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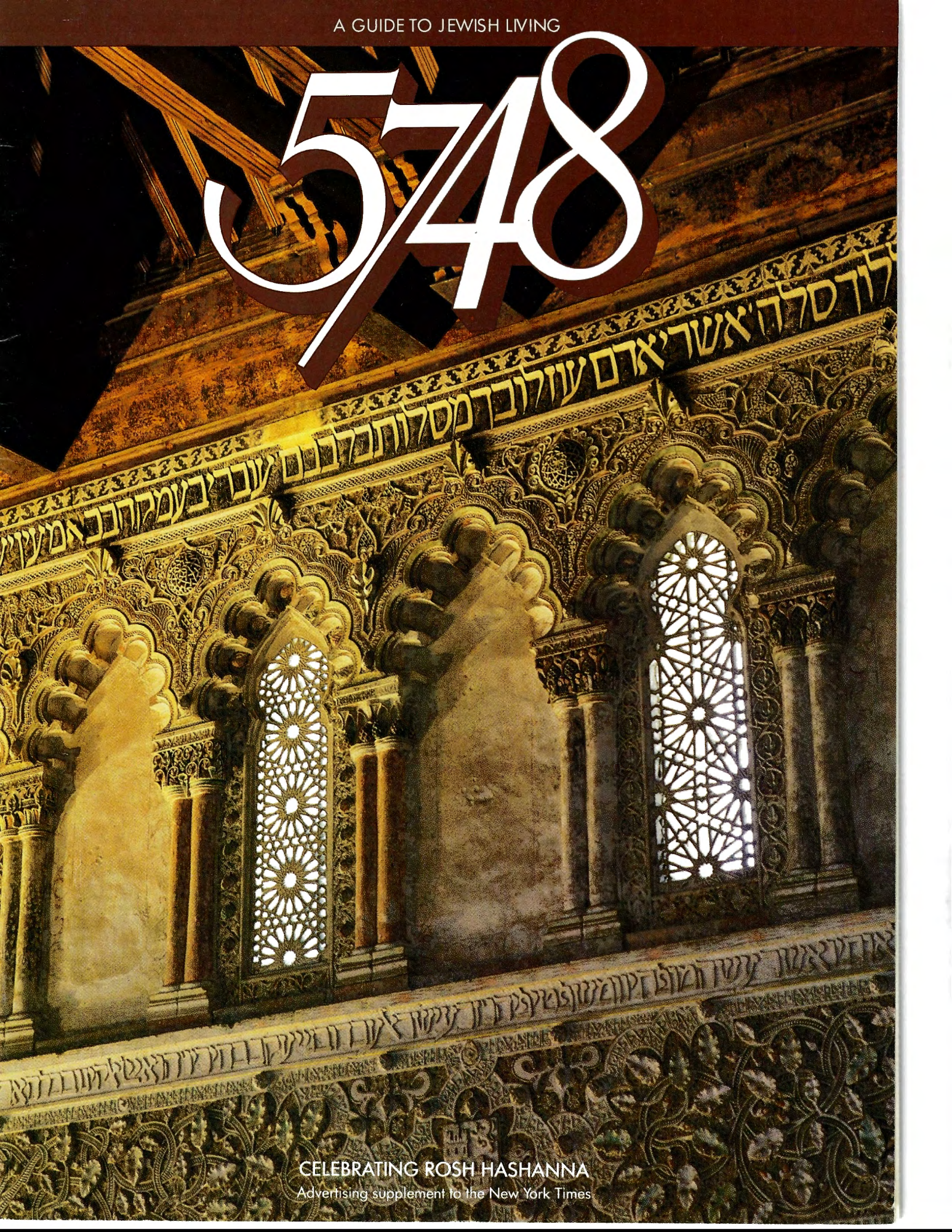
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# 5748



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Volume I, Number 1  
September 1987

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New York, New York 10010  
212-254-5170

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## W E L C O M E

■ We are proud to introduce 5748—*A Guide to Jewish Living* at a time of renewed interest in Jewish lifestyles and culture. ■ On the Eve of September 23, Jewish communities in New York and around the world will celebrate Rosh Hashanna and inaugurate the New Year of 5748. It is a special time, during which Jews of diverse backgrounds, opinions, and traditions feel drawn together by a sense of shared history. Our heritage stretches back to the ancient past and reaches forward to greet the New Year of 5748. ■ 5748 aspires to be a publication that will interest everyone, no matter where they live or with whom they identify.

■ We hope that this folio will bring *all* Jews together in the spirit of a *chaim shel bracha* — a life of blessing, and that readers who discover us as they peruse the *Sunday New York Times* will find their personal sense of Jewish identity reflected in these pages. ■ Of course, this is only the beginning. We look forward to greeting you over the course of future holiday seasons with thoughtful writing, timely information, and intriguing photography. ■ 5748 is grateful to the advertisers who have made this venture possible and to the many individuals whose enthusiasm inspired us. Special acknowledgment to Rabbi Herschel Schacter and Mr. Norman Geller, whose advice and encouragement helped us off to such a promising start. ■ *Eshanna Tova*. May this be a good year, alive with promise and the hope for peace among all peoples. ■ With warm greetings to all, we invite you to join us in turning a new leaf. ■



# NATAN SHARANSKY

IT IS MORE THAN A YEAR AND A HALF since I came out. But when I look at Avital hovering over our daughter Rachel and see my mother taking it all in as we sit in our sun-drenched Jerusalem apartment, I have to tell myself that this is really, truly happening, that it is not a hallucination induced by hunger, that it will not end with a wrenching awakening in a punishment cell.

For me, many things that are taken for granted by others seem like wishes granted by a benevolent genie: I live with my family in Israel. We have our own apartment. We go wherever we want whenever we want. We say whatever we like. We write whatever we wish. Don't tell *me* these are mundane. They are the fulfillment of an age-old promise. And the answer to the prayers of one Natan Sharansky.

For emotional intensity, nothing can equal the first experience of my new life: stepping on free soil and embracing Avital after 12 years of separation. Nor can the excitement of subsequent events be easily matched: the reception at Ben Gurion airport by Israel's leaders and thousands of supporters; being carried on shoulders to the Western Wall; the overwhelming warmth of the Jewish community in America, particularly its young people; the welcome by the President and the Congress. And, of course, Rachel's birth.

The feelings of euphoria and incredulity are still there. And whenever I



## MIRACLES & IMPERATIVES

think that life in Israel is settling into a routine, a new experience fills me with wonder. I rediscover the joy of participating in near-miracles, in life.

Last Shavuot I joined thousands of Jerusalemites who trekked to the Western Wall to greet the sunrise. It is a tradition rooted in Biblical ritual, but until 20 years ago, when the old city was liberated, it could not be practiced. We sang until the sun, emerging from the mountains of

Moab, flung its rays on the walls of the Old City and turned the Jerusalem sky its inimitable deep blue. Friends told me then of the first such celebration right after the Six-Day War, in 1967. The excitement swept the whole country. Old and young, religious and secular, Ashkenazi and Sephardi all converged on the Wall to take part in that historic moment. It was the first time since the destruction of the Temple that the people of Israel could celebrate at their holiest shrine in independence and freedom. I could not help but think of the lives that were lost and the suffering that had to be endured to make this simple, joyful scene possible.

A few days earlier, we had visited the Talpiot promenade overlooking Jerusalem. We stood at the place where, according to tradition, Abraham first viewed these hills, a few hundred meters from where Jordanian troops attacked Israel in 1967. We listened to a guide describing the historic sites before us, and we felt as though we had been transported to the days of the Bible. It seemed as if our presence there could have been written as a chapter in the Book of Chronicles.

Nothing can quite prepare a person for redemption. Books, films, pictures, letters, even meticulous first-hand accounts can only provide an impression of what it is really like to live in Israel. Being transported from a totalitarian dictatorship to a pulsating,



contentious democracy is not a culture shock. It is a trip to a different planet. Freedom is intoxicating, exciting, and exhilarating. But it is also difficult, confusing, and challenging. Having to make independent decisions about thousands of issues does not come naturally to someone who has grown up in the Soviet Union. The choices seem limitless. All the possible points of view make one feel pushed and pulled in every direction. Dealing with the KGB in the Soviet Union is simpler. There, as in an old-fashioned Western, you know who the bad guys are — and they are totally, unredeemably bad. In a way, it is much easier. The rules are like the proverbial Torah that can be learned while standing on one foot: The regime is evil. To collaborate with it is criminal. To compromise with it is to surrender. To defy it is to be free.

These rules enabled me to survive. Without them, I would have found it impossible to continue. When the threat of death hangs over you, you are faced with an almost irresistible temptation to humanize the regime in your mind, to seduce yourself into believing that its agents are only human beings with wives and children, worries and hopes, reason and feelings — in short, people with whom you have something in common. You have to muster all the power you can to remind yourself that succumbing to that temptation, at any degree or on any level, is the beginning of the end. Those prisoners who did not remember this forgot that although our aim was freedom, our jailers' target was our souls. Prisoners who believed that an ever-so-tiny

compromise would be reciprocated, inevitably broke and capitulated. No matter how hard they struggled, they finally confessed to spurious crimes, recanted fictitious deeds, and betrayed their cause. To believe that there can be a common language between free people and totalitarians when they are allowed to use their own dictionary is

*“Freedom is  
intoxicating,  
exciting,  
exhilarating”*

to misunderstand the nature of totalitarianism.

This inability to appreciate the different interpretations given to the same key words strikes me as one of the West's great vulnerabilities. Orwell's books (despite “glasnost” are forbidden in the USSR) are extremely popular in the West. Yet there is an inexplicable reluctance to apply their message to today's reality.

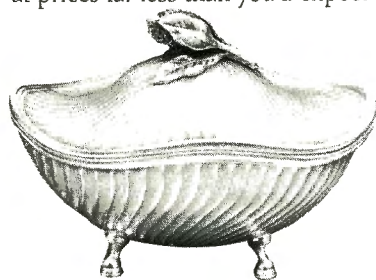
Soon after I arrived in Israel, I was besieged by those people who wanted me to compare “political prisoners” in Israeli jails with those in the Soviet Union. I hastened to point out that it was obscene to suggest that there was a basis for comparison between a democratic country that has an independent judiciary, habeas corpus, courts of appeal, investigation commissions, and a free press with a totalitarian system. I said this even before I had visited Israeli jails — country clubs compared with the

Soviet variety. In Israeli jails prisoners enjoy plenty of fresh air, nourishing food, books, letters, and visits with family. They can study whatever they wish and even go through college. In Soviet prisons there are 18 different kinds of diet, ranging from near-starvation to the barely adequate, all used as instruments for modifying behavior. Letters and visitors, often limited to one a year or less, are also mercilessly used to reward and punish. For me, a graduate of Soviet prisons Israel was nothing short of mind-boggling: I witnessed an outdoor picnic for prisoners and their guests replete with food, music, and professional entertainment. One of the entertainers, a popular comedian, satirized — indeed savaged — the Israeli government. In the Soviet Union, the first five minutes of his routine would have earned him seven years in the gulag.

I can understand why some people refuse to recognize the true differences between the systems. If you acknowledge that the differences are unbridgeable, it seems that the situation is hopeless. No one wants to admit that. But there is grave danger in allowing wishful thinking to dictate the interpretation of events. Unfortunately, such thinking seems to permeate the media in the West. Every Soviet hint, wink, promise, and smile are seen as harbingers of peace, understanding, and good will. Often, the Soviets' mere willingness to discuss an issue is seen as a positive turn, even if in fact their position has hardened. There is also an urge to misinterpret criticism of the Soviets and warnings about their intentions. I know from my own experience that my words have been



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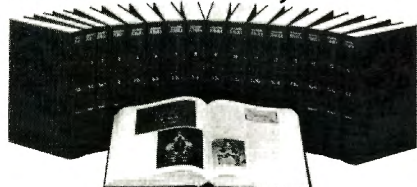
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## SHARANSKY

twisted to mean the opposite of what I had intended. Andre Sakharov has told me that the pro-Gorbachev slant put on his own pronouncements was a distortion. When prisoner of conscience Yuli Edelstein arrived in Israel he was quoted as praising the visit of a Soviet consular delegation. In fact, he had said just the opposite.

It is difficult to accuse members of the media of wearing rose-tinted glasses. In democratic countries, the media reflect the aspirations of the people, and people everywhere crave peace. Even hardened veterans of difficult dealing with the Soviets, such as the government of Israel and the Jewish leadership in the United States have permitted Soviet promises and their own wishful thinking to blur their judgment. They have believed that the Soviet Union would soon open its gates to mass Jewish emigration, restore full diplomatic relations with Israel, and bring about drastic changes in its human rights policy. They have believed because they wanted to believe.

In Mikhail Gorbachev, the Soviets have found a leader who understands Western vulnerabilities as none of his predecessors have. He knows that a smile and an embrace can be immeasurably more effective than bullying and threats. He realizes that appearances can be more impressive than substance. When he gives extravagant publicity to carefully controlled liberalization measures and releases some celebrated Jewish refuseniks and prisoners of conscience with maximum fanfare, he projects an image that is a public relations agent's dream. In European public opinion polls he bests

President Reagan as a sincere pursuer of peace, and is even successful among American Jewish leadership. People

*"Nothing can  
 equal the first  
 experiences of  
 my new life."*

like to believe that things are improving, that progress — though perhaps not as rapid as we wish — is constant, and that our fondest hopes are on the way to fulfillment. Yet the bitter fact is that this coming year may prove to be the one in which the prospect of freedom for Soviet Jewry is permanently destroyed.

To say this when Jewish emigration reduced to a trickle in the past few years, is increasing, when prisoners-of-conscience have been released and many refuseniks have been allowed to leave, and when Western statesmen and journalists meet freely with Jewish activists in Moscow, may seem like the wailing of a Cassandra. But the cold facts speak for themselves. The new Soviet emigration law, supposedly promulgated to prevent bureaucratic abuse, restricts the right of emigration to those who have blood relatives of the "first degree" — parents, children or siblings — living abroad. This effectively excludes 90 percent of the 382,000 Jews who have begun the emigration process. They may never be allowed even to apply for an exit visa, let alone leave the country.





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# SHARANSKY

Of the 10 percent who are eligible to apply, only those who possess "state secrets" would, according to the new regulations, be turned down. But, ominously, the number of would-be emigrants refused permission on these grounds has increased drastically, and some long-time "refuseniks" are being notified that previous reasons for rejecting their applications have been cancelled only to be replaced by "security considerations." Even relatives of such refuseniks, known in the dark humor of Jewish activists as "genetic security risks," are thus excluded. And since applying under such conditions may mean being branded a traitor willing to compromise state secrets, a potential applicant would have to come to terms with the possibility of imprisonment before considering emigration.

What, then, are Gorbachev's intentions? He has made vague promises of allowing 12,000 Jews to leave, touting it as an extraordinary concession. With almost 400,000 waiting to depart, this is hardly a major step. But the new emigration law and the veiled threats against visa applicants clearly indicate that if Gorbachev has his way, these 12,000 will not be the first in a new wave of Jewish emigration, but the last train out of Moscow. What he expects — not unreasonably — is that the cries of those left behind will be drowned in an avalanche of sophisticated Soviet publicity. Publicity, after all, is the correct translation of "glasnost."

Soviet leaders have mastered the art of getting the best mileage out of each dramatic prisoner release. They have successfully appropriated the princi-

ples of "linkage" — connecting human rights problems to other issues on the international agenda — and have stood it on its head. By threatening that public protest would endanger arms agreements, summit meetings, the release of prisoners, emigration, and human rights concessions, they have virtually paralyzed the Jewish communities in the free world.

If Soviet Jewry is to be saved, we must respond immediately and vigorously to the new Soviet strategy. Our source of strength is not only the inspiring tenacity of the Jews in the Soviet Union, but the fact that Western support for the right of Jews to emigrate — a right officially recognized by the Soviet government in several international agreements — is still a factor in the Soviet foreign policy equation. The Soviets are motivated by their urgent need to reverse the decline of their economy.

*Publicity, after all, is the correct translation of "glasnost."*

Internal reforms, even successful ones, cannot do this, for the limitations inherent in the Communist system preclude successful competition with capitalist states. Only greater access to Western trade and credit can give their economy the boost it needs. By

lulling us into inaction with small crumbs and false expectations, they hope to achieve this access without allowing free emigration.

We must not let them. We must educate the Jewish community and the public at large to differentiate between the illusion of progress and the frightening reality. We must not permit ourselves to be diverted by the well-timed release of one — or a hundred — hostages from Soviet jails. And when dissidents and refuseniks arrive in the West we must listen to what they have to tell us about the Soviet Union today.

The Jews of the Soviet Union yearn for freedom and are still hopeful. After decades of struggle, refusal, persecution, jail, torture, and death, they are still optimistic. They do not have a blind faith. Their optimism has its basis in an acute awareness of the political realities of our world and the means at our disposal. We can not disappoint them.

During the Days of Awe and Atonement, we must look into our souls and vow not to let our brothers and sisters down. It is not only our duty but an historic opportunity. We all wish we could have been able to save Jews from the Nazi Holocaust. Now we can save hundreds of thousands, if not millions, of Jews in the Soviet Union from a final destruction, from an end as a people.

If we let Mr. Gorbachev determine the fate of our brothers and sisters then the 12,000 emigrants he has promised, if they come at all, will be the last. But if we have our own vision and set our own goal, we can achieve freedom for all and bring them home ■



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# Understanding ROSH HASHANNA

ON ROSH HASHANNA EVENING, THE dining room table reflects the household's holiday best. Synagogue-goers return from services in a serene mood. Candles shine and special foods symbolizing fruitfulness and plenty are enjoyed in a festive atmosphere. New Year's cards are prominently displayed on mantelpieces and the good wishes of family and friends echo in our ears. The New Year is welcomed in a spirit of friendship and hope. Yet this holiday reflects contrasting themes of solemnity and joy. We must try to understand them in order to learn more about the meaning of Rosh Hashanna.

In an optimistic vein, the author of the *Sefer ha-Hinukh* (Book of Instruction), a thirteenth century presentation of the Biblical commandments, points out that it is our good fortune that God reviews our deeds and grants us forgiveness each year on Rosh Hashanna. If the interval between God's reviews were longer, say, only once every ten years, our sins would accumulate and become too onerous to be borne. We therefore celebrate the gift of being able to begin a new year with a clean slate and express gratitude to God for His kindness.

A more somber aspect of the holiday is revealed on Rosh Hashanna morning, when a hush settles over the congregation late in the service. The synagogue is more crowded than it is at any other time during the day. Even congregants who have left their seats for a short break return with haste. Everyone rises as the cantor chants the plaintive, haunting melody of the prayer, *u-netaneh tokef kedushat ha-yom*, "Let us declare the utter holiness of the day." Our mood is introspective as we acknowledge the omnipotence of God, before whom we stand. With humility and reverence we recite, "You are the judge, inscribing and recording, counting, measuring and remembering all forgotten things." We acknowledge that Rosh Hashanna is the day of judgement, that a trial is taking place in the celestial court determining our fate for the coming year. "Who shall live and who shall die... who shall be at ease and who shall wander about, who shall be at peace and who shall be oppressed... who shall be lowered and who shall be raised." No wonder we are pensive.

The serious nature of Rosh Hashanna is underscored in statements in the Talmud and the writings of our great sages. The Talmud recounts that the ministering angels asked God, "Why do the Jews not sing hymns (of praise) before You on Rosh Hashanna?" God replied, "Can the King be seated on His throne of judgement, with the Books of Life and Death open before

Him, and His subjects sing hymns before Me?" How can man possibly feel relaxed enough to sing to God when his destiny is being decided?

The reknowned twelfth century sage Maimonides explained that Rosh Hashanna is a time for "prayer, humility and awe before God, when we pursue Him in repentance seeking forgiveness." He cautioned that "it is inappropriate in such a circumstance to rejoice and be happy."

Jewish tradition associates the *u-netaneh tokef* prayer with the story of Rabbi Amnon of Mainz (Germany), who lived in the eleventh century. He had been under intense pressure from the local ruler to convert. After repeated demands, Rabbi Amnon asked for three days to consider the matter. He made this request only to gain more time, but immediately regretted his action because he felt it gave the appearance that he was prepared to give serious consideration to the prospect of conversion. Rabbi Amnon fasted, fell ill, and refused to be consoled. He told his loved ones, "I shall go down to the grave in mourning because of what I said."

Three days passed and Rabbi Amnon refused to leave his home. Although he



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# TWA

was soon forced to appear before the ruler, he insisted upon remaining faithful to his religion, regardless of the consequences. Enraged by this repudiation, the ruler ordered that Rabbi Amnon be punished.

The following Rosh Hashanna, the ailing Rabbi Amnon asked to be carried into the synagogue. During *musaf*, the supplementary morning service, he requested that the cantor pause and recited the *u-netaneh tokef* prayer. As soon as he finished, his life on earth came to an end.

There is great value in associating this story of Rabbi Amnon with the *u-netaneh tokef* prayer. Both reflect Rosh Hashanna's themes of individual responsibility and religious commitment, faith and doubt, helplessness and hope, and life and death. The prayer and the story elicit a mood of trepidation, solemnity, and introspection. During these Days of Awe, we are made keenly aware of our mortality and the fragility of our lives.

Contrast the mood of the story of Rabbi Amnon with the Rabbis confident statement that when the Jewish people face the Almighty in judgement, they "don white garments, feast and rejoice because they are assured that the Holy One will perform a miracle for them."

This frame of mind allows us to feel secure in the knowledge that God will forgive our sins and bless us with a happy and fulfilling new year. Despite its somber aspect, Rosh Hashanna should be enjoyed, like other joyous holidays.

Is the solemnity diminished? No. Rosh Hashanna is a time for both trepidation and optimism. Indeed, both feelings are clearly expressed in the Code of Jewish Law: "Eat, drink and abstain from fasting on Rosh Hashanna. However, do not overindulge so as not to behave lightheartedly and to ensure that the fear of the Lord shall be upon us." Rejoice, yes, but do not be reckless. Be confident but not complacent, secure



but not smug. One should experience many contrasting emotions—worry and vulnerability as well as joy and victory. One should feel all of this at the same time.

But there is a very personal miracle associated with Rosh Hashanna. As a holiday, it shares a basic feature with other holidays, and differs from the Sabbath. While the Sabbath commemorates the establishment of the natural order, "for in six days the Lord made the heavens and the earth, and on the seventh day He rested," the holidays commemorate the disruption, or suspension, of the natural order.

Each holiday is associated with a different miracle. Passover is linked to the exodus from Egypt, Shavuot to the revelation at Sinai. We build outdoor booths on Sukkot symbolic of the clouds of glory which enveloped the Israelites when they wandered in the desert after leaving Egypt.

Indeed there is a miracle on Rosh Hashanna as well. It is not a public and powerful act like those we celebrate on Passover, Shavuot, and Sukkot, but a personal miracle that takes place in the inner recesses of every person's heart. It is the miracle of God's forgiveness, which enables us to rejoice on this day. Are we deserving of it? Possibly. Could we not be better parents and children, spouses and friends, neighbors and Jews? Probably. And yet God forgives us. A miracle? Certainly.

The Chinese write the word "crisis" in two characters, one meaning "danger" and the other "opportunity." This is the dialectic of Rosh Hashanna. We aspire to grow from our confrontation with the "danger" of judgement and benefit from our "opportunity" for forgiveness. In striving to achieve personal and religious fulfillment, we seek a new year of fruitful activity and peace ■

*Jacob J. Schacter is the Rabbi of The Jewish Center in New York City.*

Rosh Hashanna 5748

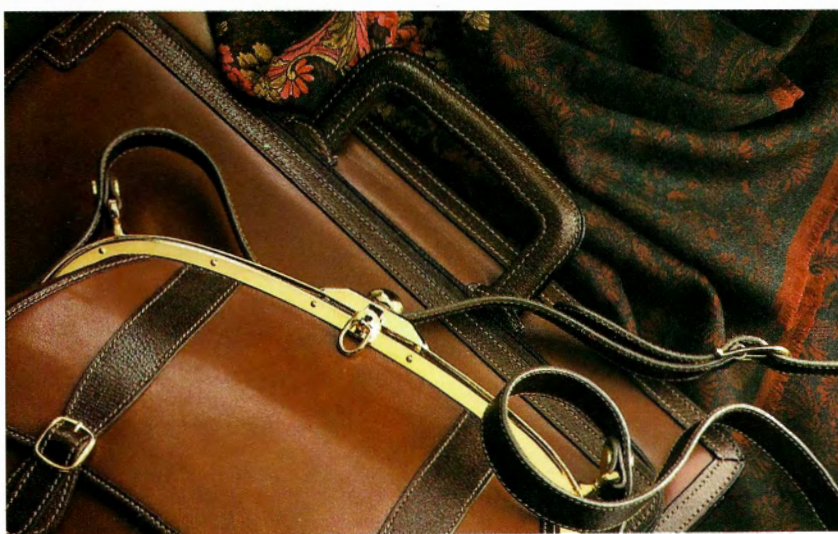
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# ISRAEL FROM ABOVE

IMAGINE A PASSION. IMAGINE TWO passions. Imagine them combined into a single career. Because I love to fly and I love to make photographs, you may then understand why there is little I would rather do than take pictures from the sky.

From the moment my high school pal, Harlan Pollock, suggested I shoot Israel from the air, I knew I would do it. It was a natural. There is no lack of interest in the country. Israel—the Holy Land—is always in the news; many people are deeply concerned about its destiny. But I had no real perception of how the land actually looked. In my ignorance I conjured up sand-swept deserts, brave soldiers, hot-shot jet pilots, and political unrest.

One quick trip and one short photo-flight later I realized how much there is to the Holy Land. Not only is it geographically diverse and as such, very photogenic, Israel is also tightly tied to my own notion of existence.

The project thus became infused with an additional emotional quotient, which led me to this goal: With the unique perspective that aerial photography offers, I would represent Israel, the Holy Land, in all its variety, attempting to bring it to life for others whose spiritual roots also lie there.

Because Israel is in a constant state of military preparedness, photographers are not permitted to pick up



Baron Wolman's widely acclaimed pictures have appeared in virtually every American magazine from *TIME* to *VOGUE*. He is the original chief photographer for *ROLLING STONE* magazine. These words and images are excerpted from Wolman's latest book—*ABOVE THE HOLY LAND: ISRAEL FROM THE AIR*, published this month by Chronicle Books.

their Nikons, climb in the nearest Cessna, and head out cross-country to do a little afternoon shooting from the air. There are rules.

In Israel all air space is under positive control. Civilian flights, in particular photo-flights, must be arranged before you know if the weather is going to cooperate. And that was my biggest problem, since weather has a mind of its own. To make matters more complex, the Cessna I used doubled as the morning commute traffic eye-in-the-sky for a Tel Aviv radio station, which meant that aside from weekends, magic morning light was unavailable to me.

Given the situation, I think we did quite well. There wasn't as much snow on Mount Hebron as I might have liked. And, since I did my shooting in spring and autumn, I missed some colorful summer fun on and around the Sea of Galilee. But following a fierce rainstorm in November I had one spectacularly clear day when the air was sparkling and visibility virtually unlimited.

My mission was aerial photography, making a series of pictures that I hope conveys a sense of being suspended between yesterday, today, and tomorrow. For the Holy Land is precisely that: a continuum of experience that spans the years, reflecting history in its people, its holy and historical places, and the land itself ■





For more than 1,900 years the KOTEL  
HA'MAARAVI (Western Wall), has drawn  
Jews yearning to return to their home-  
land. The "wailing wall" is all that  
remains of the Holy Temple destroyed  
by Titus in 70 C.E.





Dusk falls over the beautiful and forbidding Judean desert. An international border bisects the Dead Sea (or YAM HAMELACH, the "sea of salt"); in the foreground is Israel, in the background—Jordan.



# ISRAEL FROM ABOVE



Below: In the mid-thirties, Tel Aviv was more sand than town. Looking south from the mouth of the Yarkon river, Dizengoff Street is clearly visible.



Above: The same view of Tel Aviv in 1986. The sand dunes have been replaced by hotels and high-rise apartment houses that tower over Dizengoff Street.





The delightful dichotomy of modern Israel: the tennis courts of today beside archeological excavations into the past.



Below left: A date palm grove flourishes on a kibbutz in the lush Jordan River Valley.

Below right: On the Arava plain, water has transformed dry sands into productive land.





# ISRAEL FROM ABOVE



Above: Just offshore at GA'ASH beach lies a sunken boat, a favorite site for snorkeling. GA'ASH is also home of two of Israel's 280 nature reserves.



This Roman amphitheater in BEIT SHEAN once seated more than 5,000 spectators. The BEIT SHEAN valley today is home to a number of KIBBUTZIM, one of which, TIRAT ZVI, was surrounded by Jordanian forces on the south, east, and west prior to 1967.



## GIFTS

5/48

Kedem makes choosing the right wine easy with this attractive international selection of four wines from France, Italy, Israel, and California's Sonoma County. \$18. At liquor stores everywhere.

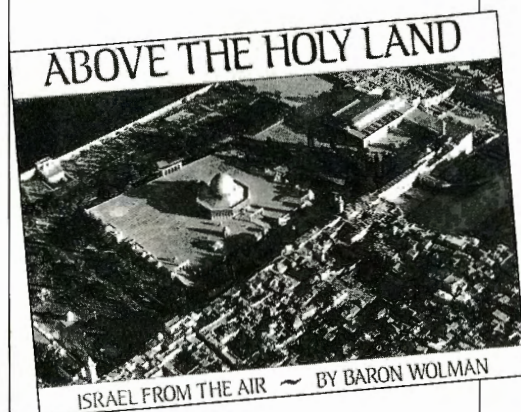


Remembering one's loved ones takes on new meaning with this memorial candle holder. Kagan's hand-etched crystal glass protects the *yahrzeit* flame with dignity and respect. \$165. In the Spirit Gallery. 460 East 79th St. 212-861-5222.

Solgar Daily Gold Packs are individually sealed daily supplies of Solgar vitamins and minerals. Easy to carry, they're great for travelers. \$25 for 30-day supply. At health food stores everywhere.



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# GIFTS

## 5748



Victoriana, fine china with the exquisite style of Oscar de la Renta, is a fabulous collection of 16 different silhouettes ranging in price from \$30 to \$70. Mikasa, 30 West 23rd St. 212-645-6640.



Fragrant and beautiful, an *etrog* (citron) belongs in a special box like this sterling silver classic. \$750. Michael Strauss Silversmith, 164 East 68th St. 212-744-8500.

Primitive power: Adrianna Papell's imported animal print blouse in sophisticated silk with banded hem. Sizes 4-14. \$150. Macy's 212-695-4400.



Exquisite and timely, this Daum Clock is made of museum quality crystal fitted with a quartz movement. \$720. Eastside China, Ltd., 5002 12th Ave., Brooklyn. 718-633-8672.



Jerusalem is depicted on this hand-made velvet *challah* cover. \$65. Yonah Gallery, 270 West 89th St. 212-873-8411.



## GOOD FORTUNE IN HIGH FASHION

ELIAHU TAHARI IS THE QUINTESSENTIAL successful fashion designer. He has parlayed elegant, minimalist clothes into a multi-million dollar manufacturing empire, his own Madison Avenue boutique, plus free-standing Tahari units (all decorated according to Tahari's prescribed Oriental style) in the best retail emporia across the country. He has a penthouse overlooking Central Park, a collection of priceless Chinese antiques, a sleek foreign car, and all the accoutrements of life in the fast lane.

Except that the fast lane isn't where Elie Tahari resides... not any longer. And I discovered that the stereotype of a fashion tycoon isn't an accurate reflection of the man.

Mr. Tahari was twenty minutes late for our interview. I had time to review my notes — a rags-to-riches saga that seemed hard to believe. Central Park bench to Seventh Avenue millionaire? If it really *were* true, would Tahari share his secrets?

As time passed, my reporter's cynicism led me to consider the adjectives *self-important*, *inconsiderate* and *pretentious*. Also had time to look over the clothes hanging in the showroom. They conveyed another image: sleek, sophisticated, grown-up clothes (obviously for sleek, sophisticated, grown-up women) with no folderol or frou-frou — a welcome relief from the usual frivolities.

The door flew open and a disarmingly young man entered. He offered apologies, and ushered me into a serene, wood-paneled office filled with carved Chinese furniture. "I'm sorry... I'm leaving for California today," he explained, tossing his bag

onto a window ledge. So *this* was the designer Tahari!

Unexpectedly youthful (he's 35) and ruggedly handsome, Elie Tahari looks far more like the Israeli Air Force soldier he once was than the fashion force he has become.

Tahari's story is a bit like a Dickens novel: who else could have invented the character and plotted the twists of fate that led an Israeli boy from an orphanage to phenomenal success on New York's Fashion Avenue.

Did Tahari anticipate where his fortune might lead him? "No." Could he explain it?

"Guidance," he says firmly, "I believe in guidance."

It became clear that this was to be no ordinary designer interview. And that Elie Tahari is no ordinary man.

I asked him, "Are you a religious man?"

"You know, as a boy I was forced to be religious. When I left school I went the opposite way. But in the last year, I've begun to feel the need to pray... to get back to religion."

He reaches for the bag on the window ledge and pulls out a blue velvet case, withdrawing a *talit* (prayer shawl), *siddur* (prayer book), *yarmulka* (skull cap) and *t'filin* (phylacteries). "I'm going away so I'm taking this with me. I was late today and didn't have time for my prayers. I feel guilty if I miss a day so I say them in the office. I just lock the door and hold my calls.

"I like the idea of praying in the office. I want good spirit here. Sometimes when I am too pressured, my spirit is down. I put a little spirit in the place". He smiles.

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# T A H A R I



Preceding page: Copper taffeta bolero and slim skirt are swirled in black velvet. Jacket, \$248; skirt, \$168.

Below: The navy wool gabardine suit has a shaped double-breasted jacket and a double-seamed skirt. Jacket, \$228; skirt, \$118.

A back-pleated jacket of mocha silk duppioni flares over a skirt with inverted pleats. Jacket, \$258; skirt, \$288. All hats, Patricia Underwood.

Does praying help?  
"It helps *me*."

Tahari is a man who's created enormous success from beginnings which could cause many a more privileged person to howl "Why me?" (And his good fortune might impel a greedier person to ask "Why *not* me?")

Elie views the negatives of his childhood as the experience that allowed him to develop the instincts which enabled him to follow where fate led.

Elie Tahari was born in Jerusalem. He was sent to orphanage school at age six, when his parents were divorced.

"I developed instincts. I grew naturally. When you grow up wild like that you don't have any complexes, any fears. Some people go to all the best schools, are taught everything — how to hold a spoon, how to dress — until they're twenty. Then when they get out they have nothing



White silk supponni dress with blouson top and brass buttons, go with a red notch-collared duppioni coat. Dress, \$288; coat, \$378.

of their own inside. It's all been put there from the outside."

"Do you know Eric Butterworth?" he asks. "Butterworth says life should be lived from the inside out."

Butterworth is a close personal friend; Tahari listens to his tapes as part of his daily discipline.

If life in the orphanage was free, it also was lonely. He found solace at the movies. "I thought the movies were reality and I thought I'd find reality in Europe."

Europe came later. After religious school, Elie entered a strict technical school which prepares young men for Air Force duty. He was trained as an electrician and after a year and a half of schooling, began a three-year tour of Air Force duty.

After the Six-Day War came a stint in the Sinai desert wiring housing for the Army. "I worked 18-hour days," he says, "and when it was over, the boss added up what was owed me: This





Elie Tahari's clothes speak for themselves. "I'm not going to tell women how to dress because I don't believe in that."

much for the job, this much for double time, but subtract 80% for the government. This much that we advanced, this much we sent your family..." When the accounts were balanced, there was no money.

He didn't want to go home either. His father, three sisters, and a brother were living in one room and "fighting all the time."

It was time to search for the silver-screen dream in England. With his brother's El-Al-employee airline ticket and a bit of money in his pocket he set off.

England wasn't like the movies. "I couldn't get a job anywhere. Israelis were called Pakistanis. I could barely speak English. The weather was miserable." He remained in England for ten months. He was unable to find work, and his cinema dream had become a nightmare.

Was he frightened? "Yes, but when you're young, that's okay. I ran out of money and decided to go back home, but first I wanted to see Rome! I landed in Rome with \$80, stayed two days and spent \$20, and then got on a plane for New York."

He arrived in New York in June 1970. The rainy cold weather in England had depressed him. June in New York seemed warm, sunny and beautiful. "When I got to the airport and saw all the big cars and all the glamorous people I said, 'Yeah! This *is* the land of the movies!'"

Elie fell in love with New York ("A movie all day long!"). Speaking little English and having less money, he checked into the YMCA, which cost

\$7 a night, and began looking for work. A job. Any job at all.

He didn't find a steady job but he was able to make ends meet: "a few dollars a day, enough for food" by washing cars at a parking lot. He was taken in hand by a friendly Y resident who systematically called all of the Jewish organizations in the telephone book, to help him find work. (At \$2 a car wash, he was having trouble making the rent, and often had to resort to sleeping on Central Park's benches to save the \$7.)

His mentor called the Emergency Shelter on St. Marks Place, and netted Elie a job. ("An Israeli? We've never had one of those... send him over!") "I still send them Christmas gifts," Elie laughs.

At the shelter he was sent on jobs and was docked 20% of his salary as a contribution to the shelter. He delivered laundry to fancy apartments and earned 25-cent tips. Did he ever expect he would live in such a place? "I was just happy to have the job, and I was good. Where the other boys took

two hours, I took two minutes."

Even though he was delighted to have work—"Ten dollars was a lot of money for me... I spent three and saved seven!") Tahari wanted a real job. He began to badger the owner of an electrician's shop next door, though he knew nothing about American wiring. ("The voltage is different.") Finally, when they needed extra help for a rush job, Tahari was hired.

Predictably, that rush job was in the garment center.

Tahari remained in the business for a year, going from showroom to showroom changing light bulbs and ogling the models. By the end of the year he had sent \$1,000 to his family.

Soon the work became boring. But how did he make the leap to the fashion business? Elie worked evenings in a friend's Greenwich Village jeans shop where he developed a taste for fashion. Although he had little experience and no training he decided to go into business for himself. He spotted an old barbershop and when the landlord told him, "Fix up the place and I'll give you six months rent-free," Elie was in the fashion business.

"I sold anything I could get, damaged goods leftovers, really *ugly* clothes. I had no taste!" But during his years as a garment-center electrician he had made a friend who became a mentor. He sold him his first real stock — jeans and suede, the hot sale-ticket of that season.

Tahari manufactured his own clothes — tube tops that retailed for \$4 each and soon opened a second boutique, Icarus, near Bloomingdale's.



The following year he moved to Seventh Avenue and manufactured disco dresses (under the Midnight Lady label), blouses (Morning Lady) and suits (Danielle O.) But Tahari wasn't satisfied. "I looked at Yves Saint Laurent's clothes in the magazines and thought, 'I can do this too.'" Working from his own ideas and using the talents of his patternmaker he launched Tahari Ltd. in 1979. By 1983 it had become a \$50 million company.

"I still work by instinct," says Tahari. "I know what I like. If it isn't pretty to my eye, I don't want to produce it."

What Tahari decides is pretty also happens to make news in the world of high fashion. Consider a suit in mocha silk duppioni with a flirty, flared-back jacket, a slender short skirt. A collarless grey-flannel jacket, cropped to the waist, is outlined with black passementerie in best bullfighter fashion. (The Spanish style is big this autumn.) Elegant double-breasted dresses are appropriate for business but don't look stodgy. The entire collection features first-rate fabrics: rich velvets, leather in jewel colors, and flecked tweeds. Tahari depends on clever cut rather than trendy decoration to make his clothes contemporary and exciting.

"The clothes speak for themselves. They're very simple." What about the new, shorter hemlines? "I'm not going to tell women how to dress because I don't believe in that. Yes, they're shorter but there are some longer things too. Some women want those."

One thing you won't find in a Tahari collection: silliness. "I do clothes I think are pretty: pretty fabrics, good quality, good fit. But they have to appeal to my eye. They can't be exaggerated but they should emphasize the shape of a woman's body."

That is what makes these clothes so remarkable. Though tailored, they are feminine *and* comfortable. And

## T A H A R I

more remarkable yet, prices are, by today's standards, very reasonable. (\$500 will purchase a snappy suit.)

Today Tahari stands at the helm of an empire. But the way wasn't been free of difficulties. There were problems with unions. "We made a lot of enemies. We didn't take care of them. But I came to the land of freedom. I won't let unions tell me what to do." So when harassment grew violent, Tahari instigated a lawsuit—and won.

Tahari experienced personal problems as well: "When I got to New York, I wanted to be the bad boy. I was wild to the point that I lost myself, with drugs and hanging out all night. It's taken me seven years to return to myself. Now, I don't drink wine, I eat healthy food, I have the best nutritionist, I study yoga. Last year, I felt physically healthy again. Now I'm just trying to get connected with myself. Being connected with yourself is the most important thing."

He now has more possessions than most people dream of. "My vision was to live near the park and have trees," and so his Fifth Avenue duplex penthouse is a glass-enclosed space with a garden of lush trees.

Does he ever ask himself how he got from a Central Park bench to a Central Park penthouse?

"I never thought I was talented, never thought I was smarter than anybody else, never thought I would have more.

"My goal in coming to New York was to better my life and to help my family better theirs. There was nothing else in it. And I think I had the support of the universe."

The kids are growing up in an environment where everyone wants to take, and everyone is selfish. And here's a distant cousin, giving. I think about the meaning of the prayer *Sh'ma-Yisroel*.

"Very simply it tells you that being connected with yourself is symbolic. As long as you are in tune with yourself and God and the laws of this universe, God will provide.

"When I got into drugs and discos not only did I lose myself, but I couldn't enjoy my life, my friends, my business.

"Now I appreciate just coming to work. I'm thankful I have people I can share that with. And if I can help somebody—in the right way—then I know I am connected to the right things in life.

"Prayer and charity and sharing these feelings with other people... that's what gives me spirit and pleasure in life."

Elie Tahari's taste for the good life encompasses values that transcend high fashion ■

*Mary Ann Crenshaw is a New York-based freelance fashion journalist.*

### Accessories

Navy Suit: Earrings—Patricia Von Musulin, Bracelets—Roxanne Assoulin, Hat—Pat Underwood, Shoes—Miss Maud, Hosiery—Fogal, Gloves—La Crasia.

Cocoa Suit: Shoes—Maud Frizon, Hat—Pat Underwood, Earrings—Eric Beamon, Bracelet—Eric Beamon, Gloves—La Crasia, Hosiery—Fogal.

Copper Suit: Hosiery—Fogal, Hat—Pat Underwood, Shoes—Manolo Blahnik, Earrings—Roxanne Assoulin, Bracelet—Roxanne Assoulin.

Duster—Dress: Hosiery—Fogal, Shoes—Miss Maud, Hat—Pat Underwood, Earrings—Roxanne Assoulin, Bracelet—Roxanne Assoulin.

photographer—Irving Schild  
model—Ericka Klein, Wilhelmina Models, Inc.  
stylist—Carolyn Pleva



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# AUTUMN IN ISRAEL

TWELVE MONTHS OF CELEBRATION IN honor of Israel's first generation of independence will begin with the start of the Jewish New Year. Commemorative events and festivals give expression to Israel's extraordinary achievements and ordinary pleasures.

If you'd enjoy a preview as you make your travel plans, you can see "Israel, Take Heart In It All," a 14-minute video "postcard" available for free 10-day rental or purchase. Write to EL AL ISRAEL VIDEO, 850 Third Avenue, New York, NY 10022.

Several thousand suites have been added to hotels across the country to better accommodate you. The Sheraton and Hilton hotels have introduced new resorts at Eilat and Best Western plans fifteen new facilities. Nearly half of Israel's hotels are rated deluxe, that is five star.

"People to People" is a special program being expanded this year. By registering at airports and tourist offices, you can visit Israelis in their own homes. Matched up via computer, tourists can meet Israelis their own age with similar interests.

EL AL, Israel's national airline, also offers passengers discount books of dollars-off coupons and free-admission tickets to many events celebrating Israel's fortieth year of independence. Ask your travel agent for details.

"Milk and Honey" vacations provide tourists with a variety of options. These packaged tours can include hotel accommodations as well as car rental and the services of an English-speaking guide. A three-day stopover in London and a trip to the Red Sea resort of Eilat or a jaunt to Cairo may also be part of your plan.



© Baran Wolman/Woodfin Camp



El AL's Jewish Heritage Tours present the opportunity to see Europe and explore family roots in Poland, Czechoslovakia, or Hungary.

No matter what path you follow, all roads lead to Israel. ■

This Fortieth Anniversary Calendar offers a sampling of events, tours, and exhibits. For more information, contact the Israel Government Tourist Office at 212-560-0650. In Israel, visit the Israel Ministry of Tourism at 24 King George Street in Jerusalem (phone: 237211).

## 40th Anniversary Highlights of Special Events in Israel Fall 1987

### September

- Tel Hai 87: A gathering of contemporary artists will create a huge open-air museum in northern Israel.
- David Bowie concert at Tel Aviv's Hayarkon Park.

### October/November

- The fourth International Film Festival in Haifa's Carmel Center will feature more than 80 films from around the world.
- Israel's Fringe Theatre Festival in Acre presents music, theatre, and pantomime.
- "Schraneh" is a Kurdish celebration at Ein Fesh'ha, a desert oasis near Ein Gedi.
- Opening the Gates to Israel: A multimedia spectacle on land and sea.

A jazz festival of 50 performances will take place in Israel's famed resort town of Eilat.

Future listings will appear in our next issue.

### A Guide to Tours and Exhibits

Nature lovers can enjoy adventures sponsored by Israel's Society for the Protection of Nature. Scheduled programs include camel tours of the Eilat mountains and the Judean Desert. The Society also sponsors hiking tours guided in English. Jerusalem's municipality sponsors free walking tours of the Old and New Cities.

Sports Buffs can attend tennis championships in Ramat Hasharon, and the Men's Classic competition also takes place in October. Caesarea boasts Israel's only golf course, and is the home of its Open Golf Championship.

Culture enthusiasts can choose among Israel's eclectic museums. September through October, Tel Aviv's Diaspora Museum hosts a photography exhibit: "Jewish Heritage in the Eye of a Camera." At the same time, the Jerusalem Rockefeller Museum will have a show of Crusader Art. Exhibits at the Israel Museum (also in Jerusalem) include "3,500 Years of Chinese Art" and "The Wonders of India." On October 15 the holiday of *Simhat Torah* is celebrated with spirited singing and dancing in the outdoor plaza of Kikar Malchei Yisrael in Tel Aviv.





# THE MAN WHO LICKED ICE CREAM.

David Mintz must have a sweet disposition.

How else could you possibly explain a man who spent 9 years of his life, night after night, trying to invent the perfect dessert. And failed every single time.

Except one.

An August occasion that may be declared a national holiday by everyone who loves dessert.

On that summer night, in the back of his tiny 3rd Avenue deli, his enthusiasm for topping America's favorite dessert having dipped to an

all time low, David Mintz discovered a dessert that was good and good for you. A magical blend of silky smooth tofu, flavors and fruits he called *Tofutti*®.

The Tofutti dessert David invented has only wholesome ingredients. Contains no cholesterol, lactose or preservatives. And is produced under the strictest Kosher supervision. Yet Tofutti tastes so rich, it's hard to believe it's good for you.

Has this taste of victory changed David Mintz? Not one bit.

Chocolate or otherwise.

He's still the same humble, hard working guy. And he's very thankful to everyone who's made Tofutti such a huge success.

In fact, as a little reward for you, he's back in the kitchen hard at work on yet another nutritional breakthrough.

A fudge brownie.





# Culinary Traditions

ROSH HASHANNA IS A TIME FOR RELIVING traditions. But it is also a season of new beginnings. Surprise and please your guests by introducing a Five-Pepper Cognac Pâté for your first course.

Of course, certain special culinary customs prevail. Round challahs replace more familiar shapes used on Shabbat. This expresses the hope that the New Year will be well-rounded, bringing with it a predominance of good fortune. A slice of apple is dipped into honey and eaten, symbolizing hopes for a sweet year.

Consider the rest of the menu for an elegant Rosh Hashanna dinner: A split-and-tied hotel rack of lamb, marinated overnight, is oven-ready. Baked rice vibrantly colored, flavored with saffron, and accented with strips of roasted red bell pepper creates a flavorful ring.

In place of common salad greens, choose arugula. Arugula is a member of the cabbage family and has a narrow, oak-like leaf. A sweet-and-sour honey and mustard dressing (which can be made in advance) balances arugula's assertive flavor. For dessert, enjoy a cool and refreshing kiwi sorbet.







MARINATED  
RACK OF LAMB  
Serves six.

*One whole 7-rib hotel lamb rack, trimmed,  
about 3 1/2 pounds*

Marinade

*1/2 cup light olive oil  
2 1/2 teaspoons coarse (kosher) salt  
7 very large garlic cloves, finely minced  
2 tablespoons fresh (or 1 tablespoon dried)  
                    rosemary  
Juice of 1 1/2 large lemon  
1/2 teaspoon red pepper flakes*

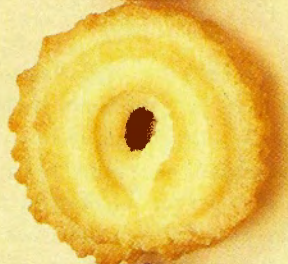
*Note:* You'll need the cooperation of your butcher to prepare the lamb. If you plan to make the gravy, ask him to chop the lower 3 inches of bone from the lamb and reserve them. Then ask him to remove and reserve cap fat from lamb rack. He'll also have to butterfly the rack down to the tail end and remove the inner vertebrae. The lamb will be in two pieces. Ask the butcher to hold the pieces together and roll cap fat, placing it in the body cavity, and tie the rack in 5 or 6 places so that it looks like the original, uncut rack.

1. Blend marinade ingredients in a small bowl. 2. Rub lamb all over with marinade. 3. Wrap well in plastic wrap and refrigerate overnight.

4. About 1 1/4 hours before serving time, preheat oven to 450 degrees. Unwrap lamb, and place on a rack in a roasting pan (the bottom should be lined with aluminum foil). 5. Roast for 15 minutes. Reduce heat (but do not open oven door) to 350 degrees and roast for an additional 55 minutes. Lamb will be crusty on the outside, and slightly pink in the center. For well done lamb, allow additional roasting time at 350 degrees. 6. To serve, remove strings and slice.



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waited  
long  
enough.



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# LAMB GRAVY WITH BEAUJOLAIS WINE

1 cup.

3 tablespoons olive oil  
Reserved meaty lamb bones  
1 medium onion, coarsely chopped  
1 stalk celery, minced  
1 carrot, scraped and minced  
1 teaspoon whole black peppercorns  
1 bay leaf  
 $\frac{1}{2}$  teaspoon dried rosemary  
Zest of  $\frac{1}{2}$  medium orange  
 $\frac{3}{4}$  cup Beaujolais wine  
Water  
 $\frac{1}{2}$  teaspoon salt

1. Heat oil in a heavy-bottomed 3-quart saucepan. 2. Stirring frequently, brown bones (about 10 minutes). Lower heat. 3. Add vegetables, and stirring constantly with a wooden spoon, cook for 5 minutes, or until vegetables are soft. 4. Add bay leaf, rosemary, and orange zest. 5. Then add wine, but quickly scrape the browned particles on the bottom of the pan. 6. Add water to barely cover. Simmer gently, lightly covered, for  $1\frac{1}{2}$  hours. 7. Cool. Strain into a large bowl. 8. Press solids through sieve. Discard remains. 9. Chill. Skim fat from surface. 10. To serve, reheat gravy.



# FIVE-PEPPER COGNAC PÂTÉ

Yields 2 pounds of pâté.

4 large onions, finely chopped (4 cups)  
4 tablespoons (plus 1 teaspoon rendered) chicken fat (schmaltz) or peanut oil  
2 teaspoons salt, divided  
2 pounds chicken livers, rinsed and patted dry  
2 medium carrots, scraped  
2 hard-cooked eggs  
7 green peppercorns, crushed  
 $\frac{1}{4}$  teaspoon white pepper  
 $\frac{1}{4}$  teaspoon freshly ground black pepper  
Pinch cayenne pepper  
Pinch chili powder  
2 tablespoons (plus one teaspoon) kosher cognac  
For garnish:  
Hard-cooked egg slices  
Asparagus tips  
Radish rounds

1. Set topmost oven rack 6 inches below broiler coil and preheat the broiler coil for 10 minutes.

2. In a 10-inch heavy bottomed skillet, saute the onions in the chicken fat or oil with  $\frac{3}{4}$  teaspoon salt, stirring occasionally, until the onions are a medium golden brown (about 20 minutes).

3. Place livers on a broiler pan. Broil 5 minutes on one side. Using tongs, turn livers over and broil for an additional 5-7 minutes, or until inside of livers are no longer pink. Remove from broiler.

4. Grind the livers. (If holes of blade become clogged, remove and scrub under running water with a stiff bristled brush.)

5. Grind sauteed onions, carrot, and hard-cooked egg into a large mixing bowl. 6. Add seasonings, remaining salt, remaining schmaltz or oil, and cognac. (Taste and adjust seasonings if necessary.) 7. Pack pate into a lightly oiled loaf pan measuring  $7\frac{1}{2}$ -4  $\frac{1}{2}$ -2 $\frac{1}{2}$  inches. Chill overnight. 8. Unmold onto lettuce lined serving plate. 9. Garnish top of molded pate with rounds of egg yolk and asparagus tips, pressing radish rounds onto side of pâté.





SAFFRON RICE RING WITH  
ROASTED RED PEPPER GARNISH

Serves 6 to 8.

- 2 vials saffron threads, each .2 ounces  
 $\frac{1}{2}$  cup chicken stock  
 3 tablespoons unsalted parve margarine or  
 schmaltz  
 $1\frac{1}{2}$  cups raw, long-grain rice  
 1 medium-large onion, minced fine  
 2 cloves garlic, minced  
 $1\frac{1}{2}$  teaspoon salt  
 $2\frac{3}{4}$  cup additional chicken stock  
 (homemade if possible)  
 Additional unsalted parve margarine

To prepare rice:

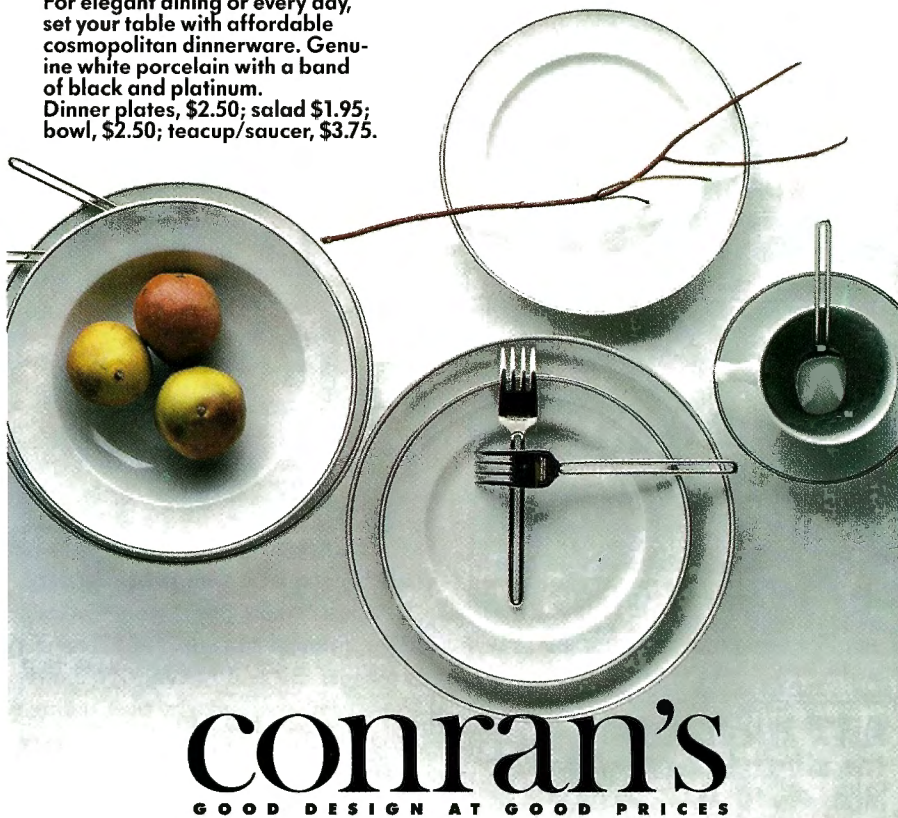
1. In a small dish, steep saffron in chicken stock for  $\frac{1}{2}$  hour. 2. Preheat oven to 350 degrees. 3. In a 2-quart, heavy-bottomed saucepan, melt margarine. 4. Add rice, and cook for 3 to 4 minutes over low to medium heat. 5. Then add onion, garlic, and salt. Cook over low to medium heat, stirring for an additional 3 to 4 minutes until vegetables are soft. 6. Add reserved saffron and liquid and additional chicken stock. Smear additional unsalted parve margarine on the inside of a 8-inch, 4-cup ring mold. 7. Gently ladle rice and broth into prepared mold. Cover tightly with a double fold of aluminum foil. 8. Place on jelly roll pan. Bake 35 minutes.

To prepare roasted red pepper garnish:

1. Preheat oven to 450 degrees. Oil 1 large, firm red bell pepper and place on a foil-lined cookie sheet. 2. Bake, for 15 minutes, turning once with tongs. 3. Strip skin from pepper. Cut in half and remove seeds. Rinse under cold water. 4. Cut off ends that curve under and slice lengthwise into thin strips. 5. Arrange on top of rice ring.

*Note:* Cooked green beans tossed in a vinaigrette sauce makes a tasty and colorful center for the saffron rice ring.

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## ARUGULA SALAD WITH HONEY AND MUSTARD DRESSING

Honey and mustard dressing

About 1 cup.

1 small onion

$\frac{1}{4}$  cup (plus 2 teaspoons) light-colored  
honey

$\frac{1}{4}$  cup granulated sugar

$\frac{1}{4}$  cup white wine vinegar

1 teaspoon dry English mustard or dijon  
mustard

$\frac{1}{2}$  teaspoon salt

1 cup salad (not olive) oil

Poppy seeds (optional)

1. Make 1 tablespoon onion pulp by grating onion with a hand-held grater.
2. Place onion pulp, honey, sugar, vinegar, mustard and salt in the container of a blender. Blend 30 seconds.
3. Slowly add oil, while continuing to blend at high speed.
4. Transfer dressing to storage container. Cover and refrigerate. May be made a day or two in advance.

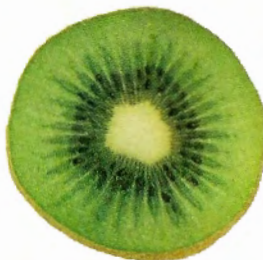
To prepare salad:

4 bunches arugula, well washed and  
patted dry

1 yellow squash, thinly sliced

2 ripe avocados, cut into wedges  
Tomato wedges

1. Rinse arugula in several changes of cool water. Spin dry in salad spinner or pat dry.
2. Pointed edges out, arrange leaves on salad plate.
3. At edge of plate, arrange a circle of yellow squash rounds.
4. In center of plate, arrange wedges of avocado.
5. Place tomato wedges in center.



## KIWI SORBET

Serves 6 to 8

For simple syrup:

2 cups water

2 cups granulated sugar

1. In a 2-quart heavy bottomed saucepan, bring water and sugar to boiling.
2. Stir.
3. Remove from heat and let cool.

For sorbet:

10 ripe kiwi fruits

$\frac{1}{3}$  cup cooled simple syrup

1 tablespoon lemon juice

2 egg whites

2 tablespoons superfine sugar

Fresh mint leaves for garnish

Additional meringue for garnish

Sliced nectarine for garnish

For garnish:

2 egg whites

4 tablespoons superfine sugar

thin slices of nectarine

sprigs of fresh mint

1. Peel kiwi fruit. Place pulp in food processor and puree.
2. Strain puree through a fine-meshed sieve. The result should be 2 cups kiwi puree.
3. Add simple syrup and lemon juice.
4. Transfer to a metal bowl. Place in freezer for 1 to 3 hours, stirring occasionally, until mixture is slushy.
5. When mixture is almost ready, place egg whites (and a pinch of salt) in a small glass or metal bowl. With an electric mixer at medium speed, beat whites until frothy.
6. Gradually add sugar, continuing to beat until whites hold stiff peaks.
7. Fold meringue into icy fruit, blending well.
8. Return to freezer for several hours until firm. Cover with plastic wrap. Recover bowl with aluminum foil.
9. To serve, place a generous scoop of sorbet in chilled serving dish. Top with dollop of meringue. Add a thin slice of nectarine and a sprig of fresh mint. ■

Maxine Levy is a Dallas-based freelance food writer and stylist.

All tableware courtesy of Mikasa.

China, Imperial Blue; Stemware, Gold Crown; Flatware, Normandy Gold; Platter, Crystal Pleats 12" serving platter.



# More People Are Eating Empire Kosher Chicken

## It's Better Than Good!

### A History of Kosher Quality

Of all the beautiful values that have passed from generation to generation since Biblical times, none better reflects the wisdom of Jewish heritage than the Jewish Dietary Laws. Today, strict observers of the kosher laws and non-observers of all religious affiliations have come to equate the word "Kosher" with "Superior Quality."

Empire Kosher Poultry takes great pride in our reputation as "The Most Trusted Name in Kosher Poultry" for almost 50 years. We have always been dedicated to satisfying the toughest customers in the world... the orthodox Jewish consumers who demand both the highest standards of Kashruth and the finest quality. Our poultry is different. It must be wholesome, plump, juicy, and tender. It must also be guaranteed strictly kosher, without compromise, without excuses.

Because of the kosher laws, Empire cannot take the same shortcuts that many other poultry processors can. We produce our own feed, and breed, hatch, and raise our birds following the most rigid requirements. Our poultry is raised slowly and humanely, with no artificial ingredients or growth stimulants. Only completely healthy birds can be processed. The kosher laws also demand that much of our processing be done by hand, supervised by highly trained Rabbis as well as the U.S. Department of Agriculture.

Empire Kosher poultry costs a little more because of the extra care that is taken with each bird. We are continually improving and innovating our processing equipment, however, to keep prices as low as possible. It is our goal to use the most modern techniques possible while maintaining the ancient kosher laws. All Empire Poultry—chickens, turkeys, and ducklings—proudly bear the ® symbol of the

Union of Orthodox Jewish Congregations of America as proof that our plant, equipment, and koshering processes adhere strictly to the Jewish Dietary Laws.

### With Empire Kosher Poultry, You Don't Have to Worry

To assure you, our valued customer, that our poultry is unquestionably kosher, every bird bearing the EMPIRE label is grown and processed under continuous Rabbinical supervision.

All poultry is hand held at the moment of slaughter to assure the most perfect and humane cut that qualifies a bird as "kosher" according to Jewish law.

No hot or heated water is used at any stage of processing. Ever. Only cold water is acceptable by the Rabbis supervising our Kashruth.

Every bird is inspected for wholesomeness by U.S. Government inspectors. However, where most companies accept this inspection as good enough, we at Empire do not. Many of the birds that pass government inspection do not pass subsequent inspections by our own Rabbinical supervisors. We guarantee that all poultry bearing the Empire Kosher label meets the highest standards of the Jewish Dietary Laws, nothing less!

Precisely located incisions are made in each wing and neck so that the blood will be fully drained during soaking and salting. Each bird is submerged and soaked completely in fresh, constantly flowing, cold water for at least one half hour to



loosen all blood particles. The bird is then hung on a line to drip free of all water and hand-salted internally and externally and stacked correctly to drain for one hour. During this time, the salt loosens and absorbs all remaining blood.

After salting, each bird is rinsed in three separate vats of cold running water to remove all salt and thoroughly cleanse the bird.

All poultry is quickly chilled below 40°F and packed to retain its freshness and quality during the rapid shipment to the market. Poultry destined to be dressed and sold frozen or cooked for delicatessen items is immediately taken to our further processing rooms. Cutting, cooking, further processing, and packaging are also supervised by Rabbis to guarantee that every Empire product adheres to the Jewish laws.

### You Can Taste the Difference

Because of our deep religious convictions, we can enjoy only strictly kosher products. So for ourselves, and for those individuals who need kosher products because of religious convictions, we strive to produce the best poultry on the market today.

Our chickens, turkeys, and ducklings bring compliments to dining room and holiday tables whenever they are served.

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The Jewish Dietary Laws of humaneness and cleanliness have survived since ancient times. Now, over 5,000 years later, modern scientists are proving the validity of the Kashruth. Cold water has been found to retard the growth of harmful bacteria (unidentified until the twentieth century). The ancient methods of preparing meat have been shown to greatly reduce the risk of food poisoning and contamination. Empire Kosher Poultry takes great pride in the reassurance that the same laws that protected consumers for thousands of years continue to provide a superior product today.

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David Mintz, the Brooklyn caterer who invented Tofutti back when tofu was almost unknown except in Chinatown, claims, "By blending tofu with vegetables or fruits and herbs and spices, a whole new world opened up to me. I was able to replace the milk and cream in traditional cooking and create new kosher classics."

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**NO CHOLESTEROL BROWNIES**  
*Makes 12 brownies.*

---

8 oz. tofu  
1 cup brown sugar  
½ cup safflower oil  
4 tsp. cocoa  
½ cup whole wheat or white flour  
2 eggs separated (whites only, equivalent to ¼ cup)  
⅛ cup tsp. cinnamon  
1 tsp. vanilla extract  
½ cup chocolate morsels  
½ cup chopped walnuts (optional)

1. Preheat oven to 350 degrees. 2. In a food processor, blend tofu to a soft consistency. 3. Add brown sugar, flour, cocoa, and cinnamon to the softened tofu and blend for 30 seconds. Then pour in safflower oil, egg whites, and vanilla extract and blend for 30 more seconds. Finally, add the chocolate morsels and, if desired, the chopped walnuts. Blend for 30 seconds.

4. In a lightly oiled 6" x 8" baking pan, dusted with flour (or a nonstick spray, if preferred), distribute the brownie mix evenly across the bottom of the pan.

5. Place brownies in 350 degree oven for 15 minutes and bake.

6. Let cool. Cut into squares. Serve with a dollop of Cappuccino-Vanilla Lite Tofutti as an extra treat.

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## THE TASTE OF HONEY

### *Blend Sweet Tradition with New Flavors*



THE MOST WIDELY OBSERVED CULINARY ritual associated with Rosh Hashana may well be the custom of dipping an apple into honey. A prayer is recited: "May it be thy will O God and God of our Fathers that you renew for us a good and sweet year."

Throughout the ages, honey has been associated with prosperity and all that is good. No fewer than 21 times, the Bible calls the land of Israel: "a land flowing with milk and honey." In the Books of Psalms and Proverbs honey is a symbol of sweetness. The honey mentioned in the Bible as one of the Land of Israel's seven principal species is honey derived from dates.

The Bible states that the manna which sustained the Israelites during their 40 years of wanderings in the desert

had the taste of "wafers in honey." The Talmud suggests that only the palates of children could discern the manna's honey-graham taste. This is the source of the custom of giving young school-children a new slate with the Hebrew alphabet written in honey. Parents and teachers also wanted the youngsters to associate sweetness with the wisdom of the Torah.

What is the natural source of honey? Honey is a sweet syrup manufactured in the sac of the worker bee from nectar secreted by certain flowers. The bees sip it from the blossoms and carry it back to their hives, and it is collected in sacs. Inside the sacs, a process called inversion takes place. The nectar is broken down into fructose and glucose, two simple sugars. The flavor and color of honey is determined by the flower that the bee draws from. Honey's color ranges from white to dark amber, and some of the most common honeys are derived from orange blossoms, alfalfa, clover, and buckwheat.

Over 100,000 tons of honey are produced in the United States each year. Three grades of honey are sold commercially: Virgin, or superfine honey, is extracted from the honeycomb through exposure to the sun or gentle heat. Common, or yellow honey, is extracted by more intense heat. Brown honey is extracted by pressured heat.

Honey is a rich and concentrated food. Three ounces of honey contain more than 300 calories. But honey is also considered an energy food. It con-



tains mineral salts and simple sugars which the body is able to readily draw upon.

The quality, consistency, flavor, and aroma of honey vary according to the type of blossoms from which it was drawn. Some of the best honey is made from the nectar of thyme. Narbonne honey, the famed French honey, owes its distinctive flavor to the nectar of rosemary.

Honey is prominent in Rosh Hashanna menus. Carrots cooked in honey is a traditional side dish in many households. Carrots are called *meren* in Yiddish (*meren* means more). Eating carrots cooked in honey is a symbolic request that God increase our sweet experiences in the new year.

You may never have served Chinese Honey Apples at your Rosh Hashana table. Perhaps the start of a new year is a good time to blend the traditional sweetness of honey with new flavors.

### Chinese Honey Apples (Serves 5)

#### Apples

5 cooking apples, peeled, cored, and cut into rings

#### Syrup

2/3 cup soft brown sugar

4 tbsp. clear honey

1 cup water

Juice of 2 lemons

#### Batter

1 cup flour

1/4 tsp. salt

2 tsp. sugar

3 egg yolks

3/4 cup water

3 egg whites, stiffly beaten

Sufficient vegetable oil for deep-frying

*To make the syrup*, put the sugar, honey, and water into a large saucepan. Bring to a boil, and then boil for 5 minutes. Remove from the heat and stir in the lemon juice. Drop the apple

rings into the syrup and, using a wooden spoon, carefully stir the apples to coat the rings thoroughly with the syrup. Set aside for an hour.

*Meanwhile, make the batter*: Sift the flour and salt into a bowl and stir in the sugar. Beat in the egg yolks and water until the mixture forms a smooth batter. Quickly fold in the egg whites. Using a slotted spoon, transfer the apple rings to the batter, and stir to coat them completely. Discard the extra syrup. Set the apples aside.

*Deep-fry the battered apple rings*: Fill a large saucepan one-third full with oil. Heat until it reaches 350 degrees on a deep-fat thermometer, or until a small cube of bread dropped into the oil turns brown. Drop the battered apple rings into the oil, one at a time. Deep-fry until golden brown. Cool between paper towels to remove excess oil ■

*Yale Butler is the Editor of the Los Angeles B'nai Brith Messenger.*

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### GOLDEN BLOSSOM® HONEY-BAKED CHICKEN

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1 teaspoon salt  
1 teaspoon curry powder  
1/2 cup GOLDEN BLOSSOM  
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Wash and dry chicken, skins can be removed. Melt the margarine, or vegetable oil in a shallow baking pan. Add remaining ingredients. Roll chicken pieces in the mixture, then arrange in a single layer in same pan. Bake at 375°, basting occasionally for 40 minutes (30 minutes if using boneless breasts).





## Israel Celebrates!

IN THE YEARS BETWEEN ABRAHAM'S journey and the founding of the modern state of Israel in 1948, the Jewish people have known glory and sovereignty as well as dispersion and sorrow. Although forty years comprise the Jewish notion of one generation, Israel's experience in that short span reflects the depth and soul of the Jewish people's long history.

Consider that, during the four decades since Israel's rebirth as an independent nation, 1.8 million Jews have returned home. In addition to the influx of European Jews (including many survivors of the Holocaust), Iraqi Jews were resettled in Israel through Operation Ezra and Nehemiah. Yemenite Jews were rescued through Operation Magic Carpet, and the distinctive tradition of the Jews of Iran, Egypt, Libya, Tunisia, and Morocco were also woven into the fabric of modern Israel.

Behind the headlines, there are many outstanding achievements in day-to-day living. Israel has made great strides in agriculture and high technology.



Recently, Israeli scientists have revitalized an ancient technique of water-harvesting that will enhance the prospects of successful farming in difficult climates in developing nations throughout the world.

All these accomplishments and many others are made amidst continuing threats of war, terrorism, international pressures, and boycotts. Yet Israelis, as individuals and as a people, continue to make overtures toward peace. This has been Israel's first priority ever since independence. Hope is still strong that the Egyptian-Israeli accord will be a cornerstone for a comprehensive peace between Israel and her Arab neighbors.

Israel's fortieth year of independence marks the passage of a first generation of renewed national life for the Jewish people. Jewish communities and Israel's friends throughout the world look forward to celebrating the State of Israel's fortieth birthday with tremendous pride. The Jewish community in New York is planning a spectacular array of events including a Carnegie Hall gala, an expanded Salute to Israel Parade, and numerous activities in coordination with borough, city, and county public officials. Many other exciting programs will be sponsored by communal organizations and colleges and universities in the metropolitan area.

As Israel marks this special milestone, we look forward to a year which will bring progress and peace to our Old-New land ■

*Michael S. Miller is Executive Director of the Jewish Community Relations Council and Coordinating Executive Director. Israel Fortieth Tribute Committee, (NY).*

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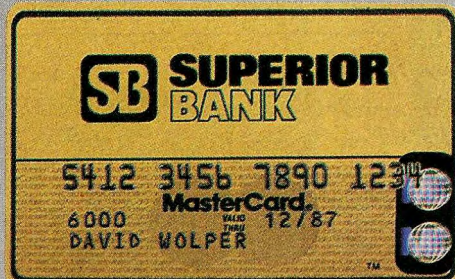
Producer: Liberty Weekend,  
'84 L.A. Olympic Ceremonies,  
The Thorn Birds, Roots.

*"Substance is the difference  
between an extravaganza and  
a historical event."*

The '84 Olympics and Liberty Weekend were more than just extravaganzas. They were a celebration of human values, captured in a universal outpouring of pride and spirit. It was the substance of these events that allowed us to not only celebrate history but to become a part of it.

From a more personal perspective, I have found that substance makes the difference in almost everything—even a credit card. That's why I carry a Gold MasterCard® card. Not only can I use it in more places than any other gold card, it provides me with guaranteed hotel reservations, easy cash access and emergency travel services. And with the amount of business travel I do, the substantial credit line has really come in handy more than once.

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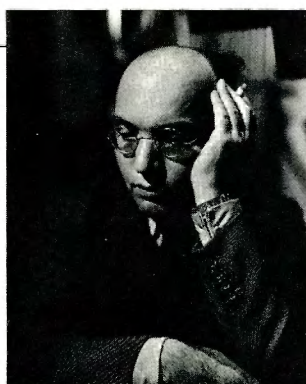


# H a p p e

## September

20

*Mordecai Manuel Noah, The First American Jew*, an exhibition at the Yeshiva University Museum commemorates the Bicentennial of the U.S. Constitution.



26

Ute Lemper makes his American debut in a Kurt Weil cabaret at Merkin Concert Hall.  
212-362-8719

27

"The Song and the Prayer", a 1960 CBS News Religious Special (from the National Jewish Archive of Broadcasting) at The Jewish Museum.  
212-860-1863

## October

3

Yom Kippur  
Yizkor

*Week of October 4*

Thomas Lemanski, James Sewell and Hernando Cortez of the Feld Ballet Company perform *Tsadic* at the Joyce Theatre through Nov. 1.  
212-242-0800



Martha Swage

*Week of October 11*

Suzanne Toren and Avi Hoffman in a scene from *Songs of Paradise*, a musical fantasy in Yiddish with score by Dov Seltzer, premiering at a benefit for the YIVO Institute for Jewish Research. 212-535-7600



Leyle Silbert

12, 13

This is the YMHA sukkah in 1908. To see how they have changed, join the Y on Twilight Sukkah tours of the West Side and Crown Heights.  
212-996-1100





# n i n g s

## Week of September 20

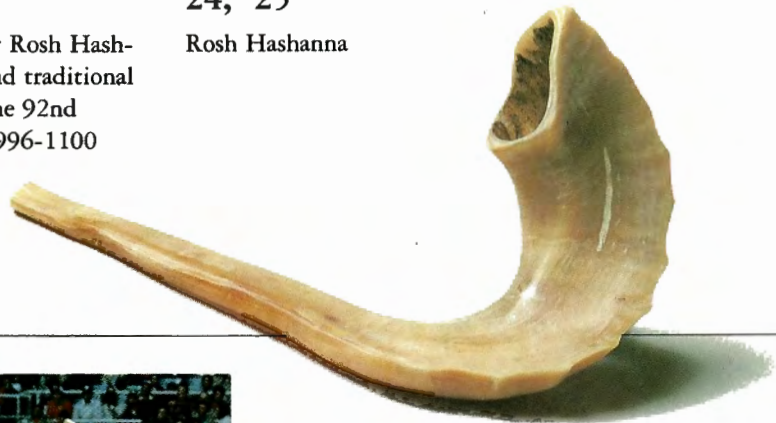
Ellis Island is one of the sites on Oscar Israelowitz's boat tour of Jewish New York. Also included: Holocaust Memorial Museum and the first Jewish settlement in New Amsterdam. 718-951-7072

## 23

Enjoy a kosher Rosh Hashanna dinner and traditional ceremony at the 92nd Street Y. 212-996-1100

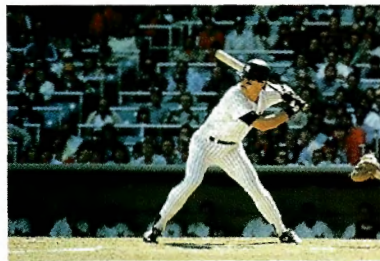
## 24, 25

Rosh Hashanna



## 29

A benefit for the Jewish National Fund of Greater New York includes box seats to the Yankee/Red Sox game, followed by a reception in the Great Moments Room. 212-737-7441



Yankee Magazine

## 8, 9

Sukkot

## 10, 11

Gerard Schwartz conducts the 92nd Street's Chamber orchestra with guest soloist Nathan Milstein playing Bruch, Fine and Schubert. 212-996-1100



## 11

Exhibit of folk art objects and photographs open a five-week Jewish Folk Arts Festival. Henry Street Settlement. 212-598-0400

## 15, 16

Shemini Atzeret on October 15 and Simchat Torah on October 16.



## 17-22

Corey Fisher, Albert Greenberg and Naomi Newman star in *Berlin, Jerusalem and the Moon*, production of A Traveling Jewish Theatre opening at 92nd Street Y. 212-427-6000





# H a p p e

## October



Joan Marcus/Bob Marshak

### Week of October 18

Joel Grey recreates his famous role of the Emcee in a scene from the revival of "Cabaret" opening at the Imperial Theatre. Also starring Alyson Reed, Werner Klemperer, Gregg Edelman, and Regina Resnik. 212-239-6200

18

Meet calligrapher Harry Rapps on a walking tour of Lower East Side establishments led by Jonathan Boyarin and Jack Kugelmass. 212-598-0400

## November

1

A premier of an all-Beethoven program of five Sonatas played by Richard Goode at the 92nd Street Y. 212-996-1100



2

Leonard Bernstein plays and Hildegard Behrens sings selections from "Kaddish" at the Weizman Institute's tribute to Meyer Weisgal. 212-752-1300

8, 9

The Jewish Heritage Book Festival features talks by Yehuda Amichai, Tama Janowitz, Dan Greenburg and live musical and stage performances. New York State Armory, Park Avenue at 67th St. 212-744-2693

12

Bella Davidovich plays piano and Kent Nagano conducts the New York Philharmonic Orchestra in works from Benjamin, Chopin, and Bartok. Avery Fisher Hall. 212-799-9595



Suzanne Faulkner Stevens

Christian Singer

21

Isaac Stern plays the violin accompanied by Emanuel Ax at the piano and Yo-Yo Ma on the cello. Carnegie Hall. 212-903-9600



W.T. Haroutunian

22

Sosua, R.D. *The First Haven*, an exhibition covering this Dominican Republic's settlement's role in admitting Jewish refugees on the eve of World War II, opens at the Yeshiva University Museum. 212-960-5390



# n i n g s



23

Howie Mandel, comedian and star of NBC-TV's *St. Elsewhere*, lights up the stage at Radio City Music Hall. 212-757-3100

25

Jay Greenspan is one of the artists featured at Jewish Crafts day at the Henry Street Settlement. Storytelling, singing, and entertainment for the entire family. 212-598-0400

29

James Levine and Ken Noda play Mozart's music for four hands and two pianos. Metropolitan Museum of Art. 212-570-3949



3

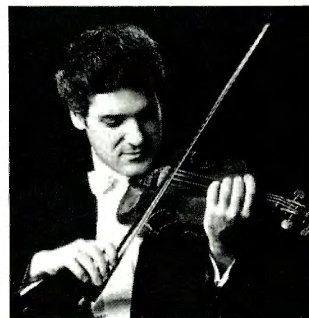
Pianists June Marano-Murray and John Forconi make their New York debut. Merkin Concert Hall. 212-362-8719

Julian Schnabel's "Some Peaches" (Sebastian's Summer Poem) highlights a major retrospective of this artist's works opening at The Whitney Museum of Art. 212-570-3676



14

Ida Levin, Nicholas Mann, Ira Weller, and Marcy Rosen—The Mendelsohn String Quartet play Merkin Hall. 212-362-8719



18

Pinchas Zuckerman plays the violin and Marc Neikrug plays the piano. Carnegie Hall. 212-903-9600

23

Works from Schubert and Spohr performed by Bilson, Nelson and Willens. Merkin Concert Hall. 212-362-8719



24

John Rockwell, music critic of *The New York Times*, and Samuel Lipman, music critic for *Commentary*, discuss the future of classical music. 92nd St. Y. 212-996-1100

30

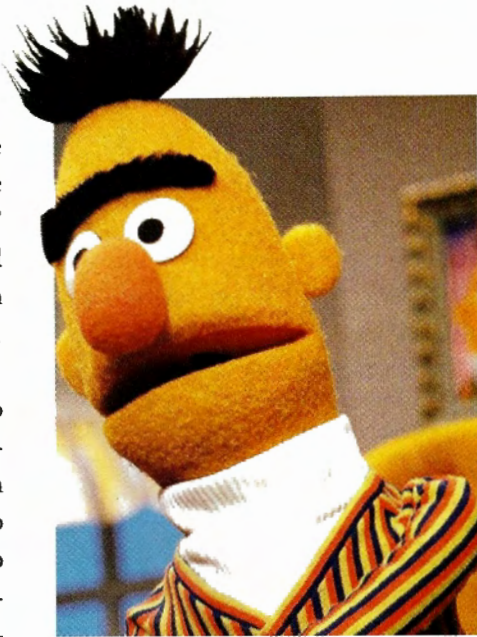
Rolf Hochhuth, author of *The Deputy*, which dealt with the role of the Roman Catholic Church during the holocaust reads from his works at the 92nd Street Y Poetry Center. 212-996-1100



# SHALOM SESAME

It's a long way from *Sesame Street* to Israel. But Bert and Ernie, Grover, Cookie Monster, and Kermit the Frog have packed their bags and waved "Shalom." They made the trip along with travel companions Kippy Ben Kipod, an oversized Hebrew-speaking porcupine, and Moishe Oofnik, an Israeli grouch. The *Sesame Street* Muppets have also teamed up with world-renowned violinist Itzhak Perlman and American television celebrity Bonnie Franklin to host *Shalom Sesame*, a new home video series produced by the Children's Television Workshop. *Shalom Sesame* introduces American children and their families to the people, places, language, and culture of Israel.

Foreign versions of *Sesame Street* are seen by children in 70 countries around the world. But *Shalom Sesame* is the Children's Television Workshop's first attempt to bring a foreign coproduction to the homes of American children. The American audiences' predominant images of Israel are drawn from nightly news reports. *Shalom Sesame* presents the



Israel of daily neighborhood life, by exploring friendships, customs, and holidays. Bert and Ernie are presented as Bentz and Arik. They have learned Hebrew and made Israeli friends.

Itzhak Perlman and Bonnie Franklin discover the sights and sounds of life in

## Sesame Street Visits Israel

Israel from a street cafe in Tel Aviv to Kibbutz Ein Gedi near the Dead Sea. They journey through the Arab Market in Jerusalem and the subway of Haifa.

Bonnie Franklin, known to millions of American children as Ann Romano on the television series, "One Day At A Time," plays herself—a first-time tourist traveling throughout the country, eager to make friends and learn about the language and culture. When she visits her first kibbutz, Bonnie befriends young Israeli children who share with her their communal way of living and working.

Perlman, who grew up in Tel Aviv, serves as a guide. In one scene, he sits

in a street cafe with two young Israeli friends, sharing memories of his childhood. In another, he plays an open-air violin concert in the amphitheatre in Caesaria. He explains, "the Romans used this for violence and we now use it for violins." Perlman involved his own children in the taping. The segments which feature his daughter and son are impromptu and offer rare personal insights.

*Shalom Sesame* teaches cognitive skills: the Hebrew alphabet, counting, sight words and phrases, relational concepts, and some everyday Hebrew vocabulary. The producers hope the series will reach American Jewish homes, introduce children to Israel, and motivate them to want to learn more about their heritage.

*Shalom Sesame* is targeted at children between the ages of three to ten. Research shows that the program's younger viewers enjoy and learn most from the animation and Muppet segments. Older children are fascinated by the presentation of the different ways of life in Israel and America in the *Shalom Sesame* films and street segments.

All children love watching old familiar Muppet friends speaking Hebrew in Israel. If Bert and Ernie can learn Hebrew, so, perhaps, can they.

*Shalom Sesame* is a bridge to Israeli culture and Jewish life. The street called *Sesame Street* can lead to anywhere in the world. With *Shalom Sesame*, it leads to Israel.

The American Friends of Rechov Sumsum (One Lincoln Plaza, New York, New York 10023, (212) 595-9132) can provide more information about *Shalom Sesame* ■





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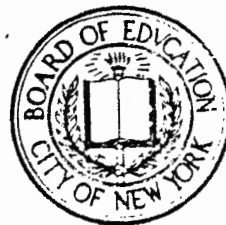
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# The Irish American Heritage and Culture Week Committee, Inc.



Board of Education of the City of New York

Chairperson, 1987-1988  
PATRICK F. DUNLEAVY  
(718) 273-7380

Dear Friend of IAH:

Honorary Chairpersons  
John E. Lawe  
Dr. Maureen Murphy  
Robert Charles Golden  
Hon. Daithi O'Ceallaigh  
Hon. James F. Regan

Your continuing or new support of IAH is invited NOW to enable us to edit once again the JOURNAL for the Committee, this time its issue for 1988 to share with readers the pride of the Irish American and the American Irish in the heritage and culture of Ireland with emphasis on "The People of Ireland in America — Defenders of Democracy".

Co-Chairpersons  
BettyAnne McDonough  
Rosemary Lombard

HONOREES for 1988 are:

ELIZABETH CULLINAN  
Irish Woman of the Year  
GEORGE J. HOFFMAN  
Irish Man of the Year  
IRISH AMERICA Magazine  
Irish Organization of the Year

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Treasurer  
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Trustees  
Flora O'Neill Costelloe '88  
John J. Garvey '89  
Dr. George J. Hoffman '90

Your generous participation is valued and on behalf of the IAH COMMITTEE, we encourage an early return of your copy for an "ad".

Events Consultant  
Jerome Parker

PRINTER'S DEADLINE:  
Boy Scout Day—February 8, 1988

With pride in our heritage,  
*George J. Hoffman*  
George J. Hoffman  
Journal Chairman  
718 339-4279

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Dear Dr. Hoffman:

You are authorized to publish in the 1988 IAH JOURNAL our "ad" to occupy \_\_\_\_\_ page for which we enclose a check of \$ \_\_\_\_\_. Attach copy or print on reverse.

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Irish-American Heritage Week — March 1 - 17, 1988

1987-1988 Theme — "The People of Ireland in America: Defenders of Democracy"

Contributions are tax deductible





# The Irish American Heritage and Culture Week Committee, Inc.



Board of Education of the City of New York

Chairperson, 1987-1988  
PATRICK F. DUNLEAVY  
(718) 273-7380

January 7, 1988

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Eileen M. Lynch  
Dr. Paul A. Loughran  
Dr. Michael J. Costelloe

The President  
The White House  
Washington, D.C. 20500

Dear Mr. President:

HAPPY BIRTHDAY with HIS BLESSINGS!

The enclosed pages from the 1987 JOURNAL of IAH give an overview of the Committee's purposes and programs.

To share with children and the wider community the heritage and culture of Ireland is the primary focus of the Committee. However, special contributions by leading educators, writers, and or publishers to spreading the story of positive things Irish American and American Irish is recognized via the Committee's annual awards; as follows,

Elizabeth Cullinan.....author  
Irish Woman of the Year

George J. Hoffman....principal emeritus  
Irish Man of the Year

IRISH AMERICA Magazine  
Irish Organization of the Year.

How good it would be to present an individual letter (yes, and photograph, too) to each of the honorees at the ceremonies at City Hall on the evening of March 2, 1988! Letters may be addressed % of IAH and sent to the address below.

Sincerely yours,

*George J. Hoffman*  
George J. Hoffman, K.H.S.  
Journal Chairman  
Irish American Heritage, Inc.  
1818 Marine Parkway  
Brooklyn, N.Y. 11234

718 339-4279

## Members

John Baxter, Eileen Byrne Brennan, Michael Carr, John Carroll, Geraldine Chapey, Frances Deegan, William Griffin, Marjorie McAllister, Thomas McBride, Rose McKenna, James H. McLaughlin, Eileen Neeson, James O'Connor, Mary Treacy

Irish-American Heritage Week — March 1 - 17, 1988

1987-1988 Theme - "The People of Ireland in America: Defenders of Democracy"  
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January 7, 1988

VIA EXPRESS MAIL

Honorable Ronald Reagan  
c/o Mr. Max Green  
Associate Director  
Jewish Community Liason  
The White House  
1600 Pennsylvania Avenue, N.W.  
Washington, DC 20500

Dear President Reagan:

On March 13, 1988 Rabbi Shlomo Riskin will be honored at the first annual dinner of Ohr Torah Institutions of Israel to be held at the Hotel Plaza in New York. The dinner will celebrate the remarkable five-year achievement of Ohr Torah under the leadership of its founder, Rabbi Riskin, and the 25th anniversary of Rabbi Riskin's ordination.

Shlomo Riskin first achieved prominence as the Rabbi of the Lincoln Square Synagogue on Manhattan's West Side. Here, starting with a handful of families, he founded a vibrant traditional Jewish community based on the ethical teachings of Torah, on commitment to education and to living a religious life based on the moral precepts of Judaism. During 20 years at Lincoln Square Synagogue he built a community of many hundreds of families which has served as a model for modern orthodox communities throughout the United States and abroad.

Five years ago, Rabbi Riskin settled in Israel where he established the Ohr Torah Institutions of Israel, a network of unique schools comprising more than 700 young men and women. Courses range from high school level through rabbinic seminary. The schools all combine religious and secular studies and all emphasize the ethical and moral sensitivities of Torah learning.



Honorable Ronald Reagan  
January 7, 1988  
Page 2

In these days of religious extremism, the Ohr Torah institutions are providing educational and religious leadership for a traditional Judaism dedicated to a Centrist approach to Jewish life. This approach recognizes Judaism as more than ritual customs: also as a philosophy and ethical system, with a message for every Jew and every human being. Based on this philosophy, Ohr Torah's goal is to furnish a new religious leadership for Israel and for the diaspora.

It would be a great honor for Rabbi Riskin, for Ohr Torah Institutions of Israel and for the New York West Side community in which they have their roots, to receive your greetings for the dinner journal which will be published for this occasion. (The journal publication deadline is February 15, 1988.)

Please send communications or refer any questions to Ms. Bess Bergman, c/o Ohr Torah Institutions of Israel, Inc., One West 85th Street, New York, NY 10024.

On behalf of the Journal Committee, of which I am a member, my thanks for your support.

Sincerely yours,

*Maurice S. Spanbock*

Maurice S. Spanbock

MSS/ld



THE WHITE HOUSE  
WASHINGTON

December 22, 1987

MEMORANDUM FOR ANNE HIGGINS  
SPECIAL ASSISTANT TO THE PRESIDENT AND DIRECTOR OF  
CORRESPONDENCE

FROM: MAX GREEN *ms*  
ASSOCIATE DIRECTOR, OFFICE OF PUBLIC LIAISON

SUBJECT: Morris Abram Letter

Attached is a draft letter from the President to Morris Abram, responding to Mr. Abram's op-ed which appeared in the Wall Street Journal last week (see attached). The letter was co-drafted by NSC and OPL.

Please call me at extension 6270, should you have any questions.



- December 17, 1987

Dear Mr. Abram:

I appreciated your recent Wall Street Journal op-ed on Soviet Jewry. The United States and the Soviet Union entered into an important arms control agreement at the recent Summit. However, as you write, there has not yet been a meeting of minds on the crucial issue of human rights. While there are positive aspects to glasnost, the Soviet Union remains a fundamentally closed society. It still denies citizens the free exercise of religion and the right to free emigration and many other basic rights.

I agree with you that these are not just internal matters. They should concern all who are committed to the cause of freedom and peace. This is why I began my recent with General Secretary Gorbachev by pointing out the necessity of further progress in the area of human rights. I especially emphasized the cause of Soviet Jewry, stressing how much this concerns all Americans. I also made certain he realizes that progress in human rights is just as vital as progress in arms reductions -- that further improvements in our relations can be appreciably facilitated by improved Soviet performance in this area.

My message to the General Secretary was unmistakably clear. I hope and pray for a positive response. In any case, this administration will continue to press the human rights question until the day we leave office. As far as I am concerned, it will always be a front burner issue.

Finally, I want to extend my congratulations to you and your colleagues on your extraordinarily successful demonstration on December 6. It received great attention throughout the world - from the White House to the Kremlin.

Sincerely,

/rr/

Mr. Morris B. Abram  
Chairman, National Conference on Soviet Jewry  
and Chairman of the Conference of Presidents of  
Major Jewish Organizations  
1285 Avenue of the Americas  
New York, New York 10019



THE WHITE HOUSE  
WASHINGTON

Date: 12/18/87

TO: Lisa Jameson

FROM: MAX GREEN *MG*  
Associate Director  
Office of Public Liaison  
Room 196 OEOB, Ext. 6270

The attached is for your:

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|--|--|
| <input type="checkbox"/> Information                                 | <input checked="" type="checkbox"/> Review & Comment |
| <input type="checkbox"/> Direct Response                             | <input type="checkbox"/> Appropriate Action          |
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| <input type="checkbox"/> File  | <input type="checkbox"/> Other                       |
| <input type="checkbox"/> Please Return By <u><i>C.O.B. 12/21</i></u> |  |

Comments:

Attached is a draft message to Morris Abram. The Soviet Jewry movement would like to publish this message.



December 17, 1987

*Morris*  
Dear Mr. Abram:

I appreciated your recent Wall Street Journal op-ed on Soviet Jewry. The United States and the Soviet Union entered into an important arms control agreement at the recent Summit. However, as you write, there has not yet been a meeting of minds on the crucial issue of human rights. *there are positive aspects of* While glasnost is to be welcomed, *to* the Soviet Union remains a *one-party system* fundamentally closed society. It is *still denies* closed to the free exercise of religion, *and* its borders are also closed to free emigration *and many other basic rights*

I agree with you that these are not just internal matters. They *should* concern *is why* all who are committed to the great cause of freedom. *begin* That explains why I opened my recent meetings with General Secretary Gorbachev by pointing out to him the necessity of further progress in the area of human rights. I also made it clear to him that the specific issue of Soviet Jewry was one that *especially* concerned all Americans. *cause* Moreover, I made certain that he understood that *also* in our minds progress on human rights must precede improvements the Soviets seek in bilateral relations. *is just as* My message to the General Secretary was unmistakably clear. *relations* We will soon see how he *will* act on it. I hope and pray for a positive response. No matter what, this administration will continue to press the human rights question until the day it leaves office. As far as I am concerned, it will always be a front-burner issue. *in any case,*

Finally, I want to extend my congratulations to you and your colleagues *on* for your extraordinarily successful demonstration on December 6. You have it from me that *it* received great attention throughout the world - from the White House to the Kremlin.

Sincerely,

/rr/

Mr. Morris B. Abram  
Chairman, National Conference on Soviet Jewry  
and Chairman of the Conference of Presidents of  
Major Jewish Organizations  
1285 Avenue of the Americas  
New York, New York 10019

*appreciably*



...of elementary and high school students think they need better texts, a greater number than those who think they need better teachers.

But many forces—from marketing to ideology—take a toll on the quality of American history textbooks. These books are losing human drama as publishers take great pains to make them "safe," especially at the elementary and junior-high levels. Great acts of charity and wisdom, triumphs of technology and political genius, heroes and villains—they are all disappearing from textbooks and are being replaced by bland narrative and sociology lessons wrapped up in fancy, pictorial glitz.

The American history textbook is the vital classroom authority on the nation's past, shaping the way teachers and students think about it. For good or bad, teachers rely almost exclusively on a single textbook as the chief medium of instruction, and their students take the book as a fountain of truth and expert information.

A generation ago, 90% of textbook content was basic narrative, but today publishers have substituted text with endless photographs, diagrams, charts, boxes and study exercises, especially in lower-level textbooks. The contemporary textbook is a triumph of the layout artist and the graphic designer. And in the text that remains, computers measure sentence length, count syllables and check vocabulary against approved word lists. The re-

Americans began moving to the Sun-belt."

The size of textbooks is formidable, several pounds and 800 or more pages, prompting one reviewer to lament, "No one will ever curl up, cuddle with one of these behemoths."

But textbook format is just the beginning of the problem. History texts can't be trying to make them "safe" can render them unreadable. "History is always subjective, of course, depending on the historian's background, associations and reading of the records," Brown University historian Bryce Lyon has said. All good history writing reveals a human voice, asserted with strong verbs, vivid anecdotes, lively quotations and other literary devices.

Today, however, publishers hesitate to throw larger-than-life people and episodes into high relief. In one leading fifth-grade book, Abraham Lincoln warrants two paragraphs, slightly more than Molly Pitcher, a minor heroine of the Revolutionary War. Valley Forge goes unmentioned. World War II is covered in less than four pages. We meet Toney Anaya, former governor of New Mexico, in a four-color photograph, although the text fails to mention him. Why? Because the book wants to score political points with Hispanic activists. In some high-school texts, it's goodbye John Adams and hello Florence Kelley, founder of the National Consumers' League.

These developments are the result of a deliberate process of historical revision-

income, with nationalism, with secular trends. These people too often believe that rewriting history textbooks can alter the past and shape the future.

This makes textbook writing an extension of a broader political battle. Minority groups and single-issue advocates all want flattering and prominent treatment. Publishers try to appease this influential audience, but the result is a textbook that reads that, "The equal rights movement has made many gains. The movement will continue until all people in the United States enjoy full equal rights."

Since textbook publishers are in the business to make money, they must please, even pander to, state and local adoption committees who are themselves under pressure from the revisionists. Successful textbooks throw off huge amounts of cash, providing steady and profitable returns on investment, an estimated 20%. Such market leaders become money machines, nationally recognized brand names for a decade or more. And the textbook publishing industry is growing fast. According to one forecast, rising school enrollments will boost textbook sales from about \$1.6 billion this year to \$2.6 billion in the 1990s.

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By MORRIS B. ABRAM

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In a discussion of the right of emigration, Mr. Gorbachev said of the U.S.: "What right does it have to be the teacher—who gave it the moral right?" This challenge invites the simple answer that the right comes from pledges made by the Soviet Union. In three separate international documents—the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the 1975 Helsinki accords the Soviet Union guaranteed that "Everyone shall have the right to leave any country, including his own."

When Mr. Gorbachev went on to say to the president, "You are not the prosecutor and I am not the accused," he was mistaken. The Soviet Union, having given the international community its pledge, also gave the community the right and duty to judge its compliance with the international human-rights agreements. It bestrode

upon mankind the right to judge the Soviet Union's performance. When President Reagan advocated the cause of human rights, he spoke for all mankind.

Mr. Gorbachev compared the human-rights situation in his country with unemployment in the West. Although the poverty we see in our country merits serious concern, only a cynic would equate such problems with the denial of basic human rights: freedom of speech, freedom to assemble and petition one's government, and the right to leave one's country.

Mr. Gorbachev excused and explained Soviet refusal to grant emigration visas by referring to "state secrecy concerns." This is an absurd position that contradicts the statement he made in Paris in 1975 that even if a person possessed secrets, the secrets' usefulness would expire in five (and at most 10) years. Some refuseniks who have never held any significant posts or any positions sensitive to national security have been held in the Soviet Union for more than 17 years on the grounds of "state secrecy concerns."

Furthermore, two new Soviet laws are designed to further constrict Jewish emigration. The first requires any Soviet Jew who applies for a visa to produce an invitation from an immediate family member in Israel. Thousands do not qualify. The second, the so-called "family law," requires that every applicant have permission to emigrate from family members in the Soviet Union. This device permits the Soviet Union to manipulate reasons for refusal while disguising its role.

There never can be a normal relation-

ship between the Soviet Union and the West until the Soviets normalize their conduct of human rights. Similarly, trade relations never will be normal until the conditions that gave rise to the Jackson-Vanik and Stevenson amendments are redressed. The next move is up to Mr. Gorbachev.

Based on the actions taken by his government while Mr. Gorbachev was in Washington, there is every reason to be skeptical of his intentions. When Americans were marching in Washington last week in support of basic human rights in the Soviet Union, a similar demonstration in Moscow by Soviet Jews and others who have been denied visas was roughly broken up by police. That action speaks much louder and clearer than any of Mr. Gorbachev's rhetoric about glasnost.

It is to be hoped that the treaty on intermediate-range nuclear missiles will be a major step toward peace. But as John F. Kennedy said a few weeks before he was slain: "Is not peace, in the final analysis, a matter of human rights?" Last week more than 200,000 Americans joined in a freedom rally in Washington to insist that the Soviet Union comply with the human-rights standards that it has pledged to mankind. They represented the entire spectrum of American political, religious, ethnic, labor and cultural life. Mr. Gorbachev cannot defy the tides of history no more than legend says King Canute attempted to defy the ocean's tides.

Mr. Abram is chairman of the National Conference on Soviet Jewry.

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December 17, 1987

Dear Mr. Abram:

I appreciated your recent Wall Street Journal op-ed on Soviet Jewry. The United States and the Soviet Union entered into an important arms control agreement at the recent Summit. However, as you write, there has not yet been a meeting of minds on the crucial issue of human rights. While glasnost is to be welcomed, the Soviet Union remains a fundamentally closed society. It is closed to the free exercise of religion. Its borders are also closed to free emigration.

I agree with you that these are not just internal matters. They matter to all who are committed to the great cause of freedom. That explains why I opened my recent meetings with General Secretary Gorbachev by pointing out to him the necessity of further progress in the area of human rights. I also made it clear to him that the specific issue of Soviet Jewry was one that concerned all Americans. Moreover, I made certain that he understood that in our minds progress on human rights must precede improvements the Soviets seek in bilateral relations.

My message to the General Secretary was unmistakably clear. We will soon see how he will act on it. I hope and pray for a positive response. No matter what, this administration will continue to press the human rights question until the day it leaves office. As far as I am concerned, it will always be a front burner issue.

Finally, I want to extend my congratulations to you and your colleagues for your extraordinarily successful demonstration on December 6. You have it from me that it received great attention throughout the world - from the White House to the Kremlin.

Sincerely,

/rr/

Mr. Morris B. Abram  
Chairman, National Conference on Soviet Jewry  
and Chairman of the Conference of Presidents of  
Major Jewish Organizations  
1285 Avenue of the Americas  
New York, New York 10019



...of elementary and high-school students think they need better texts, a greater number than those who think they need better teachers.

But many forces—from marketing to ideology—take a toll on the quality of American history textbooks. These books are losing human drama as publishers take great uneasily sensitive, especially at the elementary and junior-high levels. Great acts of charity and wisdom, triumphs of technology and political genius, heroes and villains—they are all disappearing from textbooks and are being replaced by bland narrative and sociology lessons wrapped up in fancy, pictorial glitz.

The American history textbook is the vital classroom authority on the nation's past, shaping the way teachers and students think about it. For good or bad, teachers rely almost exclusively on a single textbook as the chief medium of instruction, and their students take the book as a fountain of truth and expert information.

A generation ago, 90% of textbook content was basic narrative, but today publishers have substituted text with endless photographs, diagrams, charts, boxes and study exercises, especially in lower-level textbooks. The contemporary textbook is a triumph of the layout artist and the graphic designer. And in the text that remains, computers measure sentence length, count syllables and check vocabulary against approved word lists. The re-

Americans began moving to the Sun-belt."

The size of textbooks is formidable, several pounds and 800 or more pages, prompting one reviewer to lament, "No one will ever curl up, cuddle with one of these behemoths."

But textbook format is just the beginning of the problem. History texts can't be trying to make them "safe" can render them unreadable. "History is always subjective, of course, depending on the historian's background, associations and reading of the records," Brown University historian Bryce Lyon has said. All good history writing reveals a human voice, asserted with strong verbs, vivid anecdotes, lively quotations and other literary devices.

Today, however, publishers hesitate to throw larger-than-life people and episodes into high relief. In one leading fifth-grade book, Abraham Lincoln warrants two paragraphs, slightly more than Molly Pitcher, a minor heroine of the Revolutionary War. Valley Forge goes unmentioned. World War II is covered in less than four pages. We meet Toney Anaya, former governor of New Mexico, in a four-color photograph, although the text fails to mention him. Why? Because the book wants to score political points with Hispanic activists. In some high-school texts, it's goodbye John Adams and hello Florence Kelley, founder of the National Consumers' League.

These developments are the result of a deliberate process of historical revision-

income, with nationalists, with secular trends. These people too often believe that rewriting history textbooks can alter the past and shape the future.

This makes textbook writing an extension of a broader political battle. Minority groups and single-issue advocates all want flattering and prominent treatment. Publishers try to appease this influential audience, but the result is bland and unreadable. "The equal rights movement has made many gains. The movement will continue until all people in the United States enjoy full equal rights."

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THE WHITE HOUSE

WASHINGTON

January 29, 1988

NOTE TO FRANK LAVIN

DEPUTY ASSISTANT TO THE PRESIDENT FOR POLITICAL AFFAIRS

FROM: MAX GREEN *MG*

ASSOCIATE DIRECTOR, OFFICE OF PUBLIC LIAISON

I am inclined not to send a message to this event honoring Lee Iacocca. He's a Democrat and had that tiff with Interior.

What are your feelings?



*From the desk of*  
**DAVID A. BRODY**

1/14/88

TO: Max Green

Here's the letter requesting  
a message from the President for  
our dinner honoring Lee Iacocca.

Please note that the would  
like to have the message by  
February 15.



1640 RHODE ISLAND AVE., N.W.  
WASHINGTON, D.C. 20036  
202-857-6663





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January 5, 1988

OFFICE OF THE CHAIRMAN

President Ronald Reagan  
The White House  
Washington, DC 20500

Dear President Reagan:

Lee A. Iacocca, Chairman and Chief Executive Officer of Chrysler Corporation, will be honored by the Anti-Defamation League of B'nai B'rith on March 22, 1988 in New York City. He will receive the agency's highest honor -- the America's Democratic Legacy Award -- in tribute to his leadership in business and his efforts to reinvigorate our national pride.

The event will also commemorate the Diamond Jubilee Anniversary of the Anti-Defamation League, one of our nation's oldest and most respected human relations organizations. I am sure you know how important ADL's program is to all Americans, regardless of their race, religion or creed.

As part of our tribute, we plan to create a Souvenir Journal which will serve as a permanent testimonial to this man, whose life and work embody the highest ideals and aspirations of the business community and the nation.

The Journal will contain messages from prominent public and business figures as well as an illustrated history of the League's activities over the past 75 years.

A personal message from you, Mr. President, to our honored guest would be extremely meaningful and would add to the significance of the event. If it would be possible to receive such a message from you by February 15th, we would be most appreciative.

Please address your message to Lee Iacocca and mail unfolded to Karen Mann, Anti-Defamation League, 823 United Nations Plaza, New York, NY 10017.

My warmest best wishes to you for a healthy and a happy New Year.

Cordially,

William Denis Fugazy  
Journal Chairman

WDF:rcm





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Past President

# Bnai Zion

## The American Zionist Fraternal Organization

in Association with Brith Abraham

February 3, 1988

Mr. Max Green  
Associate Director  
Office of Public Liason  
Old Executive Building  
17th Street & Pennsylvania Ave. N.W.  
Washington, D.C. 20500

Dear Mr. Green:

We respectfully request your assistance in obtaining a brief message of greetings from President Ronald Reagan to Bnai Zion on reaching its 80th year. Bnai Zion will be celebrating this auspicious event on Sunday evening March 6th at the New York Hilton Hotel.

Two distinguished personalities will be honored at this special 80th Anniversary dinner. Ambassador Benjamin Netanyahu will receive the 1988 America-Israel Friendship Award and Morris Abram will receive the Harris J. Levine Award.

As the greetings are to be included in a Souvenir Journal, we would appreciate receiving the message (and photographs) before February 11, 1988 in order to meet the publication deadline.

Very Sincerely Yours,

Mel Parness  
Executive Vice President

MP/sk



DRAFT MESSAGE FOR JEWISH NATIONAL FUND 2/2/88

I am pleased to extend my best wishes to the Jewish National Fund. This year you celebrate Israel's 40th anniversary.

These years have witnessed great accomplishments. Many of them were made possible by the Jewish National Fund. Both literally and figuratively, you have truly made the desert bloom.

I commend you for your many achievements. May your next forty years be equally as fruitful.

Sincerely,



THE WHITE HOUSE  
WASHINGTON

DATE: Jan. 28, 1988

TO: Max Green, OPL

Attn: Matt

As we discussed, the Jewish National Fund of America will hold its All-Day Conference in Washington, D.C., Feb. 21, and would like to receive a written greeting from the President.

Mr. Green advised that this event is held biennially and recommends sending a message, but we need a suggested draft by FEB. 6.

Thanks,

Linda Watson

MG:  
Linda needs draft  
message.  
MT

Presidential Messages  
Room 18, x2941



h. Watson

525031



(KEREN KAYEMETH LEISRAEL) INC.

Feb. 21  
assign to PDE 1/27

October 21, 1987

1986 message attached

President Ronald Reagan  
White House  
Washington, D.C. 20500

Dear President Reagan:

On behalf of the Jewish National Fund of America, I respectfully request written greetings from you on the occasion of our All-Day Conference, to be held on Sunday, February 21, 1988, at the Mayflower Hotel in Washington, D.C.

This year's conference will occur during a year of great significance to us, as it marks the 40th anniversary of Israel's independence. Since 1901, the Jewish National Fund has played an essential role in Israel's development, as the sole agency responsible for afforestation and land reclamation. JNF's major development projects have included the reclamation of hundreds of thousands of acres for agriculture, afforestation, housing, recreation and industry.

From the northern Galilee region to the Negev desert, Israel now thrives with forests, urban greenbelts, parks, agricultural communities and industrial areas. The historic activities of the Jewish National Fund continue to be of crucial importance, through the sponsorship of a vast spectrum of projects designed to improve the quality of life of all Israel's citizens.

It is indicative of the importance of our event that our distinguished guests and speakers will include the Honorable Moshe Arad, Israel's newly-appointed Ambassador to the United States; Moshe Rivlin, World Chairman, JNF-Jerusalem, and several other prominent personalities. Indeed, we would be honored to receive a communication from your during this auspicious occasion. I have enclosed for your perusal further information on JNF.

not incl. 1/26

We would appreciate your addressing all greetings to the attention of Stuart Paskow, Director of Communications, Jewish National Fund, 42 East 69th St., New York, NY, 10021. We look forward to hearing from you, and we greatly appreciate your good wishes.

Sincerely,  
  
Dr. Samuel I. Cohen  
Executive Vice-President

per max Green - this is a biennial event & recommends sending a msg.

clear final w/ max Green & NSC



December 24, 1986

I am delighted to send greetings to the members of the Jewish National Fund of America as you celebrate your 85th anniversary. You can certainly take great pride in your part in the development of the Land of Israel.

C O P Y  
from ORN

The greening of a barren desert is truly a miracle, and you have performed miracles throughout Israel. Your afforestation, land reclamation, and revolutionary agricultural techniques have been praised by experts the world over, and I commend you for sharing your expertise with others.

May Keren Kayemeth L'Israel and the Jewish State continue to flourish, and may the glow of the Menorah candles shed the light of freedom and peace on all of us during this Hanukkah season.

SENT TO:

TO: REAGAN A

Mr. David Warshaw  
Associate Director  
Jewish National Fund of Greater New York  
33 East 67th Street  
New York, New York 10021

RR:ES:PN:AVH:ltd PM66  
cc: K.Osborne/Pres.Msgs.Rm.18/E.Strichartz/CF  
EVENT: Related  
DUE: ASAP  
12/24 Jewish National Fund of America