

**THE CHARLOTTE JEWISH NEWS**

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**Guest Editorial**

**Waiting for a New Sadat**

By Rabbi Marc H. Tanenbaum  
 (JTA)

Ever since the Palestinian riots began Dec. 9, various media representatives have been asking American Jewish leaders how they feel about Israel's handling of the violence. While there are clearly differing approaches to these complicated Middle East issues among Jews as among other people, certain views are held almost universally among Jewish spokesmen.

There is widespread regret, indeed anguish, over the tragic loss of Palestinian as well as Israeli lives. There is a recognition that these riots are not akin to the U.S. college campus protests of the 1960s.

While there is deep Palestinian frustration over real issues, it is clear to most Jews that the Palestine Liberation Organization and Muslim fundamentalists are inciting young Palestinians to express their anger with Molotov cocktails, fire bombs and knives.

Israel has no alternative under international law but to condemn that violence. Most Jews are now relieved that the Israeli military is resorting increasingly to riot control methods than earlier more lethal responses.

In the short term, Israel is obligated under the Geneva Convention to restore order and civic calm, including the use of limited deportations. But the long-term issue of peace negotiations is the decisive question. And here the dilemma is profound as ever.

Where are Arab leaders in the courageous mold of Egypt's Anwar Sadat to be found, leaders who are prepared to take the bold step away from violence and toward making peace with Israel?

If another Sadat were to emerge, then all this violence and rage could finally come to a constructive and peaceful end.

Rabbi Marc H. Tanenbaum is director of international relations for the American Jewish Committee.

**Get Out and Vote!**

We, as Americans, have the privilege of still being able to abide by the Bill of Rights. Most importantly, we have the right to go out and vote for the party and/or candidate(s) of our choice. On March 8, Super Tuesday, it is vital that we exercise that right by selecting a new presidential candidate. Whether you are a Democrat, Republican or "undecided," your vote counts. At their respective conventions, the parties will then select their best candidate.

This newspaper is non-political; may it be known that neither the editor nor the sponsoring institutions of *The CJN* are endorsing anyone for political office. All political advertisements appearing in this paper are paid for by political committees.

To each and every one of you, a happy PURIM and a good PESACH!

—Rita Mond

**Jewish Calendar  
 Candlelighting**

- Mar. 4 - 6:03 p.m.
- Mar. 11 - 6:09 p.m.
- Mar. 18 - 6:15 p.m.
- Mar. 25 - 6:21 p.m.
- Apr. 1 - 6:26 p.m. (First Seder)
- Apr. 2 - 7:25 p.m. (Second Seder)
- Apr. 7 - 7:31 p.m. (7th eve of Pesach)
- Apr. 8 - 7:32 p.m. (8th eve of Pesach)



We thank you, our many friends, for all your kind expressions of sympathy upon the death of our beloved father and grandfather, Aron Mond.  
 Irving and Rita Mond, Darren, Jered and Jodi

**Chicken Soup Enhances Health**

By Steve Smith  
 (JTA)

Jewish mothers the world over can sleep a little more soundly. A court in San Francisco officially has endorsed a notion carried in their hearts for generations, but never put to a legal test: Chicken soup is good for you.

At issue was whether chicken soup is, in fact, "Jewish penicillin." It wasn't exactly your typical case, but this wasn't exactly your typical court, either. The case was tried before San Francisco's Court of Historical — read Hysterical — Review.

The mock court has dealt with such weighty matters as the effectiveness of efforts to contact magician Harry Hou-

dini through the spirit world and the origins of the fortune cookie (the Chinese), the martini (San Francisco, but over-ruled on appeal by the city of Martinez, Calif.) and spaghetti (the Italians, even thought the Chinese were close behind.)

In a City Hall courtroom recently, the court convened again. Municipal Judge George Choppeias presided over a case argued by advocating attorney Frank Winston and public defender Jeff Brown.

The witnesses included Joel Brooks, executive director of the American Jewish Congress; Jo Anne Miller, a Jewish mother and member of the San Francisco Board of Education; Dr. Michael Le Noir, president-elect of the

clinical staff of University of California at San Francisco Medical Center; and Kat Christy, a culinary and chicken soup expert.

And then there were the chickens. Miller brought a dead kosher one, along with carrots, an onion and parsley, tied with a white string. She also fished a big pot out of her bag, placed it on the judge's desk, and threw the ingredients in. A bailiff tried to label the exhibits but couldn't get a good grip on all of them.

Miller, who testified to making many a pot of soup in her lifetime, contended that the love a Jewish mother puts into her soup makes it even more effective than conventional penicillin. "What's better when you're sick," she asked, "a capsule full of mold or your mother's chicken soup?"

Miller maintained that kosher chickens die with a smile on their faces, which is why kosher chicken tastes so good. "Kosher butchers are trained to kill with love," she declared.

Maybe so, but six-foot-tall chicken E. Wyman Spalding wasn't buying it, and neither was attorney Brown. "Can we take his head off?" Brown asked incredulously, pointing to the chicken. The crowd remained ominously silent.

Brown tried again, "Let me ask you," he said to the chicken, "why did the chicken cross the road?"

"Because there's one of those Jewish ladies on the other side," the chicken shrieked back, pointing an incriminating wing at Miller.

Brooks of AJCongress took a less visceral approach, acknowledging the chicken's point in his testimony. Quoting, he said, from the writings of the Jewish philosopher and physician Maimonides, Brooks pointed out that "chicken soup is good for us, but not good for the chicken."

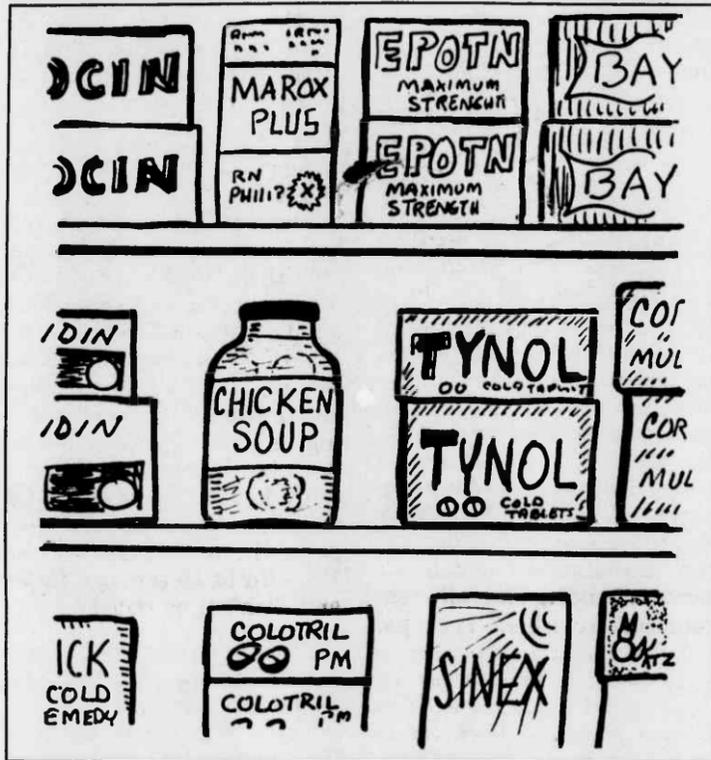
He pointed out that chicken soup has been touted as a cure for bubonic plague, leprosy and melancholy, not to mention a runny nose. "No one ever died of the common cold in Judaism," maintained Brooks.

It was left to Le Noir to bring scientific fact into the proceedings. Chicken soup, he explained, meets the basic qualifications for medication: "It's effective, available, cheap and produces side effects. Unless a medicine has side effects, you don't believe it works."

Chicken soup, he continued, increases nasal mucous, decreases nasal resistance, and provides a wonderful vehicle for penicillin. Consequently, Le Noir ambiguously concluded, "Chicken soup has done as well as all of the over-the-counter drugs not approved by the Food and Drug Administration as cures for the common cold."

The court agreed, and adjourned to waiting bowls of you know what, except perhaps for E. Wyman Spalding.

Steve Smith is on the staff of the Northern California Jewish Bulletin.



**Feeling Jewish:**

**Survey of Israeli Attitudes to Judaism**

Nine tenths of a representative sample of Israeli Jews questioned in a poll in September 1986 agreed that being Jewish was important in their lives. But 50% also agreed with the statement, "My basic sense of identity and commitment is to Israel and Israelis rather than to Jews and Judaism" (31% disagreed with that statement and 19% were not sure.)

These are part of the findings of a survey on Israeli Jewish attitudes to themselves and to American Jews conducted by Mina Zemach for the American Jewish Committee.

Attachment to Jewishness was found to be "very important" for Orthodox Jews (83%), traditionalists (69%), those with less than eight years of schooling (74%), those with 8-11 years of schooling (63%), Oriental Jews born abroad (74%), and Orientals born in Israel (57%).

At the other end of the spectrum of the "Jewishness-very-important" replies were the secular Israelis (37%), high school graduates (46%), those with higher education (49%), Jews born in Western countries (49%), Western Jews born in Israel (42%), and second-generation Israelis (42%).

Zemach concludes on this point: "Keeping other vari-

ables constant, persons under 40 — especially Jews of Oriental origin — generally believe that being Jewish is less important than do their older counterparts, suggesting a possible decline over time in the importance of Judaism for Israelis."

Supplementing with other evidence the replies to the survey's direct question as to religious identity, Zemach concludes that Israeli Jews divide approximately as follows: 20% religious, (about 5% *haredi* and 15% *dati*), 33% traditional, and 47% secular.

The percentage responses in regard to religious practice, however, diverge from those on identity: 77% said they fast on Yom Kippur, 44% use separate dishes at home for meat and dairy, and 30% said they attend Shabbat services at least once a month. Even of those who defined themselves as secular, 58% fast on Yom Kippur, 7% attend Shabbat services, and 14% keep kosher homes.

Surveys taken in 1982 and 1985 indicated that tensions between religious and secular Jews were increasing. The present survey, while showing that the majority of Israelis did not like extremist groups at either pole, indicates that heightened tensions did not

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