



Hayom

Combined Jewish Appeal
5747 March 1987

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They marched for brotherhood

By MARGIE OLSTER

NEW YORK (JTA) — Blacks and whites, Christians and Jews, 15,000-strong, joined the largest civil rights march in Cumming, Georgia since Martin Luther King, Jr. led the 1965 march in Selma, Alabama.

The march marked a reaffirmation of the Black-Jewish coalition for civil rights which blossomed in the 1960's, according to Rabbi A. James Rudin, American Jewish Committee director of interreligious affairs, who was a featured speaker at the march.

Rudin called the march an awesome display by Americans asserting their right to march and demonstrate peacefully anywhere in this country.

The march came exactly one week after the little town of Cumming, population 2,000, was the scene of a smaller but more violent march, which was brought abrupt and premature halt when Ku Klux Klansmen hurled bottles and rocks at an interracial brotherhood march.

Within a week, civil rights leaders, Jewish community leaders and Christian clergy organized a massive response to the violence. But the outpouring of support overwhelmed the organizers who did not expect the huge turnout, Rudin told the JTA after returning to New York.

A convoy of some 200 buses carried the marchers from their meeting point in Atlanta to the outskirts of Cumming in Forsyth County, north of Atlanta. But they were not the only ones demonstrating. Several hundred counter-demonstrators, a handful of them Klansmen donning white sheets, awaited the demonstrators in Cumming behind a human wall of security forces.

Rabbi describes the scene

Rudin described the scene as the buses neared Cumming.

"It was one of the only times in my life I feared for my physical survival. We saw the security forces on the roof with automatic weapons," Rudin said. "Then I saw about 15 men in white sheets, some of them extending their right arms in a Nazi salute. The bus got very quiet, very tense. I had seen pictures of them. But it was the first time in my life I had ever seen the KKK in their white sheets, in broad daylight with the Confederate flags and the Nazi salutes."

Rudin rode in a leadership bus, the second in the convoy, which also carried slain civil rights leader Martin Luther King, Jr.'s widow, Coretta Scott King. "We had been warned about snipers who might want to hit the leaders, especially Mrs. King," Rudin said. After reaching the starting point of the march, Rudin and other leaders addressed the march in front of the county courthouse.

"Once again, our nation has seen the ugly face of racism and bigotry, this time in Forsyth County, Ga., but fear and intimidation will never stop Americans of good will from asserting their right to assemble peaceably," Rudin told the marchers.

"I am proud to represent the American Jewish Committee in this historic march. Bigots and racists everywhere must learn that Americans who stand for justice and equality will do whatever it takes, for as long as it takes, to eradicate racist hatred from our midst."

As the marchers moved through the streets of Cumming, the counter-demonstrators on the other side of the human security wall called out, "Nigger lovers...go home Niggers...Commie faggots." Rudin said he was shocked to see one of them holding up a sign saying, "James Earl Ray, American Hero." James Earl Ray assassinated King. Another banner

See BROTHERHOOD
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Profiles of community leaders

Selma Black: Continuing a family history of social service

Social service is a family tradition for Selma Black, who is one of the individuals who made sure that Jewish Family Services remained alive after the supply of volunteers became depleted. Selma's parents were both active in Jewish communal life; she continued this important work.

Selma recalls that her father, George Wolf, was on the Hebrew school board and was very active in United Hebrew Charities, which joined many years later with Hebrew Free Loan to become Jewish Family Services. Selma's father helped establish the Jewish Home for Aged, keeping its accounts, and since he was a grocer, he also ordered food for the residents.

Belle Wolf, Selma's mother, was a charter member of Hadassah and was secretary of the Ladies Aid Society. Belle Wolf was very active in the National Council of Jewish Women, and during the 20s she was in charge of immigration and naturalization for Council. This committee was extremely active in Portland and provided many essential services that could not be found elsewhere; hours were spent helping immigrants fill out necessary documents. Selma recalls that her mother helped set up Americanization classes at Portland High School and often rang doorbells to get people to attend. New immigrants were regularly around the dining room table in the Wolf home; it is no surprise, then, that Selma absorbed this commitment to community service.

After Selma graduated from Portland High School, she attended Peabody Law and then Boston University. Because she entered college at only 16, she had to wait several years before taking the bar exams. She successfully passed the bar in 1937 at a time when this was considered highly unusual for women.

Selma's interest in the legislative process and her awareness of social needs drew her to continue her mother's work in the National Council of Jewish Women. Selma said that this organization combines two areas having to do with human status where you can see results.

Selma helped Clarise Shur set up a refugee resettlement committee during World War II to provide jobs, clothing, housing, medical services, and Americanization services. They had a wonderful



Selma Black

committee, Selma remembers. "One thing about the people of Portland," Selma said. "They will always rise to an emergency."

About a decade ago, resettlement services were needed once again to help immigrants from Russia. Rita Willis, Ethel Godfrey, Mildred Drees, and others in Jewish Family Services were very busy coordinating these efforts. Selma, who had many years' experience writing grants for the Portland Public Schools, applied successfully for funding to help these families from Russia.

Selma also was the original coordinator of Women in Community Service, which included a coalition of Catholic, Protestant, and Black women and the Council of Jewish Women. The purpose of the group

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Jewish Federation organized 45 years ago to maintain community services

Editor's note. On March 24, the Jewish Federation will mark 45 years of service to the Portland Jewish community. The following reminder of what Portland was like before Federation existed was found in "Portland Jewry: Its Growth and Development" by Benjamin Band.

From its earliest years the Jewish community in Portland expanded in all directions without plan or order. Religious, social and cultural organizations shared the same interests and often the same programs, resulting in innumerable separate campaigns for funds and community support.

An early attempt to coordinate activities of divergent groups was made by the Vaad Hoir in 1929. The Vaad extended its support to the Portland Hebrew School, the United Hebrew Charities and the Jewish Home for Aged. Due to the economic depression of the early thirties, the Vaad could no longer be depended upon to provide substantial support.

Under the leadership of Abraham S. Levey, a committee was formed to maintain community services through a united fund raising campaign. The

Jewish Home for Aged, the Portland Hebrew School, the United Hebrew Charities and the old Community Center on Wilmot Street were to benefit. In 1935 the Board of Directors of each of these institutions voted to join a community federation, but some withdrew their support at the last moment.

The Holocaust imposed new and grave responsibilities on the American Jewish community. In 1936, the efforts of the United Palestine Appeal, Joint Distribution Committee and the National Refugee Service were merged into a single drive known as the United Jewish Appeal, preceding its national namesake by three years.

In 1941 representatives of forty organizations convened at the call of Louis Bernstein, president of the Jewish Community Center. The delegates voted overwhelmingly to establish a Jewish Federation. Abraham S. Levey headed a committee to draw up a constitution and by-laws. On January 19, 1942, representatives of sixteen organizations voted in favor

See FEDERATION
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a message from federati

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Campaign '87 - Why give to the Combined Jewish Appeal?

Throughout the year and particularly now, this question crosses the mind of every conscientious member of our community. Over the past few months, I have tried to explain via this column where the money goes that your Federation collects. I have talked about Israel and its mammoth needs as well as Soviet Jewry, Ethiopian Jewry and the immense resettlement costs.

You have read about all of our local recipient agencies and their missions. And you have read a great deal about our Hebrew schools.

Most recently, Jewish Family Services has been revitalized and in a short time, this agency has already benefited members of our community. And certainly, you know that our Kosher Meals on Wheels program has delivered thousands of meals during the past two years.

Why Give? Because you are wonderful people who have a concern for your fellow man. And you are wonderful because you are conscious of the world you live in.

Why Give? Because man must be a whole man.

Man must not dedicate himself just to the material, to the politic, to the economic. Man must devote himself to his fellow man. He must be a whole man.

An answer to Why Give can be retold from the writings of John Gardner, the former Secretary of Health, Education and Welfare. In the book, "Self Renewal," he told the following story:

E. A. Sothern, the great 19th century actor, observed a small boy who wanted to go outdoors to join his older teammates, but feared they would not accept him. When the children started to return to the house, Sothern said playfully, "Let's hide behind the curtain and they won't know where we are!" The boy looked at him disconsolately and said, "Suppose they don't care?"

Why Give? I will tell you why. Sara and I give; so that Israel and Soviet Jews, and Ethiopian Jews, and recipients of our Kosher meals and all the lives that Jewish Family Services will touch never become Sothern's small boy.

Shalom,

Harvey J. Berman, President

"I gave at the office" and other grim fairy tales.

"Send me the card and I'll think about it."
 "I have to talk to my accountant."
 "I don't believe in parochial education."
 "I don't want to give a new pledge until I've paid off my old one."
 "I have a problem with Israeli politics right now."
 "I send my money directly to . . ."
 "We've only been here a few years and don't feel we're part of the community."
 Fairy tales all.

When we call, we're not interested in fairy tales.

Turning pumpkins into coaches takes a lot of work and your financial support.

Yes, you!

We gave up on fairy godmothers a long time ago.

Correction

In Bernice Glixman's article on Soviet Jewry Day in Portland, Hadassah, the national convener, and the Sisterhood of Shaarey Tphiloh Synagogue were inadvertently left out of the list of sponsoring agencies.

Helms steps up

Sen. Jesse Helms (R-N.C.) will be the ranking minority member on the Senate Foreign Relations Committee. Senate Republicans elected Helms by a 24-17 vote over former Foreign Relations Committee chairman Richard Lugar (R-Ind.). ■

High Court acts on conversion issue

By GIL SEDAN

JERUSALEM (JTA) — The Supreme Court ordered the Interior Ministry recently to show cause within 45 days why it refuses to accord Jewish status to persons converted to Judaism by Reform rabbis, despite a court order to do so in the case of Shoshana Miller.

The show cause order was issued by Justice Gabriel Bach on the appeal of a married couple in Kibbutz Mishmar Ha'emek who were converted to Judaism by a Reform rabbi in Brazil before they immigrated to Israel in 1985.

The couple was wedded after converting and was given Israeli citizenship under the Law of Return. But the Interior Ministry has consistently refused to register them as Jews. They said they were told by Ministry officials that their application would have to await the outcome of the Miller case.

Miller, an immigrant from the U.S. who was converted by a reform rabbi four years ago, was denied registration as a Jew. She appealed to the high court which ruled in her favor and ordered the Interior Ministry to issue her an identification card as a Jew, without qualification. ■

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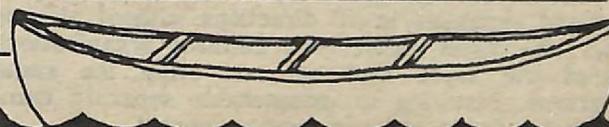
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The deadline for the next issue
of Hayom is March 13.

Universality of Esther story makes Purim popular

By SUSAN S. MOST

Reality and fantasy merge in the light-hearted atmosphere in which Jews celebrate the holiday of Purim, which begins on Saturday evening, March 14. The megillah, or scroll containing the Book of Esther, is read, usually accompanied by costumed children acting out the story of the near extinction of the Jews of Persia. In the fifth century B.C.E., King Ahasuerus had an evil prime minister, Haman, who plotted to kill the Jews but was foiled by Queen Esther and her heroic uncle, Mordecai.

Hayim Schauss describes the war between the villain Haman and the hero Mordecai "as an allegory that presents in guarded speech the war that most Jews must carry on, from time to time, against enemies that seek to destroy them."

Despite the uncertain historical origin of the story of Esther, the theme of close escapes has been repeated so often in centuries of Jewish life that it is considered a universal theme in Jewish writings.

A Letter to the Editor:

It was discouraging to read Brad Kaplan's report, "Building a Global Jewish Community: A South African Perspective" in a recent HAYOM.

In describing the South African Jewish Board of Deputies, which Mr. Kaplan said is the "central representative institution" for the country's 120,000 Jews, South African Jews are said to accept in principle "that discrimination is not a concept which accords with Jewish value standards."

However, the South African Jewish community has apparently decided not to speak with any collective voice of outrage against apartheid, using as an excuse, as Mr. Kaplan reported, that "activism (is seen as) the prerogative of the individual...and not that of the Jewish community as a collective body." Mr. Kaplan also reported that "complicating the issue" was a set of restrictions imposed against South African Jews years ago when Israel voted at the U.N. for economic sanctions against the racist South African regime.

How embarrassing is the contrast for Jews to read on one page of HAYOM how the Jewish community is supporting the Holocaust Human Rights Center of Maine, on another page how we stand as one with our Christian neighbors in our revulsion to vandalism at Cheverus High School — and then to find that another Jewish community claims it does not have any role to speak with a collective voice against the most celebrated example of racial discrimination in the world today.

As a teacher in our community Hebrew school, I would be very disappointed if my students grew up believing that Jews have collective moral responsibilities on relatively "safe" issues but that, when the heat is on, we Jews may hide behind "individual prerogative" and the fear of "restrictions" in order to avoid taking a stand.

Today we recall with reverence those few Christian institutions that spoke up for us during the Nazi period, and those communities that acted with a collective voice to shelter and save Jews. Some faced death — not "restrictions" — but acted together at a time when Jews, and humanity, needed them.

These are difficult moral times for Jews. It is painful to some of us — perhaps a source of pride to others — to learn of Israel's complicity in under-the-table dealings to promote its own interests, as in the Iran arms scheme with the Reagan administration. On the one hand, we must guard against sitting in harsh judgment of our fellow-Jews from the relative safety and comfort of Portland. On the other hand, however, doesn't it seem like the Jewish community — whether here, in Israel, or in South Africa — ought to stand for something larger than itself? Aren't there moral imperatives that cry out for Jews to speak as one, and not just in defense of other Jews?

Here in Portland, we answer "yes" to that question in such instances as the Cheverus violence. But we must be prepared to ask of ourselves, as well as of our fellow Jews abroad, to take similar collective stands when the issue warrants it. Apartheid is such an issue.

Robert A. Levin
Gorham, Maine

Whenever a community was rescued from a terrible fate, it instituted a day of celebration modeled after Purim festivities. The Encyclopedia Judaica lists hundreds of such "small Purims" that represent dramatic rescues of various communities through the centuries.

According to Philip Birnbaum, these Purim celebrations helped the Jewish people during the dark days of history to maintain their trust in the ultimate deliverance from the dangers and difficulties besetting them. "The merrymaking, feasting, and masquerading, characteristic of Purim, have served as a much-needed relief from the seriousness of the rest of the year."

Shoshana's space

Gestures shouldn't be

confused with substansive changes

The Purim story of an entire community being on the brink of extinction has become reality too often over the centuries. At times the real danger was masked by gestures that seemed benign until it was too late. This is what has been happening in the Soviet Union, where 380,000 Jews remain trapped while the Western press speaks of great breakthroughs in Soviet government policy.

We welcome the release of over a 100 political dissidents in February and the occasional trickle of highly visible Refuseniks. It would be truly miraculous if genuine changes were to be made; right now, however, no one should be fooled that those few isolated moves represent anything more than superficial gestures.

Soviet spokesmen claim that the criminal code has been softened, but the facts of this past year show that life for Jews in the Soviet Union has become even more intimidating than ever; and, in fact, the new policy codifies longstanding restrictive practices.

A year-end survey by the National Conference on Soviet Jewry shows that despite the stated policy of "glasnost" (openness) which dominates Western perception of the Soviet Union, Mikhail Gorbachev's leadership has brought more persecution and a 20 percent drop in emigration. Only 914 Jews were allowed to leave in 1986 compared to 1,140 in 1985. Despite the release of Natan Sharansky and David Goldfarb and non-Jewish dissidents Yuri Orlov and Andrei Sakharov, nearly 380,000 Jews await processing for emigration. This includes 11,000 Refuseniks and Prisoners of Conscience, who have been harassed, attacked, and imprisoned because they want to teach Hebrew or emigrate to Israel. Harrassment and intimidation of Jews continues to occur.

The new Codification of Emigration Decree has tightened restrictions against Jews in the Soviet Union by narrowly defining family as parents, children, and siblings, thereby excluding hundreds of thousands of Jews who had applied to be reunited with other relatives. This means that of the 380,000 Jews who have petitioned to emigrate, only 30,000 can reapply. This is a cruel fact, particularly when considered against the propaganda that claims this law is an improvement.

In fact, the law wipes out the 1966 UN International Covenant on Civil and Political Rights, which said that "everyone shall be free to leave the country." By limiting reunification only to immediate family members, the emigration decree creates a vicious circle where one cannot leave to invite the others to follow. Pamela Cohen, president of the Union of Councils for Soviet Jews, said that this decree is a "smokescreen, to hide the enormous brutality and repressive policies of the Gorbachev regime."

A bipartisan coalition of 50 senators, including

Customs at Purim include presenting gifts of food to friends; children enjoy delivering three-cornered pastries, running from house to house. Giving to charity is an important part of Purim; indeed, it is one of the central obligations in Judaism. A festive meal, reminiscent of Queen Esther's banquet, begins late in the afternoon and continues into the evening. Purim is a refreshing holiday of encouragement and hope, an annual attempt to find psychological relief from the heavy burdens of reality. ■

George Mitchell, wrote to General Secretary Mikhail Gorbachev in February expressing their disappointment with the new emigration provisions, saying that they contravene both the 1948 Universal Declaration of Human Rights and the 1975 Helsinki Final Act.

Considering the reality of life for Jews in the Soviet Union, it is interesting that several hundred prominent American academics, politicians, entertainers, and businessmen were invited to attend a highly visible conference in Moscow to highlight the new "openness."

Kurt M. Campbell, a fellow at the Center for Science and International Affairs at the Kennedy School of Government at Harvard University, writes that Gorbachev's initiative is aimed at furthering contacts with American grassroots organizations, and is a way of circumventing anti-Soviet elements in the Administration of the U.S. There was a definite element of public relations to the conference, Campbell says, perhaps to impress the Soviets of the viability of Gorbachev's leadership.

Though Campbell notes that some of Gorbachev's motives may be worthy of encouragement, such as looking to the West for ideas on boosting the productivity of inefficient Soviet factories and revitalizing Soviet society, we should be careful to keep the Soviet leader's initiatives in perspective. "The pilgrimage of intellectuals to the Kremlin is a new wrinkle," Campbell said, "But it is a far cry from a wholesale opening up of Soviet society."

A real gesture would be, as Natan Sharansky suggested, the release of a significant number of dissidents; that is, a number in the thousands or tens of thousands instead of the current stagnant number of 900 per year. That is exactly what the bipartisan coalition of senators recommended, linking the construction of much desired further bilateral progress to emigration and related issues.

Israel has suggested that a major release of Soviet Jews would be an acceptable pre-condition for the Soviet Union to attend a major Middle East peace conference in lieu of full diplomatic relations with Israel. The Jerusalem Post reports that behind the scenes meetings are taking place on this topic.

While waiting for such a substantive move, we must remain firm in maintaining this linkage between Soviet trade and emigration. It is important also to educate political figures and others visiting the Soviet Union to heighten their awareness of the gap between appearance and reality in order to avoid making Gorbachev into a heroic Mordecai, when most of his policies are still like those of the villain Haman. We must keep up the pressure publicly and privately. But while we must be realistic, there's no harm in being hopeful.

Susan S. Most

Jewish Federation of Portland

■ JEWISH FEDERATION

Continued from Page One

of the proposed Jewish Federation, three voted against and ten took no action. On March 24, 1942, the first meeting of the Jewish Federation was held at the Center. Thirty directors were elected. On April 13, 1942 Abraham S. Levey was elected the first president of the Jewish Federation.

Sidney W. Wernick chaired the first budget committee which set a goal of \$47,500. Israel Bernstein chaired the first campaign which exceeded this goal and raised \$55,438.

The Jewish Federation continued to expand its scope of interests and activities. Organized principally as a more efficient instrument for the solicitation and disbursement of funds for philanthropic, cultural and other local organizations, the Federation early recognized that central fund raising and community planning go hand in hand. The Federation assumed the major role in the supervision of Jewish education and the integration of local social welfare agencies.

In 1947, the Federation authorized a study of the community's Jewish education needs, and in 1950 a new study led to the establishment of an autonomous bureau of Jewish education. Members represented the Jewish Federation, the Portland Hebrew School and

Temple Beth El. The purposes of the bureau were to promote Jewish education and to encourage cooperation among the agencies for Jewish education. The services of the Federation executive director, office staff and facilities were made available to the bureau. Standards in hours of instruction, tuition fees, and budgeting were established. In 1952, the Portland Hebrew Day School was independently established.

In 1948, the Federation established one committee to analyze the Jewish community's welfare services and needs, and another committee to assume the responsibility for refugee resettlement. Previously, social services involving housing, employment and medical problems had been handled by the United Hebrew Charities and the Council of Jewish Women. In 1950, Federation directors approved the formation of an autonomous overall Jewish service agency, to be called the Jewish Family Services. The services of the Federation executive director, office staff and facilities were made available to administer the program of the agency.

The Jewish Federation continues to be the central campaign, budgeting and planning agency of the Jewish community. In addition to its strong support of Israel, the Federation sponsors programs in Hebrew education, social services and community relations. ■

The deadline for the April issue of Hayom is March 13.

Se

Remove Watermark Now

■ SELMA BLACK

Continued from Page One

was to recruit and enroll disadvantaged women in the job corps.

For her work in a variety of activities over the years, Council gave Selma the Hannah Solomon Award and has made her an honorary vice president. For many years of service to the education of children and youth, Selma was honored by the City of Portland and the State of Maine.

She is a vice president of the Jewish Home for Aged and a past president of Jewish Family Services. In the general community, Selma is chairman of financial development for the YWCA and an honorary director of the Casco Bank. She is on the boards of Southern Maine Area Agency on Aging and the Center for Voluntary Action, and is a past chairman of the Retired Senior Volunteer Program, and a trustee of the Smith Street Cemetery.

Selma feels that being a volunteer "gives one a sense of self-worth. I've always felt it does more for the individual than for the agency served." Despite the obvious satisfaction that Selma finds in the many years of service she has devoted to the Portland Jewish community, one has to differ with Selma's conclusion that she is the greater beneficiary. Many organizations and many people in this city are very grateful for her efforts. This community has been enriched by Selma Black's commitment to continuing her family's tradition of service. ■



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Rabbinic reflections on surrogate moti

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By RABBI REUVEN POLLACK

Editor's note: Rabbi Pollack is an ordained rabbi and a dayan, an authorized judge in matters of Jewish law.

A few weeks ago, Mrs. Most asked me to explain the legal Jewish view on the Stern-Whitehead case, an issue of custody of a child born to a surrogate mother. I would like to stress that the views expressed here are not the definitive Halachic position, and if asked about an actual situation, I would refer the parties to greater rabbinic authorities to rule on the issue. The views expressed here are based on Halacha, but the situation is theoretical and this cannot be considered the definitive ruling.

The actual case (source: Newsweek 1/19/87) involves a contract made between William and Elizabeth Stern and Mary Beth Whitehead. Mrs. Whitehead became impregnated by Mr. Stern via artificial insemination after signing a contract agreeing to turn the baby over to him for a sum of money. After the baby was born however, Mrs. Whitehead decided she wanted to keep the baby, thus breaking her original contract.

The features of this case are:

- (1) surrogate mothers
- (2) artificial insemination
- (3) the validity of the contract

At issue is who will have custody of the child.

First: is surrogate motherhood permitted? Before even mentioning artificial insemination, we must examine the question of surrogate motherhood through physical relations. This is completely forbidden, as a man is not permitted to have relations with a woman unless she is legally and contractually married to him. Although the Newsweek article mentioned Abraham having a child via Hagar as a surrogate for Sarah, this incident occurred before the actual commandments of the Torah, which begin when the Ten Commandments were given.

Legal rulings can only be based on commandments given after the ten commandments in the written Torah. Although the examples of the patriarchs before

this point teach us a great deal, they are not legally binding. For example, we are told that Abraham circumcised Yitzchak on the eighth day, but the Jewish Law concerning circumcision is stated in Leviticus 12:3: "And in the eighth day the flesh of his foreskin shall be circumcised". Therefore, because the Torah prohibits relations outside of marriage, surrogate motherhood through relations is prohibited.

Is artificial insemination permitted? One might mistakenly assume that a legal source as ancient as the Talmud would have nothing upon which to base a ruling on such a modern development. In fact, such developments in technology are discussed in Talmud, although the practical applications of these discussions were not known until very recently.

The Talmudic reference to artificial insemination occurs several times in the tractate Chagigah where it discusses the possibility of a woman becoming impregnated through semen in a bathtub; i.e. through a means other than intercourse.

Scientific possibilities in pregnancy are also referred to, although somewhat obliquely. The following cases have always been viewed by the Talmud as hypothetical situations in which the possibility of occurrence seemed impossible — until recently. In tractate Chullin a case is posited in which a weasel enters a womb, swallows a fetus, and then returns to the same womb and vomits the fetus back into place.

Another case is discussed in which a fetus is transferred from one womb to another. Given recent scientific development, these oblique references may soon be clearly understood. As Newsweek notes: "It is now possible to implant a fertilized embryo in the womb of a woman who has not supplied the egg for it."

Hence, any Halachic rulings on artificial insemination have their source in the Talmud. According to "Igras Moshe," it may be permitted, although not recommended. According to "Tzitz Eliezer," it is completely forbidden. While the arguments are too lengthy to discuss in this article, it is sufficient to say that one should not proceed with such an action without consulting a rabbinic authority. However,

there is legal basis to support the claim that the biological donor, in this case Mr. Stern, is considered the actual father.

The third feature of this case is the contract. Such a contract would not be valid in a Jewish court. A baby is not a horse to be bartered or sold. A person cannot be sold as property, however good or sincere the intentions.

When all is said and done, Mr. Stern is the father, and Mrs. Whitehead is the mother; and both want custody of the child. As in all other custody suits, the court must decide who will be the better parent. I personally feel that if I were the judge, a woman who would contract to bear a child and sell it as a product would lose some points with me — but not necessarily the case.

One can only hope that the court rules in favor of the child, and not for or against a contract. ■

Yiddish culture

Aaron Lansky, founder of the National Yiddish Book Center, will speak at 7:30 p.m. on March 31 at the Olin Center at Bates College in Lewiston.

Aaron Lansky is a Jewish activist who has lectured widely throughout the United States and Canada. In 1980, at the age of 24, he founded the National Yiddish Book Center, a non-profit organization for the preservation and revitalization of Yiddish culture. During the past five years this group has won international recognition for its dramatic campaign to rescue unwanted and discarded Yiddish books and return them to active use. Lansky and his co-workers have saved more than 450,000 volumes in little more than five years, often pulling books from basements, attics, garbage dumpsters, and demolition sites. The ongoing educational and cultural work of the National Yiddish Book Center has fired the imagination of thousands.

This lecture is sponsored by the Rabbi Berent Book Fund of Ladd Library, Bates College and the Bates College Hillel. ■

Hadassah

Hadassah wishes to thank its corporate sponsors for helping promote its 75th Diamond Jubilee Brunch held on March 1 at the Westin Hotel.

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Bill Sullivan enjoys using rhythm sticks, as he recalls "oldies but goodies."

More Music

By SWAN COLPITTS, Activities Director

Once again through a generous donation from B'nai B'rith Women, Residents at JHA now are able to participate weekly in the rhythm band. Music brings back many old memories of friends and family. Music provides relaxation and a sense of calmness. While participating in instrument playing, Residents are stimulated and motivated to work and play together, creating harmony. Music generates socialization and fun through playing, singing, and just plain listening.

We are appreciative and thank the B'nai B'rith Women for the gift of the musical instruments and recordings. We have used these instruments at individual jam sessions, and they have recently become a portion of the entertainment at the monthly birthday party. Each donation enables us to further expand our very popular music program. ■

March birthdays

Margaret Hamilton	3-4
Marshall Libby	3-14
Clara Larsen	3-19
Everett Massey	3-15
Arietta Bartlett	3-24
Loretta Swift	3-25
Doris Fickett	3-25
Gertrude Gordon	3-28

Early Childhood Days

Poem from "A Tiny Piece Of Cloud,"
Written by Residents of JHA.

I remember my home always
smelling of home baked bread, always bread.
A one story house, a garden,
beautiful fruit trees, I wouldn't eat eggs.
My mother would comb my hair till my scalp
was red.
One of 12 children, and the boarders
of Italy, peeling potatoes.
Never idle.
Father tailoring our winter coats
I wanted a store coat, jealous of the others,
barefoot on the clay floor
like a carpet of tall grass.

Patience Is A Virtue (Especially In Weight Loss)

By BILL WHITMAN, Food Service Director

Most of us are in a terrible rush to lose weight when we finally make up our minds to do so. It may have taken us years to acquire all of this excess baggage, but we feel we must lose it within weeks.

Actually losing nearly 30 pounds, once and for all, in a year's time is not much of a trick. The "trick" is to cut back on the amount you eat by only 250 calories each day.

Why 250 calories? For one thing, that doesn't mean giving up very much food, especially if you give up those foods dense in calories. For another, it means you are guaranteed to shed about 26 pounds in 12 months. The reason for this is simple as well as foolproof.

In order for anyone to lose one pound of body fat, you need to reduce your calorie intake by 3,500

calories. Reduce your daily food consumption by 250 calories a day and in a two week period you will have eaten 3,500 fewer calories (14 days x 250 calories = 3,500 calories). There are 26 sets of two-week periods in a year, so cutting out 250 calories a day for a whole year will result in a loss of 26 pounds.

This may seem very slow, but consider how long it took you to put on that 26 pounds. Studies indicate that the more slowly one reduces, the more likely that the weight loss will be permanent. Slow, gradual weight loss insures that the loss will be in fat and not lean tissue.

Now, don't come after me if you only lose 22 or 24 pounds with the 250 calorie method. Everyone's metabolism reacts to reduction in food intake in a little different way. But, give or take a couple of pounds, this method will really work. ■

MARCH ACTIVITIES

3/5	Resident Council
3/8	Portland Stage Outing
3/9	Scenic Bus Tour
3/11	Purim Baking With Portland Community Hebrew School
3/15	Festival of Purim, Reading Of The Megillah — Portland Community Hebrew School
3/16	Scenic Bus Tour
3/17	St. Patrick's Day Celebration
3/30	Scenic Bus Tour
3/31	Birthday Party

Welcome new volunteers

Ellie Gellman
Kay Giglio
Diane Keegan
Katherine MacDonald

Wish list

Large Face Clocks	each \$25.00
Foot Stools (6)	each \$48.00
Outdoor Tarp	\$825.00
Ice Cream Maker	\$4,000.00
Photocopier	\$1,600.00

Physical Therapist Holly Lord

By KATHRYN CALLNAN, RN,
Director of Nursing

We are proud to welcome Holly Lord as our new Physical Therapist, who will participate in our rehabilitation process. Holly comes to us with a varied background in physical therapy.

She received her Bachelor of Science Degree in physical therapy at Bouve — Boston School at Tufts University. Holly was born in Maine and has been employed primarily in Maine, though she worked one year in Michigan and one in New York as a Physical Therapist.

She has been employed at MMC in pulmonary physical therapy. At Mercy Hospital from 1982-1986, Holly helped to develop the pulmonary rehabilitation program for outpatients. Holly also started a program at the YWCA for children with asthma. In 1985 she was active in the Maine Lung Association in developing a summer camp program for children with asthma. She is active as a volunteer with the Maine Lung Association and the Alcohol Rehabilitation Institute at Mercy Hospital.

In addition to her current employment at the Jewish Home, Holly is enrolled at the University of Southern Maine in a graduate program in family counseling.

Holly sees her role of Physical Therapist to restore a person to his maximum level of independence, whether that be to relearn to walk alone or to be able to roll over in bed unaided. The rehabilitation goal varies depending upon the individual abilities of each person.

Holly resides in Scarborough with her husband, her 13-year-old daughter, and her one-year-old Labrador retriever. ■



Holly Lord

on the local scene

Remove Watermark Now

How campaign helps The Levey Hebrew Day School

Enrollment 40, Grades Pre-school-6
Student/teacher ratio 8:1
Total budget \$102,808
Federation allocation \$27,600
Federation subsidy per student \$690
Projected 1987-88

A teen weekend

By MARVIN STARK, JCC Executive Director

The Jewish Community Center of Portland has taken the lead in reviving a traditional teenage event — the Inter-City Weekend to be held April 3-5. The Jewish Community Center of Bangor, Temple Shalom in Auburn, and the Portland JCC are planning a special weekend conclave for Jewish teens, which we've entitled "Jewish Teens of Maine — Getting to Know You." All Jewish high school students are invited to join us for Shabbat meals and services, stimulating discussion groups, Saturday night partying, and a Sunday morning swim/gym/brunch combination. All meals will be served at the Center, while sleeping accommodations will be provided by Portland host families. The three Centers involved in the planning have decided to subsidize part of the weekend in order to encourage greater participation.

The bottom line is simple. We want to give Jewish teens of Maine a chance to get together, share their feelings about being Jewish, and just have a good time. As a United Way agency, the Center accepts its responsibility to provide enriching, positive experiences for its teen population. As a Jewish Federation agency, we take seriously our goal of encouraging unity and cooperation within the Jewish community.

We invite any Jewish high school student to join us for this intercity weekend, and we welcome any family wishing to provide housing for out-of-town teens.

The Jewish Community Center receives funds from the Jewish Federation of Southern Maine. ■

Children: Our greatest asset

By RABBI REUVEN POLLACK, Principal,
Levey Hebrew Day School

Purim will be celebrated soon. It is a joyous holiday marked by celebration, a day even the youngest child enjoys. Yet, behind the celebration, there is much to the Purim story from which we can learn.

The story unfolds when Haman convinces King Ahasuerus that the Jewish people should be annihilated. Our sages tell us that Elijah the Prophet appeared in a dream to Mordecai to warn him of this evil plot. Elijah also explained that this terrible threat came about as a punishment to the Jews for partaking of the king's non-kosher feast. Only complete repentance by the Jewish people could save them from Haman's sword.

When Mordecai awoke, he went into the city garbed in sackcloth and ashes, weeping with a loud and bitter cry which aroused all the Jews of Shushan. He then gathered around him the Jewish children from the Jewish schools, and led them in prayer to G-d, day and night. And when G-d saw these innocent children and heard their heartbreaking prayers, He was filled with mercy. "For the sake of the children, I will save My people," said G-d.

It is no wonder that Mordecai sought out the Jewish children to annul the Divine decree. We, as Jews, have always valued our children as our greatest asset. And our enemies have always targeted our children when they sought to destroy us. Pharaoh decreed that all baby boys be thrown into the Nile and the girls be permitted to live — in Egyptian harems. When the Communists took over in Russia, they permitted adults to practice Judaism, but made it a criminal offense to teach Judaism to children. It should be noted that in spite of the danger, there are Russian Jews who continue to send their children to underground Jewish schools — and I have personally met some and have been amazed at the vast knowledge of these students who have been educated in secret cellars and attics.

The Talmud (Shabbos 119) states: "Resh Lakish, in

the name of R. Yehuda HaNasi said: 'The world would not be sustained if it were not for the breath of (praise or Torah of) the schoolchildren.' 'What about mine and thine?' said R. Papa unto Abaye. Whereupon Abaye replied: 'The breath (of Torah) which comes forth from one who might have sinned is not like the breath (of Torah) that is uttered by one who is incapable of committing sin.'"

Basically, a child under Bar or Bas Mitzvah age cannot sin, for wrongdoing is not accounted to them as sin until Bar-Bas Mitzvah. Hence, all the good they do is pure.

Our children are the pure source which guarantees the survival of the Jewish people. Through educating them properly, drawing on their purity, we as a people are secure. Mordecai knew this and Haman's evil plot was undone. The sages of the Talmud knew this and recorded it for all time. Jewish parents today in the Soviet Union know this, as they daily risk arrest and torture in order to give their children a Jewish education.

Jewish parents who came to this country and worked in sweatshops were overjoyed when their children graduated from universities. If we can receive "nachas" when our children surpass us in the secular world, how much more so if they can surpass us in knowledge of the heritage we all share. The Levey Hebrew Day School is dedicated to educating Jewish children to the fullest extent. Those who hesitate to enroll their children because they feel a personal lack of Jewish education are missing out on a great deal of "nachas."

While the logical order has always been for parents to teach children, the Prophets tell us that in the time immediately before the coming of the Messiah, this order will be reversed and the children will teach the parents. Join us in developing your child's true potential. Build up Judaism for your child, yourself, and every Jew.

Levey Hebrew Day School receives funds from the Jewish Federation of Southern Maine. ■

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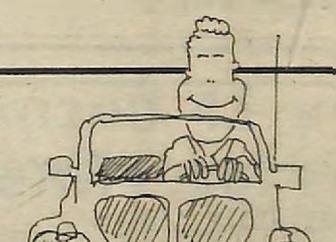
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Tzedakah in school

By DEENA GROSSMANN, Educational Director, Portland Community Hebrew School

You have read many excellent reasons for making your pledge to the Combined Jewish Appeal. You probably also noticed that the Portland Community Hebrew School is a major recipient of Federation funds. In all honesty, if it were not for the generosity of Federation the school would not exist. Rather than discuss all the reasons why you should give to Federation, let us look at the example of our children.

Tzedakah is one of the major mitzvot and is a large part of our curriculum. Every Sunday students bring in pennies, nickles, dimes and quarters for what used to be called "Keren Ami - the people's fund." Because tzedakah guru Danny Siegel pointed out in "Thirteen Things Kids Don't Know About Tzedakah," that many youngsters were growing up thinking some woman in Israel was getting rich, we call the collection what it is - tzedakah.

Each month the class with the highest per capita total gets to choose where the money goes. So far, the first grade has decided to donate something to the Jewish Home, and the sixth grade voted to help the elderly of Jerusalem through Yad Lakish.

The fifth grade, under the direction of Lisa Plotkin, has spent a lot of time this year discussing tzedakah. Aside from looking at the mitzvah as a concept and its Biblical and Talmudic sources, students also heard from representatives of several of the local agencies, (NCJW, B'nai B'rith, Hadassah, JHA, and Federation). After the panel, students were given an imaginary \$100, which they had to allocate. Interestingly, the results were similar to the giving patterns in our community with the bulk of the allocation going to Federation.

A goal has been set for the Federation campaign. At PCHS, we too have set tzedakah goals, both times the students have exceeded them. For the Jewish Braille Institute, the students raised over \$200. We set a modest goal of 80 trees for Tu B' Shevat (double last year), but money was collected for 100 trees.

It says in the Talmud: "From my teachers I learned much, from my colleagues more, and from my students most of all." Let us take our students' example and help the Federation exceed its goal. ■

How campaign helps the Portland Community Hebrew School

Enrollment 121, Grades 1-7 Projected 1987-88
Student/teacher ratio 10:1
Total budget \$92,711
Federation allocation \$49,680
Federation subsidy per student \$411

March for brotherhood

■ BROTHERHOOD

Continued from Page One

proclaimed, "Trade with South Africa — Our blacks for their whites." Some of the counter-demonstrators tried to spit on the marchers.

Rudin contrasted the Cumming march with Hattiesburg, Mississippi, in 1964, where he marched for voting rights. The civil rights movement has come a long way since then but is still fighting the battle. "We will do it again and again and again," Rudin said.

The most dramatic difference between 1964 and 1987, according to Rudin, was the support and solidarity of the security forces. He noted that the combined forces of the FBI, the Georgia Bureau of Investigation, National Guardsmen, and local police were clearly supportive of the peaceful demonstration.

"In Hattiesburg, I looked on the local police and the sheriff as ambivalent. Whose side were they on? Saturday there was no question that the whole state apparatus was on our side." ■

Remove Watermark Now

R differences

Reprinted from Update

Morris B. Abram, chairman of the Conference of Presidents of Major American Jewish Organizations, and other Jewish leaders met with Cardinal O'Connor to discuss the difficulties and misunderstandings that arose during his visit to Israel. In a joint statement with the Cardinal following the meeting at the Cardinal's residence in New York, the participants agreed that "there were far more issues on which they held similar views than those on which they differed."

"The meeting underscored the fundamental agreement of both the Cardinal and the Jewish representatives on Israel's right to secure and recognized boundaries, on the importance of addressing the Palestinian problem and the plight of the refugees, as well as the need to move toward peace in the region."

The Jewish representatives "recognized that the Cardinal is bound by Vatican policy, and reiterated their appreciation of his sincere apology in Jerusalem for the misunderstanding that developed over his planned meetings with officials of the Israeli government. The Jewish leaders regard the Cardinal's visit as a helpful contribution toward greater understanding between the two communities."

Referring to the earlier statement and voicing regret at any misunderstanding that may have been caused by the timing of its release, the Jewish leaders emphasized that "it was not intended in an unfriendly spirit to the Cardinal but rather was directed at the issues." ■

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