

This 'n That



Richard A. Klein



Dr. Jacob Freedland

Richard A. Klein, immediate past President of the Charlotte Jewish Federation and Major Chairman of the 1985 Campaign, has been nominated to a position of cochairman on the National UJA Campaign Cabinet.

This singular honor is a result not only of his work in Charlotte, but also of his work as a member of the National Young Leadership Cabinet of UJA and his volunteer work with communities across the South. For several years, he has traveled to small and intermediate cities in N.C., S.C., Ga., Ala. and Tenn. as a consultant and as a solicitor for their campaigns. His degree of success has been recognized throughout UJA.

Dr. Jacob Berke Freedland, an endodontist, has been elected to the Board of Visitors at UNC.

The Board of Visitors, whose 120 members are elected by UNC's Board of Trustees to serve four-year terms, advises the Board of Trustees and the chancellor.

Dr. Freedland has been a clinical professor in the UNC School of Dentistry in Chapel Hill for 20 years. He is a graduate of UNC and is recognized by an endowed professorship in endodontics in his name.

Bob Kipnis, son-in-law of Mr. and Mrs. Jerry Levin, was elected to the Duke University chapter of Alpha Omega Alpha Honorary Society.

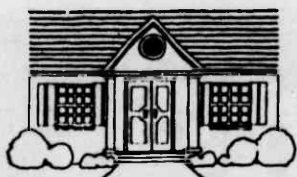
Have You Purchased Your Tickets Yet?

Ha Lailah Chapter of B'nai B'rith Women sent a community wide mailing last month announcing the details of their 7th Annual JCC Membership Raffle. Have you purchased your raffle tickets yet?

You will have the opportunity to win a 1985 membership to the JCC or a class of your choice offered by the "J" during 1985.

You still have time to send in your check for the drawing on January 15. Tickets are available at \$1 each or a book of 13 for \$10. They may be purchased at the JCC's new offices in the Armstrong House, from any chapter member or by responding directly to the solicitation letter. For further information call Lizzann Taylor, raffle chairwoman, at 366-8234.

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T-H-A-N-K Y-O-U, PAUL

By Morris Speizman

Our youngest grandson is now 3-years-old. His mother, his father, his grandparents, (all four of us), in fact any adult he sees and hears, inevitably accompanies every gift, with the same request: "Say T-h-a-n-k y-o-u, Paul."

Why? We all think it is important for Paul's good (as well as ours) to express his gratitude for something he is given by his loved ones.

Sooner or later, Paul will understand the "correct thing" is to express his thanks. The alternative, that of boorish silence or rancorous and selfish grabbing, is not tolerated by those around him. Even worse is the petulant pouting and yowling for whatever it is that he wants at the moment.

Paul will grow up like all little boys and girls. Some day they will turn into men and women who meticulously acknowledge every favor they get. From a casual coke to a formal wedding gift, there is always a cordial thank you, oral or written, or both. As for anyone who doesn't observe this code, well, his loved ones may overlook his thoughtlessness. But the rest of the world thinks, "Who wants to bother with that type!!"

There is only one person more deeply wounded than a woman scorned. That is a woman whose gift has not been duly, sweetly and ceremoniously acknowledged.

Yet so many of the dear creatures blithely ignore their own obligation to send "thank you notes" to their Maker. For what? ... For the gift of life which was vouchsafed them and for the blessings they receive every moment of their lives, with its shadows as well as its sunshine.

Their husbands, brothers and sons, too, have forgotten to say, "T-h-a-n-k y-o-u" to their Maker.

Oh yes, in times of crisis, there is an anguished cry: Why did this happen to me? What did I do to deserve this? Whether "this" is the loss of a wallet, or a loved one, the anguish is just as deep, as petulant and as self-centered. Why did God do this to me?

Now saying "thank you" for His gifts may not mitigate the sense of loss when later on,

tragedy strikes. But look around you and you may find as I have, that those who seemingly stand up to adversity best, are in many cases, deeply religious people.

Being "deeply religious" doesn't mean merely reciting prayers glibly and constantly in Hebrew, Greek, Latin or English. On the other hand it just as definitely excludes the "spiritual cardiacs," people with truly good hearts (in their own opinions, that is). These folks feel that the 'All-Seeing and All-Knowing Lord' recognizes their goodness and doesn't require any verbal evidence of their gratitude.

I have heard good citizens of both sexes say time after time, "I just don't get anything out of worship services, they leave me cold."

Peculiarly enough though, some Jews find Catholicism or Christian Science very satisfying, just as some of my good Baptist friends are attracted to the teachings of Judaism.

This is the "grass is greener complex;" we disparage the familiar, and are attracted to the unknown, especially at some point of our lives when a crisis, new environment, or other untoward happenings occur simultaneously with the exposure to a new religious experience. The cumulative effect sharpens one's sensitivity to whatever aspect of grati-



tude to God is afforded to us at that moment.

Suddenly, it all becomes clear. We must say our "thank you's" and we find it easier to continue with our thank you's as we learn that this very act helps us feel better; it's essentially a "selfish" phenomenon.

But why must we wait for a "greener pasture crisis" to open our eyes? Why can't we patiently start saying our "thank you's" in familiar surroundings, in surroundings that have nurtured us for generation upon generation? It is true that on any given day, one can not reach the high plateau or peaks of inner light that the classic postulant seeks. No one does this constantly. Some do it frequently, but most of us achieve the brilliant light of the heavens in prayer very, very infrequently. However, that shouldn't keep us from saying "thank you" for the coke, rather than reserving our thanks only for the great dramatic or 'important' gift.

(Continued on Page 17)

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