,000 (no one knows the exact number) remain in Ethiopia. They are separated from family members in Israel; economically, psychologically and religiously weakened; in danger, some say, of being lost to the Jewish people. Up to 37 of them have been in jail since January. Relatives in Israel fear for their safety.

Operation Moses was an intensification of Israel's rescue efforts. To fulfill their ancient dream of redemption in Zion, Ethiopian Jews trekked to Sudan, where they lived in refugee camps until they could be brought to the Jewish state. Three thousand of them died of disease and starvation on the way to Sudan and in the camps.

In January 1985, press leaks by Jewish Agency officials and confirmation of the operation by the Israeli government caused Sudan, which is a member of the Arab League, to close its doors.

By tradition quiet and restrained, Ethiopian Jews in Israel now feel that the time has come to make waves. They have gone public with a grassroots campaign to call international attention to their demand for family reunification.

"These are torn people," says Gadi Ben-Ezer, a Jerusalem psychologist who works with Ethiopian youngsters, including 1,000 children ages ten to 18 whose parents are stranded in Ethiopia. Though estimates vary, Ben-Ezer believes 70 percent of the 15,000 Ethiopians in Israel have immediate family in Ethiopia.

"In Ethiopia, if you're without your family, you're considered not whole," says Ben-Ezer. "It can't be that you're asked 'How are you?' and you answer 'Okay' if your parents aren't here."

While they are making strides in the absorption process, most Ethiopian Jews in Israel are not "okay." "We thought the separations would be temporary," explains Yitzhak, an announcer on Israel Radio's daily Amharic program and a veteran Ethiopian leader. "People sent their children ahead with relatives and said, 'We'll see each other in Jerusalem next week.'" No one expected the rescue operation to come to an abrupt halt. (There is a debate as to whether publishing names of

Ethiopian Jews in Israel will endanger families left behind. In this article names of Ethiopian Jews have been changed.)

In her research on Ethiopian Jewish religious practices, Hebrew University anthropologist Shalva Weil sees what the separation of families has done to Israel's Ethiopians. "Many of them are in perpetual mourning," she says. The separations, she believes, affect not only individuals but the community. "There's a sense of powerlessness because only half the community is here; and a feeling of degradation because the public doesn't really know that the other half is still in Ethiopia. This hits them particularly hard when they compare their situation to that of Soviet Jews. Everyone fights to bring Soviet Jews here."

Children are especially hard hit, and older siblings bear not only their own suffering but the responsibility for the pain of

'full of feelings,' it's hard for them to eat."

Ethiopian children may be reluctant to articulate their feelings, but their dreams are eloquent. A 17-year-old dreams that her mother has died of starvation. A 12-year-old dreams that her sister is raped. Another dreams that her father is crying out for water.

The strain is exacerbated by the Ethiopian Jewish custom that news of the death of a relative can only be announced by someone who has seen the body. Years can pass before an Ethiopian in Israel learns that a parent has died in Ethiopia. "I think this is one of the main clues as to why they're breaking down," says Ben-Ezer. "They don't know what's going on back home."

Any pictures from Ethiopia are circulated widely in the community. For hours, people pore over snapshots, hoping to find a cousin, a brother, a parent. An Ethiopian who finds

leaders, including Prime Minister Yitzhak Shamir, Absorption Minister Yaakov Tzur, Histadrut head Yisrael Kessar, former Prisoner of Zion Natan (Anatoly) Sharansky and international human rights lawyer Irwin Cotler accepted invitations to speak.

Israeli officials don't usually make public statements about the Jews remaining in Ethiopia, but this night was a notable exception. Most speakers proclaimed Israel's solidarity with Ethiopian Jews and their struggle to reunify their families and assured the audience that "everything possible is being done." Knesset Speaker Shlomo Hillel, honorary chairman of the evening, told the assembled Ethiopians, "You are not alone. This is the struggle of the whole Jewish nation." In dramatic tones, Shamir delivered a message intended for the Organization of African Unity summit taking place in Addis Ababa at that

Jews, there is immediate counterpressure by Arab governments on Ethiopia. The Arab press doesn't let a day go by without articles about this."

The Ethiopian government says it is in favor of family reunification — in Ethiopia. "We are asking that these people be reunited with their families by returning to Ethiopia," says Keffyalew Gebremedhin, the Ethiopian mission counselor at the United Nations. "If we agree to [Ethiopian Jews immigrating to Israel] we'd be justifying the so-called 'Operation Moses,' which was an illegal operation in which Ethiopians were smuggled out of Ethiopia."

Gebremedhin's initial reaction to a question about why Ethiopian Jews were not permitted to leave for Israel was: "Why should they immigrate to Israel? We believe they are not Jews, they are Ethiopians. We don't believe the myth of their being Jewish." He later conceded that some Ethiopians "adhere to the Judaic faith" but drew a distinction between that and "being Jewish," which he defined as a nationality. He believes the hue and cry over Ethiopian Jews is "all propaganda."

The Ethiopians here can no longer tolerate the situation. They want a miracle. Their anguish is understandable but to insinuate that we're not doing enough is downright offensive. There are daily efforts.

What are those efforts? During his trip to West Africa in June, Shamir asked the leaders of several nations for help. "The leaders of the Ivory Coast, Liberia and Togo promised to raise the issue with the Ethiopian authorities," says Yossi Ahimeir, Shamir's spokesman. (Shamir declined to be interviewed on Ethiopian issues.) The Israelis have also enlisted the aid of other foreign governments that have good relations with Ethiopia.

In September, Foreign Minister Shimon Peres asked his Ethiopian counterpart, Berhanu Biyah, to allow the emigration of the Jews still in Ethiopia. "The minister reacted negatively," Peres reported. "He argued that if the Jews were permitted to leave, the Moslems and Christians would ask to do so." Peres added that the minister conceded that Moslems and Christians had not asked to leave the country.

Israel is making other, secret efforts. "We're not idle," Ahimeir says. "There is intensive activity that we can't talk about."

While the lot of Jews in Ethiopia is difficult, many say it has improved since the 1974 revolution. Jews can now own land, and as the government consolidates power in outlying areas, the Jews are better pro-

(Continued to Page 5)

“Three years after Operation Moses, Ethiopian Jews in Israel demand the rescue of thousands left behind.”

their younger brothers and sisters. Lamlamoo, 26, came to Israel three years ago. He had spent three years in Sudan attempting to reach Israel and hasn't seen his parents in six years. His 12-year-old sister, Rivka, lives and studies in a Youth Aliya boarding school. She hasn't felt a parent's embrace since she was eight. "When her classmates go home on Fridays, she breaks down and cries," Lamlamoo says. "When she comes to me on weekends I try to give her hope. She says, 'You're my big brother, why don't you go get them?'"

Lamlamoo's feelings of helplessness and guilt are shared by many Ethiopian immigrants who left family behind. Says the Israeli girlfriend of an Ethiopian Jew whose mother was arrested in January, "Sleep is not sleep. He thinks about her all the time. He feels guilty. He says, 'If I was there, this wouldn't have happened.'"

Some children are developing psychosomatic symptoms such as abdominal spasms. Others, while highly motivated in school, find it hard to concentrate. Some have trouble sleeping, others have lost weight. "They say, 'The food doesn't go down, I can't swallow it,'" says Ben-Ezer. "Ethiopians believe their stomachs house their feelings. They're taught from early childhood to keep emotions — especially negative ones — inside. When their stomachs are

a picture of a relative will begin an improvised emotional chant. The words express the longing for those left behind.

Almaz, a student at Hebrew University, has been in Israel since 1983. Exceptionally pretty, she has a natural elegance and quiet charm common to Ethiopian Jews. In January, Almaz received a phone call from her younger brother in Ethiopia telling her their mother had been arrested. "I haven't heard from my mother since. She's not allowed to write letters. She's been moved twice and now I hear she's in a very bad jail — I don't know where," Almaz says.

An Amnesty International report claims that several of the imprisoned Jews were caught while fleeing the country, and others were charged with helping Ethiopian Jews immigrate to Israel.

At first, Almaz and other Ethiopians in Israel with relatives in jail accepted the government position that quiet, behind-the-scenes action was the best tactic. But after five months of silence, the 37 were still in jail and only a handful of Ethiopian Jews had reached Israel.

On June 14, 1987, Ethiopian Jews in Israel held a major demonstration for family reunification and launched a daily vigil in front of the Knesset. Several weeks later, a national assembly of Ethiopians and their supporters drew 3,000 people to Jerusalem's convention center. Top government and other

moment. "Stop this suffering," he demanded. "Send to Israel the men, women and children without delay." He added cryptically, "The Jewish people knows how to return favors."

The Ethiopian organizers of the event were satisfied with the turnout but took a wait-and-see attitude toward the official remarks. "They said all the right things," one Ethiopian commented. "But it's action that counts."

Before deciding to go public, Ethiopian activists consulted with Israeli officials and supporters, with family members of those jailed in Ethiopia and among themselves. Their despair at being separated from relatives and their inability to continue to tolerate the situation fueled their hope that a public outcry might help. Unfortunately, no one can be sure how the Marxist government of Mengistu Haile Mariam will respond.

Some fear that public pressure will only antagonize the Ethiopian regime and make it harder for any Jews to leave. A high Israeli government official, who requested anonymity, observes, "I don't know if it's better to make noise or to let sleeping dogs lie. Some say that without public pressure, nothing will move. But it's not clear that Ethiopia will respond to pressure the way the Soviet Union does."

"And the Arab world — which opposes immigration to Israel — is on the alert. Whenever there's a public outcry in Israel about Ethiopian

Gas Station Gives Discount To Christian Customers

By ANDREW SILOW CARROLL

NEW YORK, (JTA) — The Exxon Corp. has so far been unable to convince a Pensacola, Florida gas station owner to remove a sign that advertises a 10 percent discount on labor to "those whom Jesus loves." The sign replaces an advertisement posted in November by the owner of the Cordova Mall Exxon station, Jerry Harrison, 45, which read, "Notice: For Christians only, 10 percent discount on labor."

According to a spokesman for Exxon's consumer and regulatory affairs office in

Houston, Harrison changed the original wording of the sign after the oil company informed his attorney, Paul Shimek, that they would commence legal action under the 1964 Civil Rights Act. The corporation has not yet received a response to a letter written to Shimek requesting removal of the second sign, and is "reconsidering legal options," said the spokesman.

The Anti-Defamation League of B'nai B'rith, meanwhile, has filed complaints with the Florida attorney general's office, the U.S. Justice Department and the state attorney in Escambia County. All are investigating whether the sign

violates local, state and federal laws regulating discriminatory advertising and fair trade practices.

"In Florida, you may not post an advertisement that suggests a person is unwelcome in your place of business because of his religion," said Arthur Teitelbaum, Southern area director of the ADL. Although Harrison maintains that Jesus loves everyone, and everyone is thus entitled to the discount, the sign would still have a "chilling effect" upon a potential customer, said Teitelbaum. "Exxon has an official duty to restrain its lessee from engaging in unlawful behavior," said Teitelbaum. "We are impatient

at this juncture with the length of time it has taken Exxon to seek its legal options."

Harrison, who has leased the gas station from Exxon since 1968, told the Jewish Telegraphic Agency that he "has taken a lot of heat" from the Exxon business counselor who represents the company in his area.

"I've been getting a lot of hassles from Exxon, but I am the sole proprietor of my business. I pay all the taxes, rent and bills. I don't tell them how to run their business and they can't tell me," he said. Harrison explained that he "accepted Jesus Christ as his savior" in July and posted the sign as a way of advertising Jesus' name. He said that "some, not a tremendous amount" of customers have

taken advantage of the discount, although his support in the community is "99 percent."

"I run my station, live within the law and have paid my debt to society like anybody else. I don't need Exxon breathing down my neck," said Harrison. "Jesus Christ represents me, and he's bigger than Exxon," he added.

According to attorney Shimek, he has received Exxon's letter and "will get to it." Shimek said he suggested the rewording of the original sign and that it "boggles my mind how (the second one) can be offensive." "If 6 percent of the people in this country who are atheists are offended, does that mean 94 percent who believe in a creator have to bow down?" he added.

Poland Apologizes To Israel

By HUGH ORGEL

TEL AVIV, Dec. 14 (JTA)— Prompt apologies by Polish officials and the news media averted a threatened boycott by Israeli and other Jewish groups of ceremonies in Warsaw next April marking the 45th anniversary of the Warsaw Ghetto uprising.

The apologies were for an item published in Trybuna Ludu, the official organ of the Polish Communist Party, that contained anti-Israel overtones. The item, transmitted abroad by PAP, the Polish news agency, claimed that the Polish committee organizing

the ceremonies was concerned over "the current dangerous revisionist and neo-Nazi trends in the Federal Republic of Germany as well as the possible consequences of Israel's policy of expansion."

The Israeli government and the World Federation of Former Jewish Fighters, Partisans and Concentration Camp Inmates protested to Warsaw. Federation President Stefan Grayek, who was in Warsaw, complained to Gen. Jozef Kaminski, chairman of the organizing committee.

Following the protests, Trybuna Ludu on December 11

amended its earlier report and stressed that the anniversary ceremonies would honor the valor and contributions of Jews to the ultimate victory over Nazism.

He wrote that he "deeply regrets the incident and begs forgiveness for the inaccuracies" in the report published in Trybuna Ludu and transmitted by PAP.

Up to 4,500 expected Jewish visitors from abroad might have canceled plans to attend the Warsaw commemoration had a rift developed between the Polish and Israeli governments.

Ethiopia —

(Continued from Page 4)

tected against violence from bandits and antirevolutionary forces. But Ethiopians in Israel worry about those left behind. They fear the effects of Ethiopia's new villagization program, in which people from small or infertile villages are consolidated into larger, more fertile ones.

"Before, Jews lived primarily among other Jews," says Yitzhak. "Now, they'll come in daily contact with Moslems and Christians and it won't be so simple to keep up Jewish practices." While Ethiopians in Israel say that the Ethiopian government is not anti-Semitic, individual Ethiopians are suspicious and afraid of Jews, accusing them of everything from turning into hyenas and killing Christians at night to responsibility for illnesses and crop failures. Ethiopian Jews feel that in such an environment, building a synagogue or following their ritual of leaving a menstruating woman for seven days in a separate hut will invite danger.

Clark University graduate student Joanie Chase recently visited Ethiopian Jewish villages. "The minute we'd get off the bus, people would run toward us, holding up pictures of relatives in Israel, asking,

"Do you know this person?"

In Ethiopia, Chase saw the weaknesses and dangers of the Ethiopians in Israel speak of. In preparation for the anticipated trip to Israel, many Ethiopian Jews sold all their belongings during Operation Moses. As a result, an impoverished community is now even poorer.

"Who's left?" Chase asks. "Elders, young children and women. Most of the kessim [priests] who kept the com-

munity together are in Israel and now new kessim are being trained. Most of the young men are gone, so who's going to work the fields? And who are the women going to marry?"

In their anguish, Ethiopian Jews wonder why no mass movement backs them. But while their cause is not new, it is new to the public. The cry now reaching us from Israel may be one step in bringing this human tragedy to light — and to a solution.

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Six Women Receive Lion of Judah Award



Lion of Judah Award Winners are (left to right) Pat Chalphin, Pat Sloan, Frances Glenn, Marjory Stone Levine and Nancy Kauffman. (Not pictured: Charlotte Shapiro). Photo by Brad Glazier

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A Seat In The Parliament Of The Jewish People

By **CONNIE KRESHTOOL**

Ninety years after Theodor Herzl convened the first World Zionist Congress in Basel, Switzerland, I joined fifteen hundred other delegates, alternates and official observers from twenty-six countries at the 31st Congress of the World Zionist Organization in Jerusalem.

It was with a great deal of excitement and anticipation that I learned last September that I had won one of the seats in this "Parliament of the Jewish People" as a candidate on the slate of ARZA, Association of Reform Zionists of America. The WZO which meets every four years conducted elections for delegates in the United States and other countries around the world.

A mail vote was held in May, 1987, for the 152 seats assigned by the Congress to United States delegates. Over 200,000 votes were cast; delegate seats were assigned to the various American Zionist organizations according to the percentage of votes their slates received in the election.

The total number of voting delegates at the Congress was 536. Israel's delegates comprised 38% of the delegates, the United States 29% and the rest of the Diaspora 33%. Israel's delegates are not elected but appointed on the basis of their representation in the Knesset. The presence of large blocks of Labour delegates (125) and Likud (159) made for a highly-charged political atmosphere throughout the Congress proceedings.

We American delegates had been thoroughly briefed on the issues to be discussed at the Congress. These included the increasingly worrisome demographic problem; the rela-

tionships between the Zionist movement and the State of Israel; the need for changes in the organization and methods of operation of the WZO; and the strengthening of Aliya, Zionist education and *hagshama* (Zionist fulfillment) within the Zionist movement.

In addition there was the hidden agenda of the power and control of the millions of dollars that is contributed by Diaspora Jews and funneled through the Jewish Agency to the WZO for programs and services in Israel and around the world. Claims by the non-Orthodox religious movements (Progressive and Conservative) for their share had energized them to organize Zionist membership affiliates a decade ago. The World Zionist Congress is the only Jewish forum where Israeli and Diaspora Jews face each other on equal footing.

While I had heard from those who had attended previous Congresses that confusion and chaos were part of the proceedings I was not ready for the absence of organization, the intensity of the debates and the political maneuvering that characterized most of the sessions. It was often impossible to hear the translation through my earphones above the noise from the floor or the shouts of the speakers.

As a member of ARZA's delegation I was part of the worldwide Progressive movement's ARZENU faction numbering sixty delegates. With our sixty alternates and as many official observers we constituted the largest Diaspora delegation at the Congress.

We aligned ourselves with Labour and together with the delegates from Hadassah, Mar-
 caz (Conservative Zionists) and

other moderate and centrist groups we constituted a majority of votes. In electing Simcha Dinitz Chairman of the World Zionist Executive control of the Congress was shifted to the Labour bloc from the rightwing (Likud) and Orthodox (Mizrachi) forces who had been in control of the WZO for ten years.

This majority coalition passed a number of far-reaching resolutions. These included resolutions calling for a flexible approach to the peace process, for the rejection of massive Jewish settlements in the West Bank, and for the granting of equal rights to all streams of Judaism. This latter resolution was furiously opposed by Mizrachi and most Likud delegates who tried every parliamentary maneuver of prevent its adoption.

In spite of the frustration I often felt with the obstructionist tactics, being a delegate to the 31st Congress gave me a deep feeling of involvement and pride and a sense of oneness with the Jewish People. A huge picture of Theodor Herzl dominated the convention hall reminding us that resolutions and decisions made today can have far-reaching consequences tomorrow.

Sitting in a committee of fifty members from at least twelve countries I felt the uniqueness of our People. Scattered over the earth and speaking different languages we are bound together by the Covenant at Sinai and committed to building a Jewish nation.

Using earphones for simultaneous translation we argued over draft resolutions printed in four languages (Hebrew, English, Spanish, French). Our committee ses-

(Continued to Page 7)



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East German Town Remembers Shul

BONN (JTA) — The East German town of Meiningen will erect a memorial at the site of the former synagogue, destroyed with many other Jewish edifices in Germany and Austria during "Kristallnacht," Nov. 9, 1938.

This first local memorial to the destruction will be a sign of

respect and gratitude to the town's former Jewish community and be used as an educational tool, according to a town spokesman.

The Meiningen decision is consistent with a pattern of understanding of Jewish appeals in the nation, observers point out. Authorities have in-

directly admitted the existence of neo-Nazi groups in this country, a dramatic deviation from previous policy, and are conducting the first-ever trial of such a group.

And the Bavarian town of Ichenhausen, home to no Jews since 1953, has turned a 207-year-old synagogue building in-

to a cultural and social center. The baroque building, considered one of the most

beautiful of its type in Germany, had been used as a firehouse since 1953.

Parliament—

(Continued from Page 6) sions were as spirited as the plenary sessions but finally agreement was achieved and resolutions dealing with the role of the Zionist Movement in Jewish communities were passed on to the Congress for action.

The 31st Congress wasn't all work. There were receptions and entertainment; there were displays and demonstrations. We heard remarks from Chaim Herzog, Shimon Peres, Yitzhak Shamir, Teddy Kollek and other notables.

I was pleased to see many women among the delegations from the Diaspora. The Labour Party had many more women in their delegation than did Likud. For the first time a woman, Ruth Popkin of Hadassh, was elected to preside over the Congress Presidium.

For me and my delegation of ARZA members there was much rejoicing that we were able to make religious pluralism an over-riding issue and to be recognized as a legitimate political factor on the Israeli scene. One of our delegates was elected to head the WZO Department of Education and Culture, a major department which distributes educational funds in Israel and abroad.

The gains achieved by ARZA and other non-Orthodox movements have created a revolution in the Zionist world. I am optimistic that our majority coalition which is committed to moderate policies on peace, pluralism and structural reform can move the World Zionist Organization forward in its goal of the upbuilding of Zion and ensuring the creative survival of the Jewish People.

Women's Division Training Session

On January 6, the Women's Division of the Jewish Federation of Delaware will conduct a worker training session for those helping in the 1988 campaign. In attendance will be women who are solicitors in the Vanguard (\$500-999) and Diamond (\$250-499) Divisions. Gloria Fine is serving as coordinator for this session.

For the 1988 Campaign to be

successful, solicitors must be able to respond to the questions and concerns that are raised. This session will explain where and how our campaign dollars are allocated. The unfulfilled needs which exist in our community and in Israel will be highlighted.

This session will be held at the Jewish Federation office and begins at 7:30 p.m.

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The advertising deadline for the JANUARY 8, 1988 EDITION is MONDAY, DECEMBER 28, 1988.

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Prescription For Improving Relationships

By **ARNOLD LIBERMAN**
Executive Director

Almost everyone who comes to our agency for counseling is having trouble with one or more relationships. Whatever the obvious problem may seem to be, the basic, underlying issue is almost always the relationship.

To best understand what I mean by relationship, let's look at a "marriage." It is composed of three factors or variables: two individuals and the relationship between them. One or both partners may function very well on their own, but may be unable to get along with each other. On the other hand, one or both partners may function poorly; not get along with anyone else, but get along very well with each other.

A good relationship may be able to withstand any amount of external pressure. In fact, in some relationships the worse things become externally, the closer the couple become. However, when a marriage ends over what most people consider insignificant, you can bet it was a poor relationship.

To do effective "marriage counseling," we must understand and work with the "relationship" become the two partners rather than focusing on two individuals. Although every relationship is as unique as every individual, there are some basic ingredients for a good relationship.

Communication is essential to a good relationship, and it means more than talking to each other. Good communication means giving and receiving clear messages. Although they talk to each other a great deal, many husbands and wives, parents and children,

and siblings do not hear the actual messages that are being put out. For example, the words may constitute a complaint, but the message may be, "I'm in trouble and I need help." Such misread messages frequently precede suicide attempts. In a good relationship, people not only understand the verbal messages, but they can read moods, gestures, and behavior.

A good relationship also needs a common goal or direction that the partners can share. If parents and children do not believe that they share

the goal of having the child grow up to be a happy, healthy, successful adult, there will be trouble in that relationship. Being told that "you'll never amount to anything" when you want to grow up and be something does not suggest a common goal.

Perhaps the most important ingredient of all is flexibility or the ability to compromise. All relationships are definitely not made in heaven. They almost never start out good and stay good. A good relationship will be everchanging and will re-

(Continued on Page 9)

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Dear Rachel,

I don't understand how two rotten human beings like my in-laws could produce a kind, gentle person like my husband. In the four days they were here, they alternately spoiled my kids and reduced them to tears. They undermined my authority as a parent while lecturing my husband on being a pushover with the kids and me. Our values were dissected and ridiculed — in front of the kids. They disagreed with everything about our lifestyle, and discussed it ad nauseum within our hearing. Etcetera. (In the first draft of this letter, this list went on for a page and a quarter.)

So what do I do? My inclination is to tell them to kiss off. My husband says he isn't happy, but he does love them. My kids (no wonder) seem to have mixed feelings. They're gone

but they'll be back — you can count on it.

Daughter-In-Law-Not-Love

Dear Daughter-In-Law,

You are obviously angry at your in-laws, and perhaps at your husband for not setting limits on them as well. By letting their behavior get to you, you are giving your in-laws the power to control you and your emotions. You are responsible for your feelings; they can't make you angry.

Now that your in-laws are gone, figure out what particular actions or words triggered your anger. Plan some alternative reactions and responses that will allow you to assert yourself and regain control over the situation.

Your in-laws are out of control, so your planning should center around setting limits for them. Limit the time of their visits: overnight if they are from out of town; dinner if they are local. Let them know which topics are completely off limits, and which are acceptable. Remind them that they are guests, and that they are expected to be on their best behavior — or else. "Or else" can be explicit or implicit, but, be prepared to enforce anything you say. You, your husband, your children, and perhaps even your in-laws will feel better when your in-laws behave acceptably.

Rachel
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U.S. Files Papers Against Alleged Nazi

By SUSAN BIRNBAUM
NEW YORK, Dec. 9 (JTA)—
The U.S. Justice Department has initiated denaturalization proceedings against Stefan Reger, 65, an alleged SS guard at the Auschwitz-Birkenau concentration/death camp during World War II.

The Justice Department accuses Reger, a resident of Yardville, N.J., of lying about his alleged SS past to immigration officials when he entered the United States in 1952. He became a citizen in 1957.

According to the Justice Department, Reger, a native of

Filipovo, Yugoslavia, was an SS guard at Auschwitz-Birkenau between March 1943 and January 1945. Reger had said he served in the 91st Grenadier Regiment of the German Army between 1943 and March 5, 1945, and from then until April 29, 1945 as a private in the Waffen SS, the combat arm of the SS.

Reger reportedly told an agent of the U.S. Army Counter Intelligence Corps in 1952 that he received the blood-typing tattoo given by the SS. These tattoos were generally placed under the arm.

In a complaint filed December 14 in federal court in Trenton, N.J., the Justice Department alleged that Reger was an SS Death's Head guard at Auschwitz-Birkenau, overseeing the "confinement, torture, forced labor and execution of thousands of prisoners"

and their transfer between camps.

Reger would not speak to the press or reveal the name of his lawyer, who reportedly advised him to remain silent. A woman who answered his phone later said he was not home.

Neal Sher, director of the Office of Special Investigations of the Justice Department, said Reger had been "wrongly naturalized." He said that Reger had been identified by comparing archives from foreign nations with immigration records.

Unanimous Vote To Prohibit F-15 Sale

By HOWARD ROSENBERG
WASHINGTON, (JTA) —

The Senate voted unanimously December 9 to prohibit the sale or transfer of F-15E aircraft to Saudi Arabia, although it permitted the sale of earlier, less sophisticated models of the F-15. The amendment, sponsored by Sen. Howard Metzenbaum (D-Ohio), also stipulated that Saudi Arabia may not have more than 60 F-15s at any one time. The House of Representatives approved identical legislation last month as part of the foreign aid authorization bill. President Reagan is expected to receive the bill later this month, after the Senate and House bills are approved in final form.

In a related matter, the Senate Appropriations Committee voted to ban the sale of Stinger anti-aircraft missiles to Bahrain or any other Persian Gulf state for one year. The House had approved such a

ban last month.

Key supporters of Israel, including Rep. Stephen Solarz (D-N.Y.), Sen. Daniel Inouye (D-Hawaii) and Sen. Robert Kasten Jr. (R-Wis.) favored selling Stingers to Bahrain, arguing that it is a key ally, since it provides the United States with access to military facilities.

The administration also supported selling Stingers to

Bahrain, with Defense Secretary Frank Carlucci leading the effort. It could invoke special emergency powers to implement such a sale. In 1984, President Reagan imposed such powers to sell Stingers and launchers to Saudi Arabia. However, in 1985, Congress killed Reagan's proposed sale of 72 Stingers to Jordan.

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Jewish Family Service —

(Continued from Page 8)
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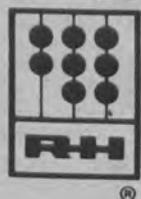
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Waldheim Denies New Charges

By REINHARD ENGEL and SUSAN BIRNBAUM

Dec. 13 (JTA)—Austrian President Kurt Waldheim has denied new allegations about his personal involvement in atrocities committed against Yugoslav partisans during World War II, though he has admitted knowing of them. He has also moved to sue an Austrian periodical for publishing a story about his reputed acceptance of bribes in exchange for sparing the lives of hostages in Yugoslavia in 1943 and 1944.

The new allegations surfaced as an international commission meeting in Vienna, which Waldheim himself convened, broadened the scope of its investigation against him after receiving testimony from his wartime colleagues. Two weeks ago, articles alleging Waldheim's Nazi activities in Yugoslavia were published in two German-language magazines, the West German *Stern* and the Austrian *Wiener* magazine.

The *Stern* article contended that the German army unit in which Waldheim was serving as a lieutenant was directly involved in massacres and deportations in the area of Kozara, Yugoslavia, during the summer of 1942.

A spokesman for Waldheim

denied reports in *Stern* linking the Austrian president personally to the Kozara atrocities, in which some 4,000 Yugoslavs were killed and 10,000 others were sent to forced labor camps, where thousands died.

Waldheim immediately initiated legal proceedings against *Wiener* for the article, which charged that Waldheim, as an intelligence officer in the Wehrmacht during World War II, accepted gifts of coins and gold jewelry in exchange for sparing the lives of hostages in Yugoslavia in 1943 and 1944.

The Austrian Press Agency was quoted as saying that the article was intended to incite "feelings against the Austrian head of state of unqualified and untrue allegations. In view of the publications and the recognizable intention of defamation, the president has decided to empower the Vienna public prosecutor to begin criminal proceedings."

The *Chicago Tribune* reported Sunday that Waldheim admitted in an interview with that paper that he knew of Nazi reprisals against Yugoslav partisans, but insists he was not involved in carrying them out. "Orders to carry out reprisals existed," he told the *Tribune* on Friday, but "They came from the highest war office in Berlin. That was well

known by everyone. Only I was not involved in it." Waldheim said in the interview that he was a victim of "a defamation campaign against me by all kinds of circles" and added that he has no intentions of resigning as Austrian president, despite increasing pressure to do so.

But Waldheim again rejected charges that he participated in reprisals against civilians or deportation of Jews to concentration camps during his term as an intelligence officer and interpreter in the Wehrmacht.

According to the report in *Stern*, Waldheim worked for a captain whose task included the coordination of fascist Croatian forces and the German field police, as well as the

installation of collection camps for prisoners of war. According to a spokesman for Waldheim, his tasks had only included "office work, and reporting of and dealing with supply goods." The official explanation of Waldheim's war role is as a "subordinate supply officer" who did not "take part in any combat, intelligence or counterintelligence operations, nor in the handling of POWs or civilians during that assignment." Waldheim told the *Chicago Tribune* that his main task as a 23-year-old first lieutenant was to compile a daily record of troop activities during the Wehrmacht campaign in the Balkans.

The new charges and admissions come as the Austrian-

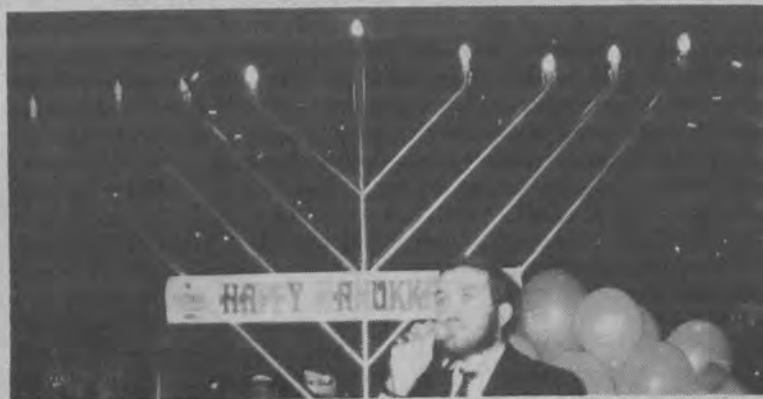
funded commission investigating Waldheim prepares to publish its conclusions in January, although additional information may push back publication of the findings to a later date.

Waldheim has reportedly said that although he himself convened the commission investigating him, he does not feel its verdict will be binding. He said, "A head of state could never submit himself to a private foreign tribunal." Waldheim said it is "up to me to decide on the consequences."

The mounting reports about Waldheim appear for the first time to be having a negative effect on the Austrian head of

(Continued to Page 19)

Menorah Lit At Christiana Mall

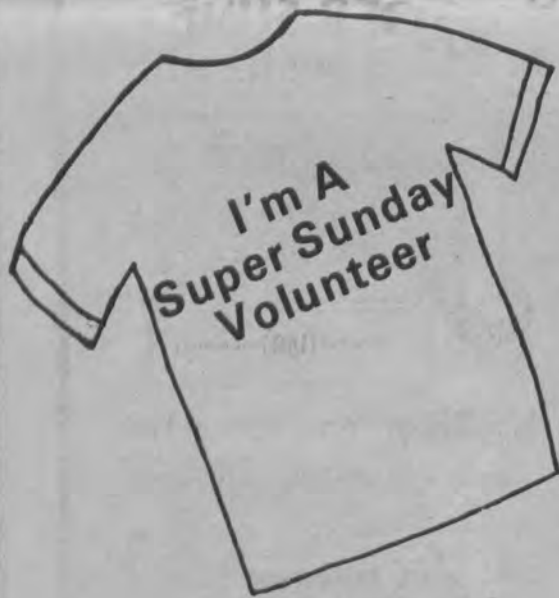


Rabbi Chuni Vogel leads the crowd at the Christiana Mall in singing Hanukkah songs.

On Saturday evening, December 19, the Christiana Mall was the setting for Delaware's first public menorah-lighting and Hanukkah celebration. Clowns entertained the crowd before the menorah was lit and afterward there was singing, *latkes* were served and *dreidels* and *Hanukkah gelt* were distributed to the children. The event was sponsored by Chabad-Lubavitch of Delaware.

...ARE YOU ?

Please Join Us, * Sunday, January 24, 1988



... When Your Phone Line Becomes a Lifeline

10:00 AM-12:00 AM

1. Abe Bailis
2. Marjorie Balick
3. Sarah F. Goldstein
4. Imrich Greschler
5. Susan Jonas
6. Irv Kaufman
7. Ruth Kaufman
8. Judy Levy

9. Leni Markell
10. Steve Medwin
11. Alan Paikin
12. Cherall Paz
13. Moises Paz
14. Sol Peltz
15. Marc Pevar

16. Seymour Sands
17. Gil Sloan
18. Joan Spiegelman
19. Toby Weiner
20. Nate Zahn
21. Martin Zurkoff
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12:00 AM-2:00 PM

1. Ruth Balick
2. Rebecca Bank
3. Jane Cutler
4. Miriam Edell
5. Frances Glenn
6. Jackie Guttenplan
7. Ellen Meyer

8. Leslie Newman
9. Don Parsons
10. Harriet Polejes
11. Gal Shifron
12. Sue Shifron
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2:00 AM-4:00 PM

1. Martin Baum
2. Jeanne B. Davis
3. Rhoda Dombchik
4. Steve Dombchik
5. Judy Ehrenfeld
6. Elaine Friedberg
7. Kathy Friedberg

8. Ralph Friedberg
9. Jerome K. Grossman
10. Deane Kattler
11. Ruth Kaufman
12. Richard D. Levin
13. Efreim Lieber

14. Denny Lieber
15. Gloria Nadell
16. Celina & Ronald Reibman
17. Heshie Kattler
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FOLLOW-UP CALLS

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Super Sunday '88 is around the corner. Super Sunday's success depends on volunteers who make the calls, and the generous response of those who are called. Close to 150 volunteers are needed to contact more than 2,000 households in the Delaware community to enlist their support for the JFD's '88 campaign. **PLEASE JOIN YOUR FRIENDS AT THE PHONES FOR SUPER SUNDAY '88.**

*Volunteers As Of December 23

Disappointment—

(Continued from Page 2)

community. And therefore when the President speaks, he speaks for all mankind."

Despite the disappointing public rhetoric, there was some minor progress during negotiations. Emigration obstacles were removed for "several individual cases." What's more, two key concessions were extracted, according to Richard Schifter, assistant secretary of state for human rights. First, the Russians agreed to limit the power of parents to veto the emigration of their adult children.

Second, and perhaps even more important, says Schifter, the Soviets pro-

mised to be more "flexible" in enforcing a January 1987 Russian law requiring affidavits from "first-degree" relatives to justify re-unification with families in Israel. "Flexibility" here means Moscow would now recognize re-unification affidavits from aunts, uncles and cousins living in Israel. "We'll have to judge this over a period of time," cautioned Schifter who explained that negotiations aren't validated until the results are seen. "I'm slightly optimistic," he indicates, "because in the last several months, more than 900 per month have been coming out. But we are looking for greater performance now."

But perhaps the most unexpected and bothersome element for the Russians was the massive Dec. 6 rally in Washington. "The Soviets were shock-

ed by the size and breadth of it," asserts Abram, who talked about it with members of the Soviet delegation. "The Russians haven't the foggiest idea of what this movement is about," he continued. "They expected a few thousand demonstrators, but never 250,000."

In a telling remark, Soviet Foreign Ministry spokesman Gennadi Gerasimov assessed the rally with these words: "I don't think it was an anti-Soviet demonstration. It was a demonstration on one issue — Jewish emigration . . . And I think they made their point."

The solidarity and excitement fostered by that rally is now emerging as the most important Soviet Jewry development of the summit. "It injected the movement with a tremendous shot in the arm," says Malcolm Hoenlein, executive director of the President's

Conference, "creating a cohesive mood amongst American Jewry that we haven't seen in years."

Abram agrees, declaring that the disappointments of Gorbachev's response must be tempered with "the thrill of a mobilization for Soviet Jewry that has now involved Americans of every race and religion." Russian Jewry activists are counting on that new momentum to prevent their cause from sliding onto the back burner as a result of progress with the Russians on so many other international fronts. "So far, Gorbachev has come away with only one tangible — the IMF treaty," explains Strober of the NCSJ. "But Gorbachev has a much larger wish list, including bilateral cooperation and trade. None of that will be made easy," insists Strober, "unless the human rights picture changes."

Letter—

(Continued from Page 2)

Jew, but you also openly declare that you do not keep kosher, you eat pork products, you do not attend Friday night or Saturday morning services. That is freedom guaranteed by our country. You can practice or not practice a religion in the manner which you, and only you determine.

However, the practices of one religious group, even if it be the majority, should not be imposed on others.

Though you do not object to public displays or public celebrations, there are those Jews and others (Muslims, Buddhists, Hindus, etc.) who do object. How confusing it must be for children who are not Christians to sing about

"Our Lord Jesus." In 1986 the Red Clay School District passed a policy on Religious Neutrality in the Schools which states clearly that public schools must be religiously neutral and should not favor, one religion over another or over no religion. The policy further states that "instruction or materials that deal with the historic, literary or cultural role of religion in our society may be included in courses as long as any presentation and materials are objective and do not promote religious messages, beliefs or doctrines." This policy is consistent with our constitutional guarantees.

You may have your feelings, and express them, but you do not speak for the Jewish Community (nor necessarily do I).

Unfortunately, anti-semitism was and is fostered and practiced by Christians. The Crusades, the Inquisition and the "Holocaust" were initiated by Christians.

In Judaism we are taught that to perform "Mitzvoth and Tzedakah," obligations and acts of justice and loving-kindness, is more important than to just embody the concept. To speak and to act once a year in terms of "peace on earth, goodwill toward men" and yet know that 5 million Ethiopians are starving to death; that wars are being fought and people killed in the name of religion; Christians are killing Christians in Nicaragua; Moslems are killing Moslems in Iran, Iraq and in Lebanon; and, yes, Jews and Moslems are killing each other, are acts of abomination to

me and, I know, to you.

So, the spirit of Christmas and the spirit of the Torah must be put into action. The "spirit" alone does not resolve our problems. Action does.

I've concluded that without people and nations working together toward peace this indeed would be a sad, dreary and impossible world.

Sincerely,
Robert N. Kerbel

CORRECTION

Rabbi Peter Grumbacher was a designated officiant at the service in Dover which marked the 200th anniversary of DeLaare's ratification of the Constitution. He was not a substitute for Rabbi Sue Levy as was reported in the last issue of the Jewish Voice.



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Sunday, January 24, 1988

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Give us two hours of your time on Super Sunday.

- To call your friends and neighbors
 - To ask them to join you in helping our fellow Jews at home, in Israel and around the world — through our community campaign.
- The calls you make may determine the quality of Jewish life in the years ahead.

TEAR OFF AND MAIL

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101 Garden of Eden Road
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Please reserve a telephone for me.

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Address _____

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12:00 pm to 2:00 pm

I'd also like to help with follow-up calls: (7-9 P.M.)

NOTE: You will be requested to be at the phone center for Orientation and Training 45 minutes before your session begins. If you have not made your 1988 pledge, you will be given the opportunity to do so at the close of your Orientation & Training session.



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Jewish Themes In Black Music

Black Gospel Music from Biblical Roots is the exciting program to be held at the Jewish Community Center on January 17 at 7 p.m. The program, commemorating the birthday of Martin Luther King, Jr. will feature an analysis of the Biblical roots of gospel music by Professor Irving Cohen of West Chester State University. This will be followed by a performance of gospel music by the Now Gospel Arts Coalition Singers directed by the Reverend Thomas H. Brown, Sr.

committees of Beth Emeth and the National Council of Jewish Women.

Please call the Jewish Community Center 478-5660 to make a reservation.



The Gospel Arts Coalition Singers with Rev. Dr. Thomas H. Brown, Director, (standing, second from left).

The program is being jointly sponsored by the Jewish Community Relations Committee of the Federation, the Jewish Community Center, The Living-Judaism and Social Action

Hanukkah Celebration At Kutz Home



Kutz Home residents celebrating Hanukkah during a menorah-lighting program with Rabbi Chuni Vogel of Chabad-Lubavitch of Delaware.



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Announcements/Events

Lecture: Judaism For The Intellectual, Skeptic & Agnostic

Chabad-Lubavitch of Delaware is continuing its lecture series entitled "Judaism for the intellectual, skeptic, and agnostic." Rabbi Dr. J. Immanuel Schochet who kept his audience spellbound during his last program, will lecture on "Unity in Diversity — Hakhel" at the J.C.C. on January 3, 1988, at 7:30 P.M.

Schochet was born in Switzerland, where he received his early education. Upon the completion of his rabbinic training at Yeshiva, in Brooklyn, he took his post-secondary secular education at Canadian universities. Schochet holds several degrees in religion and a Ph.D. in philosophy.

He is currently the rabbi of the Kielcer Congregation in Toronto and professor of philosophy at Humber College. He is also a visiting professor of bio-ethics in the School of Medicine, University of Toronto, and of Jewish Philosophy

and Mysticism in Maimonides College, Toronto.

He is the author of twenty books and numerous articles in professional publications. He has lectured in Jewish communities worldwide, including Moscow and Leningrad.

Schochet is one of the most famous adversaries of cults and missionaries, and is a frequent guest on Canadian radio and television.

"It's the first time I have encountered intellectual Judaism with such thought provoking answers. Thank you for bringing such quality programs to the Delaware community, and please inform me of the next one." (from a letter to Chabad after Rabbi Schochet's July lecture.

For more information, please call the Chabad office at 798-9151.

Chabad Establishes Women's Bikkur Cholim

Chabad-Lubavitch of Delaware is proud to announce the establishment of a Bikkur Cholim Woman's Organization, serving the greater Wilmington area. Jewish patients and residents of nursing homes will be visited on a regular basis before every Shabbat and Chag (Holiday), and, if requested, during the week. The

Bikkur Cholim is an expansion of an already-existing visitation and flower distribution service sponsored by Chabad.

Those wishing to participate in this great and rewarding Mitzvah on a weekly or bi-weekly basis are asked to please call Oryah Vogel, program co-ordinator, at the Chabad office — 798-9151.

Mended Hearts

A regular meeting of the Mended Hearts of Delaware will be held on Monday, January 4, 1988 at 7:30 p.m. in Room 1306 of the Christiana Hospital.

Our guest speaker will be Jerry Castellano, Chief of Clinical Pharmacy of the Christiana Hospital. He will speak on "Drugs: How they are used by the Cardiac Patient and their side effects."

Anyone interested is invited to attend.

The Mended Hearts is a National Organization providing

moral support to all cardiac patients and their families while experiencing the trauma of heart attack or open heart surgery.

Award

Bill Frank was one of five Delaware historians to receive the Trustee Award for Distinguished Contributions to Delaware History from the Historical Society of Delaware at the organization's annual dinner in November. The other recipients were: Leon deValinger, Jr., Harold Hancock (posthumously), John Monroe and C.A. Weslager.

Sisterhood Shabbat

The Sisterhood of Beth Shalom will sponsor a Sisterhood Shabbat on Friday Evening January 8, 1988 at 8:00 p.m. The highlight of the evening will be a mother and daughter presentation as a part of the service. As a supplement to the service members will read from the book, "A Task to Renew the Old and Make the New Holy." A special oneg sponsored by Sisterhood will follow the service.

Not For Men Only

On Monday evening, January 11, at 7:30, the Sisterhood of Adas Kodesch Shel Emeth will sponsor a lecture by Mrs. Gladys Gewirtz entitled "Not For Men Only." The lecture is open to the public and reservations may be made by calling Rhonda Lehr (475-0573) or Vivian Goldberg (478-7250).

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The Rabbi Writes



Rabbi Leonard Gewirtz

Abba Kovner — How We Remember A Holocaust

By RABBI LEONARD B. GEWIRTZ
 Abba Kovner, leading Israeli-Hebrew-Yiddish poet, died in Kibbutz Ein Hahoresht, Sept. 27, 1987, at the age of 69. He was the founder and guiding spirit of the Braichah, a movement which transported 300,000 Jews from Eastern and Central Europe to Eretz Yisrael after World War II.

This great Hebrew-Yiddish poet was the father of the idea of the "Museum of the Diaspora," Bet Hat'futzot, on the outskirts of the Tel Aviv University Campus.

I.
 It is a remarkable museum, based upon six concepts, all amply documented with films, slides, dioramas and models, posters, enlarged photos, art, music, maps, bibliography, pamphlets and taped narration.

For our present discussion, the central room out of which all these six areas radiate, is the four-story hall, enveloped in semi-darkness. Suspended is a two-story high YIZKOR lamp, engulfed in jagged metal, concentration camp air, which casts a dim, oppressive light. Resting below the YIZKOR lamp, is a large (memorial) YIZKOR book on a large stand, entitled "Holocausts in Jewish History. The last one was the most awesome and numerically the largest. However, not the most dangerous or the most threatening to the survival of the Jewish People.

The period during the Crusades and through the Black Plague was far more threatening. At that time, only 1,000,000 Jews remained in Christian Europe. Were it not for the high quality of the survivors, their piety, their learning and knowledge, their pure family life, their cohesive communal life, these 1,000,000 Jews could have, G-d forbid, disappeared.

These one million Jews, in two and a half centuries, grew to 6,000,000 strong in Europe. They developed a new language, Yiddish, a vast rabbinic literature, mystic-pietistic literature, a folk music and erected many hundred large and small synagogues across the continent.

Kovner tells us that only by

remembering our past holocausts do we keep our community consciousness alive and remember we are a KEHILLA KEDOSHAH - a Holy Community.

II
 How do we remember our Holocaust? I have a strong impression that we Jews only want the "Goyim" not to forget. We don't want a comparable physical destruction to be repeated and so we remind our fellow-Americans they must not become Nazis.

However, what should we Jews remember? Do we only remind others? And how do we insure that we will remember?

Aside from the sentimental and biological data about the Holocaust, we need to know about the great spirits, scholars, like Hillel Zeitlin; the 1,000 Hassidic rabbis listed in Menashe Unger's Yiddish work on the martyred and survivors, about the Jewish trade-union leaders in Poland and Russia, about the political figures in Jewish European life, about the dozen Yiddish newspapers in Warsaw headed by the VARSHAVER MOMENT (where Zeitlin wrote his column and Jews purchased this newspaper by asking for the "Zeitlin"), about the great Yeshivot in Slabodka, Mir, Kaminetz, Otvotsk, Nevardok, etc.

How do we Jews remember a holocaust? We remember by delving into their life to learn and absorb all of what we lost and by trying to restore some of that life in our communities, in our homes, in these United States.

III
 In 586 BCE our BET-HAMIKDASH and our YERUSHALAYIM were

destroyed in flames. Hundreds of thousands were taken captive by Nebuchadnetzar. When the people returned to Jerusalem in 516 BCE, they vowed never to forget. That Holocaust was made a part of their religious life. ASSARAH B'TEVET (Tenth of Tevet) was the day remembered as the time when Nebuchadnetzar, King of Babylonia, laid seige to Jerusalem (II Kings, 25:1; Zachariah 8). SHIVE ASSAR B'TAMMUZ (17th day of Tammuz) was the day when Nebuchadnetzar and his armies pierced the walls of Jerusalem (Zachariah 8) and prepared for the sacking of the Temple. TISHAH B'AV (9th day of Av) was the day when Nebuchadnetzar burned the BET-HAMIKDASH (Zechariah 8:19; Mishnah, Ta-anit IV:1).

These three days are fast days commemorating the destruction of the Jewish State in 586 BCE. From the fast day in Tammuz to the fast day in Av is a period of three weeks, when weddings are not celebrated. Many people do not attend movies and many men do not shave. It is a time of national mourning; yet, for children in right-wing Orthodox yeshivot in New York, Cleveland, Chicago, etc., these fast days have more significance than Yom Hashoah V'hagvurah.

The Holocaust of the 20th Century needs to be given a religious dimension. It must become part of our liturgy. It, too, must become a fast day; a day no weddings, may be celebrated. We should study sacred literature, Bible, Mishnah, Talmud pertaining to Ta'anit, to destructions. We may read about Massada, about the Crusades, about the explosions from England, France and Spain; and Elie Wiesel's books, among other Holocaust authors, should be read during this period.

Only by commemorating the 20th Century Holocaust as we do TISHAH B'AV, the 6th Century BCE Holocaust, will we Jews remember the AKEDAH of our time.

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Teen Scene

Teen Reaction To Soviet Jewry Rally

Teens from throughout Delaware attended the Rally for Soviet Jewry in Washington, D.C., on Sunday, December 6. Our teens were impressed by the thousands of people who attended. They also met friends and relatives from other states. Best of all they got to experience a part of history first hand with their fellow Jews. Here are some of their comments:

Bruce Seltzer — "It was very uplifting and nice to see so many Jewish people together. The spirit of American Jewry lives."

Aaron Handler — "Exhilarating and fun."

Micah Goldbaum — "Great experience."

Mike Belman — "Energetic, spirited, and exciting."

Jacob Peltz — "Very interesting, exciting and a worthwhile experience."

Debbie Kerbel — "It was one of the most meaningful experiences of my life ... incredible seeing so many Jews together for the same cause."

Nicole Tenenbaum — "I feel it was history in the making and nice to see all the Jews united together at one place for one cause."

Brian Mand — "Really inspirational"

Cheryl Morganstein — "An incredible experience."

Aaron Balick — "Exhilarating."

Staci Levin — "Fun and interesting to see everyone united together."

Sister/Secret Brother Program. Each member picked a name out of a hat at the first general meeting. Throughout the year each person will give the person who's name they picked a small present. Whether it's a bag of candy or a picture or drawing or whatever they choose. But there's only one catch, the person who you give the gift to doesn't know who you are. At the end of the year there will be a party where everyone reveals their Secret Brother or Sister.

These are just two events which Newark Chapter is involved in. For more information or to join Newark BBYO, contact me at 239-2209. Newark BBYO is for YOU.

Roni Zarge is in tenth grade at A.I. DuPont High School

Wilmington BBYO Denise Rieberman

Where can you meet new friends, attend conventions, go to dances related to Judaism, learn new things and have a fantastic time? BBYO!

B'nai B'rith Youth Organization is the largest international youth group in the world. The Wilmington chapter is part of

Central Region East. Wilmington is separated into B'nai B'rith Girls (BBG) and Aleph Zadik Aleph (AZA). The guys and girls plan many programs together, but work as separate chapters for meetings.

Our region has eight conventions a year. We have already had a Regional Leadership Training Institute, an In Training for new members and Kick-off, a social convention. There is also Tournaments, a weekend of competitions; and Inter-regional with Eastern Region; Kallah, a religious convention; Beau Sweetheart, a semi formal dance and Spring Fling, a camp retreat.

This year Wilmington is the host for Tournaments on January 8-10. It's a huge, fun-filled weekend. People from all over our region are coming here. We need to provide housing for approximately 300 teens.

BBYO offers something for everyone. It's a unique youth group with an amazing reputation world wide. For more information, contact me at 478-3565.

Denise Rieberman is in 11th grade at Brandywine High School

Important Numbers

For more information on membership or youth group activities, you may also contact: Wilmington AZA, President Brian Mand, 478-5692; Wilmington Besty, Congregation Beth Emeth, 764-2393; Wilmington Besty Jrs., Congregation Beth Emeth, 764-2393.

BBYO Regional Conventions 1988

- Jan. 8-10 Tournaments Convention-Wilmington, DE.
- Feb. 19-21 Kallah — Lebanon, PA.
- Mar. 18-20 Beau-Sweetheart Weekend — Harrisburgh, PA.
- Apr. 15-17 Interregional with Eastern Region — Wilkes Barre, PA.
- May 13-15 Spring Fling — Camp Saginaw.

Dover B.B.Y.O. Julie Kohn

A new B'nai Brith Youth Chapter was organized in Dover last August. Sponsored by the Beth Sholom Synagogue, the Dover Chapter already has seven members.

Since becoming a B.B.Y.O. chapter, the group has participated in many activities such as rafting, B.B.Y.O. conventions, fixing up a new teen lounge, and a dance and installation at the synagogue.

For additional information on the Dover B.B.Y.O., please contact president Julie Kohn. 734-2156.

NEWARK BBYO Roni Zarge

Hello everyone, I am Roni Zarge, 1987-88 Newark BBYO President. This year we had the privilege of hosting the In-Training (IT) Convention. This convention was programmed especially for new members. Two hundred teens attended from all over our region. It was a huge success and many new friends were made.

We also have a program which exists throughout the year. It's called "Secret

It is December. The trees are decorated and houses twinkle with rows of colored lights as music blares over loudspeakers in crowded shopping malls. Santas are enthroned upon a platform, bouncing babies on their laps and chuckling hearty "ho, ho, hos" as lights flash and smiling parents claim their children.

The spirit of Christmas chestnuts roasting on an open fire, jingle bells, visions of sugar plums, red-nosed reindeer—I love these parts of Christmas as much as the next person—the next Jewish person, that is. I share in the Christmas traditions of my friends because they want me

to take part in something important to them. Likewise, they are willing to share Jewish holidays with me.

However, the Christmas season sometimes brings out the Scrooge in me. I know the story of Christmas and its songs and symbols. I can even decorate a Christmas tree with the ease of a pro. Yet I find so many people who are unaware that a holiday such as Hanukkah even exists. Even my own Jewish friends display their ignorance from time to time.

Every year, I get the same questions. Isn't Hanukkah a Jewish Christmas? When do you put up your Hanukkah bush? What about the Hanukkah fairy? or I heard Hanukkah lasts for eight days—your must

(Continued to page 16)

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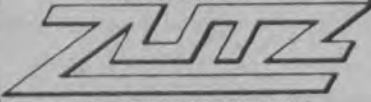


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Obituaries

Theodore J. Garfinkel

Theodore J. Garfinkel, of 908 Cranbrook Drive, Liftwood, died on Dec. 9. He is survived by his parents, Irving and Phyllis; brothers, Mark of Newark and Daryl of Liftwood; sisters, Cailah of Wilmington and Marla Gold of Sedgley Farms; maternal grandparents, Charles and Leah Cheitlin of Wilmington; one nephew, Justin Gold.

Arrangements were made by Schoenberg Memorial Chapel.

Helen B. Gilbert

Helen B. Gilbert, 77, of 8207 Society Drive, Claymont, died Dec. 10 in Wilmington Hospital.

Her husband, Abe, died in 1974. She is survived by two sons, Max of Boca Raton, Fla., and Harvey R. of Holiday Hills; three sisters, Bessye Waxman and Frances Kramen, both of Wilmington, and Sarah Gruskay of Colchester, Conn.; three stepsisters, Janet London, Cecilia Bell and Rosalyn Decktor, all of Wilmington; and four grandchildren.

Arrangements were made by Schoenberg Memorial Chapel.

Doris Blatman Himer

Doris Blatman Himer, 65, of Electra Arms Apartments, 1800 N. Broom St., died Dec. 12 in St. Francis Hospital.

Mrs. Himer, an accounting clerk for 20 years at the Port of Wilmington, retired in 1982.

She was a life member of Deborah Heart and Lung Foundation and Kutz Home Inc.

She was a member of Congregation Beth Shalom, its board of directors and sisterhood, and a member of the auxiliary of the Arthur Blatman Post of Jewish War Veterans.

Her husband, Melvin, died in 1982. She is survived by a son, Julian of Elsmere; a brother, Morris Blatman of Philadelphia; and two sisters, Mutzie Bellak of Wilmington and Rosalyn Epstein of Mays Landing, N.J.

Arrangements were made by Schoenberg Memorial Chapel.

Fay Shore

Fay Shore, 79, of 2301 Society Drive, Claymont, died Dec. 13 in St. Francis Hospital.

Mrs. Shore was a member of Adas Kodesch Shel Emeth Congregation and the Kutz Home Auxiliary.

She is survived by her husband, Samuel; a daughter, Marlene S. Cobin of Presidential Towers; two brothers, Irving of Philadelphia and Edward Plaen of Hollywood, Fla.; and a grandson.

Arrangements were made by Schoenberg Memorial Chapel.

Anne B. Guberman

Anne Bloom Guberman, 75, of Los Angeles, Calif., formerly of Wilmington, died Dec. 4 in Cedars Sinai Medical Center.

Mrs. Guberman is survived by her husband, Harry; three sons, Sidney of Las Vegas, Nev., Michael of Colorado and Robert of California; a daughter, Myrna Merbach of

Philadelphia; three brothers, Joseph Bloom of Baltimore, Harry Bloom of Los Angeles and Leon "Mike" Bloom of Wilmington; two sisters, Bessie Goldberg of Wilmington and Ethel Ecky Kanter of Massachusetts; nine grandchildren and three great-grandchildren.

Arrangements were made by Schoenberg Memorial Chapel.

Jennie Ozer

Jennie Ozer, 91, a longtime resident of the Kutz Home, 704 River Road, died Dec. 15.

Mrs. Ozer was a life member of the Chester, Pa. Hadassah and the ladies auxiliary of the Jewish War Veterans Post 134, Chester.

Her husband, Dr. George Ozer, died in 1950. She is survived by three sons, Dr. Benson Ozer of Swarthmore, Pa., Theodore of Wallingford, Pa., and Herbert of Springfield, Pa.; a daughter, Cecille Steinbach of Woodside Manor; a brother, David Lipner of Miami; nine grandchildren and seven great-grandchildren.

Arrangements were made by Schoenberg Memorial Chapel.

Virtuoso Violinist Jascha Heifetz

NEW YORK, Dec. 13 (JTA) — Jascha Heifetz, universally acclaimed as the greatest violinist of this century, died late Thursday night in Los Angeles, of complications resulting from a fall. He was 86.

Tis The Season —

(Continued to Page 16)
get a lot of presents!

Recently, I was toying with a dreidl during school. The people sitting around me found my dreidl interesting and proceeded to ask me about the strange symbols on the little top. Each of the Hebrew letters stands for a word, I explained. "A great miracle happened there." Someone wanted to know what the dreidl was used for. I told him that it was a symbol of

Hanukkah and that children used it to play games. I even introduced the technique of regular and upside-down dreidl-spinning.

I can understand the unfamiliarity of a dreidl to a Christian person. I can accept that many people don't know what a menorah is, or what the "great miracle that happened there" was. But what I can't accept are the often ridiculous questions I am asked about Hanukkah. Seemingly knowledgeable people have taken Christmas symbols and "Jewishized" them.

For example: the Hanukkah bush. I was first asked about a Hanukkah bush two or three years ago. At first I was confused. Was there really a Hanukkah bush? Was there something my Hebrew school teachers had hidden from me? Then I regained my senses and calmly and patiently explained that there was no such thing as a Hanukkah bush, nor was there any such thing as a Hanukkah fairy, who brought me presents to put under my

Hanukkah bush.

Just this month I was asked the same question again. Is there a Hanukkah bush? This time, I did all I could to suppress disbelieving laughter. However, the question both shocks and concerns me. The answer is this—Hanukkah is not a Jewish Christmas. It isn't even the most important Jewish holiday. Hanukkah is the story of a war, and a group of Jews who managed to survive because they had faith. The great miracle is the burning of sacred oil that gave light for eight days instead of the one day that was expected.

Just like Christmas, Hanukkah is not simply the superficial exchange of gifts for love. Each holiday is an expression of faith and rejoicing.

To all of my Jewish friends I wish a Happy Hanukkah. To everyone I wish the happiest of New Years. To all of my Christian friends, I wish you not only a Merry Christmas, but also a Happy Hanukkah and the best of luck in future dreidl-spinning endeavors.

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Religious Freedom Rally Held At Einstein Academy

Blending their Judaism with being American, Albert Einstein Academy students celebrated "Freedom of Religion" in a school assembly on December 7.

Six AEA students (Matthew Fink, Danny Medwin, Tammy Goldbaum, Elissa Hall, Gabriel Hall, and Jennifer Labowitz) joined with over

200,000 Jews and non-Jews to march in Washington on behalf of Soviet Jewry on December 6. They told of their experiences and the reasons they participated.

December 7 was a special day here in Delaware. It was the 200th Anniversary of the First State's ratification of the Constitution. Under the Con-

stitution all Americans gained the right to religious freedom. Unfortunately, in the Soviet Union, these rights are not recognized. The students of AEA decided that they are very happy and proud to be Americans, a lesson well learned.



Danny Medwin, a third grader at AEA, shows the Freedom Bulletin Board on display in the school.

AEA Picks Raffle Winner

On Friday, December 11, Albert Einstein Academy held the drawing for its Hanukkah Raffle. Rachel Schenker, a first grader in the school, and her family, won a two-minute/\$250 shopping spree in Bradlee's Toy and Sporting Goods Department. Mr. Arnold Lieberman, Executive Director of Jewish Family Service of Delaware, picked the winner from over five hundred entries. Proceeds from this fundraiser support AEA's Scholarship Fund.

Second place winner, Nancy Watson, won a \$50 U.S. savings bond. Pamela and Brian Weisberg, also students at AEA, received a \$50 bond for having sold the highest number of raffles.

A number of parents, as well as Bradlee employees, were on hand on December 16 to watch Mrs. Shirley Schenker run from shelf to shelf picking up wonderful Hanukkah presents for her family.

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sport courts, specialty days for favorite activities, and expanded family activities.

Camp dates are from June 27 through August 19. The JCC will also offer *Pre-Camp* from June 13 to June 17 and June 20 to June 24, and *Post-Camp* from August 22 to August 26 and August 29 to September 2. Registration forms are available at the JCC or by calling (302) 478-5660.

REMINDER:
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ingful movement.

Bonnie Castagna of Le Jardin Dance Academy will teach on Wednesday evenings from 7:30 to 8:30, beginning January 20. Fees for the course will be \$50/10 sessions for Members and \$60 for Non-Members. To register, or for additional information, please contact the Health and Fitness Department.

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The course, which begins on January 19 and 20, will run for 10 sessions. Fees will be \$60 for Members and \$70 for Non-Members.

Teen Ski Trip

Teens in Grades 7 through 12 from Cherry Hill JCC will join us on February 6 for a night of skiing in Macungie, Pennsylvania. Three different

packages are offered, with prices ranging from \$20 to \$40. Call the JCC (478-5660) for more information.

Big Band Era Back At JCC

An introductory course in ballroom dancing will include the basic movements and techniques of the Fox Trot, Waltz, Jitterbug, Polka and Tango. Carol Rollin of Let's Dance Productions will instruct. Classes will be held on Monday evenings from 7:30 to 8:30, beginning January 18. To register or for further information, please contact the Health and Fitness Department.

Tween Hangout (Grades 7 and 8)

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Join us on Saturday, January 23, 1988, from 8 to 11 p.m. Cost for the evening is \$4.00 and reservations must be made by January 21.

Waldheim —

(Continued from Page 10) state's popularity. A poll published by an Austrian paper Friday indicated that 50 percent of Austrians would favor Waldheim's resignation if the historians' commission found he knew about war crimes while in the army. A third of the

persons asked were opposed. The strongest criticism of Waldheim came from persons aged 30 to 49, of whom 60 percent favored a resignation, while older and younger Austrians remained under the 50 percent mark. All previous polls have indicated that Waldheim would again be elected if he were a contender in new elections.

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