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Sale Of AWACS Not Linked To U.S., Israeli Strategic Deal

JERUSALEM — Prime Minister Menachem Begin insisted this week that the strategic agreement between the United States and Israel has no link with the Administration's proposed sale of AWACS surveillance aircraft to Saudi Arabia.

Following a Cabinet meeting here, Begin and Defense Minister Ariel Sharon told reporters that in none of the meetings in Washington with President Reagan and other American officials had there been any discussion of a link.

The Labor Alignment and other opposition factions have strongly attacked Begin over the strategic cooperation agreement for allegedly modifying Israel's objections to the AWACS deal in exchange for the agreement.

The increasing discussion about a link has been interpreted here as a reflection of the Reagan Administration's concern with Senate opposition to the deal, and its inclination to place responsibility for any defeat on the pro-Israel lobby.

Begin denied accusations that he had interfered in domestic American politics by opposing the sale of the aircraft.

In an effort to avoid alienating the Reagan Administration, Israel has been maintaining a low key approach to the opposition to the sale by not engaging in the conflict between Congress and the White House. The Israelis hope for a defeat of the sale, but do not want responsibility for that defeat.

While in Washington, Begin did speak with the President for an hour and a half and expressed Israel's opposition to the double sale; the proposed sale of five AWACS and the provision of extra fuel pods, bomb racks and missiles for F-15

fighters. "I told the President explicitly, illustrating with maps — we brought maps — to prove how these AWACS could view almost all of Israel, and out of the seven airfields, five of them, and so forth.

New Military Bonds

The description of the new military bonds between Israel and the United States, as explained by Foreign Minister Yitzhak Shamir in a New York interview, suggests more far-reaching ties than have yet been made public.

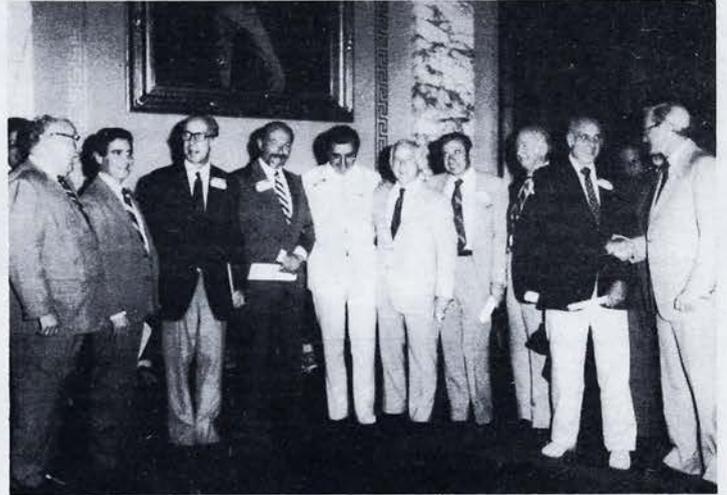
The U.S. and Israel plan a wide spectrum of air, sea and ground cooperation under the agreement, the Israeli official said. Discussions have involved Israeli facilities for American planes and ships, as well as maintenance and repair; joint naval maneuvers, with common ground force exercises and the stockpiling of United States arms and medical supplies in Israel for use by American troops.

Details of the agreement will be worked out in November in discussions between Defense Secretary Caspar W. Weinberger and Defense Minister Ariel Sharon.

Dayan Criticizes Begin

Former Defense Minister Moshe Dayan said in a radio interview over the weekend that Begin was exaggerating the scope of strategic cooperation with the U.S. and charged that the Prime Minister and his colleagues were seeking a "higher and wider role" than the U.S. was prepared to consider.

According to Dayan, military cooperation could be along the lines proposed by previous Labor governments, including the provision of Israeli port and airfield facilities for the Americans.



GOVERNOR'S JEWELRY COUNCIL: Some of the new members shown with Governor J. Joseph Garrahy at the launching of the council held on September 15 in the State Room at the State House are (from left): Max Leach, President of Main Machinery Company; Eugene Gasbarro, Council Co-chairman and President and Director of Narragansett Business Forms; Henry Silberthau, former President of Concord Mfg. Company; Samuel Kestenman, President and Chief Executive Officer of Kestenman Bros. Mfg. Co.; Howard W. Armbrust, Chairman of the Board, Armbrust Chain Company; Alfred M. Massotti, President of Speidel Division of Textron; Samuel Forte, President of Fort Inc.; Francis H. Curren, Jr., Pease and Curren; Alfonso Norato, retired toolmaker and foreman; Governor J. Joseph Garrahy.

Garrahy Appoints Council To 'Assure Vitality' Of Industry

Governor J. Joseph Garrahy last week announced the establishment of the Governor's Jewelry Council, charging its more than 40 members with the responsibility of "presenting creative, substantive and

detailed proposals to assure the continued vitality of Rhode Island's largest manufacturing industry, the jewelry industry."

The Governor asked the Council "to explore the feasibility of developing a modern, secure complex which could be the jewelry showplace of the nation." Such a complex "would include some or all of the following: — an exhibition hall for trade events and international fairs, a museum to display the history, achievements and growth of the state's jewelry industry, technologically advanced and environmentally sound industrial space, and facilities for the progressive training of jewelry craftsmen."

Garrahy has asked Henry D. Silberthau and Eugene A. Gasbarro to co-chair the Council. Silberthau was President of Concord Manufacturing Co. for 25 years until May, and has been in the jewelry manufacturing field for 45 years. Gasbarro is President and Director of Narragansett Business Forms and was associated with the Industrial National Bank of Rhode Island from 1964 to February 1981.

The other members of the Council are: Howard W. Armbrust, Russell A. Boss, John G. Coffey, Jr., Barry Cohen, Francis H. Curren, Jr., Angelo DelSesto, Joseph DiBattista, Scott Eubanks, Samuel Forte, George R. Frankovich, Leonard Granoff, Stanley J. Gray, Mary C. Hackett, Bruce Holland, William J. Iannucci, Harry Kashmanian, Samuel Kestenman, Fred C. Kilgus, Robert A. Klitzner, Max Leach, Frederick N. Levinger, Alfred M. Massotti, Alfonso Norato, Vincent Pelligrini, Robert Pirraglia, Felix Porcaro, Albert A. Remington, III, Michael Salvatore, Robert D. Sangster, Edmund Sardelli, Anthony V. Simonetti, Anthony Sion, Jr., Stanley L. Sorrentino, Gilbert S. Suzawa, Joseph Terino, Jr., Nancy Triangolo, Frederick L. Weingeroff, James R. Winoker, Frank Zabatta, Jeffrey Gordon, Arnold M. Kublin, Frederick Remington Ballou, John Carroll, Richard M. Oster and Arthur J. Marks.

Other members of the Council will be announced at a later date.



A GRAPHIC DOCUMENTATION OF PROVIDENCE expresses the theme of Abe Nathanson's exhibit currently on display at Dryden Galleries Ltd., 27 Dryden Lane, Providence. Turn to related story, page 8.

W. Germany Prepares For Arms Deal With Saudi Arabia

BONN (JTA) — The ruling Social Democratic Party (SPD) and its junior coalition partner, the Free Democratic Party (FDP), have apparently reached an agreement to modify West Germany's self-imposed restraints on arms sales abroad which could pave the way for a massive arms deal with Saudi Arabia, it was indicated by SPD sources here.

Government spokesman Lothar Ruehl said the Cabinet would make a binding decision on the matter after the parliamentary coalition makes its final recommendations, expected in the next few weeks.

Until now the government has declined to comment on this controversial issue. West German policy has been to refuse to sell arms to countries at war or in areas of tension such as the Middle East. But two weeks ago, a joint committee of the SPD and the FDP recommended that some of these restrictions be dropped and that

future arms sales be predicated on the "vital foreign and security interests" of West Germany.

Should the recommendation be adopted by the government, it could open the way to possible arms sales to Saudi Arabia, notably West Germany's powerful Leopard II tanks and other armored vehicles. Chancellor Helmut Schmidt strongly favored such a deal earlier this year but was deterred by opposition in the Bundestag, including members of his own coalition.

Observers here say that Schmidt is likely to wait and see whether the Reagan Administration goes through with its plans to sell the Saudis AWACS reconnaissance aircraft and enhancement equipment for the Saudis' 62 F-15 fighter-bombers. Only if such a development occurs, would the Chancellor be in a position to proceed with the projected sale of sophisticated German weaponry to the Saudis, observers said.

Providence's Esther Resnik Named Ziskind Fellow At Brandeis Univ.

Twenty-two prominent individuals known for their Jewish volunteer work in New England, including Esther Resnik of Providence, have been named Ziskind Fellows in Jewish Communal Leadership at Brandeis University, it was announced Saturday, Sept. 19 by Brandeis President Marver H. Bernstein.

The new Ziskind Fellows — each nominated by Jewish federations in their home communities — will take part in a pair of day-long institutes at Brandeis on September 20 and October 4.

Designed and directed by the Benjamin S. Hornstein Program in Jewish Communal Service at Brandeis, the institutes will focus on major issues affecting contemporary Jewish life. They have been planned to give Ziskind Fellows an unusual opportunity to explore such issues in an historic and current setting, and to analyze case study materials relating to local communal problems.

The Ziskind Fellows program is part of Brandeis' growing activity in continuing education for Jewish leadership. It was made possible through a grant from the Jacob Ziskind Charitable trust by Mrs. Esther Weltman of Cambridge, a Brandeis Fellow.

In recent months, this element of continuing education at Brandeis has included institutes for rabbis, Jewish educators, Jewish communal workers, national cam-

paign staff members of the United Jewish Appeal, leaders of the national Hadassah, and for a group of distinguished volunteer leaders from Jewish organizations in communities across the country.

The two Ziskind Fellows institutes will offer presentations by faculty members of the Lown School of Near Eastern and Judaic Studies at Brandeis, as well as by Sanford Solender, past executive vice president of the Federation of Jewish Philanthropies in New York.

Jewish leaders designated as Ziskind Fellows are being recognized by Brandeis for "distinguished service to local communities in positions of leadership responsibility and a desire to expand their own capabilities."

The 22 Ziskind Fellows are Esther Resnik of Providence, Judith Marcovitch, Margery Paley, Joel Reck and Carol Stone of Boston; Haskell Gordon and Morton Sigel of Worcester; Nathan Apkon, Robert Feingold and Max Michelson of Framingham; Richard Mazow and Barbara Schneider of Marblehead; Esta Jores of Lewiston, Me.; Paul Hirsch, Stephen Shapiro and Robert Willis of Portland, Me.; Annabelle Cohen, Morton Rosen and Richard Winneg of Manchester, N.H.; and Anne Freedman, Maynard Freedman and Bernard Saklad of Fall River.

Calif. House Democratic Delegation Opposed To Arms Sale To Saudi Arabia

WASHINGTON (JTA) — The 22-member California House Democratic Delegation, the largest in Congress today, declared that it was unanimously opposed to the sale of AWACS and the F-15 enhancement package to Saudi Arabia and urged the House Foreign Affairs Committee to hold hearings on the proposed sale "as soon as feasible."

The delegation sent a letter to President Reagan saying it believed the sale of AWACS to the Saudis "would be profoundly contrary to the interests of the United States." Another letter was sent to Rep. Clement Zablocki, (D. Wis.), chairman of the House Foreign Affairs Committee, urging him to schedule the meetings.

Both letters were signed by all 22 California Democrats in the House and initiated by Reps. Tom Lantos, Don Edwards and Mervyn Dymally. Edwards is chairman of the Democratic group and Lantos and Dymally are members of the Foreign Relations Committee.

At a press conference last week, the first of weekly sessions the delegation plans to hold on issues facing Congress, Lantos stressed that although the fight appears to be concentrating in the Senate he believes that it is close in both chambers of Congress. He conceded that there is a better chance that the sale will be blocked in the Democratic-controlled House than in the

Republican-controlled Senate. But Lantos stressed that if the House acts first to reject the sale, it would be "a very critical strategic move," since "some of the weak sisters in the Senate" might fall into line and vote against the sale to the Saudis.

The letter to Zablocki noted that when the 62 F-15s were sold to Saudi Arabia in 1978, "early Senate action rendered irrelevant the position of the House of Representatives on that important question. We believe it is vital to the institutional role of the House in the field of foreign affairs that both the Committee and the House act promptly so that their voices will be heard throughout the nation and the world."

Although the threat the sale poses to Israel has been stressed, Lantos said, the major reason for the "united, firm unequivocal opposition" of the California group to the sale was their belief that the "national interests of the United States are adversely affected by this ill advised proposal" because the sale would put the most sophisticated weapons the U.S. has in the hands of an "unstable regime." Lantos stressed that the Saudis do not need to buy the five AWACS in order to guard their oilfields because they are now guarded 24 hours a day by the four U.S. AWACS which have been there for the last year.

Ft. Lauderdale Manager Faces Deportation On Nazi Charges

MIAMI (JTA) — A former Ukrainian who the U.S. government says lied about his pro-Nazi activities to obtain U.S. citizenship in 1956 went on trial last week in West Palm Beach. The government claims that Bohdan Koziy, 58, who is now a manager of a hotel in Fort Lauderdale, wore a Nazi uniform in occupied Poland from 1942 to 1944 and killed at least eight Jews, including children.

Koziy, in pre-trial depositions, said he was a Ukrainian nationalist who had fought Germans and Russians in the closing year of the war. He contends that the charges against him are fabricated by the Soviet secret police. Koziy is not on trial for his alleged crimes but U.S. District Court Judge James Paine will decide if his citizenship should be revoked. According to the government, Koziy's war record shows he "lacked the good moral character required for naturalization."

Government lawyers travelled to Poland and the Soviet Union twice this year to interview witnesses of Koziy's alleged war crimes and videotaped their testimony. These videotapes will be used in his trial.

Trifa Files An Appeal
Meanwhile, the Office of Special Investigations of the Justice Department announced that Rumanian Orthodox

Archbishop Valerian Trifa had filed an appeal against his voluntary renunciation of citizenship and that a hearing on that appeal would begin in the Sixth Circuit Court of Appeals in Cincinnati on Oct. 9.

Trifa was indicted in 1975 on charges of concealing his ties to the fascist Rumanian Iron Guard when he entered the United States and when he became an American citizen in the 1950s. He surrendered his citizenship papers to federal officials in Detroit on Aug. 26, 1980, after an extended series of court actions.

On Oct. 31, 1980, Trifa filed an appeal in Jackson County (Michigan) federal district court, seeking cancellation of his yielding of citizenship. Allan Ryan, director of the Office of Special Investigation, will argue against the appeal in the Cincinnati appeals court.





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Haig Rejects Compromise Proposal For Joint Ownership And Control Of AWACS

WASHINGTON (JTA) — Secretary of State Alexander Haig rejected last week a compromise proposal by Sen. John Glenn (D. Ohio) that the U.S. and Saudi Arabia share "joint" ownership and control of the five AWACS reconnaissance planes the Reagan Administration proposes to sell to the Saudis.

Haig, testifying before the Senate Foreign Relations Committee, said the \$8.5 billion arms package which includes the AWACS, Sidewinder missiles and enhancement equipment for Saudi Arabia's 62 F-15 fighter-bombers, was worked out after long negotiations by both the Carter and Reagan Administrations and represents "the optimum arrangement."

Expressing confidence that the Senate will not reject the proposal, Haig said he believed the secret transfer arrangements worked out will meet the concerns of the Senators. He said Administration officials will be discussing these proposals privately with each Senator.

Warns Against Killing AWACS Sale

But Haig warned the committee that what is at "stake" in the Senate's vote on the proposal is "this nation's capability to develop a strategy" that will advance Middle East peace and meet the threats to the region from the Soviet Union and its surrogates. He warned the Senators against rejecting the foreign policy of "an American President."

Haig's appearance before the committee was on the Middle East situation in general but his prepared statement and the questions put to him by the Senators dealt mainly with the AWACS issue. Sen. Charles Percy (R. Ill.), chairman of the Foreign Relations Committee, said a hearing devoted specifically to the Administration's arms sale package would be scheduled for later this month.

Cites Possible 'Diplomatic Dunkirk'

Glenn told Haig that if he approved the compromise the Ohio legislator suggested, "I think you can sell this on the Senate floor in 10 minutes." He also said he believes Israel would be satisfied with such a compromise. Sen. Rudy Boschwitz (R. Minn.) agreed with Glenn. But Glenn warned that if the Administration proceeds with the sale as now proposed, it risks a "diplomatic Dunkirk." He said this would harm chances for peace in the Middle East because he believes the Saudis can help advance the peace process.

When Sen. Larry Pressler (R. SD.) asked if the Administration would change its proposal if it saw that it would be defeated in the Senate, he was told by Haig, "That's not a bridge we anticipate we'll have to cross."

ADL Commends Federal Agencies

NEW YORK, N.Y.—The Anti-Defamation League of B'nai B'rith today commended two Federal agencies for changing their schedules to permit observant Jews to attend public sessions originally planned for the Jewish High Holy Days.

Justin J. Finger, director of ADL's Civil Rights Division, praised the Food and Drug Administration and the Department of Commerce for "their swift response when the oversights were brought to their attention."

The FDA had scheduled a one-day hearing, September 30, on proposed regulations governing consumer information leaflets packaged with prescription drugs. After ADL notified the agency that September 30 is the second day of Rosh Hashanah (the Jewish New Year), a second hearing day, October 1, was added.

In a letter to Marvin Rappaport, associate director of ADL's Washington office, the FDA further stated that the September 30 hearing will be taped, allowing interested parties to hear the recording.

Glenn told reporters later that he believes the Administration will consider his compromise inasmuch as there are already some 40 votes in the chamber against the proposed sale. Glenn told Haig, during the hearing, that he opposed selling AWACS to any other country, including America's NATO allies.

He also said the AWACS that would be sold to the Saudis are "down-rated" and could easily be jammed. He said that in urging joint control of the surveillance aircraft, he would also propose that the U.S. cut their price to the Saudis by half.

Best Possible Solution

Glenn said he wanted to keep the AWACS under American control to quickly meet any threat to the region. He maintained, however, that the best possible solution would be to continue the four AWACS now in Saudi Arabia under American ownership and control. He said he would agree to keep them there for at least 10 years with the U.S. picking up the entire cost.

Haig said the U.S. now has the means to meet any outside threat to the region. He said the AWACS were not being sold to the Saudis to protect them from the Soviet Union but from regional dangers such as surrogates of the Soviets, a Khomeini-like Islamic fundamentalist movement or the new tripartite entente agreed to by South Yemen, Ethiopia and Libya.

Cites Danger From Palestinians

Sen. John Biden (D. Del.) said the real threat to Saudi Arabia is from Palestinian oil workers who could blow up the oil fields. He said these Palestinians could force the Saudis to participate in any future Middle East war using AWACS and F-15s. Biden also said that Israeli Defense Minister Ariel Sharon told the committee that "as soon as these planes fly we will shoot them down."

Haig insisted there was no Palestinian threat to the Saudis but on the contrary, the Saudis had influence with the Palestinians. He repeatedly cited the help Saudi Arabia rendered in arranging the cease-fire in Lebanon and indicated that the Saudis would be helpful in the Middle East peace process. He observed that Saudi Arabia already has been helpful in the new U.S.-Pakistani arms agreement.

Haig rejected a suggestion by Sen. Richard Lugar (D. Ind.) that instead of selling arms to Saudi Arabia the U.S. increase its military bases in the Middle East. The Secretary of State noted that this was no longer possible because of the desire of the nations in that region to protect their own national independence.

He said that just as Israeli Premier Menachem Begin stressed here that Israel wanted to defend itself and not depend on foreign troops, so did Saudi Arabia and Egypt as well.

Issues In Haig-Begin Meeting

Haig said that the Palestinian issue was discussed with Begin when they had a 2½ hour meeting. He said that President Reagan also raised the Palestinian issue with Begin in their talks. According to most accounts of Begin's meetings with Reagan, very little was said on the Palestinians. Haig said he discussed with Begin the situation on the West Bank and Israeli settlements there. He said he pointed out to Begin that the settlements "complicate" the peace process. Haig and Begin had an unscheduled meeting last Tuesday just as the Premier was about to leave New York to return to Israel. But both have refused to divulge the contents of that closed-door meeting.

In the course of last week's hearings Haig said virtually nothing about the new "strategic cooperation" worked out between the U.S. and Israel during Begin's visit.

Former SS Official Goes On Trial

BONN (JTA) — A former SS official accused of complicity in the deportation and murder of Rumanian Jews during World War II has gone on trial in Frankfurt. According to the State Prosecutor, Gustav Richter, 69, contributed to the "final solution" when he served as an aide to the official responsible for the "Jewish question" in Rumania.

The Reich Foreign Ministry, according to the prosecution, assigned Richter to Bucharest in August 1942 to convince the Rumanian authorities to accept a plan that would treat Rumanian Jews in the same manner as Jews were treated in Germany. As a result of Richter's activities, two transports were organized and a total of 1323 Rumanian Jews were rounded up and deported in September 1942. Of this group, 646 perished in Auschwitz.

Richter, who joined the Nazi Party in 1934 and belonged to the SS, was taken prisoner by the Russians in 1944 and sentenced to 25 years imprisonment.

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Reagan's Rosh Hashanah Message

WASHINGTON (JTA) — The following is President Reagan's greetings to the American Jewish community on the occasion of Rosh Hashanah which begins at sundown on Monday, Sept. 28:

"In Jewish places of worship the world over, the stirring call of the ram's horn, the shofar, will be heard symbolizing as it has

for centuries the observance of Rosh Hashanah. On this most solemn occasion, Nancy and I express our warmest greetings to the Jewish people and join with you in your prayers for the New Year.

"The High Holy Days are a time for introspection, atonement, and renewal — a time when those of the Jewish faith pause to reflect upon the year which has passed

and pray for the year which lies ahead. We join with you in the spirit of this holiday, for it is only by seeking the truth within our own hearts and acknowledging the sacred purpose of human life that we may, in the words of your tradition, "be inscribed and sealed to the book of life."

"You have our every good wish that this new year, 5742, will advance your

cherished hopes that human understanding and peace take the place of terrorism and violence, that the needs of the hungry and the poor be satisfied meaningfully throughout the world, and that there be progress toward the prophetic ideal that 'nation shall not lift up sword against nation, neither shall they learn war anymore'."

Thought For The Week Message For Rosh Hashanah

Submitted by Rabbi Menachem M. Schneerson
Lubavitch

To the Sons and Daughters of
our People Israel, Everywhere —
G-d bless you all!

Greeting and Blessing:

The month of Elul — as is well known — is the month of spiritual stocktaking for the outgoing year, with a view to rectifying and making good any deficiencies, and ensuring that the new year — may it be a good and blessed one for all of us and our people Israel — will be (even) a better one, much better, in all aspects of the everyday Torah life; both in regard to everyone personally and the near ones, and also the entire environment.

Needless to say, the "balance sheet" must be an accurate one — "neither more nor less," in order that the required rectification could be complete, and also the anticipated increase in the coming year (in keeping with the imperative that "things of holiness should be kept on the ascendancy") should likewise be complete.

So also in regard to the Mitzvos and their fulfillment (the very object of the said stocktaking), there is the directive "You shall not add to it, nor detract from it." At first glance it is not quite clear. Granted that if one overestimates one's achievements in the past year one will not fully in addition, it may give one a sense of false pride or complacency. But what could be so wrong if one underestimates one's achievements, since this will only spur one to do more good deeds in the next year, and the anticipated increase in matters of holiness will be correspondingly greater?

The question is even stronger in regard to the performance of the Mitzvos. Why does the Torah enjoin us, "You shall not add to it," as mentioned, which is seemingly in contradiction with another Torah imperative, namely, "with all your might" — a phrase which is interpreted, among other interpretations, also in the sense, of "with your very utmost" — without measure and constraints?

One of the explanations of the above is as follows:

If a person should rely on his own feelings and inclinations, one can easily make a mistake and do exactly the opposite of what had to be done. This is true not only in a situation in which one is personally involved — considering that "a person is partial to himself" and cannot be entirely objective; but also in regard to another person — inasmuch as the evaluation of one's performance of Mitzvos which one has to make at this time includes, and must include, the Great Rule of the Torah, *V'ohavto Ire'acho komocho* ("You shall love your fellow as yourself"). The imperative, "You shall not add, nor detract," applies also to the Great Rule of the Torah and its actual observance.

The said Rule requires that one should love a fellow Jew "as yourself." Self-love does not depend on any reason (such as discovering in oneself extraordinary admirable qualities, and the like). Such should also be the love for "your fellow," as explained at length in various sources.

At the same time it is coupled with the imperative that in certain cases "You shall not add" (overdo) in loving your fellow as yourself. For it is possible that because of this extra measure of love ("love distorts judgment") he may be inclined to help a fellow commit a transgression, G-d forbid, especially a "small transgression," etc.

Or when it comes to the Mitzvah of "You shall admonish your friend" (particularly a juvenile, whether in knowledge of true Yiddishkeit, or in age), it is possible that because of misplaced love, having stretched it too far, he may refrain from admonishing his friend even privately (*tete-a-tete*). Hence the injunction "You shall not add to it," lest he fails to carry out his duty of "You shall admonish."

Similarly, at the other end: One may feel impelled to embark upon the Mitzvah of admonishing from the start in a stormy and abusive manner, in public, exposing one to shame, and the like. Hence the injunction "You shall not detract" from your love for your fellow, for the Torah requires that the admonition be administered first "in privacy, gently, and in soft-spoken language," and only afterwards, if the offender does not take it to heart, one is justified to admonish his fellow publicly, etc.

The main purpose of all discussions is, of course, to bring out the essential thing which is the action, in terms of actual conduct in the everyday life. Hence this reminder that now is the high time, particularly in the days from Chai (18) Elul to Rosh Hashanah (each day corresponding to a month of the year), to take stock of all activities of the daily life, bearing in mind that of a Jew it is demanded that "All your actions should be for the sake of Heaven," and "Know Him in all your ways." And in all this, one is assured of G-d's help.

Especially, and most importantly — in the matter of *Ahavas Yisroel*, to the end of being implemented literally: loving each Jew individually, and not merely the Jewish people as a whole, and getting involved in the individual's needs, material and certainly the spiritual, doing one's utmost to be of help, and in a practical way.

However, one should be mindful of the said basic points in the exercise of this love ("the right hand draws near, the left hand restrains") that it be in complete harmony with *Toras Chayim* ("instruction in living") and *Toras Emes* ("truthful instruction"), particularly as set forth in the *Shulchan Aruch*, part *Orach Chayim*, and part *Choshen Mishpot*.

And to use one's influence to encourage every Jew one can reach to do likewise, and also in accord with the principle that "things of holiness should be on the ascendancy." (Even if there is a doubt whether the effort will succeed, it should nevertheless be made, since in concerns a Great Rule in the Torah and an explicit Mitzvah in the Torah.)

In light of the commentary also of our Sages of blessed memory that "*V'ohavto Ire'acho v're'avocho*" ("your friend and your father's friend"), which invokes and strengthens even more G-d's love for the Jews, who are called "*achim v're'im*" (brothers and friends), so to speak, of G-d,

May G-d grant that His love for the Jews be materialized also in practical terms of everyone's needs, in blessings of "children, health and ample sustenance,"

And may we see very soon the fulfillment of our prayer, "Hashem, G-d of Hosts, restore us, light up Your countenance, and we shall be delivered,"

And each and everyone, in the midst of our people Israel, be blessed with a *Kesivo vachasimo toivo* for a good and sweet year, both materially and spiritually.

With esteem and blessing for Hatzlocho in all above, and

With prayerful wishes for a
Kesiva vachasimo toivo,
for a good and sweet year.

Greetings From Prime Minister Menachem Begin On Rosh Hashanah, 5742

We stand on the threshold of the New Year 5742 with the hope and belief that our people's ancient great human values will endure and triumph over the transient material considerations provided by oil these days. We are a small nation and we know our place in the world. We know what we can offer mankind. We also know the role we can and do play in the Middle East.

The region in which we live and its periphery is now in turmoil. In Iran we have seen civilization itself endangered by the emergence of dark forces that have trampled underfoot the time-honored customs and traditions of international cooperation. We have seen the power of petro-dollars reduce even some democratic states to subservience and capitulation.

This is a disturbing development for the shrinking free democratic world. We must stand together in the face of the Soviet thrust into the four corners of the globe for control of strategic and material assets. After Angola and Mozambique, Ethiopia and South Yemen, Vietnam and Cambodia, it would be foolhardy to ignore the implications of their operations in Afghanistan, as a result of which the Soviet Army could reach the Indian Ocean through Baluchistan. The whole free world is in danger, liberty itself is in peril.

For our part we have done all in our power to advance the cause of peace in our region. We faithfully carried into effect every commitment that we undertook in the peace treaty with Egypt. We have made great sacrifices for peace — an ideal which is not easily obtainable and,

therefore, we must pursue it with determination and patience.

We have the profound satisfaction that it was we who originally proposed autonomy for the Arab inhabitants of Judea, Samaria and the Gaza district. We have stated and reiterated our readiness to fulfill the letter and spirit of the second part of the Camp David Agreement, dealing with this autonomy, and not to deviate from it by one iota. We are in no way responsible for the periodic interruptions and suspensions of the negotiations. They are now renewed, let us hope an agreement on the outstanding issues will be reached.

As usual, there was criticism of our reaffirmation of an existing truth that Jerusalem is united, the capital of our State, an indivisible city with complete freedom of access to the Holy Shrines of all religion guaranteed by law for all time. Any proposal which may either directly or indirectly bring about the redivision or repartition of Jerusalem will be rejected by all our people, for we stand by the unity of Jerusalem for ever and ever.

From this city, eternal Yerushalayim, I send you, my dear brethren and sisters, greetings for a Happy New Year 5742. With God's help may it be a year of continuing advance towards peace, a year of improvements in the economic situation of our country and its individual citizens, a year of growing aliyah from the East and the West to the land of our forefathers.

May this Rosh Hashanah usher in a year of happiness and freedom, strength, security and dignity for all the house of Israel.

Egyptian, Israeli Experts Conclude Talks, Disagree On Issue Of Tourism

JERUSALEM — Egyptian and Israeli experts concluded several days of talks last week on advancing the normalization process and the technical details of fulfilling the peace treaty of March 1979, but several issues remained to be resolved.

The two major issues of disagreement concern tourist installations in Sinai and the granting of visas to Israelis who wish to visit Egypt.

Currently, an Israeli must wait three days for a visa from the Egyptian Embassy in Tel Aviv. Israeli officials sought an arrangement for tourists to be granted a visa "on the spot," according to a Foreign Minister spokesman.

Egypt rejected the request by Israel to exempt its tourists from the procedures applied to others. The Egyptian representatives suggested the opening of an additional consulate in the southern port city of Eilat, near the border to be established between Israel and Egypt after the final withdrawal. However, the Egyptians said a 24-hour wait would be necessary to obtain a visa.

The Egyptians, according to a Foreign Ministry spokesman, want "us to understand that there is going to be a return of Egyptian sovereignty to Sinai."

Normalization

The negotiations were directed toward the advancing of normalization between the two countries, specifically in the areas of tourism, communications, transportation and civil aviation.

"The real progress in the normalization process" had been achieved, according to Taher Shash, the head of the Egyptian delegation.

One agreement reached by the two factions will permit Israeli trucks to transport goods into Egypt beginning Nov. 1. Egypt and Israel agreed to increase the number of flights between Cairo and Tel Aviv to five a week from four. The two countries will also be linked by a direct cable, to replace the

indirect connection by way of Western Europe.

In addition, Israel will provide, it was agreed, an inventory of "existing tourist facilities and installations in Sinai" to Egypt.

Candlelighting Time

Sept. 25
6:20 p.m.

Rosh Hashanah

Sept. 28
6:15 p.m.

Rosh Hashanah

7:17 p.m.

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THURSDAY, SEPTEMBER 24, 1981

Beth Sholom Starts Youth Group



UNDER THE GUIDANCE of Debbie Rubenstein, (l.) the new Bet Ha'Atid Youth Congregation of Congregation Beth Sholom — Sons of Zion will be directed by Alicia Martin and Michael Weiner.

Congregation Beth Sholom — Sons of Zion, Rochambeau Avenue, Providence, has announced the opening of its new Bet Ha'Atid Youth Congregation. The goal of the new mini-synagogue is to cater to youth — tomorrow's congregants — hence the name "Congregation of the Future."

Developed by Rabbi and Mrs. Jake S. Rubenstein with Pearl Woolf, President of Beth Sholom — Sons of Zion, the congregation will have services geared to youth. Stories and games will serve to enhance the knowledge of the participants as well as

add to the special flavor and excitement of the Congregation.

Michael Weiner, Youth Director of NCSY and an educator in Brockton, Mass., and Alicia Martin, student at Classical High School and the Midrashah as well as an officer in the Providence chapter of NCSY, will conduct Bet Ha'Atid and direct its program under the guidance of Debbie Rubenstein.

Bet Ha'Atid will meet weekly from 10:15 to 11:15 a.m. beginning with the Sept. 26 Shabbat. All are invited to attend.

Lori Goldman Becomes Bat Mitzvah Sept. 25

Lori Beth Goldman, daughter of Faye and Harvey Goldman of Warwick, was to become Bat Mitzvah on Friday, Sept. 25, at Shabbat services at Temple Beth Am-Beth David, 40 Gardiner St., Warwick.

Lori Beth is the granddaughter of Mr. and Mrs. Daniel Goldman of Florida and the late Mr. and Mrs. William Tebrow.

Young Judaea To Meet At Brown Hillel Oct. 4

Young Judaea will hold its first meeting of the year on Sunday, Oct. 4, at 7:30 p.m. in the Brown Hillel House, Brown Street, Providence.

Anyone between the ages of 13 and 15 is invited to attend.

B'nai Israel Sets Talk By Tay-Sachs Expert

Dr. Michael F. Sheff, biochemist in charge of Tay-Sachs testing at the Miriam Hospital, will be the guest speaker at a brunch on Sunday, Oct. 4, at 10 a.m., at Congregation B'nai Israel, 224 Prospect St., Woonsocket.

Testing will take place Sunday, Oct. 25, from 10 a.m. to 1:30 p.m. at the synagogue. A voluntary contribution of \$15 is suggested to help defray expenses. For more information, call Julius Sherman at 762-1761.

Temple Emanu-El Announces Services

On Rosh Hashanah and Yom Kippur, three simultaneous services for adults will be conducted at Temple Emanu-El, Morris Avenue and Sessions Street, Providence.

On the Eve of Rosh Hashanah, Monday, Sept. 28, the entire congregation will join for worship in the Main Synagogue at 6:15 p.m.

On Tuesday morning, Sept. 29, services will begin at 9. In the Main Synagogue, they will be conducted by Rabbi Wayne M. Franklin and Cantor Ivan E. Perlman, assisted by the choir, with Frederick A. MacArthur, choirmaster, at the organ.

In the New Synagogue, Rabbi Alvan H. Kaunfer will officiate. Cantor Jules Rosenberg will chant the service, assisted by Anna Fiore-Smith, organist.

In the Alperin Meeting House, Rabbi Stanley Schachter will conduct the service, which will be chanted by Cantor Neil Freedman.

The Tashlich ceremony will take place on Tuesday, Sept. 29, at 4:30 p.m., by the Seekonk River at the end of Loring Avenue. Grandparents, parents and children will meet at the Temple at 4 to walk to the river. Those not wishing to take part in the procession may join the

congregation at the river at 4:30.

Yom Kippur services will begin with Kol Nidre on Wednesday, Oct. 7, at 6 p.m. On Thursday morning, Oct. 8, services will begin at 9 a.m.

At 2:30 p.m. an "Ask the Rabbi" session will be held in the Alperin Meeting House. The three rabbis, Franklin, Kaunfer, and Schachter, will be the panelists and Edward Fink, President of the Temple Men's Club, will act as moderator.

Yom Kippur will conclude with the Neilah service, beginning at 5:30 p.m. with the sounding of multiple Shofarot in each location. Students of the Religious School will participate in the Havdalah ceremony immediately following.

Following a practice established several years ago, on the second day of Rosh Hashanah, and again for Kol Nidre and Yom Kippur services, the congregations will rotate the locations in which they will worship.

Children's services will be held on both days of Rosh Hashanah and again on Yom Kippur from 11 a.m. to 12 noon. Separate services will be held for three age groups: four and five-year-olds, Room 11; Six- and seven-year-olds, Room 24; and eight-through ten-year-olds, the Chapel.

Fashion Show Set By Pioneer Women

Magee Hickey, anchorperson for Channel 6 News, will be the commentator at the "Winter Wonderland of Fashions" to be presented by the Shalom Chapter of Pioneer Women. The dinner/fashion show will take place Thursday, Oct. 22, at 7 p.m. at the Marriott Inn, Providence.

The wardrobe will be furnished by August Max, and the jewelry will be provided by Opulent Owl of Providence. Hair and makeup will be done by Ron's Hair Design, East Greenwich.

For ticket information, call Jill at 463-6987 or Jackie at 828-3298.



MAGEE HICKEY

Rabbi Bernard Rotman To Conduct Congregation B'nai Israel Services

Rabbi Bernard Rotman will again preach at the pulpit of Congregation B'nai Israel for the High Holidays.

Rabbi Rotman, a Worcester native, served as spiritual leader of Temple Beth Am in Warwick and had been active in the Warwick community for nine years.

He was a member of the Warwick Rotary, Warwick Narcotics Guidance Council, and has served as chaplain of the Warwick Police Department, Rhode Island National Guard and Kent County Hospital.

He was graduated from Classical High of Worcester in 1962 and attended Boston University for two years. He received his bachelor's degree from the American Un-

iversity School of Government and Public Administration in 1966. He earned a master's degree in Hebrew Literature from the Jewish Theological Seminary of America after four years of study. After studying in Israel for a year, he was ordained in 1972.

Rabbi Rotman is a member of the Rabbinical Assembly of America, the New England Rabbinical Assembly, the Rhode Island Board of Rabbis and the Jewish Federation of Rhode Island.

He was a youth group advisor in Natick, Mass., and Alexandria, Va., and has been active in many youth and adult education classes in religion, Jewish culture and social groups. He worked to establish the Community Hebrew High School in Warwick.

He lives with his wife, the former Benita Bass, and their two children in Worcester.



DR. JOYCE SUSAN FREEDMAN, daughter of Dr. and Mrs. Seymour J. Freedman of Cranston, received her doctorate in Clinical Psychology on June 21 from the Massachusetts School of Professional Psychology. She is a graduate of Cranston High School East, Boston University (cum laude), and Long Island University, with honors. Dr. Freedman is associated with a private clinic and is also in private practice.

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Cong. Beth Shalom

Congregation Beth Shalom — Sons of Zion, Rochambeau Avenue, Providence, will usher in the New Year on Monday, Sept. 28, at 6:15 p.m. with a service in the Main Sanctuary.

On Tuesday, Sept. 29, a morning service will take place at 8 a.m., followed by the Shofar sounding at 10:30 a.m., the opening of child care and the service of the Bet Ha'Atid Youth Congregation at 10:45 a.m., and Mincha and Tashlich at 4:45 p.m.

On Wednesday, Sept. 30, the morning service will be held at 8 a.m., followed by the Shofar sounding at 10:30 a.m., the opening of child care and the Bet Ha'Atid Youth Congregation service at 10:45 a.m., and the Mincha at 6:15 p.m.

Elan Adler and Jonathon Tepper will conduct the services. Adler is currently studying at Yeshiva University and the Semicha program at the Rabbi Isaac Elhanan Rabbinic Seminary. He is a past director of "Faith of Our Fathers" on Channel 6 and travels widely on behalf of Yeshiva University conducting seminars and shabbatonim.

Tepper is a former member of the Zamar Choral of Boston and participated in the Israel Song Festival in 1973 and 1975. He has served congregations for seven years as High Holy Day cantor and comes to the congregation from San Francisco.

Aaron Segal will perform the duties of sounding the Shofar with Rabbi Josif Kapp chanting the Torah. Joseph Connis, Alfred Weiner, Larry Dub and Aaron Segal will serve as Gabbaim.

Rabbi Jake S. Rubenstein will officiate.

Cong. Ohawe Shalom

Rabbi Yitzchok Dubovick will conduct Rosh Hashanah and Yom Kippur services at Congregation Ohawe Shalom, East Avenue, Pawtucket.

Rabbi Dubovick has served as the Congregation's spiritual leader for the past year. He has also been a faculty member at the Providence Hebrew Day School for the past 12 years.

A noted Mohel, he serves many New England communities, also devoting his time and skill Le Shem Mitzva (for the sake of the Mitzva, without remuneration) to newly-arrived Russian immigrants.

The Rosh Hashanah schedule of services is as follows: Monday evening, Sept. 28, Candlelighting and Mincha at 6:15, Maariv at 7; Tuesday morning, Sept. 29, at 8; Tuesday evening, Mincha at 6:15, Maariv at 7, and Candlelighting at 7:17; Wednesday morning, Sept. 30, at 8; Wednesday evening, Mincha at 6:15, Maariv at 7, and Havdala at 7:15.

Shabbos Shuva services are as follows: Friday evening, Oct. 2, Candlelighting at 6:08, Mincha at 6:15, and Maariv at 6:45; Saturday morning, Oct. 3, at 9; Saturday evening, Oct. 3, Mincha at 6:15, Maariv at 7, and Havdala at 7:10.

For further information regarding services and memberships, call Elliot Brown, 724-2727; Carl Passman, 723-6734; or Hilton Rosen, 723-3256.

Temple Sinai

Temple Sinai, 30 Hagen Ave., Cranston, will open its High Holiday services on Rosh Hashanah Eve, Monday, Sept. 28, at 8:15 p.m.

A 10:30 a.m. service will be held on Rosh Hashanah, Tuesday, Sept. 29. Children's services will take place at 2:15 p.m.

Yom Kippur Eve will be celebrated on Wednesday, Oct. 7, with a service at 8:15 p.m. Yom Kippur services will take place the following day, Thursday, Oct. 8, at 10:30 a.m. A service for children will take place at 2:15 p.m.

For more information, contact the Temple office at 942-8350.

Temple Beth-El

Temple Beth-El, 70 Orchard Ave., Providence, will hold a service Rosh Hashanah Eve, Monday, Sept. 28, at 8:15. Rabbi Leslie Y. Gutterman will deliver a sermon titled "Life Beyond the Statusphere."

On Rosh Hashanah, Tuesday, Sept. 29, the Rabbi's sermon will be "The End of the New Harvest" starting at 10 a.m.

The children's service and Yom Tov reception will be at 3:00.

On Yom Kippur Eve, Wednesday, Oct. 7, the Rabbi will deliver the sermon "To Tell the Truth," at 8:15 p.m. On Yom Kippur, Thursday, Oct. 8, at 10 a.m., the sermon will be "Sophisticated Suffering."

Rosh Hashanah Services

Temple Beth Am

The Jewish High Holidays begin Monday evening, Sept. 28, with the observance of Rosh Hashanah at Temple Beth Am — Beth David, 40 Gardiner St., Warwick.

Services for Rosh Hashanah and Yom Kippur will be conducted by Rabbi Milton L. Kroopnick and Cantor Aryeh Subar, who comes to the Temple for the holidays from his home in Jerusalem.

On Rosh Hashanah Eve, Monday, Sept. 28, Mincha-Maariv will take place at 6:30 p.m.

On the first day of Rosh Hashanah, Tuesday, Sept. 29, the Shacarith will take place at 8 a.m., and services for the Junior Congregation and Pre-Hebrew School will be held from 10 a.m. to 12:15 p.m. Mincha-Tashlich-Maariv will take place starting at 6:30 p.m.

On the second day of Rosh Hashanah, Wednesday, Sept. 30, Shacarith will be held at 8 a.m., followed by services for the Junior Congregation and Pre-Hebrew School at 10 a.m. Mincha-Maariv will be held at 6:30 p.m.

Shabbat Shuva family services will be held Friday, Oct. 2, at 8:15 p.m. The next day, Saturday, Oct. 3, a morning service will be held at 9:30 a.m., and an evening service will take place at 6:30 p.m.

On Wednesday, Oct. 7, Yom Kippur Eve will be celebrated with Kol Nidrei at 6 p.m.

On Yom Kippur, Thursday, Oct. 8, Shacarith will be held at 8 a.m., followed by services for the Junior Congregation and the Pre-Hebrew School from 10:30 a.m. to 12:30 p.m., Yiskor and the dedication of memorial plaques at 10:30 a.m., and Mincha-Neilah-Maariv-Shofar at 4:30 p.m.

Cong. Sons Of Jacob

Congregation Sons of Jacob, 24 Douglas Ave., Providence, has announced its schedule of High Holiday services.

Rosh Hashanah Eve, Monday, Sept. 28, begins with the Lighting of the Candles at 6:10 p.m., followed by the Mincha service at 6:15.

On Tuesday, Sept. 29, the first day of Rosh Hashanah, the morning service will be held at 8 a.m., followed by the blowing of the Shofar at 10:30 a.m. The Mincha service will take place at 6 p.m., the Lighting of the Candles at 7:18 p.m.

On Wednesday, Sept. 30, the second day of Rosh Hashanah, the morning service will take place at 8 a.m., followed by the blowing of the Shofar at 10:30 a.m. The Mincha service takes place at 6 p.m., and Rosh Hashanah ends at 7:16 p.m.

The Fast of Gedaliah Selichoth will take place on Thursday, Oct. 1, at 5:45 a.m. Shacharith will follow at 6:30 a.m., and the Mincha service is at 5:45 p.m.

On Saturday, Oct. 3, the Shabbos of

"Repentance" takes place at 8:30 a.m. Mincha will be held at 6 p.m., and the sabbath will end at 7:11 p.m.

Services on Yom Kippur Eve, Wednesday, Oct. 7, begin with a morning service at 6:30 a.m. The Mincha service will take place at 2 p.m., the Lighting of the Candles at 5:40 p.m., and Kol Nidrei at 5:50 p.m.

On Yom Kippur, Thursday, Oct. 8, a morning service will be held at 8 a.m. The "Yizkor" memorial service will take place at 11:30 a.m., followed by Mussaf.

At 4:30 p.m. on Yom Kippur, the Mincha service will take place, followed by the Neilah service at 6:00, and the Maariv at 7:15. The blowing of the Shofar will take place at 7:25 p.m.

All High Holiday services at Congregation Sons of Jacob will be under the leadership of Rabbi Morris Drazin.

Cong. B'nai Israel

High Holiday services at Congregation B'nai Israel will begin with the Lighting of the Candles on Erev Rosh Hashanah, Monday, Sept. 28, at 6:15 p.m. The Congregation is located at 224 Prospect St., Woonsocket.

On Tuesday, Sept. 29, the first day of Rosh Hashanah, the regular service will be held at 8 a.m., followed by the Torah service at 9:30 a.m., the sermon at 10:30 a.m.,

the Tashlich at 5:30 p.m., and the evening service at 6:15 p.m.

The regular service on the second day of Rosh Hashanah, Wednesday, Sept. 30, will be held at 8 a.m., followed by the service at 9:30 a.m., the sermon at 10:30 a.m., and Mincha and Maariv at 6:15 p.m.

Services on Erev Yom Kippur, Wednesday, Oct. 7, include Mincha and Kol Nidre starting at 6 p.m.

Services on Yom Kippur, Thursday, Oct. 8, include the regular service at 9 a.m., the Torah service at 10:30 a.m., the sermon at 11:30 a.m., and Yizkor at 12 noon.

Rabbi Rotman and Cantor Macktaz will conduct the services.

Cong. Shaare Zedek

Rosh Hashanah services at Congregation Shaare Zedek-Sons of Abraham, 688 Broad St., Providence, will begin on Monday, Sept. 28, with the Lighting of the Candles at 6:11 p.m. Mincha-Maariv will follow at 7.

On Tuesday, Sept. 29, the following services are scheduled: Shacarith, 8 a.m.; Sermon, 10:30 a.m.; Shofar, 11 a.m.; Musaf, 11:30 a.m.; Mincha-Maariv, 7 p.m.; and the Lighting of the Candles, 7:13 p.m.

The following services are scheduled for Wednesday, Sept. 30: Shacarith, 8 a.m.; Sermon, 10:30 a.m.; Shofar, 11 a.m.; Musaf, 11:30 a.m.; and Mincha-Maariv, 7 p.m.

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Photographer Captures The Unusual

Dryden Galleries Makes Its Debut

by Linda A. Acciardo

Housed on the second floor of the Providence Picture Frame company is a sprawling, two-story art gallery transformed from what used to be a series of offices and an empty warehouse.

Two weeks ago, the main attraction at

the grand opening of Dryden Galleries Ltd. was the work of Abe Nathanson, a relatively new artist on the photography scene. A native of Rhode Island, Nathanson's exhibit reflects what he calls, "a graphic documentation of Providence."

Both the gallery, owned by Joe Gallo, and

the artist, made their debut with a crowd of about 300 persons from the local community, as well as art critics from surrounding areas.

It seems an unlikely location for a professional art gallery. The building, at 27 Dryden Street in Providence, is hidden

described as depressing, because it illuminates the darker side of some areas of Providence; buildings with paint peeling off the sides, torn down, dilapidated tenement houses or old, worn out signs and slogans painted on the side of drugstores.

However, realistic is a more appropriate term to describe Nathanson's work. The subject matter has a great deal to do with his own background. "Part of it has to do with my roots. I came from Pawtucket, a blue collar family and a run-down neighborhood. When I started hanging the show together that's when I realized the theme was coming across. "It must have been a subliminal thing," he says.

The life of a photographer can at times be a dangerous one. For some reason people shy away from not only having their own images immortalized, but their property as well. While Nathanson was photographing the side of a drugstore, with tripod positioned, the owner approached him and said, "Get out of here before I break your camera." "People can get hostile. If anyone objects, I just pack up and leave."

None of Nathanson's photographs are of people. He prefers geometric figures and shadows. The absence of people and lack of activity in the streets are probably due to the fact that Nathanson takes his photographs on Sundays.

Most of the photos have been shot at eye level and although all are in color, a great many include black images. Despite the fact that there is a stigma attached to the use of color prints in professional photography, Nathanson enjoys working with color. "The color is what attracts my eye, as well as the imagery and textures," he says.

Nathanson considers himself a novice in the field of photography, having only taken the art form seriously within the past year. He has for many years worked as a graphic designer and product designer. "It's possible that maybe I didn't feel my work was good enough to exhibit before," Nathanson says.

"He finds the unique, the sites one often misses," says Gallo of the artist's work.

The eye of a photographer should be keen and catch the glimpses of life that the world passes by. Nathanson's eye has captured scenes that "convey a lesson in tenacity," such as a group of store fronts which line Manton Avenue in Providence. The photograph depicts what appears to be a desolate street taken from the pages of a 1930's history book with wooden buildings waiting to be revitalized. Nathanson explains that each store carries on daily business activities without allowing progress and change to affect their livelihood. Despite its old and dilapidated appearance, "it's still surviving," he says.

Two weeks after Nathanson shot an advertisement on the side of a drugstore, the building was sandblasted and torn to the ground. The photograph is now invaluable in terms of capturing a time and place in Providence's history.

Joe Gallo also hopes to capture a place in Providence's history. Once the loft area is completed, Gallo says he will own the largest art gallery in New England. "It's larger than most galleries on the Soho," he says. The immense area will be developed into a showroom for Art On Consignment.

There will be a constant art show. "As many as a hundred people will have their work exhibited up here," he says.

Gallo has already booked the gallery until April of 1982. He expects to commission work from local as well as nationally known artists. His main emphasis will be on exhibiting quality art. With the assistance of qualified art critics as members of his review committee, the work submitted for display will be evaluated in terms of its artistic quality.

"This is not just a place for photography. It's for art," Gallo says.

It will take some time for the gallery to become a visible part of the community, between six months to a year, Gallo says. "Providence needs this space," Nathanson says, and "I hope it can build momentum."



DRYDEN GALLERIES LTD.: One small section of the expansive gallery, which opened two weeks ago. The current exhibit displays the work of Abe Nathanson.

FJA Report:

Number Of Jewish Singles Keeps Growing

PHILADELPHIA (JTA) — Unmarried adults make up significantly large and growing portions of the Jewish community, in some places representing more than 40 percent of the Jewish population, according to a study by a committee of the Philadelphia Federation of Jewish Agencies (FJA).

The findings from a survey by the Federation's committee on unmarried adults, reported in the Jewish Exponent, indicated that many unmarried Jews sought traditional places within the Jewish community which, for most, meant finding a suitable Jewish partner and getting married.

However, the committee found that, due to a lack of opportunity to meet suitable partners or the lack of desire or ability to reach out to others, the number of Jewish singles keeps growing.

The committee's findings are being handed over to the FJA Task Force on the Jewish Community and Family which seeks to identify problems faced by the Jewish family through the life cycle and to make recommendations for community action.

Dr. Evelyn Bodeck, committee chairperson, in citing the reports from several Jewish communities on the large and growing number of unmarried Jews, said that, for a number of reasons, such Jews feel alienated "from the organized Jewish community despite a desire on the part of many to feel in some way connected."

She added that the "message" from such Jews in local interviews is that "they are seeking intimacy with members of the opposite sex, but are seeking it in the traditional forms of marriage and children." She said the unmarried adults spoke of a desire to "share life," to "have a family," to "create a meaningful Jewish life" and to be "part of the community."

The committee found that the singles wanted to be "involved in meaningful and enjoyable activities through which they could learn and contribute to society, and incidentally might or might not meet someone of the opposite sex."

One committee suggestion was creating a Jewish dating service, to be based on committee findings of successful models in other Jewish communities. The committee also suggested more educational and Jewish holiday programs for the unmarried adults.

Dr. Bodeck said the expressed desire on the part of survey respondents to have the Jewish community help them with housing surprised the committee. She said the singles seem to be concerned with locating affordable housing in Jewish neighborhoods and finding compatible Jewish roommates to help reduce loneliness and the cost of housing and to share Jewish practices.

She explained that the Jewish community is in an unusual situation relative to the single Jews. She said that it was not only in the best interests of the community to encourage marriage but also that the single Jewish adult who is not helped to make a "positive Jewish connection now" may be lost to the Jewish community "either because of alienation or intermarriage."

from view by a factory complex. Although easily accessible from Rte. 95 off of Branch Avenue, unless one is specifically searching for Dryden Galleries, this very well designed showroom could remain unnoticed. "It is definitely worth the trip," according to many who attended the opening and recorded their responses in a guest book.

Once inside, the architecture of the rooms lends itself to being a perfect environment for the perusal of artistic creations. High ceilings, spacious areas, well ventilated lighted rooms and a Victorian-style living room as its main display area, are only a small part of the gallery's appeal. The real attraction is the atmosphere.

This is a place where "people can stay, browse and have a chance to observe the art and feel it. It's a warm atmosphere keeping with the turn of the century decor," Gallo says.

The philosophy behind the decor is to encourage people to remain in the gallery and examine the works because as Gallo says, "People think about a purchase. Buying art is not something you do impulsively."

That is one reason why Gallo plans to finish off the loft area of the gallery within the month. He will utilize the space for larger pieces, as well as portions of past exhibits. When the Nathanson exhibit is concluded, some of the photographs will be hung upstairs in the loft "so the artists' work won't be lost." If visitors decide at a later date to purchase a particular piece, it will still be on view.

While browsing, visitors can also listen to the mellow tunes emanating from a grand piano placed in the living room.

The unique aspect of Nathanson's photographs in this exhibit is that they highlight some of the more unusual, often missed areas of Olneyville and Providence. He photographs hidden alleyways, long forgotten streets with billboards reflecting days gone by and places that people have seen, but often too much in haste, don't stop to examine. Nathanson's work has been

Reagan Seeks To Reaffirm Entrepreneurship, Brown Economist Tells Providence Hadassah

by David Essex

The intent of President Reagan's economic policy is not primarily to halt inflation, but to lessen the role of government and to reaffirm that individual initiative is the basis of the American economic system. That is the opinion of Herschel I. Grossman, a Brown University economist who spoke to members of Providence Hadassah at their meeting Monday, Sept. 21.

Grossman, a Philadelphia native who has taught in overseas universities, opened by saying there are no easy answers to the nation's economic problems. "Anybody who tells you they know what's going to happen — you should stop listening at that point," Grossman said.

The economic outlook is "highly uncertain," Grossman said, because it is "unclear how dedicated Reagan is to cutting inflation. I'm not sure inflation is a prime part of the plan."

The tight money policy pursued by the Federal Reserve Board causes high interest rates, a highly unpopular side effect that few politicians want to be blamed for. But, Grossman said, for curing inflation, "there's no other way. It's not tasty medicine, it's not pleasant medicine, but it's the only medicine that can cure the disease."

The tight money policy and high interest rates are "likely to produce a recession," Grossman said, and "nobody wants to be the unpopular doctor" administering the bitter medicine. That is why he's not sure the Reagan administration will stay with its current policy. "It's going to take unusual political courage," Grossman said. Maybe our present President has that courage, but it remains to be seen.

Whether or not Reagan has the political courage to battle inflation is not the main challenge of his economic program, according to Grossman. He called Reagan a "clever politician," and said the President realizes people will stop complaining about inflation if their incomes begin to catch up with it. "His policy is designed to make inflation easier to live with," Grossman said. He pointed out that even in Israel's economy, where the inflation rate is over 100 percent, people get by and the system does not collapse because incomes are indexed to keep pace with inflation.

Reagan is trying to decrease government intervention, and to reaffirm entrepreneurship as the basis of the American system, because they are good ideas by themselves, not because they may be means to other ends, according to



Prof. Herschel I. Grossman spoke Sept. 21 to about 100 members of Providence Hadassah.

Grossman. The Reagan system "is not a system in which the government takes care of people," he said.

Pressure from special interest groups may force Reagan to dilute his policies, according to Grossman. "Now that we have a system of big government, whether it's good or bad, there are a lot of people who have vested interests in its continuance," Grossman said.

The first question from the audience concerned the necessity for wage and price controls to slow down inflation. Grossman predicted such controls would have a "disastrous effect" on the economy. "If we imposed them now, we would have a serious depression," he said. In principle, wage and price controls are undesirable, according to Grossman, because "we in the U.S. are not prepared to enforce controls like they do in Russia." One woman, visibly upset, asked if the

government shouldn't do something about developers who convert apartment houses into condominiums by forcing residents to sell, a practice recently examined on the television show "60 Minutes." Grossman discouraged the use of government intervention, saying that condominium conversion, as the practice is called, is allowable in a free enterprise system. The developers entered the field with no guarantee either way of success. "I don't think that as a matter of principle you should penalize people who take risks and win," Grossman said.

After the speech, Grossman said he dislikes labels and prefers to be called "a supporter of free enterprise" rather than conservative or anything else. He reiterated his belief that "in all of the Western countries, governments have become too pervasive and have thwarted individual initiative."

"Let's face it," Grossman said. "There are people who want to run other people's lives."

In Hadassah business conducted at the Monday meeting, Sara Kauffman reported on the recent national convention in New York, in which the Providence chapter won awards for fundraising and membership.

Norma Mushnick, Providence Hadassah's representative to the President's Council of the Women's Division of the Jewish Federation, urged the membership to write to President Reagan, and Senators Pell and Chafee urging them to vote against the proposed sale of AWACS to Saudi Arabia.

The next meeting of Providence Hadassah, to honor new members, will be held Monday, Nov. 9, at 12:30 p.m. in the Jewish Community Center, 401 Elmgrove Ave., Providence.

Jews Should Take The Gamble On Peace

by Joseph Eger

We Jews have given birth to splendid musicians. But lately our fine sense of hearing has gone awry. Fears for our security and survival, justified indeed, have prevented our hearing the stage-whispered messages of moderation from Palestinians in the world press, in high-level private meetings between Arabs and Jews.

Anxiety impairs listening and the nuclear age has intensified historic fears. Einstein's "we are drifting toward a catastrophe beyond conception. We shall require a substantially new manner of thinking if (we) are to survive" is a Jewish imperative today.

When it comes to Israel, we Jews — whether liberal or conservative, American or Israeli — tend to think with our emotions. Even the most analytical of us responds with a knee-jerk "Is it good for the Jews?" That survival instinct has served us for thousands of years. But it no longer works. Not for our security, not for our peace.

The Israelis are superb tacticians. They win battle after battle. Their long-term strategy, however, is failing. Though many Jews responded with righteous pride at the strike on the Iraqi nuclear facility, most could not stomach the bombing of civilians in Lebanon. All are uneasy in the growing realization that Israel cannot continue indefinitely to put out a nuclear brush fire here, a missile threat there. Proposals for nuclear plants issue from Morocco, Tunisia, Pakistan, Saudi Arabia, Iraq and

other countries. There are too many potential "enemies" even for Israeli military forces.

Our tiny sliver of homeland with a few million Jews surrounded by a hundred million Arabs is at the hub of history. The Middle East is the nerve center for the world, today as in the time of Abraham, Jesus and Muhammad. It holds the trigger for world peace or world war.

We Jews know deep in our hearts that we can count ultimately only on ourselves. Israel's vital dependence on the United States, thousands of miles away, is subject to the vagaries of oil politics and cold war diplomacy. Camp David is not a "comprehensive peace." Nor do the people accept us. Sadat cannot stand alone forever. Our few "friends" in the UN are hard put to support policies they see as "annexationist" and aggressive. Israel has become a pariah among nations.

We are losing support and former friends at a dangerous pace. The controversy over Jacobo Timerman is not whether there is anti-Semitism in Argentina, but how much. Argentina is only the most forthright example in a world of growing, thinly-disguised anti-Semitism — Manhattan to Moscow, Paris to Peoria.

The crushing economic burden of Israeli armaments portends more potential defeat than enemy armies. Emigration challenges immigration. The Israeli Air Force demonstrated clearly that fortresses, settlements, and "buffer zones" are easily circumvented by advanced military technology. Missiles and planes

fly in both directions. The prognosis appears gloomy.

Time is not on our side. Yet all is not lost. Israel remains militarily powerful, its people brave and worldwide Jewry firm in resolve. Above all, our strongest card can be our moral and ethical tradition and our will to survive.

One approach is so obvious that we haven't even considered it: an initiative toward a comprehensive peace agreement. The key is the "Palestinian question."

Israel is a Middle East country. Sooner or later it is going to have to learn to get along with its Arab neighbors and 650,000 Arabs within the state. They cannot be wished or driven away. Preemptive strikes, ad hoc settlements, military might and Maginot Line defenses will not work.

Genuine and lasting security for Israel — indeed for Jews everywhere — lies in coexistence, in gaining new allies and regaining old friends. Is it so unthinkable for us to open discourse with our fellow Semites and their only representatives, the PLO? If we take the initiative the whole world will applaud. If the accommodationist rumors are a bluff, they will be exposed as such.

Tomorrow we may be forced into such talks (by the US or by circumstance), thus weakening our negotiating position. The peaceful regaining of the Sinai by Sadat is an example that secure borders are achievable and that former enemies can be transformed into peaceful neighbors. A true Palestinian peace, crucial to a comprehensive agreement, would secure Israel's borders and defuse much of the

hostility in the entire Arab world. We took a chance once, why not again?

Risky? Sure. There are many problems: Arab population growth fears of a two-front invasion; each warning defense needs; right and left-wing irredentism, and, above all, the belligerence of the "Destroy Israel" covenant.

But were we not just as belligerent when our interests were being negotiated by outside parties? Weren't some of us, Begin included, also "terrorists" when our fate was being decided by the British without our representation? Begin and Mugabe were among "terrorists" who became responsible statesmen once their goal of full autonomy was achieved.

Can we trust the Arabs? The answer in time-honored tradition is another question. Do we have a choice? Now is the time to explore the growing willingness to recognize Israel, to drop the hated con-could be achieved in a step-by-step procedure with mutually enforceable guarantees. Election time is propitious for bold re-thinking.

A first flutist and first oboist, sitting side-by-side in the orchestra, may dislike each other intensely. Still, they make the best possible music together — in their own self-interest. The opportunity to end the escalation of violence and bloodshed on the world stage may be ours.

Let's talk with and listen to our neighbors. Soon, Tomorrow may be too late.

Joseph Eger is the music director of the Symphony for United Nations.

Money Sense:

The ABC's Of Real Estate Investing

By Bill Waters,
Director of Marketing Services
Merrill Lynch Pierce Fenner & Smith Inc.



Whether they're buying apartment buildings, houses, condominiums, commercial buildings or raw land, increasing numbers of investors with small amounts of money are going into real estate. The reason: investing in real estate offers the possibility of a relatively high return on capital — and it may do just that for you.

Advantages of Real Estate

There are good reasons for people to be bullish on real estate. These include:

- Relatively high return. It's common for a well-managed real estate investment to have an annual 8 to 10 percent appreciation in value, aside from rental income, if any.
- Cash flow. In many instances, it can range from 7 to 12 percent, when depreciation, interest and tax deductions are figured in.
- Leverage. You only put down a small portion of the total purchase price, but you get the appreciation on the total amount. You can, therefore, buy real estate with a 20 to 30 percent down payment — yet eventually own the property free and clear.
- Capital gains. In many cases, much of the profit will be subject to a lower tax bite than other forms of investment income.

And, of course, you also can pick the type of real estate investment that best fits your own situation and local conditions. That way you can be on top of your investment at all times.

Real Estate Disadvantages

But there also are some risk factors to consider. Among them:

- Real estate's changing character. What may be a money-making investment when you enter into it could change drastically if, for example, expenses go up faster than you can raise rent, or if rental income drags.
- Unexpected expenses. You could, for instance, be socked with replacing a furnace, fixing a fence or paying a huge plumbing bill.
- No formal market. There's no way to compare real estate values in various parts of the country.

• Illiquidity. It can take a long time to dispose of real estate holdings at a price you approve.

• Hidden factors. You can spend a large amount of time, for example, doing bookkeeping on your investment or checking out new tenants. Or you can run into trouble over changing zoning laws or rent control rulings.

Some Practical Rules

If you feel the pros outweigh the cons, and you want to invest in real estate, your most important consideration should be location. The site of your property is probably more important than the size or shape of it. Thus, checking in your own community for the answers to the following questions could help: Where are property taxes going? What is the fuel outlook? Are jobs increasing? What is the demand? What are the prospects for rent control? Getting these answers may help you so that the investment you go into won't be ahead of your market's needs and ability to pay for what you produce.

Other keys to real estate success include:

- Using reliable real estate brokers. They have the expertise to direct you to the best possible investments in your area. But, make sure you take your time in picking the right one.
 - Avoiding rushed and emotional decisions. Even if you have to put down a small non-refundable deposit to keep your options open, it's better than committing yourself to the wrong investment because you haven't thought out the consequences.
 - Making sure you have all the proper documents on anything you're investing in. If you're putting money into apartment buildings, for example, you should have all the fixed-expenses and tenant income records for the past five years, plus a building inspection report from a general contractor, report by a local appraiser and report by an attorney on local zoning laws.
- Our next column will discuss various strategies you can use when investing in real estate.

Rejection Of AWACS Sale Might Affect U.S. — Israeli Relations

WASHINGTON (JTA) — The Reagan Administration continued to imply last week that Congressional rejection of its proposal to sell Saudi Arabia AWACS and other sophisticated weapons might affect the new strategic cooperation agreement between Israel and the United States worked out during Premier Menachem Begin's visit to Washington.

State Department spokesman Dean Fischer said that the Administration's "operative" policy is a statement Secretary of State Alexander Haig made to reporters on his plane while returning home from Europe Monday.

This statement, according to Fischer, is that "the failure of the Senate to sustain the AWACS sale would be a major setback to U.S. policy in the Middle East." He added that "it would have serious implications for overall policy in the area."

Fischer denied there was any "linkage" between the AWACS sale and the strategic agreement. He said the Haig statement did not contradict a statement by State Department Deputy spokesman Alan Romberg Monday that there was "no strict conditionality" between approval of the AWACS sale and implementation of the strategic cooperation agreement. However, Fischer noted that rejection of the AWACS sale would have implications for a "good many strategic considerations" in the Middle East.

Haig-Begin Meeting

Fischer said Haig discussed the AWACS and the strategic cooperation with Begin when the two held a surprise meeting in New York shortly before the Premier left the country to return to Israel. But he said he could not divulge any details about the meeting.

Haig asked for the meeting, which the Department spokesman said was held to

"review the results" of Begin's 10-day visit to the U.S. and Haig's four-day trip to Europe, including his meeting in Spain with Crown Prince Fahd of Saudi Arabia. (Begin, declined to discuss his meeting with Haig).

Explains Reaction By Fahd

At the same time Fischer denied that he had told reporters while briefing them in Europe that Fahd had raised no objections to the U.S.-Israeli strategic cooperation agreement. The Saudis had denounced this report.

Fischer said that he told reporters that Fahd had expressed support when Haig discussed U.S. efforts to enhance regional security in the Middle East. He said that Haig had also talked about the complementary Saudi efforts and the U.S.-Israeli agreement in the context of meeting the Soviet threat to the region.

Israel Hopes To Export \$1 Billion

TEL AVIV (JTA) — Israel hopes to export agricultural products and agricultural machinery and technology worth about one billion dollars this year. For the first time, the value of farm machinery designed and produced in Israel will exceed that of actual agricultural products.

Many of the new inventions are on display at the "Agritech" exhibition which opened here last week. The organizers say that some 1,500 farmers and buyers from abroad are attending the show, including many from countries with which Israel has no diplomatic relations.

According to the fair management, Israel's success in agriculture, and especially the mechanized side of farming, is due to a number of new inventions.

Successful Investing

Investing In Rare Coins



by David R. Sargent

Q — A friend of mine has joined a monthly program for buying rare coins through a coin dealer in Boston. He expects the coins acquired to increase in value by 30 percent annually — better than stocks. Shouldn't I advise him against further purchases? — C.L., Florida

A — Coin collecting, or numismatics, has always been popular as a hobby but in recent years has gained increasing acceptance as an approach to investing. Rare coins have appreciated steadily since the 1930s, thanks to steady growth in demand. The problem is, you can't be sure you are buying a valuable coin without first becoming an expert. Even for experts, it can be difficult to determine a "fair" price, despite the published handbooks. The number of coin dealers has more than doubled in just a few years, and naturally not all are reliable. And the opportunities for fraud are many; counterfeit coins, date alterations, and "whizzed" or buffed-up coins proliferate.

The collection programs offered by reputable dealers are therefore a good way to minimize the risks. Most are set up for monthly purchases, ranging from \$100 to \$5,000, and the collections are limited to silver dollars, foreign coins, or whatever. Included in the cost, of course, is a fee for

the dealer's guarantee of value and authenticity — it may be a 20 percent mark-up. This does not guarantee the future value, but generally, if the coin market holds up, the collection will appreciate.

Q — Please tell me how I can obtain information on short-term U.S. Treasury Notes — when auctioned, due date, and anticipated yield. — F.R., Florida

A — U.S. government obligations satisfy many investors' demands for safety of principal, guaranteed rate of return for a set period, and partial relief from taxes. Treasury bills require a minimum of \$10,000, while Treasury notes come in denominations as low as \$1,000 though the more common minimum is \$5,000.

The Federal Reserve Bank branch nearest you can provide you with the necessary forms and information for buying Treasury notes. They are usually sold once a month, and their maturities range from two to 10 years. Yields are determined at auction but can be roughly gauged from the yields on notes of similar maturities selling on the second market. Interest is payable semiannually and is exempt from state and local income taxes. You can buy them from the Fed directly, at no charge, or your local bank or broker will handle the transaction for you.

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Your Money's Worth

Should Your Charity Dollars Be Regulated?

by Sylvia Porter

Contributions to charity are big business — and the new tax law is geared to making them ever bigger business by giving a tax break to small contributors who take the standard deduction and do not otherwise itemize their deductions.

Yet it is hardly a secret that the bureaucracies and fund-raising efforts of many charities gobble up a big slice of the dollar you contribute, so that only pennies remain by the time your contribution is in. To help guide you in wise giving, the Council of Better Business Bureaus and other organizations now rate the charities on efficiency, and most states require annual registration by charities so their accounts are open to you.

But most of you don't request the ratings or are unable to evaluate the information if you do get it. Thus, a drive is gaining power for a form of far more detailed "truth in giving" government regulation, so charities would not be allowed to spend more than a specified percentage for fund-raising. A "Surgeon General" disclosure might be required if they do.

A "warning" of waste by charities and of licensing for protection seems so appropriate. But wait, there are not-so-obvious drawbacks:

1) Some causes always are unpopular at any given time and the regulations would be used to squash these causes. (Remember the '50s and '60s before the civil rights revolution?)

2) Big charities that are already influential will have the edge because they can afford expert accountants to work around the rules. The new, innovative, competing charities will be the ones in trouble.

3) If religious charities are to be licensed by Big Brother, there will be justified cries of horror across the nation, and the pitfalls for unfairness are too clear to need explanation.

4) In this era, the new regulatory agencies almost surely won't have the money or personnel to handle the paperwork; all charities will suffer.

5) The dangers are very real that authorities will crush advocacy groups which traditionally must spend more to raise funds.

6) Some proposals currently being pushed involve a nationwide ambitious

computerized coding of types of programs and activities by each charity. This cost alone might take a thick slice out of your contributions.

The bottom line is whether it is better to have decisions made by government experts or by us, as individual givers, who may at times be uninformed and give wastefully. But bureaucratic paperwork and misguided government decisions also can mean waste and cause more harm way beyond waste alone.

The charities themselves are split. The agonizing dilemma they face is that on one hand, government licensing or the equivalent would give them new tools to assure reluctant givers that they are accredited, frugal and legitimate. Licensing would help eliminate ill-considered new groups.

Yet government control also would erode the traditional independence of our charities. The eagerness to stay on the "good" list of authorities would influence the stand of many charities on controversial issues (even today, abortion, equal rights and busing force themselves to mind).

Government supervision does not necessarily produce better decisions, safer products, lower prices and a more soundly managed economy. It can mean:

— More paperwork and bureaucratic expense to the taxpayer and particularly to all groups outside government who must comply with the rules.

— More risk of official bias due to "enemies lists," unpopularity of private organizations or political influence.

— Less wise decisions made by supervisors far removed from the facts and problems of the real world. — A limitation on innovation, creativity and new ideas — all so imperative to our growth and survival as a great nation.

Liberty does depend on eternal vigilance. We may be forgiven for some waste and uninformed giving, but not for restricting the right of contributors to give as they wish, wastefully or not, and without regard for the views of government authorities. Government control (which is what licensing is) of voluntary private non-profit activity is not the right way to go in the early 1980s.

Strategic Cooperation Does Not Offset Sale Of AWACS

KIAMESHA LAKE, N.Y. (JTA) — A member of the House Foreign Affairs Committee warned that the U.S. promise of "strategic cooperation" with Israel does not offset the threat to Israel's security posed by the Administration's proposed \$8.5 billion arms package to Saudi Arabia.

Speaking before 700 members of Pioneer Women at a dinner opening the organization's 27th biennial convention here last week, Rep. Michael Barnes (D. Md.) said that the sale of AWACS reconnaissance planes and enhancement equipment for F-15 fighter planes would create a threat to

Israel "that cannot be overstated" and that Israel "should not take too much comfort" from any offer of strategic cooperation. The actual ingredients of such a policy "remain to be seen," Barnes said.

The arms sale, he said, "would be against the best interests of the U.S." He warned that — given the "unstable" character of the Saudi government — there would be a serious danger of the American equipment falling into the "wrong hands."

Calling the sale "the preeminent issue before Congress," Barnes predicted that the House would veto it.

Offensive Capability Of Enhanced F-15 Planes More Dangerous Than AWACS

KIAMESHA LAKE (JTA) — The offensive capability of the enhanced F-15 fighter planes make them even more of a threat to Israel than the AWACS involved in the Reagan Administration's proposed arms sale to Saudi Arabia, according to Chaim Herzog, former Israeli Ambassador to the United Nations, and one-time director of Israel's military intelligence.

Herzog, now a Labor Party member of the Knesset, expressed this view in a speech here before 700 delegates to the 27th biennial convention of Pioneer Women.

He placed the proposed arms sale in the context of "widespread instability, warfare and enmity toward Israel among Arab nations and the fact that Saudi Arabia, with a population of six million, has on order \$30 billion worth of weapons, not counting the \$8.5 billion U.S. arms package.

"This developing arsenal is enough to

arm all of Africa and six European countries, including France and Germany," Herzog said. "This vast and sinister influx of arms raises two fears. One is that Saudi Arabia would make them available to other Arab nations, who could simultaneously use them against Israel. The other is that the weapons will find their way to the USSR."

In a ceremony preceding Herzog's speech, Sister Ann Gillen, executive director of the National Interreligious Task Force on Soviet Jewry, was presented with the Pioneer Women's Golda Meir Human Rights Award for her outstanding contributions to Jewry. The award, a statue of Mrs. Meir holding a child, was presented by Edythe Rosenfield, of Trumbull, Conn. One of the leading human rights activities in the United States, Sister Ann in recent years has been mobilizing support for Soviet Jews seeking to emigrate.

51 Co-Sponsors

Senate Resolution Opposes AWACS Sale

WASHINGTON (JTA) — Sen. Bob Packwood (R. Oreg.) was scheduled to introduce a resolution last week to reject the Reagan Administration's proposed sale of AWACS reconnaissance aircraft and other sophisticated military equipment to Saudi Arabia. The resolution has 51 co-sponsors, a majority of the Senate. Packwood and Sen. Henry Jackson (D. Wash.) said that six other Senators would also vote for the resolution.

They told a press conference that it would be impossible now for President Reagan to turn that many votes around and warned that if the President insists on the arms package as proposed, he will be rebuffed.

Jackson said he would consider changes that would provide the AWACS to Saudi Arabia under the same conditions they are provided to NATO, meaning under complete American control. But Packwood said he would vote for no arms to the Saudis because "I see no evidence that Saudi Arabia wants to further the peace process." He contended that if the Saudis wanted to they could move the peace

process forward.

Jackson said that if the Reagan Administration was to deny Israel the strategic cooperation because the AWACS deal is rejected, the U.S. would have to be "absolute fools." According to Jackson, if the Soviet Union threatened the region, Israel could have 700,000 troops ready immediately while the Saudis couldn't manage to field a regiment.

Packwood said that last June he initiated a letter signed by 55 Senators urging the Reagan Administration to withdraw the Saudi arms package. He said he heard nothing from the Administration until it submitted its proposal which was the same that the 55 Senators told it they didn't want.

The Senate has already received informal notification of the proposed sale and is expected to receive formal notification before the end of this month. It will then have 30 days to reject the deal. A vote on Packwood's resolution is not expected until the Senate Foreign Relations Committee completes its hearings on the arms package scheduled to begin later this month.

Letter From Shcharansky Ends Worry

NEW YORK (JTA) — Four months of mounting worry by Anatoly Shcharansky's mother Ida Milgrom in Moscow that her son might have died in the Perm labor camp ended last weekend when she received a letter from him dated Aug. 30 from the camp hospital.

In the letter, whose contents were phoned to Anatoly's wife Avital in Jerusalem and relayed to the Student Struggle for Soviet Jewry and the Union of Councils for Soviet Jews, the 33-year-old Prisoner of Conscience said he had been extremely ill for two months but only placed in the camp hospital in mid-August.

Shcharansky said he was so weak he could barely move, and that he had widely fluctuating blood pressure. He was receiving strong injections four times a day. He expected that he would be returned to solitary confinement after the first week of September, although his incarceration there should have ended.

Shcharansky was sentenced to 13 years in prison and labor camp in 1978, and was placed in solitary confinement cells last December.

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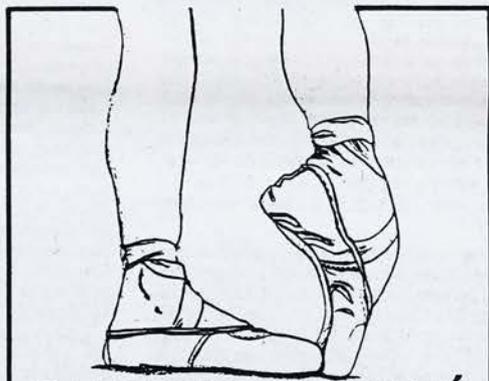
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Jews In The Military Celebrate High Holy Days

NEW YORK — Jews in the U.S. armed forces, their families around the world and patients in Veterans Administration hospitals will mark the Jewish New Year (Rosh Hashanah) and the Day of Atonement (Yom Kippur) with help from Jewish chaplains and JWB's Commission on Jewish Chaplaincy, according to Rabbi Herschel Schacter.

Rabbi Schacter, chairman of the JWB Commission on Jewish Chaplaincy, said, "Since there are only 44 full-time Jewish military chaplains on active duty with American forces and 11 more at Veterans Administration hospitals, the commission will help mobilize 246 civilian and reserve rabbis as well as 172 lay religious leaders to conduct Rosh Hashanah and Yom Kippur services at every base where Jews serve. "Services," Rabbi Schacter said, "will take place in Europe at bases in such countries as Spain, Germany, Greece and Turkey. In the Far East, there will be services in Korea, Japan, the Philippines and Okinawa."

In accordance with the tradition of full support to the field, the JWB Commission on Jewish Chaplaincy will provide JWB calendars 1981-82, inspirational literature, Selihot (penitential prayers) cassettes,

and, as needed, ram's horns (shofarim), prayer shawls (talit) and skull caps (kipot) according to Rabbi Joseph B. Messing, director of JWB's Armed Forces and Veterans Services and the Commission on Jewish Chaplaincy.

Traditionally, the first of the services will occur on the island of Guam in the South Pacific, just east of the International Date Line and since services follow the sun, Pearl Harbor in Hawaii will be the last base to sound the shofar blast trumpeting the end of the High Holy Days.

In Alaska, armed forces personnel will observe the High Holy Days with the assistance of Chaplain Alan M. Klein, Jewish chaplain at Elmendorf Air Force Base near Anchorage.

Personnel at Ft. Wainwright and Eielson Air Force Base will hold services at Ft. Wainwright with Rabbi Klein conducting. The Jewish civilian community at Fairbanks will be invited to take part.

Personnel at other bases will attempt to travel to either Fairbanks or Anchorage, where the military will be the guests of the civilian community. Often this will not be possible. In such cases JWB and the Chaplaincy will provide some supplies to outlying personnel at bases across the en-



GETTING READY for High Holy Day services in the military, Jewish Chaplain shows his son how to sound the Shofar.

tire state. Some lonely outposts are above the Arctic Circle. Others are closer to Siberia than the "Lower 48." They represent air force, army, navy, marine and coast guard units.

Capt. Joel Messing, son of the JWB's Rabbi Messing, serves as lay leader at Ft. Wainwright.

The full-time and part-time Jewish chaplains covering the VA hospitals have made plans to provide religious services for all hospitalized veterans. Ambulatory patients will be provided the opportunity to attend services in the hospital chapels and bedridden patients will receive special coverage by the chaplains.

"Break-the-Fast" suppers for military personnel and VA patients arranged by the chaplains will mark the conclusion of the Yom Kippur.

All of the U.S. services encourage and foster liberal leave and pass policies for

Jewish personnel, and in many instances, service men and women who cannot get home for the holidays are invited to share the warm "home hospitality" of Jewish families in the locale where they are stationed. Frequently, single men and women are guests of Jewish military families on their bases.

Local Jewish communal organizations cooperate fully in holiday planning for service personnel with the Jewish chaplains, the JWB Chaplaincy Commission and JWB's Women's Organizations' Services, according to Rabbi Messing.

The JWB is the U.S. government-accredited agency that provides religious, morale and welfare services to Jews in the armed forces, their families and hospitalized veterans on behalf of the American Jewish community.

Israel Denounces Election Of Iraqi Diplomat As UN Assembly President

UNITED NATIONS (JTA) — The election of an Iraqi diplomat, Ismat Kittani, as President of the 36th session of the General Assembly was sharply denounced by Israel last week. Kittani, Iraq's Undersecretary for Foreign Affairs, was selected by lottery after two secret ballots failed to produce the required majority for any one of the three candidates for the office.

In a statement issued immediately after the election, Yehuda Blum, Israel's Ambassador to the United Nations, declared: "It is a measure of the regrettable decline of the United Nations' standards that the UN General Assembly should have elected as its President the representative of a country which, as a result of multiple and ongoing acts of aggression, is in a state of war with a number of countries in the Middle East." Iraq is actively engaged in war with Iran and remains officially in a state of war with Israel.

Blum added: "It is inconceivable that the League of nations would have rewarded Italian aggression against Ethiopia by the election of the representative of Mussolini as president of its assembly in 1936 and now, strangely enough, the aggression of Saddam Hussein (President of Iraq) is being rewarded with the election of his representative to the presidency of the General Assembly of the United Nations."

Kittani, a Kurd, said in his inaugural speech immediately after the election that the General Assembly must implement its resolutions of past years, including those on the rights of the Palestinian people to self-determination and statehood.

Science Publication Available In Hebrew

The *Science and Torah Reader*, one of the most popular books in the Orthodox Union/National Conference of Synagogue Youth publication series, has been translated into Hebrew and published under the title *Torah Umada* by the Sharashim Publishing Company.

Edited by Rabbi Pinchas Stolper and Yaakov Kornreich, the *Reader* is an anthology of approaches to how the Torah understands and meets the challenges of science. It compiles articles by well-known Jewish scientists and scholars, and presents discussion of theoretical and practical problems emerging from the interaction between Torah and technology. The book was translated into Hebrew by Dr. A. Licht and S. Mendelowitz.

Both the Hebrew and English editions of the *Science and Torah Reader* are available in paperback at Jewish bookstores. The English edition may be ordered directly from the Orthodox Union Publications Department, 45 West 36th Street, New York, N.Y. 10018.

Kreisky Pressing Germany To Recognize PLO

BONN (JTA) — Chancellor Bruno Kreisky of Austria is trying to convince the West German government that it should recognize the Palestine Liberation Organization, sources in the ruling Social Democratic Party (SPD) said. Kreisky, visiting West Berlin two weeks ago, appeared on state television to explain his friendly attitude toward the PLO and his belief that PLO chief Yasir Arafat has shown "moderation."

According to Kreisky, former West German Chancellor Willy Brandt shares his opinion of Arafat. "If you do not believe me, ask Brandt," the Austrian leader told German viewers. SPD sources here said their party is in regular consultation with Kreisky on the Middle East and other issues.

Kreisky is pressing Bonn to take a more active role in mediating the Arab-Israeli conflict, the sources said, and their consultations often find expression in initiatives by the Socialist International, currently headed by Brandt. Brandt is presently in Vienna for meetings with Kreisky and West German Chancellor Helmut Schmidt is expected to go there in a few days.

Sharon Rallis Named Coordinator At PHDS

Sharon Rallis has been appointed Coordinator of General Studies for the elementary, junior high and senior high divisions of the Providence Hebrew Day School, 450 Elm Grove Ave., Providence.

Mrs. Rallis, who is completing her doctoral work at Harvard Graduate School of Education this year, has served in a variety of educational positions. Most recently, she was a consultant to school systems throughout the country, working on curriculum development, program and personnel evaluation, and organizational analysis.

She taught at Rhode Island College, where she worked primarily with inservice teacher training, and at Brown University, where she was a supervisor in the education department. As Program Development Specialist for the RIC/Pawtucket Teacher Corps, she worked with administrators and teachers to design and implement curriculum innovations to suit the school setting.

Prior to her work as a consultant and teacher evaluator, Mrs. Rallis spent nine years as a classroom teacher, working in all grades in a number of school systems. She has experience as a junior high school counselor. Her major research and practical interests are staff development and school renewal.

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Labor Bloc Debates Readmitting Dayan

TEL AVIV (JTA) — The Labor Party, rent by internal dissension and personal quarrels since its narrow defeat in the Knesset elections last June, now faces another divisive issue — whether to readmit former Foreign Minister Moshe Dayan to its fold. Dayan, who built his political career in the Labor Party, defected shortly before the 1977 elections and joined Premier Menachem Begin's first coalition government but never joined Likud.

He quit Begin's Cabinet in October, 1979 because of sharp policy differences with the Premier and presently heads the new Telem faction which holds only two seats in the Knesset. Dayan's mercurial nature has earned him the distrust of many of his former Labor colleagues and his moderately

hawkish views are anathema to Labor doves and Mapam, Labor's Alignment partner.

But party chairman Shimon Peres reportedly supports efforts to bring Dayan back to Labor. The two Telem mandates would give his party 50 Knesset seats, one more than Likud. Being the largest single parliamentary faction might gain some key committee chairmanships for Labor but it would still be 11 votes short of the majority necessary to govern should the Likud government fall on a no-confidence motion.

The Dayan issue has been the subject of heated discussion in the party's political bureau which would have to make a recommendation. But the bureau itself is in disarray because its election and composition are a matter for dispute at the moment. Mapam has served notice, meanwhile, that it might leave the Labor Alignment if Dayan is re-admitted to the party, thereby strengthening its hawkish wing.

Israel Plays Major Role At Conclave

RIO DE JANEIRO (JTA) — For the first time in many years, Israel was not attacked by Arab delegations at an international gathering, this one the 10th Congress of International Law in Sao Paulo.

By unanimous vote of the 97 participating countries, some 4,000 delegates, resolutions offered by the Israel delegation were adopted. Among them, that oil should not be a tool of international pressure; that terrorist groups must be fought; that human rights must be respected, and free emigration guaranteed from all countries. The Arab delegations, including that of Egypt, did not participate in the voting. Their delegations disappeared from the meeting before the voting.

"Man of La Mancha" will open the Providence Opera Theatre's season on Saturday, Sept. 26, at the Ocean State Performing Arts Center, Weybosset Street, Providence. The company has doubled subscriptions for season tickets from last year and the opening performance is expected to be a sell-out.

The evening will begin with a dinner for 100 being served at the Biltmore Hotel and the guests being chauffeured to the theatre in Rolls-Royces, where a velvet carpet will be rolled from the curbside through the lobby of the theatre. After the performance, starring Giorgio Tozzi of the Metropolitan Opera and Broadway's Bernadette Galanti, the lobby of the Ocean State will be turned into an elegant setting for a Champagne Buffet complete with an orchestra for dancing.

For remaining tickets call 273-9350 or go to the box office of the Ocean State Performing Arts Center.

Bridge

by Robert E. Starr



Can you imagine never making a bid with a 21 point hand? Well, that is probably the best action South can take in today's hand if he carefully considers the likely consequences if he does take action. Of course, when this hand was played, not one South was able to control himself so they all wound up receiving a poorer score than they might have had they passed throughout.

		North			
		♠	10 8 6 2		
		♥	8 7 4 3		
		♦	8 2		
		♣	8 6 4		
West		East			
♠	K Q J 5	♠	9 3		
♥	J 10	♥	K 9 6 2		
♦	K Q J 7	♦	10 6 5 4		
♣	9 5 3	♣	K 10 2		
		South			
		♠	A 7 4		
		♥	A Q 5		
		♦	A 9 3		
		♣	A Q J 7		

Both sides vulnerable, West was Dealer with this bidding:

W	N	E	S
1D	P	1H	P
1S	P	1NT	End

The bidding as shown is not the way it did go, only as I am suggesting it might. After West opened and East made his Heart response, I watched as most Souths doubled for take-out. When West, with a bare minimum, passed, poor North had to bid his Spade suit. I now watched, somewhat amusedly, as various Souths made various bids. Two bid One No Trump, more bid Two No Trump and some more even went all the way to Three.

At No Trump, Declarer would be lucky to make seven tricks. Plus 90 if he stopped at One but minus if he went higher. Some Souths did pass the first time around. After all, East's response was forcing. But when East next bid No Trump, these now Doubled. What did they think their partners were going to do with his zero point hand that he must be holding. North couldn't read his partner's mind so each bid two Spades and now their team had to be minus. East and West would not rescue them as each had already bid everything they had.

Even if South were able to buy the hand at One No Trump the best he could do would be plus 90. Whereas if he can set the opponents even one trick under the vulnerability conditions that would be 100 plus. To be minus is much worse. South should consider himself fortunate he was not the opener for then he would have bought the hand at Two No Trump. But then he would have had lots of company.

With East Declarer at No Trump, South's best lead is the Club Queen. As that suit breaks evenly, eventually he will be able to cash three Clubs, two Hearts and two Aces for seven tricks and plus 100. That is better than his maximum if he plays the hand and much better than a minus score that all the North and South pairs did end with.

South should realize that first, his partner cannot have anything. Second, the less one has when his partner makes a Take-out Double, the more imperative it is that he bid. In this hand North cannot dream his partner has that power. He could have made the same bid with much less. Therefore, South should have foreseen what was going to happen and avoided it.

Moral: Remember there are only 40 high card points in the deck. When you can account for all of them, govern yourself accordingly.

Reform Judaism Publishes First Torah Commentary

The first Jewish commentary on the Torah produced in America — and the first ever to reflect the interpretations of Liberal Judaism — has been published by the Union of American Hebrew Congregations, central body for 750 Reform synagogues in the United States and Canada.

"The Torah: A Modern Commentary," an 1,824-page volume that took 18 years to complete, was introduced at a luncheon Friday (Sept. 18) in the House of Living Judaism in New York.

Rabbi Alexander M. Schindler, president of the U.A.H.C., called the new commentary "a reverent but not Orthodox approach to the Pentateuch," the first five books of the Bible.

Orthodox Judaism holds that the Torah was given to Moses on Mt. Sinai, Rabbi Schindler explained. Reform Judaism, on the other hand, "views the Torah not unlike the other books of Scripture, as written by men striving to know God and in this process touched by God's spirit."

"Thus, the Reform commentary is unique in that it treats the Torah both as a literary document subject to critical examination and as the bearer of a sacred message.

"No other Jewish commentary on the Torah ever approached the text in this way."

The commentaries on Genesis, Exodus, Numbers and Deuteronomy were written by W. Gunther Plaut, senior scholar and rabbi emeritus of Holy Blossom Temple in Toronto, Canada. The commentary on Leviticus was written by the late Rabbi Bernard J. Bamberger of New York.

In his general introduction to the new commentary, Rabbi Plaut writes that the Pentateuch is "ancient Israel's distinctive record of its search for God." He adds: "God is not the author of the text, the people are; but God's voice may be heard through theirs if we listen with open minds."

"The Torah: A Modern Commentary" may be ordered through the U.A.H.C. publications department, 838 Fifth Avenue, New York, N.Y. 10021 or through

booksellers specializing in Jewish publications.

'Gleanings' from the Koran, Rashi and Elie Wiesel

The new volume, which Rabbi Schindler called "the most monumental publishing venture in American Jewish history," contains the original Hebrew and the 1967 English translation by the Jewish Publication Society, plus textural notes, introductory and interpretive essays, footnotes, maps, a bibliography and "gleanings." These latter are excerpts from world literature which have a bearing on the text.

In addition to material from the Midrash (ancient Jewish lore), the "gleanings" include observations on the Pentateuch from the Kiran, Shakespeare, Milton, Thomas Mann, Elie Wiesel, Rashi, Edna St. Vincent Millay and many others.

The most widely-used commentary in American synagogues today was published in England 45 years ago and is Orthodox in its approach. That volume was written by the late Chief Rabbi of the British Empire, Joseph H. Hertz. The new work is expected to replace the Hertz commentary in many Conservative as well as Reform synagogues, Rabbi Schindler said.

Three Perspectives in Time

The new U.A.H.C. commentary includes interpretations of the Torah that draw on contemporary scholarship in such fields as linguistics, archeology, history and literature. These interpretations approach the text from three perspectives in time: what the Torah meant to say in its own day and how it was understood then; what later readers — Jews, Christians, Moslems and non-believers — made of it; and what it says to today's readers.

Each of the five books is introduced by a 5,000-word essay by William W. Hallo, Lassar Professor of Assyriology and Babylonian Literature at Yale University and curator of the Yale Babylonian Collection.

The U.A.H.C. commentary also includes the traditional haftarat — additional readings from the Bible that supplement the weekly Torah portion.

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Obituaries

ROSE SNELL

WARWICK — Rose Snell, 80, of 305 Greenwich Ave., a librarian at Rhode Island College until retiring in 1970, died at home Friday, Sept. 18.

Miss Snell earned her bachelor's and master's degrees at the former Rhode Island College of Education, and joined the library staff in 1930. She was a life member of the Rhode Island and American Library Associations, and also a member of the RIC Alumni Review, and the Rhode Island Retired Teachers Association.

A native of Austria who lived in Providence most of her life, she was a daughter of the late Samuel and Anna (Kastner) Snell.

She leaves a sister, Bertha Snell, with whom she lived.

The funeral service was held Sunday, Sept. 20, at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ROSE CLEINMAN

PROVIDENCE — Rose Kleinman, 70, of 141 Eighth St., a retired teacher, died Wednesday, Sept. 23 at home. She had taught in Providence schools for 38 years before retiring in 1974.

Miss Kleinman was a graduate of the former Rhode Island College of Education, now Rhode Island College, and was a member of its Alumni Association. She was also a member of Temple Emanu-El and its Sisterhood, the Jewish Home for the Aged, and the Roger Williams Lodge of B'nai B'rith Women.

A lifelong resident of Providence, she was a daughter of the late David and Tillie (Booth) Kleinman.

She leaves a brother, Max N. Klein of Beach Haven, N.J., and a sister, Emma Goldblatt of Providence.

The funeral was to be held today at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was to be in Lincoln Park Cemetery, Warwick. Shiva will be observed at her late residence Saturday, Sept. 26, 7-9 p.m., and Sunday, Sept. 27, 2-4 and 7-9 p.m.

Beth Am Plans Service For Late Cantor Subar

A special memorial service for the late Cantor Natan Subar will be held Sunday, Oct. 4, at 2 p.m. at Temple Beth Am — Beth David, 40 Gardiner St., Warwick.

Subar, who served the Temple for nearly nine years as cantor and Religious School principal, died last June during a stay in his native Israel. Funeral services and burial took place in Jerusalem.

"The Memorial Service here was delayed until now so the cantor's brother, Aryeh Subar, could participate in the service," according to Arthur Poulten, president of the congregation. Aryeh Subar is considered an accomplished cantor in his own right and will chant the High Holiday services at the Temple this year.

Rabbi Milton L. Kroppnick will officiate at the Memorial Service.

The eulogy will be delivered by Rabbi Bernard Rotman, former rabbi at Beth Am — Beth David, who worked with the late cantor for eight years.

Temple Emanu-El— Rites

Memorial services will be held at the Temple Emanu-El section at Lincoln Park Cemetery, Warwick, on Sunday, Oct. 4, at 12 noon.

The service will be conducted by Rabbi Wayne M. Franklin and Cantor Ivan E. Perlman. Following the service, members may proceed to the graves of their late relatives for personal prayer.

SAMUEL HARRIS

CRANSTON — Samuel Harris, 89, of 71 High School Ave., a retired Providence businessman, died Monday, Sept. 21, at the Woonsocket Health Center. He was the husband of Marion (Maud) Harris.

Harris owned the Harris-Leif Co., a former carpet firm, for 25 years, and retired about 1961. He was a World War I Army veteran and a member of the Providence Elks.

Born in Providence, a son of the late Nathan and Fannie (Frank) Harris, he lived in Cranston 35 years.

Besides his wife, he leaves a son, Elliott Harris of Atlanta, Ga.; four sisters, Mrs. Florence Gertz of Cranston, Mrs. Celia Leif and Mrs. Jean Osler, both of Providence, Mrs. Ethyl Resh of Detroit, and two grandchildren.

A funeral service was held Wednesday, Sept. 23, at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Sons of Israel & David Cemetery, Providence.

Dr. David Sachs Speaks To Leukemia Society

Dr. David Sachs, Chief of Transplantation-Biology Section, Immunology Branch of the National Cancer Institute in Bethesda, Maryland, will speak at a lecture sponsored by the Rhode Island Chapter of the Leukemia Society of America on Thursday, Oct. 15, at 11 a.m. in Sopkin Auditorium at Miriam Hospital.

Dr. Sachs' topic, "Genetics of HLA Tissue Typing and Some Aspects of its Clinical Relevance," is geared toward the medical community. The talk is the first in a series of lectures sponsored by the Leukemia Society.

"The series of lectures was chosen as an alternative to a medical symposium," said Dr. Francis J. Cummings Chairman of the Rhode Island Chapter's Medical Advisory Board. "The Leukemia Society is committed to a program of professional education, and this is the Rhode Island Chapter's way of fulfilling that commitment," he added.

George Haas Dies At 76

JERUSALEM (JTA) — Prof. George Haas, Hebrew University Professor Emeritus of zoology and one of Israel's leading scientists and scholars, died here Monday, September 14, at the age of 76.

Haas was regarded as the pioneer in zoological research in Israel and one of the country's leading experts in the fields of biology, cytology, histology, comparative anatomy, zoogeography and the evolution of chordates and other groups of invertebrates.

UNVEILING NOTICE

An unveiling in memory of **Roberta (Rosenberg) Gerstenblatt** will be held on **Sunday, Oct. 4, at 12:30 p.m., at Lincoln Park Cemetery, Warwick. Relatives and friends are invited to attend.**

Correction

An obituary for the late Albert J. Rosen, published in the Sept. 17 issue of The Rhode Island Herald should have read, "Albert J. Rosen is survived by two sisters, Mrs. Pauline Jacobs of Cranston and Esther Schick of Brooklyn, N.Y."

UNVEILING NOTICE

An unveiling in memory of **Martha Michaels** will take place **Sunday, Oct. 4, at 12 noon, in the Lincoln Park Cemetery, Warwick. Relatives and friends are invited to attend.**

Women's Fair Features Workshop By Council Of Jewish Women

The National Council of Jewish Women is again cosponsoring the Women's Fair, to be held this year on Monday, Oct. 12, at Central High School in Providence.

In addition to its involvement in planning the Fair, the group is also sponsoring a workshop, titled "Housewives A Career Choice," which will be held from 2:45 to 3:45 p.m. The workshop is meant to point up the lack of economic security and protection afforded housewives despite long hours of demanding housework. The group hopes the program will spur interest in the plight of the displaced homemaker, the need for more adequate day care, im-

proving the legal and economic status of the homemaker, reforming Social Security and ensuring equal credit opportunities.

Sue Plastrick, a member of the National Board of the National Council of Jewish Women, and co-chairman of National Affairs Community Services, will conduct the workshop.

The Fair and National Council of Jewish Women workshop are open to all women wishing to attend. Co-chairman are Muriel Leach, Pearl Barad and Eleanor Shepard. Also participating are Helene Bernhardt, Cele Low and Esther Share.

Rivka Guber, 79, Dies; Was Israeli Volunteer

TEL AVIV (JTA) — Funeral services were held Sunday for Rivka Guber who died Thursday, Sept. 10, at the age of 79. She was known as the "mother of the sons" in memory of her two children who died in the War of Independence, and famous throughout Israel for her pioneering work and personal example she showed in volunteer work for the absorption and integration of new immigrants. She plunged to her death from the 12th floor of the old age home in which she was residing in Ramat Aviv. Mrs. Guber was buried in Kfar Warburg cemetery in a state funeral.

In a brief eulogy, President Yitzhak Navon described Mrs. Guber as a "symbol of the suffering and courage of the Jewish people."

He added that in this period, of ethnic and religious polarization in Israel, the public should learn from the example of people like Rivka Guber. As the mother of two young children she had volunteered for service with Palestine units of the British army in World War II.

Miriam Hosp. Reduces Radiation

The Miriam Hospital's Radiology Department recently completed its plan to reduce patients' exposure to radiation. Floyd Connelly, Radiology Manager, said radiation exposure has been reduced by 50 percent.

The reduction in exposure is the result of converting from traditional X-ray screens to more modern imaging utilizing rare earth phosphors. These phosphors contain metallic elements which form compounds, and the compounds exhibit fluorescence when exposed to X-rays.

Connelly said the hospital's conversion to rare earth began about two years ago when the new imaging was introduced in Angiography. The Emergency Room X-ray Department followed a year later, with the remainder of the Radiology Department having recently converted to the rare earth phosphors.

Besides offering a significant advantage to the patient, the new method also benefits the hospital's radiographers. "There's less scatter radiation to expose the technical staff, so there's an occupational advantage to rare earth as well," Connelly said.

More new equipment that will reduce patient exposure to radiation is being installed in the Radiology Department.

Brown Theatre Opens 82nd Year

Brown University Theatre will open its 82nd season with the Joe Orton comedy "What the Butler Saw."

The play will be performed Friday and Saturday, Sept. 25 and 26, and Wednesday, Sept. 30 through Sunday, Oct. 4, at 8 p.m. There will be a special show Sunday, Sept. 27, at 2 p.m. All performances take place in the Leeds Theatre on Waterman Street in Providence.

The rest of the 1981-82 season includes: "Henry IV, Part I, Oct. 28 to Nov. 1, part of the "Shakespeare Festival: A Trilogy of Kings," which also includes "Richard III," produced by Providence College, Nov. 5-6, and "Richard II," produced by Rhode Island College, Nov. 7-8.

Also on the schedule are: "The Hanged Man," an original musical by Steven Katz, Dec. 4-6 and 10-13; "Brown University Dance Ensemble in Concert," Feb. 5-7 and 11-14; "Candide," music by Leonard Bernstein, book by Hugh Wheeler, lyrics by Stephen Sondheim, John Larouche, Richard Wilbur and Dorothy Parker, March 19-21 and 25-28; and "Playboy of the Western World," by J.M. Synge, May 7-9 and 13-16.

For information and reservations, call 863-2838, or write Brown University Theatre, Box 1897, Brown University, Providence, RI 02912.

Phyllis Newman To Open RIC Arts Series Season

The Rhode Island College Performing Arts Series will open its fifth season of music, dance and theatre with "The Madwoman of Central Park West," on Saturday, Oct. 3.

Tony award winner Phyllis Newman will star in the one-woman musical comedy about a woman trying to cope with home, family and a career. Curtain time is 8 p.m. in Roberts Auditorium, 600 Mount Pleasant Ave., Providence.

Other performances this season include the Nikolais Dance Theatre on Nov. 24; Christmas music of the Renaissance period, performed by the Waverly Consort, on Dec. 10; "A Kurt Weill Cabaret" on Jan. 25; an appearance by the North Carolina Dance Theatre on March 31; and a one-man lecture performance by Vincent Price titled "The Villains Still Pursue Me" on April 27.

Call 456-8269 for more information.

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Submitted by Shira Sears of Chabad-Lubavitch Women, Providence.

The Head of the Year

Our New Year's Day is a day for deep soul-searching and resolution. Yet, as its very name indicates, Rosh Hashanah — Head of the Year — is not just the beginning of another cycle; it is the head of these days. Just as the brain is the chief of the organs, directing and integrating all of a person's functions and behavior, so, in the same way, this day of Rosh Hashanah directs the course of the ensuing new year. Through it the life force, blessing and sustenance for the days that follow are provided. On Rosh Hashanah, the anniversary of the creation of man in the world, the inhabitants of the world are judged anew.

The main themes of Rosh Hashanah, as expressed in our prayers, are a) coronation: we accept G-d's kingship over us anew each year; and b) that we ask G-d to grant us a year of life, health and happiness. Although Rosh Hashanah is an awesome day, and obviously a time for solemn reflection and self-evaluation, it is not a day of sadness. We have faith in G-d's mercy and are confident that He loves us despite our many faults. We approach Rosh Hashanah with happiness because it is the day for ensuring a new year better than the one before; we cannot be sad.

"This day is holy to G-d, your G-d; do not mourn and do not weep... for the joy of G-d is your strength." (Nechemiah 8:9-10)

The Shofar

The special mitzvah of Rosh Hashanah is hearing the blowing of the **Shofar** (ram's horn) which symbolizes the coronation of G-d as King of the universe and brings to mind several great events which involved a ram's horn — among them the Giving of the Torah at Mt. Sinai and the Binding of Isaac on the altar on Mt. Moriah. It will also herald the coming of the Messiah. The sounding of the shofar is a call to look into one's soul and improve one's ways, saying, as expressed by Maimonides: "Awake you sleepers from your sleep, and you slumberers, arise from your slumber — examine your deeds, repent and remember your Creator" (Hilchos Teshuvah, Chapter 3).

Women, too, have taken upon themselves this mitzvah, even though it is bound to time — the factor which serves in most cases to exempt women from being obligated in a mitzvah.

The Shofar is the oldest of wind instruments. So simple and so primitive and so much a part of Jewish history, its piercing sounds penetrate our beings and bring us close to G-d and the observance of His commandments. As the prophet affirms, "Shall the Shofar be blown in a city and people not tremble?" (Amos 3:6)

Special Foods and Customs

Rosh Hashanah has numerous special customs, and many of them are connected with the Holiday meal.

- On the first night of Rosh Hashanah, we dip our challah into honey instead of salt. (This custom may go on until Hoshanah Rabbah, depending on family custom.) Right after blessing over bread, a sweet apple is dipped into honey and a special prayer is said asking G-d for a sweet year.

- The head of a fish is usually eaten, signifying our hope to be the "head," outstanding in righteousness and an example for all. A popular way to prepare the head is to stuff it with the same mixture used for gefilte fish and then cook it like regular gefilte fish.

- On the second night, a new fruit which was not yet eaten this season is put on the table, preferably at the time of candle-lighting. When the blessing shehechyonu ("Who has kept alive and bought us to this season") is made (by the women at candle-lighting and by the men during Kiddush) this fruit is kept in mind. It is also good to have in mind a new garment one is wearing. This new fruit is eaten right after Kiddush and is often a pomegranate, because this is one of the fruits for which the Land of Israel is praised in the Torah, and also because it is said to contain 613 seeds, equal to the number of our commandments.

- Tzimmes is a sweet carrot dish generally eaten on Rosh Hashanah and throughout the month of Tishrei. The Yiddish word for carrots is **meren**, which also means increase. Tzimmes thus symbolizes the desire to have our merits increase above our shortcomings.

- Honey cake has always been a traditional and popular dessert during this time.
- Many people use round challahs on Rosh Hashanah, and also round farfel for soup, to express the hope that the new year will likewise be rounded out and perfect and bring the best of everything to everyone. In addition, the word **farfallen** represents the hope for a falling away of our misdeeds of the past year.

- There is a custom not to eat nuts because of the similar numerical equivalent of the letters in the word for nut (**egoz**) and the word for sin (**chet**). A very practical reason not to eat nuts is in order to keep the throat clear for the long prayer services of the Yom Tov.

On the first day of Rosh Hashanah, after the afternoon services, we customarily "throw" our sins into a body of fresh water which has in it live fish. This custom is known as **tashlich**, from the statement (Michah 7:19): "And you shall cast away (tashlich) all your sins..." If the first day of Rosh Hashanah falls on Shabbos, Tashlich is said the second day.

Since Rosh Hashanah is the Head of the Year, it sets the pattern for each of the days to come. For this reason we should try to be extra careful in everything we do and think and say on this all-important day. Whether praying or serving food, making blessings, eating, or conversing at the table, we try to keep in mind at all times that this is Rosh Hashanah, and as this day goes, so will the rest of the year. It is customary not to nap during the day so that we should be up and alert when receiving our verdict for a good year.

After the service on Rosh Hashanah we all greet one another with the good wishes of

L'shona Tova Tikosaivu V'saichosaimu

May you be inscribed and sealed for a good year.

From Lubavitch Women's The Spice and Spirit of Kosher-Jewish Cooking.

Carrot Tzimmes

There are a variety of interesting ways to use carrots as a side dish. Sweetened carrots, called Tzimmes, are also traditionally served the night of Rosh Hashana. Tzimmes is also often found on the Shabbos table as well.

Belgian-Hawaiian Carrots

2 pounds frozen Belgian carrots

or

2 pounds canned Belgian carrots, drained
1 16-ounce can unsweetened pineapple chunks with juice
1/3-1/2 cup honey
2 tablespoons brown sugar
1 teaspoon salt

Use a 4-quart pot. Add all ingredients and mix them together. Bring to boil, then cook on a medium flame for 15-20 minutes. When using frozen carrots, cook an additional 10 minutes.

Candied Carrots

4 carrots
1/2 teaspoon salt
1/3 cup brown sugar
1/2 stick margarine
1 orange (optional)

Cook sliced carrots in small amount of salted water. Drain water. Save 1/3-1/2 cup of water and set aside in a small pan. To that add the brown sugar and margarine and cook over low heat until margarine melts. Pour syrup over carrots and serve.

Variation: Baked Candied Carrots — Prepare carrots as above, then place in a 9" x 9" baking dish. Leave sides of pan free, and place orange slices along all four sides. Bake at 350° for 1/2 hour. The taste of oranges will become absorbed in the carrots, but the orange slices themselves become too dry to serve.

From the Lubavitch Women's, The Spice and Spirit of Kosher-Jewish Cooking

Prov. Opera Nears Subscription Goal

The last push to solicit 850 corporate subscriptions to the Providence Opera Theatre 1981-82 season is scheduled for the week of Sept. 12 through the 19th.

The Corporate Subscription Drive is co-chaired by Harry J. Baird of Peat, Marwick and Mitchell and John Wall, President of Rhode Island Hospital Trust National Bank. The Corporate Committee consists of Bruce G. Sundlun of Columbia Pictures and the Outlet Company, Jim Winoker of B.B. Greenberg, J. Thomas Kershaw and Marvin Holland.

The drive has already produced 100 corporate subscriptions. The mezzanine and front orchestra sections of the Ocean State Performing Arts Center are expected to be filled with representatives of 350 major corporations in the state.

The community subscription drive stood at 1,000 on Sept. 1. The goal is 1,500 subscriptions.

If the subscription are successful, the Providence Opera Theatre will enter the season with 2,500 subscriptions, which is more than 2/3 the seating capacity of the Ocean State. The balance of tickets for the season will go on sale at the box office for the four scheduled shows, "The Man of La Mancha," "The Saint of Bleecker Street," "Aida," and "Faust."

Committee Formed To Clarify Jewish Concerns To Media

At a joint meeting of the Executive Committee and the Media Committee of the Anti-Defamation League of B'nai B'rith, Boston Globe Editorial page Editor Martin Nolan spoke of his paper's editorial policy regarding Israel and its interpretation on the Middle East problems and issues. Since taking over the Editorial Page in January of this year, Nolan has instituted a strong policy of balanced editorial writing. Nolan was questioned on such diverse topics as: race relations in Boston, Israel's positive and negative image, American public opinion regarding Israel and the upcoming Reagan Administration's proposal to sell sophisticated radar planes known as AWACS to Saudi Arabia. He also explained the Globe's editorial policy and process.

The committee, according to Robert Fanger, Chairman of the Media Committee, is a new ADL mechanism to deal with media leaders and spokespersons. "It will be the policy of the Anti-Defamation League to meet with media representatives in the Greater New England area in an attempt to sensitize media leadership in the press, radio and television to Jewish concerns and sensitivities.

Next month the ADL Media Committee will be hosted by Christopher Lydon, News Anchor for WGBH Channel 2 Nightly News.

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Music of 'Star Wars,' Bizet To Open Rhode Island Philharmonic Season

The 37th season of the Rhode Island Philharmonic Orchestra, conducted by Alvaro Cassuto, will commence on Saturday evening, Oct. 17, with a pops concert directed by George Kent, resident conductor of the Orchestra. Included on the program will be the popular music from the motion picture "Star Wars" by John Williams, along with the Suite from "Carmen" by Bizet, Elgars Pomp and Circumstance march and other pops favorites.

The rest of the schedule follows: Oct. 31, pianist Misha Dichter performs Beethoven's Piano Concerto No. 5, and the Philharmonic performs Dvorak's "New World" Symphony; Nov. 14, violinist Sidney Harth plays the Violin concerto by Brahms, and works by Richard Strauss and William Schuman; Dec. 19, Kent returns to the podium for a Christmas pops concert with the 200-voice Community Chorus of Westerly; Jan. 16, Panayis Lyras, second place winner in the recent Van Cliburn International Piano Competition, performs Chopin's Piano Concerto No. 2 in F Minor; Feb. 20, the Philharmonic performs Mozart's "Haffner" Symphony, and the

"Surprise" Symphony of Josef Haydn; March 20, violinist Miriam Fried returns for an engagement with the Philharmonic in an all-Tchaikovsky program; April 17, pianist Jorge Bolet performs Liszt's Piano Concerto No. 1 and the Symphonic Variations by Franck; May 8, the Philharmonic presents a concert as part of an all-Baroque Festival, with guest soloists violinist Daniel Heifetz and world famous contralto Maureen Forrester; and the final concert of the season, which will officially be announced later, featuring Viennese pops.

Season tickets remain on sale until the first performance and may be purchased for all 10 concerts, the seven classical performances of the three pops. Special prices are available through the Ticket Endowment Program of the Rhode Island State Council on the Arts for students and senior citizens.

All of the Saturday evening performances begin at 8:30 p.m. and are held in the Ocean State Performing Arts Center on Weybosset Street, Providence. For further information about the 1981-82 season, call the Philharmonic office at 831-3123.

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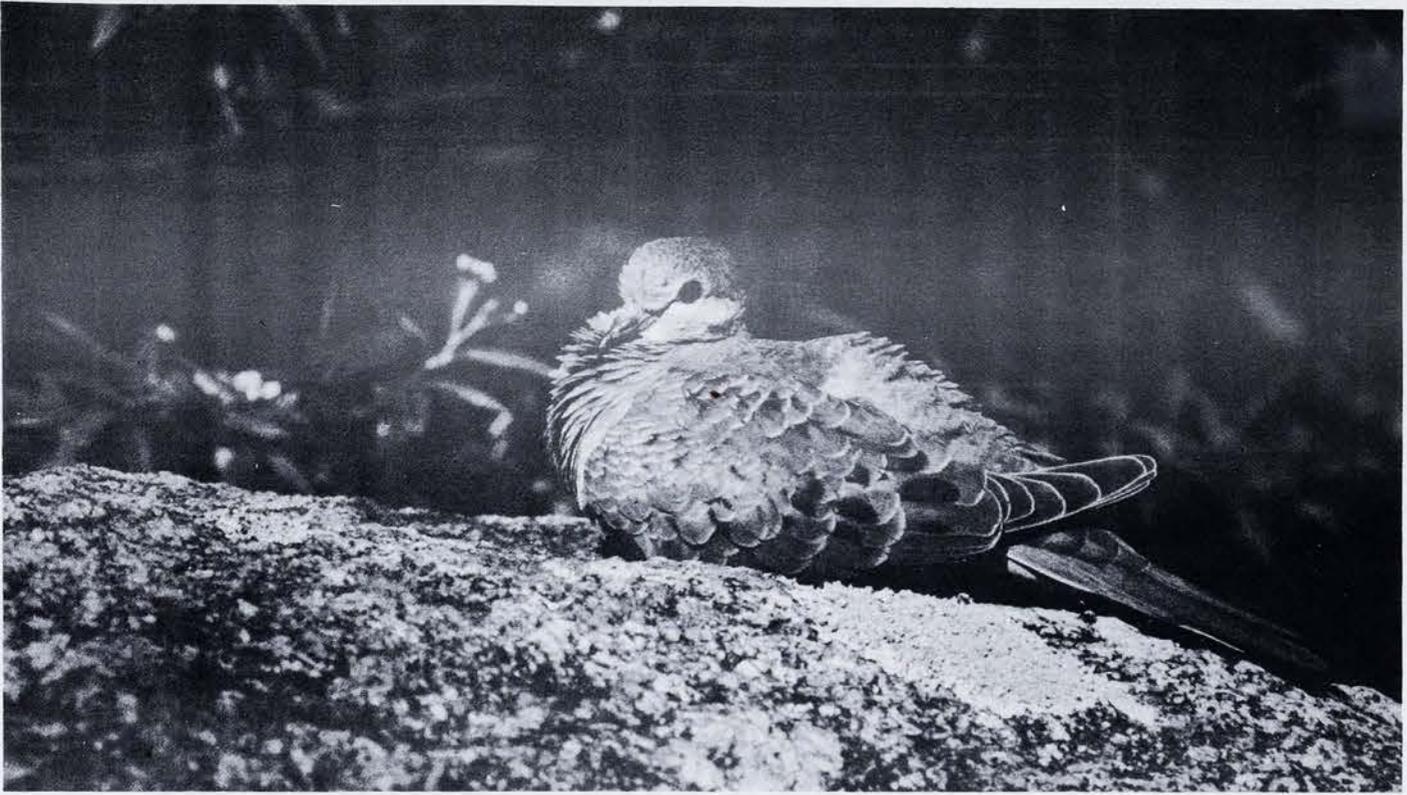
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SHALOM: THE MORNING DOVE symbolizes Peace and Prosperity for the coming Rosh Hashanah, 5742. Photographed by Charles M. Silverman, this print will be on exhibit at the Barrington Public Library from Oct. 1 through Oct. 30.

Happy New Year 5742

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The Kiryat Shemona Story

"We Pulled Ourselves Together. . ."

by Hadassah Bat Haim

KIRYAT SHEMONA — "The whole might of the German army couldn't make me leave my home in England during the blitz," 81-year-old Ruth Stern tells a visitor, "so I certainly wasn't going to move for the PLO."

The doughty volunteer English teacher is explaining why she stayed in her bed and scorned going to a shelter during the 11-day rain of PLO rockets on Kiryat Shemona last July. Standing with her visitor at a window of the room she would not abandon, she seems to be sharing her pride and determination with the town at large.

Kiryat Shemona does seem to have made a miraculous recovery: little damage showing, children running freely coming home from school, a quiet sense of regained normality. Like Ruth Stern, the often battered development town at Israel's northern border seems to be holding its ground, unmoving in the face of PLO terror.

Yes, but look closer and there are signs that the town, established more than two decades ago by the Jewish Agency largely

with United Jewish Appeal funds, is still scarred and healing slowly.

The shell holes and the debris are gone, but the houses are not rebuilt, only patched. The patching delayed improvements in the bomb shelters, brought to light by the sustained July attack; they are only now being completed. The Town Council has only recently regrouped, and its decisions and actions still have the tone of expedient emergency measures. The projected telephone exchange, to sharpen communications during future attacks, has not yet been installed.

Recovery will come, and reasonably soon; it always has in Kiryat Shemona, which has been the most continuous target in all of Israel for shelling by Katyusha rockets. Through the years, after all, the town's residents have been forced to sharpen their survival skills. They go about their business constantly on the alert for the ominous cracks in the sky that are the calling cards of the Lebanon-based Katyushas. Boys and girls now preparing for their Barmitzvot or Batmitzvot have never known the luxury of an hour's play

free of that alertness, or of an ingrained sense of the distance to the nearest bomb shelter. . .

Ruth Stern watches the children at play for a while, and there is a special, proud smile on her face as she says goodbye to her visitor and prepares to correct some English papers. At 81, she is impatient with the past and will not dwell on it; she concentrates on the future. . .

Outside, the visitor finds some residents who are willing to recall the July attack. How bad was it? Bad enough. The missiles came over in bursts of 40 at one time. In two hours, 125 shells fell in the Kiryat Shemona area. In all, 450 buildings were damaged and 74 people were rushed off to Safed and Afula. The town itself has no hospital.

By the third day, it was clear that this was not the kind of hit-and-run attack the town had endured so often in the past. It was a siege, and handling it would not be easy. In the midst of the summer holidays, public services were functioning only minimally. The shelters, adequately ven-

tilated only for the usual overnight stay, were becoming odorous and all but airless. In spite of the danger, many people returned to their homes. . .

But those first dangerous and disoriented days were not what the residents wanted to recall — except as background for the decisive local and national action that followed.

"We pulled ourselves together," one of them says with a look that reflects the remembered spirit of defiance, "and the whole country pulled together with us."

In the face of the continuing barrage the shelters were cleaned up and disinfected. Many women and children were evacuated, taken to safety by volunteer bus drivers. Kibbutzim away from the danger zone opened their gates. Invitations to house children, with or without their parents, came from all over the country. Doctors and Psychiatrists who had been on vacation rushed back to look after the sick and distressed. Some of Israel's leading entertainers toured the shelters hour after hour, singing and playing in total disregard of the missiles thudding all around. Expert physiotherapists held handicraft classes inside the shelters, guiding the children in making models and toys. A South American orchestra on an international tour gave up its free time to perform in the beleaguered town.

Problems were solved as they arose. The banks sent out volunteers to enable the women tellers to get out with their children. Though the shops opened as soon as there seemed to be an interval in the shelling, they were quickly closed again by the police and the Civil Guard the moment the danger intensified. This meant that basic foods were in very short supply, and the army undertook to deliver bread and milk where it was needed. The soldiers often lingered to play with the children. . .

... and to flirt with the girls," a woman standing by puts in. "That way, everybody was cheered up."

To the visitor, the Kiryat Shemona answer to the Eleven Days in July is now clear — from the elderly woman who stood alone and wouldn't budge, and the others who stood together to keep life going. The answer to attack is resistance. The answer to sudden death from the skies is life enduring on earth.

Will it happen again? The people of Kiryat Shemona have little faith in the cease fire. They don't say "If the Katyushas come again," but "When they come again. . ." And they know that, when or if they do, they'll be ready — readier than ever.

So Ruth Stern really said it all. In the truest, deepest sense: nobody in Kiryat Shemona is going to move for the PLO.



DAMAGE FROM PLO ROCKET SIEGE, such as this crater in roof of apartment house, is no longer seen in Israeli border development town in Kiryat Shemona. The spirit of the townspeople is high two months after the 11-day Katyusha attack in July.

The Silent Majority Yearns For Peace

by Shoshana Cyngele

People in the Holy Land, both Israeli Jews and Arabs, yearn for peace. Moreover, there is a silent majority that wishes to know and understand each other properly in spite of cultural differences, prevailing prejudices and the loud voices of the extremists, full of hatred, which are increasingly heard in both camps. For them, it is not enough to believe passively in peace: peace must be worked for actively and personally.

Ten youngsters, among them Israeli Jews, Israeli Arabs and American Jewish immigrants, have recently decided to reach out and help bring together Israeli Arabs and Jews. They are members of the "Interns for Peace" movement, initiated a year and a half ago by Bruce Cohen, an American Reform rabbi. The young men and women left town a year ago and moved to three Arab villages — Arara, Kara and Tamra — to engage in communal work, aiming to narrow the gap between the Jewish and Arab communities in Israel.

One of the young people who joined the peace movement is 27-year-old Israeli-born Lizi Meller. She recalls: "Before I finished my translation studies at the Hebrew University in Jerusalem, I had met a young man who told me about the Interns for Peace movement, of which he was a member. The idea attracted me. I really wanted to help bring together Israeli Arabs and Jews. Besides, it seemed such an

exciting challenge and adventure.

Lizi rented a room in a respectable Arab family's residence in Arara, an Arab village located near the Samaritan mountains.

"I never was in an Arab village before for any length of time," she says. "It was a new experience. Everything looked different. Such a muddle of houses, paths, sheep, hens. . . I was not scared, but I felt like a stranger. The possibility that I was forcing myself upon the Arab family worried me. Why should they welcome me?" I kept asking myself.

Her fears, however, soon vanished. Father Hasan, a handsome 44-year-old stone-layer, his wife Roschajya, a sympathetic 38-year-old housewife and their daughters Samira, a 20-year-old dressmaker, and Najach, a 14-year-old high school student, welcomed Lizi warmly.

At first they gathered around her in the living-room, drinking tea slowly, examining her. "Suddenly they asked me to explain a Hebrew word they did not understand. Then I felt the ice was broken," recalls Lizi, who shares the same room with Samira and Najach. "They are very warm people" she emphasizes.

The first three months were tough for Lizi and her three friends, American born youngsters, members of the Interns for Peace movement, all living in Arara. It was a time of doubts, mistakes and seeking the right direction. "Most of the time we

visited Arab families. We wanted to get to know the community, the people's responses to ideas we had. But the villagers seemed very tranquil and contented. It is difficult for them to accept changes," says Lizi. "They accepted me as a person a lot sooner than as a community and youth worker offering new ideas and change. They were not enthusiastic at first, but as time passed, they really changed their attitudes."

The Arab villagers were amazed to see an Israeli Jew living among them. "Why did you come?" they asked and still ask her, astonished. "To know your culture, to learn your language and to work with you," she replies.

After three months, the situation began to improve. In an apartment rented by the village council, Lizi and her friends opened a kindergarten. They also founded in the village a Na'amat Club (the organization belongs to women members of the Israeli Labor Party), with Israeli-Arab folk dancing groups, gymnastic and dramatic groups, etc. "We have various additional plans," adds Lizi. "People understand now that in a way they need us. It is the beginning of a process — the people have started asking us for assistance," she stresses.

Everyday life in the village interests Lizi. "You always learn something new, for instance, new attitudes to life, unknown to you and your culture. This clash of cultures stimulates you intellectually. If you are

sensitive enough, you can learn by experiencing no less than by reading."

In the background one can hear the Moazin's prayer. Scents of oriental food fill the air.

"Their life is so much more simple," says Lizi, "closer to the land, which is the essence of life. In the western culture there is so much alienation. We close ourselves behind shutters. We drive cars instead of walking and meeting people."

Hens are crowding around us. In a neighbor's yard a young Arab sings aloud. A child laughs.

"You know," she tells me, "I feel as if I could have been in China, as far as getting to know our neighbors is concerned, before coming here. Can you imagine, only now am I becoming acquainted with people living one hour away from my house, but in an entirely different world. Isn't it strange?"

Lizi believes the two nations are able to live in peace. "It can happen" But this devil called politics stands in its way. It distorts everything and turns people into a mob," she says bitterly. Lizi does not call the multitude to follow her. "I merely ask them to listen to each other, to care, because as you get more acquainted, your prejudices disappear."

Listening to Interns for Peace, one senses that as long as Arab and Jewish youngsters reach out towards one another, there is hope in the Holy Land.

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**The Month Of Elul:
 Preparing For the
 Days Of Awe**

by David M. Szonyi
 Rosh Chodesh Elul, which inaugurates the month of preparation before the Yomim Noraim ("Days of Awe," High Holy Days) begins Saturday night. Elul is a time of stopping and renewing, of introspection, self-probing, "turning" (teshuvah). Its theme is first sounded three weeks earlier, at the "lowest" point of the Jewish, and the driest point of the natural year, in the haunting verse which concludes the chanting of Eichah ("Lamentations") on Tisha B'Av: "Turn us unto You, O Lord, and we shall be turned; renew our days as of old."

Elul is a time of solitary communication with oneself and with God: According to a midrash (in Pirke de Rabbi Eliezer), Moses re-ascended Mount Sinai, after the sin of the Golden Calf, on Rosh Chodesh Elul. He descended on the tenth of Tishrei — Yom Kippur. The midrash points out that the first time the tablets containing the Ten Commandments were given to the entire people amid thunder and lightning, but the second time, they were given by God to only one person in silence. Elul is a time for penetrating silence, for hearing the "still small voice" within.

It also is a time of yearning for closeness to God. Moses ben Abraham Premsla, a 16th century Polish rabbi, noted in his *Mateh Moshe* that "The initials of Ani Ledodi Ve-dodi Li (I am my beloved's, and my beloved is mine — Song of Songs 6:3), when read consecutively, read Elul."

Among observant Jews, the shofar is sounded during the daily shacharit (morning) service throughout the month of Elul. It is shrill and discomfoting, a call to take heed, to retrace certain steps and to embark on certain new paths.

Psalm 27 also is read during shacharit. It speaks of the spiritual seeker in an embattled situation, fearful of enemies round about, and anxious about a God who may

"hide His face." But its predominant tone is one of confidence:

"The Lord is my light and my salvation; whom shall I fear?"

The Lord is the stronghold of my life; of whom shall I be afraid?"

 "Wait for the Lord; Be strong, and let thy heart take courage;

Yea, wait for the Lord." (first and last verses)

Exercises for Elul:
 (1) "All the month of Elul, before eating and sleeping, let every man look into his soul, and search his deeds, that he may make confession."

(Rabbi Jacob ben Moses ha-levi of Mainz in his *Maháril*, 1556)

(2) Yom Kippur offers the opportunity for atonement only for sins between a human being and God. For sins between people, forgiveness must be asked, and offered, beforehand. Therefore, make a list of people you have offended — consciously or not, in deed or in word, whether they know it or not — and find a way to apologize. At best, this should be done in person; if not, by a call or note. Elul is a time for putting aside old grudges and hurts, of appreciating how terribly flawed we all are in our relationships with each other.

(3) As the Unisaneh Tokef prayer of Rosh Hashonah instructs, "teshuvah, tefilah, u'tzedakah ('repentance, prayer and charity') avert the evil decree." The last is as important to the Elul-High Holy Day spirit as are the other two. Set aside a few dollars each day for tzedakah, discuss with your family or friends how this "Elul fund" should be allocated, and then distribute it to those in need toward the end of Elul. Also, think of non-monetary forms of giving, or *Gemilut Hasadim* ("deeds of loving kindness"), in which time

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Month Of Elul . . .

Continued from preceding page
and the "personal touch" have a power that checks can never know.

(4) As is customary, visit the graves of parents and/or other relatives, thinking about the positive legacy they've left you.

(5) This year, for once, don't approach the Mahzor (High Holy Day prayerbook) "cold." Spend some time during Elul becoming familiar with its particular order and rich, diverse texture.

Again, from Agnon's wonderful, every-new anthology: "Once our master, Rabbi Hayyim of Zans (19th cent.) told a parable:

A man had been wandering in the forest for several days, not knowing which was the right way out. Suddenly he saw a man approaching him. His heart was filled with joy. 'Now I shall certainly find out which is the right way,' he thought to himself. When they neared one another, he asked the man, 'Brother, tell

me which is the right way. I have been wandering about in this forest for several days.'

Said the other to him, 'Brother, I do not know the way out either. For I too have been wandering about here for many, many days. But this I can tell you: do not take the way I have been taking, for that will lead you astray. But now let us look for a new way.'

Our master added: 'So it is with us. One thing I can tell you: the way we have been following this far we ought to follow no further, for that way leads one astray. But now let us look for a new way.'"

'From S. Y. Agnon, Days of Awe (New York: Schocken, 1965), p. 18

'From Dr. A. Cohen (ed), The Psalms (London: Soncino Press, 1968), pp. 78, 80

'From Days of Awe, p. 25
'Ibid., p. 22, from Darkhe Hayyim, the sayings of Rabbi Hayyim Halberstan of Zans

Jewish Cultural Activities Flourishing In Latin America

by Itzhak Harkavi
Director, World Jewish Congress Cultural Affairs Department, 1971 - 1980

Five years had passed since my last visit to Latin America when I arrived in Argentina at the end of 1980 to deliver a series of lectures in Buenos Aires, in the towns of the Argentinian interior and in Sao Paulo, Brazil. In addition to the main purpose of my visit as the guest of the Council of Jewish Communities, I wished to examine the state of cultural life among the Jews on this continent, to the extent that the time at my disposal made this possible. The result of my admittedly superficial investigation was a pleasant surprise, for there had been a growing number of reports of rapid assimilation in Argentina. Although this process does in fact exist and cannot be overlooked there has been almost complete silence about the cultural activities that are taking place in that country (and probably in others on the continent), about the innovations being

made by various institutions, and about new cultural institutions established in recent years. The efforts being made to renew cultural life are given expression in the fact that more and more young people are attending a variety of activities being offered in the cultural field.

Lectures on Jewish subjects are well attended. For example, my first lecture to the community, given on my recent visit to Warsaw and my impressions of the Jews of Poland, delivered in Yiddish, was attended by over 800 persons, an audience which included a good number of young people, who were obviously attracted by the topicality of the subject. At the request of the community, most of my lectures were devoted to current affairs in Israel (a) on the cultural life in Israel, new books, up and coming authors, new trends in literature; (b) developments in political life — not internal politics — but rather relations with the Arabs,

Continued on next page

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Latin America . . .

Continued from preceding page

developments in the peace process and related questions.

An interesting development I found in Argentina was that around Jewish schools, hundreds of young couples (usually parents of school children) have organized in groups and participate in Jewish cultural activities. For example, at the Sholom Aleichem school in Buenos Aires the popular university run by the parents association is attended by about 200 persons whose average age is 25-35.

Although the topic of my lecture was cultural activities in Israel, the participants insisted that I speak on Israeli politics. The audience participation was extremely lively and I was forced to stop the discussion at 2 a.m., although pertinent questions were still being posed.

It was not only at this school that this development was apparent. I found it at the Martin Buber and State of Israel schools in Buenos Aires and in many others. In some cases a number of schools ran a joint program so that the speaker was enabled to reach a larger audience.

These activities organized around the schools are attended by thousands of young Jewish people and serve this purpose in the way the community center or the temple fulfill this function in the USA. Some of these organizations offer a study curriculum which is not solely devoted to Jewish subjects, there are courses taught in Spanish on Hebrew and Yiddish literature, Jewish history and other Jewish subjects, but there are also courses on psychology and sociology. Most adults attend these courses regularly, some even for a number of years.

Over 1000 Argentinian-born teachers are employed in the Jewish elementary and high day schools. In the field of teacher training, the "Michlala" for the training of high school teachers run under the auspices of the Central Community Council in Buenos Aires is of the highest standard. Also worthy of note are the two Pedagogic Centers which in addition to books in Hebrew and Spanish provide up-to-date material and teaching aids for formal and informal education.

In Moisesville, the first Jewish agricultural settle-

ment in Argentina, a Jewish teachers seminary is still active. The pupils come from small communities and are trained to go back to their towns as qualified teachers in Jewish subjects. Interestingly enough, the teaching staff consists of graduates of the seminary itself who are qualified both in the area of Jewish as well as general education, and are thus able to train teachers. In this once all-Jewish town only 600 Jews are left among the 3,000 inhabitants.

Large numbers of young people, former members of Zionist youth movements who did not make aliya to Israel amongst them, seem to have found expression for their Judaism in the flourishing Conservative community in Buenos Aires. They are to be found attending the services and manifold cultural activities provided by the Conservative synagogue.

In the area of literature and publications activities are continuing but have been hindered by ever-increasing financial difficulties. The cost of producing a book is extremely expensive and this has its effect on the publishing of Jewish works. However, a number of books are appearing in Yiddish and publishing houses are producing works in Spanish, but there were periods when the situation was better. I arrived in Buenos Aires shortly after the annual book fair and learned that it had attracted thousands of visitors, the majority of whom had bought books in Yiddish and in Spanish and even in Hebrew as well.

Jewish Journals in Spanish appear regularly in Argentina and the weeklies that are published are on a comparatively high standard.

I returned to Israel with the impression that those who claim that Jewish cultural activities have declined in Latin America to the extent where the very future of the Jewish people is in danger, have given an incorrect assessment of the situation. I would agree that there is not the same intensity (Jewishly) found among the previous generation, but the present generation has higher general and educational standards than its predecessor, and this does have a positive effect on its relationship to Jewish cultural life.

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Oldest Example Of Medieval Jewish Art
The Amazing Saga Of The Sarajevo Haggada

by Gabriel Levenson
 It is a mark of the worldwide fame of the Haggada of Sarajevo that immediately after the Nazis had captured the city, in April of 1941, they hastened to "liberate" the priceless manuscript — then, as now, one of Yugoslavia's national treasures.

Discovered only 50 years earlier, it was perhaps the oldest example of medieval Jewish art; its thick vellum pages richly illuminated in azure-blue, deep red and burnished gold, the Sarajevo Haggada was certainly among the most beautiful — a prize fit for the collection of so discriminating a connoisseur of painting as Air Marshal Hermann Goering himself. Acquisition was high on the agenda that first day of occupation, but — to their chagrin — the avid Germans found that the manuscript, the local

museum's most valued exhibit, had simply vanished. Dr. Isak Levi, the elderly veterinarian who heads the Sarajevo Jewish community, remembers the occasion and elaborates, with zest, on the saga of the disappearing haggada. Other memories of the war years are bitter: 10,000 of the city's 11,000 Jews were exterminated in the death camps — a tragedy solemnized annually at a moving Yom Hashoah service in the one remaining synagogue, the Ashkenazic, on the right bank of the Miljacka River, which runs down the middle of Sarajevo.

In a ceremony of several hours, lay readers (there is no longer an ordained rabbi) alternate in reciting the names of the martyred dead. As each name is intoned, a member of the family (if there is still one alive) rises

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Sarajevo . . .

Continued from preceding page
— head bowed — for a moment of silent prayer of reminiscence.

In contrast, the rescue of the haggada exactly 40 years ago is a joyous event which Dr. Levi and the other survivors of that time will never forget. As the doctor tells it, the German command had dispatched the usual booted, black-jacketed SS officer with an escort of heavily-armed commandos, to make the pick-up from the museum where the haggada was kept, under lock-and-key, to be shown only to scholars and other special visitors.

The officer was received politely enough by Dr. Jozef Petrovich, the museum's curator, and held in conversation long enough for a young secretary to slip out a side-door, the haggada wrapped in her shawl. On the street, she hailed a peasant with horse and wagon, returning from the Sarajevo market to his home in the mountains overlooking the city. The peasant readily agreed to take the manuscript and drove off with it to Foca, his village, half-way up Mt. Igman, where it was entrusted to the local priest for the balance of the war. (Mt. Igman is the site of the 1984 Winter Olympics, scheduled to be held in Sarajevo).

Today, Foca is the destination of the young people of Sarajevo who make the yearly march up Mt. Igman to commemorate — and replicate — the Exodus-like trek of the Yugoslav partisans 39 years ago. On a cold night in January of 1942 — the reading was minus 32 degrees Celsius — Tito's First Proletarian Brigade escaped entrapment by the German divisions occupying and surrounding Sarajevo. Half-frozen, the partisans trudged up the mountain, to establish secret winter headquarters in Foca.

It was here, a month later, that the Supreme Command of the partisans issued the Foca Regulations the first legal document of the new Yugoslavia, born then and destined to assume power three years later, after the defeat of Germany. Signators to the document in-

cluded both Tito himself and the man who had actually written it — Moshe Pijade, the Jewish painter and intellectual (his works hang in the National Museum in Belgrade) who was second-in-command.

And it was from Foca that the haggada was returned, in triumph, in April of 1945, exactly four years, to the month, after its disappearance. The partisans had driven the Germans out of the city; the haggada was brought back to its place of honor in the museum.

How it had gotten there initially is another bit of history which Dr. Levi enjoys retelling. The 14th century manuscript, despite its name, was not written in Sarajevo at all: there was no Jewish settlement in the city before the beginning of the 16th century, when Sephardic families, expelled from Spain in 1492, finally established themselves in the area. Some had come by way of Venice, in Northern Italy, across the Adriatic Sea, or overland, to Dubrovnik, on the coast, and thence inland to Sarajevo, then one of the major cities of the Ottoman Empire and an important stop on the caravan route between Constantinople and the trading centers of Europe.

Others had come northward from Salonika, also Turkish-held and, at the time, the second-largest city in the empire. Presumably, the Sarajevo Haggada was brought eastward from Spain (it is undeniably of Spanish origin, and is dated from about 1350), but its history for the next 500 years is unknown — until its reappearance in the hands of a Sarajevo school boy in 1894.

As Dr. Levi heard the story from his father, who was a student in the community-run yeshiva at that time, the youngest of the Cohen boys walked into class one morning, carrying an old Hebrew prayer-book under his arm. He had come to sell it. The boy's father had died only shortly before, and the Cohens — among the Sephardic families long established in Sarajevo — looked to the

Continued on next page

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Sarajevo . . .

Continued from preceding page

sale of the book, one of their few possessions of any possible value, as a means of survival.

Dr. Levi does not know what price the Cohens received for the Sarajevo Haggada (for such, of course, was the old prayer-book), but what is certain is that it eventually emerged as one of the stellar attractions of the city's recently-created Bosnian National Museum.

Sarajevo was the capital of Bosnia-Herzegovina, a province which the Austro-Hungarian Empire had won but 16 years before. At the Congress of Berlin, in 1876, when the defeated Turks were forced to surrender the territory, the Austrians had demanded it, assuring their allies that the people of Bosnia-Herzegovina would gladly accept the hegemony of an enlightened Christian power — and that the formal takeover would require little more than a regiment or so of Hussars in dress uniform, led by a brass band.

As it happened, more than the regiment or so of Hussars was needed. The Moslems of the province, together with their non-Moslem fellow-Bosnians, took up arms against their new rulers. Ultimately, it took 300,000 Austrian soldiers supported by the most up-to-date heavy artillery, to subdue the unfriendly natives. In the face of continued resistance, guerilla movements and outright terrorism, Austrian control of Bosnia-Herzegovina for the next four decades was stormy, violent and precarious. It came to a halt on a June day in the year 1914.

That month, the area around Sarajevo was the site of the Austrian army's large-scale maneuvers. They were attended by no less a personage than the Archduke of Austria — Francis Ferdinand, nephew of the venerable Emperor Franz Josef and successor to the throne for the preceding 25 years. . . ever since Francis Ferdinand's first cousin, Crown Prince Rudolf, had committed suicide at the royal hunting lodge of

Mayerling in the Vienna Woods.

Francis Ferdinand was heir-presumptive not only to the throne of Austria but also to the 45 other, equally-splendid titles (with all their privileges, responsibilities and emoluments) which made up the royal portfolio. Among them were: Apostolic King of Hungary, King of Galicia and Ilyria, Margraves of Moravia, Princely Count of Halsburg and Tyrol, Grand Voyvode of Serbia — and Duke of Auschwitz!

On June 26, 1914, Archduke Francis Ferdinand's ascension to the crown and its 45 corollary titles was abruptly, and irrevocably halted. Riding that day in an open touring-car through the Sarajevo streets lined with cheering subjects Archduke Francis Ferdinand and his wife, the Archduchess Sophie, were shot to death. Their assassin, the young Bosnian nationalist, Gavrilo Princip, had thus given the great powers of Europe the pretext they had long sought — to declare war upon one another.

Princip himself was immediately seized, (he offered no resistance) tried before a military court and because he was only 19, under legal age, spared the death sentence meted out to his fellow-conspirators. Instead he was given a life term at Terezin, the infamous concentration camp near Prague at which, a generation later, Czech Jews were held before their final transport to the death camps in Poland and Germany.

Princip did not survive long under the harsh conditions of his imprisonment at Terezin. He died in 1918, a victim of overwork, malnutrition and tuberculosis. A dozen bridges cross the Miljacka, the shallow stream which bisects Sarajevo. One of them, the actual site of the archduke's assassination, has been renamed the Gavrilo Princip Bridge; and adjoining museum displays memorabilia of the short life

Continued on next page

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Sarajevo . . .

Continued from preceding page
 of an honored national hero. The Jews of Sarajevo have their own history, and it is embodied in the haggada. Its discovery in 1894 created something of a sensation among the Judaica scholars and art-historians of Vienna. They clearly recognized, from that moment, that there had existed a great body of Hebrew illustrated manuscripts in the Middle Ages, despite the general impression, still held at the end of the 19th century, that biblical injunctions against graven images had prevailed over any expression of a medieval Jewish art.

Other illuminated manuscripts of that era have since been discovered — confirming the fact that Jewish artists were at work both in the Sephardic centers of Spain, France and Italy — and in the Ashkenazic communities of Germany and Central Europe.

The unearthing of the Dura Europos synagogue, in our own time, demonstrates that Jewish figurative art had flourished as early as the Third Century CE and that probably the murals on the walls of Dura Europos had been copied from Hebrew manuscripts created centuries earlier.

The Sarajevo Haggada itself reflects the beginnings of the present-day Jewish community in medieval Barcelona. The manuscript is composed of 34 pages of illustrations and 50 pages of text, also richly embellished with drawings. The illustrations depict biblical scenes, ranging from the Creation to the death of Moses; and, except for the nudes like Adam and Eve, the characters portrayed wear the costumes associated with the Barcelona Jews of the 14th Century.

Elderly personages, especially the patriarchs, wear long robes with attached capes and cowls covering their heads. This was the traditional costume of Jewish scholars in Barcelona at that period. The style was

carried across the Mediterranean to Morocco after the 1492 expulsion from Spain and worn by the rabbis of the land; and the same style has persisted in Israel up to the present, in the garments worn by older men who had been born and raised in North Africa.

The calligraphy in the 50 pages of the seder ritual has been traced, similarly, to the Barcelona of the 14th century. The bold, upright characters, with their long ascenders and descenders above and below the line, are typical of the place and the time. The Ha Lahma ("This is the bread of affliction") page, which begins the seder service, is decorated with the coat-of-arms of the City of Barcelona and of the royal family of Aragon which then ruled that area of Spain.

These coats-of-arms have been found in other manuscripts of Barcelona Jewry. They indicate both the sense of local pride in the kingdom in which the Jews had prospered — and a feeling of connectedness, as court Jews, with their very highest circles. For it was only the wealthy — the merchants, doctors and jewelers employed by the king of Aragon — who could have afforded to commission for their personal Passover tables such expensive works as an illuminated haggada or prayer-book.

Barcelona Jewry in the 14th century had developed the foremost community throughout Spain, surpassing all others in wealth, in scholarship and in the degree of its recognition by the reigning monarch. The Sarajevo Haggada could not have been produced any later because, by the end of the century, the era of prosperity would be brutally terminated. In 1931, the outbreak of persecutions forced conversions and massacres which had decimated the Jewish communities of Seville, Valencia, Toledo and Mallorca now hit Barcelona

Continued on next page

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Sarajevo . . .

Continued from preceding page

as well. The gates of the Juderia, the Jewish quarter, were burned. Then the buildings within were looted and also burned. The records of the community were destroyed. Precious silver ornaments in the synagogues were stolen or melted down. Hundreds of men, women and children were killed.

The community never recovered. Some of its members escaped to North Africa; the majority of the survivors accepted conversion. As Marranos, secret observers, they maintained a kind of Judaism for another century. . . until the Inquisition of 1486 and the Expulsion of 1492 finally brought to a close Jewish life in Barcelona and the whole of Spain.

Jewish dispersion in the following decades is known — to Portugal and North Africa, to the New World, to Holland, to Italy, Greece and Turkey, and to Sarajevo. Two notes added to one page of the text of the haggada suggest that the Sarajevo Jews paused for at least a century in Italy before reaching their ultimate destination in the heart of the Balkan Peninsula.

The first note is written in Hebrew and is dated Sunday, August 25, 1510. It is a note of sale; its choice of words, method of dating and calligraphy are in the style of the Italian Jewish scribes. The second note is written in Latin and is dated 1609 by a Giovanni Domenico Vistorini, a censor employed by the church. He testifies that he has examined the manuscript and has found nothing objectionable in it.

This much we know then: a Jewish community still exists in Sarajevo its older members still speaking, on occasion, the Ladino of their Spanish ancestors, still observing the unique ritual and cuisine of the Sephardic seder. And there is the haggada, with its made-in-Barcelona illustrations and the notes added in fine Italian and Latin hands. There is a school boy selling the book in 1894, and there is in our own time a sleight-of-hand directed against the Nazis.

Between the good friar, Vistorini, writing Latin, and the little Cohen boy, reading Hebrew, there is a gap in the life of the Sarajevo haggada of almost 400 years. It will remain, forever, a mystery.

The Armenian Community In Israel

by Malkah Raymist

In 1967, after the Six Day War, two journalists visited the Armenian Patriarchate in Jerusalem. Upon asking a high ranking clergyman there how the Armenian population of Jerusalem felt under Israeli rule, they received the following reply: "It is too early to tell. Ask me 10 years from now."

Through centuries of Turkish oppression, Armenians learned caution. They lived through too many

changes of rulers and regimes and knew better than to express hasty opinions. Now, however, after 13 years of Israeli rule, they are more willing to express their appreciation of Israel and offer possible suggestions for improvement.

The Armenian community in Israel is small, numbering about 4,000, organized and highly developed. Half live in Jerusalem, mainly in the Old City, while the rest live in

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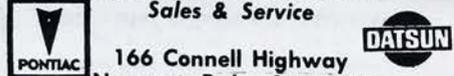
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Armenian . . .

Continued from preceding page
 Haifa, Jaffa, Ramleh and in some farming villages in Galilee.

Armenia was once a very large west-Asian realm bordering on Turkey, Syria, Iraq, Iran and Russia; this geographical position gave the country enormous strategic value in the eyes of the adjacent states. A rich country, fertile in parts, barren in others, it was always the object of her neighbors' greedy territorial ambitions. Its population is Caucasian and its language belongs to the Indo-European group of languages. Ancient Greek and Persian sources mention "Armina" as early as 600 BC and it was Christianized in the year 303 by St. Gregory. Today its church is headed by a patriarchate established in 1311 and has two patriarchs — one in Armenia and one in Jerusalem.

The Jerusalem Patriarch, though virtually independent, comes under the jurisdiction of the head of the Armenian Church residing in the religious center of Armenia, the holy city of Etchmiadzin. The head of the church is called Catholicos (most frequently spelt Katolikos) although his church has no ties with Rome or for that matter with the Greek Orthodox Church. There also exist comparatively small Catholic and Protestant Armenian communities.

At one time or another the Armenians have made their homes in India, southwest Asia, Europe, Africa, Australia and North and South America. Although dispersed like the Jews, unlike the latter they never lost their country. They began to emigrate when Turkey and Russia, the main offenders,

annexed large parts of Armenia. After the 1917 revolution and with the establishment of the USSR, Armenia became known as the Armenian Socialist Republic. The large scale emigration from Armenia however, was due to Turkish persecution in the areas occupied by the Ottoman Empire and in Turkey itself, where many Armenians used to live. It was the Islamization of the Caucasus by the spreading Ottoman Empire that caused Armenia to seek the protection of Russia, the then protector of Christians in the Caucasus and in the Balkans.

The majority of Armenians in Israel are merchants, traders and shopkeepers, but there are many teachers and some physicians, pharmacists and photographers, as well as clergymen. They are also excellent craftsmen, tailors, shoemakers, gold and silversmiths and jewelers. Most are comfortably well off, though few rich Armenians live in Israel; their financial and business acumen is better exercised in the capitals of Europe and the Americas.

Armenian communities throughout the world maintain close contact with each other, particularly with those of Israel. They refuse, however, to have any dealings with their now-Soviet country.

The Jerusalem Armenian community is organized on lines of almost medieval self-sufficiency, not unlike feudal castles. This is a relic from Turkish times, dictated by the necessity of protection against attacks and pogroms. Even today, visiting the Armenian patriarchate is like entering

Continued on next page

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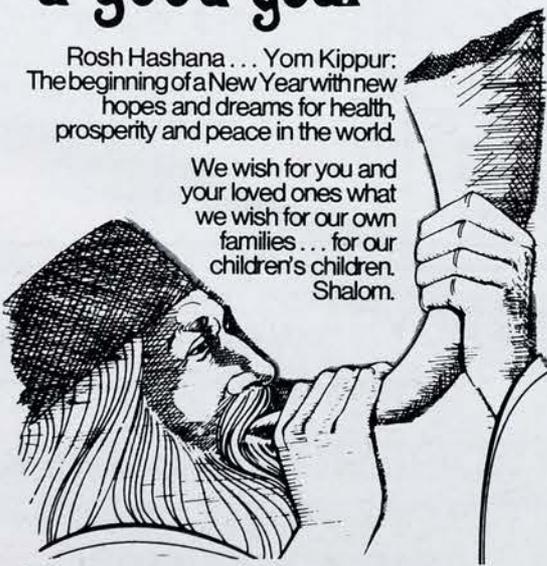
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Armenian . . .

Continued from preceding page
 shown at an unforgettable exhibition in 1969, are kept in the vast underground crypts of the Armenian patriarchate, not used or shown — and not even mentioned in Ottoman times for fear of provoking attack or plunder.

It is impossible to conclude without recalling the massacres which the Armenians suffered at the hand of Turks. These they never forget and they are the subject of a deep historical consciousness, perhaps comparable to Jewish attitudes to the Holocaust. Interviewing George Hintlian, administrator and public relations officer of the Armenian patriarchate, I was given rough numbers of the victims of Turkish pogrom against the Armenians:
 1895 - 300,000; 1909 - 30,000; 1915 - 1,500,000; 1922 - 40,000.

On April 24, Armenian Holocaust Memorial Day, a procession leaves the patriarchate for the St. Saviour's Convent, where a memorial service is held. A Holocaust memorial is to be built near the Armenian cemetery, with a church and a small museum showing the history of the massacres through photographs and other exhibits. It is expected to be completed by 1982.

The solidarity of the dispersed Armenian people, its sense of history and of common fate and its refusal to forget past persecution — all these invite comparison with the Jewish people — but that is another story.

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Book Review *Falashas: The Endangered Jews Of Ethiopia*

THE LOST JEWS: LAST OF THE ETHIOPIAN FALASHAS, By Louis Rapoport. New York: Stein and Day, 1980, 252 PP. \$13.95 by Michael Sabin

The name "Falasha" may not yet be a household word in the Jewish community, but over the last several years the plight of these black Jews of Ethiopia has been brought to the public's attention more and more. Caught in the crossfire of a society in revolution, these "lost Jews" have been added to the list of endangered Jewish communities. Prominent Jews have spoken up in behalf of the Falashas — among others, Elie Wiesel has made eloquent appeals to the Jewish conscience. Jewish communities have written to the Israeli government. Several committees and organizations now devote themselves to dealing with this new group of Jewish refugees. People have a vague idea that, yes, they did hear something to the effect that a Jewish tribe in Africa was facing ongoing violence.

Another group of Falashas in Israel, the Council of Ethiopian Jews, recently charged that "despite the apparent progress . . . in aliyah this past year, the rescue of our people is still a very low priority . . ."

There is obviously a need for an accurate, well-researched and informative report on the background of the present crisis as well as on Falasha history and culture, if more Jews are to become aware of the true dimensions of the problem. This need has now been filled by the Louis Rapoport's *The Lost Jews*.

Rich and Fascinating History
 Louis Rapoport, who has been an editor for *The Jerusalem Post* and *The San Francisco Chronicle*, visited Ethiopia, interviewed Falashas there and in Israel, and researched their rich and fascinating history. *The Lost Jews* is a vivid, colorful and disturbing book.

Rapoport poignantly recounts the personal odysseys of Falashas who, staunch in their love for Zion,

Our families and friends in Ethiopia are being murdered, robbed, sold into slavery, and are being starved to death. Seven thousand are homeless refugees.

but that "someone is already doing something about it."

The truth of the last assertion has been challenged by some. Last spring, Yeshiah Ben-Baruch and Abraham Yeshiah, both of Ashdod, Israel, and representing the Union for Saving Ethiopian Jewish Families, published an open letter in the *Jerusalem Post*:

"The entire Ethiopian Jewish community wants to come to Israel — it has nowhere else to go, in any case. Why, 33 years after the founding of the State of Israel, are 28,000 Jews still in Ethiopia and less than 1,500 Ethiopian Jews in Israel? If so much is being done, where are the results? . . . Our families and friends in Ethiopia are being murdered, robbed, sold into slavery, and even starving to death. Seven thousand are homeless refugees."

courageously and ingeniously managed to reach Israel. Their story is, in effect, the lonely "Aliyah Bet" or underground railway of Ethiopian Jewry. They are people who fled the "horror that stalks everyday life in Ethiopia . . . (where) growing up was a terrifying experience." There is for example, Judith Yalo, who, despite the discouragement of the Israeli embassy in Addis Ababa, made her way to Israel by going up the Red Sea to Eilat — very possibly retracing the route of her biblical ancestors.

The Falashas are survivors: a dwindling, decimated remnant. Their status as Jews was confirmed in 1972 by Israel's Sephardi Chief Rabbi Ovadiah Yosef, and officially recognized by the Israeli government in 1975. But

Continued on next page



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Falashas . . .

Continued from preceding page
 Rapoport is critical of Israel's efforts to bring the Falashas home, calling these efforts "tepid" and "half-hearted." He laments the "years of broken promises, of news censored in the name of 'quiet diplomacy,' condescending dismissals of the seriousness of the tribe's plight by cynical politicians, organization professionals and bureaucrats with the power of life and death in their hands."

Legendary Early Origins
 In addition to documenting the present agony of the Falashas, *The Lost Jews* provides a comprehensive and evocative examination of this unique Jewish community from its legendary early origins in the time of Moses, King Solomon and the Queen of Sheba, to the Axum Empire, the Jewish kings of Arabia, and the Falasha Queen Yehudit, who reigned in the tenth century. It chronicles their struggle against Moslem invaders and the Christian warrior kings, and the unabated attempts by missionaries to convert them.

Considered by some scholars to be descendants of the lost Tribe of Dan, the Falashas — or Beta Israel (House of Israel), as they call themselves — wandered from the mainstream of Jewish history some 2,700 years ago. Consequently, their observance of Judaism is pre-Talmudic. "Based mainly on the five books of Moses," the author reports, "it includes dietary and cleanliness laws; birth, marriage and death rituals; prayer, festivals, and most importantly, observance of

the Sabbath. Falasha literature is heavily influenced by Coptic Christianity, but the tribe has some original works, such as *Commandments of the Sabbath*, in which the seventh day is portrayed as a female figure who personifies the heavenly world. All of the liturgy is in Ge'ez — but most Falashas are ignorant of their literature, and even the most learned priests . . . have only a superficial knowledge of Ge'ez."

Contact between the Falashas and Jews in the outside world was re-established in the 19th century with a visit by the well-known French-Jewish linguist and archeologist Joseph Halevy. His student, Jacques Faitlovitch, made the Falashas his life work over the course of fifty years. He brought several Falashas to Europe and Eretz Yisrael where he arranged for their education.

Tragically, the persecution that again threatens the Falashas physically is accompanied by a spiritual and communal disintegration as well, hastened by the loss of the group's leadership through emigration and massacre. Rapoport's work leaves no doubt that the community is in immediate need of intervention. It is essential background reading to help understand the crisis — and frightening indifference — faced by Falasha Jewry today.

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Michael Sabin is a freelance writer and poet in New York.



*Ah Gisint, Fraylich,
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NEW YORK — The Anti-Defamation League of B'nai B'rith has called upon Americans of all creeds and backgrounds to work together to overcome "a lamentable litany" of troubles, tensions and challenges at home and abroad.

In a message for the Jewish New Year, 5742, Maxwell E. Greenberg, ADL's national chairman, and Nathan Perlmutter, national director, said, however, that the strengthened United States-Israel alliance and progress in intergroup understanding have provided "a foundation for optimism."

Rosh Hashanah begins at sundown Monday, September 28.

The complete text of the ADL message reads:

"The High Holy Days are God's own time of accounting when, we Jews believe, He inscribes in the Book of Life, 'who shall live and who shall die.'"

"That is not in our power to determine.

"What is in our power — at least in a democracy like ours — is to decide how we shall live, whether for ourselves and by ourselves or as one who, as a member of the world community of Jews, is brother to humankind.

"We do not pray nor act for ourselves alone. The planet's troubles, tensions and challenges are not shut out by the gates of the sanctuary nor drowned out by the sound of the shofar.

"The self-examination and the soul cleansing which is our religious tradition reforge our resolve and dedication to the struggle for peace, and racial and religious understanding, in which we cannot help but be embattled.

"The days of Awe purge and strengthen us for the tasks and challenges which continued uninterruptedly while we pause for worship.

"We must be aware that: The enemies of our country and of Israel will not pause. The terrorists will not stop their terror. The Arab nations will not cease their narrow and rigid hostility to a Jewish State. The Soviet Union will not call a halt to its oppression of its Jewish population nor curtail its export of anti-Semitism.

"Here in our own country problems will not vanish. Divisions will persist over

the shipment of sophisticated surveillance aircraft and powerfully strengthened fighter plans to Saudi Arabia. Deep-seated tensions over racially-based preferential treatment will remain. Our native extremists — the Ku Klux Klan, the Liberty Lobby, the American Nazis — will not disappear. Anti-Semitic prejudices will still infect one-third of our fellow citizens, as the latest survey has found.

"Nevertheless, despite this lamentable litany, there is a foundation for optimism. The New Year provides a sheaf of 365 newly-minted days, each one filled with opportunity.

"We must be encouraged, too, by the strengthening of friendship and the alliance between Israel and the United States as a result of the recent meeting between Prime Minister Begin and President Reagan.

"Another hopeful portent is the renewal of the Egyptian-Israeli discussions on West Bank autonomy.

"A few months down the line is the evacuation of the Sinai by Israel, further advancing peace with Egypt and demonstrating how much Egypt has achieved with common sense acceptance of Israel's sovereignty, rather than narrow-minded intransigence.

"Within our own country, we are heartened by the almost unanimous repudiation of extremism and violence, by the increasing progress of Christian and Jewish mutual understanding, by the gradual rebuilding of bridges between the black and Jewish communities.

"Now — reinspired, refreshed and recharged by the introspection of the Days of Awe — we of the Anti-Defamation League of B'nai B'rith call upon our fellow Americans of all creeds, races and backgrounds to join us in our efforts to achieve peace, justice and harmony for each and all.

"Penitence, prayer and charity, we believe, will avert the severe decree inherent in 'Who shall live and who shall die?'"

"Similarly, a joint effort by all men and women of good will will advance the better world of peace, equal opportunity and brotherhood for which we all strive."

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Medical Update For 5742
Breathing Life Back Into a Paralyzed Limb

"I want him to be able to pick up a cup, bring it to his lips, and take a drink without spilling it all over himself or dropping the cup." Holding an imaginary glass in his hand and slowly raising it to his mouth, Dr. Roger Nathan, a mechanical engineer in Ben-Gurion University of the Negev's Center for Biomedical Engineering, graphically demonstrates the taken-for-granted activities that a person suffering from a nerve paralyzing disease is not, now, able to do. Someday rather soon it may all be possible.

Nathan explains how he hopes to make this a reality. "We are working on a very complex system. To put it simply, we are trying to replace the damaged nerve that run from the brain to the paralyzed limb — not surgically, but functionally. We are creating, in essence, a motor-nerve prosthesis. The muscle, itself, in a nerve damaged paralysis is healthy and capable of working, the problem is that here is no conduit for the message from the brain to the muscle."

Initially, Nathan was interested in developing a mathematical model of how the muscular-skeletal system works. Although this is important basic research that needs to be done, in the midst of it Nathan began to look for ways of applying his results.

Himself the picture of health, the lanky, tousle-haired former Englishman describes how he was drawn into this area of research. "In order to find out how muscles work, we, theoretically, had to contract each muscle separately. Of course, in reality, this is impossible since a person can not, physically, isolate a single muscle. But using stimulation equipment — affixing to the skin surface an electrode hooked up to a machine capable of generating and registering small electrical pulses — we are able to stimulate one muscle at a time and find out how it moves the arm. Then we can translate this information into a mathematical model and use it to design a computer program of the movement."

It was after the stimulation equipment had finally been installed in his very orderly lab, that Nathan — who in 1974 left England where he received his education at the University of Manchester Institute of Science and Technology, in search of a warmer climate and livelier surroundings — was inspired to jump into applied research.

After solving the problem of which muscle to stimulate, then he will have to tackle the question of when to stimulate them, in other words, determining the proper sequence.

"Let me give you an example," Nathan continues, "back to the person who wants to take a drink. His arm and hand muscles are stimulated to pick up the cup, he raises it to his mouth and begins to drink. The question is how long to keep the cup to his lips. We worked out a tipping, holding, tipping back sequence. Another sticky area was how tightly the person should hold it — his fingers must grip the cup with enough force so that it doesn't slip and yet not so much as to shatter a delicate glass. So we built another movement into the sequence.

Continued on next page

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Breathing Life . . .

Continued from preceding page

the arm raises the cup about one inch off the table and holds it for a minute so that if the grip isn't strong enough and it slips, it won't break or spill. Then the sequence continues. He may not have the elegantly smooth movements of an English lady at a tea party, but he will be able to drink unaided and only a paralyzed person could appreciate what a gift that will be."

Now, what triggers a sequence? A throat microphone will pick up simple, inconspicuous verbal commands, such as, 'eat,' 'scratch nose' or 'smoke' which will be passed into a minicomputer setting off a series of motions. In the future, Nathan is sure that the electrodes will be implanted because then the entire muscle can be stimulated more easily and the whole movement will be smoother.

A group of six BGU senior engineering students have been working with Nathan over the past six months as part of an experimental seminar on Medical Design offered by the Center for Biomedical Engineering. They split the original problem into six systems and each system had to be designed to fit into everyone else's. It was quite a

challenge for them and two of the students have decided to pursue their Master's Degrees in the area of biomedical engineering continuing with research and development of this device as their thesis.

"I was able to get into this field four years ahead of scientists elsewhere," states Nathan, with satisfaction, "because of the academic freedom that exists here at BGU. Currently, research on motor nerve prosthesis is concentrated in six groups around the world. For me, one of the most enjoyable aspects of working in biomedical engineering is the atmosphere of cooperation that exists among the farflung groups. Each uses the others' results as building blocks, though I am in a unique position as the only mechanical engineer.

We still have a long road ahead of us — in a year or two's time, we will begin clinical work using our equipment for physiotherapy on patients recommended by the orthopedic department of Soroka University Medical Center here in Beersheva, which is anxious to work with us. But I project it will be at least eight years before we can see a polished performance of this drinking sequence."

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Holy Days Message

*From the President of the Council of Christians
And Jews*

NEW YORK — History is our witness to the senseless destruction of human life, so often because of illogical religious hatred, declared Dr. David Hyatt, president of the National Conference of Christians and Jews, in a message for the Jewish New Year, Rosh Hashanah, and Yom Kippur, the Day of Atonement.

Dr. Hyatt, a Catholic, and head of the 82-office nationwide human relations organization, added:

"Today we have only to look at what is transpiring in the Middle East, Northern Ireland or Iran for modern proof.

"The Jewish High Holy Days of Rosh Hashanah and Yom Kippur provide an opportune time for people of all religious beliefs to remember that we all are members of one human family."

Hyatt said that the NCCJ joins with Jewish communities around the world "in penitent meditation over the sad state of worldwide human relations."

He cited the continuing worldwide acts of terrorism, calling them insane and "completely outside the realm of civilized humanity." He also noted that houses of worship were no longer sacred, recalling another terrorist attack on a synagogue in Vienna.

"Rosh Hashanah, the New Year 5742, is a time for renewal and reaffirmation; a time for forgiving; a time for sharing," Hyatt said. "Our

Jewish brethren take this solemn time not only to look back on how they have served their faith, but to think about the future and about how they can enhance the lives of the people with whom they live, work and socialize.

"It is the hope of all members of the National Conference of Christians and Jews that the New Year will mark a period of peace, freedom and security for Jews around the world, and that mutual respect, compassion, truth and dialogue will be the cornerstones for resolving disputes."

"The Jewish High Holy Days of Rosh Hashanah and Yom Kippur provide an opportune time for people of all religious beliefs to remember that we all are members of one human family.

"Rosh Hashanah, the New Year 5742, is a time for renewal and reaffirmation; a time for forgiving; a time for sharing. Our Jewish brethren take this solemn time not only to look back on how they have served their faith, but to think about the future and about how they can enhance the lives of the people with whom they live, work and socialize.



"During these High Holy Days, the National Conference of Christians and Jews joins with Jewish communities around the world in penitent meditation over the sad state of worldwide human relations. We pray that antagonisms and tensions in the Middle East and throughout the world will be eliminated.

"The continuing worldwide acts of terrorism and violence border on the insane. Certainly they are completely outside the realm of civilized humanity. Not only have innocent women and children been the victims of terrorist acts, we recently have witnessed houses of worship being attacked.

"History is our witness to the senseless destruction of human life, so often because of illogical religious hatred. Today we have only to look at what is transpiring in the Middle East, Northern Ireland, or Iran for modern proof.

"It is the hope of all members of the National Conference of Christians and Jews that the New Year will mark a period of peace, freedom and security for Jews around the world, and that mutual respect, compassion, truth and dialogue will be the cornerstones for resolving disputes.

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Jewish Art Buried In Caves Of Paris Museum

by Jacques Maleh

PARIS (LJC) — One of the most beautiful Jewish art collections in the world lies hidden in the caves of a museum here — the Musee de Cluny — according to Emmanuel Heymann.

He writes in "Tribune Juive" that the famous collection once belonged to a certain Isaac Strauss (no connection with the two composers). Isaac, himself a gifted musician, was a well-known and most admired conductor in the Paris of Napoleon III.

He was often called on to enliven with his orchestra the many balls of the Napoleonic court at the Palace des Tuileries, or even to direct the orchestra of the Paris Opera. Isaac had also written a number of nice waltzes which enabled many young Parisian couples of the 19th century Paris to dance to his tunes.

A religious and practicing Jew, Isaac Strauss was a great traveler. He traveled extensively all over Europe and gathered during his trips much of his exceptional collection of Jewish art. He did so at a time when nobody, and no Jewish community for that matter, bothered seriously to interest themselves in such objects dispersed in so many places.

But Isaac Strauss thought otherwise. He was alert to everything Jewish, and devoted his fortune, time and efforts to buy these objects and to gather a collection considered today to be unique in its kind.

The collection was exhibited for the first time in Paris at the Universal Art

Exhibition of 1878. In the preface to the catalogue of the exhibition, a Georges Stenne asked himself if the objects of art exhibited had been made by Jewish or by Christian craftsmen at the request of the Jewish communities concerned. For instance, Stenne cited a curious document dated March 24, 1439, in which the heads of the Arles Synagogue ordered from a silversmith named Maitre Robin Asard, of Avignon, a crown for a sefer Torah.

The contract indicated a host of minus details of the work to be achieved, and placed an obligation on the artist "not to work on the crown on Shabat or any other Jewish festival day." If some of the works in the Strauss collection were most probably executed by non-Jewish artists, they were done under the guidance and control of the Jewish community, and following the Jewish tradition.

The Strauss Collection today comprises some 100 objects d'art. Under the guidance of the keeper of the Musee de Cluny, I had a close look at them. They are in a mint condition, well preserved in a huge cupboard (armoire) numbered 13, in the museum's cave.

I found many splendid chandeliers, Torah scrolls, Hanukiot, Puim plates, etc. I was also shown (in room 24 of the museum), two beautiful pieces of furniture, a hechal and a pulpit in fine marqueterie made in Italy in 1505. The hechal itself was covered by some 54 small open-carved panels, the

Continued on next page



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Jewish Art

Continued from preceding page
 keeper said.
 Upon the death of Isaac Strauss, the collection was bought by Baroness Nathaniel de Rothschild for 30,000 francs. The baroness later donated the collection to the Musee de Cluny, and since then it has been known as the Strauss-de Rothschild Jewish Art Collection. It has remained on show at the museum until the outbreak of the Second World War, and was hidden during the Nazi occupation of Paris.

Time changed its original status and it became exclusively a museum of medieval art. As the Strauss collection comprised items dating from the 16th to the 19th centuries, they were automatically barred from the general collections of the museum.

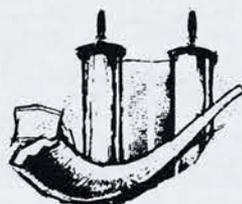
The museum, however, — and here is the good news — is willing to transfer the collection to a Jewish museum specially created for the occasion. The proposal was even made of-

ficially as far back as in 1977, when Michel d'Ornano, who was then minister of culture, promised his backing following a written question put to him by the Jewish-Gaullist deputy of Paris, Claude-Gerard Marcus.

Marcus had been alerted at the time by Roger Berg, the journalist, and former secretary-general of the French Consistoire, in order to save the collection from oblivion.

The minister had also said that his department was ready to study all measures and details for participating in the creation of the new museum to house the Strauss-de Rothschild Jewish Art Collection.

Until now, however, not a word had been heard from any Jewish quarter — be it the official community or any other Jewish association — interested in saving the collection from lying, unseen from general public, in the "caves of the Musee de Cluny of Paris."



On Discovering Freedom

by Don McEvoy
 I had to go to the Soviet Union to discover the meaning of freedom.

Please don't misunderstand. I did not find freedom in the Soviet system. To the contrary, I came away from my recent visit there convinced that the U.S.S.R. is one large prison camp.

But I met some of the most liberated human beings I have ever been privileged to know. They are the dissidents and refuseniks. They are those who have determined that they no longer are willing to go along with oppression, that they will not remain in rigid conformity. The spirit of freedom they radiate in their lives is incredibly inspiring.

I made a similar remark to one young Jewish refusenik. He is a man in his early thirties, father of three young daughters. He has not been permitted to work at his profession as a mathematician for half a decade, ever since he first made application to emigrate to Israel. I said, "Everyone in this country seems frightened except you and others like you. How can you go on the way you do, day by day, knowing that you can be arrested and imprisoned tomorrow?"

His answer was immediate and direct. "You are correct. Everyone else is afraid. Brezhnev is probably most frightened of all. The K.G.B. agents following us are afraid, but they are only doing their job. In fact, I probably get more respect from them than they show toward anyone else. They can do whatever they choose with me, but I am not afraid. I know there is a higher Law in this world than the law of the Soviet government. Thus I am free of their power to intimidate."

To another, at the Synagogue in Moscow, I said: "I don't know how to deal with you. I came to Russia because you were oppressed and burdened, and I find you laughing and filled with joy. The woman to whom I was speaking grew serious. "Do you know our legend about the tax collector who found the people singing and dancing?"

When the Czar used to send his tax collector to the village it was a time of great sadness. But one year he arrived and found the villagers in celebration. Why are you happy, he asked. Because we have nothing left that you can take away!

The song "Me and Bobby McGee" has a line: "Freedom's just another word for nothing left to lose." I never understood that before. After meeting dissidents in Russia I am beginning to understand.

(Don McEvoy is Senior Vice President of the National Conference of Christians and Jews. The opinions expressed are his own.)

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Best Wishes to our Friends & Customers for a Healthy & Prosperous New Year
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