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Herbert Stern "Man Of The Year" In Woonsocket



HERBERT B. STERN

Herbert B. Stern has been selected as the recipient of the "Man of the Year" award from the Woonsocket lodge of B'nai B'rith.

Stern, vice president and general manager of Miller Electric Co., was chosen in recognition of the many areas of civic and religious duties he has taken charge of in Woonsocket and throughout the state. He will be honored at a dinner dance at Congregation B'nai Israel May 3.

A longtime resident of Woonsocket, he now resides in Providence with his wife, Gail, and two daughters, Jodi and Lori.

Stern is the immediate past president of Congregation B'nai Israel and a trustee of Woonsocket Lodge 989 of B'nai B'rith.

He was the recipient of the Negev award by State of Israel Bonds June 15, 1980. He is area vice president of the Jewish Federation of Rhode Island and vice president of the Highbridge Swim and Tennis Club; director of the Providence Hebrew Day School, the Greater Woonsocket Chamber of Commerce and the Woonsocket Industrial Corp.; past director of the Bureau of Jewish Education and the YMCA; corporator of Woonsocket Savings and Trust, and Fogarty Memorial Hospital, and a member of the advisory board of Woonsocket Family and Child Service.

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Histadrut Vote Shows June Elections For Knesset Seats Will Be Close

JERUSALEM — Returns from elections among the country's 1.5 million Histadrut members show that a close election is likely this June.

Voting last week among the members of Israel's largest federation of unions showed some gains to the opposition Labor Party, but a still strong base of support for Prime Minister Menachem Begin's Likud bloc.

The Labor Party's list of delegates to the federation's national convention won 64 percent of the votes, compared with 55 percent in the last elections, four years ago.

It was the first time in 15 years that Labor support increased. The Likud share of the votes dropped to 25 percent from its 1977 share of 28 percent.

Labor Gain Not Major

Nahum Barnea, a political columnist,

called the results "a tie," because of the fact that Histadrut is more pro-Labor than the general population. Likud therefore appeared not to have been hurt by the Labor Party.

Labor hailed the gain as greater than expected, and Likud expressed relief that the loss was less than anticipated.

Hanoah Smith, a pollster who analyzed the voting patterns, concluded that while Likud's strength had diminished among the urban lower class, it had not been eroded among the blue-collar immigrant population of the development towns, made up largely of Jews who have come from Asian or African countries.

Smith said Labor's gains had come mostly from among those who voted in the past for the now defunct Democratic Movement for

Change. Some of these voters are expected to vote for Moshe Dayan's new party, whose list was not in the Histadrut elections.

Shimon Peres, Labor Party chairman, said the results indicated a "serious struggle" was ahead.

By contrast, Begin said his faction had been surprisingly successful, and expected to form the next government.

The small parties received little support. The Communists won about 2.8 percent, a centrist party known as Shinui won 2 percent, and the Rafi faction, once part of the Begin coalition, received 1 percent.

Histadrut, which represents about 60 percent of the Israeli electorate, owns heavy industries, a chain of department stores and supermarkets, an insurance company, a banking chain and a network of hospitals and clinics.

Overall voter turnout was about 60 percent, compared with 68 percent in 1977. At that time, Likud received half the percentage in the Histadrut elections as it had already won in the general elections.

Horvitzes Named To Chair Temple Emanu-El Bonds Dinner



MR. AND MRS. DAVID HORVITZ

Mr. and Mrs. David Horvitz have been appointed chairmen of Temple Emanu-El's Thirtieth Anniversary State of Israel Bond Dinner to be held Thursday, May 7, at the Providence Temple.

The selection of David and Harriet Horvitz as dinner chairmen as announced by Dr. Joseph C. Fishbein, president of Temple Emanu-El, who lauded the couple for their many years of dedicated leadership to the Israel Bond program and Temple Emanu-El.

Fishbein stated that at the commemorative event, the Israel Bond Organization will honor Temple Emanu-El for its support and continued contribution to developing leaders. Also honored for their inspired leadership in the economic up-building of Israel will be the temple's founders and past chairmen of the Rhode Island Israel Bond campaign. They will be the recipients of a special citation from the State of Israel.

Mr. and Mrs. Horvitz expressed their enthusiasm that Temple Emanu-El would be acknowledged for its part in generating economic support to build a strong Jewish State.

These feelings were echoed by Sid and Yvonne Dressler, chairmen, and Mel and Ellie Frank, vice chairmen, of the Rhode Island Israel Bond Executive Committee. Mr. Frank is the Temple's Advance Solicitation Committee Chairman.

"Temple Emanu-El has a proud record of accomplishment in the purchase and sale of Israel Bonds and has established a pace-setting level of participation in the state," they said.

Since the launching of the Israel Bond program in 1951, more than \$5.1 billion in Bonds and other financial instruments has

(Continued on page 2)

Senate Passes Bill Vs. Anti-Semitism

The Senate has passed the bill introduced by the Rhode Island Coalition Against Bigotry to make racial or religious terrorism a felony.

The legislation, which was sponsored by Governor Garrahy, must now go to the House for approval.

The measure would make acts of racial, anti-Semitic or ideological harassment a felony, punishable by a maximum of 10 years in prison or \$15,000 in fines, or both. First offenses of crimes such as cross burning, painting of swastikas and desecration of religious property would be punishable by up to two years in prison or a fine up to \$5,000.

The bill is aimed at combatting the increase in anti-Semitic and racial incidents.

Community Plans Holocaust Memorial

The erection of a Holocaust memorial in the state has moved a step closer to reality as a result of an organizational meeting held last week.

Raymond Eichenbaum and Lenka Rose, who as chairman and co-chairman are leading the effort to build a monument in memory of those who perished under the Nazis, were surprised and pleased with the turnout of more than 80 members of the community.

"It meant so much to me to see them there," said Mrs. Rose, herself a survivor. "Everybody was so receptive. To be alive for us today is a miracle; but that we have to defend (the Holocaust as true) is what is so devastating."

The memorial committee, which has received encouragement from Gov. Garrahy, is aiming for completion of a memorial in time for next year's Yom Ha Shoah observances.

At last week's meeting, the group split into 12 subcommittees charged with tasks such as site selection, site acquisition, scope and format, fundraising, and ecumenical support.

Chosen as officers of the committee were Edward Fink, secretary; Pauline Berkow, recording secretary; Lorraine Ageloff, treasurer; and Jeanette Roth, corresponding secretary.

Eichenbaum says the group is hoping for the broadest involvement from the community, and encourages anyone interested in further information to contact the Holocaust memorial committee, in care of The R.I. Heritage Commission.

★ PASSOVER GREETINGS ★

From
The
Rhode
Island
Herald

Obituaries

NANCY CAROLYN GREENE

PROVIDENCE — Nancy Carolyn Greene, 23, of 153 Morris Ave., died Friday, April 10 at St. Elizabeth Hospital, Boston. Born in Providence, a daughter of Mrs. Barbara (Bennett) Levine of Providence and Robert N. Greene of Warwick, she was a 1975 Summa Cum Laude graduate of Classical High School.

Miss Greene was a National Merit Scholar, art editor and editor-in-chief of The Laureate.

She attended Oberlin College and Hampshire College. The Nancy Carolyn Greene Fund is being established at the Providence Public Library for the purpose of illustrated children's materials.

Besides her parents, she is survived by a brother, Bennett L. Greene, and two sisters, Marsha S. and Patti L. Levine, all of Providence; and her maternal grandmother, Mrs. Selma (Silverman) Bennett of Providence.

The funeral service was held Monday at Temple Beth-El, Butler at Orchard Avenues. Burial was in Lincoln Park Cemetery, Warwick.

Arrangements were made by the Mount Sinai Memorial Chapel, 825 Hope St., Providence.

In lieu of flowers, contributions in her memory may be made to The Nancy Carolyn Greene Fund, c/o Providence Public Library.

JACK LAPIN

PROVIDENCE — Jack Lapin, 82, a resident of the Jewish Home for the Aged, died Friday, April 10 at Miriam Hospital. He was the husband of the late Sarah (Goldstein) Lapin.

Born in Russia, a son of the late Nathan and Sarah Lapin, he was a self-employed upholsterer for 50 years until retiring 15 years ago. He had lived in Providence 57 years.

He was a member of Congregation Ohave Shalom and the Jewish Home for the Aged.

He is survived by a daughter, Mrs. Anita Waxman of Brookline, Mass.; two sons, Joseph Lapin of Warwick and Nathan Lapin of Red Bank, N.J.; seven grandchildren and two great-grandchildren.

A funeral service was held Sunday at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

In lieu of flowers, contributions in his memory may be made to the Jewish Home for the Aged.

REUBEN MYERS

PROVIDENCE — Reuben Myers, 67, of 111 Elton St., a member of Temple Emanu-El and president and treasurer of the North American Shoe Company, East Providence, for 30 years, died Monday, April 13 at Miriam Hospital after a six-week illness. He was the husband of Harriet E. (Weinstein) Myers.

Born in Providence, where he was a lifelong resident, he was a son of the late Eli and Goldie (Watzel) Myers.

He was a member of Redwood Lodge 35, AF and AM, the National Shoe Travelers Association and the Men's Club of Temple Emanu-El.

Besides his wife, he leaves a son, Myron Myers of Potomac, Md.; a daughter, Mrs. Gayle Sock of East Greenwich, and four grandchildren.

A funeral service was held Wednesday at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

In lieu of flowers, contributions in his memory may be made to a favorite charity. Shiva will be observed at his late residence, Wednesday and Thursday, 2-4, 7-9 p.m., Friday, 10-12 a.m.

Israeli Says Saudi Arms Build-Up May Compel Pre-emptive First Strike

TEL AVIV — A leading Israeli strategist said last week that Saudi Arabia's acquisition of highly advanced weapons might force Israel into a pre-emptive strike.

Maj. Gen. Shlomo Gazit, retired director of military intelligence, said during a seminar at Tel Aviv University that the Saudi purchases of modern arms "introduced a qualitative dimension that wasn't there before."

The general stressed that the Israelis, whose security depends on ability to mobilize the reserves in a crisis, had never been forced to do so while cities and weapon distribution depots were under air or artillery attack.

But the new Arab weapons, Gazit said, jeopardize what made this possible — the country's air supremacy. Most Israeli air-

fields are within range of missiles. "We have too many airfields in too little space," the general said. "This means they are vulnerable."

Gazit said the Arabs could not be expected to refrain from using their advanced weapons in the event of war.

"This may introduce a most dangerous development from the Israeli point of view if we would see we have to pre-empt a strike against the Saudis," he said.

Gazit added that it was intolerable to have "such a big concentration of first-class weapons which may strike at any moment."

Bonds Dinner

continued from page 1

been channeled into Israel's economic development.

The major thrust of this year's anniversary campaign will be to provide urgently needed loan dollars to help Israel maintain its ongoing development projects, meet the challenge of the Negev and build for peace, the leaders said.

Temple Founders and past chairmen of the Bond drive to be honored include: Saul Abrams and Benjamin Albert (posthumously), Max Alperin, Mrs. Max Alperin, Mrs. Joslin Berry, Melvin T. Berry (posthumously), Stanley P. Blacher, Rabbi Eli A. Bohnen, Mrs. Benjamin Chinitz, Mrs. Philip Dorenbaum (posthumously), Mrs. Arthur Einstein, Morris Espo and Abraham Goldstein (posthumously), Mrs. Edmond Goldstein, Merrill Hassenfeld (posthumously).

Also, Marvin S. Holland, Mrs. David Horvitz, Mrs. Max Leach, Paul Leviten, Gov. Frank Licht, Sen. Richard Licht, Martin Liffand, Mrs. Samuel Michaelson (posthumously), Joseph Ress, Robert A. Riesman, Arthur S. Robbins, Julius Robinson (posthumously), Mrs. Thelma Salmanson Rodbell, Jacob Shore and Joseph Thaler (posthumously), and Manfred Weil.

Soviets Cut Back On Exit Visas

MOSCOW — The number of exit visas granted to Jews seeking to emigrate from the Soviet Union fell by almost 50 percent in March after a sudden surge in February.

The figures obtained this week show that the decline in the number of visas, first noted after the 26th Soviet Communist Party congress ended March 3, persisted for the rest of the month.

Western sources with access to the figures said 996 Jews received permission last month to emigrate, about the same as had been receiving visas each month since last October, but only about half the 1,850 total approved in February.

A Western expert said authorities were further tightening requirements for Jews to leave.

BRUSSELS (JTA) — Antwerp police raided a local printing establishment and seized a large quantity of anti-Semitic stickers and neo-Nazi propaganda tracts.

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Dayan's Plans For New Party Greeted With Scorn, Derision

TEL AVIV (JTA) — Former Foreign Minister Moshe Dayan's announcement that he will run in the June 30 Knesset elections at the head of a new party, Telem (Movement for National Renewal), was greeted with scorn and derision by both the opposition Labor Alignment and Likud.

Spokesmen for both blocs predicted that the new faction was doomed to failure as a political factor but would succeed in fragmenting the Knesset so that no single party would be able to achieve a working majority.

Dayan made his announcement at a meeting of the Bamah political discussion group here. He said it would work for the establishment of a broad coalition but would not demand any specific portfolios in the next government. He named the 15 members who would stand for election with him on the Telem ticket.

Significantly, they did not include former Finance Minister Yigal Hurwitz who withdrew his three-man Rafi faction from the Likud coalition last year. Dayan said, however, that he was ready to accept Hurwitz and the other Rafi members if they accepted the Telem platform.

Across The Board Criticism

Labor Party chairman Shimon Peres criticized Dayan's move, observing that now was not the time to split the electorate into a welter of splinter parties. A large single party is required to guide the country through the difficult period ahead, Peres said.

Victor Shemtov, leader of Mapam, said

Dayan's list was composed of "outcasts from various other parties." Its existence, he said, would only ensure that the National Religious Party would be courted by other factions in order to form a coalition. Likud Knesset Whip Haim Corfu predicted a short existence for Telem because, he said, it was unnecessary.

Avraham Sharir, of Likud's Liberal Party faction, said Telem was the Democratic Movement for Change (DMC) in a different guise and like the DMC would serve only to split the vote. He was referring to the party headed by Yigael Yadin which won 15 Knesset seats in the 1977 elections, chiefly at the expense of the Labor Alignment, later joined the Likud-led government and subsequently disintegrated.

Mordechai Wirshubsky, of Shimui, a break-away faction of the DMC, said Dayan's list was made up of "power hungry individuals surrounding an individual (Dayan) who represented all that was negative and dubious in Israeli society."

Hurwitz said he refused to join Dayan's party because its call for the unilateral implementation of autonomy for the Arabs of the West Bank and Gaza Strip was "dangerous." He also disagreed with Dayan that the future of Jerusalem should be included in any agenda of discussions with the Arabs. Hurwitz said his Rafi faction would meet shortly to decide whether to enter the Knesset elections with its own list. He said he thought it should.

In addition to Dayan, the Telem list in-

cludes Mordechai Ben-Porat and Zalman Shoval, two long-time supporters of the former Foreign Minister; Yisrael Katz, of the Democratic Movement, who is currently Minister of Welfare in the Likud Cabinet; former Police Commissioner Herzl Shafir; and Ram Caspi, a prominent attorney.

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Jewish Leaders Warn Of "Bitter Fight" If U.S. Approves Arms Sales To Saudis

NEW YORK (JTA) — A warning that a "bitter fight is inevitable" if the Reagan Administration implements plans to enlarge its arms package to Saudi Arabia highlighted expressions of deep concern among Jewish leaders about those plans.

The warning came from the Conference of Presidents of Major American Jewish Organizations in a statement by its chairman, Howard Squadron, which noted "with alarm" reports that the National Security Council had recommended to the President sale to Saudi Arabia of air-to-air re-fueling capacity, Airborne Warning and Command Systems (AWACS), "in addition to Sidewinder missiles and additional fuel tanks for the F-15 airplanes sold to Saudi Arabia" after a sharp Congressional battle in 1978.

Squadron added that "if the report is accurate and the recommendation is acted upon, an even more bitter fight is inevitable. The Jewish community will oppose such a proposal vigorously."

Rabbi Alexander Schindler, president of the (Reform) Union of American Hebrew Congregations, denounced the proposal, charging that a resulting arms race would bring the area closer to war and jeopardize Israel's security.

He said that "all the arms we provide the

Saudis will not save Prince Fahd any more than American arms saved" the throne of the Shah of Iran. He said the "real danger" to Saudi Arabia is that providing "the most sophisticated weapons" to a state "so vulnerable to internal subversion" tempts "a takeover by revolutionary groups."

In the statement, Henry Siegman, AJCongress executive director, also asserted that the weapons would give the Saudis "a military potential that goes far beyond anything genuinely related to internal security or defensive purposes." He called the proposal "an irresponsible escalation of the Middle East arms race."

Arms Will Not Deter Soviet Aggression

Ivan Novick, president of the Zionist Organization of America, stressed that no amount of armaments provided to Saudi Arabia would serve "as a deterrent to Soviet aggression in the Middle East." He added that the "stockpiling" of "huge arsenals of destruction" by Saudi Arabia and other Arab states "does constitute a direct threat to Israel and to American Middle East interests." Novick warned that the AWACS would make it possible for Saudi Arabia "to penetrate Israel's security structure, placing America's most dependable ally in a precarious position."

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STAR

Reagan's Jewish Coalition Sparks Change In GOP

by Joseph Polakoff

WASHINGTON — Clearly pleased with the results of the Jewish Republicans' efforts in the last presidential election campaign, the Republican National Committee is forming an umbrella organization for "special groups" and has named the party's West Coast Jewish campaign chief as its head.

Richard Richards, of Ogden, Utah, the RNC's new chairman, said, "We have great potential with many of our ethnic communities — Blacks, Hispanics, Jewish and Heritage Councils — to really show an improvement in recruiting more Republicans. We have decided to unite those various liaison committees into one broad-based operation."

The RNC's move is in line with the Reagan White House policy that has discarded the system of liaison officials who met with leaders of special groups and advised the President about their concerns. Edwin Meese, President Reagan's counsellor, disclosed shortly after he took office that there would be no separate "conduits" for special groups as in the Carter White House, but that their views would be received.

Echoing Meese's views, Richards said that in its new program the RNC will continue to have Blacks and Hispanics and "ethnics" on its 260-member staff. "There will be no longer a black division, but there will be blacks there," he told political reporters. Party contacts with groups such as the NAACP, he said, will be conducted by its political division instead of any special liaison office. "We'll have blacks talking to whites and whites talking to blacks."

This arrangement was seen in some quarters as creating difficulties, since direct contacts would no longer be available for the "special groups" with RNC officials of their own race, faith or background with personal sympathy and knowledge about their concerns. Richards said the party has allocated \$500,000 on activities next year directed at the Blacks, Hispanics, ethnic and Jewish

voters.

Dr. Alfred Balitzer, on leave of absence as a professor of political science at the Claremont Colleges in California since 1971, is heading the party's new "outreach" program, the party's statement said. During last year's national campaign, Balitzer was Western states director of the Coalition for Reagan-Bush, of which the honorary co-chairmen were Theodore Cummings, of Los Angeles, and Max Fisher, of Detroit. The RNC's press statement on the program identified the coalition as "a Jewish organization."

Balitzer also worked with the California Black Advisory Council and the California Hispanic Organization. "For the past decade he has advised Republicans on the role of ethnic communities in American politics," the RNC said.

While statistics on voting patterns among Jews last Nov. 4 vary, the Jewish vote for President Reagan and Vice President George Bush was far above the proportionate number of Jews registered as Republican while the normally heavy Jewish vote for Democratic candidates was the lowest since the New Deal era began. In New York State, at least, the Jewish vote enabled the Reagan-Bush ticket to win.

Richards said former GOP Chairman Bill Brock was unsuccessful in trying to get Blacks and Hispanics to veto the Republican ticket, but he indicated the Jewish effort was successful by the appointment of Balitzer and retention of David Weinstein, director of the party's "Outreach Program" that sought Jewish support for the Republican candidates, on his staff.

Weinstein formerly served the United Jewish Appeal and the Jewish Federation in Stamford, Conn. The "outreach program" has been an integral part of the RNC structure since 1979 and thus "institutionalized." Units for Blacks, Hispanics and ethnic groups such as the Poles, Hungarians, Ukrainians and Italians were separate units attached to the main committee.

Secret To Success: Army Built On Innovation

by Carl Alpert

HAIFA — One of the great qualities for which Israel's defense army is noted is its ability to introduce and exploit innovations. Originality is a hallmark of success, and the fighting forces of this country have gained the respect of military observers from all over the world because of the ease with which difficult problems are sometimes solved by unusual operations.

One example which comes quickly to mind is the episode some years ago when Israel helicopters landed behind Egyptian lines in the Sinai, latched onto a highly sophisticated new Soviet radar station that had just been installed, and lifted the whole thing bodily into the air. It was carried off to Israel where it was inspected with much interest also by U.S. military officers.

The conception and execution of the Entebbe raid was a similar exercise in originality and surprise.

Many believe that the unerring precision of the aerial attacks against Egyptian airfields in the first few hours of the Six-Day War was due to innovative electronic equipment developed by the Israelis.

The point is that the defense forces, known as *Zahal*, are constantly open to all suggestions which can enhance its performance, or introduce economies in its operations. To this end, the Ministry of Defense invited soldiers and civilians alike to submit ideas for improvement. No idea is too small nor too far-fetched for consideration, and a committee of experts carefully studies every proposal.

Last year more than 2,000 suggestions were forwarded to headquarters, and 65 percent of them were adopted. The father of each idea accepted earned a liberal cash award, and the total budget cost was not small. But the savings made possible, not to speak of the comforts and conveniences introduced, were said to be worth many more millions.

A good many of the most successful ideas are directly related to combat, or use of equipment and weapons, and hence details are unavailable to the curious and prying eyes of the reader, or enemies across the border, alike.

A review of "Project Originality" in a recent issue of the popular *Zahal* magazine, *Bamahaneh*, was able to tell of a few of the suggestions that had not been accepted. Some of the ideas and inventions sounded like fantastic science fiction, but even the wildest of proposals is carefully checked.

Perhaps the germ of a good idea could be found even in an absurd recommendation.

Thus, the committee pored over plans to build a flying tank. Another sketch delineated a ship with a razor-sharp bow, which could simply slice through enemy craft.

The comfort or convenience of military personnel is also a matter of concern. One soldier was pained to see his female colleagues staggering under the weight of their duffle bags. Copying an idea from visiting tourists, he proposed attaching a pair of small wheels to the kitbag, so it could be rolled along. The idea was rejected on the grounds that the wheels would interfere with the laundering of the bags.

Some men find it difficult to get to sleep without a headrest, and so it was suggested that a small inflatable rubber pillow be made standard equipment as part of every sleeping bag. The idea was rejected on the grounds that under field conditions the slightest pin prick would make the pillows pop, or become unusable. Besides, after a long day of field activity, whether in combat, in maneuvers or in training, does a soldier really need a pillow to help him fall asleep?

What does a soldier do when, penned in a tank for many hours of action, he has the urge "to go." Proposal: To install small bed-pans (tank-pans?) for emergency use. The suggestion was not accepted, chiefly on hygienic grounds. The question still remains: What does a soldier do when...?

still remains: What does a soldier do when...?

Still, it's good to know that when it comes to really important things *Zahal* is always open to new ideas, and our Army, Navy and Air Force have the benefit of the best ideas of our best brains.

CORRECTION: The letter to the editor from Dorothy Frank Fox in the April 9 issue of *The Rhode Island Herald* should have read, "Through your vision and love, for Merrill, husband, father, grandfather, of blessed memory, and his love and each of yours, for Jerusalem, and our people in building in Merrill's honor in *Jerusalem an amphitheatre*, where music and song will vibrate through Jerusalem and the heavens above," and "... my blessed parents, Annie and David Frank."



Your Money's Worth

Lenient Flexibility In Mortgage Loan Rates Spreading

by Sylvia Porter

If you apply to a national bank for a mortgage loan in the near future, you may be offered a mortgage on which the bank can raise the interest rate without limit over the life of the loan.

As of today, national banks may offer homebuyers mortgage loans with interest rates that can be raised — or lowered — by as much as one full percentage point every six months.

Now, new mortgage rules just announced by the Office of the Comptroller of Currency reach unprecedented leniency. The Comptroller's office oversees the nation's 4,400 federally-chartered banks and its new regulations are the latest in a series giving lenders that right to issue mortgage loans with adjustable interest rates.

National banks have been given more flexibility than any other federally-chartered lenders to pass along the rising cost of funds to their borrowers.

For instance, federal savings and loan associations that offer adjustable-rate mortgages cannot at this time alter the interest rate more often than once a year — and there is an overall "cap" on how high the interest rate may rise on the loans that they make. In contrast, under the new Comptroller of Currency rules, there is no definition of the specific terms of the adjustable mortgage which the national banks may issue.

Instead, banks have the option of designing their own versions of such interest-sensitive loans. They may opt for a loan that keeps a borrower's monthly payments rising in step with interest rate changes. Or they may decide that borrowers would prefer to have their monthly payments remain steady while their loan balances are hiked.

At no time, though, can a borrower owe more than 110 percent of his/her original loan. And banks must disclose how the adjustable mortgage operates when a borrower applies for such a loan.

Federal regulators argue that national banks need these broad mortgage-granting powers in order to encourage them to stay in

the mortgage market. That's a viewpoint, however, on which there is considerable disagreement — and by no means do all authorities accept the thesis that banks must have this much of an advantage to prod them into continuing to make mortgage loans.

It has never been documented that banks won't lend unless they can issue a mortgage with an interest rate that could conceivably soar as much as 2 percent a year. In hearings held this past fall on the proposed regulations, a slight majority of the lenders actually agreed that they would find a lower ceiling on interest rate adjustments acceptable.

In fact, the Comptroller's own summary of the rule-making proceedings stated that most lenders believed they could live with an interest rate cap of 1 percent a year rather than the 2 percent allowed by the new rules, reports my associate, Brooke Shearer.

The new loans will be too risky for ordinary homeowners, says Rep. Benjamin S. Rosenthal (D-N.Y.), chairman of the House commerce, consumer and monetary affairs subcommittee.

"Only the rich and those with a gambling streak will be able to go to banks for mortgage loans," Rosenthal observes.

Let's say you're a homebuyer who borrows \$50,000 under the new rules at 12 percent a year — coming out with initial monthly payments of about \$514. If after six months the interest rate climbed 1 percent, the bank could raise your monthly bite to nearly \$553. If this scenario repeated itself, you could find that after one year your monthly payments had jumped 15 percent to about \$592.

The incomes of half the families in the U.S. have grown at less than this 15 percent per year rate over the last several years. Federal officials are aware of this and acknowledge that adjustable-rate mortgages of this type are not suited to everyone and that many families simply cannot afford them.

But the nation must act to keep the low-middle income family from being priced out of the housing market, officials insist, and they're looking for solutions. There are better ones than this!

"This Passover Is Different From Other Passovers"

EDITOR:

When one speaks of Passover, one inevitably speaks of the prohibitions relating to its observance. And though we stress the positive nature of Judaism and its precepts we can't help but feel spiritually stifled by the numerous "Don'ts." This feeling of "Don'tism," however, becomes a minor matter when we concentrate on the religious significance of each precept, its didactic essence and its divine nature. To know that every act we perform has cosmic significance truly motivates our concern for fulfilling the precepts properly. All the guides, informa-

tion of Passover and its regulations regarding Hametz begin Saturday morning by 9:30 A.M., the *Home* is treated as prepared for Passover the entire Sabbath. Those who do not wish to use two Challahs in a specially prepared area early Saturday morning for the Sabbath meal, may instead substitute egg matzah.

The Vaad wishes all a happy, healthy Passover.

RABBI JAKES S. RUBENSTEIN
Rabbinic Coordinator,
Vaad HaKashruth of Rhode Island.

Candlelighting Time

Friday, April 17
6:10 p.m.
Passover, April 18
7:14 p.m.
Passover, April 19
7:15 p.m.

RHODE ISLAND HERALD

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THURSDAY, APRIL 16, 1981

Editor's Mailbox

tion pamphlets and bulletins specially prepared for this festival should be viewed as aids to fulfilling the Pesach Festival in accordance with this sense of inspiration and conscientiousness.

The Vaad HaKashruth of Rhode Island encourages all to seek meaning in the various rituals, customs and regulations and to consult with their respective Rabbi regarding any question. We should like to emphasize, however, that this Passover is different from all other Passovers!!! The First Seder occurs Saturday evening April 18 with different procedures for its preparation being conducted prior to the Sabbath. While the institu-

SOMETHING ON YOUR MIND? *The Rhode Island Herald* welcomes comments from its readers. Write to Letters To The Editor, *The Rhode Island Herald*, P.O. Box 6063, Providence, R.I. 02940.

Calendar

Providence Hadassah

A regular meeting of the Providence Hadassah will be held Monday, April 27 at 12:30 p.m. at the Jewish Community Center. Sarah Ritter has been chosen for the Henrietta Award for her service to the chapter.

B'nai Israel

The annual meeting of Congregation B'nai Israel will be held Tuesday, April 21 at 7:30 p.m. in Darman Hall. The nomination and election of officers and directors will take place.

Cranston Hadassah

The Cranston Chapter of Hadassah will hold its annual Donor Affair on Monday, April 27 at 6:30 p.m. at the Crestwood Country Club, Rehoboth, Mass.

Following dinner a musical from Boston, "Two-On The Aisle," will be presented. Guest speaker will be Dale Blumin. Chairpersons for the event are Marilyn Salk, Harriet Grunber, Harriet Koslow and Ann Cohen.

Hope High '56 Reunion

The June 1956 class of Hope High School will hold its 25th reunion on May 16 at the Hearstone Motor Inn, Seekonk. Classmates who have not yet been contacted can all Noreen, 884-4805 or Alan Uffer, 943-3877.

Newport Ball Park To Be Dedicated

The Newport America Little League of Maple Ave., Newport will dedicate the little league ball park to Edward Goldberg at noon on May 9.

Goldberg is a former Providence resident and sports award winner. All Goldberg's friends are invited to attend.

Historical Association

The twenty-seventh annual meeting of the Rhode Island Jewish Historical Association will be held Sunday, May 3 at 2:30 p.m. at the Jewish Community Center.

Jeffrey S. Gurock, associate professor of American Jewish History at Yeshiva University, will speak on "Uncovering a Forgotten Jewish Community, Harlem, 1870-1930."

Mrs. Marvin Pitterman is chairman of hospitality, and Mrs. Abraham Horvitz, librarian and archivist, is coordinating the thirtieth anniversary exhibit.

The committee has nominated for election the following officers: president, Marvin Pitterman; vice president, Mrs. Warren Foster; secretary, Mrs. Clinton Zacks; treasurer, Mrs. Samuel L. Kasper.

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Passover Services At Congregation Ohawe Sholam

The schedule of services at Congregation Ohawe Sholam for The Passover Holiday is as follows:

Friday, April 17: morning services, 7 a.m.; burning the chometz, 10:30 a.m.; light candles, 6:08 p.m.; mincha, 6:15 p.m.

Saturday, April 18: Shabbos Hagadol-The Great Shabbos, the first Seder: morning services, 6:30 a.m.; deadline for eating chometz, 9 a.m.; mincha, 6:10 p.m.; maariv, 7 p.m.; light candles, 7:19 p.m.

Sunday, April 19: (First Day of Passover) The Second Seder: morning services, 9 a.m.; tephillas tal (Blessing for Dew), 10:30 a.m.; mincha, 6:15 p.m.; maariv, 7 p.m.; (Begin counting the Omer) Light candles, 7:20 p.m.

Monday, April 20: (Second Day of Passover) morning service, 9 a.m.; mincha, 6:15 p.m.; maariv, 7 p.m.; Yom Tov over, 7:21 p.m.

Tuesday, April 21 - Friday April 24 (Hol-Hamoed): morning services, 6:30 a.m.; mincha, 6:15 p.m.

The Last Days of Passover:

Friday, April 24: lightcandles, 6:15 p.m.; mincha, 6:20 p.m.

Saturday, April 25: (Seventh Day of Pesach): morning service, 9 a.m.; mincha, 6:15 p.m.; light candles, 7:27 p.m.; The clocks are moved ahead one hour tonight, however, it is not permissible on Yom Tov.

Sunday, April 26: (Last Day of Pesach): morning service, 9 a.m.; yizkor, 10:30 a.m.; mincha, 7:15 p.m.; holiday ends 8:30 p.m. Chometz should not be eaten any earlier than 9 p.m.

All services conducted by Rabbi Yitzchok Dubovick.

Passover Services At Shaare Zedek-Sons Of Abraham

The schedule of services for the Passover Holiday at Congregation Shaare Zedek-Sons of Abraham will be as follows:

Thursday, April 16: siyum b'chorim (Feast for First Born), 6:30 a.m.; bedikath chometz (Search for Chometz), 8 p.m.

Friday, April 17: cease eating chometz, 9 a.m.; disposal of chometz, 10:25 a.m.; lighting of the candles, 6:08 p.m.

Saturday, April 18: morning services, 9 a.m.; passover evening services, 6:30 p.m.;

lighting of the candles, 7:17 p.m.; First Seder — Upon Conclusion of Services.

Sunday, April 19: morning services, 9 a.m.; sermon, 10:30 a.m.; Passover evening services, 6:10 p.m.; lighting of the candles, 7:20 p.m.; Second Seder — Upon Conclusion of Services.

Monday, April 20: morning services, 9 a.m.; sermon, 10:30 a.m.; mincha-maariv, 7 p.m.

Friday, April 24: lighting of the candles, 6:16 p.m.; evening services (Mincha-Maariv), 6:45 p.m.

Saturday, April 25: morning services, 9 a.m.; sermon, 10:30 a.m.; lighting of candles 7:27 p.m.; evening services (Mincha-Maariv), 7 p.m.

Sunday, April 26: morning services, 9 a.m.; sermon, 10:30 a.m.; Yizkor (Memorial Services), 11 a.m.; evening services (Mincha-Maariv), 7 p.m.

B'nai Israel Holds Passover Services

The schedule of services for the Passover Holiday at Congregation B'nai Israel is as follows:

Thursday, April 16: b'dikat chometz (search for the chometz, sunset).

Friday, April 17: m'chirat chometz, sell chometz to Cantor at morning minyan; siyum, first born not required to fast by attending morning minyan and listening to completion of Talmudic Tractate; burning of the chometz (biur chometz) to be completed by 12:30 p.m.; evening service, 8 p.m.

Saturday, April 18: (First Seder) mincha and maariv, 6 p.m.

Sunday, April 19: (First day of Passover) morning family service, 9 a.m.; mincha and maariv, 6 p.m.

Monday, April 20: (Second day of Passover) morning family service, 9 a.m.; mincha and maariv, 6 p.m.

Friday, April 24: (Intermediate days) one service only at 6 p.m.

Saturday, April 25: (Seventh day of Passover) morning family service, 9 a.m.; mincha and maariv, 6 p.m.

Sunday, April 26: (Eighth day of Passover) morning service, 9 a.m.; mincha and maariv, 6 p.m.; yizkor prayers will be recited at 10 a.m.

TEL AVIV — Doctors at the Afula hospital report a 94 to 100 accuracy rate in determining the sex of fetuses as early as the 20th week of pregnancy.

Bureau Of Jewish Education, JCC Plan For Yom Ha Shoa

The Jewish Community Center in cooperation with the Bureau of Jewish Education of Rhode Island announces commemorative programs for Yom Ha Shoa (Holocaust Remembrance).

On Wednesday, April 29, students from the Bureau's High School of Jewish Studies will be bused to Temple Emanu-El. Emanu-El's Midrosha students will be hosts to the other students for an evening service remembering victims of the Holocaust. Students will all share in a symbolic meal of consolation, following the service. This meal is symbolic of the meal eaten by Jewish mourners on their return from a cemetery service.

Students and the general public will gather at 7:15 p.m. at the JCC to view the film *In Dark Places: Remembering the Holocaust*. This film, by producer/director Gina Blumenfeld, was chosen for Capetown Film Festival and Manheim Film Festival.

The film explores attempts of a few individuals to come to terms with the Holocaust. Among them are the survivors of the ghettos and concentration camps and their children, as well as members of the New Artek Players, performing and discussing their play. Writer and social critic Susan Sontag places the event in historical and political perspective, with a discussion of Holocaust

Yom Hashoah Plans Made By Beth Torah And Temple Emanu-El

Congregations Beth Torah and Emanu-El will gather for the third consecutive year on the eve of Yom Hashoah, Holocaust Day, Thursday, April 30, at 7:30 p.m. in the Main Synagogue of Temple Emanu-El.

Shoah is one of the modern entries into the Luah, the Jewish calendar, a reminder of the loss of a third of the Jewish people less than forty years ago.

A powerful composition, Yizkor, by Sholom Secunda will climax the event. Yefim Lieberman, a recent Russian immigrant will give a musical rendition of the poem which describes the incident of "Babi Yar."

Before and after the service, a multi-media exhibition dealing with the horror of the Holocaust will be on display.

Rabbis Alvan Kaunfer and Gerald B. Zelermyer with Cantor Ivan Perlman and Aaron Marcus will preside. All are urged, with their families, to add their presence to a poignant Jewish experience.



RABBI HERMAN J. BLUMBERG

imagery in movies, art, political rhetoric, popular fads and fashion.

Unlike other films dealing with the Holocaust, *In Dark Places* does not attempt to reconstruct the actual history of the period. Rather the film deals with the ways the past is remembered.

Following the film, Rabbi Herman Blumberg, executive director of the New England Division of America Jewish Committee and popular speaker on Jewish issues, will assist the viewers in articulating the issues raised in the film.

During the month of Yom Ha Shoa, the JCC's Gallery 401 will feature the graphics and paintings of internationally acclaimed artist Samuel Bak. Bak, a World War II refugee of Poland and present citizen of Israel, shows scenes of deterioration that recall his youthful experiences in Russia.

The exhibit is arranged through Pucker/Safrai Gallery in Boston. The opening reception will be Sunday, May 3, 2:30 to 4:30 p.m. at the gallery. The exhibit will run through May 25.

CORRECTION

An article in the April 9 issue of The Rhode Island Herald about Passover services at Congregation Sons of Jacob should have read, "Sunday, April 19: first day of Passover services, 8:30 a.m., blessing for the dew, 10 a.m.; minchah, 6:15 p.m.; maariv, 7 p.m.; second seder, light candles, 7:20 p.m."

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SOCIETY NEWS

Judy Ann Levin Weds Lawrence Neal Frank



MRS. LAWRENCE FRANK

The marriage of Judy Ann Levin, daughter of Mr. and Mrs. Irwin S. Levin of 18 Eleventh St., Providence, to Lawrence Neal Frank took place on April 12 at a 6:30 p.m. service at Temple Emanu-el, Providence. Officiating at the ceremony were Rabbi Alvin Kaufner and Cantor Ivan Perlman.

The groom is the son of Mrs. Edward Levitt and the late Haskell Frank of Singer Island, Fla.

Attending the bride as Maid of Honor was her sister Lori Gail Levin. Other attendants were Debra Einhorn, Amy Glasband, Robin Bautista, Sandra Wexler and Dawn Ferriera.

Ron Cardi served as Best Man and David Levin, brother of the bride, was an usher. Other ushers were Tom Nahigian, Nicholas Manocchio, Steven Alviti and Ron DiOrto.

After a wedding trip to San Francisco, Hawaii and Las Vegas, the couple will make their home in Warwick.

Cheryl Ann Mittleman To Wed Kenneth Schwartz

Mr. and Mrs. Aaron Mittleman of Blaisdell Ave., Pawtucket, have announced the engagement of their daughter Cheryl Ann to Kenneth I. Schwartz, son of Raymond Schwartz and the late Ida Schwartz of St. Petersburg, Fla.

Miss Mittleman is a graduate of Syracuse University with a B.F.A. in Fashion Illustrating and Retailing. She is currently a Sales Manager at the Great Repping Co. in New York City.

Raymond is a graduate of Bernard Baruch College, N.Y.C., with a B.A. in Marketing and Real Estate Finance. He is a vice-president of M.W.L., Inc. Developers of Single Family Homes in Boca Raton, Fla.

Cheryl's maternal grandparents are Mrs. Mary Krasnau of Providence and the late Abraham Krasnau. Her paternal grandparents were the late Harry and Clara Mittleman of Berwick, Penn.

The couple plans to wed in the summer.



CHERYL ANN MITTLEMAN

Hope Beth Irwin To Wed David Schachter

Mr. and Mrs. Irwin Covinsky of Pawtucket have announced the engagement of their daughter, Hope Beth to David Allen Schachter, son of Mr. and Mrs. Howard Schachter of Providence.

The bride-to-be will graduate from the University of Rhode Island in May, 1981. The groom-to-be attended Dean Junior College and the University of Rhode Island. He is currently associated with Metallurgical Services, Inc.

Miss Covinsky is the granddaughter of Mr. and Mrs. Louis Covinsky of Cranston, and the late Harry and Flora Shatz.

The groom-to-be is the grandson of Mr. and Mrs. Sam Schachter of Chicago, Ill., Miriam Samuels of Pawtucket, and the late Bernard Samuels.

The couple plans to marry October 25, 1981.



HOPE BETH IRWIN

Helene Freed Named To Who's Who For American Women

Helene Perler Freed, daughter of Ruth and Samuel Perler of Meshanicut Valley Parkway, Cranston, has been named to *Who's Who in American Women*. Mrs. Freed is the first Educational Audiologist hired in the Commonwealth of Massachusetts by any public school system. She is currently employed by the Worcester Public School System under the Department of Special Education.

Mrs. Freed is now serving as the treasurer of the Massachusetts Speech-Language-Hearing Association and will be assuming the position of President-Elect as of July 1, 1981. She serves on the Massachusetts State Department of Education Manpower Committee on Speech, Language and Audition. She has served on the national governing board of the American Speech-Language-Hearing Association. She has served on the Board of Directors of the Age Center of Worcester, Inc., the New England Regional Board of B'nai B'rith Youth Organization, and as the Vice President and Executive Secretary of the Worcester Section, National Council of Jewish Women.

Mrs. Freed and her husband, Larry, live in Worcester with two children, ages 5 and 3 years old.

CORRECTION: A member of The Rhode Island Stompers was incorrectly identified in the April 9 edition of The Rhode Island Herald. The band's vocalist is Miss Lenore Gorodetsky.

Gayle Friedman To Wed Ronald Furman

Mr. and Mrs. Louis Friedman of Gillooly Dr., Warwick have announced the engagement of their daughter, Gayle Ann Friedman to Dr. Ronald Owen Furman son of Mr. and Mrs. George Furman of Cranston.

The bride-to-be is a graduate of the University of Rhode Island and will receive a masters degree from URI in speech pathology in May.

The groom-to-be is a graduate of Boston University and New England College of Optometry.

Gayle's grandparents are Mr. and Mrs. Samuel Tarsky of Warwick and Mr. and Mrs. David Friedman of Providence.

The couple plans to wed Nov. 8, 1981.

Russian Tenor In Boston For Benefit Concert

Russian-Jewish tenor Misha Alexandrovich will appear in a benefit concert at Temple Sinai in Brookline on Thursday, April 23 at 8 p.m.

Alexandrovich holds the highest honors ever accorded a Soviet performing artist. His program will include songs in Russian, operatic arias, Yiddish and Israeli folk songs and cantorial masterpieces.

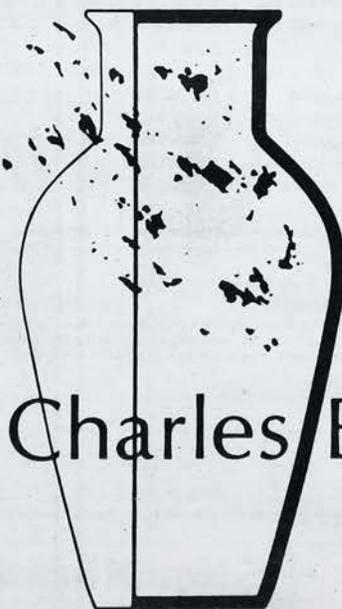
All seats are reserved and tickets are available at Israel Book Store in Brookline and at the Temple before the concert. For further information, call 617-566-4042.

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by David R. Sargent



Q — We are seeking tax shelters to ease the IRS bite on our funds, which are mostly tied up in 6-month savings certificates. What do you recommend? — C.H. Florida.

A — There are a host of possible tax shelters. However, many require fairly substantial investments and involve a considerable amount of risk — even when managed by professionals.

A less sophisticated and less risky way of cutting your tax bill is to buy municipal bonds. Muni bonds are exempt from federal income tax; thus their lower nominal yield often puts you ahead on a net income basis, vis-a-vis fully taxable dividends or interest on corporate bonds and savings. The appeal of municipal bonds increases as an individual climbs the tax bracket ladder. It is important to do the necessary comparison arithmetic before deciding whether they are best for you.

In many cases, investors find that they don't have sufficient assets to acquire a diversified portfolio of municipal bonds. This is a serious obstacle to buying individual issues because many bonds are infrequently traded and thus hard to dispose of quickly at a fair price. In other words, your liquidity can be impaired by purchasing just one, two or a few issues.

But it is easy to get around this problem by investing in a broadly diversified no-load municipal bond fund. Two that you might consider are Dreyfus Tax-Exempt (767 Fifth Avenue, New York, NY 10022) and Rowe Price Tax-Free Income (100 East Pratt Street, Baltimore, M.D. 21202.) Their current federally tax-exempt yields are 8.9 percent and 8.7 percent.

Q — We have orphaned grandchildren to care for and have been thinking that investing in energy might be a sound way to protect a portion of their money from the dollar's shrinking value. What do you recommend? — H.L., Michigan.

A — I agree that energy is an important field to consider. A good no-load mutual fund that specializes in this area is Energy Fund (522 Fifth Avenue, New York, NY 10036.)

Management's principle objective is capital growth and 76 percent of assets, at last report, was committed to energy issues. The fund's 10-year record is well ahead of the S&P 500. It also did better during the severe market decline of 1973-74. You might want to establish custodian accounts for each grandchild, naming someone other than yourselves as custodian to avoid possible estate tax problems.

URI Hillel Sponsors Holocaust Service

The Hillel Foundation at the University of Rhode Island will co-sponsor a Holocaust Memorial Service with Congregation Beth David of Narragansett on Thursday, April 30. The public is invited to attend.

Hillel will also sponsor a James Bond double feature on May 3 as a fund-raiser for the campus United Jewish Appeal Federation drive.

Brown Concert Planned

Rhode Island Chamber Music Concerts will present "The Concord String Quartet" on Tuesday, April 28 at 8 p.m. in Alumnae Hall, Brown University. The group will play selections from Haydn, Rochberg and Beethoven.

Tickets are available by writing to Box 1903, Brown University, or calling 863-2416, or at Alumnae Hall on the evening of the concert.

Beth Sholom-Sons Of Zion Holds Services For Passover

Congregation Beth-Sholom-Sons of Zion will usher in the Festival of Passover on Saturday, April 18, following mincha service in the main sanctuary at 6 p.m. The first Seder will commence with candlelighting at 7:11 p.m.

Sunday morning, April 19, services for the first day of Passover will begin at 9 a.m. Rabbi Jake Rubenstein will speak on "The Exodus: To or From?" Evening services will begin at 6:15 p.m. with candlelighting ushering in the second Seder at 7:12 p.m.

On Monday, April 20, the second day of

Passover, services will begin at 9 a.m. with evening services scheduled for 6:15 p.m. Joseph Connis and Alfred Weiner will serve as Gabbaim and Rabbi Josif Kapp will chant the Torah readings.

Passover Services At Temple Beth Torah

Passover services will be held at Temple Beth Torah, Cranston, according to the following schedule:

The last days of Pesah will be ushered in on Friday, April 24 at 6:15 p.m. The seventh morning, Saturday, April 25, Yom Tov services are at 9:15 a.m. Saturday mincha-mariv are slated for 6:15 p.m. Sunday, the concluding day of the festival, the Yizkor memorial prayers will be included in the family holiday service at 9:15 a.m.

Fania Fenelon To Join In Festival Of Freedom

The Institute of Adult Education at Adas Israel Synagogue, Fall River, will present "The Festival of Freedom" with Fania Fenelon in honor of Passover on April 21 at 7:30 p.m. in the Gittelman Auditorium, 1647 Robeson St., Fall River.

Fenelon, a Paris cabaret singer and secret member of the Resistance, was captured by the Nazis and sent to Auschwitz, where she became one of the "Orchestra Girls" to survive in the death camp. She is the author of "Playing for Time," her own account of imprisonment and survival. Translated into 12 different languages, the book was the basis for the controversial television portrayal of her life featuring Venessa Redgrave, a PLO sympathizer, in role of Fania Fenelon.

Passover refreshments will be served and the program is being presented as a service to the community without charge.



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Bureau Of Jewish Ed. Elects Officers, Bureau Board

Joseph Teverow, chairman of the nominations committee of the Bureau of Jewish Education has announced the nominations for 1981-1982 officers and board of directors.

Officers are Dr. Edwin S. Mehlman, president; Arthur A. Robbins, vice-president; Mrs. Edith E. Grant, vice-president; Dr. Mark Goldman, vice-president; Maurice Grossman, treasurer; and Mrs. Ruth Ross, secretary.

Board of Directors include, for completion of 2 year term, Elliot Ciora, Evelyn Brier, Dr. Sidney Goldstein, Dr. Maurice Glicksman, Ronald Salavon, Shirley Shusman, Dr. Alan Zuckerman, and Rabbi Jake Rubenstein; for 2 year term, Lonna Picker, Rabbi Alvan Kaunfer, Phyllis Dutwin, Barry Dana, Patricia Cohen, Cindy Kaplan, and Ralph Ruttenberg.

Louis I. Kramer has been nominated as Honorary Board Member. Presidential appointments will follow at a later date.

Jewish/Polish Subcommittees Plan Memorial

The combined Jewish and Polish subcommittees of the Rhode Island Heritage Commission have furthered plans for the Holocaust Memorial program.

The martyred Janusz Korczak will be memorialized by guest speaker Edwin Kulawiec, professor of education at Georgetown University, at the Jewish Community Center on Monday, April 27 at 7:30 p.m. In 1979 Kulawiec attended the International Korczak Conference held in Warsaw, Poland. He is the American representative of the International Korczak Society and has recently returned from an international Conference on Janusz Korczak held in Israel.

Korczak, born Henryk Goldszmit, was a Polish-Jewish physician, educator, author and humanitarian who perished in the Treblinka extermination camp in 1942, along

with the 200 children he had cared for in the Warsaw Ghetto. His life's work is just now receiving the international recognition it deserves.

Fraternal Association Elects Officers

The Rhode Island Jewish Fraternal Association held its annual election of officers and board of directors on April 9, 1981.

Those elected are president, Dr. Norman Bazar; vice-president, Aaron Fallofsky; treasurer, Ira Bazar; secretary, Bernard Schneider; immediate past president, Robert Stearns; chaplain, William Bolski; sergeant-at-arms, Larry Nulman; innerguard, William Russian. Board of directors include Dr. Marshall K. Bornstein, Samuel Jannik, Robert Stearns, Elo Kaufman, Samuel Kaufman, Joseph Goldstein, Isadore Cohen and Jordan Ziman.

Bridge

by Robert E. Starr



By listening to the bidding and then paying careful attention to the cards played to the first two tricks, a sharp defender sitting in the West seat should be able to figure out exactly where all the high cards are. This will enable him to utilize best defense to defeat a part-score hand two tricks vulnerable and thus be plus that magic 200 points. Plus that much in a below game contract will almost always be a fine score in Duplicate.

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

North and South were vulnerable, South Dealer with this bidding:

S	W	N	E
1S	P	2D	P
2S	P	3S	End

The bidding should go as shown. As soon as he hears his partner open the bidding, North should feel that he is close to game but cannot bid Spades on his first call. Bidding Hearts at this point usually denotes a five card suit and would cramp the bidding. North's best bid is Diamonds thus giving his partner a chance to show Hearts if he happens to have four. When South merely rebids his suit North makes his try for game which South, of course, refuses as he has an absolute

bare minimum opening. Remember, a singleton in his hand is not an asset when he has to ruff in his own long suit.

Normally one would lead his King when holding the Ace and King of a suit but West should think better of that lead with the suit bid in back of him. The best lead is the Club 10. Dummy's Jack wins that trick and when a Trump is led, East wins his Ace. At this time West should be certain exactly where all the high cards are and can defend accordingly.

Here is how a good defender thinks. When Dummy's Club Jack holds trick one, Declarer should have the three top cards in that suit as East would have covered had he been able to. That also leaves East void now. When East also wins the Trump lead with his Ace, Declarer must have the King as good defenders always win with the lowest card that can win a trick. So West knows at trick two that Declarer has the Trump King and the three top Clubs. This adds to twelve points and if he had any of the other three cards left out he would have gone on to game. Thus East must have both the Ace and Queen of Hearts.

When East wins trick two he returns a Diamond won by West.

West can give his partner the sure ruff and most of them did but what does East do then? All West need do at this point is take advantage of his knowledge and switch to the Heart Jack. All West has to do now is no matter how the Hearts are played to make sure he ruffs the third lead even if it is his partner's Ace. Otherwise he will be unable to give his partner that certain Club ruff. That is how one should defend a hand, in this case a two trick set.

Moral: There are 40 points in the deck. Take advantage of this when you can.

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Magazine says Rolls no longer the best car

Agence France-Presse

LONDON — A British automotive magazine claims that the prestigious Rolls Royce, symbol of wealth and prosperity for much of this century, is no longer the best car in the world.

Car magazine says in its latest issue that the current Rolls Royce model, the Silver Shadow II — costing \$40,800 — is outclassed in many respects by the British Jaguar XJ12 at less than half the price.

The Rolls Royce, the magazine alleges, "might be the best finished, the most enticing, but it is not the quietest, it does not have the best ride, the best steering, the best brakes, the best road-holding, the best engine..."

Rolls Royce refused to comment on the magazine's assessment.

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78 Seville	14,710	9,100	7,125	7,900*
Add on's				
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Source: April 1981 NADA Book

* After 3 years, the Mercedes 240D has an average trade-in of \$3,100 more than the Seville.

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Test-tube Baby Poses Halachic Questions

by Rabbi Nachum Rabinovitch

The barren woman blessed with child in answer to her prayers figures prominently in the Bible. Such are many ancient Jewish heroines, beginning with the matriarchs Sarah, Rebekkah and Rachel. Motherhood in the Bible cannot be taken for granted. Rather it is a mark of God's grace. Thus it has become also a symbol of redemption and Zion is personified as a childless woman who will yet be the mother of a great family.

In the treatment of sterility, therefore, it is not surprising that the latest medical advances are anticipated in the rabbinic literature. Although the practical techniques were unknown, there are in the traditional sources speculations about things which until our day must have seemed to many as mere fantasy.

One such strange idea is that of the test-tube baby. It staggers the imagination to think that a human embryo can be implanted in a womb where it did not originate. The transfer of fertilized mammalian ova into surrogate mothers has already moved out of the realm of science fiction, and may soon become almost as common among dairy herds as artificial insemination. The birth of the first test-tube baby has raised the hopes of numerous women that they too can become mothers.

That such a possibility was entertained many centuries ago emerges from a remarkable Aggadah recorded in Targum Jonathan, one of several Aramaic paraphrases of the torah which includes many homiletical additions to the text.

After having six sons Leah bore a daughter whom she called Dinah. Why Dinah? The Targum sees the name as derived from *Din* which means justice. Rachel as yet had no children while Leah, the older sister, had already borne Jacob six sons. Then both sisters became pregnant at about the same time but Rachel conceived a daughter and Leah a seventh son. Leah felt that it was only just that Rachel have the son. "Leah's prayer was heard before God and the children were exchanged in their wombs. Joseph was placed in Rachel's womb and Dinah in Leah's womb." Justice was done!

Centrality Of Motherhood

Unfortunately, the urgent halachic-legal and ethical-issues raised by the test-tube baby cannot be resolved on the basis of Aggadah. The existence, though, of this story is ample testimony, if any were needed, to the centrality of the motherhood theme in Jewish culture.

The halachic questions are of two kinds: One practical the other hypothetical. The latter deal with the status in law of a test-tube baby, but since apparently no such babies have yet been born to Jewish mothers, queries on their status are still hypothetical only. However, there have been requests for practical guidance from both women who want to be mothers and doctors who wish to know whether according to Jewish Law it is permissible for them to try to bring test-tube babies into the world. Consequently, halachic journals have devoted considerable space to discussions on this subject.

Some aspects of the problem are similar to those arising in cases of artificial insemination. Assuming that the ova are taken from the mother-to-be and the sperm is given by her husband, the ethical difficulties seem overcome.

However, some legal questions remain: Is a child conceived outside the womb considered in law to be the offspring of the man and the woman whose sperm and ova were combined in the test-tube? Will it inherit the mother's status as a Jew, or the father's as a Kohen or Levi? As for the father, the question is similar to that raised in artificial insemination where rabbinical opinion is divided. In the case of the mother as well, Rabbi Gershuni of New York argues that a developing embryo introduced into the womb is of foreign status. This seems an extreme position difficult to sustain.

Certainly under present conditions the foetus undergoes most of its growth drawing its nourishment from the mother. Even if the original ovum was from a stranger, a case can be made out for considering the "host" the real mother. After all in antiquity many thought that only the father provided seed and that was nurtured in the womb. True, the Talmud speaks also of the mother's seed, but some of the commentators understood it in a different sense. Yet no one considered the father's seed as a foreign body once it began to grow in the womb. Moreover on the status of a foetus the law is decided that "a foetus is a limb of its mother."

There are some doubts about the actual procedure as well. For example, in order to improve the chances of success the scientists want to start with as many ova and sperm cells as possible. In most women, usually only one ovum matures and is released per month. By administering hormones many more egg-cells can be stimulated to ripen and

Continued on next page

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Test-tube Baby

Continued from preceding page
 these are then surgically removed all at once and exposed to sperm. Thus a number of fertilized ova are available and by careful screening for various abnormalities, one can select the one which appears most likely to develop into a healthy child. The others are left to die. The conditions under which abortion is permitted certainly do not cover such a case. Is this feticide?

Although the Halacha is clear that there is an obligation to protect the life-chances of an embryo from the moment of conception, that applies only where the embryo is already in the womb. In the normal course of events, if left alone its prospects are good for survival. However, a blob of cells in a test-tube has no prospects at all and can hardly be granted the status of a foetus. Just leaving it alone will consign it to destruction and there is no obligation to do anything about it.

However, the practical questions are truly pressing. Although Louise Brown appears to be a normal healthy

child, there is no assurance that this is not just a lucky coincidence. Who is to say whether *in vitro* fertilization will not result in deformed babies consigned to a living death? Too little work has yet been done on higher animals to know what are the probabilities of normal individuals developing from such techniques.

Even for children conceived naturally, slight changes in the mother's condition can produce unforeseen consequences. The dangers of tragic results are very great indeed. No woman and no doctor have the right at this stage of scientific development to attempt to bring into being a life which may be exposed to unknown suffering.

Nonetheless it is conceivable that after much more work on animals, enough will be known to render test-tube fertilization safe and promising. It would then be welcomed as an answer to many prayers.

Rabbi Rabinovitch is Principal of Jews' College, London.

Syrian Jews Face Perilous Future

by Dr. George E. Gruen
 Director, Middle East Affairs, American Jewish Committee.

As Syria continues to be racked by civil strife, its 5,000 Jews face a future that becomes more precarious day by day. They are uniquely discriminated against by a strict ban on Jewish emigration. Seven Jewish men are currently in prison for allegedly having attempted to leave and other Jewish men and women have been killed or severely wounded in earlier escape attempts. Jews also are subjected to special decrees, restricting their right to sell or inherit property.

In addition, Jews have at times suffered from the adverse effects of governmental action to root out the fanatical Moslem Brotherhood, which has murdered top officials and sought to assassinate President Hafez al-Assad last summer. To counter the Brotherhood, Assad has unleashed his Defense Brigades and the *Mukhabarat* (secret police) who commit acts in violation of fundamental human rights, including searches without warrant, torture, detention without trial, and summary executions.

This is in sharp contrast to the relative moderation Assad practiced in the mid-1970's when, as a member of the Alawite religious minority, he sought to minimize ethnic and religious divisions and promised that all Syrians, in-

cluding Jews, would be treated equally. Today, however, no one in Syria is secure, even in their own homes.

Brutality Of Security Forces

In its section on Syria, the U. S. State Department's latest review of human rights practices cites "reliable reports that security forces dragged people from their residences and brutally beat them during house-to-house searches. . . . The use of force "was protested, to no avail, to a high level of the Syrian government by local delegations from the affected cities" of Aleppo, Hama and Homs.

In one house-to-house search last July, a special forces unit entered the home of a Jewish goldsmith. The mer of the unit took the husband with them to identify other Jewish homes in the neighborhood. One guard was posted outside and the captain remained behind ostensibly to search the Jewish home. Finding nothing incriminating, he turned to the young wife of the goldsmith, ordered her to strip to prove she was not concealing Moslem Brotherhood literature, and then raped her.

A protest to the authorities led to a promise of an investigation, but nothing was done to punish the officer involved. It is believed that one or two other Jewish women in Aleppo were also violated, but

Continued on next page

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Syrian Jews

Continued from preceding page

were too ashamed to protest.

The patent absurdity of searching Jewish homes for Moslem Brotherhood literature or adherents should be obvious. The Jews in Syria take no part in the domestic politics of the country, they are exempted from military service and hold no government posts. They certainly would have nothing to gain from the coming to power of the fanatical Moslem Brotherhood, which seeks to create an Islamic state in place of the present regime.

Emigration

Moreover, a crucial difference between Jews and other Syrians is that Jews are denied the option of leaving the country. The violence, lawlessness and economic instability have prompted increasing numbers of Syrian Moslems and Christians to go abroad. According to State Department sources there are some 2,500 Syrians currently studying in the United States. Other sources estimate that at least 400,000 to 500,000 Syrians are working abroad, mainly in the oil-producing states of the Arabian Peninsula and Persian Gulf.

The Syrian authorities have been ambivalent about this emigration. On the one hand, Syrians working abroad annually send back an estimated \$1 billion of scarce foreign currency to their relatives within Syria. On the other hand, the Syrian government seeks to stem a "brain drain."

Yet the Jews are the only religious group totally forbidden to emigrate. In the case of non-Jews emigration is only restricted for certain categories, e.g. young persons liable for military service, and

doctors, scientists and engineers who were trained at government expense and must complete ten years of service within Syria before being permitted to emigrate. However, even these restrictions are relatively easy to evade. Moreover, since Syria has long regarded Lebanon and Jordan as parts of historic Greater Syria, passports have not been required for travel to these neighboring countries. Moslem and Christian Syrians have been able simply to show their Syrian identity cards, such as American citizens are able to travel to Canada without obtaining a passport. Consequently, the State Department concludes that despite the formalities, "it is relatively easy for Syrians to travel abroad."

Ban On

Jewish Emigration

But this is not the case for Jews. The term "Musawi" (follower of Moses, i. e. Jewish) is entered on their identity cards and they are barred from travelling even to neighboring countries. In March 1974 two young Jewish men were killed and four young Jewish women were raped and murdered as they attempted to flee to neighboring Lebanon. A protest funeral march by Jewish women in Damascus brought their tragic fate to world attention. In response to numerous international interventions, including a personal appeal by President Jimmy Carter, fourteen young unmarried Jewish women were permitted in July 1977 to come to the United States to marry. There were hopes that Assad would fulfill the promise he made to Carter

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Syrian Jews

Continued from preceding page
in May 1977 that additional Syrian Jews would be permitted to leave for humanitarian reasons "on a case by case basis." In the nearly four years since then only a handful of persons, mostly ill or aged, have been permitted to leave. The Syrian authorities have turned a deaf ear to repeated requests for family reunions to the United States. At present some 400 unmarried Syrian women find it difficult to find suitable husbands, since many young Jewish men had earlier fled the country. Even among those men who remain some refuse to wed under present circumstances, because, as one escapee explained, "I did not want to marry and raise a family before I could assure my children that they would grow up in freedom." A recent Swiss visitor to Syria reported that social pressures are growing within Syria for Jewish women to convert and marry Moslems.

The Tragic Case Of Barakat Family

Others have again risked their lives and sought to flee the country. Mrs. Badrya Akiva Barakat, a young mother of four children, was gravely wounded and paralyzed when she was shot by Syrian border guards in August 1979. She was hospitalized in Aleppo and after many months of appeal was finally permitted to go abroad for expert surgery together with her aged parents. A large deposit of \$10,000 had to be paid. Moreover, her husband and their four small children — Rima (9), Noura (6), Gabi (5), and Filly (2) — were refused permission to accompany her. Her husband, Barakat Barakat, age 34, and other members of the family were among a group of 24 persons arrested by the Syrian authorities on October 10, 1980 for allegedly attempting to flee. Although a judge in Damascus ordered their release, the *Mukhabarat* insisted on keeping seven of the males, including her husband and a 14-year-old cousin, in prison "as a warning to others."

Mrs. Akiva Barakat is now undergoing post-operative rehabilitation treatment in Brooklyn. Her physical afflictions are compounded by mental anguish over separation from her children and fear for the fate of her husband.

"Illegal" flight has become increasingly dangerous and difficult as the *Mukhabarat* and other agencies of internal security intensify their

preceding page vigilance within the country and along the borders. The *Mukhabarat's* insistence that Jews be sentenced to a minimum of six months in prison — and possibly up to five years — for attempts to escape has served to deter "illegal" emigration in recent months.

Some Jews had in recent years been able to obtain passports and exit visas to travel abroad for brief periods for business or health reasons. However, they had to post exceptionally large bonds, often upwards of \$6,000, and leave close family members behind as further insurance that they would return. Since the average annual per capita income in Syria is \$800, only the small wealthy segment of Syrian Jewry could take advantage of this opportunity to leave the country. If a Jew did not return within the specified time the bond was forfeited. In March 1981, the authorities suddenly cancelled the exit permits of the handful of Jews who were holding valid passports. No explanation was given.

Other Restrictions

The government also seizes the property of Jews who left "illegally" and the share of inheritance of family members who are abroad. Recently, property was seized in Aleppo even from Jews abroad on valid passports. Their close relatives have had to pay rent to the government for the right to live in their home. In a typical Catch 22 ruling, the Syrian authorities claimed that the power of attorney the Jew had given his relative was only valid while he was within the country. Yet, had he been physically present there would have been no need for an agent to handle his affairs. Syrian Moslems and Christians who live abroad can buy and sell property through their designated agents in Syria. In another reversion to past discrimination, the *Mukhabarat* in Aleppo recently tried to confiscate a Jew's 1975 model automobile on the basis of a 1966 decree forbidding Jews to own cars. After repeated appeals to Damascus, the order was rescinded.

Syrian Jews must also inform the *Mukhabarat* if they intend to travel from one city to another. If any member of the family is unexplainedly absent from home, the remaining family members must immediately notify the secret police or face harsh interrogation and imprisonment. Because of the greater
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Syrian Jews

Continued from preceding page

difficulties and time required to escape from the capital, hardly any Damascene Jews have dared to flee. Consequently the Damascus community has grown through natural increase to 4,000 today. In contrast, the number of Jews in Aleppo has shrunk to 750, while the number remaining in the town of Qamishly is estimated at between 150 and 200. Since Qamishly has not had a regular rabbi or Jewish school for several years, there has been a gradual movement to Aleppo.

Community Life

Regular services are held in the nineteen synagogues in Damascus and three in Aleppo. Two Jewish schools continue to function in Damascus and one in Aleppo, under the ever-watchful eye of the *Mukhabarat*. Some Jewish students are able to attend the universities. In Damascus, there are about twenty Jewish doctors, twenty pharmacists, five dentists and two lawyers who practice their professions. Other engage in business and commerce, as well as artisans in the traditional Syrian Jewish crafts in gold, silver and brasswork. In the economic realm they have suffered primarily because of the general deterioration in the country's economic situation. Yet the special restrictions on transfer of property illustrate the discrimination to which Jews are arbitrarily subjected.

Two ancient synagogues in Aleppo, the Beit Nassi and the Midrash Segnor Moshe, were demolished during the past couple of years. They were razed when the quarter was demolished as part of an urban renewal scheme. The Jewish community saved the Torah scrolls and other religious items. The government offered a token amount of compensation to the community. The Jewish community council in Aleppo appealed to a Damascus court for a larger award, but without success thus far.

While Syrian Jews are troubled by President Assad's acquiescence in the brutality of the special forces, Syrian Jews are even more fearful of the consequences for them should the Moslem Brotherhood come to power. "This would be the blackest day in our life," confided one Syrian Jew recently. He expressed the fear that a fundamentalist and rabidly anti-Israel Moslem Brotherhood-dominated regime would reintroduce even harsher discriminatory laws against the Jews.

Syria's Isolation
 Meanwhile, Syria's rulers

are beset with a great many problems. Maintaining 23,000 troops in Lebanon in an effort to control the civil war is a heavy drain on the economy. Syria also has large units stationed along the Golan Heights facing Israel. Tension and insecurity within Syria have been heightened by the wave of assassinations of Assad's supporters and by the government's large-scale military moves to put down all opposition.

On the international scene, traditional rivalry with Iraq increased this fall when Baghdad accused Syria of supporting Iran, and Assad's friction with Jordan nearly escalated into warfare in November when Syria concentrated 50,000 troops along the border. To break out of the isolation, Assad concluded a merger agreement with Qaddafi's Libya in September. And of potentially far greater significance was Assad's signing last October of a formal Friendship and Cooperation Treaty with the Soviet Union. The number of Soviet advisors within Syria now exceeds 3,000 and some intelligence estimates are as high as 5,000.

Are Assad's days numbered? The most recent reports indicate that his brutal repression appears to have crippled the extremist opposition — at least for the moment. Several thousand persons have already been killed.

Arrest Of Rights Advocates

Yet the government's draconian measures have not been limited to violent opponents. Amnesty International reported on June 9, 1980 that leaders of the Syrian Bar Association and of the League for the Defense of Human Rights in Syria — who had for two years been peacefully petitioning for an end to the special security courts, for the release of political prisoners and a restoration of legal due process — were arrested in April 1980. The State Department confirms that as of March 1981 they were still in prison. This demonstrates how far the Assad regime is prepared to go to suppress any opposition, even the non-violent efforts of distinguished lawyers who seek to uphold human rights.

And while all persons in Syria are subject to the arbitrary whims of a lawless regime, Jews know from bitter experience that they have special reason to feel vulnerable. It is thus all the more urgent to intensify international humanitarian efforts to obtain the right of Syrian Jews to emigrate.

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Jews Of Rhodes Settle Happily In South Africa

by Gabriel Levenson
CAPETOWN — The long trek of the Sephardic Jews of Rhodes, the Greek-held island off the coast of Turkey, has reached a happy conclusion — for the present, at least — in this, the mother city of the Republic of South Africa.

Here at the southern tip of the continent where the Dutch established their first settlement, at the convergence of the Atlantic and Indian Oceans almost 400 years ago the Jews of Rhodes have just set up the first, formally organized Sephardic community in South Africa; and no less a personage than Dr. Solomon Gaon, chief rabbi of the World Sephardic Federation, has paid his first visit to the country to solemnize the dedication of Shalom Synagogue, the Sephardic congregation of Cape Town, and to induct its first rabbi, 30-year-old Ruben Suiza, a native of Melilla in Spanish Morocco.

The Very Reverend the Haham — to give Dr. Gaon his proper title — told me that he had made the journey from his office in New York to this small community of 50 families "not to honor them but to be honored by them for giving me this opportunity" to participate in their inaugural ceremony. "As long as there is a Sephardic community anywhere in the world, I will come to them — particularly to the small and distant ones like that in Cape Town, who need to feel they are part of the world community of Sephardic Jewry," Dr. Gaon said.

The 250 Sephardim of Cape Town and an equal number in Johannesburg are the remnant of the once-numerous colony which had flourished on Rhodes since the expulsion of their ancestors from Spain in 1492, which had seen many of its young people migrate to the United States and to Central Africa at the turn of the century and which had finally been exterminated by the Nazis in the summer of 1944 when the last 1,600 members of the community were transported to Auschwitz.

Dr. Gaon's appearance at the dedication of the new synagogue was marked by the presence of a number of other Cape Town Jewish dignitaries. Among them was Louis Krainer, the mayor of the city and one of several Jews who have held that post in the 140 years of Jewish settlement. Krainer carried to the Ark the centuries-old silver-encased Torah scroll which had been made in Baghdad and had been transported by the community, from country to country, during the course of its movements from Rhodes to South Africa.

Rabbis of both the

Orthodox and Liberal (Reform) congregations in Cape Town's 20,000 member Ashkenazic community also participated in the ceremonies. Though there remain wide divergences and frequently bitter exchanges between the predominant Orthodox and the lesser Reform congregations in the Johannesburg community of 50,000 Jews, Cape Town Jewry functions with a high degree of unity in both religious and secular matters.

The Orthodox Chief Rabbi E.F. Duschinsky led the group of spiritual leaders in the circuit of scroll-bearers around the synagogue sanctuary. He was joined by two American-born rabbis who have long held pulpits in Cape Town: Jack Steinhorn of the Green and Sea Point (Orthodox) Cong., the largest in all South Africa, and David Sherman of Temple Israel, one of the two Reform congregations.

In his address of consecration, Dr. Gaon recounted the history of the Sephardim of Rhodes from the time of their arrival from Spain at the end of the 15th century. The island was then part of the Turkish Ottoman Empire, a rule of benevolent despotism under which the Jews had prospered. By the middle of the 16th century, Rhodes had become an important center, the Jewish population actually outnumbering the Turkish. Many synagogues and yeshivot were established and the island became known throughout the diaspora and in Palestine — only six days distant by sail — as "little Jerusalem," "chico Yerushalayim" in Ladino, the Judaeo-Spanish which the Sephardim brought with them from Spain as their mother-tongue and whose use has persisted up to the present among their descendants in South Africa.

By 1912 when Italy had taken possession of Rhodes, there were between 4000 and 5000 in the community, but significant numbers of the young Sephardim were beginning to migrate from the island, dissatisfied with its limited cultural and economic horizons and eager to exploit greater opportunities in the United States and in Africa.

Already the word was trickling back to Rhodes about the sweatshops and crowded tenements of New York's lower east side. Life would be easier in colonial Africa where the Belgians in the Congo and the British in Northern and Southern Rhodesia welcomed the commercial and entrepreneurial skills which the Jews had developed in Rhodes and which would find application in the territories of Africa.

The brothers Benatar. (Continued on page 28)

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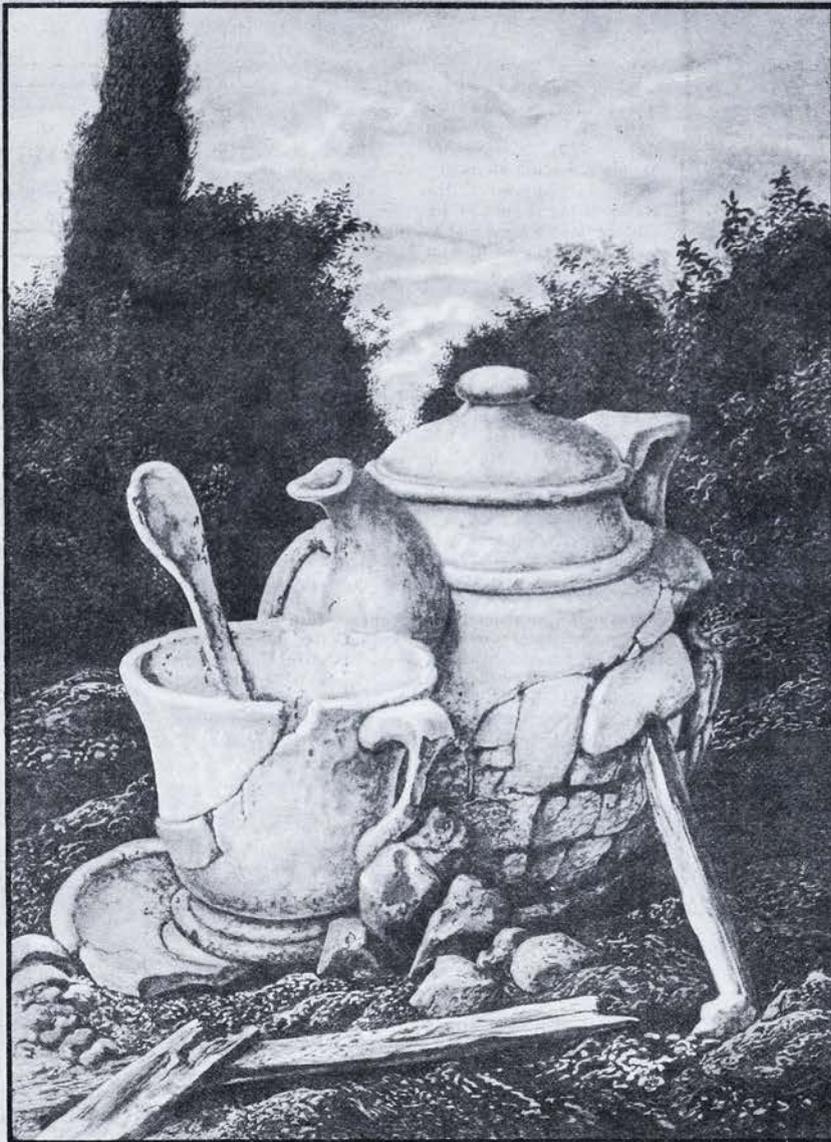
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**Magazine
Section**



TEAPOT, by SAMUEL BAK.

Bak's paintings and graphics will be on display at the Jewish Community Center's Gallery 401 from May 3 to May 25, the month of Yom Ha Shoa. Bak is a World War II refugee of Poland and currently lives in Israel. The opening reception will be Sunday, May 3, 2:30 to 4:30 p.m. at the gallery.

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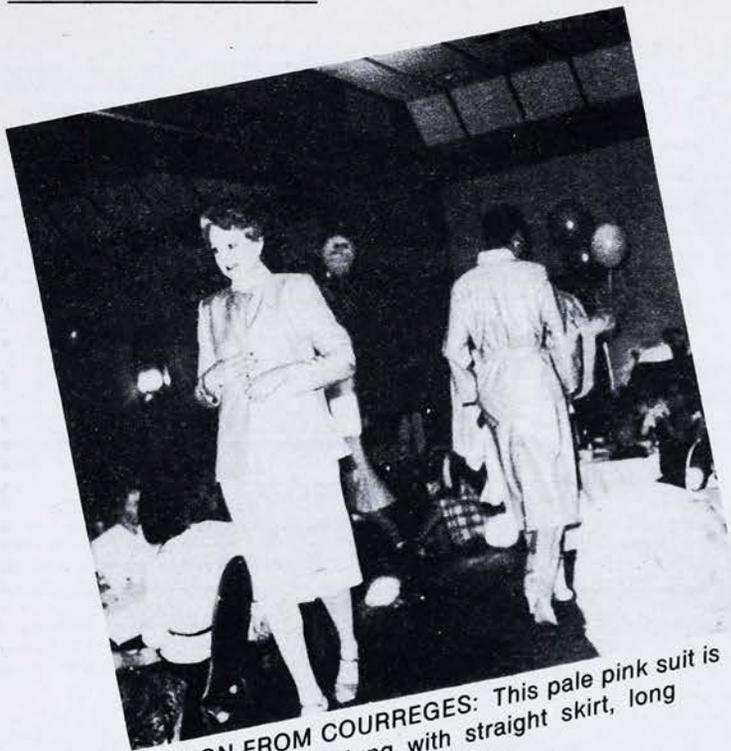
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By Overcoming
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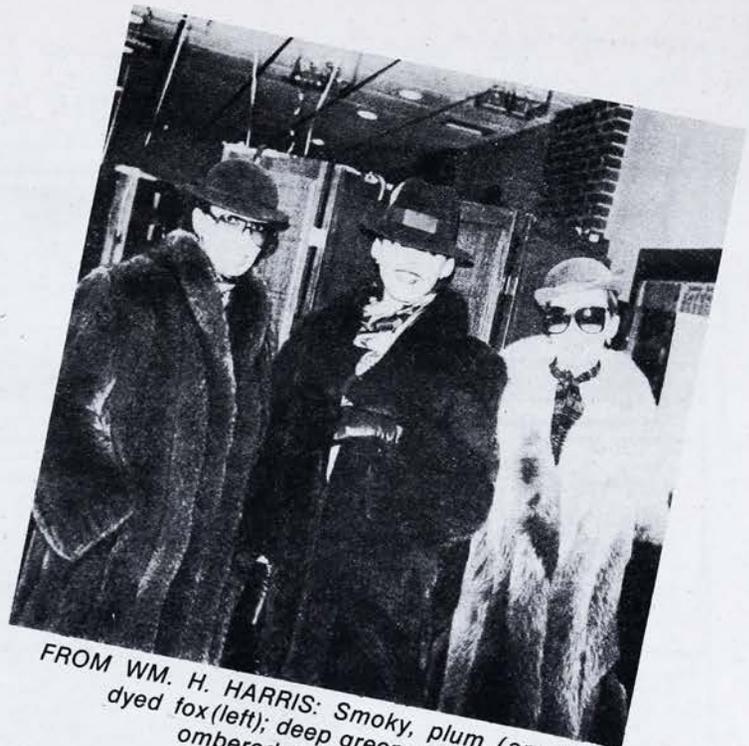
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FASHION FROM COURREGES: This pale pink suit is made of silk Shantung with straight skirt, long jacket and high button neckline.



FROM WM. H. HARRIS: Smoky, plum (amethyst) dyed fox (left); deep green dyed fox (middle); ombred fox, light grey and blue tones.

Miriam Ladies Present Fashions For Spring

April In Paris Fashion Show



MODELS FROM WM. H. HARRIS interchange jackets from these Courreges fashions showing the importance of wardrobe building and coordinating outfits.

by Linda A. Acciaro

The annual equipment event of the Miriam Hospital Women's Association not only received an overwhelming response, but, in terms of fashion, it was a smashing success. Over 500 women attended the "April in Paris" luncheon and fashion show at the Marriott Inn featuring spring and summer apparel from Courrèges-Paris Chestnut Hill Boutique and Wm. H. Harris of Providence. The audience also previewed next season's designer collection of furs from Harris including a \$50,000 sable coat.

The show, organized and narrated by Doreen Coutu, fashion coordinator for Wm. H. Harris of Providence and Warwick, emphasized the "importance of wardrobe building," Coutu said. Many of the items in the Courreges collection were seen with interchangeable jackets and shirts. The emphasis is on the shorter length jacket other than the tunic styles.

"In putting the format together I tried to project a strong image of the 'April in Paris' theme and promote the fact that there is

good fashion available in the state of Rhode Island," Coutu said. The fashions equalled those from exclusive designer collections, she added.

The most popular and well represented colors of the fashion show were most notably pink, navy and red, and white. "Navy, red and white have always been strong colors," Coutu says. In addition, the color trend in general fashion for spring and summer will emphasize the pale pinks, light pastels and muted tones.

Ten professional models, who are local and have previously worked with Wm. H. Harris, displayed the Courreges fashions ranging from a tennis outfit (\$75) to an ottoman ribbed cotton halter strap gown. "I call it the 'Palm Beach Look,'" Coutu says, about the halter patio gown which is commonly used as evening wear in the Palm Beach, Riviera, San Trope and other resort regions.

Two particular outfits from the Courreges collection will be featured in the April issue of "Vogue." The first is a white oriental jacket accented by red and blue ribbon

shown with a pleated skirt of tissue silk and Shantung silk. The second is a white pique short sleeve dress modeled during the show with a banana and beige muted cotton dress and accented with a pique shorty white jacket. Again, these pieces were shown to be interchangeable.

The Ready To Wear line, a newly developed collection from Harris, includes fashions from Harvé Benard, Daks and Ilie Wacs. A collection of black and white suits made from cotton pique (heavy, tightly woven cotton with a waffle weave effect), were shown with peplum jackets from Ilie Wacs. Also shown was a three-piece suit of black polished cotton gabardine.

Among the furs selected for the show were a collection of patterned minks designed by Bill Blass, a sable coat with umberdust mink hood, and a red fox coat with leather drawstring waistline and neckline accented with layers of fur and two red fox skins draped in back. One of the least expensive items which appealed to many in the audience was a deep purple possum section fur, ankle length with

high tufted shoulders and mandarin neckline.

The Swakara coats displayed at the end of the fashion show included a pewter grey and gold colored smock, Persian lamb jacket and black Russian broadtail with sable smoking neckline.

After the fashion show, the audience was invited backstage for a closer view of the selections. "We do have quite a few customers from that audience," Coutu said, and later that day both the Warwick and Providence stores were "deluged with phone calls requesting appointments to examine certain furs. Some people want to try on the fashion immediately following the show — if they like it, they'll buy it," Coutu said. Others prefer to arrange to have the selections shown to them during personal appointments.

The Miriam Hospital Women's Association collected over \$22,000 from this event alone, which will be used to purchase a hospital van for patient transportation and security purposes.

The Work Of Jefferson Awardee Esther Miller: Easing The Immigrant Into A New Life

By Heather Magier

Esther Miller was lucky enough to be able to hide from the Nazis during World War II. She hid in Germany, not with a non-Jewish family, but simply, she explains, behind her non-Jewish face. "Look at my face. Do I look Jewish?" She could not, however, hide from the sight of suffering after the war, suffering among the thousands of homeless concentration camp survivors. From that unforgettable experience was born her interest in helping people, in alleviating suffering; and for her devotion to that task Mrs. Miller has been honored as a recipient of the Jefferson Award for public service benefiting a local community.

Mrs. Miller has been in charge of the refugee resettlement department of the Jewish Family and Children's Service for the past seven years; she has been responsible, with the help of volunteers and the JFCS staff, for resettling 480 Soviet Jews. There are 170 families in the greater Providence area who left the Soviet Union and have Mrs.

"I had seen an awful lot of suffering. . . I knew that in some small way I could help people to come back to a normal life."

Miller to thank for a smooth transition to a new life here.

"I had seen an awful lot of suffering," Mrs. Miller says. "In 1945, there was such terrible suffering in people who had just come out of the concentration camps. It actually led to (my decision) to be a social worker. I knew that in some small way I could help people to come back to a normal life."

The Process

HIAS (Hebrew Immigrant Aid Society) informs the JFCS when a new Soviet immigrant is to be expected in Providence, and the bustle of making arrangements begins. Mrs. Miller coordinates as an apartment is found and furnished; groceries are purchased; household supplies are provided by the Council for Jewish Women. The family returns from the airport to a home, and housekeeping can begin immediately, Mrs. Miller says.

The JFCS maintains contact with the immigrant families throughout their adjustment. They support them (with funds from the Jewish Federation) with an apartment,

utilities, food and incidental expenses. Miriam Hospital provides free medical care, the Jewish Community Center offers free membership, and they can join any temple. After two months, the serious chore of job-hunting begins.

For many families, this is the first obstacle. They find their professional training may not be enough. The availability of jobs depends not only on education and skills, but on proficiency in English.

An immigrant with good skills and good English, Mrs. Miller explains, usually finds a good job. One with skills and no English may have to settle for a mediocre job. But a job applicant with no skills and no English is likely to end up with a factory job.



ESTHER MILLER, who has been named the recipient of a Jefferson Award for community service, does her part to help others as coordinator of the refugee resettlement program at the Jewish Family and Children's Service.

To cope with that problem, the JFCS offers free English classes to the immigrants, staffed by a professional teacher of English as a Second Language and volunteers.

The assistance does not end there. "We continue to help them until they are able to manage totally on their own," Mrs. Miller says.

There are success stories: eight families now own their own businesses, and many own private homes. But there is pain as well. Many cope well for the first year or two, and

then, Mrs. Miller says, "they allow themselves the luxury to fall apart." When that happens, immigrants have access to the JFCS' extensive counseling services.

Marital problems are not uncommon, and parents are often faced with children who have become Americanized while they remain very Russian, Mrs. Miller says.

"We try to teach them about their new life. The adjustment is not easy. We try to help them straighten out their lives again."

There is another problem unique to the Soviet emigre: learning to trust authority. "The Russians have learned to manipulate because it was the only way to survive in the Soviet Union. It takes a little bit of time for them to realize it is easier here because we

believe people. We don't assume people are lying to us, where a Russian official would. We always give them the benefit of the doubt."

Rhode Island is now accepting only refugees who have relatives in the state. The flow of immigrants would be too much to handle otherwise, Mrs. Miller says, and only large cities such as New York and Chicago maintain broad, open-door policies. "The larger the city, the easier it is," Mrs. Miller says.

After The War

Right after the war, Mrs. Miller worked through the American Joint Distribution Committee in aiding survivors. "There were so many people who had nowhere to go," she recalls. "We had warehouses full of clothes and food, and we prepared them for emigration to other countries."

Mrs. Miller had lived in England as a child, so she knew English well enough to translate into English the documents needed for emigration.

Through an AJDC program, she studied in France for a year to hone her social work skills. Then she went to Israel, where she worked for two years and met her husband.

How does she feel about the flow of Soviet emigrants to America rather than to Israel? "My own feelings cannot come into this," Mrs. Miller says. "The Russians (who chose the U.S.) have told me it was a difficult, heartbreaking decision. But it's their own decision. Just coming out of the Soviet Union, they sometimes have strange ideas about countries. Some of the decisions are not rational, but totally based on emotion."

When she first came to this country in 1952, Mrs. Miller worked for the Red Cross with families of American soldiers. In Syracuse in 1957, she worked for a Jewish Family and Children's Service there, helping immigrants from Egypt after the Suez crisis; from Hungary after the Soviet takeover; later from Rumania, Poland and Cuba. For a while in the 60's, Mrs. Miller worked in a Massachusetts nursing home.

In her work with the JFCS here, she has resettled not only Soviet emigres, but Vietnamese, Cambodians and Cubans as well.

Her work at the JFCS puts her in direct contact with the people she serves. She is not just an administrator, and she prefers it that way.

She was nominated for the Jefferson Award, (presented yearly for public service) by Rabbi Gerald Zelermeyer and Norman Orodener of the JFCS. "I had an idea something was up," Mrs. Miller says, "but I didn't know until they called me. I'm very honored and very pleased."

Mrs. Miller was selected along with four other recipients from over 800 applicants. The awards were presented at a luncheon early in March, and Mrs. Miller received a bronze plaque that hangs in her home. She was also honored at a special Shabbat service for the Jefferson Awardees at Temple Beth Torah in Cranston.

"How I Got That Story" At Trinity: Audience Goes Out Thinking

by Lois D. Atwood

"How I Got That Story," by Amlin Cray, in the downstairs theater at Trinity Rep. directed by Larry Arrick; set design by Robert D. Soule; costumes, William Lane; lighting, John F. Custer; original music by Barbara Damashek; The Reporter is played by Tim McDonough and The Historical Event, by Peter Gerety; through May 10.

In the never-never land of Vietnam, with its contradictions and ambiguities, getting the news back home was not a simple "just the facts, ma'am" business. "How I Got That Story" is one writer's effort to interpret U.S. involvement there, in about two hours of theater time. The play is designed as a series of confrontations between the reporter and the historical event, some 20 characters, each serving as the pivot or focus of a scene.

Gerety, who plays all these roles, essentially becomes the event to which the reporter responds. His tour de force is effective, funny, sad, wistful — he wrings a lot out of some bare-bones scenes. He is by turns a Vietnamese harlot, an American entrepreneur, a Vietnamese psychological-warfare officer, a street singer, an urchin, an M.P., and an indomitable woman reporter so insatiable for information that she keeps getting wounded and winds up shrunken but still dizzyingly a news-gatherer.

Most of these characters / historical events are like the two-minute sketches in art class — there's only time to create an essence by quick, sharp outlines, and seldom time for

full-fleshed working out of the role. But that is sufficient and satisfying.

The reporter has arrived in "Amboland" (the playwright's name for Vietnam) full of journalistic certainties that begin to be reshaped at once. His transformation from American innocent to human innocent (almost at times insane or a saintly fool), is effected through his interactions with a strange, upsetting culture in which he cannot know enough to approach it as a reporter should. He is very young when the play begins, and seems younger in an out-of-time way when it ends. The change from objective Midwesterner to involved human being, most at ease squatting on his heels, is well done.

The action moves quickly, walls and junk heap forming the background, and lighting is used with great effect. In a plane sequence, a stage trapdoor pivots and jounces while the two passengers make matter-of-fact comments as they are shoved this way and that — as good as other special effects Trinity has dreamed up. But the play is worth seeing for what it has to say and how it is said.

One memorable scene is that in which a Vietnamese officer spells out the valid reasons against U.S. involvement in the affairs of another, weaker country. There are many layers and levels here, but dramatically it all works, and the audience goes out thinking.

The theater's inner lobby has a fine display of recent photographs by Philip Lieberman, including some striking shots of the Alps.



HOW I GOT THAT STORY at Trinity Square features Tim McDonough and Peter Gerety.

Looking Forward To A Meaningful Winter Of One's Life

Dispelling The Myths Of Aging

by Linda A. Acciardo

The elderly have been haunted by myths and stereotypes that confine them to wheelchairs, nursing homes, and a world of inactivity, loneliness and despair. But they are fighting back, especially in recent years. No longer do they want to be viewed as helpless, sexless, useless and unhappy, according to Ruth Silverman, psychiatric social worker with the Jewish Family and Children's Service.

Her work with the elderly has brought to light many of the misunderstandings surrounding old age. "It's not true that illness is for the old," she says. And, "senility," says Silverman, is a "wastebasket term."

Attitudes toward old age are beginning to change. If one can pass beyond the fear of mortality and look to the future with excitement and renewed interest, says Silverman, then old age can be a meaningful winter of one's life.

With the baby boom population aging there will be an increasing number of people over the age of 65 at the turn of the century. Young people, middle-aged people, all people are in the process of aging, says Silverman, the inevitability of death can arouse anger, fear and bitterness. Turn that anger, fear and bitterness into worthwhile energies and the first step has been made to create a better attitude toward aging.

One of the most common problems an elderly person faces is loneliness, Silverman says. Many times a partner will have died. The older person is left alone, eats alone, if at all, and spends his or her time drifting out of sight from the rest of the world.

One of Silverman's cases, we'll call her Sadie, in her 80's she began stuttering, stammering, and had difficulty walking. She was paranoid and disoriented. When Silverman checked Sadie's refrigerator, she discovered the woman had only a carton of milk and a container of orange juice. "That's all," says Silverman. She couldn't eat the food brought from Meals on Wheels because her system was accustomed to not eating. The symptoms of "senility" were brought about from malnutrition and indifference.

Silverman brought Sadie to the Jewish Home for the Aged, which accepts persons in times of crisis. Sadie had nowhere else to turn. The disheveled woman, after some time at the home, was eating regularly, began using her dentures again, wore a wig, and started feeling good about herself.

Although Silverman works with the elderly out of the JFCS she also counsels those at the Jewish Home for the Aged and the Jewish Community Center. Family-centered counseling is crucial to her work. Many of her clients are middle-aged men and women who don't know what to do next about the demands made upon them from their aging parents.

"Aging is not a popular thought and it makes the middle-aged children fear it." They see their parents failing in nursing homes and visualize this as their future, Silverman says. "People are afraid of mortality and afraid to talk about it," she says. It doesn't have to be this way, she adds. "The elderly can do a lot of things to keep themselves vital."

At the JHA, in-patient care as well as a day-care program operating on a five-day week basis is available. Transportation, a hot, kosher luncheon meal and recreational and educational activities are provided. At the JCC, kosher meals are served, transportation is provided, group trips and cultural activities are planned, and exercise, swimming, health, and nutrition classes are conducted.

In addition, a number of social senior groups including the Cranston Senior Guild,

of Temple Beth Torah, the Social Seniors of Warwick, and the Leisure Club of Congregation B'nai Israel and Temple Emanu-El introduce those over the age of 65 to others with common interests and needs. The social aspect of these groups alleviates the major problem of the elderly — loneliness.

Retirement shock affects many elderly who have devoted their lives to being productive in the job market. Suddenly, they can no longer define themselves by their job status. "When they stop working all of a sudden they are nobody." In the past their social lives centered around the job. They must change their whole way of life and start to do things alone, with others and for others, says Silverman.

"Giving up your independence and role in life is devastating and can be a cause of depression." "I encourage the elderly to live on their own and tell the middle-aged children to keep their parents as independent

as possible, she says.

A major misconception about the elderly who live alone is that of "senility." Many of the conditions which Silverman says are inappropriately termed "senility" can be reversed. "When treated they can be remedied," she says.

"When an elderly person begins to suffer from symptoms of disorientation, forgetfulness and appetite loss, some doctors will simply say 'Well, what do you expect,'" says Silverman. "I resent the doctors who take this view." There are cases where hardening of the arteries, medication or heart problems, will develop symptoms of senility, but in many instances poor nutrition is at the root of the problem and can be treated.

"They don't like to cook for themselves. Their taste buds aren't as sharp and their appetites dwindle. They may eat a lot of sweets and, as a result, lack the essential nutrients for good health. If undetected, the



RUTH SILVERMAN, psychiatric social worker with the Jewish Family and Children's Service.

condition can worsen and a crisis can occur.

One woman, "living in a terrible neighborhood was suffering from malnutrition." Silverman found 5 jars of chicken fat, and seven to eight packages of midget bologna in her refrigerator and boxes upon boxes of Total cereal in the cabinet. "She wasn't eating any of it. After being brought into the home, she's changed. She is getting well-fed and she smiles a lot now."

Another misconception is that aging is responsible for illness. "Illness can happen anytime and any age. 'It's not true that because you're old you're going to get sick.'"

People change as they get older — another myth. "Aging does not change a person. They may become more of what they were or priorities and values may change." Those who have mellowed with age may just be uncaring, says Silverman. It's not necessarily a manifestation of old age.

In the discussion groups at both the day care program at the JCC and the JHA, the elderly talk of their past lives "It's a time when they were more successful and beautiful," Silverman says. It is also a defense and it keeps them going. One of the favorite subjects during the discussion session is talking of their experiences when they were young and how different life was for them.

They are very critical of the way things are today, Silverman says. One of the main complaints is that they feel the Russian Jews receive so much attention and assistance and when they emigrated here there was no help.

Their attitudes toward changing life styles reflect a reluctant acceptance of the system. Those who would have been ashamed to even think about it, talk about their grandchildren living together with others before marriage. "Even though they don't like it, they are coming to accept it." The purpose of the group sessions is to talk about these problems and feelings.

In our mobile society, young people don't get the opportunity to spend time with their grandparents, says Silverman. "If a child doesn't have a nice relationship with a grandparent, they miss a lot," she adds. "Enhance the image of the elderly and our children's attitudes will change."

Even though the grandparents may live with the families of their children, it does not guarantee that their loneliness will be alleviated. One woman who Silverman has counseled is 88 years old, lives with her middle-aged daughter and family and spends the entire day alone. "Everybody works. It's such a waste to have her home all day." She began coming to the day care program at the home. A former dress designer, the woman is now getting recognition from her peers, plays the piano and her mood has improved. Others have learned how to crochet and up to 20 are enrolled in the woodworking class. "They are using their minds," Silverman says.

"Use it or Lose it" is a familiar adage among the elderly. Attitude is most important, says Silverman. "Many who are handicapped have wonderful outlooks on life." "A whole lot is taken away and they continue to be active and vital."



DAVID LANGBERG AND LILLIAN SILVER join in the arts and crafts class at the Jewish Home for the Aged as part of its day care program.



JENNIE SILVERMAN, a resident of the Jewish Home for the Aged, is accompanied by her sister, Sally Shapiro, a volunteer, in making surgical pads which are used at the home.

—The Association For Behaviorally Disordered Children—

Parents Aim To Overcome Stigma, Learn About Their Legal Rights

by Heather Magier

Jimmy has a lot of trouble in school. His attention span is minimal and he often disrupts his third-grade class. Sally is withdrawn and shy and never smiles. And although Michael is very bright, he shows no interest in his work. His teachers know he can do better, but cannot seem to motivate him.

These children suffer. Their teachers are frustrated and annoyed. And their parents feel ashamed, guilty and somehow responsible for the fact that their children have behavior disorders or learning disabilities.

The cases are fictitious but the problems so real — the Federal government estimates that two percent of all children have behavior problems — that special school programs for these children are mandated by law.

The problem is that parents are often unaware of their rights and responsibilities regarding the child's education, are unable to obtain assistance because they do not "know the ropes" of government and schools, or feel stigmatized by the "behavior disordered" label assigned to their child.

The result is, by some estimates, that only 25 percent of the children who need help get it. Teachers experience job-related stress and "burnout," and parents become bitter about school.

Dr. Steven Imber, a special education professor at Rhode Island College, has with his colleagues set the wheels in motion for the creation of a parent support group.

Behavior disorders are his specialty. He coordinates the masters program at RIC in area behavior disorders and the training program for special education teachers. He was regional coordinator for the Council for Children with Behavior Disorders, and is a special education consultant to Psychological Associates, a clinical psychology practice. In his work in this specialized field, he has detected the need for an organization that will help the children by helping the parents.

Parents and teachers have never had a place to turn for support, advocacy and information, Imber says, and the just-formed Association for Behaviorally Disordered Children (ABDC) is aiming to fulfill that need.



PARENTS of children with behavior disorders have until now had no place to turn for advice and support, says Steven Imber.

Getting Organized

Over 80 parents attended the ABDC organizational meeting last month; no small accomplishment, Imber says, because parents have always been plagued by guilt about their role in the child's problem and hostility toward teachers and school administrators.

At the first, less publicized meeting of professionals and parents interested in establishing the support group, only 10 parents came. Many stayed home, Imber believes, "because they experienced difficulty themselves."

Even at the well-attended meeting, one woman told Imber she almost didn't make it because she was afraid her neighbors would find out.

"We felt the need for a statewide organization to serve as an advocacy group for parents and mental health professionals," Imber said. "Parents are very bitter about the schools. They blast the schools heavily. The parents and school professionals have to have a way to work together cooperatively. We have to focus on how to work together, not on mistakes."

Assessing Needs

To find out what the parents hope to accomplish, Imber distributed a "needs assessment" questionnaire that asked parents to rate certain goals. Among them: creating the statewide organization; increasing public awareness; educating parents about their rights to special services; improving parent-school communication and cooperation.

The group was obviously biased, Imber said, but the results showed how serious the group was about overcoming the stigma to address the problems. About 70 parents signed the questionnaires, 20 indicated a definite interest in working actively to form the organization, and 20 others said maybe.

Underestimated Problem

Imber takes exception to the Federal government's determination that two percent of all children have behavioral problems serious enough to be called seriously disturbed (the label in R.I. is "behaviorally disordered"). Imber believes it is closer to eight or 10 percent. "One of 10 children has problems serious enough to need some assistance," Imber said. "Two percent is too narrow." Even if the two percent figure is accepted, he says, 75 percent of the children who need help are not getting it.

Why aren't they getting help? A major reason is the stigma. "Parents feel stigmatized," Imber said. "They feel guilty for causing problems. They are embarrassed to ask for help. They feel uncomfortable about it."

Then there is the fact that many parents do not know what is available. One mother at the meeting told Imber she had never heard the word "referral" before. She did not know that a child, by law, is evaluated for free at the parents' request. Some parents do not trust the school, and would rather go directly to a psychological consultant for evaluation; but it is important that they know the service is available at school, Imber said.

The mistrust of school professionals often complicates matters for a child. The support group will deal with the need for better parent-teacher communication. "The way to get help in most cases is not confrontation," Imber said. "Blasting the teacher is a way that may not help the child's education. You may win the battle and lose the war, because the teacher would have some negative feelings. It's a self-destructive approach to say, 'It's your problem.' Another approach can bring a better solution."

The parent may even make suggestions about the child's education. Help is available from a resource teacher in the regular

classroom, in a separate resource room, or, for those with the most serious problems, in special schools. The least restrictive environment that will benefit the child is where the child will be placed, Imber said. Some students need very structured schools, others benefit most from residential programs.

Identifying The Child

Basically, Imber explains, there are six categories of problems that fall under state and Federal regulations governing children age 0-21. A child has a behavior disorder when there is an inability to learn *not* related to medical or neurological problems, and when the child:

- does not learn as well as he or she should.
- is unable to get along with other children or with adults, has difficulty developing and maintaining relationships. "If a child has trouble trusting, it is harder for him to pay attention. He is constantly in fights, is withdrawn or very shy," Imber said.
- acts in a silly or inappropriate way, such as crying when a funny story is told, or laughing when someone is hurt.
- is tense, unhappy or depressed.
- has a psychosomatic illness, some medical problem such as headaches or stomach aches that are psychologically based.
- is considered autistic, severely emotionally disturbed.

Learning disabled children fall into another category but it is not always easy to make the distinction, Imber says. Learning disabled children show a big discrepancy between what they are doing in school and what their peers are doing, or what they should be expected to do based on their abilities.

A learning disabled child is not retarded, and vice versa, Imber said. In fact, many learning disabled children are gifted, and develop problems because school work does not challenge them. In other words, learning disabled children show a discrepancy between achievement and potential, or between achievement and achievement of their peers. The child shows no emotional, physical or cultural problems, Imber adds.

Out Of The Closet

At the close of last month's ABDC organizational meeting, 30 or 35 parents just "hung around," Imber recalls. There were comments such as, "I didn't realize others had the same problem," and "I didn't know how the school could help."

"It's a closet problem," Imber says. "It's not a thing they had wanted to talk about before."

Those parents who indicated a definite interest in leading the ABDC will be meeting again in another few weeks. The results of the survey will be reviewed, and goals and methods will be discussed.

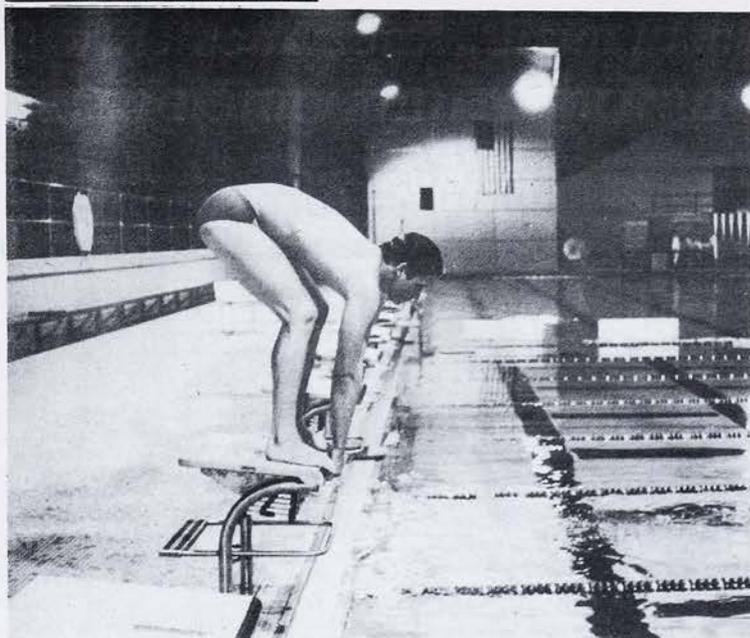
The organization will need money, and is likely to charge dues, Imber said, although the maximum charged will probably be \$10. Imber is hoping for contributions, as well as support from other organizations. The Mental Health Association has shown some interest in the group, but has not yet made an official commitment.

There are informal support groups for parents at some private schools, and at places such as Bradley Hospital. But there is no group in the state that can address problems faced by parents of children with all kinds of learning problems. ABDC will be designed to address that need. Any parents or teachers interested in more information about ABDC are encouraged to call 738-3700.



STEVEN IMBER

"The parents and school professionals have to have a way to work together cooperatively. We have to focus on how to work together, not on mistakes."



One Year Later. . . Brad Aron Still Going Strong

by Linda A. Acciardo

While thousands of high school students are enjoying their spring vacations this week, Brad Aron is engaged in one of the most important events of his young, but successful swimming career. As co-captain of the Cranston West High School swimming team, he and four teammates will compete in the Junior Olympics in Milwaukee, Wisconsin from April 13-19.

Since last year, when The Rhode Island Herald spotlighted Brad's accomplishments as a swimmer and high school student, he has continued to excel in not only his chosen sport, but in each of his personal and academic endeavors. At age 17, the making of a determined, yet humble man is evident. He is likeable and his maturity is refreshing.

Brad has earned and received a good share of the spotlight. Not only has he placed in all major high school championship meets, including Brown Interscholastic, Max Reeds, High School New England and R.I. Interscholastic Championships, but he has also been selected to appear in both the "American High School Athlete" and "American Outstanding Names and Faces" books. This year Brad has also been nominated by his coach, James Lynch of Cranston West, for Rhode Island Jewish Athlete.

The 6-foot, 170-pound swimmer is state champion in the 100-yard butterfly, which is considered one of the most difficult strokes because "your muscles have to work to pull your arms over and coordinate the kick at the same time," Brad says. His record for this strenuous event is 54 seconds, 2 seconds faster than last year's time.

As a member of the Little Rhody Aquatic Club, Brad placed first in the 200 yard butterfly, a drop of six seconds since last year, second in the 100 yard butterfly, third in the 400 yard individual medley and third in the 1650 yard freestyle. During the Rhode Island State Championships, where he captured all-state for the butterfly, Brad also won first

place in the 200 medley relay and second place in the 200 yard individual medley, which he swims in 2 min. .044 sec.

Although the New England AAU is no longer active, during the season Brad achieved one of the top 10 breaststroke times in New England.

On March 27, Brad accepted the Rhode Island Interscholastic Sportsmanship Award for his team at the All-State Swimming Banquet where he also received his award for the record in the 100 yard butterfly. Brad was given a small pin at the banquet to reward him for his honesty in returning some money he found at the High School New England Swim Meet. James Lynch, his coach at Cranston West, while presenting the all-state plaque, informed the audience of Brad's high SAT scores (verbal-500 and math-690) and his straight A report card. "What more could you ask for?" said Mrs. Anderson, who was present at the banquet.

There is still more. Brad recently accepted an early decision to Tufts University where his curriculum will include economic and preparatory courses for a career as a tax lawyer. Although he was offered sports scholarships at other colleges, Brad chose Tufts because "It's an excellent school and has an excellent swim team." Yes, Brad will continue swimming throughout his college years, but his mind is geared toward receiving a well-rounded education and if the two conflict, "I'd have to give it up (the swimming)," he says. "The most important thing in college is my grades. Swimming is fine and I will swim at Tufts, but I'll be there to get an education." Making a good living and being a success in life are future goals.

What else does Brad want out of life? "A nice Jewish wife and nice kids, who will maybe excel in some sport." Swimming? "It's unfair to say that I would prefer they get involved in swimming. There aren't enough rewards for all the dedication." But, Brad says, "I've received a lot of acclaim for which I'm grateful."

During the Junior Olympics, this week Brad will race in the 100 yard butterfly relay. "It's a national meet and very hard to get into. Just being able to go is a big honor," he said. Before the meet Brad will be nervous because "I'll be concentrating on doing my best." Once in the water, the nervousness will fade, as always, and he will emerge a winner, whether or not he captures first place. "If I lose to someone, I'll think about what I should have done differently or better. Then Brad tells himself, "I'll beat him next time."

When he returns, Brad plans to begin a rigorous weight-lifting and jogging program to increase his strength and build his muscles to perhaps compete in the Olympics someday.

It will be a difficult task for Brad to qualify for the Olympics even if his strength does increase, according to Richard Burrows, coach of the Little Rhody Aquatic Club. The Olympic record is 47 seconds for the 100 yard butterfly. "It's tough, it's hard to drop those seconds," Burrows said.

It may be tough, but that's a word Brad doesn't use when it applies to his swimming or scholastic efforts. In terms of swimming, he practices two hours each afternoon with stress workouts — swimming as fast as possible in a short amount of time. Even if he doesn't make it to the Olympics he plans to enter the Jewish International Maccabiah Games in three years. In the area of scholastics, "It comes easy to me," Brad says.

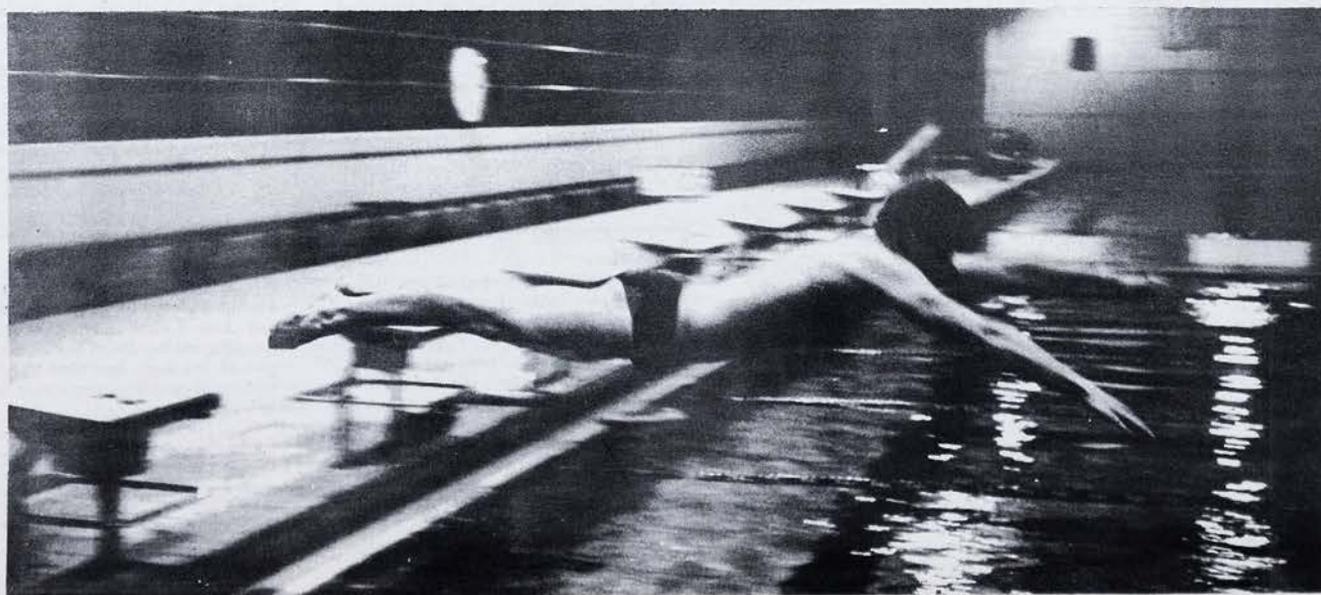
He is one out of only seven students at Cranston West receiving straight A's this term. Brad has enrolled in a Jewish history class at Temple Beth Torah, taken honor classes in Spanish and English, and was selected as a finalist in a special program, R.I. Media for Gifted and Exceptional Students.

At age 10 he wasn't a good swimmer and used every excuse to avoid practice. Brad has come a long way with dedication and hard work — the ingredients of success in any field of endeavor.



BRAD ARON

"I've received a lot of acclaim for which I'm grateful."





Rhode Island Jewish Bowling Congress

BOWLING NEWS



Beth Israel

Coming down the homestretch and heading for summer vacations has put some fire into Ken Indell as this bowler led the way with a 158/410 to improve his league leading average to 123 a one point edge over Steve Tippe who managed a top single of 168/407. Trying to make it a threesome in the stretch run is Buzzy Labush as the Buzz-Saw hit for 157/393 and closed in on the average parade with 121. Bob Paige hit the only other 400 plus series this past month with 405. Some class bowling by Charlie Goodman with 155/386, Mo Bernstein 154, Smiling Bill Snell 151/382, Al Ross 148/378, and Steve Labush 146/378. The Army team had the top triple with 1410. Ken Indell's 382, Charlie Goodman's 386, Bill Matzner's 336, and Sam Buckler's 306 make up this strong unit. Brandy was the runnerup triple with 1367 as this team was led by Steve Tippe's 407, Al Izzo's 333, Roger Lavallee's 315, and John Brennan's 312. This same team took top single honors with 527. Navy was close by with 510 using Steve Labush's 138, Al Ross' 148, George Begin's 104, and Hy Meyers 120.

Bloom Pockar

The month of March ended with the Presidents dominating the league by six games. However the Mayors, Governors, and Veepees are hanging in tight and a race to the wire is in the offering. The individual honors have not changed to date as Sherwin Zaidman still holds High Single with 170 and Neil Cohen has 433 for the top triple. Duffy Giglio leads in average with a solid 123. Twinkle Toe Herbie Singer had the oddity of the month by converting the 7-10 split. Herb missed on his try for the one pin, the ball hit the seven pin and along with the Singer luck watched this pin slide all the way to the ten pin to complete this conversion on a clean miss. The one pin that he aimed for is still standing. This league's candidate for bowler of the month was Al Walker who had nights of 122/335, 135/374, 160/374, and 151/415. Sherwin the Z had a 150 & 382 as his best efforts, Jerry Bloom's top effort was a 166/399, Herb Singer hit 142/376, Alan Hopfenberg hit 132/363, Dave Greenberg had 136/362, Lou Weisman had 132/355, Neil Cohen 164/377, Joe Weisman 138/357, Julius Nasberg 123/354, and Duffy the G hit 142/399. Charlie Kilberg had a 139, so did Mike Strasnick, Alex Rubin hit 131, Normie Kahn had 132 as did Paul Finstein and Irwin Gross hit a 124.

Bud Trinkle

The Caddys, led by Rocket Roger Wilgus, Jeff Fine, and Aaron Soren, smashed the team high triple with a 2135. Roger bombed away with a powerful 246/682. Slingin' Sal Cornicelli rammed home a fine 245/652 and followed that by converting a tough 4-6 split. Howie Wasser broke his own high single with a 265 on his way to a 630 series. Len Varga pitched in another 600 series during the month. Sam Feingold just missed the big six as he had a 236/598. Dave Cottrill rolled a good 579, and Slim Carpenter came on strong with a 222/568. Max Cohen also had a 568 and consistent Jim Aiello eased in with 561. Fast Frank Pisaturo continued his assault on the pins with a 538, Larry Scheer flashed his latent power with a 211, and Aaron "Easy Game" Soren rolled a 214. Other good series were by Bounce Ciesynski 513, Al Borowsky 516, Al Schartzler 507, Al Miller 500, Dick Lyons 519, and Larry Segal 506. Ray Wasser had a 189 and Lenny Waldman hit for 179. The league offers its condolences to Bill Ciesynski on the loss of his father.

Castaways

The beginning of Spring must have inspired many of the bowlers because there were high scores rolled all month. Strong honors to a 104 average bowler Len Klehr for a 152/412 set to go along with 125 & 130 during the month. Sid Chorney rolled his high game of the year with 127/335. Syd's son, Ron, had a normal for him month going a 166/465. Other hot shots that caught spring fever were Izzy Nachbar 163/435, Dick Kummis 152/402, George Goldstein

141/400, Sam Miller 138/381, and Joel Segal 163/375. Some high singles were hit by Sid Exter 161, Irwin Levy 162, Mark Exter 154, and Alan Exter 156. Team high single goes to Pisces with Pappy Platkin, Joel Segal, Sam Miller, and Irwin Levy for a 531. Top team triple was by Taurus with Sid Green's 329, Miles Goldberg 336, Lenny Klehr 297, and Izzy Nachbar 435 for a 1397. With only a few weeks left for the season the team of Cancer made up from George Goldstein, Marshall Saltzman, Irv Max, and Al Alter are sitting on top of the heap and are the team to beat. Leading in average is Ron Chorney with 131, Alan Exter has 123, Dick Kummis has 122, and Syd Exter has 121.

Knights of Pythias Duckpin

As the league enters its final month of the season the Esquire team of Harv Rosenblatt, Syd Matzner, Scott Altman, and Saul Miller hold a narrow three game lead. Led ably by the strong bowling of league leader Harvey Rosenblatt 133/359, and Syd Matzner 151/347, Esquire opened up some daylight against second place Senators. Good scores reported were by Larry Priest who had his personal high of 153/365, Aaron Fox had 130/352, Evan Cronson 138/359, Scott Altman 120/328, Joe Matzner 126/339, and Mort Hamon 124. The league offers its sincere condolences to Buddy Levin on the loss of his mother-in-law and to Larry Waldman on the loss of his mother. Returning from Florida vacations were Issy Krasnoff, Morris Miller, and Harry Keller. This trifecta came back tanned and ready to burn up the lanes for the final month.

The league final banquet will be held on Saturday evening, May 16 at the Palestine Shrine Temple, one Rhodes Place, Cranston, R.I. Festivities are set to begin at 7:30 p.m. Make reservations with Larry Priest, Evan Cronson, or Arnie Pepper.

Knights of Pythias Tenpin

Lee Nulman is pulling away in the men's division portion of the average race as he is now at 180 on the strength of a solid 247/640 performance. Judy Lieberman made up a lot of ground with a solid 218/604 to easily top the women. Elsie Markowitz still leads in average with 162 as her best this month was 192/536. Marc Dorsen had a good 225, Max Kaufman hit 223/547, and Brent Goldstein had a 212. Stu Solup hit 579, and Barry Dressler hit 563. Michele O'Neil impressed with 200/482, Bev Lazaroff talked her way to 188, and Pauline DeCosta had a 470. Some good scores to report were Max Cohen 190/516, Brent Goldstein 190/518, Doc Markowitz 506, Wayne DeCosta with a 139 average hit 466, Bruce White with a 113 average had a 157, Bob Stearns 189/515, Sandy Shaw 206/546, Lou Guillemette 183/510 and Al Meier had a strong 192 game. The team called Dewars led by Stu Solup & Judy Lieberman hold down first place by two games over Johnny Walker who are led by Elsie Markowitz & Lee Nulman. J. & B. are three games out and this team could be the dark horse led by Max Cohen and his Angels (Judi, Michelle, & Bev.)

Lovin' Couples

Butch & Pauline Savaria sprung into action with some excellent bowling. Their 430/1176 are new league records. Others doing well this month were Jay & Myra Blank with 358/968, Harvey & Faye Goldman 364/931, Larry & Donna Segal 343/921, John & Lisa Topp 368/900, while strong singles were by Marie & Tom Leamy 342, Bob Sequeira & Debbie Sherman 326, Ethan & Wendy Adler 326, Howie & Jan Shapiro 320, and Art & Irene Shlevin 307.

The Lovers recently won the team tournament against the other couples leagues with ten couples representing the league. Congrats to the Blanks, Fines, Gourses, Hickeys, Kilkennys, Segals, Shapiros, Shlevins, Tolchinskys, and Topps. Personal highs during the month were Ethan Adler 197/502, Butch Savaria 616, Pauline Savaria 228/575, Keith Bender 543, Jay Blank 210, Myra Blank 179, Linda Fine 142/400, Peter Kilkenny 480, Tom Leamy 141/359, Jan Shapiro

146/370, John Topp 202/459, Donna Segal 149/404, Donna Salvatore 134/368, and Bob Sequeira 215/451. The Altogether have the high single game of 728 and top triple of 2016. The Savarias have the average race locked up with 330.

Congrats to Honorable John & Nancy Dias on the birth of their son. Deepest sympathy to the following couples on the loss of a dear family member: the Gourses, Shapiros, Shlevins, and Tolchinskys. Congrats to the Wolfs on their new arrival.

RIJBC Couples

Marvelous Melvin Goldstein using his new one leg delivery hit 224/630, Bill Montigny who had been quiet all year squeezed out a solid 237/599, Archie Berberian came in with 201/583, Sam Jarcho hit 202/573, Abbott Dressler had a pair of 210's to go 568, Mark Palombo had 202/207/561, Harold Shapiro hit 193/551, and Ralph Rottenberg fired a 217/524. Kate Palombo hit a hefty 237, Janice Cornell hit 193/505, Debbie Horowitz had 207. Sandy Gertz the league celeb hit 182/507, but the big noise was made by Sharon Finn who didn't hear footsteps as she hit a fantastic 212/579. Other good games were Tony Palombo 228/552, Andy Port 193/536, Bob Silverman 183/520, Arthur Rubin 172/505, Harry Escher 223, Sue Margolis 194/535, Sandy Gertz again with 222, and Barbara Levine 182. Top Couple triple was turned in by Abb & Phyl Dressler with 388/1057 while best single was Tony & Kate Palombo 432/1047. Larry & Joan Scheer had 381/1047, Rita & Mel Goldstein 1044, Sharon & Mickey Finn 358/1040, Clara Lobello & Bill Montigny had 379/1030, Janice Cornell & Mark Palombo had 397/1016, George Goldstein & Sue Margolis had 1005, Sandy & Babe Gertz went 371, and Harold & Shirley Shapiro had 367. Average leader Adrian & Debbie Horowitz fell to 327 but are still three points ahead of their closest rivals as the league season winds down to the finish.

Sinai

The Brewers set the league high team three with a 2213. Leading the way was Mark Palombo's league high of 668, Lew Weinstein 597, Lowell Delerson 526, and Richard Boriskin 422. Howie Weiser and Harold Grant led their team to a league high of 808 as Howie hit 231 and Harold scored a 224. Team-mates Dick Lubin & Al Parkin helped out with 188 & 165. The Giants proved that when Harvey Hutt got his double strike in the last box of the last string of the first half to grab the first half title that it was no fluke. Team members Ralph Rottenberg, Bob Silverman, and Andy Port just keep coming up with the big string when needed. Harv had 556, Bob 553, Andy 520, and Ralph 489 have moved this team into first place again. Marv Jacobson walked off with the five strike jackpot as he hit 594, Mark Palombo hit this jackpot for the third time while Daddy Tony "the goniff" Palombo had his hand out for half the winnings. Tony has been so busy watching Mark score that his average dropped five pins. Dave Seidman joined the 600 club for the first time this year with 601, Babe Gertz had 578, Harry Coppel 561, Abb Dressler 538, Mel Goldstein 527, Harry Katzman 537, Seymour Goldman had a personal high

Bowler Of The Month



As the outstanding bowlers of the month BUTCH and PAULINE SAVARIA represent the Lovin' Couples league maintaining a 330 average. This past month they set new league records with 430 single and 1176 triple. Individually Butch is a 169 average bowler while Pauline is 162. Pauline has a 228-575 for another league record. This duo is this corner's choice for this month's top honor: Congratulations.

of 538, Son-in-Law Rich Boriskin had 512, Hotsie Strelow found the head pin for 540, Dick Strauss hit a jackpot while going 209 only to find out he forgot to put his money in, fighting for first place is Frank Roffi 514, Clint Smith 512, Bob Roiff 488, and others still trying are Herb Bloom 495, Perry Garber 487, Ed Rotmer 466, Doc Feldman 486, Harold Cohen 511, Charlie Fischer 520, and Jerome Kaplan 178.

Under 30's Couples

Early in the month saw Nancy Mills raise a 103 average with 135/353. Diane Zuby lifted her 123 average with 166/461, and Kathy Conti moved her 153 average up with 208/553. Cheryl Waldman had 189/497 which made John proud, Patti Berman continues to bowl like a pro with 200/567, Carolyn Lawson had 176/496, Lori Flynn 167/429, Allyn Gordon 202/529, Sue Pariseau 180, and Jeannine Drape 164/400. Larry Wilk raised a 137 average with 204/497, Hank Priest had 224/532, Steve O'Neil 199/499, Jean Pariseau 207/544, Bob McNichols 187/521, Bruce Gordon 191, Elliott Goldstein 200/527, Ed Flynn 209/564, and Skip Lawson tops with 213/632. Later in the month once again saw Cheryl Waldman hit 190/511, Judi Robinson 179/454, Kathy Conti 198/516, Deb Goldenberg 193/507, Patti Berman 190, and Ellen Segal 186. Jeff Cutler had a sparkling 191/565, Dave Robinson 193/619, Joe Miller had 213/565, Frank Dupointe had a 108 & 201 the same night, Bob McNichols put five gutter-balls but still hit 211, and Harry Rose managed to hit 231/553-Couplewise, Skip and Carolyn will be the average winners as this duo is now at 340 while riding a 405/1127, top single went to Mike & Susan Sugerman with 430/1112. Eileen & Harry Rose had 396/1086 and Judi & Dave Robinson had 406/1073. Bruce & Allyn Gordon had 407/1035, Paul & Patti Berman had 406, John & Cheryl Waldman 405/1057, and Barry & Ellen Rappoport had 1028.

Congress Notes

Don't forget the end of year banquet to be held on June 1 at the Venus. Cocktails are from 6-7 p.m. and Dinner will start at 7 p.m. Tickets are \$12 and are available from your league rep. This banquet is not just for the men as our women are equally welcome.

Len Varga of the Trinkle league is heading for a triple crown with 197 average, 767 triple, and 299 single. Ben Diaz of Beth-El has a 189 average, 730 triple, and Mike Sugerman of Beth-El has a 275 single. In the duckpin division, Ron Chorney leads

in two categories as he has a 133 average and 459 triple. Duffy Giglio and Ken Indell each have 123 averages, Harvey Hayes has a 456 triple and 190 single, and Mark Exter is high single at this writing with 192.

In the couples group, the Lawsons lead in average with 342 and they are second in the triple with 1127. Top triple belongs to this month's Bowlers of the Month, the Savarias with 1176 and this couple also has the top single with 430 along with the Sugermans who have 430.

A magazine for Jewish children

NOAH'S ARK

Vol. III, No. 8

APRIL, 1981 / ADAR II - NISAN, 5741



HEBREW WORDS OF THE MONTH



כלב

dog

(keh lev)



goat

גדי

(geh dee)



cat

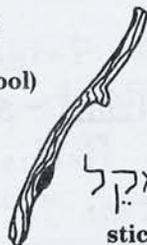
חתול

(cha tool)



water

(mah yeem)



stick

(mah kale)

אש

fire

(aish)

WHY IS THIS HUNT DIFFERENT?

The afikoman is surely the oldest treasure hunt. It is meant to be the "dessert" at the end of the Passover meal. At the beginning of the seder, the matzah is broken in half and is saved for the last food we eat.

The afikoman is used differently in Ashkenazi and Sephardi homes. (Ashkenazi Jews come from northern European countries, such as France, Germany and Russia. Sephardi Jews come from Spain and Italy in Europe, and from Middle Eastern and African countries such as Israel, Iran and Afghanistan.)

At an Ashkenazi seder, the afikoman is used as a game to keep children awake until the end. The leader hides half of the afikoman and the children search for it.

At a Sephardi seder, the families don't have a "treasure hunt" with the afikoman. They have different customs. Here are some examples:

- Jews of Iran and Afghanistan save a part of the afikoman after the seder is over. They keep it in their pockets or houses all year for good luck! In some places, pregnant women hold a piece of the afikoman in their hands when they are delivering their babies, just for luck!
- In Kurdistan, the father ties a piece of the afikoman to the arm of one of his sons. Then he will pray, "May you so tie the ketubah (wedding contract) to the arm of your bride."
- In Iraq, the father asks the youngest child, "Are you willing to guard this afikoman? If you lose it, you will have to pay 1000 pieces of gold." After the child agrees, the afikoman is placed in a special cloth and tied to his or her body. The guests try to talk the child into giving the afikoman away during the rest of the seder!
- In Tunisia, the afikoman is tied on the back of one of the men at the seder. Then he goes to the houses of Jewish neighbors and relatives and announces, "The Messiah is on his way! Next year in Jerusalem!"
- In most Sephardi homes, the seder begins when someone comes in dressed like a traveller. The afikoman is usually in the traveller's backpack or sack. The leader asks, "Where are you coming from?" The traveller answers, "Egypt." Then the leader asks, "Where are you going?" "I am going to Jerusalem," the traveller answers.



You can still have your treasure hunt, but it might be fun to try some of these different customs in your home this Pesach. Even though our customs might be different, all of us are Jews and the afikoman helps all of us celebrate our Passover story!

(Resources include the Encyclopedia Judaica and "The Search for the Afikoman..." by Dr. Shmuel Himelstein, World Zionist Press.)

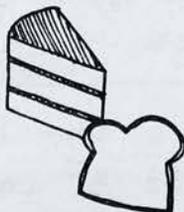
CHAMETZ SEARCH

To prepare the house for Passover, you need to get rid of all the chametz (leavened bread). But watch out! There's chametz hiding in the following sentences. Find and circle the chametz, using the word list below.

EXAMPLE: The **peasant** was selling apples.
Answer: peas

- | | |
|-------|--------|
| BREAD | CEREAL |
| BEANS | BEER |
| PEAS | RICE |
| CAKE | ROLL |

1. Abe answered the question correctly.
2. She was sincere always.
3. Mother iced the cake for dad. (Cake is not the answer!)
4. Rob reads three books each week.
5. Don gave Marc a key to his house.
6. Carol lost her favorite pencil.
7. Gabe erased his name and address.
8. My sister will go up east to school.



Answers on page 3.

MYSTERY LETTER GAME

What were the Jews fighting for in 1948?

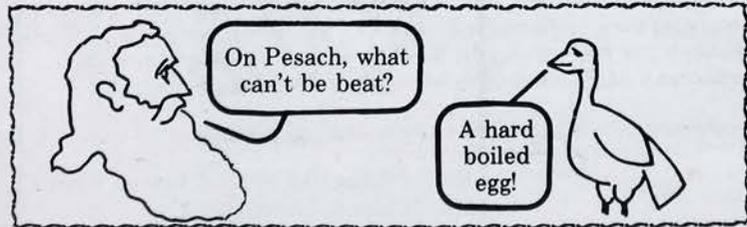
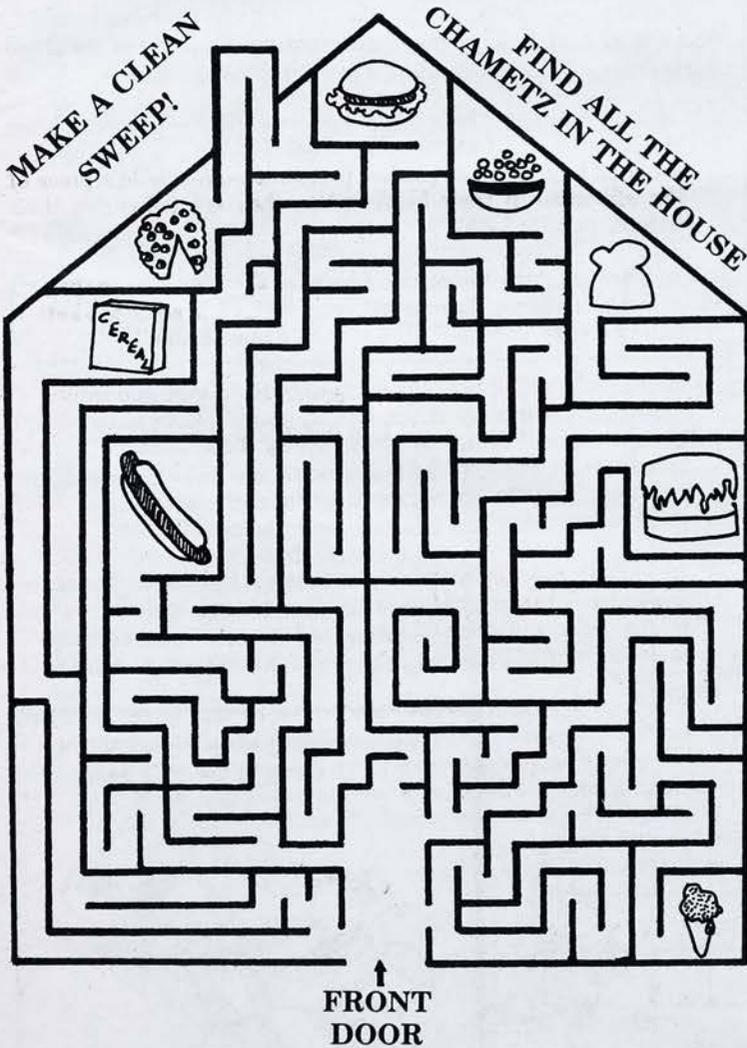
In each line below, a letter has disappeared. Figure out the missing letters and write them on the blanks at the ends of the lines.

1. In facet but not fact. _____
2. In clasp but not clap. _____
3. In plain but not plan. _____
4. In place but not pace. _____
5. In chirp but not chip. _____
6. In hoarse but not horse. _____

Now unscramble the letters to find the answer to the question.

Answers on page 4.

Start at the front door and find all eight pieces of chametz. You may start at the beginning for each item.



PESACH CONTEST WINNER

The winner of the "Why is our seder different from all other sederim?" contest is **Miriam Rosenblum**, 7 years old, from Fort Huachuca, Arizona. For her prize, she will receive a NOAH'S ARK T-Shirt. Here is Miriam's winning entry:

it, he gives me what I want. Also, I live on an Army Post where there is just a little Jewish community."

Mazel Tov, Miriam, and we hope you find a good hiding place for your afikoman this year!

Thanks to everyone who entered, especially Mrs. Siker's class at Congregation B'nai Emunah Sunday School, San Francisco, California.

"My seder is different from all other sederim because I make a haggadah cover for my haggadah. It's also different because when my dad is not looking I hide the afikoman. If my father can't find

☹☹ = Jews

☆ = Israel



☆ N-D- 🗡 - dence

☹☹ -4 9-teen 4-T-8, the ☹☹ N 🏠 -stine were ruled b-👁 the British government. Then N 9-teen 4-T-8, a war broke out ☹☹ -tween the ☹☹ living N 🏠 -stine & the Arabs who lived N N ? -b👁 coun-🌳 s. The ☹☹ 1-ted 2 🗡 free & N-D- 🗡 -dent.

At last, ☆ 🗡 -came an N-D- 🗡 -dent st-8 on May 4-teen, 9-teen 4-T-8.

David Ben Gurion headed the f-👁 4 Jewish N-D- 🗡 -dence N 🏠 -stine. He 🗡 -came the 1st Prime 🗡 -ister of ☆.

2 other M-port-👁 leaders were 🗡-M Weiz- 🗡 , the 2nd President of ☆ , & Golda May-🗡 , the 1st 🗡 -ister 2 Mos-🐾 (Russia).

The U-n👁-ted St-8-s was the 1st coun-🌳 2 recogn👁👁 ☆ as an N-D- 🗡 -dent st-8.

This y-🗡 , on May 9, we R celebr-8-ing ☆'s 33rd birthday.

FREEDOM

After the February issue of NOAH'S ARK (about Soviet Jews and freedom), several of our readers sent poems to us about being free. Since Pesach is also a holiday about freedom, the poems are printed below. Perhaps you would like to read one of them at your Passover seder - or maybe you would like to write your own freedom poem!

Freedom is joy.
Freedom is hope.
Freedom is dreams.
But most of all
Freedom is love.

- **Kalman L. Ehrlich**
8 years old
Temple Beth El
Cedarhurst, L.I., New York

The best thing in the world is to be free.
All smiles and no frowns to see.
So love your freedom and be proud.
Look for the sun and not for the cloud.

- **Yitzchak Cohen**
8 years old
Temple Beth El
Cedarhurst, L.I., New York

I'm glad I live
In the land of the free.
I'm glad I'm not poor,
But I'm glad to be me.

When Russian Jews come
To the U.S.A.
They are free to go
And pray every day.

- **Devorah Lifschutz**
8 years old
Temple Beth El
Cedarhurst, L.I., New York

Freedom of speech,
That's freedom for me.
Freedom of religion,
That's freedom for me.
Freedom of the press,
That's freedom for me.
Can't you see?
I'm proud to be free!

- **Suzanne Friedman**
Fifth Grade
Temple Beth Emet
Plantation, Florida

MAKE THIS NIGHT DIFFERENT!

Do something different for your seder this year! Make a "Chad Gadya" centerpiece for your table. Besides being a great decoration, it will be a good reminder of the order of the Chad Gadya song.

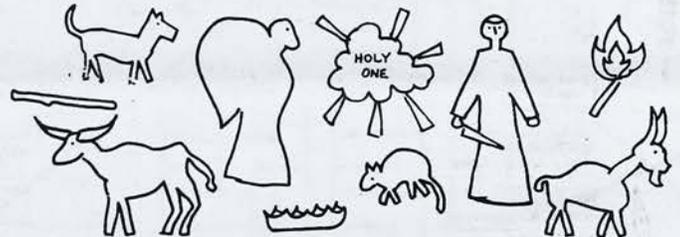
What You Need:

pencil
posterboard
crayon or colored markers
scissors
tape
10 toothpicks
styrofoam



What You Do:

1. Draw and cut out the following things: a kid (goat), a cat, a dog, a stick, fire, water, an ox, a shohet (butcher), death's angel, and a symbol for the Holy One. Make each one no bigger than 2 inches by 2 inches.
2. Decorate each item on both sides with crayons, or the colored markers.
3. When you are through decorating, tape a toothpick to the bottom of each item so that it will stand up in the styrofoam.
4. Now place each item so that they will be in the order of the Chad Gadya song. (The list in Step #1 is correct.)



For Younger Readers:

PASSOVER CROSSWORD PUZZLE

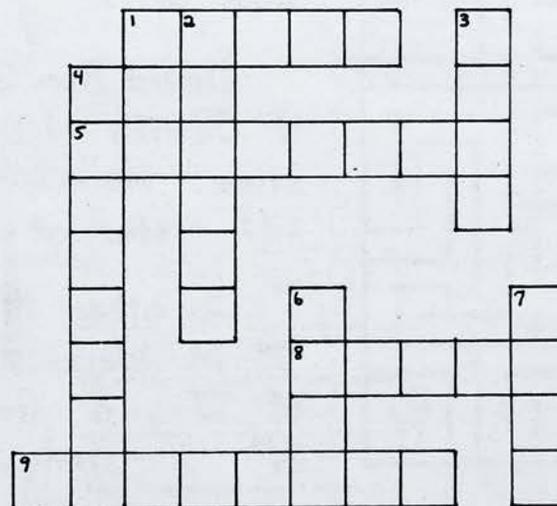


ACROSS

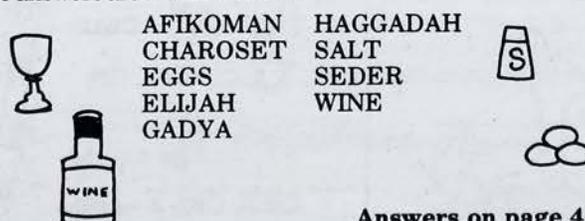
1. The Passover meal is called the _____.
5. The matzah that is hidden is the _____.
8. A favorite Passover song is Chad _____.
9. We eat _____ to remind us of the bricks or mortar that the Hebrew slaves used.

DOWN

2. We open the door for this prophet who visits on Pesach.
3. On Pesach, we drink 4 cups of _____.
4. The Passover story is written in the _____.
6. We eat hard boiled _____ as a symbol of new life.
7. We dip parsley in _____ water.



The answers are in this word list:



AFKOMAN HAGGADAH
CHAROSET SALT
EGGS SEDER
ELIJAH WINE
GADYA

Answers on page 4.

ANSWERS TO CHAMETZ SEARCH

1. **Abe** answered the question carefully.
2. Sue was **sincere** always.
3. Mother **iced** the cake for dad.
4. **Rob** **reads** three books each week.
5. Don gave Marc a **key** to his house.
6. **Carol** lost her favorite pencil.
7. **Gabe** **erased** his name and address.
8. My sister will go **up east** to school.

What happened when Moses threw a black stone in the Red Sea?



It got wet!

Riddle submitted by Mark Levine, 9 years old, Danbury, Connecticut.

YEAST EXPERIMENT

When the Israelites left Egypt, they were in such a hurry that they didn't have time for their dough to rise to make bread. That's the reason we eat bread that didn't rise — **matzah** — on Passover.

Here is an experiment to help you see the difference between dough that rises and dough that doesn't. Be sure you do this experiment before your house has been made ready for Passover!

Fill two glasses half full of warm water (not too hot or the yeast won't work!). Stir a tablespoon of flour into one glass.

In the other glass, mix ½ package of yeast in the water. Add a tablespoon of flour and mix again.

Put both glasses in a warm place for one hour. When you see the result, you'll understand why yeast is not used in matzah!



BOOK REVIEW

A FAMILY PASSOVER. Story by Anne, Jonathan and Norma Rosen. Photographs by Laurence Salzmänn. Jewish Publication Society, 1980. \$6.95. Ages 6 and up.

A FAMILY PASSOVER presents all of the information about this holiday from a child's point of view. The excellent pictures help tell the story as Anne and her family prepare for the holiday and celebrate it. They shop for special foods, cook, have a model seder, clean the house, set the table for holiday guests, and enjoy the family seder. Readers of all ages will enjoy the story and photographs. Also, this book will explain the Passover holiday to non-Jewish classmates and friends. Although it is recommended for ages 6 and older, younger children will also appreciate this excellent book. **HIGHLY RECOMMENDED.**

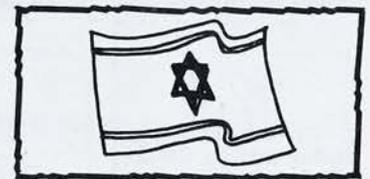
FROM THE MAIL POUCH

DEAR READERS:

My mail pouch is bursting! We are using a chart this month so that we can include more names. If you wrote to Kanga, please be patient. We will include your name as soon as possible! Meanwhile, here are some readers who would like to hear from you! (If you want a pen pal, you may write to a name below or write to: Kanga, c/o NOAH'S ARK, 10019 Villa Lea, Houston, Texas 77071.)

- KANGA

NAME & ADDRESS	AGE	GRADE	WANTS PEN PAL	INTERESTING FACTS OR HOBBIES
Rachel A. Markowitz 2408 Beechwood Blvd. Pittsburgh, Pa.	11	6th	Boy or girl	Hobbies are cats, playing piano, reading, roller-skating. Writes a monthly newspaper called "Zany News" and wants to be a writer. Takes Hebrew and Chinese at school. Has 4 sisters. One is in Spain.
Eylana Goldman 6 Janet St. Norton, Mass. 02766	7½	2nd	Girl	Collects dolls, likes swimming, bike riding and tennis. Has one sister. Used to have a cat but she ran away.
Josh Berkman 2207 Woodleaf Ct. Okemos, Michigan 48864	8	2nd	Boy	Hobbies are playing football and soccer. Has a 10 year old big brother.
Michael Britton 3835 Gardner Park Dr. Gastonia, N. Carolina 28052	8		Boy	Likes to play soccer and baseball. Likes monkeys. Has a 2 year old sister, a goldfish, and a poodle. Collects baseball cards. Likes space and Star Wars.
Rebecca L. Weinstein 913 Cairnsmore Place Gastonia, N. Carolina 28052	7½	2nd	Girl, same age and interests	Likes ballet, Brownies, piano, sports, dance, and arts and crafts. Loves dogs, and a favorite thing is to play with her dog. Has a brother.
Abby Bender 434 East Street Wrentham, Mass.		2nd	Girl	Collects stickers and beads. Likes to play tennis.
Abby Perlman 1104 Fleetwood Carlisle, Penn. 17013		5th		Loves to read. Hobbies are ballet and gymnastics. Likes to swim. Has light brown hair mixed with blond and blue eyes. Has a golden lab dog and loves animals.
Perri Shapiro 787 Greendale Needham, Mass. 02192		6th	Ages 10, 11 or 12	Hobbies are swimming, softball and drawing.
Michele Napp 2235 Disston St. Philadelphia, Penn. 19149	12	7th	Girl, especially one from another country	Will be Bat-Mitzvah in May, 1981. Hobbies are reading, games, art, and writing letters.
Michelle Dietz 190 Hemenway Rd. Framingham, Mass. 01701	8	3rd	Same age	Likes gymnastics, ballet, piano, sports, games, and reading.
Adam Stein 10607 W. 96th Overland Park, Kansas 66214	9	3rd	Boy, same age	Hobbies are baseball, football, drawing, and rollerskating. Has a brother, sister, and one dog. Plays the piano and is in cub scouts.
Stacy Brenner 24 N. Hillside Ave. Livingston, N.J. 07039	11	5th	Boy or girl	Hobbies are making latch hook rugs, collecting stickers and sea shells. Loves to travel. Has been to Puerto Rico, Las Vegas, and other places.
Lara Weiss 2826 Idaho Ave. N. Crystal, Minn. 55427	11	6th	Boy or girl	Hobbies are dancing, bike riding, gymnastics. Loves all animals. Is an only child.
Kara Kaufman 128 Baywood Dr. Toms River, N.J. 08753	8	3rd	Girl, same age	Takes piano lessons. Likes to write to famous people and get their pictures. Likes to write stories.
Jeff Seewald 1360 Blue Jay Dr. Pittsburgh, Pa. 15243	10	5th		Hobby is stamp collecting. Likes to read. Also likes hockey, football and soccer.
Kathy Berk 11893 N.W. 27 St. Coral Springs, Fla. 33065	13½		Boy or girl, same age	Hobbies are soccer, dancing, gymnastics, cheerleading, softball.
Jason Cohen 16 Eagleville Rd. Eagleville, Penn. 19401	10	5th	Boy	Hobby is stamp collecting. Plays football and baseball.
Batya Grossman 1370 Vrain Denver, Colorado 80204		3rd	Girl, same age	Likes to read, dance, rollerskate, ice skate. Loves cats. Goes to Hillel Academy Day School.
Amy Lyn Feldscher 415 Fireside Lane Cherry Hill, N.J. 08003	9		Same age	Always wanted a pen pal. Hobby is to create. Writes poems. Has a dog; it is a beagle.
Paul Hirschfield 6838 Cypress St. Portage, Mich. 49002	9			Hobbies are swimming and scouting.
Elaine Hirschfield 6838 Cypress St. Portage, Mich. 49002	10	5th		Hobby is swimming. Loves cats.
Dawn Medeiros 22 Chapin Avenue Providence, R.I. 02909	8½	3rd	Boy or girl	Likes music, baseball, swimming and lots of other things.



ANSWER TO MYSTERY LETTER GAME

- | | |
|------|------|
| 1. E | 4. L |
| 2. S | 5. R |
| 3. I | 6. A |

ISRAEL

ANSWERS TO CROSSWORD PUZZLE

- | | |
|---------------|-------------|
| ACROSS | DOWN |
| 1. Seder | 2. Elijah |
| 5. Afikoman | 3. Wine |
| 8. Gadya | 4. Haggadah |
| 9. Charoset | 6. Eggs |
| | 7. Salt |



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Debbie Israel Dubin
Editors

Illustrations by Nachman

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South Africa

(Continued from page 16)

Solomon and Mosheh, were the first to settle on that continent, initially in Salisbury, capital of Southern Rhodesia, and later in Elizabethville, the major city of the Belgian Congo. To the languages they had spoken on their native island — Ladino, Turkish, Italian and Hebrew — the Jews of Rhodes now added English in Rhodesia and French and Swahili in the Congo.

By 1960 the colony in Elizabethville had grown to 550 families with its own rabbi educated in the rabbinical college of Rhodes, a synagogue and community center and an educational program supported by the colonial government which offered 250 children instruction in Hebrew and Judaism.

That year, however, Belgian rule ended in the Congo. Black power was established; the colony became the Republic of Zaire; Elizabethville was renamed Lubumbashi; and the Rhodes Jews, after half a century in the country, packed their bags again; some headed for Israel, the United States and Canada; others made the shorter jumps to Cape Town and Salisbury.

For another 20 years, as Southern Rhodesia emerged into the independent nation of Rhodesia under the all-white government of Ian Smith and until the accession to power in 1979 of the black government of Robert Mugabe, the Jewish community continued to expand, with a network of schools, old-age homes, Zionist and welfare organizations, community centers and both Sephardic and Ashkenazic synagogues.

With Mugabe's election as prime minister, the exodus of the country's 250,000 whites increased dramatically: of the 8,000 Jews, living mostly in Salisbury, the capital, and in Bulawayo, the largest city, all but 1,700 have emigrated. Of the 270 Sephardic families, all of whom had lived in Salisbury, only 120 are still in Zimbabwe (now the country's

official name).
Dr. Gaon interrupted his fortnight's visit to Cape Town to make a quick, 24-hour trip to Salisbury some 2,000 miles to the north. "It is a city I know well," he said, "I have been there half a dozen times since 1951, when I was appointed haham of the Spanish-Portuguese Cong. in London. I developed a special relationship with the Sephardim of Salisbury, coming there on one occasion for the consecration of their synagogue."

Joseph Fintz, the Cape Town restaurateur who is the first president of Shalom synagogue and who was born in Salisbury, recalled that Dr. Gaon "used to take off his hat and jacket to play football (rugby) with us kids."

While the future of Judaism is uncertain in Zimbabwe, Dr. Gaon said that he had found "morale is still high." Although the Mugabe regime has taken the typical Third World stance against Israel and has accorded full recognition to the PLO, the Jews in the country remain undisturbed, the haham observed. Presently lacking a rabbi, the Sephardic community is "actively seeking and will certainly find one."

All Jewish children in Salisbury attend Sharon, the Hebrew day school which runs classes from kindergarten through high school. Three of this year's high school graduates have taken and passed the examinations for entrance into the Hebrew studies department of Cambridge University.

Services continue to be held regularly every Shabbath and there was an audience of more than 200, quickly assembled to attend Dr. Gaon's Friday evening lecture, since his visit was planned only at the last minute. And, he reported, members of the Sephardic community took over the Ashkenazic synagogue kitchen to bake such Rhodes delicacies as Rishaki (honey cakes) for the "joyous and hopeful" oneg which followed the services.

What Happens After Conversion?

by Linda Byard

Jews perceive intermarriage as one of the most severe and pressing problems threatening contemporary American Jewish survival. In recent years, however, it has become more common for the non-Jew to convert to Judaism rather than to embark upon the dubious pursuit of a mixed marriage. This trend has been made possible partially by the attitude of many rabbis who feel conversion is advantageous for the Jewish community. These rabbis are often very receptive to interreligious couples, and, while counseling, promote the concept of a Jewish marriage and family. To accomplish this, the non-Jewish partner is encouraged to consider conversion. Both partners may attend conver-

sion classes. At the end of the indoctrination, the non-Jewish member formally embraces Judaism and begins a Jewish existence, and very often a marriage as well.

Today, the newly-wedded couple of this sort seldom faces any severe problems in the Jewish community. Many converted Jews know more about Judaism and take their religious responsibilities more seriously than people who are born into the Jewish tradition. Although there are still occasional remnants of distrust, this type of Jewish couple is generally free to participate in the Jewish community to whatever degree is comfortable for them. Most synagogues are not in any kind of position to discourage enthusiastic
Continued on next page

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After Conversion

Continued from preceding page

ones. In fact, people would be surprised to know how many converted Jews are active synagog members.

These couples face some unique problems and situations which are rarely discussed. The time is overdue for the Jewish community to recognize and address these concerns in order to ensure that the Jewish tradition can prevail in a positive way, and without unnecessary problems and discomfort for those with a non-Jewish past. At the very least, rabbis and other leaders in the Jewish community might begin by doing some serious thinking and discussing on ways the community might assist newly converted Jews with assimilating their new religious identities. Spouses of newly converted Jews may also experience a distinctive set of problems which need to be addressed.

One large area of concern is the non-Jewish side of the family. These families range from those who are very sympathetic to those who genuinely believe that their relative's soul has been lost. Others have anti-Semitic feelings and may demonstrate hostility and a host of other negative behaviors to such a newly married couple. Teaching someone how to deal with these relatives and the uncomfortable situations which may arise is a very important task.

It would be very simplistic to suggest that the converted partner is now Jewish and that his or her family's religious life, probably Christian, necessitates no further personal involvement. This is only partially true because the love and affection and the need for understanding one feels towards one's family does not change with conversion to Judaism. While Jewish families have holiday gatherings and rituals to accompany the life cycle, the same is true of non-Jewish families. To completely sever oneself from these important occasions is the same as cutting oneself out of the family. This kind of deep hurt is both harsh and unnecessary.

One of the very first tasks a person who has decided to convert must do is to inform his or her family of this decision. The difficulty of this task cannot be overestimated. It is obvious that a pattern of honesty and open communication facilitates this task. But for many young adults, this pattern does not exist and some advice may be welcome. The reactions of the family members cannot always be predicted and some preparation can pave the way towards better relationships in the future for everyone.

Since each family has its own set of feelings and religious lifestyle, no single set of rules is applicable. In some families there may have been almost a complete religious vacuum which may have been part of the reason for the person's desiring conversion in

the first place. In these cases, some problems such as how to handle non-Jewish holiday gatherings may not be of significant concern. The convert may, on the other hand, find that he or she is no longer welcome at the family's gatherings under any circumstances. If either set of parents cannot accept the marriage, the couple should do everything possible to leave the doors open for a change in feelings, and to encourage this possibility.

But this couple must also know when and how to distinguish when their own beliefs would be compromised if they were to take certain actions. Many young adults just do not possess the maturity necessary to know how to behave with their relatives in this strained kind of relationship. And even with well-developed communication skills on all sides, the emotional entanglements may still hinder ideal relationships. Most people probably find themselves on a confusing middle ground where everyone involved has good intentions but behavioral decisions can still be very complicated. Certainly some generalizations can be made.

Christmas is the holiday which arouses the most emotion among Christians. Those who are not observant all year will still most likely celebrate Christmas. The celebration of Christmas is not appropriate in a Jewish home and this reality must be explained to the non-Jewish side of the family. In spite of one's best efforts, it is possible that this family group will never fully comprehend why Jews do not rejoice in the Christmas holiday season. They do not always understand that Jewish people not only don't believe in Christ, but that such a belief is anti-thetical to the foundations of Judaism. When the non-Jewish relatives celebrate Christmas, they are likely to invite the Jewish couple to partake in the festivities. It is appropriate for this couple to participate in much the same way that any other Jewish couple might, if invited to spend a non-Jewish holiday with close, gentle friends.

In other words, exchanging presents, eating holiday foods, possibly even attending a religious service, all may be appropriate acts with one important qualification. One participates as a Jewish visitor, not as a Christian. Reciprocity might be in the form of sharing a Jewish holiday at the Jewish home. These situations can be handled only if all parties agree from the beginning to demonstrate a willingness to learn from one another, to be accepting of one another, and not to try to impose one's beliefs on others.

Children may further complicate an already complicated set of relationships. It is helpful for children to know early on that Dad or Mom wasn't always Jewish, that for

Continued on next page

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After Conversion

Continued from preceding page

them it is truly a chosen way of life. Grandpa and Grandma are not Jewish, but everyone still loves everyone else. It is permissible to take children to their grandparents for Christmas, as long as they understand that it is their grandparents' holiday which is being celebrated. And if they receive gifts, which they almost inevitably will, it must be explained clearly that it is a Christmas custom to exchange presents, and that there is no link with their Jewishness and especially not with Hanuka.

Non-Jewish relatives may inadvertently confuse young children by talking about Santa Claus and referring to Hanuka as the Jewish Christmas. Young children, however, can understand the whole situation, albeit simplistically, and in general are more accepting than the adults around them.

Explanations should be geared to the age of the child. Many situations present ideal opportunities to ingrain lessons of tolerance, kindness, honoring parents, and respecting others' traditions. Children will ask why Jews do not celebrate Christmas and don't believe in Christ. It is best to have some answers prepared.

What does one do if the non-Jewish parents don't want the whole family to know about their offspring's conversion?

What does one do when a relative sends inappropriate gifts to the children, for example, a Christian Bible, even though they know the children are Jewish?

How does one handle an obviously anti-Semitic relative who is always at family gatherings? Or the relative who is so uncomfortable with the couple's being Jewish that this person keeps coming out with "some of my best friends are Jews" type phrases?

How does one say no graciously when asked to participate in a Christian ritual which is now uncomfortable or compromising?

How can one alleviate a spouse's discomfort during non-Jewish family occasions?

How can one avoid being placed in the position of spokesperson for the whole religion?

Probably the experience of Jews and their spouses who have converted a long time ago, coupled with the wisdom of our rabbis and others trained in the study of human behavior could help newly converted Jews and their spouses handle themselves with more sensitivity and know-how than is the case presently.

The non-Jewish side of the family is only one area of concern. The other part has to do with the Jewish parents. At the onset, people are very sensitive to the issue of inter-marriage. Panic is often the reaction when a son or daughter begins a serious relationship with a non-Jew. If marriage becomes a possibility and the non-Jew decides to convert, the whole situation can easily be tucked aside since a Jewish wedding is now possible, and friends and relatives will accept the circumstances. Relief sets in quickly and completely.

For parents and in-laws, however, the role ideally does not stop with paying the caterer. The home of these parents has probably been the only model of a Jewish one for the couple, whereas in other marriages there have been two homes from which the couple may find their own traditions. What they do and have done Jewishly may affect in large part what the newly married couple might or might not do.

The Jewish parents may want to look for the narrow path which goes in between interference and indifference. While trying to aid in the assimilation of the newly converted Jew, one cannot forget the pain that his or her parents might be experiencing. The Jewish side of the family must also learn some sensitivity.

If the future of Judaism means something to us, then this problem belongs to all of us and it is time to bring these matters out into the open instead of pretending they don't exist. We must all involve ourselves in whatever ways we can be useful. A converted son-in-law or daughter-in-law might be in your family some day. Will you and your community be ready?

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Aliya: Do We Really Mean It?

by Rabbi Balfour Brickner
 Something about American Jewry's unchallenged, unquestioned commitment to aliya seems not to be working.

Recent reports show that immigration to Israel is slightly lower than emigration from Israel. There are more yordim in the New York area (some estimates run as high as 150,000) than there are American olim in Israel (40,000 was the latest figure we saw).

Four years ago, a United Jewish Appeal national chairman addressing a Jewish Agency assembly in Jerusalem complained bitterly about advocates of aliya in the diaspora who "urge others to go but show no example themselves." He was referring to leaders of large American Zionist organizations whom he criticized as "tired Zionist functionaries who have paid lip service to the idea for decades without realizing it in practice." (At last check, that critic was still living in New Jersey).

During that same year, 1976, this writer published a brief piece in a national Anglo-Jewish paper titled "Aliya from the US Cannot Succeed." What we wrote then may still be worth arguing:

"I refuse to think of myself as a 'crypto-Israeli' — a person living an ersatz or pseudo Jewish life here in galut — dreaming of aliya, permanent resettlement in Israel, or to feel guilty that I am not 'there,' 'fulfilling' my Jewish self... I do not believe I am living in exile. Not only is aliya not a cardinal concern of mine, it is not really a very high concern on the agenda of most pro-Israeli American Jews. The refusal (I do not use the word failure) of American Jewry to make aliya, attests eloquently to their silent rejection of this now almost sanctified objective of Zionist ideology.

Instead of promoting aliya, a 'lend-lease' program ought to be seriously advocated. American Jews ought to be encouraged to lend-lease to Israel their children, themselves, for limited periods of time. This should be done in many ways and for as many different reasons as the imagination of diaspora Jewry can devise. It is legitimate to go to Israel for a limited period of time to learn Hebrew or work on the land and thus to learn how the land affected the formation of Judaism, or

learn Judaism from some great Israeli scholar, or simply to have one's Jewish batteries recharged by a stimulating tour of the country. Such lend-leased diaspora Jews should then be expected to return home, to enrich their environment with all they have received and learned in Israel."

There is a "quo" to this "quid." Israelis have much to learn from the diaspora. By living here for a while they might see how American Jews live in interaction with a non-Jewish society nowhere as anti-Jewishly hostile as many Israelis misperceive it to be; how the separation of church and state fructifies the Jewish religious experience. They might come to know the practical reality of applied civil rights and would better understand why Jews in this country reject Israeli perceptions of anti-Semitism here.

Since funds for prolonged visits are, unfortunately, lacking in Israel's financially strapped economy, we proposed that, instead of sending huge sums of money on an aliya program here that will never have more than marginal success, a lend-lease grant bank ought to be created to help Israeli Jews and Arabs come here for a period of learning.

The overwhelming response to our suggestion was vituperative attack. Uzi Narkis, then director-general of the Jewish Agency's immigration and absorption department, accused us of "an outrageous attempt to legitimize old excuses."

"I would," he wrote, "have recommended that Rabbi Brickner economize on words and use the one word which so aptly expresses this statement: assimilation. This is a lesson we can do without."

Obviously, to him any statement that affirmed to the legitimacy of a diaspora Jewry or which suggested that Judaism could also flourish outside of Israel was nothing short of an attempt by those who live in that diaspora and practice their Judaism there to become "un" Jewish. Need we point out that there are millions of religious, pro-Israel Jews in this country who disagree with that suggestion?

Our piece and the responses to it died. It was dismissed as the ravings of an "assimilationist Reform rabbi."

Continued on next page

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Aliya

Continued from preceding page

In August 1977, Dr. Yeshayahu Tadmor, the then director of the Israel Aliyah Center in New York, made a dramatic statement in an interview in the JTA daily news bulletin:

"I can't expect American Jews to move to Israel in the same mood as people at the beginning of the century... Some of the terms of historical Zionism are irrelevant to American Jewry.

"He said he regards certain older interpretations of Zionism, such as the notion that all Jews should live in Israel, as 'naive.' Life is more complicated... he said... 'We need a strong Jewish community in America too.'

"(He then followed with a novel proposal:) Tadmor said that even more important in judging the effectiveness of the aliya movement than doubling to about 5000 the number of people who make aliya would be the participation of 10,000 Americans in different programs that would strengthen ties to Israel. Programs typical of this would be: professors on sabbaticals being able to teach in Israel; and inviting nurses to work in Israeli hospitals for a certain length of time... 'I would like to develop more programs with people coming for three months, six months, a year, or longer,' he said."

Continued on next page

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Aliya

Continued from preceding page
 One could hear echoes of our much-shot-at lend-lease program, spoken by one who could never be accused of being either an "assimilationist" or, worse, a "heretical self-hater."
 So what has come of his proposal? And, more important, what has happened to aliya?

In February 1980, Dr. Aharon Kfir, director of the Israel Aliya Center for North America announced a three percent increase over the previous year in the number of American and Canadian Jews who immigrated to Israel, for a total of 3,289. Dr. Kfir reported an interesting sidebar: the majority of these 3,000 olim came from "observant or traditional Jewish families."

The intimation is clear; truly faithful (read Orthodox) Jews understand the importance of aliya and go, thus fulfilling themselves spiritually. Those who choose to remain in America are less-than-faithful and, worse, are placing their Jewishness in jeopardy.

A recent piece in The American Zionist, official organ of the Zionist Organization of America, seems to support this dismal view of the diaspora. The writer, concerned that 70 percent of Soviet Jewish emigres go to America, urges us to close our doors and force Soviet Jews to make aliya.

"Now we have a chance to reclaim our all-but-lost Jewish brethren by helping them to go to Israel. Instead, what do we do? With Jewish charity we save them from anti-Semitism in Russia and bring them to America, where the 'final solution' of their assimilation will be lovingly, expensively and inevitably nudged to its conclusion by the good hearts and helping hands of American Jewry!"

The same judgment once again — America, the assimilationist pest-hold; Israel, the shaper and savior of Judaism and Jewishness.

So why is it that on any given Shabbat, more Israeli Jews are found at home or at the beaches than in synagogues? Why on any given Shabbat is there a higher percentage of American Jews than Israelis in synagogues? Which community has a higher percentage of secularists, agnostics, atheists?

So much for Dr. Sklover's unjustifiable damning indictment of American Jewry. It doesn't really hurt. What does hurt is the inferiority

complex of so-called leaders of Jewish communities like Bergen County, New Jersey. The United Jewish community there adopted a resolution (Feb. 25, 1980) restricting their community aid only to those Soviet Jews with first-degree relatives already resettled in Bergen County.

Imagine what would have happened to the parents and grandparents of those Jews who passed that resolution had similar policies been adopted in the 19th or early 20th centuries. One can only be grateful that so far the agencies responsible for the resettlement and welfare of Jewish immigrants have refused to succumb to the pressures of those in Israel and here, who would impose forced aliya upon Soviet Jews. There is an American Jewish community to be built and preserved, alongside of Israel. That, too, is a commitment and a promise.

Unexpectedly, the dispute over the noshim has placed the continually vexing issue of aliya squarely before us. The struggle in Jewish community federations over whether or not to restrict Jewish philanthropic dollars to first degree relatives is, at bottom, a serious ideological dispute over whether or not America is an exile or a diaspora, whether or not we who live here, outside of Israel, are second-class Jews, as opposed to "real" Jews in Israel. We avoid confronting this issue just as we try to hide from the fact that we do not really mean that aliya is central to Jewish thought and belief. Our commitment to aliya is rhetorical. What we mean is that Israel should be there for those who wish or may have to go.

But as for American Jews, living in affluent suburbs, with good jobs, with their own apartments and their own bathrooms, deeply involved in their synagogues. B'nai B'rith lodges, Hadassah chapters, with the kids in some Ivy League college — the old punchline applies: "On me you shouldn't count!"

And that, too, is good. Judaism also needs Jews here!

Condensed from *DIALOGUE* in *Jewish Digest*

Rabbi Balfour Brickner is spiritual leader of the Stephen Wise Free Synagogue, New York. Before that he served as director of the department of inter-religious affairs at the Union of American Hebrew Congregations.

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Society In Israel 1980: A Statistical Overview

by David M. Szonyi
 Late last year, Israel's Central Bureau of Statistics published a statistical profile of the country entitled *Society in Israel 1980*. The report, which was summarized by David Krivine in the February 1-7 *Jerusalem Post International Edition*, has the disadvantage of including statistics which go only through the year 1978. Still, it offers one of the most succinct, comprehensive looks at Israeli society, including both Jewish-Arab and Ashkenazic-Sephardic relations, to date. Some highlights:

AGING: The percentage of Israeli Jews over 55 increased sharply between 1960 and 1978, from 12.9 percent to 17.5 percent of the total Jewish population, while that of the Arabs declined — from 8.9 percent to 6.3 percent of the total Arab population — during the same years. Krivine also recorded that "the aging rate" — the over 65's as a percentage of the under 14's — is 30.8 percent for the Jews, and 7 percent for the Arabs.

EDUCATION: Between 1961 and 1978, the percentage of the total Israeli population over 14 with no education fell 50 percent (from 16 percent to 8 percent of the total population), that with a university education rose 100 percent (from 9 percent to 18 percent of the total), and that with 9-12 years of schooling was up sharply, from 32 percent to 46 percent of the total population 14 or older.

JEWISH HYPOCHONDRIA: Each week, 30 percent of Israeli Jewish males and 30 percent of females visit a doctor. (In part, perhaps, because Israel has the highest proportion of doctors per capita of any country in the world.) The respective figures for Israeli Arabs were 7.4 percent and 9.3 percent.

ECONOMIC PROSPERITY AMONG ISRAELI ARABS: One com-

mon sociological standard for economic prosperity is the presence of an electric refrigerator. By this criterion, Israeli Arabs have enjoyed a marked improvement in their standard of living in the past 15 years: 75 percent have an electric refrigerator today, compared to less than 10 percent in 1965.

COMPOSITION OF THE LABOR FORCE: Between 1968 and 1978, the numbers of Israeli workers employed in agriculture dropped by close to 30 percent, but those in industry, the civil service and "financial and business services" rose by, respectively, 40 percent, 70 percent, and 90 percent. Yet, notes Krivine, "wages have risen in inverse proportion." Thus, agricultural wages were up 50 percent during this period, compared to 33 percent for industrial workers, 25 percent for those involved in financial and business services, and 10 percent for civil servants.

As in America, there has been a very significant increase although not quite as sharp in this country, in the percentage of the Jewish labor force comprised of women — from 27.9 percent in 1955 to 37.9 percent in 1978. During the same years, however, "the percentage of Arab women remained constant at 11.5 percent" (Krivine).

ASHKENAZIC-SEPHERDIC, AND ISRAELI-ARAB WAGE DIFFERENTIALS: The economic gaps between both Ashkenazic and Sephardic Jews and between Israeli Jews and Israeli Arabs seem to be narrowing — slowly in the case of the former, more quickly in terms of the latter. Reports Krivine: "Those (Jews) born in Asia-Africa earned on the average 72 percent of Europe-American incomes in 1965, and 80 percent in 1978. The Arabs earned 61 percent in 1970 (there is no figure for 1965) and 77 percent in 1978." One implication of these figures is that the

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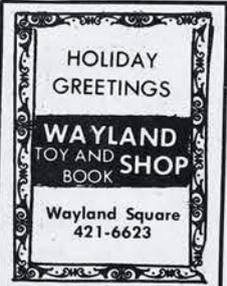
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Society In Israel

Continued from preceding page

average income gap between Israeli Sephardic Jews and Israeli Arabs has narrowed considerably, so that the former are earning, on the average, only slightly more than the latter.

HOUSING: Israelis may complain, and justifiably so, about the perennial housing shortage, but in terms of crowding, the situation has improved dramatically since 1957. At that time, *Society in Israel*

reveals, almost one quarter (22.8 percent) of Israeli Jewish families lived three or more to a room; in 1978 the figure was 2.2 percent.

ASHKENAZIC-SEPHARDIC "INTER-MARRIAGE:" The percentage of Israeli Jews who marry and are involved in an "inter-marriage" (where one partner is Ashkenazic and the other Sephardic) has risen from 5-6 percent in 1965 to 10 percent in 1978.

The Jews Of New Zealand

by Joseph Polakoff
AUCKLAND (JTA) — Since their arrival among the first British settlers in New Zealand nearly a century-and-a-half ago, Jewish New Zealanders never felt seriously troubled by anti-Semitism. They do now. An upsurge of what may be called traditional anti-Semitism is deeply concerning the tiny community of approximately 4,000 Jews who live mainly in the cities of Auckland and Wellington, the country's commercial center and political capital, respectively.

The anti-Semitism comes principally from a newly formed rightwing group, the League of Rights, similar to the one in outlook and practice in Australia. It is well organized and amply financed. Its leadership speaks of patriotism but its literature includes well known canards about Jews and Israel. There is anti-Semitism, too, from the far left but unlike the circumstances in Australia, it doesn't have "a look-in," says Ernest Markham, president of New Zealand's Zionist Federation.

An indication of New Zealand Jewry's concern is that for the first time in their history they held a seminar on anti-Semitism — what it is, how it works, what to do about it. Under auspices of the local B'nai B'rith, about 250 Jews gathered in Auckland, paying admission to receive "irrefutable evidence that there are forces at work here in New Zealand right now that all should know about and that no one can afford to turn away from."

For New Zealand, the turnout was a record number, Dr. Kim Heppner of Auckland observed. The attendance represented about one-seventh of Auckland's total Jewish population.

Looking For Scapgoats

New Zealand, the size of California and with a general population of three million, is hurting from inflation, unemployment and a decline in

exports of its agricultural products. Many of the jobless, farmers, pensioners and others on fixed incomes consequently are diverted to scapegoats as the cause of their woes — the usual channel in times of stress being the Jews. Markham recalled similar feelings during the economic depression in the 1930s but not to the same organized extent. Incidentally, Markham's forebears came to New Zealand from Britain in the 1840s.

In general terms, New Zealand's media follows the national government's line that perhaps could be called "even-handed" on the Arab-Israeli situation but some elements are frequently and conspicuously anti-Israel. The government is conscious of New Zealand's market for its meats and wools in the Middle East and performs gestures of friendliness to Arab governments and their foreign policy tactics since their countries import New Zealand products and thus help the two-island nation's economy.

This commercial factor was ascribed to this reporter as the probable basis for Prime Minister Robert Muldoon's criticism last October of President Carter's Middle East policy that Muldoon felt showed too much concern for Israel.

Despite the rise of anti-Semitism, New Zealanders of whatever ethnic origin or religious faith get along well together as individuals. There is a feeling that should anti-Semitic groups threaten the rights and livelihood of Jews the minority of New Zealanders, staunchly supportive of political democracy, would vigorously defend their Jewish compatriots.

Auckland's present mayor, incidentally, is Colin Kay, an Orthodox Jew who was elected last October in succession to another Jew, Sir Dove Myer Robinson who was mayor for 12 years. In its 120-year history as a city, Auckland has had five Jewish mayors. At present, New Zealand's 88-member parliament has only

Continued on next page

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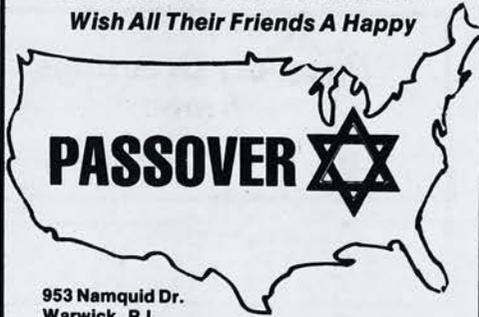
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New Zealand

Continued from preceding page

one Jew, Eddie Isbey, a Laborite.

**Striving To
Preserve Heritage**

As in Australia, New Zealand's communities, that include converts to Judaism, strive mightily to preserve their heritage and help Israel and Soviet Jewry. About 100 Soviet immigrants now live on the two islands. The community has a 25-year-old monthly publication, the Jewish Chronicle, published in Wellington that seeks to explain Israel's positions and counter anti-Semitism.

Educationally, Wellington maintains a kindergarten and Auckland has a developing school that now has five elementary grades. There are synagogues — Liberal and Orthodox — in both major cities and also synagogues in Dunedin, a Scottish-style town far down in the southern island, and in Christchurch, the English-style city closer to Wellington.

Educational standards at Auckland's small Jewish elementary school are so high that non-Jewish parents compete to enroll their children in it. Thus, while its cuisine is kosher and the character of an important part of its curriculum is Jewish, two-thirds of both pupils and teachers are non-Jewish.

Founded in 1965 as a kindergarten, Kadim (Forward) College is partly supported by New Zealand tax revenue like other schools with a religious base. Public funds are provided on condition children of other faiths are allowed to enroll. Of the 120 children now in its four elementary grades and kindergarten, only 40 are Jewish. Of the six teachers, only two are Jewish. They teach Hebrew and Jewish liturgy. The principal also is non-Jewish.

All the children and faculty are required to bring only kosher food to school for lunch. Usually, the meals are vegetarian or dairy. While non-Jewish children are exempt from religious services and education, some join in Jewish prayers after lunch but only with permission of their parents. Jewish children are required to participate in the religious program. In keeping with the British tradition of school uniforms, all the chil-

dren wear blue and gray clothing that bear the Mogen Dovid, the school's insignia.

**Exhilarating
Experience**

Ernest Markham, the New Zealand Zionist Federation's president, told this reporter that most of the non-Jewish pupils are from the middle and upper middle income Protestant families who live mainly in Auckland's suburbs. Their parents are attracted to the relatively small classes and quality of education compared with the public schools.

"It is exhilarating," Markham said, "to hear Christian children — some of Chinese and Indian parents — chatting completely naturally with Jewish children — in Hebrew!"

Practically all of Auckland's Jewish children, including those of Soviet families, attend the Hebrew Sunday schools — Orthodox and Liberal. One Soviet family that arrived in Auckland last November on a Thursday had its children in Hebrew School on the following Sunday. Two children in this Soviet family had Stars of David sewn on their clothing when they arrived in Auckland.

Early Settlers

The earliest Jewish settlers came to the beautiful Bay of Islands to the north of Auckland and to Dunedin, the Scottish-style city far to the south towards the Antarctic Ocean. Among the Bay of Islands' first settlers in the 1840s was the Sephardic Nathan family which founded a commercial company that still bears the family name. Lawrence Nathan was for a score of years the president of Auckland Hebrew Congregation, New Zealand's most Orthodox.

During the gold rush period in the 1870s, Dunedin had the largest Jewish congregation in New Zealand. A large synagogue served the community until the population dwindled with the fading of the gold-based economy in the area. The original synagogue was demolished and the land on which it stood was sold. From these proceeds, a small synagogue was built that now serves the community's six families. However, this group is enhanced by Jewish students from

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New Zealand

Continued from preceding page

other communities who study at the medical school in Dunedin. Many New Zealand university students spend a year in study in Israel.

A large Star of David outlined against a circular stained window characterizes the magnificent Gothic style stone synagogue in Christchurch. The Canterbury Hebrew Congregation laid its cornerstone in 1881—just a century ago. Jews were in Christchurch in 1865 when the city was first coming into existence. It had 35 families during the gold rush. Now it has perhaps 100 souls.

The Goldsmith brothers — Jack and Sydney — are the present leaders. Its Sunday school has eight children. Tillie Williams, who is active in the Jewish Welfare Society of Christchurch, observed that two Soviet Jewish families, in

which the mothers are sisters, help maintain the community.

Erosion Of Jewish Character

Intermarriage and assimilation have eroded much of the community's Jewish character. Christchurch's telephone directory lists nine Cohens and 12 Levys but the listings proved misleading as indices to Jewry. One Mrs. Cohen who responded to this reporter's phone call thought she was the butt of a joke. "You're putting me on," she said. "Nobody here is Jewish." Another Mrs. Cohen said her husband had been Jewish but he was not involved in the community. Several calls went unanswered. It was only on the sixth call that a non-Jewish Cohen put the reporter in touch with Mrs. Williams.

AAJE Study Compares Jewish Day Schools

NEW YORK (JTA) — Jewish communal high schools surpass those under congregational auspices in student enrollment and retention, diversity of curriculum, frequency of days of instruction and qualifications of teachers and principals, according to a study released by the American Association for Jewish Education (AAJE).

Arthur Brody, president of the AAJE, said the study — which surveyed 163 Jewish supplementary (non-day) high schools in 105 American and Canadian cities — "demonstrates conclusively that the average communal high school is capable of providing a better and more cost-effective Jewish education than its congregational counterpart."

Moreover, Brody said the study "reinforces the AAJE's long-held contention that many small or financially pressed congregational high schools can improve the

quality and efficiency of their operations by merging into larger intercongregational units or into communitywide and communally sponsored institutions."

Some Of The Findings

Among its findings are: Enrollment: Average enrollment in responding communal high schools was 130 students, nearly 78% higher than the average enrollment of 73 students in congregational high schools.

Retention: Eleventh and 12th grade students in communal high schools comprised 29.6% of those schools' total enrollment, more than two and one-half times their representation of 11.8% in congregational high schools.

Curriculum: A higher proportion of communal than congregational high schools offered courses in Hebrew (90.5% to 38.1%), Jewish history (90.5% to 47.1%), Bi-

Continued on next page

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School Study

Continued from preceding page

ble (95.2% to 65.3%), Israel (61.9% to 24.8%), Jewish life and observances (66.7% to 40.5%), Talmud (45.2% to 10.7%), Jewish literature (45.2% to 11.6%), philosophy (50.0% to 20.7%), the Holocaust (42.9% to 31.4%) and contemporary Jewish problems and social issues (100% to 46.3%).

Days of Instruction: Nearly 71% of the students in communal high schools attended classes two or three days a week, compared to 28.6% of the students in congregational high schools.

Qualifications of Teachers: Teachers in communal high schools exceeded those in congregational high schools in the attainment of diplomas in Jewish education (39.3% to 26.8%), diplomas in general education (39.3% to 31.6%), degrees in Jewish education (53.2% to 28.5%) degrees in general education (67.1% to 63.9%) and licenses as Hebrew school teachers (37.7% to 27.5%).

Qualifications of Principals: Principals in communal high schools exceeded those in congregational high schools in the attainment of licenses as Hebrew school principals (36.6% to 21.0%), licenses as Hebrew school teachers (56.1% to 24.6%), master's degrees in general education (75.6% to 62.2%) and doctoral degrees in general education (34.1% to 15.1%).

The study was conducted by Dr. George Pollak, director of the AAJE's Department of Community Services, Information and Studies, and Dr. Gerhard Lang, consultant to the Department.

Brody said a careful analysis of the study's findings "indicates strongly that greater cost-effectiveness and size were the major reasons communal high schools were able to outstrip congregational high schools in so many vital and essential areas."

Brody said communal high schools benefitted from subsidies from local Jewish federations that averaged \$335.50 per student among the schools surveyed, a practice which encouraged 71.4% of them to award scholarships (as against 33.9% of the congregational high schools.) In addition, he said communal high schools enjoyed a more economical teacher-student ratio (1 teacher to every 11.3 students) than did congregational high schools (1 teacher to every 8.8 students) — this, despite the fact that

the average teaching staffs of communal high schools were larger than those of congregational high schools (11.5 to 8.3 teachers per school).

As regards size, Brody noted that the proportion of communal high schools with enrollments of 100 or more students was 73.8% higher than that of congregational high schools.

"This is especially noteworthy," he said, "since the study shows that high schools of this size have the apparent budgetary capability to schedule more hours of instruction, offer more classes in the upper grades and be staffed both by teachers with superior qualifications and longer tenure and by principals with more years of experience in teaching, supervision and administration."

Conversely, Brody said that 76.7% of the congregational high schools surveyed had enrollments of under 100 students, and that nearly three-fifths of that number had enrollments of less than even 50 students.

"This significant finding is dramatically reflected in the fact that 71.4% of all students enrolled in congregational high schools attended classes only one day a week," he said. "And this paucity of attendance — added to such factors as the high dropout rate and limited curriculum — must inevitably prompt the Jewish communal and educational establishment to ask whether the independent congregational high school can remain a viable instrument for transmitting the religious, historic and cultural experiences of the Jewish people."

Brody said the study raises further questions with reference to the educational viability of the congregational high school. He said the high turnover rate of its teachers (30.1% with less than 2 years of service and another 30.9% with 2 to 5 years of service), coupled with their lack of accreditation, "supports the AAJE's widespread observation in the field that many such schools are forced to engage housewives, volunteers and others peripheral to the educational enterprise."

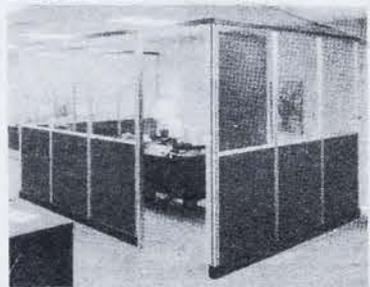
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Passover Seders Planned For Jews Throughout The World

NEW YORK (JTA) — Assurance of opportunities to participate in Passover observances, with the mandated emphasis on the Seder, for Jews in uniform at home and overseas, for aged, isolated and sick Jews, for the steadily growing number of Soviet Jewish immigrants in the United States, was again the focus of months of planning by Jewish organizations.

For Jewish patients in Veteran Administration hospitals and for Jewish military families at posts throughout the world, arrangements for Passover and advance shipments of required food and ritual objects have been made by the National Jewish Welfare Board (JWB), local JWB affiliates, Jewish chaplains and military lay leaders.

The JWB Jewish Chaplaincy Commission provided kosher supplies and religious materials, JWB Women's Organizations helped provide such supplies to more than 500 domestic and overseas and domestic military installations. For Jewish servicemen on duty in remote weather and radio stations, the JWB women's groups distributed solo Seder packages. At domestic and overseas installations, special kosher Passover meals will be arranged for all eight days of Passover, starting with the first Seder on Saturday April 18.

Thousands of Jews in the New York City area, otherwise unable to join in Seders, are again scheduled to participate through programs arranged by the Federation of Jewish philanthropies through its many member agencies, particularly the Jewish Association for Services for the Aging (JASA).

The Joint Passover Association (JPA), a Federation affiliate, reported through its president, Ruth Kobrin, an expectation that applications for Passover help this year would jump by 25 percent, probably a

record-breaker in the JPA's 50 years of service, stemming from the recession and the Reagan Administration's budget cuts.

She noted that welfare benefits have not been increased since 1974, though increases are under consideration by the New York Legislature, and that a large number of Russian Jewish newcomers have become eligible for help after being aided in their first Passover by the New York Association for New Americans. Nearly 11,000 New York Jews were helped for Passover last year.

A Haggadah for Christians, published last year by the Catholic Archdiocese of Chicago and the Anti-Defamation League of B'nai B'rith, was so well received that it has been reprinted for the coming Passover, according to Theodore Freedman, director of the ADL program division.

Freedman attributed the unique Haggadah's popularity to "the growing number of Christians in all denominations" who either conduct Seders for themselves in their homes or take part in Passover interfaith observances.

The 58-page Haggadah for Christians was edited by Rabbi Leon Klenicki, co-director of the ADL interfaith affairs department. It has an introduction by Gabe Huck, director of the Archdiocese liturgy training program, which describes the special meaning of the holiday for Christians.

Freedman said that while some sections had been abridged to make it suitable for interfaith use, the new Haggadah basically follows the outline of the traditional ritual but it also stresses the central ideas of Judaism — liberation from slavery, the covenant at Mount Sinai and the eternal tie for Jews with the promised land of Israel. He said a section commemorating the victims of the Holocaust also is included.

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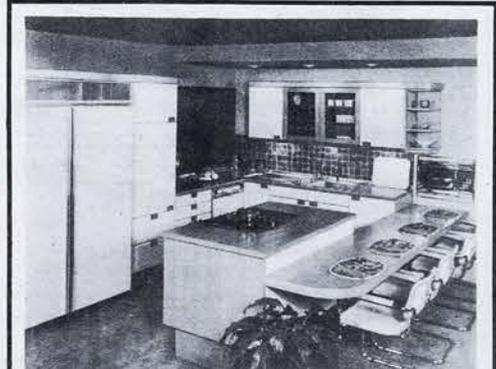
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