

This 'N That

Dr. Earl Backman, director of the UNCC Center for International Studies, recently was named to the council's commission on international educational relations.

Nominated for a Morehead Award is Jeff Gorelick, son of Mr. and Mrs. Shelton Gorelick. He is a senior at Charlotte Country Day and is president of the student council and National Honor Society, captain of their soccer team, and past president of the state chapter of BBYO.

The Little Theatre Student Guild is presenting "Cinderella" this month. Playing in the orchestra for this musical production is Darren Mond, cellist, and Hannah Palin, flutist. Both are seniors at East Mecklenburg high school. Both Darren and Sherry Yudell (also a senior at East) toted their cellos up to Burlington, N.C. where they were accepted as members of the All-State orchestras.

Ruth Silverberg was appointed International Relations Representative from the South Carolina Association of University Women at the U.N. Seminar (met Nov. 16-17). Ruth resides in Rock Hill.

Recently appointed to the National Board of the Women's Commission is Natalie (Mrs. Norman) Cohen.

The first Jane R. Wilkes Award for "outstanding contributions to public understanding health and hospitals during the past year" has been presented to Bob Conn. He was cited for his seven-part, 39-story series on medical costs. He was also one of five in Charlotte recognized by the Hospital Public Relations award committee (the others were all associated with the hospitals). Bob is medical editor of *The Charlotte Observer*.

Bob Millman has been elected president of the Men's Apparel Association of the Carolinas.

A booklet on protection for coeds has been written by Geri (Mrs. Stanley) Gertzman. A girl scout leader for many years, she spearheaded this project for the Girl Scouts and got it underwritten by a grant from *Readers Digest*. The booklet is written in play form and covers such categories as assault, rape, etc. It is being distributed free to students enrolled at our local colleges.

East Mecklenburg High School recently held a very successful Club Week which is sponsored by the Inter-Club-Council. Steve Langman, president of the ICC, played an essential role in organizing and planning most club activities.

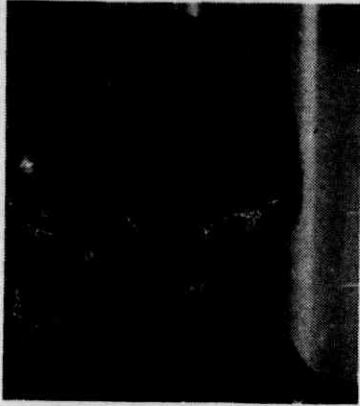
Women's Div. - Federation To "Meet The Challenge"

"A critical period in our history! The challenge of the unmet needs among world Jewry! I never knew that that hospital was 85% Federation-funded!" The comments ranged from enthusiasm to surprise to shock to admiration when over 40 committed Charlotte Jewish women of Women's Division of Federation joined in studies, seminars and training in preparation for sharing in the task of educating and soliciting a community.

The kick-off of the 1980 season of Women's Division of Federation began November 19 at a sherry and conversation hour held at the home of Maxine (Mrs. Alvin) Levine. Guest speaker, Mrs. Sandy Epstein of Atlanta, Georgia, shared her experiences of her involvement with national politics, a recent trip to Israel and her involvement at the national level of Women's Division of United Jewish Appeal. The group examined the role of women in what Mrs. Epstein terms "a critical period in our history."

That evening and the following morning Sandy Epstein conducted solicitor training sessions for the women soliciting for the 1980 Women's Division Federation campaign. These stimulating and thought provoking sessions clarified the vital importance of the campaign and the necessity to educate all of our people regarding the critical issues, both domestic and abroad, that we all face today.

BRUSSELS (JTA) — Gerald Green, author of the NBC-TV "Holocaust" series and the book that followed, has been awarded a "Dag Hammarskjold Prize" for his contribution to history and better international understanding. The jury presents 10 such awards every year. Another of this year's recipients is Egyptian President Anwar Sadat. The award ceremony took place here last month.



Marilyn Shapiro, President of Women's Division, Charlotte Jewish Federation.



Gail Bienstock, 1980 Campaign Co-chairperson. Not pictured: Rose Luski, 1980 Campaign Co-chairperson.



Jane Goodman, 1980 Campaign Co-chairperson.

Feedback

In the November issue of "The News" we ran an article in reference to the state of North Carolina naming Yom Kippur as a state holiday. It seems that there has been some confusion pertaining to this, as to whether or not state employees, teachers, etc., would be able to take the holiday off and still get paid.

Senator Marshall A. Rauch of Gastonia has been in touch with the Attorney General's office and, according to the N.C. Attorney General's office, the bill which was passed will probably have little effect unless other things occur. With respect to state employees generally, the designation of paid holidays is made by the State Personnel Board. Because Yom Kippur is now an officially recognized holiday, the State Personnel Board could designate this as a legal holiday for state employees, and for which state employees would be paid without actually working that day. Any designation of Yom Kippur as an official state holiday for which state employees are paid without working would have to be made under the present law by the State Personnel Board.

With respect to teachers in the public schools, each local board of education designates which days are legal holidays. Also, during legal holidays courts may continue to function, processes may be served, etc. Whether a courthouse is closed on any particular holiday is decided by the local board of county commissioners. However, since Yom Kippur has now been officially recognized as a state holiday, it could be designated by the State Personnel Board as a paid holiday; local boards of education could recognize Yom Kippur as a paid holiday for its teachers; and, public places of business in operation could be closed should the governing body determine that to be desirable.

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The Wall

This is the second in a series of articles about Mr. Bienstock's recent trip to Israel.

by Marvin Bienstock

I first saw "The Wall" at an almost deserted hour late on a Friday evening. I walked across the endless courtyard and watched its massiveness grow before me. Its stones dwarfed me; they pressed down on me with centuries of history. It stood in the silence of the Shabbat night like a monolithic witness to past glory. I was not drawn to remain in its ponderous shadow.

Days later I returned in the sunlight. "The Wall" was part of an archeological tour of the Old City. In the bright glare I was relieved to find clumps of vegetation growing among the stones. They spoke silently to me of the will to survive and they spoke more eloquently than the rocks from which they sprung. Tucked in at "The Wall's" base were people who, like the spare growth above them, were clumped together each cluster seeming to struggle for survival through its own muted or shouted prayers.

That same day I learned that "The Wall" is not the last remnant of the Temple. Its distinction lies in its having been the only portion of a much larger wall which has remained exposed to view. I saw vast additional sectors which had been recently exposed by careful digging. Shafts sunk in the ground had exposed layer upon layer of stones reaching down until they were lost to light. We threw pebbles and listened for the faint thinking sound when they finally reached bottom. My newfound knowledge strengthened me. "The Wall" wasn't a "saving remnant" it was part of a much greater whole all of which had endured.

The key revelation was yet to come. It happened with the coming of Shabbat to Jerusalem. I moved as part of a stream of people which flowed toward the Old City. At each intersection the stream merged with others and, finally, as we burst into the courtyard before "The Wall" the streams merged into a great river of Judaism which surged to a halt and broke into prayer-filled eddies each adding its individual sound until the overall rushing noise of Jews welcoming the Shabbat became almost overwhelming. Then I realized what had been missing for me -

people. Without them it was just a wall. With them it was "The Wall". The intensity of their devotion breathed life into the stone. It no longer loomed above and pressed down on me. Instead it soared away from me toward the heavens.

Moving about I found myself staring back in the direction from which I had entered the courtyard. My ears heard the massed chorus of a "nigun" a second before my eyes spotted the tip of a white-shirted stream of students from a Yeshiva. They cursed down toward me linked together hand to shoulder, hand to shoulder. Their singing grew louder not only from proximity but from the swelling of their ranks as they welcomed everyone to join them. They reached their destination and their line bent into a circle which moved to a rhythmic shuffling beat. Their single "nigun" was replaced by a succession of melodies as they wove around and around. Then the circle broke. It was again a single file. The original song was begun and the students snaked away and disappeared, leaving the courtyard at the same point where they had entered it.

Their departure triggered a potent reaction. It was as if they had given permission for exuberance. Music and gentle dancing filled the area. Long-bearded Chassidim sang and circled with their bright eyed grandsons. Yemenites stood tightly together swaying and chanting and passing out sweet smelling greenery to everyone who came within reach. In the back sections of the courtyard, groups of teens from the United States and from France discovered their songs were the same and blended.

Eventually the river reversed itself and flowed away breaking into its streams, creeks and finally rivulets which ended at countless Shabbat dinner tables. I stayed along with the few who never seemed to leave. Again the scene looked as it had when I had come the very first time, but I "saw" it so differently now. With the reluctance we feel when leaving a friend's home after a warm visit I tore myself away and went to join my companions.

It was the sweetest shabbat I have ever known.

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