

Rosh Hashanah Message

By Raymond Epstein
Pres., Council of Jewish Federations and Welfare Funds

This Holy Day season speaks of beginnings, specifically, of the renewal of a moral compact with ourselves -- our continued insistence that equity, justice and social betterment are the deepest of commitments in our way of life, not mere words. This is an action priority we know well -- doubly rooted in our tradition that owes its character and integrity to our ancient covenant, and to a system of government, now on the eve of its bicentennial celebration, based on the principle of freedom, democracy and social justice.

For the Jewish communities of North America, Rosh Hashanah and the High Holy Days are that time each year when we reread and renew our contract and our ultimate purposes, and assess our accomplishments and options.

The distance between the promises made to others and to ourselves -- between needs and actions -- is the measure of what we must now undertake to achieve.

Here at home, in Israel, Russia, and elsewhere, our communal commitments are the source of hope and strength for hundreds of thousands of our fellow Jews. During a difficult economic recession, community Federation support has maintained remarkable levels.

For thousands of recent settlers and newcomers to an Israel continually absorbed in its defense, aid by our Federations has helped sustain the basic quality and substance of their lives, and has provided, too, for the remarkable thousands who continue to make their way out of the Soviet Union to new homes in Israel and other free lands.

Here at home, the last twelve months have been a period of major achievements by our communal organizations. At a time when the calls for aid upon our many agencies showed dramatic rise, as a result of the recession, our service programs have responded with vigor to keep pace with the new dimensions of need. The readiness of our communal agencies to provide a multi-faceted range of services where and when and as they are needed -- every day or emergency -- was reaffirmed.

The scope for our acts for social justice, already enormous, in the year ahead will be even greater. Each sector is an essential part of our total life-saving and life-building agenda for the vital aid overseas, for the needs of the deprived here and to ensure the quality of Jewish life for our total communities.

Our commitments are historic and eternal -- our expression of them ever changing and creative -- for our aged, our infirm, for Jewish education and culture, the enhancement of Jewish family life, and for our youth. Our commitment, as it has always been, extends to social justice for all mankind.

As the Shofar sounds, we renew our covenant with the most noble of life's purposes, committing our strength and resources to the utmost, to be matched by unexcelled achievement.

New Year Message

By Gerson D. Cohen, Chancellor
Jewish Theological Seminary of Amer.

NEW YORK -- "Among other things, Rosh Ha Shanah provides an annual reminder to Jews of the covenant entered into at Mount Sinai and of the meaning of our commitment to live under the law of the Torah. In this Bicentennial year, all Americans are reminded of another covenant: the Declaration of Independence, which set the stage for a government based on the predicate

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NEW YORK, --FRANK R. LAUTENBERG, GENERAL CHAIRMAN OF THE UNITED JEWISH APPEAL, ADDRESSES A COMMUNITY GATHERING OF CAMPAIGN CHAIRMEN AND EXECUTIVES OF MAJOR CAMPAIGNS THROUGHOUT THE COUNTRY, TO PLAN FOR THE 1976 NATIONAL FUNDRAISING CAMPAIGN. IRVING BERNSTEIN, UJA EXECUTIVE VICE-CHAIRMAN, IS SEATED LEFT OF THE PODIUM.

of a higher standard of right.

"Though neither covenant has been completely fulfilled, this does not signify defeat. For Jews, the covenant alone gives meaning to Jewish survival over 4,000 years of wandering. Americans, too, must retain faith in the principles of their covenant, seeking always to better their laws in order to increase their freedoms.

"The concept of freedom is essential to Jewish history, deriving its core meaning from the Exodus from Egypt. So important was it to the Jewish people that the Bible (Leviticus 25:10) called for the freeing in the Jubilee year even of those who had sold themselves into slavery. Slaves who preferred not to be freed were made to endure a humiliating and painful ritual. The implication is clear: the Jew is obligated both to offer freedom and to actively choose it when it is offered.

"The American Constitution is considered to be a living - and therefore unfinished - document: its imperfections are corrigible. Every American must assist in the process of its improvement, making laws ever more responsive to the changing realities of American life.

"As a community which has shared so largely in the benefits of American democracy, Jews have a special stake in this country and, accordingly, a special responsibility to it. As bearers of the oldest continuous tradition in the western world, we have a special body of knowledge to share with our fellow citizens. Their knowledge comes from a unique experience predicated on the meaning of true liberty - life under law for the service of God and man. By sharing our experience and expressing and living our values, we, as Jews, will be maximizing our contribution to American society and, thereby, to the world at large. Only in that way can we nourish the American dream, and help to keep our country the land of promise to future generations, as it was to our parents."

Miles Labs Healthy Despite Arab Boycott

(Editor's Note: Is it possible for American business to defy the Arab boycott of Israel and thrive? Definitely, says a spokesman for a large Indiana pharmaceutical firm which has been doing business in Israel for more than a decade and intends to continue. The following article, by a Los Angeles Times correspondent, tells why.)

BY WILLIAM J. DRUMMOND
(LOS ANGELES TIMES SERVICE)

HAIFA, Israel -- For more than a decade, the Arab economic boycott has been directed against Miles Laboratories Inc., of Elkhart, Ind., the big pharmaceutical company.

"We just do not do any business at all in the Arab countries," says an official of Miles,

which boasts of operations in 140 other countries.

The Arab world is a big and potential lucrative market for such Miles consumer products as its new vegetable protein food line, which is being developed as a meat substitute. The boycott has effectively squeezed Miles out for over 10 years, except for a trickle of covert trading.

"The company had the option in 1966 to get off the list -- by liquidating all operations here in Israel," the Miles spokesman says, "But the company made the decision to cope with it."

Miles Laboratories has, in fact, annually been calling the boycott's basic bluff that Arab economic power can cripple a major company. The American firm has been continually expanding its investment in Israel -- and making a profit at it.

The boycott, backed by the 20-nation Arab League, has become a prominent factor in international business life, especially since the 1973 war when the Arabs discovered their economic clout with the oil embargo.

Two days after the outbreak of the war, Miles Laboratories phoned Israel to announce that the company had approved a new project in the country, and currently a \$5 million investment is being made in a citric acid plant on Haifa Bay.

The reason why Miles has been able to buck the boycott provides insights into the limits of Arab economic power as well as the strengths of the Israelis.

"By their deeds I know them," declared Miles President W. Orr Jr., quoting the New Testament -- recent dedication of a new Miles facility in Jerusalem.

"Of all the places I visit, there is no question that the most exciting one, the one that has the most profound impact on me, is Israel," he said. "It has to be true that one of the great, incredible happenings in all the history of mankind is that people could sustain a goal, a purpose -- generation after generation -- and achieve that goal by taking this abused land and transforming it literally into a land of milk and honey.

"Not only have you transformed but at the same time you have had to defend it."

For the president of a firm that last year had sales of \$385 million -- roughly half of which derived from international operations -- to make such a pro-Israel statement is remarkable indeed.

The more usual practice nowadays, observed Jerusalem Post economics specialist David Krivine, has been for companies to compete feverishly for petro - dollars in such a way as to out-boycott the boycott "in a frenzy of ingratiating salesmanship."

"Petro - dollars are the rage," he said, but to compete for big business deals in the wealthy Persian Gulf states, the businessman requires the so-called negative certificate of origin, testifying that his firm has "no commercial, industrial and/or any other relations with Israel."

The impact of the boycott on Israel is virtually impossible to calculate in dollars and cents.

Total foreign investment in the Jewish state in 1972 was \$150 million. In 1973, the year of the war, it fell just below \$100 million. Last year, it was \$70 million, less than half the pre-war level.

"The boycott has only marginally affected investment," says Commerce and Industry Minister Haim Bar-lev.

He attributes the fall in investment to economic recession in the West and to "our high military mobilization rate... This atmosphere is not the best for investment."

NEW YORK (WNS)--Mikhail Suslov, a noted Soviet Jewish cinematographer who has more than 30 films to his credit, and 51 other Soviet Jews have arrived in the United States after a two-year struggle to leave the USSR.

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