

## THE CHARLOTTE JEWISH NEWS

Published monthly by:  
 Charlotte Jewish Federation and  
 Jewish Community Center  
 Marvin Bienstock, Director  
 Charlotte Hebrew Academy  
 Raphael Panitz, Director

**Editor** ..... Ann Langman  
 Rita Mond  
**Club Editors** ..... Rose Massachi & Mary Gordan  
**Feature Writers** ..... Muriel Levitt & Saul Brenner  
**International News** ..... Marta Garelik  
**Copy Reader** ..... Fran Burg  
**Photographers** ..... Ellie Luski & Michael Shapiro

Copy deadline the 5th of each month  
 P.O. Box #220188, Charlotte, N.C. 28222

### Editorials

#### Passover — A Time To Be Free

It is the season of Passover once again. In homes around the world, Jews will be preparing for the festive seder meal, the retelling to the children of the exodus from slavery. In homes in America, in Israel, and almost every country of the civilized world, we will recline and taste of at least four cups of wine as symbols that we are free men, masters of our fate.

Traditionally the family celebrates Passover together at the Seder. Participation in a Seder, a highly ritualized feast, is central to the celebration of the festival. The words "Let all who are hungry come and eat" should be taken quite seriously. This is the night when Elijah is to visit each house, and, as legend relates, Elijah likes to dress himself as a beggar to see if he will be received - to see if the world is yet ready and worthy of the Messiah.

In Russia, there will be a few secret seders. The Russian Jews who will courageously hold them will be placing their lives in danger by doing so. They will not taste the wine of freedom or recline as free men are wont to do. Some of us will pray for them.

*L'shana haba'ah birushalaim.* We will say for ourselves and for those who cannot, "Next year in Jerusalem."

In our community many of us have a small family or none at all so it is not an uncommon occurrence for us to invite friends to be with us. With so many newcomers among us wouldn't it be nice if every family would invite at least one more family to celebrate with them?

A HAPPY PASSOVER TO YOU ALL.

— Ann and Rita

#### What's In A Name? Shalom, Sholom or Sholem

Shalom! "The World of Sholom Aleichem" will be enjoyed by our community this week and hopefully all who read this column will attend the performance at Spirit Square sponsored by the entire Jewish community. After writing the article about this exciting event, I decided to do a little research on the spelling of the famous story teller's name.

The Hebrew word *Shalom* means peace. It is also used as a greeting on meeting or departing. The ideal of peace was considered so important in Jewish tradition, that the ancient books took the word *Shalom* to be one of the names of the Lord.

Literally *Shalom Alekhem*, peace upon you, is a Hebrew religious hymn sung on Friday evenings by the master of the house upon returning from the services at the synagogue. It is a song of welcome and greeting to the "Angels of Peace" who, according to tradition, visit every Jewish home when the holy Sabbath is being ushered in. The phrase is also used as a general greeting such as the English "Hello."

The pen name which the famous Yiddish writer Solomon Rabinowitz used, and by which he was best known, was *Shalom Alekhem*, but was spelled when written in Latin characters as *Sholom Aleichem*.

In all of the biographical writings about him, his name is spelled *Sholem Aleichem* and there is a Yiddish cultural organization founded in 1918 which is named after him. The *Sholem Aleichem Folk Institute*, which has as its purpose the establishing and maintaining of Yiddish secular schools and promoting Yiddish culture and literature, administers and maintains the *Sholem Aleichem Folkshul*. It is here that the Yiddish language and literature, Hebrew and Bible, Jewish history, Jewish life in America and Israel are taught.

So whether it's *Shalom*, *Sholom* or *Sholem*, it's *Shalom* for now.

— Rita Mond

## Thoughts From The Lubavitcher Rebbe

### Freedom

by Rabbi Yossi Groner

*A profound insight into the concept of Freedom in the light of the festival of Passover.*

Our Sages said: "In every generation, and every day, a Jew must see himself as though he had that day been liberated from Egypt."

This injunction and demand has been made upon every generation of Jews, during the time when the royal house of David had been reigning for generations, as also in the darkest times of exile and extermination; it is a demand still made upon every Jew every day. Even though he experienced the "release of bondage" yesterday, he is to relive it today, and again tomorrow. For the meaning of "liberation from Egypt" is the attainment of freedom from obstacles and limitations which the Jew encounters on his way to self-fulfillment hindering him from reaching his destiny and from accomplishing what he must. That is why the freedom which he experienced yesterday does not hold good for his position and state of today, and his attainment today will prove inadequate tomorrow.

To get a clearer and better understanding of what has been said above, let us consider an analogy from Nature:

On the level of plant life, we would consider a plant completely "free" from all "anxiety" and hindrance, when it has been fully provided with all the things needed for its growth: soil, water, air, etc. Although it cannot move from its place, being "condemned" to remain rooted to its spot all its life - nevertheless it enjoys the fullest freedom of plant life. So long as it remains a plant, it is truly free.

An animal, however, even when it is fully provided with its needs in the way of food, water, etc., yet is forcibly confined to one place, such confinement would spell the utmost deprivation for it, and a most dreadful imprisonment, inasmuch as it would be denied that which is the essential aspect of its being.

In the case of a human being, since man's distinction is that of the intellect, if he be given also freedom of movement, yet be excluded from intellectual activity - he would be a prisoner held in the kind of captivity which deprives him of his essential entity. And the same is true in the realm of the intellect itself. He who is capable of the highest in-

tellectual advancement, yet is constrained to a life of child-like mentality - surely this is the most painful restraint upon his true self. And if such a restriction be self-imposed ... (for example where a person dissipates his years, intellect and capacities in pursuit of his physical needs and gratification of his lower appetites to the exclusion of all else) ... Surely such a self-imposed enchainment is, in many respects, even more dreadful and more tragic in its consequences.

Each and every Jew possesses a Divine soul, a veritable 'part' of G-d above, which (even while it is shrouded in the 'animal' soul and confined in the clay frame of the body) is yet inseparably bound to the Infinite G-d; its impelling quest for true freedom and release from bondage is ceaseless and infinite. It cannot rest in one place. With each day, as the soul progressively rises higher by means of the Torah and Mitzvos which bring it closer to G-d, it experiences a deep and innermost feeling that whatever state it had attained the day before, has today become like confining chains from which it must break loose in order to rise higher still.

### Across The Editors' Desks

#### Across the Miles

Just a note to say how much I enjoy *The Charlotte Jewish News*. Salisbury is only 50 miles away but sometimes it seems more like 500 miles. It's hard to keep up with all the friends and the "goings-on" and the paper really helps.

The features are good and international news exciting, as well as the editorials. I'm glad we're on your mailing list.

Audrey Madans  
 Salisbury, N.C.

The Editors welcome comments and letters expressing all points of view and reserve the right to edit. Letters must be signed and no more than one letter a month from one individual will be accepted.

### For The Record

by Norman Olshansky  
 Regional Director  
 Anti-Defamation League

An Arab propagandist and agent for the PLO has been designated as the PLO liaison to the Christian Evangelical community in the U.S. as part of a design to weaken evangelical support for Israel. Yusif Albandak, a Christian Arab, formerly head of the Arab League in Argentina, has denounced Israel as a communist country and stressed that "All Zionists are communists". He has charged that Jews in the U.S. "control the press, government, motion pictures, etc.". In his lectures he points out "The decision to partition Palestine resulted from the support of American leaders (who fought) not in the interest of Christ, but for votes in New York."

In a speech by Albandak on a previous visit to the U.S. he was quoted as saying that the U.S. was run "By a gang of ignorant, incompetent leaders sold out to the Zionists." He warned his audience, "Wake up, oh

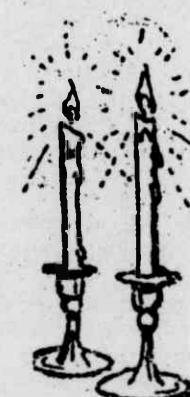
American Christians, to the Zionist menace, because tomorrow your country may become a second Palestine. The Zionist menace is a menace to each of your hearts and to your homes. Only through destroying it along with those who support it, can the United States be prevented from becoming a second Korea".

Yusif Albandak, son of a former mayor of Bethlehem, has traveled extensively around the world. His propaganda and appeal to hate groups on the left and right has made him a major carrier of international bigotry.

Hopefully those within the evangelical Christian community, towards whom he is currently directing his propaganda energies, will see him for what he is. In every place he has previously been, exposure has led to his downfall, but not before he has succeeded in spreading bigotry and hatred.

If you hear of his activities in this region, contact ADL, 3311 W. Broad St., Richmond, Va. 23230.

### The Jewish Calendar



CANDLELIGHTING

April 3 - 6:47 p.m.  
 April 10 - 6:52 p.m.  
 April 17 - 6:58 p.m.  
 April 18 - 6:59 p.m.  
 (First Seder)  
 April 19 - 6:59 p.m.  
 (Second Seder)  
 April 24 - 7:04 p.m.  
 April 25 - 7:04 p.m.  
 (Pesach VII)  
 May 1 - 7:09 p.m.