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Jewish Expert On Nazis Under U.S. Surveillance

By Rochelle Saidel Wolk

NEW YORK, (JTA) — The State Department's Office of Security has in at least one instance protected an accused German Nazi war criminal by placing under surveillance an American expert on Nazis and leader in antifascist causes, it was learned by the Jewish Telegraphic Agency.

Through Freedom of Information Act requests, Charles Allen, Jr. of New York City, widely considered as America's preeminent authority on Nazi war criminals, learned that he was the subject of a memorandum between the State Department and the FBI during the visit to the U.S. of West German Chancellor Kurt George Kiesinger in August 1969.

Remarks in the memorandum regarding Allen say that he was a "member of a delegation from demonstrating group organized by Committee to combat Nazism and Anti-Semitism and picketed the West German Republic consulate in N.Y. 2/3/65 delegation submitted message of protest to German Chancellor."

The demonstration and message referred to in the memorandum had the purpose of protesting the expiration of the statute of limitations for Nazi war criminals in West Germany, a fact that the State Department

neglects to mention. The statute was extended at that time by the West German Parliament and eliminated by the Parliament this year. In addition to Allen, members of the New York department of Jewish War Veterans had been leaders of the protest at the Consulate.

FBI Ordered To Continue Probe

In another document dated Oct. 16, 1967, the Criminal Division of the Department of Justice directed the FBI to continue an investigation that they had begun on Allen. A prominent New York attorney who has successfully reversed FBI procedures against civil rights leaders at a Supreme Court level said that this document meant that a "veritable frameup" was in the making against Allen because of his anti-Nazi activities.

The attorney who asked not to be identified, said that the struggle for continuing or abolishing the statute of limitations was deemed important enough to be the basis for what had all of the earmarks of a frameup against Allen, and that it probably was continuing.

The government documents did not reveal any information about the Nazi background of Kiesinger, whose security they were "protecting." Beate Klarsfeld, who, like

(Continued on page 12)

Team Comes First For Brown Soccer Player



JONATHAN RESNICK

He is a team player in all respects. He has the type of attitude all coaches want their players to have, in any sport. Ask him about himself, and he talks about the team first.

As a matter of fact, ask Jonathan Resnick, senior forward on the Brown varsity soccer team, what his most exciting moment has been in his soccer career at Brown and he'll tell you it was a game he did not even play in.

"In my sophomore year (1977), when we beat Clemson at their home field, that was the greatest thrill I've had here," he recalled enthusiastically. "I didn't even play in that game, but what a game it was to watch.

"Talent-wise, they were far superior to us, and they were unbeaten and untied on their home field. But it was the strangest thing, even though we were down by one goal at the half, I knew we were going to win.

"And that game sent us to the Division I National Championships in Berkeley, California. It was a sensational game."

Then ask the 21-year-old Pleasantville, New York native what his expectations are for his own performance this year and again,

the team jumps to the forefront.

"My primary hope is that this team makes it to the national championships again this year (in Tampa Bay, Florida). The seniors on this team, including myself, have tasted the feeling once, and they really want another shot.

"In terms of my own performance, I would like to score a lot of key goals. It's not as important to me to score four goals in an 8-0 game as it is to score one goal in a 2-1 win.

"Also, I would like to increase my assist total. Basically, I am the type of player who moves a lot without the ball, and creates a lot of situations that way. Playing like that, I should be able to get more assists than I have."

Dominic Starsia, assistant coach of the team, readily agrees that Jon is the essence of

(Continued on page 12)

NOTICE

Rapidly escalating postal costs have forced an increase in the subscription price of *The Jewish Herald* to \$9 per year, effective October 1. Although cost efficiencies and technology advances assist in controlling some of our costs, these efficiencies do not offset the exorbitant increases in postal delivery expenses. This year it will cost, on average, \$3.90 in postage to deliver *The Jewish Herald* to you, 30% more than it cost in 1978. While we are always reluctant to increase *The Herald* subscription price, we are even more reluctant to allow cost pressures to affect or diminish the quality and utility of our product. We are sure you will agree that *The Herald* at less than 18¢ a week is still a valuable investment.

Israel Asks U.S. For \$3.45 Billion

WASHINGTON, (JTA) — The State Department said that Israel has "formally" asked the United States for \$3.45 billion in military and economic aid for fiscal 1981, \$1.85 billion in military aid and \$1.6 billion in economic aid. The Department said it was not yet prepared to announce a figure from Egypt for the same purposes.

Department spokesman Hodding Carter said the U.S. "will look at the requests in the context of our close relationship with both countries," but he declined to forecast the totals the Carter Administration will ultimately present to Congress for action. The fiscal year 1981 begins Oct. 1, 1980. Congress has not yet completed action on the aid appropriations for the fiscal year 1980 that begins on Oct. 1.

In reporting that Israeli Ambassador Ephraim Evron "submitted formally" Israel's aid request last evening and discussed it with Secretary of State Cyrus Vance, Carter said that "we will seriously, carefully, consider" the request. Carter ob-

served that for the current fiscal year, Israel is receiving \$1.785 billion, of which \$1 billion is in military sales credits half of which is "forgivable," and \$785 million in security supporting assistance of which he said 56 percent is "forgivable."

Israel, Carter continued, received a grant of \$800 million to help build air bases in the Negev to help replace those bases Israel is giving up in Sinai under its treaty with Egypt, and \$2.2 billion in loans to help meet the cost of military relocation in the Negev.

"As always," Carter said, "it (the new aid request) will be viewed in the context of our close relationship to Israel." Asked whether there would be any difficulties in the Congress on the aid for Egypt and Israel, he replied "the Congress has always taken a sympathetic look" at Middle East aid for a number of countries. Jordan, Syria and Lebanon also receive U.S. aid.

Will Stick Close To Present Aid Level

An authoritative Congressional source

(Continued on page 12)

Two West Bank Mayors Support Sadat Initiative

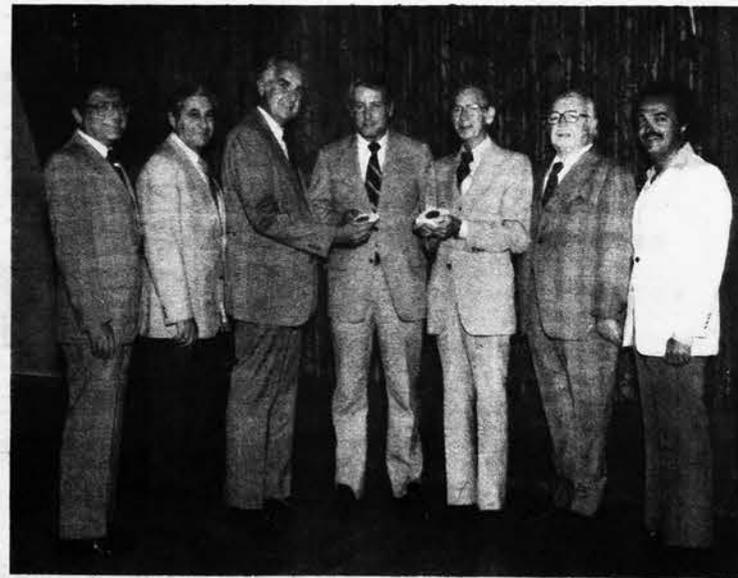
JERUSALEM, (JTA)—Two prominent Palestinian figures on the West Bank revealed their support for Egyptian President Anwar Sadat's peace initiative but a third figure, who was also reported as supporting Sadat, has denied upholding the Egyptian leader's initiative. According to a report in Yediot Achronot, the three Sadat supporters were Gaza Mayor Rashad a-Shawwa, Beit Jalla Mayor Farah Sabah al-Araj, and Hebron Village Union chairman Mustafa Dudin.

A-Shawwa noted that Sadat's initiative would, in the final analysis, improve the status of the Palestine Liberation Organization in international circles. In fact, he said, the meeting between United Nations Ambassador Andrew Young and the PLO observer at the UN came directly as a result of the moves taken by Sadat. In response to a-

Shawwa's statement in the Israeli Arabic daily, Al Anba, the Democratic Front for the Liberation of Palestine, headed by Naif Hawatma, issued a death threat to the Mayor.

In a recent interview in the East Jerusalem daily, Al Quds, a-Shawwa said his statement to Al Anba was grossly distorted. He maintained that the PLO is the sole and legitimate representative of the Palestinian people.

Considered one of the most moderate public figures in the West Bank and Gaza Strip, a-Shawwa's support for the autonomy plan is considered essential. It is especially significant if the self-rule scheme is to be tried in Gaza before the rest of the administered territories. Until now, the Gaza Mayor has refused to take part in the autonomy talks if they are not publicly linked to an eventual scheme of full determination.



RECEIVE PEACE MEDAL: Woonsocket bankers receive State of Israel Peace Medal from Arthur S. Robbins, Israeli Bond chairman for Rhode Island. The medals were presented to Herbert L. Miller, president and John G. Fitzgerald, chairman of the board of the Woonsocket Institution for Savings at a luncheon at the Kirkbrae Country Club in recognition of their \$250,000 loan to the State of Israel.

The principles involved in arranging this unique floating prime-rate loan are, from left to right, Herbert S. Stern, president of Congregation B'nai Israel, Lester A. Macktez, Woonsocket Israeli Bond chairman, Arthur S. Robbins, Herbert Miller, John Fitzgerald, Samuel Medoff, noted community leader, and Lawrence B. Sadwin, immediate past president of Congregation B'nai Israel.

Obituaries

IRENE SILVERMAN

Irene Silverman, 48, wife of Max Silverman, died September 16. She was a resident of West Warwick.

She had lived in Providence before moving to Warwick seven years ago.

She was born June 13, 1931. Mrs. Silverman was a member of four bowling groups: The Monday Morning Mixers, the Atlantic Couples, the Invitational League, and the Wednesday Afternoon Pyramids.

Besides her husband, she is survived by two sons, Peter Silverman of West Greenwich and Richard Dearduff of Chicago; two brothers, Walter Beaudwin of Warwick and Oliver Beaudwin of Pawtucket; and two grandchildren.

Services were held Tuesday at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

STEVE SHAPIRO

Steven Shapiro, 30, of Tacoma Park, Maryland, died September 12 in Washington, D.C. He was the husband of Carol (Smyers) Shapiro.

Born in Fall River, Massachusetts, June 11, 1949, he was the son of Charles and Matilda (Turcott) Shapiro. He had been living in Tacoma Park for the past two years, working as a graduate student at the University of Maryland. He had lived in Providence previously.

Besides his wife and parents, he is survived by a sister, Mrs. Bette Ann Weinstein of Bethesda, Maryland.

Mr. Shapiro was buried in Lincoln Park Cemetery on September 14, after services at the Max Sugarman Memorial Chapel.

JORDAN FEINSTEIN

Jordan Feinstein, 65, of 2 Sherwood Road, Middletown, owner of Jordan's Jewelry, Newport, for 30 years, died September 13. He was the husband of Jean (Druker) Feinstein.

Mr. Feinstein was a charter member of Temple Shalom and treasurer of its Men's Club and treasurer and member of the Fraternal Order of Police. He was a member of Judah Touro Lodge of B'nai B'rith. He served in the U.S. Army in Europe during World War II.

Born in Providence on Nov. 29, 1913, a son of the late Alex and Clara Feinstein, he moved to Middletown about 30 years ago.

He leaves his widow; a son, Alan Feinstein, and a daughter, Patti Feinstein, all of Middletown, and a sister, Mrs. Ella Deutchman of Miami, Fla.

The funeral service and burial was held in Beth Olam Cemetery.

ISABEL WALDBAUER

Isabel Waldbauer, 81, of 41 Sessions St., Providence, died September 16. She was the widow of violinist Imre Waldbauer.

Born in Budapest, Hungary, on Dec. 7, 1898, Mrs. Waldbauer was a daughter of the late Janos and Isabel Aich. She came to this country in 1947 and worked for 10 years for Deadline Data, a news-clipping service in New York City.

She has been a Providence resident for the past seven years.

She leaves a daughter, Mrs. Martha Nyari, with whom she lived, a son, Ivan Waldbauer of Providence, and a granddaughter.

A memorial service was held Thursday in the Swan Point Chapel.

MYRON PESKIN

Myron "Mike" Peskin, 44 of 5913 Bernard Place, Edina, Minnesota, died in Waltham Hospital, where he was taken after suffering a heart attack while on a business trip to Waltham, Mass. He was the husband of Carol (Shanis) Peskin.

Mr. Peskin was senior analyst and manager of the corporate budget for Honeywell Information Systems of Minneapolis for about 10 years.

A member of MENSA, and the executive council of the Minnesota State Chess Association, he was regional vice president and national tournament director of the U.S. Chess Foundation, and the editor of The Northern Chess News.

He was a past president of the Sudbury (Mass.) Drug Action Committee. A 1957 graduate of Boston University and a member of Phi Epsilon Pi fraternity.

Born in Providence, Sept. 5, 1935, he was a son of Irving and Ruth (Schechter) Peskin, now of East Providence. He moved to Edina in 1976 from Sudbury, Mass.

Besides his wife and parents, survivors are two daughters, Brenda L. Peskin of Bloomington, Ind., and Barbara A. Peskin of Edina, and a sister, Sabra Cicilline of Narragansett.

The funeral service was held at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

ISAAC G. CHORNEY

Isaac G. "Chuck" Chorney, 71, of 200 Tenth St., Providence, a past board member of the Touro Fraternal Association, and a retired scrap metal dealer, died September 12 after a six-month illness. He was the husband of Lillian (Alberts) Chorney.

Mr. Chorney retired in 1973 after 45 years as a partner in the former J. Chorney & Co. He was a past treasurer of Congregation Mishkon Tfilah, and a member of Temple Beth Israel and the Jewish War Veterans. He served in the Army during World War II.

He was born in Providence on June 27, 1908, a son of the late Joseph and Annie (Herscovitz) Chorney.

Besides his wife he leaves a daughter, Bernice H. Engle of Cranston; three brothers, Harry Chorney of Miami Beach, Simon Chorney of Barrington, and Maurice Chorney of Cumberland; two sisters, Frances Chorney and Hannah Rabinowitz, both of Providence, and two grandchildren.

The funeral service was held September 14 at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

BELLE FREEDMAN

Belle Freedman, 67, of 97 Douglas Avenue, Providence, died September 15. She was the widow of Alfred W. Freedman.

Mrs. Freedman had been employed as a salesperson at Guttin's Bakery, Douglas Avenue, for 20 years, retiring three years ago.

ago.

She was born in Providence on July 22, 1912, a daughter of the late Samuel and Mollie (Lieberman) Konopky, and had been a lifelong city resident.

She leaves two sisters, Mrs. Lillian Eisenberg of Culver City, California, and Mrs. Gertrude Max of Pawtucket.

Funeral services were held in the Max Sugarman Memorial Chapel. Burial took place in Lincoln Park Cemetery.

JOSEPH S. TROUP

Joseph S. Troup, 71, of 7300 North west 17th Street, Plantations, Florida, died September 15 after a brief illness. He was the husband of the late Ethel (Fain) Troup.

He was born June 7, 1908 in Providence, son of the late David and Dora (Sinberg) Troup. He had been a Providence resident until moving to Plantations five years ago.

Mr. Troup was a manufacturer's representative for several jewelry concerns

Robert Lipson Dead At 64

PHILADELPHIA, (JTA) — Robert Lipson, a member of the professional staff of B'nai B'rith who dedicated his adult life to local and Jewish community service, died in Nahariya, Israel, on September 11 at the age of 64. Lipson was attending the international B'nai B'rith seminar in Israel.

Lipson was executive director of B'nai B'rith District 3 serving over 35,000 members in Pennsylvania, New Jersey, Delaware and West Virginia. He was the recipient of the 1977 Israel Award for his advancement of creative Jewish life and his dedication to the cause of Israel. He was a member of the Board of Governors of District 3 and a former B'nai B'rith regional director and insurance director.

Lipson was also a past president of the B'nai B'rith Hillside Lodge and former president of the Northern New Jersey Council of B'nai B'rith. He was a district life delegate and Youth Organization commissioner of B'nai B'rith International. He received the 1979 Golden Key Award of the B'nai B'rith Youth Organization.

Holtzman Charges U.S. Harboring Nazi War Criminals

NEW YORK, (JTA)—Rep. Elizabeth Holtzman (D.N.Y.), speaking on the "Hunt for Nazis in America," said, "The U.S. Immigration Authority has a long list of names of Nazi war criminals who are currently living in the United States. These war criminals have been so confident of their freedom from prosecution that they have not even bothered to change their names. When I asked the Immigration Authority how such criminals can be allowed to live peaceful lives here in the United States after this country waged a war against Nazism, they had no answer for me."

in the Providence area for over 30 years until retiring 10 years ago.

He was a member of the Roosevelt Lodge 42 AF&M and a member of the Jewelers and Silversmiths Manufacturers' Association.

Surviving is a brother, Dr. David Troup of Cranston.

Funeral services were held the following day at the Max Sugarman Memorial Chapel, with burial taking place in Lincoln Park Cemetery.

Congressional Resolution To Remember Holocaust

WASHINGTON (JTA) — A joint resolution bearing bipartisan support has been introduced in both houses of Congress that would designate the week of April 13 through April 19, 1980 as "Days of Remembrance of the Holocaust." The resolution was presented to the Senate by Sen. John Danforth (R.Mo.) with 34 sponsors. An identical measure was introduced in the House by Rep. James Blanchard (D.Mich.).

A similar resolution was adopted last year memorializing April 27 and April 28 of this year in connection with the observance of the nation's honor to the victims of the Nazi depredations. The week-long period next year coincides with the international period of the Holocaust remembrance.

Sen. John Heinz (R.Pa.), a co-sponsor of the Senate resolution, said that "it is imperative that Americans always remember the planned program of atrocities and extermination carried out by the Nazis so that it is never repeated."

Peres Optimistic On Labor Party

NEW YORK (JTA) — Shimon Peres, the leader of Israel's Labor Party, told Labor Zionist Alliance leaders from the U.S. and Canada that while there are political "skirmishes" in the Labor Party, they are not serious but rather a sign that Labor will win future elections to head the Israel government.

Ms. Holtzman observed that just recently, "after three years of legislative battles, a law has been passed which now, for the first time, makes it illegal for Nazi war criminals to come into the United States and demands the prosecution of those who are already living here as U.S. citizens. It is a great achievement, but there is still much to do." The U.S. "has got to take an unambiguous stand on anti-Semitism," she declared. "We are used to seeing anti-Semitism flourish in places like Argentina and the Soviet Union, and now it has become a growing treat in the U.S. as well."

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Rosh Hashana Services

Temple Beth-El Providence

Friday, Sept. 21
"Past Imperfect, Future Tense" 8:15 p.m.
Saturday, Sept. 22
"If you were arrested for Judaism,
would there be enough evidence
to convict you?" 10:00 a.m.
Children's Service 3:00 p.m.
Rabbi Gutterman will be the speaker.

Congregation Mishkon Tfiloh Providence

Friday, Sept. 21
Evening Service 6:45 p.m.
Saturday, Sept. 22
Morning Service 8:00 a.m.
Evening Service 6:45 p.m.
Sunday, Sept. 23
Morning Service 8:00 a.m.
Rosh Hashana Services at Congregation Mishkon Tfiloh will be conducted
by Cantor Tzvi Zigelman, Pesukei-Dezimrah by Abraham Linder, Shacharit
Services by Edward Spencer, president of the Congregation.

Temple Emanu-El Providence

Friday, Sept. 21
Evening Services 6:30 p.m.
Saturday, Sept. 22
Preliminary Services 9:00 a.m.
Shacharit 9:45 a.m.
Mincha 6:15 p.m.
Sunday, Sept. 23
Preliminary Services 9:00 a.m.
Shacharit 9:45 a.m.
Mincha 6:30 p.m.
On Sunday afternoon at 4:30 "Tashlich" Services will be held at the Seekonk
River. Children's Services will be at 11:30 on both days.

Heading the Services will be Rabbi Joel H. Zaiman, Rabbi Alvan H. Kaunfer
and Rabbi Yaakov G. Rosenber, who was formerly Rabbi of Congregation Adas
Jeshurum in Philadelphia. Also leading the Services will be Cantor Ivan E.
Perlman, Cantor Jack Feder and Dr. Jules Rosenberg. Rabbi Zaiman and Cantor
Perlman will officiate in the Main Sanctuary; Rabbi Rosenberg and Cantor
Feder will officiate in the Meeting House and Rabbi Kaunfer and Dr. Rosen-
berg will officiate in the New Synagogue.

Congregation Ahavath Sholom- Sons of Zion Temple Beth Sholom

Friday, Sept. 21
Evening Service 6:30 p.m.
Saturday, Sept. 22
Shacharit 8:00 a.m.
Mincha 6:15 p.m.
Candlelighting 7:27 p.m.
Sunday, Sept. 23
Services 8:00 a.m.
Shofar 10:30 a.m.
Mincha 4:15 p.m.
Participating in the Services will be Carl S. Woolf, conducting Shacharit
Services. Mr. Nathan Paldor, chanting the Torah Readings, Rabbi Avi Winokur,
Sounding the Shofar, and Cantor Peter L. Barron, of New York, conducting the
Musaf Services. Mr. Joe Connis, Mr. Stuart Rubin and Mr. Alfred Weiner will
serve as Gabbaim with Rabbi Jake S. Rubenstein officiating.
Child care activities are scheduled for 10:45 on both days.

Congregation Ohawe Sholam Pawtucket

Friday, Sept. 21
Light Festival Candles 6:24 p.m.
Mincha and Maariv Services 6:30 p.m.
Saturday, Sept. 22
Reading of Torah (Genesis 21) 8:00 a.m.
Sermon: "Human Aspirations" 9:30 a.m.
Musaf Service 10:15 a.m.
10:35 a.m.
Saturday, Sept. 22
Mincha and Maariv Services 6:30 p.m.
Light Festival Candles 7:30 p.m.
Sunday, Sept. 23
Reading of Torah (Genesis 22) 8:00 a.m.
Sermon: "The Superior Call" 9:30 a.m.
Blowing of Shofar 10:15 a.m.
Musaf Service 10:35 a.m.
11:10 a.m.
Sunday, Sept. 23
Mincha and Maariv Services 6:30 p.m.
Tashlich Service

Temple Beth Torah Cranston

Friday, Sept. 21
Family Services 6:30 p.m.
Saturday, Sept. 22
Shacharit 8:00 a.m.
Torah 9:15 a.m.
Sermon 10:30 a.m.
Sunday, Sept. 23
Preliminary Psalms 8:00 a.m.
Shofar Sounded by 10:00 a.m.
Tashlich in Roger Williams Park 6:00 p.m.
Services will be led by Rabbi Gerald B. Zelermyer and Cantor Aaron Marcus.
Max Rothkopf will chant Shacharit, Morris Filler will read the Torah and Henry
Bucheister will be Baal Tekiah. Services for youngsters will be under the direction
of Isaac Klausner at 10:45 a.m. both Saturday and Sunday.

Congregation Beth David Narragansett

Friday, Sept. 21
Evening Service 6:15 p.m.
Saturday, Sept. 22
Shabbat 9:00 a.m.
Mincha 5:40 p.m.
Maariv 6:00 p.m.
Sunday, Sept. 23
Service 9:00 a.m.
Tashlich 5:15 p.m.
Mincha 6:15 p.m.
Cantor Jack Smith, Fred Scheff and Joseph Block will conduct the serv-
ices.

Temple Beth Am Warwick

Friday, Sept. 21
Mincha-Maariv Services 6:15 p.m.
Saturday, Sept. 22
Shacharit Service 8:00 a.m.
Junior Congregation and Pre-Hebrew School 10:00 a.m.-12:15 p.m.
Mincha-Maariv Service 6:30 p.m.
Sunday, Sept. 23
Shacharit Service 8:00 a.m.
Junior Congregation and Pre-Hebrew School 10:00 a.m.
Mincha-Tashlich-Maariv Service 6:30 p.m.

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clude low-calorie toast in the
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relishes for hors d'oeuvres; in-
clude tomato juice on your
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Academic Study Of Religions: The Pathos And The Power

Jacob Neusner
Brown University
(Part One)

This is the first of a four-part essay, excerpted from Professor Neusner's lecture inaugurating the Department of Religious Studies at Arizona State University, Tempe, on Oct. 25, 1979.

When we ask what we do in the study of religions, we discover ourselves in the very center of a field of learning which, at its foundations, is interdisciplinary and cross-cultural. It relies so heavily upon so wide a range of disciplines as to be declared the quintessential form of humanistic learning. Religious Studies cast a net over land and sea and everywhere find treasure. Whether or not there is a discipline distinctive to the study of religion I do not know. I am certain that there is no discipline of the academic curriculum in humanistic and social studies which Religious Studies can afford to neglect.

This is surely so if we wish to understand this protean force, this ubiquitous thing, religion. For to study religion is to study humanity in its full humanness; integrated and whole but frail, vulnerable, full of fantasies and fears, and in perpetual quest. It is no wonder that one religion finds its evocative symbol in a criminal in his death throes, and another finds its vindication in the very suffering of its communicants. In these ways and in others Christianity and Judaism, among the religions of humanity, express that vulnerability and frailty which, through religions, humankind has sought to express and to overcome.

Thus far I have explained what I believe to be the remarkable power of Religious Studies: First, their capacity to make their own nearly the entire spectrum of humanistic, and most of the social scientific, disciplines of learning, and, second, their reason for studying virtually every kind of expression of our humanness. But the power of the field is also its problem and its pathos. If we can do so much, shall we not do most of it superficially, and the rest incompetently? That question by no means is to be dismissed. When, years ago, our department searched for a scholar in the social scientific approach to the study of religions, we found it difficult to locate an appropriate social scientist willing to join us. The more intelligent ones preferred to be sociologists of religion in departments of sociology. The sociologists who wanted to join us did not find academic sociology engaging. And the work of both sorts — with its stress on counting and measuring things — seemed to us not very interesting anyhow.

It is one thing to say that we are interested in everything. But it is quite another to specify the things that, in general, scholars in Religious Studies do well, and to confess the things which, in general, they tend to do poorly. So any account of the field as it takes up its duties in a new department of Religious Studies must address this very question. I see four principal sins of Religious Studies in the past twenty years.

The subjects we tend to treat expertly are familiar ones. They derive from Western civilization. The kinds of sources we handle with skill normally are literary. The types of problems of the study of religions we confront with confidence arise from the Christian and Western philosophical perspectives upon religious experience and thought. In other words we do well what we know, less well what we do not. So while we may rightly claim to be interested in everything, we are disingenuous if we offer that claim at face value. This is the first of four sins of Religious Studies. The field's diffuse character conceals its cultural sameness, its origins in Protestant divinity schools. To

observe that the curriculum of a fair number of departments, particularly in smaller, church-related colleges, replicates too accurately the principal interests of divinity faculties, is to bring no news. To point out that an alternative in both scholarship and teaching has yet to be worked out and made to stick is another matter.

Our vision of the subject remains pretty much what it was. We have the breadth of concern which is the virtue of the Protestant conscience. But we also exhibit the incapacity to attain critical self-consciousness, the conviction of majorities that how we see things is pretty much how they are, which is the vice. The caring for all things is formed into a utensil of one shape only, by limited sympathy. No one has to choose a position of entire relativity of values to notice that, in the study of religions, we tend to bring a rather limited program of interests and concerns. That is why some, who work on religions essentially unlike Protestant Christianity, turn to anthropology for categories of inquiry. We find the narrowly theological intellectual definition of issues of Religious Studies to be of limited utility. That is why others turn to approaches borrowed from other data, for instance, taking from literary criticism structuralism as a mode of interpreting ritual. The inherited, philosophical categories of the field do not present a viable hermeneutic for religions as they are practiced outside of this country's Protestant Churches and culture.

A further trait of the field derives, if by somewhat remote connection, from yet another strength of Protestant culture: the power to respond to the events of the moment. It is its capacity to remain relevant to a changing world, to address each hour afresh, which has made Protestant culture so functional to the industrial West. A natural attitude of mind in our field is quickly and relevantly to respond to what happens in ways which some of us, out of more "traditional" cultures, find admirable. At the same time Religious Studies as a field tend to go from hula-hoop to frisbee, taking as evanescent slogans ideas which the framer means to be handled very seriously indeed. After twenty years in the field of Religious Studies I have learned to approach with measured enthusiasm the intellectually-salvific theories of the moment. When I find at the American Academy of Religion pretty much a single slogan sweeping from one section to the next — whether it is "the social construction of reality," or "phenomenology," or structuralism, or even something so specific as black, women's, or Jewish perspectives on Religious Studies — I go back to my room and watch television. For there at least the fads are an honest way to make a living.

What is wrong with the perpetual faddism and sloganeering of the field is not that slogans contain no truth or convey no insight. It is that in our faddism we forget the roots of the academic study of religions. What is new in the marketplace of ideas turns out to be a repackaging of what is old. The second sin of the field thus is academic consumerism. How many steps do we take, after all, from Durkheim to Douglas? And how far a journey do we travel from Weber to Bellah and Geertz? The classicism of the Judaic tradition and of the Roman Catholic form of Christianity — to name accessible modes of belief — has yet to make its contribution to the shaping of attitudes of mind in our nascent discipline. Only in preserving the tension between the claims of the ex-



FROM FRIDAY TO FRIDAY Conversation With A Student

By BERYL SEGAL

The day was pleasant and the sun was benevolently shining on the trees and on the two of us sitting on the wall of the temple garden. It was intermission time in the Rosh Hashana service and I inquired of the pupil of mine what had happened to him in the intervening years, and what his plans for the future were. The usual question a teacher asks of a former pupil, now a grown man, who is about to graduate from a prestigious New England college.

Maybe it was the mood of the day, or maybe because he was now older and had learned the value of a Jewish teacher, but the student, my former pupil, wanted to unburden what was on his chest. He started by asking questions, the kind of questions I have heard before and could never find answers to.

"Does someone listen to the prayers and supplications we have been saying and chanting on this Rosh Hashana day?"

"Why is our prayer book full of praises to the Almighty? Does He need our praises? Is He human?"

"What is the purpose in life? Is there a purpose to life?"

These and other questions my former pupil piled up one upon the other and expected to find answers to them.

Then he began doubting himself:

"Who is a Jew? Was my father a good Jew? I remember him speaking of Justice, Equality, Freedom as Jewish characteristics. But aren't non-Jews for Justice, for Equality, for Freedom?"

"My father always taught us to abhor war. But every man or woman of good will abhors war. He always quoted to us from the Prophets in Israel who spoke out against war and for peace. Isn't it true of all religions?"

"In New York I saw Hasidic Jews walk around with their felt hats, black garbs, and their pale faces framed in black beards, summer and winter. Are they the real Jews?"

And he finished with a challenging question to me and to himself:

"Are you a good Jew? Am I a Jew?"

Now it was my turn to come up with some answers. But before answering I asked the student whether there is a Hillel House on the campus? He answered that he seldom goes in there.

"It is a pity," I said. Because there at the Hillel House he would find some of the answers from the Rabbi or Director.

"You don't go to the professor of English

Literature for a solution to a problem in Physics. Neither can you expect me to answer your doubts. Go to your Hillel Director and he will give you books dealing with such perplexing questions about the existence of God, about the uniqueness of Jewish religious practices and about the essence of being a Jew.

"You are not the first one to ask Who am I? What am I? People have been asking these questions from time immemorial. I myself had these doubts. The Rabbis were torn by doubts, the same as haunt you. Doubts are not so bad. They provoke your curiosity. Only the mediocre students follow the leader blindly. You will come out purified in the end by seeking answers to your perplexities.

"As to What is a Jew, I can tell you one thing. A Jew is a very complex being.

"He may observe all the commandments without understanding them. But don't feel inferior because you do not. You, too, are a good Jew.

"To some Jews, pursuing justice, hating oppression, and embracing peace are of great importance. They follow a tradition of the prophets.

"Some Jews practice charity. To them this is the cornerstone of being a Jew. They give charity at home. They contribute to the support of Israel. They are good Jews.

"I chose study. Together with thousands, perhaps millions of Jews I study for the sake of studying. Though we do not even scratch the surface of Jewish wisdom, Jewish knowledge accumulated through the ages, Jewish poetry, we still continue our studies. Though we know that we will never reach the other shore of the ocean of Jewish learning, nor ever touch bottom in the depth of Jewish wisdom, we keep on studying. We are also Jews.

"They are all Jews. Who is to tell which is the right path to follow?"

"As to your question Am I a Jew? Do not worry. Your fellow students will let you know. Neither name, nor manners, nor mien will mask your origin. That does not mean that you will be pointed out for derision. Not at all. You will be labeled, just as we label everything else.

"As for the rest, go and search. You have an inquiring mind and a sensitive heart. There is a great library of books that will guide you on your way."

Shanah Tova. Have a good year.

High Holy Day Message From The R.I. Board Of Rabbis

"Fifty years from now, no one will ever know." Down the line, you may have said it. Once or twice, I resorted to it.

Only in extremities, though. If you were a "pusher" for that logic, why would you bother? Why build family, house, career? Why back your word to the hilt? Why sacrifice? Why believe? Why be loyal to a friend? Why, in a world that does not insist on it, do much about being a Jew?

"Fifty years from now, no one will ever know." As you inch further along and your own chronology has you for constant company, the tempter will prompt you to say it.

Still, how do you stake even minimal behavior on it? The whole thing then becomes a farce. Each new year becomes a countdown to what?

Some Mahzor commentary . . . Ha-yom . . . Today, strengthen us. Ha-yom . . . Today, the world is born . . .

Ha-yom . . . Today counts very much. Today is short, and our workload is great, to paraphrase a Mishna. But today is ours all the same. As for fifty years from today . . . 'Till then, G-d is a father! Shana tova!

Rabbi Gerald B. Zelermeyer, president

citing new and the doubts of the experienced old shall we succeed in retaining some sort of balance and prudence in our intellectual venture.



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Editor's Mailbox

Dear Editor:

The title of your article concerning women in the rabbinate on August 30, does not accurately reflect the current situation.

"22 Women Rabbis — Most Without Work" is misleading. In fact, the vast majority of women are employed. Women rabbis are currently involved in many areas of the Jewish community — synagogues, Hillel and organizations. The fact that some

women chose to work outside the synagogue should not be interpreted as our inability to obtain employment in the synagogue. It is essential to realize that many men in the rabbinate also seek positions in Hillel and other organizations. The challenges of Jewish life today are not limited to synagogues.

It is true that very few women currently are solo rabbis in congregations. However, it is important to remember that the first

woman practicing rabbi was ordained only 7 years ago and that there are only 22 women rabbis. Tremendous progress has already been made. As the number of women rabbis steadily increases, and as we gain the experience essential to solo positions, women confidently and expertly will assume more prominent positions in synagogue life.

Sincerely,
Rabbi Sheila Russian
Baltimore, Maryland

SOCIETY NEWS

ENGAGED

Mr. and Mrs. Newton B. Cohn of Cranston announce the engagement of their daughter, Ellen Sue to David Bruce Sugarman, son of Mrs. David Elias of Cliffside Park, New Jersey, and the late Earl Sugarman.

Miss Cohn is a *magna cum laude*, Phi Beta Kappa graduate of Clark University in Worcester, Massachusetts, and received her PhD from Temple University in Philadelphia. She is presently an assistant professor of psychology at the University of New Hampshire.

Mr. Sugarman also received his bachelor's degree from Clark University and is a doctoral candidate in developmental psychology at Yeshiva University, New York. They plan to marry in May, 1980.

SECOND CHILD

Mr. and Mrs. Stephan Elliot Goldman of 268 Merry Mount Drive, Warwick, announce the birth of their second child, Scott Randall, on September 7. He is also their second son.

Maternal grandparents are Mr. and Mrs. Herbert Schindler of Roslyn Heights, New York. Mr. and Mrs. Leonard Goldman of Pawtucket are the paternal grandparents.

ENTERS DARTMOUTH

Rebecca A. Rossner of Providence was among the approximately 1,050 students entering the freshman class at Dartmouth College, located in Hanover, New Hampshire, began its academic year in September. She is the daughter of Mr. and Mrs. Lawrence F. Rossner of 50 Montague Street.

A recent graduate of Classical High School, Miss Rossner is a National Merit Finalist and a Presidential Scholar Finalist. She received the Rensselaer Medal for outstanding junior in mathematics and science, and was a winner in several levels of the

American Association of Teachers of French Contest. She was a member of the Junior Alliance Francaise, the Societe Honoraire de Francais, the French Club, and was treasurer of the Latin Club.

EEC Ministers Put Off PLO Resolution

AMSTERDAM, (JTA) — At the insistence of Dutch Foreign Minister Christoph van der Klaauw and West German Foreign Minister Hans-Dietrich Genscher, the Foreign Minister of the European Economic Community (EEC) meeting in Dublin refrained from extending political recognition to the Palestine Liberation Organization as a rightful partner in the Middle East peace talks.

A statement by the ministers regarding the PLO, proposed by France and Italy, has been shelved for the time being.

Van der Klaauw and Genscher stressed that now is not the time to politically boost the PLO by recognizing this organization as a partner in the peace negotiations. He told reporters that developments in the Mideast during the next two weeks will determine whether a statement on the PLO will be issued by the ministers.

Message From Pope

TEL AVIV (JTA) — Pope John Paul II has sent his heartfelt greetings to all Polish Jews and expressed his hope that the Almighty will relieve the world of hatred. The Pope's greetings and wishes were included in a letter, written in Polish, to Anszel Reis, president of the World Federation of Polish Jews, who had sent greetings to the pontiff on his ascent to the Holy See. The Pope stressed in his letter that he has "prayed to the Almighty that all those who are acting on behalf of and for humanity would be blessed."

CARVALHO-LEWIS

Jennifer Wheelock Carvalho, daughter of the late Mr. and Mrs. Curtis Bolton Pierce Carvalho of Stowe, Vermont, was married on Sunday, September 16 to David Charles Lewis, son of Mr. and Mrs. Howard R. Lewis of Providence. Rabbis Max Wall of Burlington, Vermont, and Leslie Y. Guterman of Providence officiated at the ceremony, held at Temple Ohavi Zedek in Burlington.

A reception was held at the temple.

Maid of honor was Lisa Fusco. Bridesmaids were Nancy and Debbie Lewis, sisters of the bridegroom, Christine Willard, and Mrs. Karen Williams.

Peter B. Lewis was best man for his brother, while Neil and Jeffrey Brier, Robert Goldberg, and David Farber, all cousins of the bridegroom, served as ushers.

The bride works as a benefit analyst at New England Mutual Life Insurance Company. She was educated at the University of Massachusetts, having been graduated this year.

The bridegroom is vice



president of Howard Keeny Yachts of Massachusetts, Rhode Island, and Ft. Lauderdale, Florida. He was schooled at Hamilton Country Day School and Northeastern University.

The bride is a direct descendant of Emanuel Nunes Carvalho, who was the first rabbi of Philadelphia, when that city's Jewish community was forming in the late 1700's.

The bridegroom is the grandson of Mr. and Mrs. Benjamin Brier, and the late Mr. and Mrs. Nathan Lewis.

The couple will reside in Quincy, Massachusetts.

NOTICES

BECOMES BAT MITZVAH

Jodi A. Guy, daughter of Isabelle and James Guy of East Greenbush, New York, became Bat Mitzvah Friday evening, September 7 at Temple B'rith Sholom in Troy New York. Jodi conducted the entire Friday night Torah services in addition to her Haftorah.

Her brother, Adam, and sister Michele also participated in the service.

Jodi's maternal grandparents are Mr. and Mrs. Murray Leif, of Royal Palm Beach, Florida. Paternal grandparents are Mr. and Mrs. Leonard Guy of Cranston.

A reception and dinner in her honor was held Saturday night, September 8 at Valle's in Warwick. Guests attended from Florida, New York State, Connecticut, Massachusetts, Maine, New Jersey, and Rhode Island.

CHAMBER MUSIC CONCERTS

The Rhode Island Chamber Music Concerts this season brings to Providence four groups: Guarneri String Quartet, ETHOS-Woodwind Quintet, Rhode Island String Quartet, and Banchetto Musicale. All concerts will be held at Alumnae Hall, Brown University on Tuesdays at 8:00 p.m.

Inquiries should be addressed to Box 1903, Brown University, Providence, R.I. 02912 or call 863-2416.

The first of the series will be given on September 25 by the Guarneri String Quartet, which will play quartets by Haydn, Faure, and Brahms.

PIONEER WOMEN MEETING

The Pioneer Women of Rhode Island Club #1 will hold its first regular meeting of the season, Thursday, September 27, 12:30 p.m. at the Jewish Community Center.

Mrs. Harry Sklut, program chairperson of the day will present Rhode Tang, who will speak on "Nutrition."

Mrs. Maurice Schwartz, chairperson of the presidium, will preside.

OSTOMY MEETING

The Rhode Island Ostomy Association will hold its first meeting of the season on Tuesday, October 2 at 7:30 p.m. in Sopkin Auditorium at Miriam Hospital. The chapter recently received a national award for its expanded membership.

Charles B. Kushner, chapter president and newly appointed state representative will display the latest products developed by manufacturers of ostomy equipment. The meeting is open to anyone concerned with ostomy problems. An invitation to join the chapter is also extended.

PROVIDENCE ORT

The Providence Chapter of Women's American ORT will hold its first meeting of the new year Thursday, September 27 at 7:45 p.m.

The meeting will be held at the home of

Janie Klein, 32 Ponderosa Drive, West Warwick. Kathy Blade, an RN service coordinator for the Summit Medical Building will speak on stress and how to cope with it, at home with the family and on the job.

For further information, call 943-7746.

MOTHER'S ASSOCIATION

The Mother's Association of Temple Beth David-Anshei Kovno will have a regular meeting on Monday, September 24 at 8:00 p.m. in the temple social hall.

There will be refreshments and a penny social after the meeting.

YOM KIPPUR DANCE

B'nai Zion Connecticut Singles Chapter #189 will hold a Yom Kippur Night Dance on Monday evening, October 1 at 9:00 p.m. at the Agudas Achim Synagogue, 1244 North Main Street, West Hartford, Connecticut. Dancing will be to the music of the Anthony Trio. Refreshments will be served.

All proceeds go to the B'nai Zion Home for Retarded Children at Kfar Hashwedi, Jerusalem.

PAWTUCKET HADASSAH

The Pawtucket-Central Falls Hadassah opens the new season with a wine and cheese membership night, Monday, September 24 7:30 p.m. at the Jewish Community Center. Sara Cokin, president of the chapter, announced the theme for the evening is "Wine, Women and Song."

Entertainment will feature a series of popular show tunes performed by the Pawtucket Community Players.

Ruth Shaffer, Kayla Flamer, and Leona Malkin are coordinating the evening's fare with assistance from Rose Cohen, Sylvia Diamond, Carolyn Gereboff, Bella Goldberg, Sara Cokin (ex-officio), and Miriam Plitt.

The public is invited.

EFFECTIVE PARENTING

The Parent Education Committee of the Jewish Community Center is pleased to announce a ten-week workshop on effective parenting.

The series of ten two-hour discussions for parents of preschool and elementary age children will begin Monday, October 8 at 7:30 p.m. at the JCC. The sessions will address problems and solutions involved in child rearing.

The class will be led by Dorothy Zimmering, M.Ed. Mrs. Zimmering has done extensive study in the area of guidance and Adlerian Family Education. She has led parenting education programs at Roger Williams College, where she has also taught child development and family relations courses.

There is a fee for the program, and enrollment is limited.

For more information, Paula Goldberg coordinator of children's services, may be

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Your Money's Worth

By Sylvia Porter



Foreign Ownership Of U.S. Banks — Good Or Bad?

The black veil of secrecy that almost always obscures all takeovers of U.S. banks was torn wide apart recently when the Hongkong & Shanghai Banking Corp., largest bank in Asia outside of Japan, bid for ownership of the Marine Midland, dominant bank in upstate New York and 12th largest bank in the nation.

Even this giant invasion into our country's banking structure might have gone unnoticed—but the courageous, brilliant woman who is New York's Superintendent of Banks, Muriel Siebert, rejected the bid despite brutal pressure from New York's Governor Carey and the taunts of other major banks as well as the two directly involved.

Now, to make an end run around Siebert, Marine Midland is seeking to drop its state charter in favor of a national one.

That will place the bank under the jurisdiction of the Comptroller of Currency, John Heimann, who has indicated he will approve the acquisition.

With so many other Washington policymakers in favor of the takeover of a U.S. bank by one with extremely close ties to the government of Hong Kong, it seems a virtual certainty the deal will go through and one more U.S. institution will fall under foreign power.

The secrecy has been pierced, however. And this is far from an isolated case of foreign takeover—in the sensitive field of banking as well as industry and commerce.

* A leading Dutch bank has applied to buy the LaSalle National Bank of Chicago, with assets of close to \$1 billion.

* Earlier this year, the Standard and Chartered Bank of London bought the Union Bank of Los Angeles, the 25th largest commercial bank in the country.

* Since 1970, foreign banks have acquired more than 59 American banks with assets at the time of their purchase of more than \$20 billion—a total much larger by now.

* And the takeover bidders are coming from all over the world—England, Israel, Switzerland, Italy, Luxembourg, Hong Kong, etc. (How much Arab money is hidden behind the offshore institutions is impossible to estimate, but there's plenty of it.)

The risks inherent in this particular aspect of the overall worldwide trend toward an international economy must not be shrugged off! Banking plays a key role in

the U.S. economy. A great influx of foreign money must have an impact on the community in which the bank is located and on the economy of the nation as a whole.

While the risks are not denied either by bankers or policymakers, the assessment vary widely on how real they are and about whether regulators can deal with them.

At hearings before the Senate Banking Committee a few weeks ago, covered by my associate, Brooke Shearer, pros and cons were told.

For the takeovers: first, foreign-owned banks, like domestic ones, are subject to U.S. laws which prohibit discrimination against borrowers and require them to serve the interests of their communities. In the words of Federal Reserve Board Governor Henry Wallich, the record to date has shown foreign-owned institutions "live by the spirit as well as the letter of U.S. monetary policies."

Second, new capital, fresh management skills and increased competition which often come with foreign investment in U.S. banks, help strengthen the banking system and the economy and at times have meant lower interest rates for consumer and borrowers.

But against the takeovers: can foreign owners be counted on to make the kind of loans that a city, state or nation needs? At the Senate hearings, Siebert revealed that of the more than 100 foreign banks operating in New York, only 30 held any New York City obligations in their portfolios in '77.

Second, will this nation's present policy toward foreign banks put U.S. banks at a competitive disadvantage? U.S. restrictions are designed to prevent any single bank or group of banks from controlling the resources of any area. Will foreign banks be similarly restricted?

Third, what about foreign curbs on U.S. control of major banks within a particular nation? Will these curbs be lifted?

Fourth, foreign ownership may make it impossible for our regulators to assure a bank's financial soundness, for the foreign institutions simply don't publish the statistics we demand of U.S. banks. Can we force these disclosures? Dare we proceed without the knowledge?

And finally, a nagging worry all of my own. What if in the future we go to war with a nation which owns crucial money banks here? How will they or we handle the entanglements? I, for one, shudder . . .

Fracas Among Israeli Jews Over Sabbath Traffic

Tensions have been mounting in Jerusalem between Orthodox and secular Jews, and on Saturday they erupted in a rock-throwing fight. For several Saturdays Orthodox Jews, who live in a high-rise apartment house along Ramot Road, have been throwing rocks at passing automobiles to protest what they consider to be the sacrilege of using machinery on the Sabbath.

On September 15th residents of the Ramot Road area decided to retaliate in their efforts to keep the road open. About 500 people, mostly young men, gathered on the two-lane highway. Arguments began at once between the two groups. The lures of battle were clearly drawn: black-coated and bearded Hasidim on one side; nonreligious Jews wearing jeans and sport shirts on the other.

Hundreds of Orthodox men stood along a ridge above the road shouting "Shabbos," each time an automobile drove by. The Ramot residents, positioned on the opposite bank, applauded and cheered each driver. Some drivers responded by blowing their horns, and one truck driver drove deliberately back and forth several times blasting his horn.

Teddy Kolleck, the Mayor of Jerusalem, arrived on the scene to try to pacify the crowd. Mr. Kolleck has been attempting un-

successfully to mediate a solution between the two groups. He has offered the Orthodox more closed streets on Saturdays and gave in recently to Orthodox protests about the proposed location of a sports stadium.

"Our children are Jewish as much as theirs are Jewish," said Razieli Tavor, a representative of the secular Ramot residents. "We tried not to wage war. We wrote letters. We talked tenderly. At this time we think our war is not only Ramot's war. It is a struggle for democracy in this country."

Some secular Jews have organized to block the construction of Orthodox schools for the fear that the Orthodox will infiltrate the neighborhoods and impose their strict Sabbath observance on other local residents. They have also reacted with alarm to reports that religious zealots are gaining key positions in the public schools.

Curb Inflation

By Barbie Zelizer

JERUSALEM, (JTA) — The Ministerial Economic Committee has decided to take a series of measures to halt the spiraling rate of inflation, including cooling the economy and freezing all wage agreements.

Following five separate meetings on the subject in recent weeks, the committee decided to reduce investments in the economy by some IL 4 billion, a step considered essential if economic activity is to be slowed down. The cool-off is expected to hurt the country's industry only minimally. "If the step is really implemented in order to reduce the government's deficit, then there is a chance we can reduce the rate of inflation," said Bank of Israel Governor Arnon Gafny. "While I can't say I'm totally happy with the decision taken, we will have to wait and judge it by its implementation."

The committee also decided to freeze all wage agreements until April, 1980. "We now see 1978-80 as the end of a period," said Finance Minister Simcha Ehrlich. "There will be no more demands and no new agreements. Wage agreements currently under negotiation are to be finalized by the end of September."

A third decision taken by the committee that will affect the public to the greatest degree concerns housing. Persons entitled to an apartment according to the point system used by the Housing Ministry, such as young couples and soldiers, will no longer have to pay the value-added-tax (VAT) on their new apartments. It is estimated that this step will cost the government some IL 1 billion and will reduce the price of a given apartment by some 20 percent.

"This is a social question of the first order," Ehrlich said. "Housing is one of this nation's most foremost problems." Housing Minister David Levy agreed.

Begin Coming To U.S. To Honor Rothberg

NEW YORK, (JTA) — Premier Menachem Begin of Israel will make a special trip to the United States to address a dinner in honor of Sam Rothberg, general chairman of the Israel Bond Organization, who will be honored for a lifetime of service to Israel at an International Tribute in Washington on Nov. 18 under the auspices of the Bond Organization.

Robert Smith, of Washington, a community leader and real estate developer, serving as chairman of the Tribute, who made the announcement, said Rothberg will receive the first Golda Meir Leadership Award. The award, authorized by the family of the late Premier of Israel, is to be presented annually to a national Jewish leader who has distinguished himself in promoting Israel's economic and social progress. Rothberg, a principal founder of the Israel Bond Organization, has been a key figure in the growth of the program which has produced more than \$4.5 billion for Israel's economic development since 1951.

While Begin is in the United States he will also meet with leaders of the United Jewish Appeal in New York City on Nov. 19.

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Sisterhood of Temple Beth-El Slates Dr. Berger to Speak

Dr. Graenum Berger, founder, former president and current vice-president of the American Association for Ethiopian Jews, will be the guest speaker at the Sisterhood of Temple Beth-El's first meeting this year on Monday, Sept. 24. A dessert and coffee hour at 12:30 p.m. will be followed by the meeting and program at 1 p.m.

Dr. Berger, who has been deeply devoted to the plight of Falashan Jewry, will present an illustrated lecture on the present situation of Ethiopian Jews.

Dr. Berger, a Jewish communal administrator and institutional planner, retired in 1973 after 43 years of professional service. A teacher, author, lecturer, world traveler, consultant to many Israeli and American Jewish organizations, Dr. Berger was honored by Yeshiva University in 1973 with the degree — Doctor of Humane Letters.



DR. GRAENUM BERGER

Group Formed To Expose Jewish Inter-marriage

An ad hoc committee has been organized to expose and oust Jewish public figures who are married to non-Jews.

The group, known as the Committee to Eradicate Inter-marriage from Jewish Public Life, will gather information on inter-married Jewish leaders, then publicly expose them and lobby for their ouster from Jewish communal affairs.

"It is a disgrace that so many of our Jewish 'leaders' — men who make life-and-death decisions for American Jewry — are married to non-Jews," declared Randy Medoff, long-time Jewish activist and Acting Chairman of the Committee. "How can we condemn inter-marriage when the very men who lead the Jewish community are themselves inter-married?"

Medoff added that the Committee's first target would be a "very prominent Jew who occupies an important position in the Anglo-Jewish news media." While declining to specifically name the individual, Medoff warned that "he and his scandalous behavior will become well known very shortly."

Man Shot By PLO

JERUSALEM (JTA) — The Palestine Liberation Organization has claimed responsibility for the murder of Moshe Yoskovitz on September 16 near the Church of Gethsemane in the Old City. The PLO claimed that he was murdered because he was a member of the Gush Emunim. Yoskovitz, 47, of Bnei Brak was buried in the Mount of Olives cemetery, not far from where he was fatally shot at close range.

Bethlehem Mayor Supports Federation

JERUSALEM, (JTA)—Bethlehem Mayor Elias Freij came out in support of a confederation between a Palestinian state in the West Bank and Jordan. The idea was worked out between King Hussein of Jordan and Palestine Liberation Organization chief Yasir Arafat, according to media reports abroad, although Hussein while in Paris, declined to say if he and Arafat favored a confederation.

Freij, in an interview with Israel Radio, said he believes the majority of the people in the administered territories accept the confederation idea. In a separate interview, another West Bank leader, former Jordanian Defense Minister Anwar Nusseiba agreed with Freij that any such confederation would necessitate the prior establishment of a Palestinian entity.

"Jordan and the West Bank complete each other," Freij said. "The east bank is one lung, the West Bank is another lung. So we are two lungs in one body." Contrary to the situation until 1967, Freij suggested that each side of the Jordan River would have its own government but with one "police force, one army and one passport" for both states. Both states would function on an equal basis, he said.

Leeman To Conduct Services At Sharah Zedek

Mr. David Leeman, son of Rabbi and Mrs. Saul Leeman of Providence, will conduct the High Holiday services of the Jewish New Year and Yom Kippur at Westerly's Congregation Sharah Zedek Synagogue this year. Observance of the Jewish New Year will commence on Friday night, September 21, Yom Kippur on Sunday night, September 30.

A Phi Beta Kappa graduate of Harvard in 1977, Mr. Leeman is a third-year student at the New York University Medical School. His extensive Jewish background includes graduation from the Maimonides High School in Brookline, Massachusetts and more than a year's study in Israel. In 1973, he was the second-place winner in the International Bible Contest held in Jerusalem. During the summer of 1978, Mr. Leeman led the services at Camp Ramah in Palmer, Mass. and, that fall, conducted services at Congregation Anshe Shalom in Ayer, Mass.

The High Holiday services are open to the general Jewish community of Westerly and surrounding communities.

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Documentary — Christian Heroism During Holocaust

Joseph Finkle, former Chairman of the New England regional board of the Anti-Defamation League of B'nai B'rith announced that on September 30 from one to two PM (1-2 PM) Channel 12, WPRI TV in Providence, Rhode Island will air "AVENUE OF THE JUST," a documentary about acts of heroism by individual Christians who risked their lives to protect Jews during the Holocaust.

The program, produced by the Anti-Defamation League of B'nai B'rith, probes questions of conscience and morality during World War II, asking why some Europeans felt compelled to help, while others did nothing. According to Finkle, "It is particularly fitting that Avenue of the Just will be shown on this day — the day before Yom Kippur — the Jewish Day of Atonement. It will have particular meaning to those of us, Jew and Christian alike, who understand the significance of this holy season in the Jewish community. And coming as it does on the heels of Yom Kippur and the Pope's visiting New England this important documentary dealing specifically with Christian heroism will have deep impact."

The title for the film is taken from the path at Jerusalem's Yad Vashem Memorial to the Six Million, which is lined with carob trees planted to commemorate the valor of "Righteous Christians," whom the film's narrator describes as "human roadblocks on the avenues of death."

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Hawaii Jews Aid Boat People

HONOLULU (JTA) — The deplorable state of the boat people and the callous treatment these refugees from Indochina are receiving in many parts of the world has prompted the trustees of the Hawaii Jewish Welfare Fund to authorize a special fund-raising appeal on behalf of the boat people who have found safety in this state. Fund president Mort Feldman appointed Dean Jerrold Michael as chairman of the appeal.

In an address to the trustees, Michael pointed out that many parallels exist between the boat people and "our Jewish boat people of 1937-1939." In both cases they were singled out for attack and ultimate death because of their racial or ethnic background, he said. And in both cases the rest of the world ignored them as they were being systematically destroyed.

As a result of the decision to launch the appeal, 195 responses have been received totalling more than \$6700. Preliminary meetings have been held with Indochinese volunteer relief agencies, and some tentative fund allocations have already been agreed upon.

New Plea For Wallenberg

LONDON, (JTA) — The Soviet Union has received a new request to disclose the fate or whereabouts of Swedish diplomat Raoul Wallenberg, missing in the Soviet Union since the end of World War II. The request was made in a letter to President Leonid Brezhnev by U.S. Sen. Joseph Biden (D., Del.), head of an American Senate mission which recently visited Moscow to discuss arms reduction.

Biden's letter is the fourth appeal for Wallenberg in recent weeks. There have been two inquiries by U.S. government officials in Washington and late last month the Swedish Prime Minister Ola Ullsten wrote to Soviet Premier Alexei Kosygin requesting a new investigation of the entire affair. Wallenberg, who would have been 67 years old on Aug. 4, was kidnapped in Budapest in 1945 after rescuing thousands of Jews from the Nazis and has been reported to be still in a Soviet prison.

Interviewed by the Swedish news agency bureau in Moscow, Biden is reported to have said he was personally convinced that Wallenberg was still alive and it was extremely urgent that the Soviet authorities should trace him. Whatever had happened to Wallenberg in the past, he said, he saw no reason for condemning the present Soviet government which had nothing to do with the case.



BECOMES BAR MITZVAH: Ari Covitz read from the Torah on the occasion of his becoming Bar Mitzvah, in services held in parents' home near Philadelphia recently. The services were directed by the Bar Mitzvah's great-grandfather, Rabbi Abraham Klein, formerly of Providence. Ari is the son of Howard and Marsha Covitz, the grandson of Milton and Anne Covitz, formerly of Providence, Murray and Annette Perlman of East Providence, and the great-grandchild of Mrs. Minnie Perlman and Mrs. Samuel Wintman, both of Providence. The Bar Mitzvah is a student at the Beth Jacob Yeshiv of Philadelphia.

Young Urges African Leaders

NEW YORK (JTA)—Outgoing U.S. Ambassador Andrew Young, who is heading a high-level U.S. trade mission to Africa, has been urging Black African heads of state to open a dialogue between their countries and Israel. Young, who resigned last month following a stormy controversy over his meeting with the Palestine Liberation Organization observer at the UN, has since then declared publicly several times that it is stupid for the U.S. not to talk to the PLO.

Before leaving on his mission last week, Young said: "If I say that my government ought to talk to the PLO, I also have to say that Africans ought to talk with Israel." On this basis he met with President Aristides Pereira of Cape Verde and President William Tolbert of Liberia who is also chairman of the 40-nation Organization of African Unity (OAU) and urged them both to begin a formal dialogue with Israel to lessen the Jewish State's isolation among Black African countries. Both Presidents indicated "interest" in Young's suggestion.

While most African countries broke

diplomatic relations with Israel after the Yom Kippur War in 1973, the gradual withdrawal of Israel from Sinai as part of the Egyptian-Israeli peace treaty may have defused the issue. But one of the potential stumbling blocks to a dialogue with Israel is the Palestinian problem Tolbert referred to this at the OAU summit meeting in Monrovia, Liberia last July when he said that no Mideast solution is possible without resolving the "plight" of the Palestinians.

After Young talked with Tolbert, the Liberian President was asked if Israel's relations with South Africa would be a barrier to convincing other Black African states to open a dialogue with Israel. Tolbert said it was "difficult to say if I would anticipate anything negative or positive" from other Black African leaders. But Young said, "from our information" Israel has been "observing the 1977 UN arms embargo against South Africa" and Israel-South African trade is "insignificant."

Breakfast Eaten Up By Inflation

JERUSALEM (JTA) — The famous Israeli hotel breakfast, which served as a pleasant eat-as-much-as-you-can challenge for tourists, is no more. The breakfast, with its choice of rolls, cheeses, vegetables and juices, is but another victim of the soaring inflation. Food is just too expensive. Hotel owners have complained that tourists took advantage of the rich Israeli breakfast by loading their plates with food they could not eat. Others prepared sandwiches they smuggled out of the dining room, to last them as a day's supply of food. Thus, within a few weeks, the hotel morning breakfast will be the regular continental breakfast. Any extras will cost more.

Land-Sale Policy Decried By Arabs

JERUSALEM (JTA) — Arab leaders in the administered territories reacted bitterly today to the Cabinet decision to lift the ban on the purchase of private lands by Jewish citizens in the territories.

Bethlehem Mayor Elias Freij, considered a moderate, said the decision was "a death warrant for the so-called autonomy." There will be "very deep repercussions," he predicted, "throughout the Arab world and especially among the Palestinians, who will stiffen their resistance to the autonomy plan and the Camp David accords."

The mayor said it was "blatant discrimination" to allow Israelis to purchase West Bank land. "Will Menachem Begin permit West Bankers to buy land in Israel?" he asked. "I feel deeply disturbed by this decision, but it justifies our suspicion that the autonomy talks are simply a hoax."

There was a general agreement in the territories that landowners would refuse to deal with Israelis. There is a general consensus that any Arab selling land to Jews was risking his life.

Arab leaders in the territories sent cables of protest against the decision to world leaders, including President Carter and Egyptian President Anwar Sadat. Several municipalities published statements condemning the Cabinet decision. Egypt today also condemned the decision and charged that this was "but another obstacle" to peace.

Einstein Commemorated in Mexico

MEXICO CITY (JTA) — The Jewish and Zionist activities of Albert Einstein were described at the third of a series of programs commemorating the centennial of Einstein's birth attended by both Jews and non-Jews. The presentation was made by Sergio Nudelstejer, secretary general of the Central Jewish Committee and representative of the American Jewish Committee for Mexico and Central America.

Several thousand people attended the series of lectures, symposiums and the showing of a film, "The Education of a Genius" on Einstein. Outstanding Mexican scientists, intellectuals and philosophers took part in the programs which were held at the National Institute of Anthropology and History. The centennial will be completed with the unveiling of a statue of Einstein in a park in the Jewish neighborhood of Hipodromo. The statue was presented by the Central Committee to Mexico City whose officials will participate in the unveiling.

Carter's Rosh Hashana Greeting

Sept. 9 (JTA) — President Carter issued the following Rosh Hashana message: "My fellow Americans: As you celebrate Rosh Hashana, the beginning of the High Holy Days, Rosalynn and I send our warmest greeting to you as you gather together in homes and synagogues to welcome a new year.

"I know that your liturgy for this sacred season includes prayers for reconciliation between neighbors, affirmation of life and commitment, and at this time you reflect on eternal questions concerning life and death. The words of these services echo universal human concerns.

"With you, we recommit ourselves to cherish the freedom of all peoples and to strive peacefully for its realization. With you we pray not for an escape from challenges, problems and decisions, but for the wisdom, insight and courage to choose wisely and bravely.

"Let us strive to make common cause with decent people of all faiths and nations. Let us strive to preserve the values of our democracy and to broaden the areas of its blessings. Your religion, like mine, seeks to help all people learn to live in harmony with one another and with God. May the coming year bring us closer to the just and lasting peace for which we have yearned and prayed so long, and bring to each of you new strength of faith and purpose."

No Plan For PLO Commemorative Stamp

NEW YORK (JTA) — The Postal Administration of the United Nations has no plans for the next two years in issuing a stamp commemorating the PLO. The Workmen's Circle has been assured by H. Edgar Stock, Assistant Postmaster General of the United States. The Jewish labor fraternal order, through its President Bernard Backer, had sought assurances that the U.S. postal authorities would not honor such a stamp after the U.N. Palestine Committee had recommended its issuance.

In addition, The Workmen's Circle was informed by Stock: "I have brought your mailgram to the attention of the Office of International Organization Affairs at the Department of State, which will give the matter appropriate attention."

Backer was told that "The Postal Administration of the United Nations has informed us that its stamp production schedule is drawn up for two years in advance and that there are no plans for a stamp commemorating the Palestine Liberation Organization."

In his original communication to Postmaster General William F. Folger, Backer had predicated his opposition on press reports with authoritative U.N. bylines that the U.N. Palestine Committee had, among other PLO promotional activities voted favorably on the issuance of a PLO commemorative stamp.

"It was our intention in heading-off such issuance that we protested on August 17th and we shall monitor the situation to make certain that no exception is made," Backer said after receiving Stock's letter.



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Holiday Recipes

Rosh Hashana, the Jewish New Year, is a time of new beginnings and the hope that the next year will be even better than the one past. Traditionally, sweets have been a symbol of the new year, especially honey.

Here are a couple of recipes to help you celebrate that tradition.

TILLIE'S TAIGLACH

- 1 pkg. shredded coconut
- 8 eggs beaten lightly
- 1 rounded tspn. ground ginger
- ¼ cup oil
- 4 cups unsifted flour

Mix all together to form firm dough. Cut off 2-inch pieces. Roll between well-floured hands to form rope ¼ inch thick and 3 or 4 inches long, and tie in center. Put on well-floured board. Do this until dough is all used up and set aside.

Prepare honey mixture as follows:

- 3 lbs. honey
- 3 cups sugar
- 1 cup water
- 2 heaping tspns. ground ginger

Combine ingredients in large pot and bring to boil. Drop taiglach pieces into boiling liquid. Simmer for 10 minutes and then stir so that all pieces are coated with honey mixture. Let simmer uncovered for 45 minutes and stir occasionally. Turn off heat, and add 1 cup boiling water immediately. Using slotted spoon, remove pieces from honey mixture and roll in coconut. Store in cool, dry place.

MARION'S HONEYCAKE

- 1 lb. honey
- 1 cup strong coffee
- 1 tspn. baking soda
- ¼ cup oil
- 1 tspn. ground allspice
- 4 eggs
- 1 cup sugar
- 4 cups sifted flour
- 1 tspn. baking powder

Dissolve honey in strong coffee. Add baking soda and cool. Add oil and allspice, and set mixture to one side.

Beat eggs with sugar until eggs are light and fluffy and sugar is dissolved. Add baking powder to flour. Alternately add small portions of flour mixture and honey mixture, to beaten eggs, beating well after each addition. Bake in 9x13 inch greased and floured pan in 350 degree oven for one hour.

POTATO KNISHES

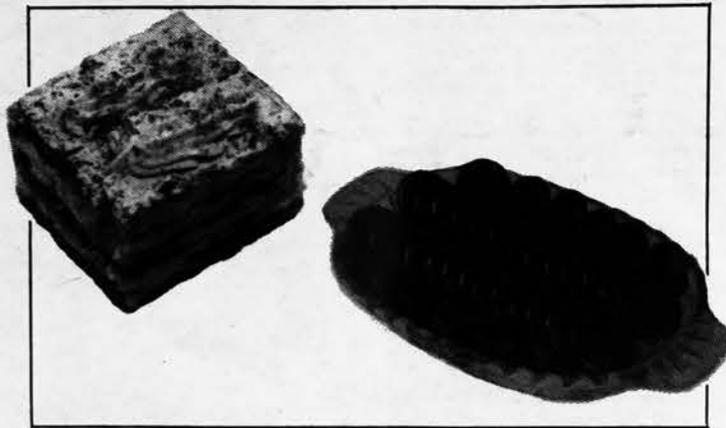
- 2 cups flour
- ½ tsp. baking soda
- 7 Tbs. Spry
- ¼ tsp. baking powder

- ¼ tsp. salt
- ½ cup warm water
- 1 Tbs. sugar
- 1 egg

Sift together flour, baking powder, soda, salt, sugar, add egg well beaten, Spry, and warm water. Mix and let stand for 1½ hours.

Then cook 4 potatoes and mash fine; ¼ lb. liver broiled, and ground together with onion that has been fried in any fat. Add egg well beaten and blend all together.

Roll cut dough, and cut into small squares, place portions of potato and meat mixture in center. Bring edges together and seal firmly. Place in greased pan. Bake for 15 minutes at 400 degrees, reduce heat to 350 degrees and bake until golden brown.



CHEESE KNISHES

- 3 cups flour
- ½ cup sugar
- ½ lb. butter

- ½ yeast cake or active dry yeast
- 1 cup sour cream
- 1 egg

Mix flour and butter with tips of fingers or pastry blender, add rest of ingredients and form into dough. Refrigerate overnight. Next day remove from refrigerator, roll twice as wide as long, fold ½ of dough over middle third and fold over last third (looks like a book), press edges together and turn dough so that folded part is toward you, roll again and repeat folding. Cut pastry in half, roll out, cut into squares, fill with cheese and fold over and pinch edges firmly together. Place on greased baking pan. Bake in 350 degree oven until nicely browned. Serve with sour cream.

filling: ½ lb. cream cheese
1 egg
1 tablespoon sugar
Mix together.

Something Wasn't Kosher

By Yitzhak Shargil

HAIFA (JTA) — While Egyptian President Anwar Sadat's visit to Israel ran smoothly for the most part, one segment of it turned out not to be kosher — his food. The Mashgiah, who supervises kashrut at the Dan Carmel Hotel where Sadat stayed, was shocked when he spotted the Egyptian President's personal cook in the kitchen preparing one of Sadat's favorite dishes — mutton. The meat was brought from Egypt and thus was not kosher.

The mashgiah was faced with a dilemma since the meat would be placed on hotel dishes which were being used for the two banquets given for Sadat. He could have declared both dinners treifah. But first he checked with the head of the Haifa Kashrut Department, who in turn consulted the city's two chief rabbis. Their solution was that the dishes used by Sadat would not be used by the hotel any longer. Everyone was happy, including the Egyptian cook who could take the dishes back to Egypt with him as souvenirs.

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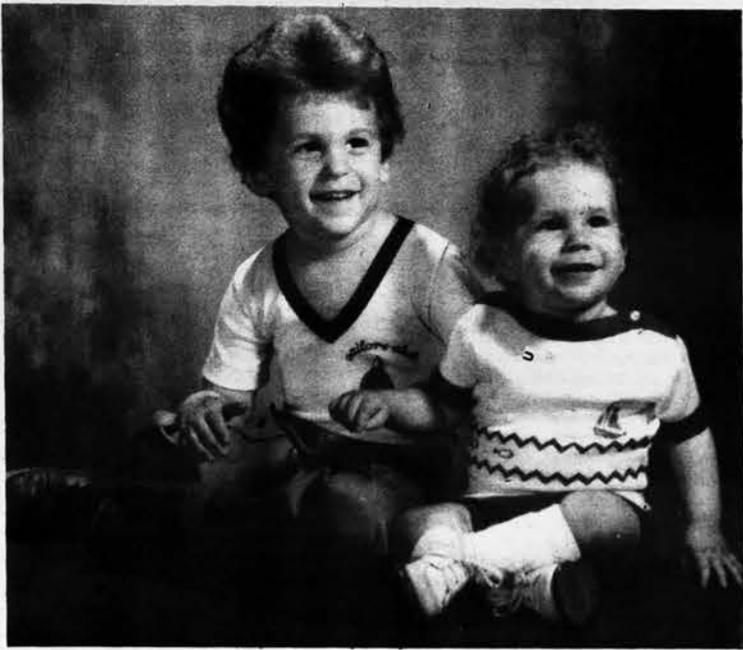
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Dayan, Schmidt Assess Relations

BONN (JTA) — Israel's Foreign Minister Moshe Dayan ended his talks in Germany on September 10. Observers agreed that the differences of opinion between Bonn and Jerusalem were not resolved entirely but that they are by far not as dramatic as they appeared.

Dayan had a first, unofficial round of talks with Foreign Minister Hans Dietrich Genscher and a visit to the Jewish community in Cologne. He and Genscher discussed the Middle East situation for three hours. Following that, there was a long meeting between Chancellor Helmut Schmidt and Israel's Foreign Minister.

Genscher informed his colleague at length about Bonn's diplomatic offensive in the Middle East, urging Arab unity as a prerequisite for further peace efforts to which the Israeli-Egyptian peace treaty was only a first step toward a comprehensive peace.

Bonn diplomats stated that there was no expectation that agreement could be reached on all differences of opinion with Israel. But obviously, some progress was made. A communique issued after the talks said they had been good, worthwhile and very constructive. Both sides explained their position. Genscher assured Dayan that Bonn would support all efforts toward a comprehensive, just and lasting peace. It was stressed that Genscher used the same arguments in his talks with Dayan that he used during his visits to seven Arab nations in the past few months.

Germany's Mideast Policy Questioned

Dayan expressed concern that Bonn has departed from its balanced Middle East policy and moved closer to the Arab side. There was—and still is—irritation in Israel over some of Genscher's remarks, over the meeting between Social Democratic leader Willy Brandt with PLO leader Yasir Arafat in Vienna and a Beirut visit by the Liberal foreign policy spokesman Juergen Moellemann during which he talked to Arafat and other PLO leaders.

In his talks with Schmidt, Dayan raised the question of the Chancellor's postponed visit to Israel. Schmidt said that it would only be useful if it was accepted as a contribution to secure peace in the Middle East. Observers agreed that Dayan presented his government's criticism in a diplomatic manner though in the tough style he is known for. It was agreed however that he was not interested in worsening German-Israeli relations. As he said before the talks, West Germany is not pursuing a policy directed against Israel.

Genscher assured Dayan that Israel could rely on the Germans but added that unpleasant realities must also be discussed among friends. Sources here said Genscher pleaded for Palestinian self-determination and referred to European Economic Community criticism of the Israeli settlement policy and the military raids on southern Lebanon.

BRIDGE

By Robert E. Starr



No question, Bridge is not an easy game but it is not nearly as difficult as most players tend to make it. Today's hand should have been a simple one both to bid and then to play yet almost every pair made a problem out of the bidding and only one player out of thirteen saw that he had an almost sure way to make the hand.

same bid with a good hand as they would with little.

After the Double here some Souths bid two Hearts, some three and others did go right to game in Hearts. North, with nothing to spare should pass whatever South bids but again few players play that way. They bid again even though their partner may have nothing. The main burden should fall on the Responder but not enough follow that theory. In this hand South should realize that beside having an opening bid his partner should also hold four Hearts. With that four opposite four fit and his own 13 points, game in Hearts should be easy so the correct response is to jump right to game. If North doesn't have those Hearts he will have enough extra to make whatever he goes on to.

To make the hand after losing the first two Spade leads, the Trump losses must be held to one. However, I watched as all but one Declarer went to Dummy to lead a Trump and finesse against the King, their Queen losing and, of course, another trick still had to be lost for down one.

The hand should be made easily because of the bidding. After West opens the bidding his hand becomes an open book. East cannot hold the Trump King so how can the taking of a sure losing finesse be right? It can't so the only way to make the hand knowing this is to hope it is a doubleton. If not the hand can never be made. So simply play the Trump Ace first and then a small one and pray. This does work out and should and is the only way.

Moral: One is foolhardy not to take advantage of everything his opponents tell him.

North
 ♠ J 2
 ♥ 8 6 4 2
 ♦ A Q 5
 ♣ A Q J 3

West
 ♠ A K Q 7 3
 ♥ K J
 ♦ 9 6 3
 ♣ 10 7 4

East
 ♠ 10 8 5
 ♥ 10 7 5
 ♦ 10 8 7 4 2
 ♣ 8 2

South
 ♠ 9 6 4
 ♥ A Q 9 3
 ♦ K J
 ♣ K 9 6 5

West was dealer, both sides vulnerable with this bidding:

W	N	E	S
1S	Dbl	P	4H
P	P	P	

The bidding should have gone as shown but rarely did. After West opened the bidding, North has a perfect Take-out Double. Most Norths did make that call but it is South's response to that bid that created the problem. The reason is two-fold. First, because not enough players understand how and when to make a Take-out Double. They seem to think that all it shows is an opening bid but that is not all of it.

Used correctly, the Take-out Double is a bid also looking mainly for a Major suit. A Double of one Major should have four of the other. A Double of a Minor should show at least four cards in one Major and three in the other. You will find, in Bridge, that your partner will usually bid what you don't want him to so if you are short in a suit, that's the one he'll often choose. So if that is the case the Doubler had better have a much better hand than a minimum so he can keep bidding to extricate himself.

Even more prevalent is the scarcity of players who know how to respond to a Double. True, unless the next hand bids it is a forced response so the partner must bid even with nothing. That is the point I am trying to bring out, the responders will often make the

Israeli Currency Devalued

JERUSALEM (JTA) — The Israel Pound has continued its rapid decline relative to the U.S. dollar precipitating a rush on banks to purchase dollars and a trend away from government bonds linked to the cost-of-living index. As of midnight September 16, the Pound stood at IL 28.63 — \$1, an overnight drop of 20 Agorot. One hundred Agorot equal one Pound.

The Pound was devalued by 1.25 percent to the Swiss franc and by one percent to the West German mark. Public fears that the government will soon tighten foreign currency controls was seen responsible for the panic buying of dollars. Under present regulations, every citizen may purchase up to \$3000 but recent reports about Israel's worsening balance of payments situation have given rise to rumors that the government sooner or later will have to reduce the foreign currency supply.

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WHY A TRUST?

Q: My husband recently died and his half of our property is in trust with a bank as trustee. I am to receive all income from this for life—I am 47, with children 14 and 15 years old. The bank will charge 3/4 of 1% for about \$300,000. Should I turn my half over to them also? I know very little about handling this kind of money, but assume I can learn. J. M. California.

A: You can and you should. Too many women, like you, have left all the family money matters to their husbands, only to find themselves suddenly long on money and short on know-how. Well, now is the time for you to start learning. But there is another reason why I would not favor turning the money over to the same bank and that is to spread your risk. Not that the bank would take any risks with your money, but it is always wise to use more than one approach in investing.

Your husband arranged his estate in this way in order to shelter as much of your family capital as possible from estate taxes. Had he left his half of your joint assets to you, that portion would have been taxed twice—at his death and at yours. You have a life interest in this money since you have the full use of the income generated by this capital as long as you live. At your death, his capital will pass to your children, as will yours, but only yours will be taxed.

Q: I have held the following stocks for a long time and would like to know whether to sell them. I am retired and could use a good secure dividend stock or bond. Champion Paper, Duke Power, John Hancock Investors, Levitz Furniture and R.H. Medical Services are the stocks. R. O. Florida.

A: You are earning a generous 9.8% yield on two of your holdings—Duke Power and the bond fund. I see no reasons to disturb either of these. I would also be inclined to hold Champion International, which should report record profits this year. The dividend was boosted last month by 13% to \$1.40 a share, and prospects for continued dividend growth are good. Champion is a major producer of lumber, plywood, paper and packaging products.

R. H. Medical has grown rapidly in the last couple years and fiscal 1980 should be a good year as well. Through June (9 months), sales and earnings gained 14% year to year. A cash dividend was initiated in February at a 10¢ semiannual rate. In addition 5% in stock was paid. The company operates three hospitals in the Philadelphia area which account for 86% of revenues. The balance is provided by an eyeglass importing and wholesaling business. The shares are worth holding.

Furniture sales have begun to soften and Levitz should be sold. As a replacement, you should buy New England (NYSE), yielding 9.6%. This utility was discussed in detail in a recent column.

Hungary Ties

JERUSALEM, (JTA) — A top parliamentary delegation to Hungary has reported that the Hungarian government is considering resuming its diplomatic ties with Israel.

The delegation, including Chaika Grossman of Mapam, Meir Payil of Sheli, Shulamit Aloni of the Civil Rights Party, and Charlie Biton of Rakah, said that top-level Hungarian officials hope to reinstate the relations with Israel, noting in the interim that Hungary had never cast doubt on Israel's right to exist. The Israeli delegation met on Sept. 12 with heads of the Hungarian Peace Committee, the Assistant Foreign Minister, three Parliamentary members and others in Budapest.

TEL AVIV (JTA) — A serious clash between Jewish squatters and an army unit sent to remove them from an unauthorized site near Kiryat Arba on the West Bank has led a member of Israel's Supreme Court to agree, at least in principle, with the contention that Jewish settlers on the West Bank do not contribute to security but are themselves a security problem because they disobey military government orders and fight with soldiers.

HIGHEST YIELD NOT ALWAYS BEST

Q: I hold stock in three utilities that yield me an average of 11%. I would like the names of two or three others that are safe and will pay at the same high rate. I.S. Texas.

A: Oftentimes excessively high yields are an indication that a utility has problems, return on equity may be low, its regulatory climate may be overly harsh or the company may be facing huge construction expenditures. You would be better off to lower your sights a bit and choose a company with a healthy outlook for earnings and dividend growth. My favorite for income is New England Electric (NYSE), yielding 9.7%. The dividend has been increased in 18 of the past 20 years and was boosted 7% in July to \$2.24 a share.

Perhaps the most distinguishing characteristic of this electric utility holding company is its unique regulatory framework. A generating subsidiary, New England Power Company, sells power to retail subsidiaries and is classified as a wholesale and interstate utility. Thus its rates are determined by the Federal Energy Regulatory Commission, a faster moving and more sympathetic regulatory body than many state commissions. More than 70% of this utility's rates are determined by FERC. New England Electric's construction budget will be well below the industry average for the next several years as no new capacity is slated to come on stream until 1983. Three oil generators will be converted to coal in that time. By 1984, only 38% of its power will be generated by oil, compared with 76% in 1978.

I also favor Oklahoma Gas & Electric and Utah Power & Light, yielding 9.5% each and trading on the Big Board.

Q: I purchased 200 shares of Blyvooruitzicht Gold Mining (OTC) about seven years ago at 5 and 5½. Should I sell now? E.W. Alabama.

Blyvooruitzicht ADRs are now at 7½, which would give you a good profit if you sold now. But I would be in no hurry to sell with the price of gold setting highs almost daily. Balanced against the favorable gold price is the negative of the declining reserves at the company mine. At present, the mine is estimated to have a productive life of ten years, and the yield per ton is also dropping. The semiannual dividend was upped substantially in August to about 64¢ a share (this is net of 15% South African withholding tax to U.S. residents). The very generous dividend could be regarded as a return of capital based on the mine's productive life. The political climate of South Africa, rising mining cost, and projected large expenditures for mine safety could all be problems in the future. Therefore, I suggest watching the shares closely and selling if weakness develops.

A Bargain That Saved 50,000 Jews

The Franklin D. Roosevelt Library in Hyde Park, New York, recently became the recipient of a batch of cables, memoranda and reports concerning the activities of Ira Hirschmann.

Ira Hirschmann is an author and lecturer at the New School for Social Research, and was, in 1943, sent by the President to Turkey as a special envoy. His mission was to rescue as many Jews as he could from southern European Countries occupied by Hitler.

He was entrusted with \$5 million in gold sovereigns to use as he saw fit in carrying out his mission.

His greatest success allowed him to get 50,000 Jews out of Rumania. This was accomplished by striking up a deal with Alexandre Cretzianu, the Rumania Ambassador to Turkey. In 1944 Hirschmann approached the Ambassador and suggested that with the Russians advancing as they were, he was in grave danger. He offered to obtain visas to the U.S. for Cretzianu, his wife and children in exchange for help in getting 50,000 Jews out of Rumania.

Both sides kept their part of the bargain, and many of the Rumania Jews who were scuttled out on Turkish boats, went to Palestine to settle.

Israel Prepared For Trying U.N. Session

UNITED NATIONS (JTA) — The 34th session of the United Nations General Assembly opened September 18, with Israel expected to be the target of an attempt by the Arabs to deprive it of its credentials to participate in the proceedings on formal and technical grounds. Israeli diplomats, noting that this tactic was used successfully in the past against South Africa, told the Jewish Telegraphic Agency that the Israeli Mission is aware of the possibility and is taking measures to thwart it.

According to the Israeli diplomats, the three-month session will be "a battleground against peace in the Middle East" as the Arab extremists and their traditional allies, the Soviet Union and Third World countries, will do everything possible to subvert the ongoing negotiations between Israel and Egypt and the prospects that other Middle Eastern countries, such as Jordan, will join in the negotiations.

Israel Ambassador Yehuda Blum, addressing a luncheon sponsored by the American Jewish Committee on the eve of the upcoming session, said the General Assembly will be even more difficult this year as far as Israel is concerned than the two previous sessions. He recalled that the General Assembly of 1977 and of 1978 both were overshadowed by President Anwar Sadat's first visit to Israel and the signing of the Camp David agreements, respectively. He said the anticipated attacks on Israel this year will have one major purpose, "to hinder and obstruct, or at least slow down the peace process" currently underway between Israel and Egypt.

PLO Seeking Inroads

At the same time, the Israeli diplomats said the Palestine Liberation Organization which has gained in public opinion and diplomatic prestige as a result of the Andrew Young affair, will continue to push toward legitimizing itself in the eyes of the international community. The PLO is expected to concentrate on making inroads into U.S. public opinion and diplomacy and will also press its campaign for Palestinian rights, the diplomats said.

"We believe that as long as the peace process progresses in the Middle East, the PLO and its supporters will increase their efforts against it at the UN," the Israelis said. Those diplomats also admitted that Israel in some instances will find itself almost "completely isolated" without even the support of the U.S. and Western Europe.

This is considered likely to happen in connection with resolutions before the General Assembly concerning Israeli settlements in the administered territories and Israel's preemptive attacks in south Lebanon, the diplomats said. But, they added, if the Americans keep to the spirit and letter of the Camp David agreements, Israel need not worry about its major interest: peace.

The Palestinians will culminate their efforts to improve their image on Nov. 29 which has been designated by the UN as Palestine Day. It is the 32nd anniversary of the UN partition decision. The Palestinian cause will be celebrated and featured on that day with documentary films, exhibitions, speeches by UN dignitaries on behalf of Palestinian rights and a special gathering of the General Assembly commemorating the occasion.

Anti-Zionist Resolution Pending

It is not yet clear if PLO leader Yasir Arafat will attend the General Assembly. Arab sources say there is a strong likelihood that he will appear in person. According to the Israelis, the Arabs will also try to revive the resolution equating Zionism with racism by recalling and referring to that 1975 anti-Zionist resolution in various new resolutions that will come before the Assembly. Israeli diplomats said that while in the past, the Western countries fought against such attempts by the Arabs, they seem unlikely to do so this year.

The Israeli delegation to the 34th General Assembly will consist of about 20 members, seven of whom are permanent members of the Israeli Mission to the UN. Foreign Minister Moshe Dayan is scheduled to address the General Assembly on Sept. 27 in the afternoon.

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Jon Resnick: Living Judaism Day-To-Day

Continued from Page 1

the team athlete.

"Jon is the quintessential team player," he said. "That is true for two reasons.

"First of all, he has a tremendous knowledge of the game of soccer. He is a thinking man's player. Since he knows exactly what should be done in any given situation on the field, he can't help but help the team.

"Also, he does not possess the really outstanding skills, the blazing speed or the booming shot that some of the other guys have, so he has to play a team oriented game. Basically, that's the most effective way for him to contribute."

Starsia does not mean to detract from Resnick's talent altogether.

"Oh, his shot is pretty good, and he certainly is not slow," he explained. "It's just that playing a one-man, showy type of game, he would not be as successful. The team game is his game."

He should also get more assists by virtue of more playing time. After two seasons of sub-varsity soccer, he joined the varsity at the end of his sophomore year, just in time to travel to Clemson for the New England Championships. His first full varsity season was last year, when he frequently came off the bench.

★ Surveillance

(Continued from page 1)

Allen, is a non-Jewish leader in anti-Nazi work, called attention to the Chancellor's fascist past by publicly slapping his face in November 1968 in Berlin.

Kiesinger's Nazi Background

As the deputy director of Hitler's broadcasting department, Kiesinger was responsible for the dissemination abroad of anti-Jewish propaganda broadcasts. The aim of his radio propaganda was to arouse anti-Semitism throughout the world, according to Klarsfeld. A member of the Nazi Party since May 1933, in 1941 he joined the board of directors of Interradio, Nazi Foreign Minister Von Ribbentrop and Nazi Propaganda Minister Goebbels' vehicle for propaganda abroad.

After World War II, Kiesinger was "deNazified" by a commission which included his father-in-law, but he was classified as a Nazi unfit to hold government office. He was later examined a second time by his father-in-law and classified as one of the least important Nazis.

A number of related incidences of U.S. Intelligence surveillance have recently been brought to light. The Philadelphia "Bulletin" reported last month that the FBI had made plans to tie the late civil rights leader Dr. Martin Luther King, and civil rights and anti-Vietnam War activist Dr. Benjamin Spock to the Communist Party through "counterintelligence action."

The Student Struggle for Soviet Jewry reported to the JTA on June 29 that it had been under FBI surveillance almost from the day it was founded 15 years ago. This organization has pressed for emigration and civil right for Soviet Jews, but eschews violence.

Subbing is something he did not do a lot of in high school. A graduate of Byram Hills High School, he was the star of his squad. Playing mostly at the striker position, he made All-County his junior and senior years, and was Most Valuable Player in his conference in his senior year. His senior year scoring total was an impressive 30 goals, 12 assists which happened, he says, "because they just kept funneling the ball to me."

At Brown, his duties are quite different.

"We don't expect a whole lot of scoring from Jon this year," said Starsia, "although he certainly is capable of putting the ball in the net. What we expect from him is that he will create a lot of opportunities when he is out on the field, since he does move so much without the ball. His sense of positioning should allow him to set up people for good shots up close.

"Since he will be coming off the bench quite a bit, we expect that there will be no drop-off in the tempo of play when he comes in. We look for him to come into the game and slide right into the flow, as if no one even came out.

And we'll be more controlled with him in there."

The success that he has attained in the sport stems from a rather humble initiation.

"As a little kid, I used to play on Saturday mornings, when the high school coach used to have clinics. I had a lot of fun, but the soccer bug didn't really hit me until ninth grade. That's when I really started getting heavily involved.

"We had a strong winning tradition at our school in soccer, and I wanted to be a part of it. Of course, we had a winning tradition in football too, but my parents wouldn't let me play." With a hint of a smile he adds, "that sort of helped me decide which sport to play."

Jon was recruited by a few colleges in his senior year, and even had a few offers for full scholarships.

But Brown had a lot going for it, as far as he was concerned.

"My main concern was getting a good education," said the American history major. "I knew Brown could offer me that.

"But I also wanted a place with a good soccer team, which Brown also had. And I had friends going here who raved about the school.

"We also have a friend of the family who is an alumnus of Brown, and he was always talking about how great the school is. Suffice it to say that many factors went into my decision. I feel I made the right one."

Sports in the Ivy League are also treated in a slightly different way, Jon has found.

"Sports in the Ivy League are just a little bit more mellow than in other places," he contends. "The athletes here do not live, eat, and breathe their sport.

"The athletes here are out for an education as well as playing a sport. It's funny, if you take a team bus to a game with us, you'll see everyone with a book in their hands.

"The athletes here also have many outside interests."

Now there is what really separates Jonathan Resnick from the other type of student athlete, the type who, without some constant form of contact with his sport, suffers physical withdrawal. Jon's outside in-



Jon Resnick, in dark jersey, in action last season against the University of Connecticut

terests are as abundant as the descriptions of Billy Carter's intelligence.

Ed Barry, Brown's promotions director, described Jon Resnick as a "kid who had his nose in everything. The guy does not sit still. It seems like he belongs to everything."

Not quite everything, but not far from it, either. In addition to being a history major, which consumes a great deal of his time, he belongs to several school organizations. He is on the Athletic Advisory Commission at the school, because, he said, "I wanted to be apart of a university commission, and it seemed the most suitable one for me with my background."

He worked at WJAR-TV this past summer, and has worked at radio station WBRU-AM&FM. He is presently working as sports director at the AM affiliate, and will periodically do play-by-play coverage of football, basketball, and hockey.

As a matter of fact, although his major is history, he leans towards some form of Journalism as a career.

"History has helped develop my thinking process," he says. "I doubt I will do anything with it as a career, though. Communications are more the thing that I would probably like to pursue after school."

Another very important facet of Jon's life is his philosophy and practice of Judaism.

"I would say that I am a practicing Jew, but not in the sense that I go to services every Saturday or anything like that," he explained. "My strongest ties to my religion are in the day-to-day living situations.

"I love and respect my family. My parents were loose enough to let me learn values on my own, but also stern enough to take me away from the wrong things. I like the Jewish holidays, partly because of the tradition behind them, but more because it brings my family together.

When I get together with my family (which includes two older sisters, Johanna and Leslie, and a younger sister, Maxanne who also attends Brown), I really enjoy their company. My real concern with Judaism is with the values it teaches, the true-to-life, realistic morals it teaches. You can't go to services every Saturday and belt out prayers like there's no tomorrow, then on Monday cheat your business partner out of all his money. You've got to live the religion, that's most important."

Part of the reason for his lack of interest in attendance at services is, frankly, he feels he has been spoiled.

"My family belongs to Temple Beth-El in Cahappaque, New York, and the Rabbi there, Rabbi Stern, is great," he said. "He really runs a beautiful service. I am literally in awe of his ability to sustain my interest and really make me feel part of the service.

"I really haven't found the services around here to be as interesting or inspiring. I really was used to him. Of course, you really should be able to feel at peace with prayer, no matter who is conducting the service, but I can't help feeling like everything else is second best next to him."

Second best is something that Jon Resnick does not like to settle for in anything. When he is performing for the Bruins on the field this season, he'll make that very obvious.

★ Military Aid

Continued from Page 1

ted the Jewish Telegraphic Agency that Carter Administration policy seems to be "to stick awfully close to the present level of dollar aid" to both Egypt and Israel. This source, like others, noticed that this means actually a cut in the buying power of the appropriated dollar of 10 to 15 percent as a result of inflation. In addition, the cost of weaponry has risen beyond those figures. The Senate Appropriations Committee is to consider the aid funding, probably next week.

The House approved the aid appropriations for fiscal 1980 in which Egypt is to receive \$750 million in economic supporting assistance. F also receives more than \$300 million other forms of economic aid, including Food for Peace. In addition, Egypt gets \$1.8 billion in special military and economic aid under the Israeli-Egyptian treaty.

Carter noted that 16 of the 35 F-4 Phantom warplanes the U.S. has agreed to supply Egypt will be delivered in "the next few weeks." It is understood that the cost of these will come out of the \$1.5 billion in credits to Egypt spread over a three-year period as a result of the Israeli-Egyptian treaty.

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PREPARES FOR RECEPTION: A group of Temple Emanu-El leaders of the Jewish Theological Seminary of America met recently at the home of Mr. and Mrs. Melvin A. Ross of Newton, Massachusetts with other seminary leaders from the New England Region. The purpose was to prepare for the Thursday, October 25 informal dinner reception to greet the 1979 Seminary National Community Service Award recipients.

Pictured left to right are Melvin A. Ross, chairman of the New England Friends of the Seminary and host for the reception, Manfred Weil, Evelyn Mellon, seminary patron, Rabbi Emeritus Eli A. Bohnen, Temple Emanu-El, and Ruth and Max Alperin, seminary patrons.

Haifa Mayor Impressed By Sadat's Sincerity

NEW YORK (JTA)—Before the arrival of Egyptian President Anwar Sadat for his summit meeting with Premier Menachem Begin in Haifa, Arye Gur-EI, the mayor of the city, had doubts whether the Egyptian leader's new policy of peace with Israel was sincere. But today he is not only convinced that Sadat wants peace, he also is deeply impressed with the Egyptian "Rais" (President) and trusts his intentions.

"The truth is that after I spent a few hours hosting Sadat and his wife, I sincerely believe now that he wants peace," Gur-EI told the Jewish Telegraphic Agency in an interview here before leaving for Columbus, Ohio to attend a meeting of the International Union of Local Authorities.

"Sadat is sincere," Gur-EI continued, relating his impressions. "He wants a genuine peace. He has a few problems, of course, with the other Arabs and with the Palestinians, but that he wants peace there is no doubt in my mind. This is my unequivocal impression of the man." And, as if to bolster his own impression, he added, "My wife, Miriam, was also deeply impressed with the sincerity of Jihan, Sadat's wife."

According to Gur-EI, both Sadat and his wife are very emotional people. Sadat was so touched by the reception tendered him by Haifa residents, Gur-EI recalled, that he could not conceal the tears in his eyes once he returned to the car from which he stepped out to shake hands with the crowd. "My wife told me that Jihan literally cried, with tears

streaming down her cheeks," Gur-EI said. The Mayor was with Sadat and Deputy Premier Yigael Yadin in one car, while his wife, Jihan, and the Sadats' daughter, Maha, were in another.

Haifa And Alexandria Sister Cities

Sadat was so enthusiastic over the reception accorded him that, still riding in the car, he agreed instantly that Alexandria and Haifa be declared twin cities, Gur-EI said. He quoted Sadat as saying: "There are no barriers between us any more. We are friends. You want to forge a pact between Alexandria and Haifa—you have it." Sadat also suggested that Gur-EI extend an invitation to the Governor of Alexandria to visit the Mount Carmel city. In addition, according to Gur-EI, Sadat invited him to visit Egypt.

Gur-EI said that Sadat's visit to Haifa focussed international attention on his city, with pictures and articles all over the world. "This attention underlined Haifa's assets as a tourist attraction and the fact that the city is an important scientific and industrial center, with good prospects for investment," he said.

In addition, he continued, "Jewish and Arab residents of Haifa have been living for many years in harmony and co-existence. The Haifa model of co-existence can serve as a paragon for future relations between Israel and the Arab states."

Rise in Israeli Exports

TORONTO, (JTA) — Delegates from the United States and Canada to the Fall International Israel Bond Organization Leadership Conference were told that with Israel Bond aid in developing Israel's economic infrastructure, industrial and agricultural exports for the first seven months of 1979 reached a record \$2 billion over the same period the previous year. Overall exports to date have shown an increase of 13 percent over 1978.

At the same time, the 1000 delegates attending the conference at the Royal York Hotel, were informed that the escalating cost of Israel's oil imports in 1979 would reach the "staggering amount" of \$1.5 billion compared to \$760 million in 1978, according to a report issued by Israeli Finance Minister Simcha Ehrlich. Two major Israeli oil sources, Iran and the Alma oil fields in Sinai which are being returned to Egypt under the terms of the peace treaty, represented 80 percent of the nation's oil supply.

Speaking at a reception at the Toronto City Hall, Sam Rothberg, general chairman of the Israel Bond Organization, told the delegates that the conference will launch a massive effort for the sale of a new \$1 billion Economic Development for Peace Loan. He stressed that the Peace Loan represents only a portion of larger sums needed for the industrialization of the Negev to which Sinai settlers will be redeployed under the Israel-Egypt peace treaty, and other parts of the country.

Arafat Hedges Answers During ABC-TV Interview

NEW YORK (JTA) — Yasir Arafat, head of the Palestine Liberation Organization, refused flatly in a television interview September 9, to say whether a Palestinian state would agree to co-exist with Israel.

Although pressed repeatedly by interviewer Barbara Walters on ABC-TV's "Issues and Answers," Arafat would not answer the question directly. Instead, he said the decision would have to be made by the "democratic establishment" of a Palestinian state once that state was created. The interview was taped in Havana where Arafat was attending the meeting of the nonaligned nations.

When asked whether the PLO would abandon its call for the elimination of Israel, Arafat replied that this was a foolish question since Israel has a "huge force" with 15-20 atomic weapons backed by the United States. He denied the Palestine Charter calls for the elimination of Israel.

The PLO leader also said he did not want changes in United Nations Security Council Resolution 242 but a new resolution which provided for Palestinian self-determination and a Palestinian state. He said that President Carter was "not accurate" when he said recently that no Arab leader had told the President privately that they support a Palestinian state. Arafat said all Arab leaders support such a state.

Accuses Sadat Of Betrayal

Arafat again accused Egyptian President Anwar Sadat of "betrayal" of the Arab people. He said evidence of this was that when Sadat's yacht sailed into Haifa it was guarded by Israeli planes, the same planes that bomb "my people" and the Lebanese people in Lebanon. The PLO leader maintained that he was a "moderate." He said that "to be a moderate in the Middle East is very difficult," explaining that "I try to deal with all the camps around me."

Strauss Discloses Meeting With West Bank Palestinian

WASHINGTON (JTA)—Robert Strauss, President Carter's special Ambassador to the Middle East, disclosed that he met here with a prominent West Bank Palestinian for more than an hour.

Speaking to reporters prior to his departure for the Middle East with a U.S. business delegation, Strauss at first would say only that he had visited with a "distinguished West Bank Palestinian" and that "I won't give you his name." But he relented and identified the Palestinian as Al Masri, chairman of the Board of Trustees of An Najal University in Nablus. After identifying Masri, Strauss said, amid laughter, "I trust he won't mind. We will soon find out."

Masri is in the United States for about a month, with his first stop in Washington. His itinerary was arranged by the International Communication Agency, the successor to the U.S. Information Agency, and the State Department, under their international visitors program. Other West Bank and Gaza Strip residents, including mayors, have come to the U.S. under this program. Masri was nominated by the U.S. Consulate General in Jerusalem. Masri was accompanied by the president of the university, Kayad Abdul Haq.

Arafat denied he was anti-Semitic. "We are anti-Zionist. We respect the Jews and the Jewish religion." He characterized Zionism as expansionist. Walters, who was irked throughout the interview by Arafat's refusal to directly state whether the Palestinians could exist with Israel, noted that the PLO seemed to be getting more support in the U.S. but at the same time Americans did not want to see Israel destroyed. Arafat again refused to give a direct answer implying only that Israel was strong enough to prevent its destruction.

On the issue of Andrew Young's resignation as U.S. Ambassador to the United Nations, Arafat at first said he agreed with a statement by a PLO official that the resignation has increased anti-Semitism in the U.S. He said Young was fired for doing his job by meeting with the PLO observer at the UN. But then Arafat seemed to change his position, saying the resignation has increased "anti-aggression," opposition to Israel's attacks against south Lebanon.

The PLO leader said that he still wants an Arab oil boycott of the U.S. because Israel is using the most "up-to-date" American weapons in its attack on the Palestinians. He said the PLO leadership has not yet decided whether he should go to New York this fall for the UN General Assembly session.

Libyan Embassy Printing Anti-Semitism

CRESSKILL, N.J. (JTA) — A top official of the Anti-Defamation League of B'nai B'rith charged here that "Billy Carter's friends in the Libyan Embassy in Washington have begun a newsletter which is dispensing raw anti-Semitism." Addressing the annual dinner of ADL's Bergen County Society of Fellows, Abraham Foxman, the ADL associate national director, described the first edition of "Jamahiriya Newsletter" as "an Arab version of the Nazis' 'Der Stuermer.'"

Foxman told some 300 guests who were paying tribute to David Goldman, a Fort Lee industrialist and benefactor to communal causes, that the inaugural issue of the magazine carried a cartoon of a procession of bearded figures wearing skullcaps and carrying money bags destined to Israel from the United States. The cartoon has Uncle Sam stating: "Now I see who's the cause of inflation!"

Declaring that while "this kind of anti-Semitism may be acceptable in Libya, it is intolerable for it to be disseminated in this country by the press office of a diplomatic mission in Washington," Foxman said ADL will register a protest with U.S. officials. The Society of Fellows is a nationwide association of professional, business and civic leaders who assist the ADL in campaigning, recruitment and planning.

Billy Carter was quoted earlier this month as saying: "I am determined not to surrender to any threats and will not back down whatever the cost may be, because I believe in the justice of the Arab cause and receive support for my views from an increasing number of Americans."

Norway to Discuss Oil Sale With Israel

JERUSALEM, (JTA) — Israel and Norway are to begin discussions in coming months on the possible supply to Israel of surplus oil from Norway's North Sea Wells. This was agreed on in Norway in talks between Energy Minister Yitzhak Modai and his Norwegian counterpart.

Israel has approached Oslo on the oil issue in the past but was turned down on the grounds that Norway's total oil production is earmarked under other long-term contracts. According to press reports, Washington has applied pressure on Norway to show more flexibility on the issue. It is also believed that the Norwegian readiness to discuss oil with Israel is based on the continuing development of the North Sea fields.

Sources in the Energy Ministry said that Israel plans to approach other oil suppliers as well as Norway. The need to find new supplies has become more urgent in light of the impending return of the Alma oil fields to Egypt.

Observers contend as well that Modai's success in talks with his Norwegian counterpart was at best limited. They note that Modai did not succeed in getting real concessions from the Norwegians but received only an obscure promise about future talks.

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Special Report

Israeli Team Prospects In Moscow Olympics

By Haskell Cohen

TEL AVIV (JTA)—Chaim Glovinsky, treasurer of the Israel Olympic Committee, has reported that from all indications the Israel Olympic contingent at the Olympic Games in Moscow in 1980 will be accorded all honors and treated with utmost respect.

The veteran Israeli sportsman told this reporter that "My meeting, together with the international Olympic representatives from other countries, with Vice President Vitaly Smirnov of the Soviet Olympic organizing committee, indicates we have nothing to fear. Since we have no diplomatic relations with Russia, we shall be represented by the Finnish Embassy."

Glovinsky said that Smirnov "took us on a tour of the playing venues and showed us around the Olympic village. Off-hand I feel the facilities I saw there are nicer than those in Munich and Montreal." The outdoor stadium seats 100,000 people and organizing plans call for the entrance of the teams opening the Games to be less tiring and tedious than in the previous competitions, he said.

"We have a slight problem in the food department which should not cause too much difficulty," Glovinsky noted. "There is no way we can get kosher meat for our athletes. There isn't any available to the Soviet organizing committee and they have asked us not to import meat products for fear it may become tainted. However, the menu will be changed every five days and we shall have a big selection of fish products, vegetables and fruits."

Synagogue Will Be Available

The synagogue in the Olympic village will be available to all members of the Jewish faith participating for the various countries entered in the 1980 Olympiad, he said.

"All Israeli athletes will enter and leave the Soviet Union without requiring visas," Glovinsky stated. "Of course, the 170 Israeli visitors will have to secure the necessary visas before they enter the country and these will be obtained through the good services of the Finnish Consulate in Tel Aviv. All countries will be restricted so far as the number of supporters permitted to attend since Russia wants to make certain its own population has the opportunity to take in the Games. With a population of 286,000,000 people, obviously the number of outside visitors will be restricted."

A Tel Aviv source indicated that it will cost each Israeli a minimum of IL 80,000 to spend 15 days in the USSR.

"On my trip I was accorded every courtesy, including the use of a car, guided tours and splendid social hospitality," Glovinsky concluded. However, Israeli observers are less enthusiastic over the reception the Israeli team will receive, remembering the hardships encountered by the athletes in the Soviet Union during the University Games conducted in the summer of 1973.

In addition, many Israeli sportswriters expressed considerable pessimism as they recalled the difficulties they experienced with Soviet censorship and getting their visas cleared. They said they anticipate a

rough time from the Soviet authorities when the time comes for them to depart for the USSR and enter Moscow.

40 Athletes Might Qualify

Meanwhile, Shmuel Lalkin, chairman of the Israel Sports Federation, feels that Israel might be able to qualify as many as 40 athletes for the competition, depending on how the sports teams make out. At the present moment there is a strong likelihood that the basketball team here could qualify in the final eliminations which will be held in Switzerland in May.

Local hoop aficionados feel that if and when Mickey Berkowitz returns to the squad, the National Team will have enough power to qualify. Lalkin feels that another team which stands a good chance of making it all the way to Moscow might be the water polo squad. As it turns out, the Asian eliminations will be held in Israel, provided, of course, if three foreign nations participate together with Israel's polo squad in the eliminations. As of the moment, Japan, usually reluctant to come to Israel for fear of offending the Arab League nations, has acquiesced and definitely will appear.

Lalkin indicated that with the acceptance of one more Asian country the elimination will take place shortly. In the event that no other Asian countries enter the qualifying round to be held in Tel Aviv, then Israel and Japan automatically go on to Europe to fight it out with the European National contender for the 16 spots which will be open in the water polo field.

As Lalkin sees it, there is good possibility that the Holy Land squad will have at least two shooters, particularly in the rifle competition, two or three wrestlers, two yacht crews comprised of four men, possibly all of the American and/or pseudo-Israelis who have come over to participate and are willing to go to the Soviet Union on Israeli passports. This could number a minimum of four participants, the swimming squad will be very strong and may go up to five or six contestants. Fencing will qualify one or two athletes.

Glovinsky, in his discussion with Soviet authorities as to the certainty of the Israeli citizens getting to the USSR, was told by the tourist people in the USSR that IL 40,000 per person was required in advance. In the event that visas, for one reason or another, are not obtained, the fans who shell out the money will just lose their deposits.

Billy Carter On 'Zionist Campaign'

KUWAIT — Billy Carter was quoted as having said that he would continue to support the Arab cause despite what he called a Zionist campaign against him.

"I am determined not to surrender to any threats and will not back down whatever the cost may be, because I believe in the justice of the Arab cause and receive support for my views from an increasing number of Americans," the President's brother was quoted as having said in an interview published in the magazines Al Nahdha and Al Yaqza.

Cancer Society's Newport Ball — Most Successful Ever

Over eight hundred guests turned out for a gala evening at Marble House on Saturday, August 25, making the American Cancer Society's Annual Newport Ball its most successful special event to date. Approximately \$28,000.00 was raised through regular, sponsor and patron ticket sales and a 34-page ad book.

From 8 p.m. to 1 a.m. guests were served cocktails and hors d'oeuvres inside the mansion, on outside terraces and under a spacious pink tent on the Marble House lawn. The Ed, Bo and Bill Winiker Orchestra entertained in the gilt elegance of the Gothic Ballroom, where dancers crowded until closing time.

Mrs. Connie Tarro, Chairman of the 1979

Newport Ball Committee, attributes the increased attendance at the Marble House evening, more than double that at Belcourt Castle last year, to the unique cooperation and concentration of her 50-member committee. "Everybody threw themselves into this event with great zeal. They were really inspired. I think a good part of their inspiration came from realizing how important and necessary a role the American Cancer Society actually plays in Rhode Island." All proceeds from the Marble House Ball will go directly to the American Cancer Society for the support of ongoing research, public and professional education and service and rehabilitation programs. Co-chairman for the event was Mrs. Lenore Siegel.



Lenore Siegel, co-chairman of the Newport Ball Committee, and Bernard E. Bell, chairman of the Rhode Island Crusade Committee.

Jewish Groups Upbraid NCC

NEW YORK (JTA) — Three national Jewish organizations have charged the National Council of Churches (NCC) with evasion of its moral and religious responsibilities when it endorsed outgoing UN Ambassador Andrew Young's challenge to the United States and Israel to desist from their "no talk policy" with the Palestine Liberation Organization.

A joint statement released by the Anti-Defamation League of B'nai B'rith, the American Jewish Committee and the Synagogue Council of America, including the Interreligious Affairs Department of the Union of American Hebrew Congregations, expressed regret that the NCC's Executive Committee upheld Young's position "without demanding that, as a precondition, the PLO abandon its covenant which specifically calls for the destruction of Israel" and ceases its "self-confessed acts of terrorism against innocent civilians throughout the world."

"The failure of the Executive Committee of the NCC to demand the cessation of these acts and the rejection of the notorious PLO Covenant is to avoid the moral issue that religious organizations must not evade," the joint statement said. "The representatives of America's largest grouping of Protestant and Orthodox Churches have failed to face the moral and religious issue underlying America's no-talk policy with the terrorist Palestine Liberation Organization."

The NCC's Executive Committee paid "special tribute" to Young on the occasion of his resignation as the chief U.S. delegate to the UN, "surrounded by issues in the Middle East conflict which have been the special concern of the NCCUSA for many years."

After noting that Young, an ordained clergyman, is a former NCC staff member and "a long-time partner of this Council in its struggle for racial and economic justice," the Executive Committee said:

"We find ourselves in fundamental agreement with the remarks he made to his UN Security Council colleagues on August 23, 1979. Consistent with his belief that dialogue is indispensable to peace, he challenged the

United States and Israel to desist from their no-talk policy with the Palestine Liberation Organization, while at the same time challenging those nations hostile to Israel to have good relations with it. He underscored also the futility of a continued policy of mutual violence. A quite similar position has been expressed by the NCC over the years."

Too Much Extravagance

JERUSALEM (JTA) — Less is better than more. This is the lesson from the successful summit meeting between Egyptian President Anwar Sadat and Premier Menachem Begin in Haifa last week. According to Gen. Ephraim Poran, Begin's military secretary, the summit suffered from an embarrassment of riches.

For example, there was an endless flow of gifts, especially cakes and flowers, which almost smothered Sadat. "Please," Poran said, "no more gifts in the future." He also called for a return to "normal dimensions" of official receptions instead of the "carnival" atmosphere during Sadat's visit. Poran said he thought Haifa "exaggerated a little with its reception ceremony for Sadat. Of course, we are all guilty for approving most of the requests, but we have learned the lesson, and in the future we shall ask that such ceremonies be more modest."

Aside from the excess of gifts and hoopla, there were also too many dignitaries invited to be on the receiving line. After drastic cuts, there were still 50 persons on the line waiting to shake Sadat's hand. This was much too much, Poran noted, adding that the custom elsewhere is for 15 or 20 dignitaries to receive the guest of honor.

Consequently, the ministerial ceremony committee will be asked to work out a permanent format for those invited to receive a head of state. "Once we have a permanent format," Poran said, "the number of those who feel insulted because they were not invited will be much smaller." Poran said that heavy pressure was exerted by those who wanted to be invited to the state dinners in honor of Sadat. These also will have to be limited in the future, he said.

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Year In Review

Israel's Precarious Economy

By Yitzhak Shargil

TEL AVIV, (JTA) — While Israel is engaged for the first time in its history in the process of implementing a peace treaty with one of its neighbors, the precarious state of the nation's economy poses a threat to its survival. The danger is compounded because in the economic sphere, appearances are deceptive.

To the casual observer, Israel this year was a country booming prosperity, a flourishing healthy economy, full employment—too full in fact—and a well-heeled consuming public enjoying the good things of life. At least a half million Israelis vacationed abroad during the past summer, each allowed to take \$3000 in foreign currency. New car sales soared to an all-time peak despite astronomical prices and the highways are jammed. Israel has yet to introduce color television; nevertheless, 110,000 color TV sets were sold in recent months.

Every Israeli fit to work has a job or can have one and the labor market is seeking at least 30,000 more workers. In addition to Israelis, the country provides regular employment for some 70,000 Arabs from the occupied territories who get their jobs legally through the labor exchanges and an estimated 20,000 more who circumvent the legal channels. Several thousand Lebanese from south Lebanon commute to jobs in Israel daily.

A Grim Reality

But this rosy picture conceals a grim reality. Israel this year was caught in the worst inflationary spiral in its history. The inflation rate is expected to exceed 80 percent by the end of the year, probably the highest in the world, and at the moment there seems to be no way to control it. Inflation is fueled by feverish consumerism. Israelis do not save their money because it shrinks rapidly in value. Those who do save invest in cost-of-living index related government bonds which only adds to the internal debt.

But Israelis are buying everything available. They are spending their money mainly on expensive durable goods such as cars, refrigerator and TV sets at ever higher prices. As demand increases, manufacturers hire more workers and are ready to pay higher wages. But the more Israelis consume, the less there is to export.

Exports increased at the meager rate of three percent this year and the country may face a \$4 billion balance of payments deficit. Its cumulative foreign debt now stands at about \$17 billion. At the current rate, it will reach the danger point of \$25 billion in four years at which time the government will experience great difficulties in getting foreign credit.

Trying To Fight Inflation

Fighting inflation is not an easy task for a government which depends on coalition partners to muster a majority in parliament. When the Likud government came to power two years ago, the controversial American economist, Milton Friedman was invited here to offer suggestions. Friedman's conservative philosophy and especially his view that a degree of unemployment is necessary to reduce inflation, raised an outcry in labor circles.

The Likud government cannot permit itself to create unemployment for that would surely lead to its downfall. So the government has taken only half-way measures against inflation with very little success. It has been unable to cut down on its own expenditures primarily because defense needs swallowed a third of the present IL 320 billion budget. And because of inflation, the budget will have to be increased by about IL 70 billion.

The Housing Problem

Connected to the inflationary spiral is the housing problem which is a social as well as an economic problem. Housing construction, a basic branch of the economy is slowing down. In the last two years, the price of an apartment has tripled, the price of land went sky-high and construction starts have diminished. Israel's construction industry is not highly mechanized. Building is time consuming and more costly than in other countries. A small two-room flat in Tel Aviv, Jerusalem or Haifa costs over IL 1 million and there are no apartments for rent at reasonable prices.

This situation carries the kernel of social unrest as newly married couples find it im-

possible to pay for a home of their own. It contributes to the phenomenon of emigration among Israelis—yordim. In recent months the emigration rate was 2000 per month and it is not likely to be stemmed unless the price of housing can be brought down to affordable levels.

Israel has just informed the United States that its budgetary deficit for the fiscal year beginning Oct. 1, 1980 will amount to about \$3.4 billion. But hopes are not high that the U.S. will cover that deficit with grants, considering the recession and inflation in America. Some American aid will, of course, be forthcoming. On the other hand, the U.S. will indirectly feed Israel's inflation by pouring money into the new airfields to be built in the Negev, replacing those in Sinai.

Because of that danger, the entire project will be a closed venture. But no one will be able to prevent the foreign workers from spending their money in Israel nor will the American contractors deny themselves products and services on the local market, thereby competing with Israeli consumers.

Picture Not Entirely Bleak

Still, Israel's economic picture is not entirely bleak. Export industries have made enormous strides. Only last year, \$550 million worth of Israeli goods that were the result of local research and development were sold abroad. The entire industrial export was \$3.5 billion and there was a significant export of military hardware such as the Gabriel missile and the Kfir jet interceptor. Industry is shifting more to sophisticated electronic systems and there is a continuous stream of investments.

Regarding the gradual normalization of relations between Israel and Egypt, experts expect it will have little effect on Israel's economy in the year ahead because local industry, geared to the requirements of the European market, will need time to adapt itself to Egyptian market demands. Moreover, it will take several years of peace before trade relations between the two countries will develop to a point where it will be a significant factor in their economies.

Cultural Exchange

HAIFA (JTA) — President Anwar Sadat of Egypt and President Yitzhak Navon of Israel have decided to begin an extensive cultural exchange, including the admission of Israeli archaeologists to Egypt. This was reported following a meeting between the two leaders at the Dan Carmel Hotel on September 4.

Both leaders pointed to the congenial and "instructive" manner in which the talk was conducted, the first time the two Presidents have met for any length of time. "I have enjoyed the discussion with President Navon and hope we will have more opportunities to speak together in the future," Sadat said following the meeting. Navon agreed, and characterized the talk as "pleasant and instructive."

While both leaders voiced their hopes that they would have more opportunities to meet, the Egyptian leader apparently did not invite his Israeli counterpart for a visit to Egypt. It is expected, however, that such an invitation will be forthcoming as the normalization process continues.

While most of the discussion was concentrated on cultural issues, the two Presidents also discussed political concerns, notably the oil issue, the future of Jerusalem and the part played by Saudi Arabia in the peace process. Following the meeting, Sadat said that he would work for the inclusion of Jordan in the peace process.

While their husbands were busy discussing their nations' more practical issues, Jihan Sadat and Ofira Navon also held what they termed "a pleasant and interesting meeting." Mrs. Sadat, here on her first visit, lavishly exclaimed that "I really feel at home here and I'm very happy to meet with Ofira Navon and to be here among you." Noting that she wants to meet "the people and the children," Mrs. Sadat said she was sorry that the time allotted here was so short.

Both women expressed their desire to further local interest and commitment to education, arts and culture and the status of women.

Special Interview

Jewish Youth and Zionism

By Barbie Zelizer

JERUSALEM (JTA) — The head of the World Zionist Organization's youth and hechalutz department contends that Jewish youth must look beyond their movement affiliations and focus on the one basic commitment which unites them — Zionism.

Avraham Katz, department head and Likud (Liberal) Knesseter, observes that "It is imperative that the 12 percent of world Jewish youth who belong to Zionist youth movements unite above and beyond their specific loyalties to their movements. The department will assist in this approach by having movement emissaries simultaneously serve more than one youth movement during their two-year stints abroad."

The move, Katz acknowledged, in an interview with the Jewish Telegraphic Agency, has in part been necessitated by the severe budget cuts recently imposed on the department, resulting in a 20 percent reduction in the number of emissaries who can be sent abroad by the department each year. (These emissaries include both those sent to represent the 11 different youth movements as well as those who serve Jewish federations and community centers.)

Moreover, at present, Katz says, the limited emissary personnel is not being fully utilized. He cites the recent transfer of a Habonim (Labor youth movement) emissary from Santiago, Chile, where he served along with three other representatives from his movement, to Buenos Aires, where Habonim was not represented at all.

"The department must see to it that there is a logical distribution of emissaries," he notes. "And we must be realistic and send the emissaries to the places in which they will be most successful." He adds that the department must work according to a general overview of all the youth movements, and realistically keep in mind the extent to which it can realize the different movements' needs.

Plans For Expanding Leadership Institutes

Katz has plans for the expansion of the department's Jerusalem leadership institute for youth (which brings select youth from abroad for leadership training in Israel), the building of a third leadership school in Paris (in addition to those already established in Jerusalem and Buenos Aires), and the institution of a centralized unit for screening emissary applicants which will supervise from Jerusalem the individuals selected for emissary work abroad. The leadership institute, meanwhile, is the only section of the department whose budget has not been cut.

Another major activity of the youth and hechalutz department is what it calls "mifalei Hakaitz," or short-term summer

programs for high school youth. These constitute an important way of introducing teenagers to Israel, most of whom have never been here before.

Katz stresses the program's "educational dimension," which acquaints the participants with historical aspects of the country and introduces them to Israeli youth, with whom they work side by side for a two-week period. This year, some 8,000 teenagers visited Israel through the summer programs.

One Of The Sensitive Issues

One of the most sensitive issues among department staff members since Katz assumed his position last year (meanwhile stepping out of the running for the chairmanship of his party's Knesset caucus), has been whether or not he would exercise his power to influence the department along Likud's ideological line.

Katz is vehement in his denial of any such contention. "Nonsense," he observes, noting that any alleged reconstruction of the movement emissaries, in favor of the Likud-aligned youth movements is out of the question. "The proportionate constitution of the movement emissaries is determined according to an established key, fixed according to each movement's size and potential influence." Indeed, a recently-drafted emissary index which conveys the extent to which the number of movement emissaries will be reduced, shows that these proposed reductions are proportionate to ratios followed in the past.

US Repudiates Havana Declaration

WASHINGTON (JTA)—The Carter Administration "repudiated entirely" the declaration in Havana of the non-aligned nations that equated Zionism with racism. State Department spokesman Hodding Carter voiced the repudiation in response to a reporter's question that his previous comment on the declaration did not explicitly cover that element. His original comment was that the U.S. "profoundly disagrees" with elements in the declaration and he singled out the attack on Egypt while saying that the U.S. record indicates how it stands on other parts.

Carter also was asked whether the statements on national TV by Palestine Liberation Organization chief Yasir Arafat, plus the declaration's call for "the inalienable national rights to the Palestinian people and the liberation of all the occupied Arab territories" do not reassert the PLO's position to dismantle the State of Israel. Carter replied that the U.S. position towards the PLO has not changed.

NEW RADIO STATION IN LEBANON

TEL AVIV (JTA)—The Christians in south Lebanon have opened a new radio station called "The Voice of Hope." It commenced broadcasting with remarks by Christian militia commander Maj. Saad Haddad, followed by music, the theme from the film "Exodus." The station is operated from Marj Ajoun, a Christian town north of Metullah. It is heard both in south Lebanon and northern Israel.

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The Jewish Woman and the High Holiday Season

By Diana Lerner
 All over the Jewish world, both in and out of Israel, the Jewish woman would appear to remain the dominant force behind preparations for the High Holiday Season — a month of feasting, fasting, prayer and celebration. In Israel, the Festivals are given individual interpretation by different ethnic groups in accordance with the tradition of their country of origin. Women chant the "Techinot" (special women's prayer translated in every country from the Hebrew into the native tongue) in Persian, Bukharian, Greek or other languages, adding a few improvisations from their life in modern Israel that touch on their hopes, pleas and aspirations.

"May the Lord Recompense and Reward Her"
 In the Italian Synagogue of Jerusalem, for example, Jewish women of today recite as did their grandmothers in Rome: "May He who blessed our mothers Sarah, Rivka, Rachel, Leah bless every daughter of Israel who makes a robe or an ornament for the Lord and lights a candle to hallow His name. May the Lord recompense and reward her."

Though paying homage to Jewish women, this is in fact a blessing similar to that for men. But even without special blessings, the role of the woman in teaching and perpetuating Jewish tradition in the home is especially evident on Festivals.

Some Eastern women, even if they are unable to read, attend religious services together with their husbands. During critical days in the Jewish State, the entire community went to the synagogue to pray. Among the women congregants, some offered their own form of worship in the way of their ancestors — by gestures, wailing and tears. Each community has its own Synagogue. When women walk past it, they are inclined to kneel and put fingers to lips, then throw their hands palm outward to the sky, in worshipful acknowledgment that this is the House of the Lord. They follow the Machzor (holiday prayer book) with their eyes, their lips moving in a chant they have themselves devised, as they touch fingers to forehead and

then to lips in supplication that He may listen to their prayers. It is their way of conversing with the Almighty, confident that He is heeding their pleas.

As the community traditions vary, so too do their symbolic foods. For a sweet new year, Jewish women all over the world take out their honey jars to dip bread, apples or other fruit. They eat tsimmes (carrots) cooked in sugar or honey, as a symbol of sweetness and prosperity. There is a practical basis for the use of carrots; because they are bright colored and have coin-shaped heads, they symbolize money and "Parnassah" — livelihood.

"Lekach," honey cake also popular to represent sweetness, comes from the Hebrew word for "portion," and is taken from the prayer "For I give you a goodly portion."
"Sins as Light as the Lung"

It is a Mitzva to make the blessing over the first fruits of the season and so Moroccan Jews, and others, usher in the new year with these. Fruits and vegetables are eaten for the Rosh Hashana meal. Their name, shape or taste reflect the quest for a good year. Oriental Jews eat beet (selek in Hebrew) so that the enemies of Israel may be beaten — a pun in English and Hebrew in which the word salek means to reject; also, seed-packed pomegranates to indicate a multiplying of rights and privileges; fish to denote fertility; the head of a fish or of a lamb so that Israel will be at the head and not the tail of the nations and a lung of a sheep "so that our sins be light as the lung."

Persians season their tea with hail (cardamon seeds) to attract a sweet year. They make a fatless rice and meat pilau for their main holiday fare and sprinkle sugar instead of salt during Rosh Hashana. Even the Challah loaves vary among different peoples. Most Jewish women buy or bake a round Challah to denote happiness all year round. Some decorate them with birds or ladders to infer the steady ascent of their prayers to Heaven. But many Eastern women still bake pit and kayek, (salt sesame biscuits) which are used instead of bread to break the fast of Yom Kippur. Iraqi Jews (Continued on following page)

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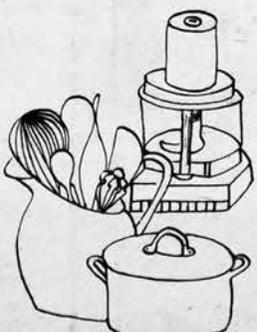
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Wampanoag Mall

The Jewish Woman and the High Holiday Season

(Continued from Preceding Page)

sprinkle cinnamon into their coffee and Yemenites break the fast with kubane, a light-weight white bread, and mint tea.

Healthier Yemenites

According to nutrition expert Lilian Cornfeld, author of "Israel Cookery" and an authority on ethnic foods, the use by Yemenites of food in its natural state keeps them healthier than other groups. Their consumption of fat intake is lower than average even though they are meat eaters and cook every part of the animal. They rarely cook vegetables and use heavy spicing. For festive occasions, Yemenites as other Orientals, drink Arak served with peanuts or sunflower seeds.

In the ten days that pass between Rosh Hashana and Yom Kippur known as "Aseret Yemei Teshuva," the "Ten Days of Penitence," just as in Elul the month before when Slichot (the plea for forgiveness) is said, many Oriental Jews fast, or vow to give charity. Kaparot (atonement offering) is observed by each member of the Oriental or strictly religious Ashkenazi family with the use of fowl — a rooster for the male, a hen for the female. A pregnant woman twirls a hen

around her head and then both a hen and rooster for the sake of the unborn infant, of yet unknown sex. Others use money to give to charity.

Soon after the ending of Yom Kippur, the first nails are put into the building of the Sukkah. Tunisians make the sides of palm leaves and an arched roof of myrtle branches, built low so one has to stoop slightly on entering, a sign of awe and respect for the Almighty. They decorate the interior with velvet, embroidery and pictures as well as fruit and sayings from the sacred books.

On Hashana Rabba, Oriental Jews may take the willow twigs home from the synagogue, tapping members of the family with them as if conferring the blessing for a better year on them. On the night before Simchat Torah, when the men are up all night studying the Zohar of Rabbi Shimon Ben Yochai, the women are there too, helping them to stay awake with coffee and cakes served throughout the night. On Simchat Torah, they may be seen dancing alongside their men, stamping their feet and making their own music with tambourines as the men dance with the Torah.

Israel's Arabs

By Gideon Weigert

Towards the end of 1979 there were close to 3 million Jews in Eretz Israel together with almost 1.7 million Arabs living under Israeli rule. Of these Arabs over 800,000 are inhabitants of Judea and Samaria. They (like the Arabs of East Jerusalem, 100,000 of whom are included in this figure) are Jordanian citizens. They live in an area, previous occupied by Jordan (1948-1967) and generally known as the West Bank of the Jordan River.

Some 400,000 Arabs are residents of the narrow Gaza Strip. They are stateless, since

the Egyptian military occupation, which ruled the area during the 1948-67 period, did not grant them Egyptian citizenship. Over half of them are permanent residents of the Strip, some 150,000 are refugees from the 1948 War of Independence. They are at present in an advanced stage of voluntarily resettlement outside the original U.N. refugee camps.

It is of these 1.2 million people, former Palestinians, inhabitants of Judea, Samaria and Gaza, that the Egyptian-Israeli peace agreement speaks as the people for (Continued on following page)

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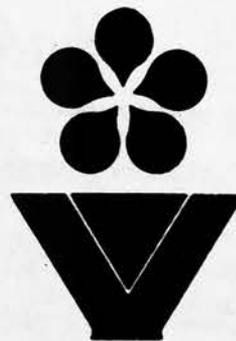
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Israel's Arabs

(Continued from preceding page)

whom a five year transitional autonomy status should be instituted. Some of the local leaders in the areas accept this Israeli-initiated plan, some reject it.

The remaining half a million Arabs live in Israel proper and have been Israeli citizens ever since the establishment of the State. The bulk are Moslems, along with some 80,000 Christians and the rest Druze and members of other religious minorities. They live in over 100 villages in Galilee and along the coastal Strip, in the Arab towns of Nazareth and Shfar Am, and in five mixed Jewish-Arab towns. Some 70,000 of them are Beduin, at present in various stages of permanent urbanization and resettlement. It is to Israel's half a million Arab citizens that this article is devoted.

A Way Must Be Found

"I have my own Arab dignity and identity, yet I am loyal to the State of Israel and expect it to trust me — I cherish both values and wish to preserve them both." Sheikh Hamad Abu Rabiya, one of Israel's first Arab (Beduin) Knesset members.

"I accept Israel and am willing to be a loyal Israeli citizen, although remaining a true national Arab. There is no power in the world which can drive the Jews into the sea or the Arabs into the desert. Therefore, they must find a way to live together in peace and understanding . . . " The late Abdul Aziz Zu'abi, of Nazareth, deputy Minister of Health in the Government of Israel. These

two quotes hint at the dilemma of Israel's Arabs.

In the 31 years of Israel's statehood, its minorities more than doubled in number — from 110,000 to close to half a million people. The numbers of their elected representatives rose from two before the first elections to the Knesset to eight in the Ninth Knesset. And most important, their entire structure and outlook has undergone a revolutionary change as they adopted new, ever-changing patterns.

Today, in an era of peace with Egypt, yet mounting tensions with Jordan and the Palestinian groupings in other parts of the Arab world, the problems of Israel's Arab citizens may be described as a mosaic of hopes and disappointment, of light and shadow. During three major wars fought by the Jewish State (in 1956, 1967 and 1973), Israel's Arabs time and again proved their loyalty to the State by donating blood and money, volunteering for civil defense and other emergency services. As the late Premier Golda Meir said in the Knesset on October 10, 1973, "Israel's minorities . . . have shown unprecedented loyalty to the State and a genuine spirit of sacrifice and voluntarism for the general war effort . . . " In spite of growing incitement from the surrounding Arab countries and the Palestinian organizations, the vast majority of Israel Arabs remained loyal to their State. In all these years only some 450

(Continued on following page)

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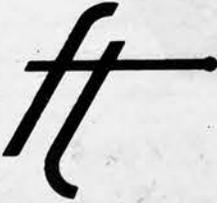
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HAPPY HOLIDAYS

Israel's Arabs

(Continued from preceding page)

of them were sentenced for participating in subversive activities against their State.

Quiet Revolution

In many economic and development fields, Arabs in the Jewish State have witnessed the most far-reaching changes possible. Living standards have risen beyond all comparison for townsfolk and villagers alike. Every Arab and Druze village is connected to a piped water system, all have all-weather roads, the majority have electricity, their health standards and life expectation are the highest in the entire Arab world, doctor-patient ratio is 1 to 500, compared to 1,475 in Lebanon and 3,863 in Syria. Arab women have undergone a quiet revolution, reaching even the conservative Druze society where young village girls are employed in local, modern, industrial enterprises and act as chairpersons of workers' committees.

The long process of integration (not assimilation) has been particularly visible among the country's Druze, living in 18 villages in Galilee and on Mt. Carmel. In 1977 the first Druze ex-soldier was elected to Israel's Knesset Druze and Circassians serve in Israel's Army on a compulsory basis, while Moslems and Christians may volunteer for the Forces. Today there are 3 Druze MKs, all Israeli ex-servicemen. When President Sadat visited Jerusalem, in November 1977, it was Druze M.K. Amal Nasser e-Din, (Likud) who told him in simple frank words "...

we, the Arabs in Israel are well on the road towards complete equality, there are no poor people among the minorities of Israel ..."

Frustration

Yet along with the light comes the shadow ... a mosaic of trial and error. Pressure from the surrounding Arab world on Israeli Arabs to show their loyalty to the "national Palestinian cause" has caused a growing radicalization but Israeli Arabs also point to internal reasons for continued frustration. They note the absence of an Arab cabinet member, or even a Deputy Minister. Arab and Druze intellectuals have not yet been able to occupy senior executive posts in the Establishment; they demand that an Arab, not a Jew, should head Israel's Arabic services in the media, in the Arab departments of the Histadruth, in the Labor and other parties. The failure to promote industry in the Arab sector on an adequate scale is another cause for complaint and one of the reasons why so many Arab villagers have to travel long distances to work.

Continued expropriation of land in Galilee had resulted in 1975 in the first armed clashes between security forces and the Arab population, with the loss of six Arab lives ("Land Day"). The 30-year-old problem of resettlement of Israel's 50,000 Beduin in the Negev has been permitted for too long to cause friction widely exploited for political purposes inside the country itself and

(Continued on following page)

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Israel's Arabs

(Continued from preceding page)

causing Israel's image abroad serious damage. The problem of the villagers of Ikrat and Bir'am on the Lebanese border, who in the 1950s won their case in Israeli High Court to be permitted to return to their villages, evacuated during the 1948 War, has not been solved. Finally, "the Israeli economic establishment has so far failed to make the necessary effort to co-opt Arabs, and the Histadruth's economic enterprises (accounting for 25% of the national product) are no exception," the head of the Arab department of the Histadruth charged recently. Mr. Yaakov Cohen added that in the Federation's "Hevrat Ha'ovdim" there were "only five or six Arab employees."

Problems and Dilemmas
 Light and Shadow . . . there is still a long road to complete equality for Israel's half a million Arabs, to a situation in which they will feel themselves full partners in their home State. Yet in the fall of 1979 there are signs that Israeli public opinion has

a more favorable view of Israel's Arabs and much on the suspicion, widespread before the 1973 War, has been allayed. On the basis of 30 years of progress and achievement, perhaps this is the time for a "New Deal," to encourage Israel's Arabs to devote themselves to building bridges of peace to their fellow Arabs in the neighboring countries.

In the complex network of problems and dilemmas within which Israel's Arabs live — as Israelis and as Arabs — this bridge-building is no easy matter. Apart from political aspects, not all of which are in Israel's control, fortifying the feeling of equality of Israel's Arabs involves renewed effort by all those concerned on the economic, social, educational and psychological levels. Surely for all concerned, peace with Egypt, and the temporary lack of peace with Israel's other Arab neighbors, now gives new importance to the fate and future of Israel's Arab minority.

Children of Egypt

By Malkah Raymist

It is a small exhibition, not over 60 exhibits, all painted by children between 10 and 16, all on the subject of peace between Egypt and Israel. The initiative belongs to the Israeli journalist and writer, Amos Elon, who went to Egypt (representing the daily paper "Haaretz") together with other journalists, during the meeting of Begin and Sadat. He visited a number of primary and secondary schools in and around Cairo, and saw children's paintings on the theme of Peace Through Children's Eyes. Some paintings which he particularly liked were presented to him by the school principals. Thus was born the idea of an exhibition in Israel. When Amos Elon mentioned the idea to several school principals, they willingly agreed and thus a collection of some 50-60 pictures arrived in Israel in the luggage of Amos Elon.

Colors and Sincerity
 They are so likeable and so sincere, that Teddy Killek, the Mayor of Jerusalem, decided to host the exhibition in the Israel Museum. Needless to say — the presentation of Peace differs in every picture yet the main theme is rejoicing, approval, praise, sometimes even thanksgiving. Without a shadow of doubt the pictures in the exhibition are all painted by children, and obviously without any participation of teachers, not even in the role of guides. What strikes one first is the color scheme — vivid, with a predominance of yellow, red and brown. There are crowds of dancing and jubilating children, children playing and rejoicing.

The peace dove is seen in about half of the paintings though sometimes it is not white but yellow or even brown. One picture entirely devoted to the peace dove shows a huge, yellow bird of prey with enormous wings, that looks very threatening.

(Continued on following page)

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Children of Egypt

(Continued from preceding page)

Strange that this cross between a vulture and a pelican is supposed to be the Peace dove! All the other doves are more conventional.

Joy and Friendliness
One of the most striking pictures that speaks to the heart and enchants the eye is that of a young woman sitting in a meadow amidst flowers on the grass, spreading her arms around three small children, all happy and obviously relishing her embrace. It is peaceful, lovable, exuding quiet joy and friendliness. Another picture, rather pretentious, is the inside of a house; several rooms can be seen and in each of them people are reclining and relaxing in armchairs. Several children are at play on the carpet, with dolls, toys and a cat. While it is the city child's sincere idea of peace and relaxation at home, it lacks the spontaneous atmosphere of the flowered meadow.

Repeated in a number of paintings are themes of ancient Egypt. Like all the non-Semitic peoples who embraced Islam, Egypt kept her art and her tradition of a millenia up to these days. Many children are obviously influenced by the frescoes and statues of Egypt's antiquity, so much so, that one shows an Egyptian goddess (most likely Isis) though in an unusual position. She is kneeling in prayer, probably for peace. Another striking picture is that of a pyramid, golden yellow, with a veiled beauty seen inside it, probably symbolizing Egypt — or peace.

From the Heart

There are some covers of school magazines, their figures stilted, their colors gaudy. One painting is divided in two, the upper part showing war, the lower — peace. Tanks shooting into crowds. People are chained to poles, executed by soldiers. Others, chained to iron gird-

ers, with their hands lifted, are whipped by soldiers. The lower part represents peace — people walking, dancing, eating, children at play.

Though naive, everything is sincere, straight from the heart, the bright and warm colors adding to the conviction. There are several poor collages and one stilted reproduction of a magazine picture correctly representing Sadat being greeted by Begin and several Israeli ministers. The latter was the only painting in which the Israeli flag was shown accurately. It could not be otherwise since it was a handmade copy of a colored magazine photograph. On others the Israeli flag was a black Magen David on a plain white field or a black Magen David with a red middle, but best of all — the French tricolor with a Magen David in the center.

Common Aspirations

As for the other paintings, most tended to be repetitive: doves, olive branches and children, many of them with pyramids in the background. There is little greenery and little vegetation, and only a few palm trees on yellow sand.

The warmth and sincerity of all the paintings speaks more loudly of the desire for peace than all the loudspeakers in the world. Israeli schoolchildren are visiting the exhibition with their teachers, and in the course of one hour I saw no less than four classes of children aged eight to 12 come to see the Egyptian children's paintings of Peace. They like it and understand it for they are of the same age and share the same basic aspirations. It is hoped that it is known in Egypt how well the exhibition was received — because each picture springs from the deep and authentic aspirations of those, who know nothing yet of politics, but long for no more pain, no more terror, no more privations, just PEACE.

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Shmitta — The Seventh Year

By Dvora Waysman
This Rosh Hashana, marking the beginning of the Jewish year 5740, will have a special significance. It will be a "Shmitta" (Sabbatical) year — a seventh year, a sabbatical year of rest for the soil.

"Shmitta" literally means renunciation. We renounce the right to work the land, and let it lie fallow: "The seventh year shall be a Sabbath of solemn rest for the land" (Lev. 25:4), and we renounce our right to collect debts: "At the end of every seven years thou shalt make a release. And this is the manner of the release; every creditor shall release that which he lent unto his neighbor." (Deut. 15:1-2)

Seven has always had mystical connotations in Judaism. The most beloved generations was the seventh — that of Hanoch — "And Hanoch walked with God." The most beloved of the 'Fathers' was the seventh, Moses — "And Moses went up to God." The seventh son was the dearest — David was the seventh son of Yishai. The seventh day was chosen above all others to be the Sabbath. The seventh year was proclaimed a year of rest for the land. And until the destruction of the First Temple, every seven Shmitta years, a Jubilee year was sanctified.

Problem for Farmers
Although the laws of the sabbatical remittance of debts apply to Jews everywhere, the obligation to let the land lie fallow is limited to the boundaries of Israel, as these laws begin only "... when ye come into the land which I give you." (Lev. 25:2)

After wandering for forty years through the barren desert, Moses gathered together the Israelites at the foot of Mt. Sinai, and gave them a detailed law about the soil. For as soon as they entered Eretz Yisrael, they were to become people of the land, with their whole lives bound up in agriculture.

For many generations (until the system of crop rotation was devised, only at the beginning of the 20th century) both Jews and gentiles saw the logic of letting the land periodically rest and even unwittingly followed the law of the Torah in agriculture. For centuries, as the Jews in the Diaspora become a largely non-agricultural people, the actual law of "Shmitta" regarding the land was just a theoretical problem to be discussed by Talmudic scholars. With the establishment of the State of Israel, however, it again became a practical problem for the settlers.

There are many reasons for the Shmitta year. Firstly, to teach mankind that the earth does not belong to them, but only to God. It also teaches man to have confidence in God, for even though he rests from his work for a year, the Lord will invoke a blessing for him. Another reason is that one year in seven, man is freed just to study Torah, for he is not preoccupied with working the land.

Dispensation
It seems that during the Second Temple period, the Jews rigidly adhered to Shmitta in Eretz Yisrael. During the Hasmonean War, the fall of Beth Zur was attributed (Continued on following page)

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Shmitta — The Seventh Year

(Continued from preceding page)

to a famine in the city since it was a Sabbatical year. Julius Caesar exempted the Jews from taxation in a Shmitta year since "They neither take fruit from the trees nor do they sow." After the abortive Bar Kokhba Revolt, however, the Jews were again compelled to pay taxes, causing grave hardships which in turn convinced the Rabbis to relax many prohibitions.

In modern times, the problem of Shmitta in Israel, with its unbearably heavy economic load, became too much for the young State to bear. Learned Rabbis (amongst them the late Rabbi Abraham Isaac Kook) agreed to the use of a "heter" (special dispensation) to sell the land to non-Jews during the Sabbatical year, to permit the land to be worked. In recent years, there have also been perfected other methods of using a "heter" — such as early sowing of vegetables before the New Year (relying on the view of Rabbi Shimeon from Sens), and the growing of crops by hydroponics or soil-less systems. The Israeli botanist, Meir Schwartz was the founder of the first fully automatic hydroponic farm at the Agudat Israel kibbutz "Hafetz Chaim." There are now other hydroponic farms at Ein Gedi and Eilat which use water culture, and the prevailing medium used is gravel.

How does the Shmitta year affect the orthodox Israeli consumer? Throughout the year, there are regularly published in the newspapers lists of shops from whom it is permissible to buy fruit and vegetables; and there are also chains of shops that market only Arab or imported produce. Many Jews buy their fruit and vegetables in the Arab market in East Jerusalem, or they travel to Arab cities where they are sure that the produce was not grown on Jewish soil.

"Until the Time Is Ripe" It is not easy in Israel to observe the Shmitta year: "And six years you shall sow your land, and you shall gather in its produce. And the seventh year you shall release it from work and abandon it, and the poor among your people eat. And what they leave the beast of the field shall eat. So you shall deal with your vineyard and your olive grove."

Although different dispensations have been permitted in recent years to make it less difficult, they are really emergency measures as implied by Rabbi Kook in his introduction to his work on the Shmitta "Shabbat Ha'aretz" (Sabbath of the Land), where he wrote: "We today are charged with preserving the memory of the commandment until the time is ripe for it to be carried out with all its minutiae."

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Risk and Reason

"Judaea, Samaria and the Gaza Strip:
The Prospects for an Agreement"

by Alon Ben-Meir

PART I

The historical record on Judaea, Samaria and the Gaza Strip extends back some thousands of years, and it is necessary to refer to that record to understand the conflicting claims of Jews and Arabs to these territories. The names "Judaea" and "Samaria" themselves refer generally to the united Jewish kingdom under David and Solomon (1004-928 BCE) and to the divided kingdom (928-701 BCE), when the Samaritan area came to be known as the kingdom of Judah, and Judaea, the kingdom of Israel. (Thereafter, however, the whole area was generally called "Judaea.") Gaza was already settled in the 12th century BCE, and it subsequently gave its name to various minor states, administrative districts, and regions that used the town as a center. In any case, the important point is that the historical fortunes of Gaza have been and are inextricably linked to the broader history of Palestine, to Eretz Israel, and to the shifts of occupation, conquest, and rulership that have marked this area.

On what then are Israel's claims, particularly to Judaea and Samaria based?

First, the Jews' historical claim to Palestine is not merely grounded on the Divine promise to the Jews, but is founded primarily on the fact of a continued Jewish presence in the land, and on the continued yearning of those who were dispersed to return to the land of their ancestors. Since the days of Joshua Jews have always lived in Palestine, despite the efforts of its many rulers and conquerors to obliterate the traces of the Jewish national character. Neither during the Babylonian captivity, nor af-

ter the Romans destroyed Jerusalem and renamed the area *Syria Palestina* (135 CE) were Jews ever wholly driven from the land. Even after the Arab conquest in 636 CE, when persecution, dispersion, exile and massacre made it almost impossible for Jewish communities to survive in Palestine, a token Jewish presence was maintained in Judaism's four "Holy Cities," Jerusalem, Safed, Hebron, and Tiberias. The flow of Jews returning to Eretz Israel, and the Diaspora's support for the Jewish remnants in the land, continued unabated throughout the centuries. When finally, during the nineteenth century, it became possible for Jews to return, they did so in ever-increasing numbers. The final re-creation of the Jewish state is testimony to the vitality of what may in fact be the oldest nationalist movement in history.

Second, the historical record makes it abundantly clear that the Arabs neither owned nor consistently controlled Palestine over the centuries. The Arab era itself only begins in 636 CE, with the conquest of the country by three of Muhammed's commanders after the Prophet's death in 632. These Arabs were Muslims from the Arabian Hijaz, culturally similar to the nomadic Christian and pagan "Arabs" (or "desert peoples") allied to the Byzantines, but markedly different from them in their possession of a new unifying religion, political outlook and conquering zeal. The Muslim "Arabian" period lasted until 1099, when the Crusaders took Jerusalem and established their own kingdom in Palestine. The Crusader period ended in 1291, when the land returned to Muslim rule, but this time under the (Continued on following page)

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Risk and Reason

(Continued from preceding page)

Egyptian Mamelukes, whose dynasties were more Egyptian than Arab. The Mamelukes ruled Palestine for 260 years until 1516, when they were replaced by the Ottoman Turks, Muslims to be sure, but certainly not Arabs. In fact, the Ottoman period is regarded by most Arabs as a period of alien occupation. The Ottomans finally gave way, in 1916-17, to the British and their subsequent Mandate, which in turn, was replaced by the reborn state of Israel in 1948. In 1922 the British turned the Palestine area east of the Jordan over to the control of the Amir Abdullah, who later, with British help, created the Kingdom of Jordan out of what had previously been known as "Transjordan." Between 1948 and 1967 Jordan occupied (and in 1950, annexed) the eastern half of Jerusalem, including the Old City, and the Arab-inhabited part of western Palestine, the so-called "West Bank," or, Judaea and Samaria. Egypt occupied the Gaza Strip during the same period. In 1967 Jerusalem was reunited and Gaza, Judaea, and Samaria were recaptured by Israel.

Third, Israel's rights in the Judaea and Samaria region and Gaza Strip are at least equal to if not more valid than, the rights of the Jordanians and the Egyptians who occupied these territories before 1967. Egypt asserted no more right than naked aggression when it seized Gaza in 1948, and in fact, used the strip to pen up hundreds of thousands of displaced fellow-Arabs and organize guerilla and terrorist attacks upon Israel. Jordan's record with respect to the "West Bank" was no more enlightened; it simply moved into the former mandate to seize as much territorial booty as it could. The "West Bank" was defined by the armistice of 1948, not by any prior Arab historical or legal claim.

Fourth, Jews from Arab lands have every right to immigrate from any part of the Mideast and resettle where they can be free from abuse, oppression and expulsion. These Jews constitute no less than 55% of the current Israeli population. In fact, considering the Palestinian situation, an actual exchange of population has taken place.

Finally, the majority of the Palestinian Arabs live in the area of mandatory Palestine, if not all in their original villages. About 500,000 live in

Israel, including East Jerusalem. About 670,000 live in Jordan and are citizens of that country. Another 670,000 live on the West Bank and have the same rights as their brothers in Jordan. There are 400,000 in the Gaza Strip under Israeli administration, and only 600,000 Palestinians scattered throughout the Arab world, a large portion of them in Lebanon.

PART II

There is no doubt that Israel's future policies toward Judaea, Samaria and the Gaza Strip will be determined by the Israeli experience in the region and by Israel's perceptions of its own historical, religious and political rights. Israel had no plans to take the Samaria and Judaea region from Jordan in 1967. In fact, on June 5th, 1967, Israel pleaded with King Hussein of Jordan not to enter the conflict. Hussein decided otherwise, and once the region came under Israeli control, other political and strategic factors had to enter the picture.

To begin with, almost the entire central region of Israel falls within effective enemy artillery and/or rocket range. Israel could be cut in half within hours of renewed hostilities unless it can insure that no adversary force would ever again occupy the Judaea and Samaria region. Moreover, throughout history, the Gaza Strip has been the principal staging area for armies seeking to invade the land of Israel from the south. Eighty-five such invasions have taken place over the past 3500 years, the latest being in 1948, by Egypt. During the 1948-1967 period Egypt organized a Palestinian army in Gaza to "liberate" Palestine.

Jordan, while in control of the West Bank, never carried out the armistice agreements intended to lead to peace. Israelis were totally barred from worshipping in East Jerusalem, and for 19 years not a single Israeli was allowed to visit the Wailing Wall, which is considered the holiest place of Jewish worship. Although the Arab states claim that Jerusalem is sacred to them, it should be noted that the holiest shrines of Islam, Mecca and Medina, are located in Saudi Arabia, far away from Jerusalem. (In fact, Jerusalem became

(Continued on following page)

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Risk and Reason

(Continued from preceding page)

sacred to Islam not because Muhammed had so decreed, but because a later interpreter of the Koran identified Jerusalem as the terminus of Muhammed's famous "Night Journey" dream.) For Jews and Christians, however, Jerusalem is central to their religious identity.

Since the beginning of the Israeli administration both the Gaza Strip and the West Bank have experienced dramatically improved social and economic conditions. Although the inhabitants of these regions do not want to remain under Israeli control, they as vigorously reject a return to Egyptian or Jordanian administration.

For these reasons Israel does not envision a solution in which it will relinquish control and then depend on Arab good intentions to live in peace. Political instability continues to be the norm in the Arab world, and Arab radicals still reject the very existence of Israel. Inter-Arab rivalry, the lack of mechanisms to ensure legitimate succession to power in Arab countries, the rise of Islamic militancy, and possible intervention by the Soviet Union in the region all force Israel to view the situation from a different point of view.

A return to the pre-1967 border lines has been totally ruled out by the current Israeli government, as it undoubtedly would be by any of its successors. The choice in relation to the West Bank and the Gaza Strip is not between peace and territory; realistically, it is between security and suicide. Other than Jerusalem, for which all Israelis and Jews have an affinity that emanates from deep religious beliefs and convictions, the attachment of the Israelis to the West Bank is related more to security than to emotional considerations. To the extent that the Palestinian leaders are not prepared to deal with Israel without prior conditions, and to the extent that the PLO continues to profess that Israel's destruction is the ultimate solution to their problem, Israel will not be able to demonstrate much flexibility toward the Palestinians.

Security will have to be the key word for any arrangement related to the West Bank and the Gaza Strip. Both areas, as noted earlier, are vitally important from the strategic point of view. Until Israel can secure its borders and its population centers, no arrangement will be worked out in which the Palestinians can find fulfillment.

For these reasons, the Begin government has advanced a plan for the Palestinians that calls for self-rule. Such a plan would offer the Palestinian people for the first time in their history a realistic fulfillment of their national aspirations and needs. While self-rule may not meet all the Palestinians' requirements, it does offer a great deal of hope for the future. It offers Palestinian self-determination, and a future in which no Palestinian will be treated as a refugee in his own homeland.

PART III

The provisions of self-rule for the Palestinians have been the subject of intense discussion within the Israeli cabinet and between the Israeli and the Egyptian negotiators. On December 28, 1977 Prime Minister Begin submitted his plan for Palestinian self-rule to the Israeli Knesset. From then on, the same twenty-six point plan constituted the basic blueprint for the discussions at Camp David. After days of intense negotiation Israel and Egypt agreed in principle to the general provisions of the plan. New snags developed when Israel and Egypt sat down to negotiate their peace agreement, but finally, the problems were resolved when they agreed on linkage between the peace agreement and the Palestinian issue. Currently, Israel and Egypt have entered a new, extremely complicated set of negotiations on questions which are not only emotionally charged, but which have serious security implications for Israel.

Among the important problems that the Israeli and Egyptian statesmen will encounter is how to deal with the absence of Jordan from the negotiating table. Both the

(Continued on following page)

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Risk and Reason

(Continued from Preceding Page)

original Begin self-rule plan and the Camp David agreement require Jordanian participation in the peace process. Further, the Israeli concept of self-rule requires active Jordanian involvement. Without Jordan, Israel and Egypt would — according to both the Treaty and the Camp David agreements — be compelled to deal exclusively with the Palestinians, who insist on self-determination. However, Jordan, as time will show, is not crucial to the negotiations, provided that the Palestinians are prepared to negotiate in earnest. (It is not clear what happens if the Palestinians refuse to negotiate, but the implied threat that the Egyptians could negotiate in their place may be enough to bring them into the discussions.)

In spite of all the difficulties that the Israelis and Egyptians may encounter, several important factors deserve to be noted:

1) For the first time in the history of the Palestinian people, a negotiation process designed to offer them a better prospect for the future has begun. For the first time the Palestinians are not being used as a pawn in inter-Arab rivalry. The Egyptian and Israeli governments, each for good reasons of their own, are genuinely trying to find some acceptable solution to the Palestinian problem.

2) Regardless of the outcome, Israel is on record as having agreed not to perpetuate the present state of affairs in the administered areas. Whether or not the Palestinians in Samaria, Judaea, and the Gaza District are completely satisfied with the new developments, they will nonetheless be able to capitalize on the situation and move slowly toward achieving increasingly greater measures of independence.

3) Some of the main points that self-rule offers the Palestinians are milestones toward the fulfillment of their

national aspirations: a) abolition of the Israeli military government; b) establishment of administrative autonomy for the residents; c) freedom to administer education, religious affairs, finance, transportation, housing, industry, commerce, agriculture, health, social welfare, justice, and local police; d) exercise of the right to vote and to stand for office without fear or pressure; e) freedom to seek employment in both Israel and Jordan, and f) the freedom to travel anywhere in Israel, Jordan and Egypt without restrictions.

These provisions, once instituted, will become the permanent basis on which the Palestinians can build. In return, all that is required of them is to demonstrate a degree of moderation and a readiness to cooperate with Israel. While Israel will maintain its sovereignty over the entire region, both Begin's original plan and the Camp David agreement to not rule out the possibility of establishing a new and more permanent arrangement after five years. Provision 24 of the original Begin plan reads as follows: "Israel stands by its right and its claim of sovereignty to Judaea, Samaria and the Gaza district. In the knowledge that other claims exist, it proposes for the sake of the agreement and the peace that the question of sovereignty in these areas be left open." The Camp David agreement stipulates that "as soon as possible but not later than the third year after the beginning of the transition period, negotiation will take place to determine the final status of the West Bank and Gaza and its relationship with its neighbors." Nothing could be more explicit: given satisfactory progress in Palestinian-Israeli relations and a peaceful atmosphere, Israel is prepared even to reconsider (Continued on following page)

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Risk and Reason

(Continued from Preceding Page)

its own sovereign prerogatives. Clearly, it is time for the Palestinians to demonstrate their readiness to live in peace. The PLO's intensified terrorist activities will do nothing but harden the Israeli position. If the PLO is truly concerned with the interests of the Palestinian people, it must accept the fact that terror has outlived its

usefulness. If the PLO persists in its present course, it will not only condemn its own people to even more unnecessary hardship and sacrifice, but demonstrate its moral bankruptcy for all the world to see. Israel will not succumb under pressure, and the Palestinian cause will be severely damaged by continued senseless bloodshed.

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Persia and the Jews

By Dr. Jay N. Fishbein
 Iran was once called Persia, and when we speak of that ancient land our thoughts go back to the delightful stories we remember reading during our childhood of the fabled Arabian one-thousand-and-one nights. We recall with great pleasure the tales of Scheherazade, Aladdin and his wonderful lamp; the story of Sinbad the sailor, and Ali Baba and the forty thieves.

We think of Persia as the land of myrrh and roses, the vast empire of Darius—of King Ahasuerus and the courage and charm of his famous Jewish Queen Esther. Jews lived in Persia in great numbers following the capture of Jerusalem by the Babylonian King Nebuchadnezzar on Tishan-B'Av, in 586 B.C.E. when the Israelites were carried off into captivity.

The highly developed economic life of the empire offered unusual opportunities to the exiles and when the Persian King Cyrus conquered Babylonia and offered the Jews the opportunity of returning to Jerusalem, many found the country to their liking and preferred to remain.

Those that returned had been unable to adjust to a life in exile, and the aged who wanted to be buried in the land of their fathers. Many Jews had become prosperous merchants in Persia, and some even attained prominent posi-

tions at the royal court. These wealthy Jews financed the return to Jerusalem.

The exiles who set forth on their homeward journey in the spring of the year 537 B.C.E. found utter desolation. Jerusalem was devastated and in utter ruin. They found only a few shepherds who eked out a wretched existence. The country had been invaded and occupied by surrounding tribes, who looked upon the Israelites with suspicion and hatred.

The first task the returning exiles set for themselves was to put up an altar on the site of the old one, amid the ruins of the Temple, and eagerly began laying the foundations of a new Temple, during which time they were content to live in tents, satisfied with a meager existence, so great was their longing to live again in their own homeland.

The laying of the foundation stone of the new Temple disturbed the neighboring tribes who had usurped the lands the Jews had occupied for a thousand years. Since the new arrivals were under the protection of the king of Persia, the hostile tribes realized that any display of violence would be dangerous and smothered their resentment.

Since many of the Jews that remained had been (Continued on following page)

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Persia and the Jews

(Continued from Preceding Page)

assimilated, their hope was that this comparatively small number would also ultimately merge with their neighbors. The Samaritans were particularly flexible. They themselves were a mixed race—a blend between the remnants of the ancient kingdom of Samaria, and the Assyrian colonists whom King Sargon had introduced to help rebuild the devastated towns.

Even their religion was a mixture, a combination of the old Samaritan structure of the worship of Jehovah, the Almighty God; and the paganism the new arrivals brought with them. The Samaritans looked favorably upon the Israelis as kinsmen, and extended the hand of friendship. The chieftan, Sanballat, sent a messenger to Judah, requesting to be admitted into the Judean community, and to share in the rebuilding of the Temple. The pious elders would have no part of these people whom they regarded as pagans, and rejected their offer.

The Samaritans angry at being repulsed, resorted to every means at their disposal to hinder the work on the Temple. By appealing to certain friendly Persian officials, that the Jews were spending all their time on the Temple instead of rebuilding the city, succeeded in having its reconstruction halted, and for fifteen years the Temple remained uncompleted.

As soon as the work stopped, the zeal which had inspired the people ebbed. Finally the prophets Haggai and Zachariah arose, who rekindled the interest and energy of the population, appealed to the Persian King, and secured permission to resume work on the Temple. With renewed interest the Israelites set themselves to the task and in four years time the Temple was completed, and consecrated with great solemnity.

Although the reconstruction of the Temple had been accomplished, Judah still remained an insignificant Persian province, surrounded by hostile neighbors. There was a

great similarity with present day Israel, a beleaguered state completely encircled by belligerent Arab countries. They were compelled to be on constant guard against raids and attack, and grew even more inclined to adopt a conciliatory policy towards the surrounding tribes. It became a policy not of assimilation but of concession.

Such an attitude could have proved extremely dangerous had not the Babylonian Jews recognized the danger, and resorted to the Torah, which was a compendium of the Law, a collection of the rules that regulated everyday life, placing it above the writing of the prophets. The Jewish law was a record of life itself, and the Babylonian Jews made it the meaning of their existence. Thus, when the Jews lost their kingdom, and were dispersed for almost two thousand years, the essence of Judaism remained intact. Israel remained ever present as a spiritual homeland for the Jew.

The tremendous problems the Jews faced in Judea caused concern in Babylon. They realized the plight of their co-regionists, particularly the priest Ezra, who worked with great zeal among Jews of Babylon and Persia in persuading them to accept the Torah as the law of life, which they were duty bound to obey. After firmly establishing the Torah in Persia, he transferred his activities to Judea.

The conditions Ezra found on his arrival here filled him with dismay. He was appalled by the prevalence of mixed marriages. So great was his influence that all mixed marriages were dissolved, and everything pagan was excluded from Jerusalem. Ezra considered these extreme measures necessary for the preservation of the race and its religion.

Ezra's reform confirmed the people in a new way of life, but by doing so provoked the hostility of neighboring tribes who felt that they were regarded by the Jews as inferior. (Continued on following page)

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New Year
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STATE OF ISRAEL BONDS

Our Very Best Wishes
For A Happy & Healthy
New Year
To All Our Relatives & Friends
**Jerry & Sheila
Shaulson and sons,
David, Joseph &
Samuel**
98 Sheffield Rd. Cranston

Persia and the Jews
(Continued from Preceding Page)

To ensure unity, the Torah was arranged in its final form by Ezra, and proclaimed as the Law of the Jewish people. It gave the Jews a realization of the spiritual treasure that lay buried in their past. Under the protection of Persia, the Jews enjoyed a long period of peace, but in time Persia was conquered by Alexander the Great. The Romans that came on the scene later, were less fortunate, and army after army was destroyed by the Persians, and for a time Palestine formed part of the Parthian Empire. When Palestine became a Roman province, Parthia aided the Jews in many of their battles against Rome, and the Jews of Palestine also supplied troops to aid their Parthian allies, as Rome was constantly engaged in border wars, in an attempt to put an end to Parthian incursions, but never succeeded in subduing them. During the dynastic struggles that often occurred in Palestine, Parthia would often render aid to the rival Israelite claimant to the throne, and if it became necessary to flee the wrath of the Romans, could always be assured of sanctuary in Parthia. The Roman Emperor Trajan finally inaugurated a great campaign against Parthia and invaded Mesopotamia and Adiabene, which had a large Jewish population, and which in its turn initiated a Holy War against Rome. The revolt quickly spread to Palestine where hope was renewed of finally being liberated from the

tyranny of Rome. Once again the Jews easily defeated a Roman army under the command of Lupus. However, the insurrection proved hopeless. Trajan dispatched new armies that he collected from the provinces, and in the year 117 A.D. Lucius Quietus suppressed the uprising with great slaughter. Enraged about the endless revolts, the Jewish colonists in Alexandria and Cyprus were completely exterminated. During this tragic period Trajan died and was followed by Hadrian, who negotiated with the Jews and promised that they could rebuild Jerusalem and also the Temple. They no sooner lay down their arms than Hadrian announced that Jerusalem would become a pagan city and the Temple a temple to Jupiter. From all the four quarters of the Diaspora men poured into the country for this last struggle with Rome. The Jewish leader, Bar Kochba, a man of gigantic strength, was appointed on the authority of Rabbi Akeba. The revolt spread with lightning rapidity. Unfortunately, there was no Josephus to write an account of this final revolt. Although, as in other insurrections, it met with considerable early success and with the recovery of Jerusalem, but was doomed to failure. This tiny country was no match for the massive power of Rome. The leading Roman
(Continued on following page)

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Persia and the Jews

(Continued from Preceding Page)

general, Julius Severus, was recalled from Britain, and the powerful Roman military machine with its huge, well trained army proved invincible. Palestine was methodically reduced, and Jerusalem recaptured. The last place to offer resistance was the mountain fortress of Beth-Ther, which fell after a stubborn defense on the 9th of Ab, which was the anniversary of a double national disaster.

A harrow was drawn over the site of Jerusalem, and a

new city, Aelia Capitolina erected, into which no Jew was allowed to enter. The devastation brought about by the Romans in suppressing these revolts left a permanent mark, from which it did not recover until the creation of the State of Israel — nineteen hundred years later.

Like the phoenix, that ancient bird of mythology, Israel arose from its ashes more vigorous and more beautiful than ever; a symbol of immortality, an emblem of resurrection.

Growing Up In The Jewish Tradition

By Roni Borden

I Tradition

Weight Watchers said it's all my fault. That I was responsible for the extra pounds that keep hanging around my frame. And, rather than argue, I used to accept the blame. But no more. Let the responsibility for my fat cells fall right where it really belongs — directly on the shoulders of Tradition.

But Tradition has no calories, you may say. Agreed. Nevertheless, if you examine the facts carefully, you will see that Tradition, while hiding behind a mask of happy times and good-natured well being, is really sneaking on the pounds.

Let's start at the beginning, with the Jewish New Year, Rosh Hashana. Even if we ignore the fact that

Rosh Hashana is a time for big family meals, for getting stuffed to overflowing, we have an additional tradition. In order to assure ourselves a sweet year to come, we start the New Year by eating slices of apples that have been dipped into thick, rich honey. Naturally, since I don't want to have just a borderline year of sweet, I am very generous with my helping. And after the honey has made the family round, I make sure that the plate is empty. I wouldn't want to waste any family sweetness that might be due us.

I admit that Yom Kippur would appear to be a help, since I fast all day, but, in reality, it never is. At the end of Yom Kippur services, I traditionally break the fast at the synagogue Kippur services. I eat some pickled herring and gefilte fish balls, (Continued on following page)

LOUIS L. ROTTENBERG
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**Growing Up In The
Jewish Tradition**

(Continued from Preceding Page)

maybe a hard-boiled egg and some slices of challah — and then I go home to a lavish meal of several gourmet courses.

By this time my clothes have gotten too tight to zip up, so it's just as well that the seasons are beginning to change and the winter clothes are reappearing. Not that the winter clothes fit any better than the summer ones, but their bulk provides excellent camouflage while I diet. And just as my winter clothes begin to look as though they might be my size after all, I run headlong into Chanukah.

Although the symbols for Chanukah are menorahs and candles — all non-fattening — there is one traditional food that is eaten during the eight days of the festival, crisply fried potato latkes. And no one can eat just one potato latke, especially when it is smothered in either sour cream or applesauce.

It takes a long time to recover from Chanukah. But, with great will power, I do it. And I am trim for about a week. Then I come face to face with Tu Bi-Shevat.

Tu Bi-Shevat isn't such a fattening holiday — the traditional foods are dates, figs, raisins and bokser (the fruit of the carob tree) — all of which may have a lot of calories, don't have too much staying power. But enough does stay to make sure I am not too thin at the start of Purim.

Purim is a historical holiday celebrating the defeat of Haman. To symbolize Haman we make hamantoshen, little pastries filled with either prunes or poppy seeds and shaped like Haman's three-cornered hat. To symbolize his defeat we eat the hamantoshen, and the more that we eat, the greater the put-down. No one could ever accuse me of not doing my share of showing proper contempt for Haman.

Which is really too bad. Because it forces me to begin Passover in a thoroughly unprepared condition. One should never begin the

Passover celebration unless one is at least ten pounds underweight.

In the first place, we eat through two Seders, one on each of the first two nights of the Passover. Either one would rival the fattening power of the most lavish Thanksgiving feast. And then there is that little side treat, matzo. True, matzo isn't fattening all by itself, but who eats matzo all by itself? The true matzo affienado covers it with schmaltz (rendered chicken fat) or, not having schmaltz, with butter and salt. Either way, I need a calculator to add up the calories.

After Passover, it takes a few weeks to even think about dieting, but then, just as I'm beginning to achieve a little success, I bump smack into Shavuoth, the holiday that traditionally features dairy foods. During Shavuoth, tradition dictates that I eat such slenderizing delicacies as blintzes and sour cream and cheesecake. All of which brings me back to and beyond my Passover problem.

Needless to say, total figure recovery is a monumental task. By the time I can finally begin to zip up my clothes, there it is, Rosh Hashana again.

**II
New Clothes**

As far as I know, clothing is not mentioned in Jewish liturgy. Nevertheless, for me, there are two holidays with which I closely associate new clothing, Rosh Hashonah and Passover.

Rosh Hashana in the fall is the start of the Jewish New Year, a joyous holiday which proclaims a fresh start for everyone, and Passover in the spring celebrates the release from bondage of the Jewish slaves in Egypt. Their importance has little to do with the superficiality of new clothing.

And I wouldn't want you to think that I didn't have decent clothing to wear the rest of the time. I did. My parents always

(Continued on following page)

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 A Happy & Prosperous Holiday to all our friends.

Growing Up In The Jewish Tradition

(Continued from Preceding Page)

had me dress in a neat, clean, proper fashion. But "neat," "clean" and "proper" do not necessarily coincide with "new" or "stylish." Clothing in my family was strictly a utilitarian commodity, and if what I owned would keep me warm in the winter and comfortable in the summer, my parents could see no reason for further discussion.

In fact, no argument on the subject ever succeeded.

"The colors are fading in my dressy dress. And the party on Saturday night is really special. Can't I please get a new one?" I pleaded.

"Are there holes in the dress? No!" — my mother always answered her own questions—"So what if the dress is a little paler than it used to be. It still fits good." Or

"Couldn't I have a dress coat? My school coat looks so beat up," I nagged.

"Will a dress coat keep you any warmer than your school coat? No! And you take your coat off once you get inside anyway."

The only argument that might have had any weight in getting me new clothes was a complaint that the garment in question was too small for me. But that never happened because my mother always bought my clothes at least one size too big.

My mother's stubbornness never stopped me from dreaming about the world of fashion and elegant styling, however, because I knew my dreams weren't wasted. I knew that eventually Rosh Hashana or Passover—would be here and, even without having to ask, my mother would take me shopping for a new outfit.

Because that new outfit would be my only fancy clothing for the next six months, I spent several months, at least, planning what it should be. I wanted

something that would be very fashionable, very flattering, very eye-catching and still be utilitarian enough to please my mother. To find the right outfit took very close watching of newspaper and magazine ads, took weekly browsing through the department stores to check the manikins, but most importantly, took hours of discussion with my girlfriends.

"Would it be too shocking if I bought a kelly green blouse to go with a navy jumper?"

"This backless dress is gorgeous, but my mother wouldn't let me try it on, let alone buy it."

"Maybe I should get a suit this year instead of a dress."

After all, my friends would be getting their new dress outfits too, and I wouldn't want to be the only one who bought something less than perfect.

Looking back at the whole thing now, I realize that Rosh Hashana and Passover were probably only minor considerations in my getting new clothes at that time. True, for Rosh Hashana my mother wanted me to greet the New Year in the synagogue looking as special as possible, and it made her happy to see me look as festive as I felt when I joined all our relatives at the Passover Seder. But probably more to the point was the fact that I was a growing child and, even with buying my last year's dress outfit a size too big, I had probably outgrown it.

Years have passed and now I make my own decisions about what kind of clothing to buy. I can even buy new outfits whenever my budget allows it. And I have finally come to the mature understanding of the significance and beauty of the Rosh Hashana and Passover services, holidays to be valued for their own worth. None-

(Continued on following page)

BEST WISHES FOR A VERY HAPPY NEW YEAR
 TO OUR JEWISH FRIENDS AND CUSTOMERS
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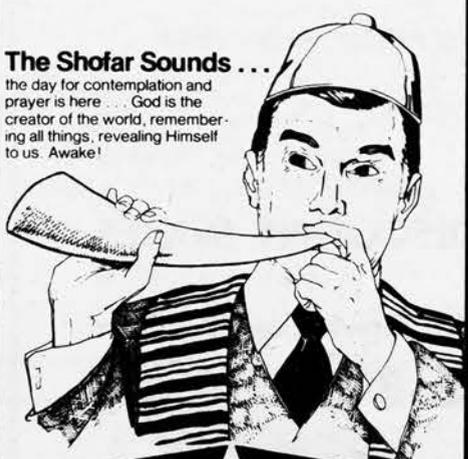
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Growing Up In The Jewish Tradition

(Continued from preceding page)

theless, the holidays also carry with them a small tribute to my mother. It is not a proper Rosh Hashana or Passover for me unless I am wearing something new.

III Language

A child who is born and grows up in New York City is guaranteed to be able to speak English. But a child who is born and grows up in a home where Yiddish is the basic language albeit in New York City — means that the child will speak English tinged with a Yiddish flavor.

And so it was with me. Although I spoke Yiddish almost exclusively until I was three, I had no problem with English by the time I entered kindergarten. In fact, all the word that I needed to use to get along in school—book, pencil, May I please leave the room?—I could pronounce in a proper, unaccented English.

Outside of school, however, I sometimes confused English words with Yiddish words. For example, I was surprised to learn that in American restaurants one could not get a guppel or leffel. Those utensils worked fine for me at home, but how could I get hold of them when eating out?

But between extremes of fluent Yiddish and perfect English I also spoke a hybrid English, which was really English tinged with a Jewish viewpoint.

It was no surprise that the local shopkeepers were able to understand what I was saying. After all, merchants all over the world learn the language of their clientele in order to stay in business.

"I want soup green," I would announce to the man who owned the fruit and vegetable store. No, he didn't hand me a bowl of soup and a head of lettuce. What I got was some parsley, a leek, a parsnip, a carrot and a few stalks of celery, all wrapped in an old newspaper. These were soup greens, used to flavor the Friday night chicken soup that was eaten from a soup plate with a soup leffel.

"Please give me the patron that my grandmother ordered," I said to the lady in the dry goods store. And the saleslady didn't pull out an embalmed customer for me. What she handed me was a dress pattern which she had stored underneath the counter.

Even when I breathlessly told my little Christian friends that my parents had been invited to "a real banquet," my friends were not confused. Not for a moment did they consider that my parents had been invited to something that was a cross between a blanket and a miniature savings institution. They knew at once that my parents were going to a sumptuous feast, a banquet.

It was only when the Yiddish pronunciations were accidentally transformed into

(Continued on following page)

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Growing Up In The Jewish Tradition

(Continued from preceding page)

other English words that there was any real confusion. Like going to the sliding pond. When I told my mother that I was going to spend an afternoon at the sliding pond, she never worried that I might drown, although my Gentile friends might have wondered where I had found a pond in the middle of the concrete that is New York City. What I meant, of course, was a slide upon, located in the playground section of our schoolyard. Apparently Yiddish could not cope with an "upon" so the two words, thrown together became a pond.

And then there was the matter of lunch. Lunch, in case you've never heard the term, has nothing to do with eating, since the three meals eaten in a Jewish household in New York City were

breakfast, dinner and supper. Lunch, the meal, was something the Gentile ladies ate at Schrafft's at noon time. A lunch for the Jewish lady was a status symbol, a piece of furniture upon which one could recline during the day if one were tired — and had the time.

"My Abe bought me a beautiful purple velvet lunch for our anniversary."

Today, of course, we use a lounge, rather than a lunch, but it is no less pleasurable.

At this point in my life I have become so Americanized that while I can still understand and speak Yiddish, my accent is totally buried. Fortunately, though, I have not buried my Yiddish strengths or my affection for those immigrants who met a foreign language head-on and made it their own.

High Holidays For Jewish Military Personnel

NEW YORK — The High Holy Days this year will be observed by U.S. Jewish military personnel and their families in such far-flung places as Germany, Greece, Turkey, Italy and the Far East as well as in the U.S., through arrangements made by Jewish chaplains and the Jewish Welfare Board's Commission on Jewish Chaplaincy.

"There are only 55 full-time Jewish military and Veterans Administration chaplains," says Rabbi Judah Nadich, Commission chairman. "The Commission will help mobilize civilian and reserve rabbis to conduct Rosh Hashana and Yom Kippur services at every base where there are Jews."

This year Rosh Hashana will begin at sundown on September 21 and end after sunset September 23. Yom Kippur will begin on the evening of September 30 and end at nightfall the following day.

Both JWB's Commission on Jewish Chaplaincy and JWB's Women's Organizations' Services have sent shipments of prayer books and prayer shawls, yarmulkes, Torah scrolls, shofars (ram's horns), Jewish calendars and inspirational literature for

use during Rosh Hashana, Yom Kippur, Sukkot, Shemini Atzeret and Simhat Torah.

Services will run the gamut from large assemblies in base chapels to small gatherings on isolated sites or ships at sea. They will be held in the early snows or freezes of Fairbanks, Alaska or in the tropical heat of Subic Bay in the Philippines. The first services will take place on Guam, just across the International Date Line, and starting times will follow the sun. Pearl Harbor traditionally has the honor of being the last to finish, its post-Yom Kippur shofar blast signalling the end of the High Holiday period.

The Chaplaincy Commission of JWB will work with the placement services of the Central Conference of American Rabbis, the Rabbinical Assembly, and the Rabbinical Council of America in helping to arrange civilian rabbinical coverage at the many military bases and VA facilities that lack permanent Jewish chaplains.

Traditional Selihot prayers and liturgical melodies of the High Holy Days and Sukkot

(Continued on following page)

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High Holidays For Jewish Military Personnel

(Continued from preceding page)

are available on three Commission-produced tape cassettes.

"While ambulatory patients generally attend hospital services," Rabbi Nadich notes, "the cassettes are often played over VA hospital networks so that bedridden Jewish patients can participate as well." Jewish chaplains arrange special "break-the-fast" suppers for those patients who fast on Yom Kippur.

Holiday leave policy for Jewish servicemen is traditionally liberal. Those servicemen who cannot get home for the holidays are offered

home hospitality by local Jewish families. Single men and women are often guests of military families on their bases.

Local Jewish communal organizations cooperate in holiday arrangements with the Jewish chaplains, the JWB Chaplaincy Commission and JWB's Women's Organizations' Services.

JWB is supported by Jewish Federations, the Joint Campaign of the United Jewish Appeal of Greater New York-Federation of Jewish Philanthropies and Jewish Community Centers and Ys.

Yom Kippur in Israel How A Whole Country Closes Down For A Day Of Spiritual Stocktaking

by Dr. Shmuel Himelstein
Those of us who lived in predominately Jewish areas in the diaspora before moving to Israel can remember how there was a noticeable change in the "atmosphere" on Yom Kippur. There seemed to be a decrease in traffic, many stores were closed, and there were throngs of Jews on their way to or coming from the various overcrowded services at the local synagogues. All that, however, didn't prepare us for Yom Kippur in Israel.

Closed For the Day
Try to imagine, if you can, a modern country which simply "closes down." Suddenly all traffic disappears from the streets and that is no exaggeration. Imagine the main intersection of Jerusalem, right at the entrance to the city — where cars whiz by at the rate of many thousands an hour every day of the year — with one or maybe two cars per hour on Yom Kippur — and even those solitary ones are mainly emergency vehicles!

And imagine all the communications media — all four national radio stations and the TV channel — signing off on the day before Yom Kippur at 2 p.m., not to resume their broadcasts until after the final Shofar blowing at the conclusion of the fast day. Of course skeleton crews are present, because everyone remembers all too well Yom Kippur 1973, when the

devastating Yom Kippur War broke out.
(Continued on following page)

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Yom Kippur in Israel

How A Whole Country Closes Down
For A Day Of Spiritual Stocktaking

(Continued from preceding page)

And then we have a uniquely Israeli phenomenon: on Yom Kippur the crime rate decreases dramatically. All types of crimes plummet. It appears that even the Jewish criminals (and there are such!) tend to take a break. Maybe they want to give the policemen a chance to pray! (One of the fathers of Zionism once stated that we would not have a truly normal country until we had the first Jewish burglar. From this point of view, Israel is indeed, for better or worse, a normal country.)

Shedding Accurate Light
Who then does "mind the store"? Of course, there are many army units which are on duty, as are the members of the police force, although both try to free as many men as possible for Yom Kippur. Hospitals maintain skeleton staffs, as do the electric company and the water company. In addition the international telephone system remains open. In short, only the most essential services keep a minimal number of people on duty.

How important is Yom Kippur in the national consciousness of Israel? Until recently no one had done any in-depth research. There was only a feeling that, while most other holidays mean a mass exodus of non-observant families to all parts of the country for picnics and so on, Yom Kippur seemed to be entirely different. The wanderlust seemed to be stilled. All this was nevertheless merely conjecture.

A recent study, however,

sheds accurate light on the subject. In this project about 1,600 people were asked to express their level of observance of various Jewish customs and ceremonies. This national survey showed, for instance, that 6% of all men pray at a synagogue daily, while 23% pray there each Shabbat.

Three Out Of Four Fast

In regard to fasting on Yom Kippur, on the other hand, no less than 74% of all men and women claim that they fast on that day. This means that three out of every four people in the entire country do fast. This observance is exceeded only by those who use Kosher meat (79%), who do not eat bread on Passover (82%), light the Hannukah candles (88%), who have a Mezuzah on their doorpost (89%) and who observe the Passover Seder (a full 99% of the population!). Thus we see that Yom Kippur is indeed something "different" than all other days of the year for most Israelis.

All in all, Yom Kippur is an extraordinary day in the life of the country and probably unparalleled throughout the entire world. It is a day in which virtually a whole people comes to a halt, leaves all that is material and devotes itself to the spiritual—to an introspection into actions and a stocktaking of the events of the previous year. Yom Kippur in Israel is indeed unique. One can try to describe it, but it is necessary to be here and to experience it to really appreciate its impact.

Happy New Year

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Books and Readers in Contemporary Israel

By Jennifer Arenstein
The People of the Book are still living up to their reputation in modern times. Despite the country's economic and political problems, Israel continues to publish, report, and buy more books per capita than any other country in the world. What is more, this year's International Book Fair in Jerusalem enjoyed unprecedented success.

At the twentieth annual Hebrew Book Week (or Book Celebration as the Publishers' Association prefers to call it), held in June in twenty-seven cities and towns throughout Israel, thirty-five thousand new books and new editions were introduced. The chain of publishers' booths extended as far as two kilometers in some major cities. Mordecai Bernstein, president of the Publishers' Association, estimates that one hundred million Israeli pounds were spent by Israelis during Book Week.

What books do the Israelis buy? More children's books than ever before, especially educational volumes for the family library. Generally speaking, men tend to like biographies, or books written by current leaders such as Moshe Dayan, Ezer Weizmann, or Abba Eban. The women prefer novels, or often poetry or classics recommended by the bookseller. Detective novels are increasingly popular with both sexes.

What Sells?

The Israeli reader, who also reads more newspapers than anyone else, is influenced by world events in his choosing of non-fiction books. An American President's visit, for example, will empty the shelves of his biography, as well as other material on American government. Other

events from sports championships to hit movies will usually affect book buying.

Always a comparative bargain in Israel, books are becoming in increasingly fashionable gifts. The mark-up on imported books, though still formidable for an Israeli salary-earner, is still considerably less than the mark-up on other imported items. At the same time, the advent of ultra-modern local printing presses has heightened the attractiveness of many Hebrew books and rendered them suitable for gifts.

Hebrew cook books, home and child care books, and handicraft guides are extremely popular. Surprisingly, in the face of the economic situation, expensive art, and "coffee-table" books actually sell more and more. One bookseller attributes this to the "nouveau riche" class in Israel, who buy ornamental books so as not to appear tasteless.

The Literacy Rate

Israel is a cultural and linguistic melting pot, and great care is taken to gauge the increasing literacy rate. According to a 1979 census of the reading public, fifty-three percent of those fourteen and over read at least one book a month, and half of these read three or more books a month. Three quarters read in Hebrew.

Only one third of these readers borrowed books from the library. This is, in part, due to the lack of a satisfactory comprehensive library system in Israel, but also a result of the traditional Israeli desire to own books, and build up the family collection.

The Consumer's Complaint

The problem, however,

(Continued on following page)

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Begin Assails Non-Aligned Summit Resolutions

JERUSALEM (JTA) — Premier Menachem Begin assailed the resolution condemning the Israeli-Egyptian peace treaty that was adopted by the conference of non-aligned nations at its concluding session in Havana September 9 and said that regardless of such statements, Israel would persist in its pursuit of peace.

Addressing a conference on psychosomatic medicine, Begin observed that it was paradoxical that 100 nations have to convene in order to condemn peace instead of war and "all the vehement protests of the Egyptian delegation (in Havana) could not change that resolution."

The resolution on the Middle East, adopted by the 95-member non-aligned bloc and incorporated in the Havana conference's final declaration denounced the Camp David agreements and the peace treaty that followed as "a flagrant violation of the rights of the Arab nation and of the Palestinian people . . ."

The resolution set up a special committee to consider the suspension of Egypt from the non-aligned movement for concluding "a separate treaty which signifies a total abandonment of the cause of the Arab countries . . ." The committee will submit its recommendations to the next non-aligned conference to be held in New Delhi in 1981.

In Cairo, President Anwar Sadat commented that if the peace treaty had been concluded in the Soviet Union instead of in the U.S. it probably would not have been condemned by the non-aligned nations.

Calls For Elimination Of Zionism

The final declaration called for the "elimination of colonialism, neo-colonialism and racism including Zionism." The latter was equated in the text with apartheid and "all forms of foreign aggression, occupation, domination, interference of hegemony . . ."

With respect to the Israeli-Egyptian peace treaty, the conference said it "energetically condemns all partial agreements and separate treaties which constitute a flagrant violation of the rights of the Arab nation and

of the Palestinian people, of the principles of the Charter of the Organization of African Unity and of the United Nations, and of resolutions adopted in various international forums on the Palestinian issue and which impede the realization of the aspirations of the Palestinian people to return to their homeland, to self-determination and to exercise full sovereignty over their territories and violates the inalienable rights of the Palestinian people."

Egypt's delegate, Foreign Minister Boutros Ghali, accused the conference of setting itself up as a court to judge Egypt and branded the resolution an illegal act. He charged that a "brutal minority" sought to place the entire movement under its control.

Endorses Use Of Force

In addition to its assault on the Israeli-Egyptian peace treaty, the conference reaffirmed that the Middle East situation continues to be a serious threat to world peace "as a result of Israel's determination to pursue its policy of aggression, expansionism and colonial settlement in the occupied territories with the support of the United States . . ."

The conference demanded that "The city of El Quds (Jerusalem) . . . must be evacuated in its entirety and restored unconditionally to Arab sovereignty." It endorsed the right of the Palestine Liberation Organization and the Arab states to pursue "the liberation of the occupied Arab territories . . . through all possible means, including force." It called for sanctions against Israel and its diplomatic and economic isolation.

In an apparent reference to the emigration of Soviet Jews, the conference deplored "the exploitation of the right of individuals to leave their country for political purposes, such as the implementation of the Zionist program of uprooting Jewish communities from the countries of their origin in order to resettle them in Israel and in the Jewish colonies being illegally established in the occupied Palestinian and other Arab territories."

Books and Readers in Contemporary Israel

(Continued from preceding page) this financial situation, as well as to bring Israeli publications into the highest scholastic circles. Although they cannot hope to cover the entire field for a long time to come, a new company, "Yachdav," is working toward that end. Composed of thirty-six members of the Book Publishers' Association, "Yachdav" is a mutual shareholding company which sets its goal at

producing six to eight Israeli textbooks every year.

"Yachdav's" newest project is a series called "New Trends In . . ." which is already underway in the fields of philosophy, pedagogy, and psychology.

Still Trying

Finally, it should be noted that Jerusalem's International Book Fair is now the second largest book fair in the world. This year, 1,280 publishing houses from 55 countries participated, with countries like Singapore and Kenya contributing for the first time.

The distribution and sale of imported reading material in Israel is concentrated in the hands of a very few agencies. For paperbacks, the company is Steinmatsky's, which acts as its own importer, wholesaler, distributor, and retailer, with thirty-eight outlets throughout the country. Bronfman's, the other big company, holds near exclusivity on periodicals. Smaller, family-owned bookshops could be disappearing. Young people are not drawn into retailing in the face of the giants in the trade.

The consumer, as is generally the case in a monopolistic situation, is defenseless against near-uniform prices found at the retail shops. The exchange rate in effect among the booksellers seems to remain about twenty-percent ahead of the banks, with periodicals even higher. For example, a magazine whose printed price is the equivalent of forty Israeli pounds will frequently sell for around sixty pounds.

"Yachdav"

University students are among the hardest hit by the high prices of imported volumes. An assigned text can easily cost as much as five hundred Israeli pounds (about twenty dollars) — a serious dent in a student's budget.

The Book Publisher's Association in Israel has taken a giant step to rectify

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NEW YEAR GREETINGS

Canadian Campaign For Ida Nudel

By Michael Solomon

MONTREAL (JTA)—Elena Friedman, the sister of Prisoner of Conscience Ida Nudel, arrived here from Israel several days ago to meet with government officials and the media to convince them to publicize the plight of her 49-year-old sister who is in exile in the Siberian village of Krivosheian.

In an interview with the Jewish Telegraphic Agency, Mrs. Friedman said that all her letters, parcels and telegrams addressed to Nudel were returned to her stamped by the Siberian post office "Addressee refuses to accept the mail." She said that a Soviet Jewish refusenik, Arik Rachlenko, who visited Nudel several months ago wrote to her in Israel that Nudel was hospitalized in Tomsk, the nearest town to Krivosheian, for a kidney infection but that after one month she was discharged and sent back to her place of exile.

But, Mrs. Friedman said, Nudel has difficulty walking, her left arm is paralyzed and she is actually "a 100 percent invalid." She termed her sister's 8-hour trip from her

place of exile to the hospital "a real punishment." She said that Nudel relies exclusively on parcels she receives from time to time from her friends in Moscow for the medicine she desperately needs and for supplemental food. She does not get enough of either in her place of exile where she works as an assistant bookkeeper, Mrs. Friedman said.

Meanwhile, Mrs. Friedman and a delegation comprising a group from the Canadian branch of "Women for Ida Nudel" and Prof. Irwin Cotler of McGill University who is Nudel's attorney met with Secretary of State for Foreign Affairs Flora McDonald in Ottawa. Miss McDonald told the delegation that she always had a special interest in the Nudel case and that even before she became Secretary of State she was honorary chairperson of Women for Ida Nudel.

Miss McDonald said now that she is Secretary of State she intends to do everything both as a Minister and in her personal capacity to bring about Nudel's release.

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