



ISRAEL at 25



Country Rekindles Spiritual Faith

The Rev. Richard Lonsdale is assistant pastor of St. Raphael's Church, Kittery. He recently organized a nonprofit company to provide low-cost ecumenical trips to the Holy Land where he traveled extensively to gather materials for his writing. Father Lonsdale has been a contributor to the Church World, The Critic and other national periodicals.

By REV. RICHARD LONSDALE

How does one measure the value of an entire nation? In terms of size or wealth? Output or capacity for production? Strategic position or military capability? The question may seem an unnecessary one. It becomes relevant when we consider that there are those who would readily trade the entire nation of Israel for the sake of better or exclusive oil rights with petty Arab sheikdoms.

With the energy crisis today, there are many government and business leaders who would be willing to sacrifice anything to capture the vast oil reserves of the Arabian countries. Part of this deal might even include the life of a country — Israel.

The true worth is measured, not in terms of material possessions or size,

but in terms of its people. In that respect, Israel has a priceless contribution to make. In particular, there are two invaluable services that the Israelis are rendering to mankind. These lie in the domain of faith and in the economic security of the Middle East.

The world is in turmoil today. Science has outstripped even the widest dreams of past fantasy writers. And yet science has not brought us the one thing we need — peace. We play like Gods with the atoms and yet we can not keep even a simple family from breaking apart. We can girdle the globe with images of ourselves luxuriating in the security of an underarm deodorant, but we cannot prevent a teenager from killing himself with drugs.

Science has no answer to the question of the purpose of our existence, to the meaning of our lives. Only faith in God can give that answer. Accepting the premise of divine creator with a plan for our existence suddenly opens whole avenues of meaning that we had not previously explored.

The greatest advances in faith came within Israel, a country smaller than the state of New Hampshire. From this tiny

land came the Jewish realization of the Oneness of God and the Christian realization that the one God shared His divinity with other persons, including us. These staggering concepts advanced the sublimity of faith to untold heights. But they happened in the past — what do they have to do with Israel today?

The route to the faith that we need is narrow and direct. We can find it for ourselves, but the road is difficult. If we learn from past, we can find faith in the present. The roots lie in the Holy Land, buried by the centuries. The people of Israel are uncovering these roots so that we may profit from them today.

It is no accident that the great Monotheistic faiths sprang from this common land. It is a combination of geography, history and psychology which led to these faiths.

The geography must be the starting place. The land was here before the people. Millennia ago, the Holy Land was shredded by a series of titanic upheavals that rendered the land a series of dramatic contrasts. From mountains towering 4,000 feet high to the lowest spot on earth — 1300 feet below sea level — the

very setting forms a stage to lift peoples' minds to higher things. These same upheavals have also created a situation where the Holy Land forms a natural corridor between three continents: Asia, Africa and Europe. On one side, the ocean — on the other, a barely penetrable desert. Geography has also arranged another factor — water. Water rushes down from dizzying heights and is lost. Unless controlled, the water is useless for crops. The land would be barren without constant work.

People molded and were molded by the geography; this is history. The Israel corridor formed a stage for dramatic events. Empires marched from one continent to another through its valleys. Each of these empires left some fragment behind in its wake. The faiths and the people are the result of the accumulation of countless of these fragments.

Finally, the psychology of the people made the development of the faiths possible. Open to attack from every side, the people became hardy, independent — yet open to new ideas. Because the land had to be conquered, the sons of Israel developed a zest for living and a prag-

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There Are Many Faces To Israel

Rabbi Harry Z. Sky of Temple Beth El has been a frequent visitor to Israel. This summer he spent two months there with members of his family.

By RABBI HARRY Z. SKY

The world "Israel" provokes in the mind of the conscious Jew, a dual image — the Israel of history, of ideology, of his tradition and the Israel of contemporary reality.

The first is the Israel of the prayer book, the Biblical and post-Biblical tradition. The Israel that spoke of the ingathering of the exiles and the restoration of Jewish Statehood in the land of the forefathers, the Israel of Messianic times and ultimate fulfillment of prophetic dreams. It is this Israel that provokes the deep, sensitive feelings of Jews. It is the basis of the Zionist dream, the creation of a homeland for the Jewish people.

The second is the Israel of reality one witnesses in the daily affairs of the Jewish State. It is a land in a hurry. Jostling lines waiting to board a bus, intemperate taxi drivers, supermarket employees an-

swering you at times with disdain, at times curtly.

Both Israels, the ideal and the real, exist side by side in this small Mediterranean country.

Most Israelis sense the uniqueness of their country. Having emigrated from abroad they know why they are there.

Yaacov and Dora K. came from Morocco 12 years ago. Their families had lived there for many centuries. During the French occupation of Morocco, Jews lived in relative peace with their Arab neighbors. When the French withdrew European order left with them. The discipline of the legal system was gone. In its place a system of "arrangements" was introduced. For a price everything could be arranged, thus, if you were committed of a major crime you could exchange for a fee, your release. The Jewish merchant-class could not function in this setting. The merchants are always subject to the pressure of arrangements. They have goods, capital, and important interests abroad. In an "Arrangement" society, the merchant is an obvious target.

Moshe R. was born in Rumania. During the Second World War his family was decimated. He escaped death by daily bartering for his life. When the Germans arrived in his town the Jews were herded into the town square. A Rumanian guard walked through the crowd, his hand outstretched. If you placed gold coins in his hand then he handed you a blue card which assured you of survival for a few days. No coins, no cards.

In both Rumania and Morocco, it was said, the Jews have the hidden money. Therefore they became the target of the greedy.

Moshe R. couldn't leave Rumania during the war. But Yaacov K. could leave Morocco twelve years ago. The Moshes and the Yaacovs of Israel came to escape the surrounding non-Jewish world.

"I had enough," said Yaacov. "No matter what I have here, I'm not subject to the whims of the populace. No longer do I have to ransom myself every day."

Avraham S. resides in Jerusalem. He arrived there after the Second World War. The war years were spent in Russian labor camps. When the hostilities

were over he wandered with his wife across Europe and joined the Brecha movement. Together with other survivors he organized the clandestine cross-continental underground that brought Holocaust survivors out of Eastern Europe and helped them reach the shores of Palestine. Avraham is convinced the Jewish people are friendless, they can rely only on each other.

Chayim D. is a native of Jerusalem. On both his mother's and father's side, he can trace his roots for seven generations. Part of his family lived in Hebron in the 1930's during the tragic Arab riots. Uncles and cousins died in the massacre that claimed 6,000 victims in one day. During the 1948 War of Independence he defended Jerusalem, commanding the beleaguered battalion that fought in the Mt. Zion area. His battalion was decimated. Few escaped. With the ending of hostilities he joined the Ministry of Defense.

Today, Chayim is an engineer, at the moment serving in the occupied West Bank. He is convinced by experience and

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Where Bible, History Come Alive

The Rev. Edward R. Nelson has been pastor of the Immanuel Baptist Church for the past 28 years. Educated at Carleton College and Colgate-Rochester Divinity School, he was awarded a doctor of divinity degree by Nasson College. As a member of the American-British Preachers' Exchange Program he preached in England, Scotland, Ireland and Denmark.

By REV. EDWARD R. NELSON

I could not have chosen a more auspicious time to visit Israel than late April and early May 1973. This was no accident as I wished my journey to coincide with the 25th Anniversary of modern Israel. I wanted to see not only the ancient land of Palestine which means "Holy Land," but also to see something of the new Israel which came into being in 1948, following a severe war with Israel's neighbors, and a settlement finally by the United Nations.

I felt something of its dynamics that had made this one of the most powerful small nations in the world, dominating the middle east, even as Life Magazine said recently, "Swaying the councils of

the world's great powers." I entered Israel with mixed feelings. One is aware of the dynamic growth in population and in economics, four times larger, six times as populous, and nine times as wealthy as in 1948. Its military power has been made possible by enormous help from both the United States government as well as France and Germany. But in the midst of this growth there is Arab unrest and unhappiness within Israel as evidenced by the closing of all Arab owned or operated stores during the Anniversary parade on May 7th.

Israel, while it is strong and growing, has only hostile neighbors and lives in constant fear of attack and reprisal, growing out of the severe six-day war in 1967. It is, nevertheless, evident what a vision of independence has done in twenty-five years in a land that is small, the size of New Jersey, with limited cultivated areas and much parched earth, and some say scarcely defensible. Security is the password, even more security.

It was no accident either that my plans called for visiting Israel in the Spring when flowers are still in bloom in the fertile country-side, even though the rainy season is over and now the desert

is parched and dry. But Israel in its fertile valleys is a thing of beauty and a wondrous sight. Brown and yellow deserts have a sameness, but one can travel from the barrenness with dramatic suddenness to green valleys and blue hills, lakes and rivers, with clusters of white flat-roofed houses.

Israel is, indeed, a land of contrast, of milk and honey as well as desert and waste; but above all, a land of contrasting religious sects, for this ancient bit of earth has given rise to three great worldwide religions, namely, Judaism, Christianity, and Mohammedanism. For thousands of years Jerusalem has been the mecca for all three and still is today. I saw thousands of Greeks in black garb streaming into Jerusalem for the Eastern Orthodox Holy Week and Easter, filling the Church of the Sepulcher to overflowing.

As a Christian, and especially a minister, it is the ancient Judeo-Christian tradition that leaps vividly to memory with the first full glimpse of Jerusalem, the golden city of hopes and dreams, yet a city destroyed no less than twenty-four times by conquering armies of various persuasions including Babylonian,

Egyptian, and Roman, to say nothing of Arabs and more modern conquests by the British and the Jews themselves. Anyone who knows something of his Judeo-Christian history can not stand at the Wailing Wall or on the Mount of Olives with its amazing panorama without seeing in his mind's eye Abraham, Isaac, Jacob, as well as Solomon and David.

From these came the concept of monotheism, the worship of one God, and one remembers the vital Biblical words, "Hear O Israel, the Lord thy God is one God." On this major assumption the prophets Isaiah, Jeremiah, Amos, Hosea, and Micah refined a concept of a ruling and warring God into one of righteousness and justice and love, and ultimately Jesus sharpened the concept to a God of truth and concern for personal growth that shared in the creative processes of God Himself, a creation that is far from complete.

The old city of Jerusalem, the City of David, is divided into four quarters by her two main thoroughfares of steep-stoned-paved streets, too narrow for

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Home To Stay

By MAXWELL WIESENTHAL
Staff Writer

Shortly before noon May 14, 1948, British High Commissioner Allan Cunningham walked up the gangplank of a British naval vessel anchored in Haifa and 26 years of British rule over Palestine came to an end.

Down the coast in the lecture hall of the Tel Aviv Art Museum that afternoon David Ben Gurion, flanked by his key aides, stood before 100 representatives and read the Proclamation of Independence establishing the Jewish state to be known as Israel.

For nearly 2,000 years the Jews had been a dispersed and persecuted minority, yet they clung to a hope that one day they would return to their homeland. And so, on Nov. 29, 1947 when the United Nations General Assembly agreed to a partition plan creating separate Jewish and Arab states with Jerusalem an international city the fulfillment of that dream appeared to be at hand.

The U.N. plan was a compromise. Neither the Jews nor Arabs found it palatable. But Great Britain wanted to wash its hands of the mandate it received from the League of Nations to administer Palestine and Zionists wanted to see an end to British Colonial rule in the country they called their own.

No sooner was the U.N. resolution adopted when Arabs embarked on guerrilla warfare and Jewish defense forces launched their counterattacks.

Arab armed forces focused on Jerusalem. The aim was to isolate and starve the 100,000 Jews living there. The only major highway between Tel Aviv and Jerusalem ran through Arab held territory and armed convoys attempting to bring food and supplies through suffered heavy casualties.

But the Haganah, the Jewish military force, broke the blockade and at about the same time defeated Iraqi and Syrian forces fighting in the Galilee.

When the Jewish state was declared the armies of seven Arab states crossed the borders into Israel and bitter fighting continued for about a year. An armistice agreement was effected under the aegis of the United Nations, but not until Egypt already occupied Gaza and Jordan the Old City of Jerusalem.

Even before the fighting had ended Israel embarked on a concerted drive to absorb refugees from Europe, the Middle East and North Africa.

When the State of Israel was declared the Jewish population was 650,000. Within three years it doubled. While many of the new immigrants brought technical, professional and artistic skills, what was needed was raw manpower to dig, plant and build. And these professionally and technically trained people organized new kibbutzim (cooperatives) where they cleared the land, planted crops, raised cattle and sheep, and took turns at guard duty to ward off marauding bands of Arabs bent on destroying what had been accomplished.

While Jordanian and Iraqi guerrillas regularly bombed, mined and shot at the farmers in the field, Syrian gunners, from their vantage points atop hills on the Golan Heights picked off Israeli fishermen fishing in the Sea of Galilee and farmers at settlements near the Syrian border.

But Egypt posed the most serious threat to the fledgling state.

Upon assuming power Gamal Abdel Nasser barred Israeli shipping from the Suez Canal and hindered vessels in the Gulf of Aqaba bound for Israel. This was all done despite U.N. resolutions to the contrary.

So on Oct. 29, 1956, Israel again took on Egypt. The five-day Sinai campaign



PRESENT FROM GREAT BRITAIN — The giant Menorah, being viewed by a group of tourists stands in front of the Knesset (Israel's Parliament). It was given by the people of Great Britain, home of the

world's oldest Parliament, to honor the world's newest Parliament when Israel became a state in 1948. The Knesset is in the background.

decimated the Egyptian force and Israeli troops moved to the banks of the Suez Canal and the mouth of the Gulf of Aqaba.

Through U.S. auspices Egypt sued for an armistice and one was agreed upon on condition that Arab raids would cease and shipping would proceed unhindered through the Straits of Tiran. Israel agreed to withdraw from the Sinai Peninsula and the Gaza Strip.

Israel offered to sign a nonaggression pact with the Arab states and also recommended an agreement for disarmament with mutual inspection and control. These offers were summarily rejected by the Arab states.

The United Nations stationed an emergency force along Israel's borders for purposes of observation and peace-keeping.

For almost a decade there was relative peace. During this period Israel thrived. New cities were built, a giant waterworks to supply needed water for irrigation was constructed, arid land became flourishing farms, heavy industry prospered and Israeli made goods began to make an impact on the world market.

The relative peace however was soon to come to an end. In May, 1967, Nasser again started making warlike noises but this time he followed words with action. Hundreds of Russian-made tanks were moved into the Sinai at about the same time that Egypt demanded that the U.N. emergency force, which had been stationed along the border for the past decade, be withdrawn.

Nasser then proclaimed a new blockade of the Gulf of Aquaba. This, Israel

regarded as an act of war. At about the same time Israeli settlements and the old city of Jerusalem were bombarded by Syrian, Jordanian and Iraqi forces.

On June 5 the Six-Day War began.

There then followed what many military historians believe was one of the most cleverly conceived, brilliantly executed air maneuver of modern times.

From air bases around the country Israeli jets streamed south and east towards Egypt and north and east toward Syria and Jordan. The raids were carefully synchronized. A slip might have meant the end of the country.

By nightfall, these jets with the Star of David emblazoned on their sides destroyed about 400 war planes of five Arab nations.

On the ground three armored columns lumbered toward the Suez Canal driving 30 miles into the Sinai and defeating the Egyptians at Gaza.

Other troops freed the old city of Jerusalem from Jordanian control and for the first time since 70 A.D., when they were driven into exile, Jews were free to worship at the Western Wall of the Temple Court — all that remained of the Second Temple destroyed by the Romans.

The Golan Heights, from which Syrian troops shelled Israeli settlements, were neutralized. The Straits of Tiran were opened to Israeli shipping. In fact, Israel now had control of territory four times its size.

The actual Six-Day War may have ended, but six years later, it is still going on. Terrorist groups kill and maim Israelis inside and outside their country.

One of the most heinous was the massacre of 11 Israeli athletes at the Munich Olympics.

Yet on its Silver Anniversary, the mood of the country is not one of pessimism but one of hope.

Prime Minister Golda Meir, expressed it in her anniversary message when she quoted the words of the prophet Amos, written more than 2,800 years ago.

I will restore the fortunes of my people Israel,

And they shall rebuild the ruined cities and inhabit them

They shall plant vineyards and drink their wine,

And they shall make gardens and eat their fruit.

I will plant them upon their land;

And they shall never again be plucked up

Out of the land which I have given them.

About This Supplement

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Gorham Was Something Like This

Reginald Hannaford was formerly on the faculty of Bowdoin College. He is now Lecturer in English Literature at Haifa University, Israel. He is a native State-of-Mainer, born in Gorham, in 1932, growing up there and in South Hiram where his parents still live. He is married to the former Pauline Thielman. They have 6 children ranging in age from 6 to 17. Since July 1972 the whole family has made its home on the Israeli kibbutz overlooking the Emek Valley — an area of former swamp land drained by Jewish settlers in the early 1920's.

By REGINALD L. HANNAFORD

When asked by relatives and friends "back home" in Maine what life on an Israeli kibbutz is like, I answer, "It's a lot like living in Maine — especially the small-town Maine of my childhood."

Such a reply may indicate a cultivated taste for paradoxical statement. After all life on an Israeli kibbutz is not at all on the surface like life in Maine: A Kibbutz is a collective settlement. What could be further from the rock-ribbed individualism of Maine! We eat most of our meals not around our own table but in the kibbutz dining hall. Our children live not with us but in their children's houses — each with children of his own age. We are not even free to work or travel as we please. We must, for instance, to visit friends who live in the city, make arrangements for the use of a kibbutz car through a committee.

We certainly chafe occasionally at these and other limitations on our "freedom." We continue to be glad, however, that in returning to Israel to teach (I had been a visiting professor here in 1968-69), we decided to live not in the city but on a kibbutz. Our immediate reasons for choosing the kibbutz over life in the city were two:

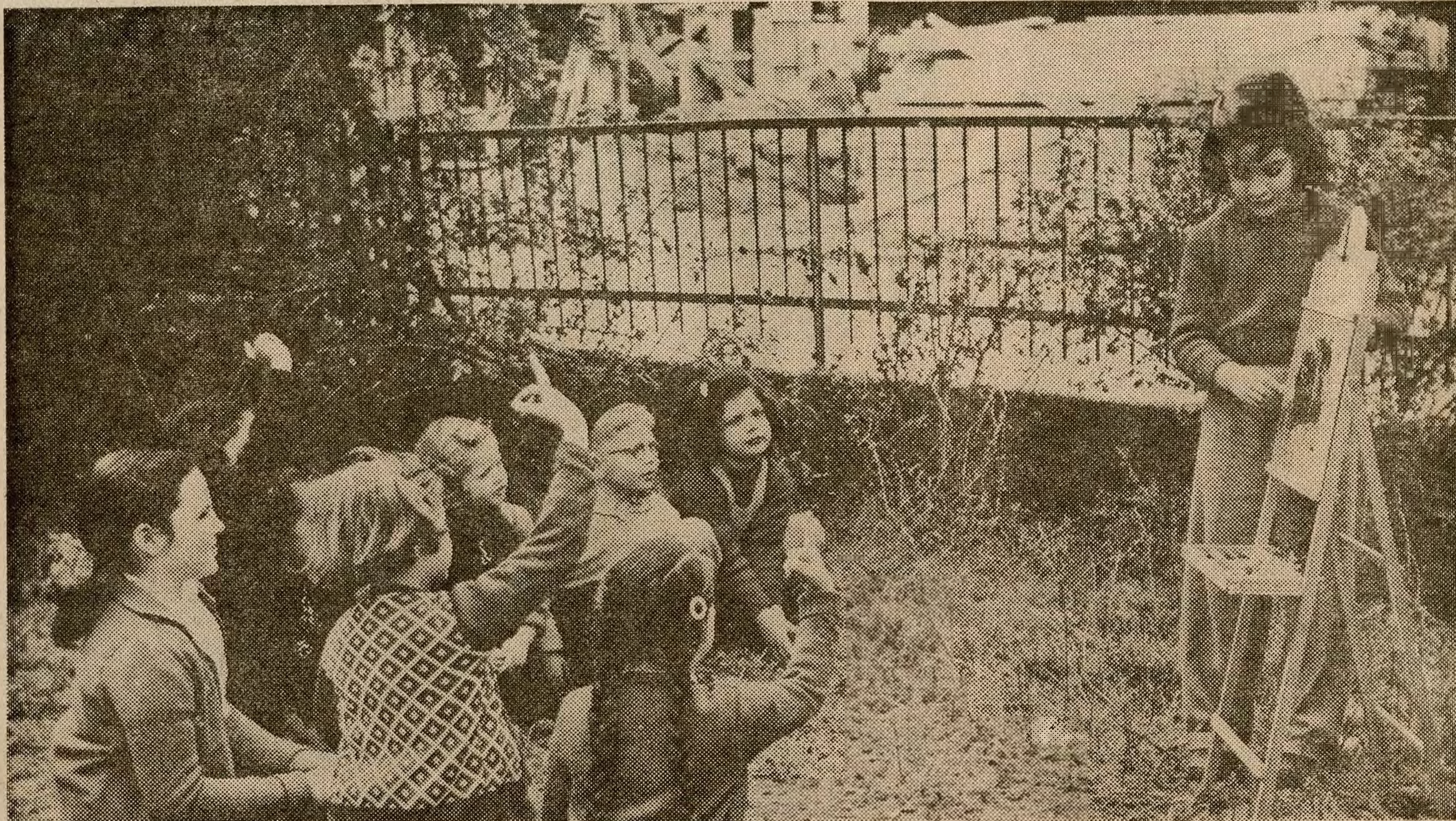
First, Mishmar Haemek, where we live, has a first-rate Hebrew language school which accepts whole families.

Second, we wanted to identify with the interesting people we had met on our previous stay here — people who, living on Israeli kibbutzim, made contributions to the political, cultural and even economic life of Israel way out of proportion to their numbers.

Why we have chosen, at least for the present, to stay on at Mishmar Haemek may be of interest to readers of the Maine Sunday Telegram. We no longer have the compelling necessity of still needing to know enough Hebrew to function in everyday Israeli life. Neither perhaps, are we quite so glassy-eyed enthusiastic about the continued relevance of the kibbutz to Israeli society as a whole.

I return to my, perhaps, too simple answer. We find that life on the kibbutz is at its best a lot like life in rural Maine was at its best. Several years ago we found ourselves unhappy with certain developments in the United States.

It was increasingly hard to live life in Maine the way we felt we wanted to live



IT'S A KID'S WORLD — The kibbutz children have plenty of time to learn and play with their friends in their own children's world, while the parents are

busy working. When the work-day is over they visit with their parents but when it's bed time back to their own children's house.

it. Consequently we decided to explore trying to find those values we sought by living abroad. For reasons social and personal we turned to Israel. We were and remain open about the precise embodiment we expected those values to take. We were quite sure about the basics. Those we seem to have found here on the kibbutz.

The first of these basic similarities between life in Maine — at least as we used to know it — and life on the kibbutz is a sense of making the world one lives in. We like the kibbutz because here, to use rather old-fashioned language, "we participate in our own government."

The symbol of that self-government in small-town Maine was the town meeting. Here on the kibbutz it is the weekly meeting held every Saturday evening. What these meetings lack in length in comparison to the all-day town meeting is thus made up for in frequency. Alas, we miss out on the noon baked-bean meal put on by the Ladies Aid. But in most other respects a State of Mainer can feel quite at home.

There are, to start with, surface similarities. We have moderators here too. Ones to match Gorham's Edgar Carswell. No one who ever heard Carswell's acerbic treatment of too long-winded speakers will ever forget him — or his basic fairness that insisted that all sides of the question be heard. We have too our equivalents of Brunswick's Herbert Ross Brown. And no one who ever saw Herbie

in action will forget that a sense of humor can do marvels in keeping us all speaking to one another after, as well as during, the meeting.

We too have our long-winded speakers and those who ride their favorite hobby horses no matter what topic is on the floor. I forego naming names but I assume most older readers of the Telegram can fill in their own favorites in this department.

But the basic similarity runs much deeper. The assumption on which the New England town meeting was founded and which the Israeli kibbutz still embodies is that non-specialist citizens of a community have enough general knowledge and "horse sense" to govern themselves. It goes without saying that this capacity for self-government could be and was abused. The town meeting made mistakes. Sometimes pretty bad mistakes. But we governed ourselves. We set priorities, made plans and elected people to carry them out and never tried — or at least never succeeded — in covering up our mistakes.

We rather owned up to them and set about, say, buying a new pumper for the Fire Department so that another time we wouldn't get caught short with the two fires and only one fire engine.

Where I think we went off the track in Maine was in assuming that the goal of government ought be to govern as little as possible. I don't know just where and when we picked up this idea. I don't

think we had it in my childhood. Unless I misremember terribly nothing was exempt from discussion.

Town meeting went the gamut, all the way from how arithmetic was being taught in the third grade to the location of each new street light. We assumed — rightly or wrongly — that we could decide these questions for ourselves.

Because we governed ourselves we did not fear our government. One reason we had no need of fear is that we knew what everyone was up to. It was all there in the town report: deaths, marriages and births, and that \$8.12 my neighbor got for selling gravel from his pit for the repair of spring roads.

This radical sense of the ability of a group of people to govern themselves is at the heart of the kibbutz experience. All you may read about this or that feature of kibbutz life must be seen in the light of its having been decided by the members themselves.

Kibbutzniks are not, of course, completely free agents — no more were we entirely free to do just what we pleased at town meeting. But whatever external necessities press on our freedom of choice, here on the kibbutz we continue to exercise our right to solve our problems as we see them. We don't leave it to outside experts. Not that we haven't learned to listen to them, even to hire them to investigate possible solutions for

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Swinging Tel Aviv A Cosmopolitan City

TEL AVIV — Rambunctious and sprawling Tel Aviv is the cultural and economic heart of the State of Israel. A full 50 per cent of the population of Israel lives in the greater Tel Aviv area and its position in the center of the spreading bedroom suburbs give this city a vitality and personality distinct from all other Israeli cities.

Tel Aviv was born some 60 years ago when friction with the Arab population of Jaffa and the crowded and unsanitary conditions of the older city prompted the Jewish inhabitants to build a new city on the sand dunes to the north.

There on a clear summer day, they held a drawing for building lots and what is today some of the nation's prime real estate changed hands among the clot of black clothed people gathered on the sands.

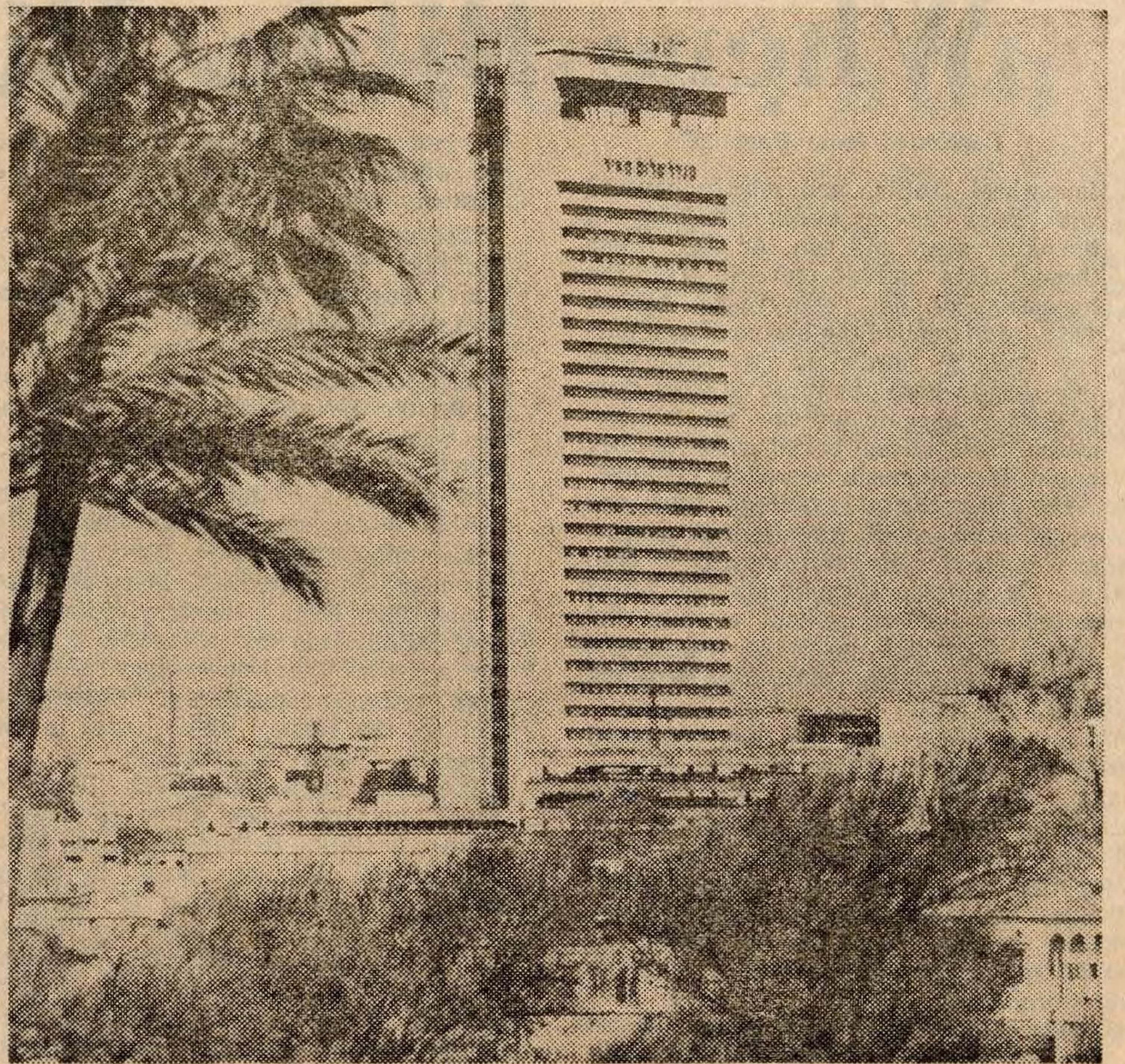
In time the small community grew and camel caravans carrying bricks and cement crossed from Jaffa as the pace of construction accelerated.

During World War I the xenophobic Turks, fresh from their executions of the Armenians decided to relocate the Jewish population of Tel Aviv. All but a few were forced to flee overseas or retreat

inland to the more secure settlements in Galilee and Jerusalem.

It was too late, however, for the British to truly stop the development of Tel Aviv. The village, now a true city, had reached its own take-off point. Jaffa, while still an important port had fallen behind Haifa in importance and in fact, the people of Tel Aviv had built their own small port at the mouth of the Yarkon River in northern Tel Aviv.

Today Tel Aviv has everything one would expect of a modern city and it is blessed and cursed with the advantages and disadvantages. Tel Aviv has the most dynamic night life in Israel. It has a legitimate theater that has an average of 14 performances of different shows in a given week. Discotheques, restaurants and boutiques abound as Tel Aviv keeps pace with every other modern city. There is a busy publishing industry that meets the needs of one of the best read people in the world. Economically it is the location of the young and active stock market and serves as the financial center of the country. Traffic jams though, are common, and the housing shortage and air pollution are recognized as problems.



Shalom Tower in Tel Aviv, Israel's tallest building

Ancient Port City

HAIFA — In ancient times it was the port of Acre across the bay from Haifa that received the most attention. It was Acre that served the Phoenicians. In later years Acre became the port of St. Jean d'Acre and served as one of the first landing sites of the invading Crusaders as well as one of the last strongholds of Crusader influence, being captured by the Moslems in 1291.

Haifa had to wait until just before World War I when the Turks, then in control of this area began building up the port. A railroad station built by the Germans for the Turks was set up at Haifa. This gave the new port its largest spurt. Then, after the British took over the port, it was expanded still further, making it a major supply center for their expanding Empire.

Today, one of the largest national parks in Israel is located on the top of Mount Carmel and the 217,000 inhabitants of the city find they are located in one of the most beautiful sites of the Middle East. Residents of the sparkling city are readily forgiven if they claim Haifa to be the most beautiful city in the world.



HAIFA AGLOW — The port city of Haifa is seen as a sprawl of lights climbing the heights of Mt. Carmel. It was atop Carmel that Elijah fought his battle

with the priests of Baal. Even today the mountain top is a unique resting place for the tired traveler.

The economy of Haifa revolves around two major factors: the port itself, which is one of only two major Mediterranean ports in Israel and the industrial area located outside of the city on

the spreading plane of Asher. Although heavy industry can today be found throughout Israel, Haifa is still the leading area for Israel industry and it is here that the steel mill, shipyards, and

many other plants are located.

Haifa also houses two of Israel's major universities; the Technion, which is the technological institute and research center, and Haifa University.



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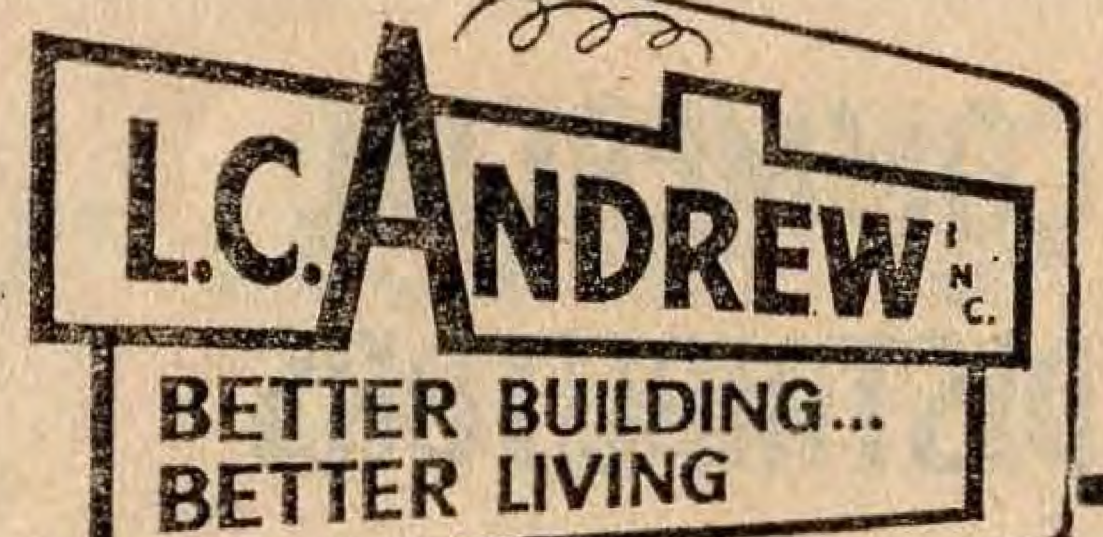
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four-wheel traffic, and mostly covered with tin or canvass awnings to keep out the daily scorching sun. As one walks through this market place it gives the impression of an underground tunnel. This area is called the bazaar. Each narrow street is crowded on either side with tiny shops where one must go from door to door to bargain for raw meat, vegetables, fruit, olives, baked goods, mostly bread, leather goods as well as clothing.

The accentuated smell of food and waste is not easily forgotten. Then, too, one can never forget the faces of children, parents, both young and old, Arabs and Jews, reflecting both poverty and means depending upon the end of the street, also of hope and despair, love and hate.

It is an old story that has continued for centuries and there is little evidence that it can ever be one family, for it is a city of three traditions, namely, Christian, Moslem, and Jew. One is reminded of these three traditions by church buildings, bells, blaring recorded prayers from mosques, and the appearance of prayer shawls and yarmulkes upon the faithful Jews.

One of the ancient streets soon led us to what is known as the Western or Wailing Wall. Solomon's Temple rested on the summit of Mt. Moriah which he enlarged to form an almost rectangular plateau. When Herod the Great rebuilt the temple he extended and strengthened the existing walls with massive hewn blocks of stone. Titus in 70 A.D. razed the temple and toppled some of the Herodian blocks, but in large part Herod's retaining wall, the western wall, stood nearest to the defiled temple sanctuary and it was to this wall the Jews came to bewail the destruction of the temple. For centuries Jews would come to the wall on High Holy days to weep and bemoan their bitter fate.

Now for the first time in nearly 2,000 years this focus of longing and aspiration is in Jewish hands, and prayers at the site are more inclined to be joyous, sometimes impromptu songs and even dances. Those who cannot come to the Wailing Wall write out a prayer and friends who do come place them in the cracks of the old and ancient wall. Here I wrote and placed a prayer for a Jewish friend, sick in my own city of Portland, Maine.

The temple area on Mt. Moriah (Gen. 22:1, built originally by Solomon and rebuilt by Herod the Great, contained the temple until 70 A.D., now contains the Noble Sanctuary or mosque built by Omar popularly known as the Dome of the Rock. The ancient mosque incloses the rock supposedly on which Abraham was willing to sacrifice his own son, Isaac, and from this same rock it is claimed the prophet Mohammed made his ascension to heaven. This mosque is one of the most beautiful buildings in all of Jerusalem. It was interesting for those of us who had never experienced it before to take off our shoes before walk-

ing into a sacred Moslem mosque. Here we witnessed hundreds bowing to the East in prayer and meditation.

Having relived the spirit of the Judeo-Christian faith in Jerusalem, as a Christian I was now anxious to visit Bethlehem, the birthplace of Jesus.

Bethlehem lies but a few short miles from Jerusalem. The road we followed leaves the Jaffa Gate and passes along the western wall near Mt. Zion. From here there is a continuous and magnificent panorama of hills, rocks that resemble skulls, small villages with little square plastered houses. Here, too, we saw a well associated with Mary and also a monastery built in memory of the Prophet Elijah. This was a favorite road of the artist of the last century. Holman Hunt, artist and painter of "Christ, the Light of the World" which hangs in the Riverside Church of New York City.

The name Bethlehem means "Home of Bread" and the ancient name "Ephrath" means fertility. Bethlehem is a town built on hill sides surrounded by rocky but tillable soil according to mid-east standards. This town is basically "Christian," containing innumerable churches and charitable communities of all persuasions. The old streets, houses and bazaars are fascinating. This was the home of Jacob, Ruth, Boaz, Jessie, and David. Here, of course, all know that Jesus was born. By escaping the destruction that Jerusalem suffered, Bethlehem is the best authenticated of all Christian centers.

The Church of the Nativity is considered the most sacred of all Christian spots. The original church built in 531 A.D. still stands fourteen centuries later. We climbed down into a cave below the ancient church, considered by many to be the cave into which Joseph and Mary went when there was "no room for them in the inn." Here Mary gave birth to Jesus. Church and cave are owned by the Greek Orthodox Church, and while the cave is covered with elaborate Eastern Church decorations, one only has to close his eyes and he can see the humble surroundings of a real manger with Joseph and Mary and braying animals and the new born infant. As we left the church and saw the shepherds' field, one could but hum the hymn of Phillips Brooks "O Little Town of Bethlehem, how still we see thee lie."

Now it seemed I could hardly wait to visit Nazareth, the home and "playground" of Jesus, where he lived with his mother, Mary, and Joseph, the proprietor of a local carpenter shop.

Traveling north from Ashkelon we saw the fertile valleys and hills of Samaria and Galilee. Mt. Hermon and Mt. Carmel provided beautiful panoramas of the fertile countryside of the Mediterranean coast. Traveling eastward we passed through the Jezreel Valley, one of the most celebrated battle fields of the ancient world, now the bread basket of Israel. After a long day's drive we reached the city or village of Nazareth, meaning Town of Flowers, 1,256 ft.

above sea level. It is a busy village but quite unlike the typical Sunday School story. It is scattered loosely over the terrain of hills, and the road into the city is, indeed, very steep, coming up from near the Sea of Galilee. Today Nazareth has many new buildings, religious foundations, and even an automobile assembly plant.

Mt. Tobar is but a short distance with all its history and legend. One can wander the streets of Nazareth and let his imagination run back nearly twenty centuries for Nazareth is one of the few cities that has been spared and not destroyed and rebuilt many times. In old Nazareth there is really little change, shops abound on either side of the street and there are many small dwellings that reach out to the side of the hills. The only historic spot in Nazareth that was there in the time of Jesus is the well called "Mary's Spring."

Here Mary and the child Jesus must have come often for water. One is given an excellent idea of the countryside, the hills, the mountains, the valleys over which Jesus traveled many times down to the Sea and through the fertile valleys of Galilee. Here he observed life and manners on which he drew so heavily for illustrations in later years.

From Nazareth we dropped steeply to the Sea of Galilee. The lake is some fourteen miles long from north to south and seven miles wide. It was this region in which the gospel story developed. Around these shores on a hillside Jesus preached the Sermon on the Mount. Nearby He fed the 5000, taught the Beatitudes, and healed the sick. Here He called out most of his disciples. From Capernaum we traveled to Tiberias by boat over a perfectly calm and beautiful lake. One reads of its frequent storms. Everyone assures you it is true and one is reminded of the time the disciples feared for their lives and called Jesus asking that He might calm the waters. Around the Sea of Galilee in His time were some twelve or fourteen cities of good size. Now most have disappeared.

From Tiberias we drove to the mouth of the Jordan River and there followed it for a distance. This winding river flows some seventy miles as the crow flies. Two hundred as it meanders from the Sea of Galilee to the Dead Sea. It was in the River Jordan much nearer Jericho where John the Baptist baptized our Lord. Through this area one can visit a Kibbutz with its modern communal living and working and see the amazing zeal, determination and enthusiasm of the young Israeli who have turned these centuries of survival into profitable business ventures.

The ride from Jerusalem to Jericho is a steep descent. The country side is wild, deserted, except for a few Bedouins and an occasional large Bedouin tent, and here and there a small camel farm. The distance is approximately twenty miles with a descent of three thousand feet. The view of the Jordan Valley toward

the Dead Sea and the mountains of Moab beyond is, indeed, magnificent. Here the "Old Roman Road" is the setting for the parable of the Good Samaritan (Luke 10) and we looked on portions of the old road that may contain some of the same rocks and walls that stood at the time of Jesus. Soon we reached a sign that said "Sea Level" which meant we were half way down to the level of the Dead Sea.

Modern Jericho is not large but is a green oasis in the desert fed by the Elijah Stream and also watered by the Jordan River that passes nearby. Not far above Jericho is the traditional site where Jesus was baptized by John the Baptist in the River Jordan. It was just across the Dead Sea from here that Moses looked down upon the plan from Mt. Nebo. Here Jesus came from Galilee and among many other things restored the sight of the blind beggar. (Luke 18). Here Zacchaeus climbed the tree to see our Lord pass by. To the north of Jericho is the Mountain of Temptation, the rugged wilderness in which Jesus spent forty days after his baptism; forty days in which he thought through what his early mission would be. Here on the edge of Jericho we could see the hundreds of huts that served as shelters in an Arab refugee camp after the war of 1948. It was a dire reminder of hardship and suffering. As we looked at the ruins of Old Jericho we could almost hear the trumpets blow as the walls came tumbling down.

One can't be in Israel without wishing to see and hear her youth. This is a generation born since the war of '48. It is a generation throbbing with nationalistic pride and enthusiasm. To spend an evening in the Khan Club or the 25th celebration in song and dance at the Jewish Theater is to see a stark contrast to some of our youth in America who have been disillusioned with the establishment.

I could not stand overlooking Jerusalem and watch a close formation of military aircraft fly over without thinking of the words of Jesus on his last entry into the Golden City. "Jerusalem, Jerusalem, would that you knew on what your peace depends." Would that even now Israel, the Arab nations, America, and all mankind might learn that lesson before it is too late.

In closing, I am reminded of a friend of mine, the Rev. Raymond Smith, Baptist Executive of New Hampshire, who visited Israel last January. He writes of the land of the "Book." He says, "It is the Book which helped sustain the Jew through his difficult days or wandering. It is the Book which drew him again and again to the Wailing Wall in Old Jerusalem . . . It has been the Book and the God whom that Rock seeks to make known that furnished the light for the Jew along a cruel and seemingly endless pathway to a Homeland now an established fact."

Would to God that this Book and the God of this Book never be lost to a purely secular state.

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Country Rekindles Spiritual Faith

Continued from Page 2F

matism that has kept them intact while greater peoples vanished.

In modern Israel, each of these factors of faith are being discovered and preserved. For 13 centuries, under Arab domination, they had been destroyed. The land, the history and the people had been devastated. Irrigation broke down and even the climate of the area changed. Historic sites were lost and replaced by myth. The zeal and open-mindedness were crushed.

In biblical times, the Holy Land was lush and green. It is returning to that state today. The climate is returning to its former semi-tropical state.

The Israelis have an abiding respect for the history of their land, whether of their own people or of others. The Arabs had displayed their contempt for others by desecrating some of the holiest sites. The tradition-riddled Western Wall of the temple of Herod was turned into a public urinal. The site of Jesus' Ascension into heaven was leveled and the Christian Basilica was replaced by an insignificant mosque.

The State of Israel is working to uncover and preserve Christian and Moslem sites, as well as those holy to the Jews. What they have learned is of enormous help to our Faiths.

Megiddo is an outstanding example. It is a large mound at a strategic point in the most important valley leading into the Holy Land from the north. Under the dust of this huge hill sleep the remains of some 20 cities—all stacked like layers of a cake.

In the Middle East it is the practice not to destroy a building when it is no longer habitable. Instead, it is simply filled with rubble and a new structure raised above it. Succeeding generations in the 6,000 years of Megiddoan history have built up some 20 layers. Archaeologists, inching down through these layers, can reconstruct a picture of the cities and the people in them.

The archaeologist has given valuable knowledge of the situations in which faith developed. Buried artifacts show that borrowing from other cultures was common, thus the Israelites borrowed some of their ideas as well. The notion of Monotheism may have been suggested by the Egyptian religions, though the Israelites carried the idea far beyond the primitive Egyptian notion.

James Michener used Megiddo as the locale for his book, "The Source," but Christians may know it better by the book of Revelation which places the last battle at the end of time here, calling it Armageddon.

Archaeologists have also been active in Jerusalem and other parts of the country under the encouragement of the government of Israel. In Jericho, for instance, they have uncovered remains of cities dating back some 10,000 years. Little remains of the famous battle under Joshua, where "the walls came tumbling down." But there is strong evi-

dence that this town may have been the first community on earth, which could be called a town.

Jerusalem is a wealth of history, much of it only now being uncovered. It was already the ancient town of Salem, when the patriarch Abraham stopped here some 4,000 years ago. As the bible relates, he was ordered by God to sacrifice his son Isaac atop Mount Moriah. The great flattened stone where the sacrifice was to have taken place became a holy site thereafter.

About the first millenium B.C., David, first great King of Israel, selected the city to be his capital. It was naturally strategic, being in the center of the country and located on the easily defensible Mount Zion, which adjoins Mount Moriah. King David conquered the city and bought the area around the stone of Abraham, recognizing its symbolic value for uniting the scattered peoples of the area.

David's son, Solomon, completed the plans of his father by constructing a beautiful and ornate temple to the one God on the site. Here, an awesome manifestation of the power of God showed His approval of the plan to unite the people under his symbol. The temple lasted four centuries as the unity of the people slowly eroded. King Nebuchadnezzar destroyed the structure and the unity and sent the people off into exile in Babylon. Nothing has been found of this temple, though similar structures have been found which give a rough picture of its appearance.

One of the greatest archaeological discoveries of recent times that has added greatly to the knowledge of the development of Judaism, has, interestingly, also shed light on the birth of Christianity.

In 1947, a young shepherd boy was smuggling goats from Jordan into Israel. Crossing the northern end of the Dead Sea, he climbed up into the mountains. Throwing stones as a game, he happened to toss one rock into a cave. A crash told him that something needed investigating within. What the boy found was the library of the lost monastery of Qumran — jars containing the Dead Sea scrolls.

Qumran had been an ancient site, first used by moon worshippers. It was inhabited by a group of monks in the 2nd century B. C. These were the Essenes, a religious group who were dissatisfied with the corruption of the Temple Priests. They developed new strains of faith, based upon the prophet Isaiah. The ideas contained in the ancient scrolls show a striking parallel to Christianity — with important exceptions. There would seem to be strong evidence that the unique communal life of these men led to development of the social teachings later to be solidified by Jesus. It is possible that John the Baptist's sojourn in the "wilderness" may have been in this monastery.

Despite the favorable climate in which

Christianity took to root, the conception and birth of Jesus were unique events. Here, too, archaeology has helped us. In Nazareth (the poor mountain town from where "nothing good" seemed to have come before the basilica of the Annunciation stands upon the spot now certainly established as the home of Mary. A mosaic floor has been found which dates from the first century — and thus from the lifetime of people who knew Jesus. It is part of a Judaeo-Christian shrine to the conception. It verifies in symbolic crosses the story handed down in the Gospel, and suggests that the angel Gabriel came with a whole retinue of angels as befitting the dignity of the Mother of God. Thus, strong verification of the Annunciation.

Galilee was a seedbed of dissent and it is no wonder that Jesus' revolutionary doctrine caught fire. He made his center in Capernaum. This town was an ideal base of operations. It was a unique socialist commune owned and built by one man — a rich fishing magnate named Nathan. (Hence the name in Hebrew, Kefir Naum or "Nathan's Village".) The main building of the town was a huge multi-dwelling apartment complex. Here lived Jesus along with Peter. It might be compared with a huge monastery with families instead of monks. Certainly the communal atmosphere provided fertile soil for Jesus' ideas to take root. That Jesus was essentially a pacifist finally brought about his rejection by the fiery zealots of the town.

Much is to be learned from the Holy Land about our faiths and it is to the credit of the Israeli people that these things are being brought out. The Dead Sea scrolls were found at a time when the world needed them most, when faith was at an all time low. The Jews, as Guardians of Faith in the One God, have performed an undeniable service to the world — which is, to remind us of the faith that we all need.

Why is there such an overwhelming hatred of the Jews by the Arabs? Or more properly, by the Arab leaders? Anti-semitism has been a problem for many centuries, but it seems out-of-place where there is so little ethnic difference between the two peoples.

For the answer, we must return to where we started — to Megiddo. The great valley, of which Megiddo is the strategic stronghold, is the large Jezreel Valley. In history it has been known by many names — Jezreel, Esdraelon, Via Maris or simply The Valley. It has streams and rainfall to render it fertile and was, indeed, so during biblical times. It has long been fought over as the central avenue into the Holy Land. Its legendary fertility was responsible for its name: Jezreel or "God will plant."

With the dispersion of the Jews from Israel, the nomadic Arabs took over. Not being farmers, they left the land to natural destruction. In the intervening centuries the valley reverted to a swamp.

At the end of the nineteenth century and the beginning of the present, Jewish Zi-

onists sought to buy land in Israel. The local Arabs at first refused and then, laughingly sold the great swamp. Hardy pioneers gathered together into a commune called a Kibbutz and worked the soil. Their energy and zeal were rewarded; gradually the swamp was drained and the valley returned to its original fertility. Today, it is the breadbasket of Israel — growing subtropical fruits.

The Middle East is locked in a medieval feudalism with extremes of rich and poor. The leaders are reluctant to surrender any of their power and wealth. The poor live in unbelievable squalor. Outside of the few large cities, there is no significant middle class. Revolt has always come from a dissatisfied middle class — the poor do not know that life could be different, the middle class does.

Israel has succeeded in establishing a middle class within its country, which it has extended to the Arabs living there. The former poor are discovering the possibilities of a better life and are communicating this to their relatives outside. Revolt is spreading in the Arab countries as the poor demand democracy and an end to the feudalism. Herein lies the source of the Middle East crisis.

North of the Sea of Galilee lies the Huleh Valley, also once a swamp. Here the Israelis have tried, unsuccessfully, to stage a similar transformation to that of the Jezreel Valley. High above the Huleh Valley lie the Golan Heights — a plateau which forms an ideally strategic position for defending or bombarding the Huleh Valley. It was from here that the 1967, Six Day War, began.

The Arab leaders stirred up soldiers to fire down on the men, women and children working in the farms below, in the Kibbutzes. They wanted to prevent any further expansion of the Israeli miracle.

The harshest fighting took place at this point. Hand-to-hand fighting made all the worse by the necessity of protecting innocent Arabs living on the Golan Heights. The Israelis were intent upon not losing innocent life.

When the six days were over, the Golan Heights had been conquered and the farmers could work in peace.

Israel is working a peaceful revolution, not unlike the American. It is fighting for a place to live. It is granting safe return and homes to Arabs who fled before and during the war.

If we continue to pay blackmail to the petty Arab sheiks who force us to maintain their dictatorships we shall always be at their mercy and be forced to pay outrageous costs for oil. Only the peaceful revolution of Israel can bring true economic peace to the Middle East. Once a true democracy has been established in the Arab countries to replace the feudal systems, the more practical laws of supply and demand will reign over the oil rights and we will be more certain of fairness from a democratic people.

What is the worth of Israel? It is a price we cannot afford not to pay.

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Working Rewards

Miss Cheryl Ann Hyman spent the summer of 1972 touring Israel and worked on a kibbutz last summer. The daughter of Mrs. Nathan Hyman of 3 Fern Ave., Falmouth, and the late Mr. Hyman, she was graduated from Falmouth High School and is a freshman at Brandeis University.

By CHERYL-ANN HYMAN

This summer I had the wonderful opportunity of working on a kibbutz in Israel.

Two other girls, Elaine Bogg of Portland and Constance Jordan of Cape Elizabeth, and myself applied for positions on a kibbutz through the Kibbutz Aliyah Desk in New York City. We did not know which kibbutz we would go to until the day after we arrived in Israel.

Our kibbutz, Kibbutz Hatzetim is in the Negev, the desert of Israel. It is just outside the largest city of the desert, Beer Sheva. This made it easy for us to travel when we wanted to on our free days.

My first impression of the kibbutz was very pleasant. I was expecting the worst, knowing that I was in the desert. When I saw how green and beautiful the kibbutz was, I was amazed. I felt as if I had just entered the garden of Eden. The grounds were covered with flowers and grass, and even the houses were a definite improvement over the normal Israeli home.

Soon we were met by a young Sabra named Zevi. He showed us our room, which was not as nice as the other houses we had seen but very nice for summer volunteers. Next Zevi explained the do's and don'ts of the kibbutz.

We were given a lot of freedom and privileges on the kibbutz. We could invade the kitchen at any time, the refrigerator was always full of food for the taking; help ourselves to work clothes from the laundry and sheets whenever we

wanted them; go to the nurse and receive any necessary treatment or medication without charge, and we had the same privileges as kibbutz members at the kibbutz store, where we helped ourselves to cookies, juice, coffee, aerograms, soap, and many other such items free of charge.

Itschik explained it to us. The members are used to volunteers coming and going. They enter the life of the kibbutz, the life of these people for a short time, to taste it, many make fun of it and few appreciate it. Many volunteers come only to have a good time. The kibbutz feeds them and shelters them and gets almost nothing in return. These volunteers never realize that picking pears or peaches is serious business to the kibbutzniks. I could understand this.

When I started with five other volunteers and a kibbutznik picking pears and came back with a grand total of nine huge crates full, the largest total of the day, I felt pride and satisfaction in knowing that I earned my meal as the members did. Kibbutzniks became much more friendly as time went on and the work became more pleasant.

I must say, however, that I have never seen a group of happier or healthier-looking children than those on the kibbutz. All of the volunteers noticed this. There were a lot of children and a lot of pregnant women. It seemed like a paradise for children. As Itschik explained, they do not have to be told to get out of the street or taken by Mommy to a friend's house to play. They see their parents as much as any child with two parents that work. The only difference is that they do not sleep in their parents' house. This kibbutz is 26 years old so there are not enough children old enough to determine whether or not most will decide to stay and live on the kibbutz. Everyone has the opportunity to attend college, ten per cent of the kibbutz does



Cheryl Ann Hyman hard at work picking peaches

annually. Several couples also go to Europe every year.

Not everyone that lives on the kibbutz works there. For instance, the Secretary of Israel's Labor Party is a member of the kibbutz and one member is a professor of Bible History at the Hebrew U. of Jerusalem. When he was home for the summer he worked in the orchards, dining room, and anywhere else he was needed. Special financial arrangements are made for professionals working off the kibbutz.

One part of my stay on the kibbutz that I liked the best was having the opportunity to meet people from all over the world.

There as a group of about 12 Japanese on the kibbutz who had been there seven months and had studied Hebrew. Some wished to start a kibbutz in Japan, oth-

ers liked Israel or the kibbutz idea and wished to see it in action. Many, or perhaps most volunteers were not Jewish. Those that were, were largely American or Canadian. During the course of the summer I met volunteers from Japan, England, Sweden, France, Belgium, Bolivia, Australia, Switzerland, Holland, Mexico, S. Africa, Iran, Canada, as well as from all over the U.S. To some of these people, Israel was another interesting country to see and the kibbutz provided a cheap way to visit it. To others, the prime interest was the kibbutz itself. They wanted to be a part of it and see it work. Then there was my reason, and that of others like me; a love for Israel, a desire to live with the Israelis and work with them, and simply to be in Israel once again. This season seemed to be the least common.

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Dr. S. Gerald Sandler was graduated from Deering High School in 1953 and Princeton University in 1957. He received his medical degree from New York University in 1962. He was an assistant professor of medicine and director of the Hematology Laboratories and Blood Banks at Georgetown University Hospital, Washington, D.C., before emigrating to Israel in 1972. He is presently head of the Blood Bank at Hadassah-Hebrew University Medical Center in Jerusalem as well as a senior lecturer at the School of Medicine. He is the son of Mr. and Mrs. Maurice Sandler of 69 Brookside Road.

By DR. S. GERALD SANDLER

Israel's progress in sophisticated medical care — open heart surgery, organ transplantation and renal dialysis, for example — has presented a special challenge for the country's blood program.

In what still may be regarded as a "developing country", physicians request and receive the up-to-date blood components necessary for advanced treatment programs, including frozen red cells, platelet and coagulation factor concentrates. Ironically, these modern demands for blood and its specialized fractions are being fulfilled by an ancient and pluralistic society whose attitudes toward blood donation reflect the multitude of ethnic and religious backgrounds which make up the population of modern Israel.

From the Hadassah Hebrew University Medical Center in Jerusalem, blood donor drives are directed to the capital city's various quarters in Hebrew, Arabic and English. And, on occasion, someone may be overhead recruiting potential blood donors also in French, Spanish, German, Romanian, Polish, Russian or Pharsee — languages which re-

flect the varied backgrounds of Harasah's Blood Bank staff.

Blood donor motivation in Jerusalem is the subject of ongoing research at the HHUMC. In an attempt to increase the number of volunteer donors, all persons who refuse to donate during a blood drive are interviewed and the data is collected to formulate "The Psychological Profile of the Non-Blood Donor in Israel".

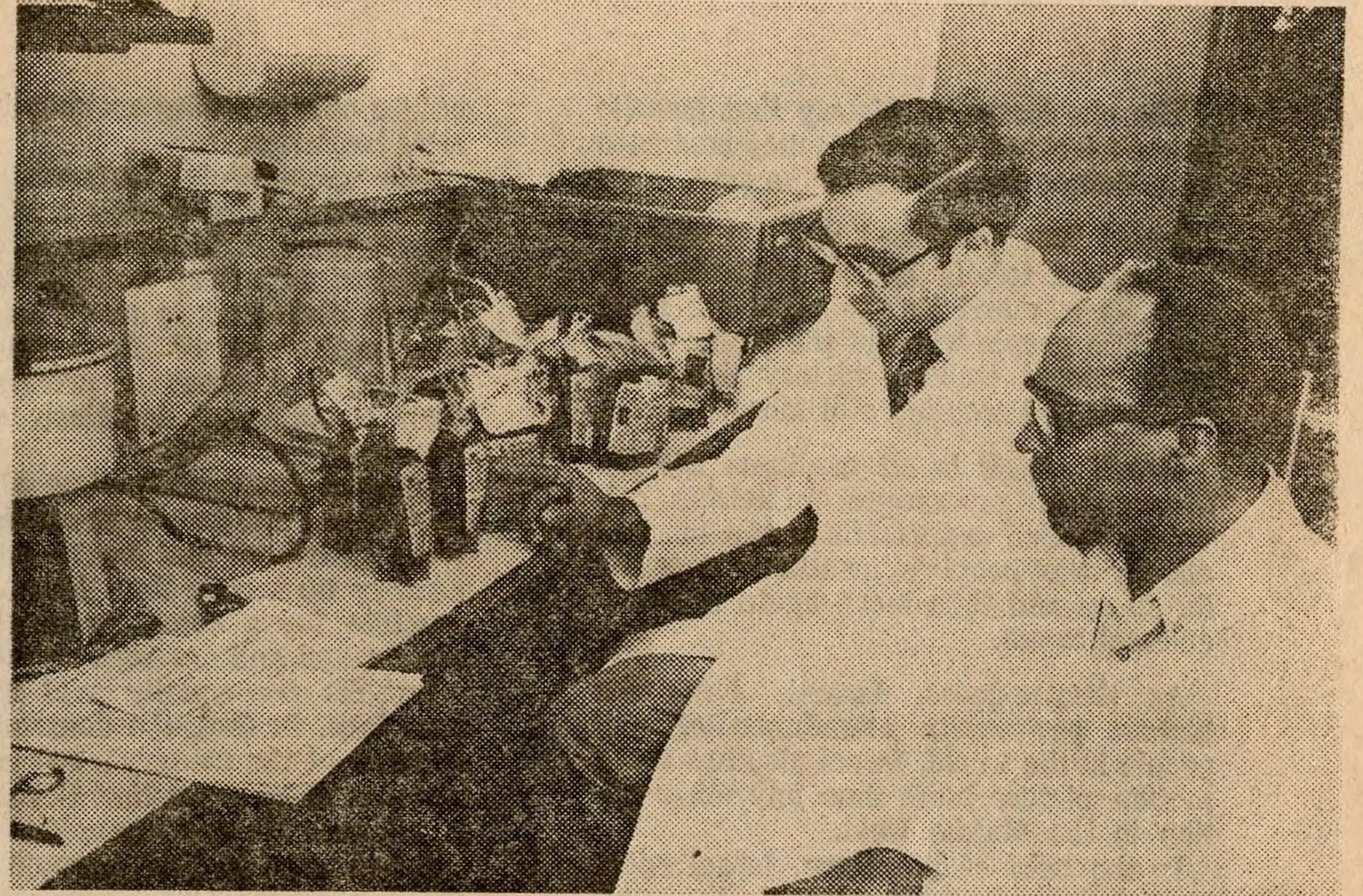
From this research project promotional materials are being designed to counter the various cultural inhibitions related to blood and blood donation. If a prospective donor believes that the blood he donates is never replaced by his body stores — and some people firmly believe this to be true — promotional materials must be prepared to counter this specific cultural inhibition if we are to convert this person and his peers into voluntary blood donors.

In a program to reduce the complications of blood transfusions, the HHUMC has introduced "autologous" blood transfusions by which healthy adults donate from 1 to 3 units of their own blood in advance of elective surgery.

One's own blood is perfectly matched and completely free of the risk of transmitting hepatitis, syphilis, malaria and other infectious diseases known to complicate blood transfusions.

Whenever a patient receives the usual blood transfusion — that is, someone else's blood — both the patient and the physician wait for six months to be certain that the treatment will not be marred by a case of post-transfusion hepatitis. In those selected patients who are able to undergo elective surgery with their own "autologous" blood, the anxiety and waiting period for possible hepatitis complications is eliminated.

Israel's Magen David Adom (the Israeli "Red Cross") was among the first



ABSORBED STUDENT — Dr. S. Gerald Sandler, former Portlander, reviews the results of hepatitis research at the Hadassah-Hebrew University Medical Center with Dr. Assuman Addison, visiting physician from Ghana.

International blood programs to screen blood donors for the hepatitis virus and thereby eliminated the most infective units of blood.

Today, hepatitis research continues to maintain a major role in Israel's blood program. A sensitive radioimmunoassay is used not only to eliminate virus-carrying donors, but also as a research tool for seeking out the natural reservoir of the dreaded virus. It can be assumed that the hepatitis virus was prevalent in nature long before blood transfusions helped it get around, and thus, the elimination of the hepatitis risk from blood transfusions, first requires identification

and elimination of the virus' natural reservoir.

Physicians responsible for Israel's blood program maintain close ties with their counterparts in other developing countries.

The present director of Israel's Immunohematology Reference Laboratory has recently returned from Addis Ababa where he spent two years developing a centralized blood program for the Ethiopian Red Cross Society. Students from Tanzania, Lesotho, Nigeria, Ghana, Thailand and Ethiopia participate in HHUMC's "Masters in Public Health Program".



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Israelis Hurry After

The one lesson of history that Israelis haven't learned is that it takes centuries to achieve a flourishing of the arts.

Israel has produced artistic accomplishments totally out of proportion to both its age and its size. For the most part, the people who dot the pages of Israel's recent creative history are alive and well and creating still more.

Israeli artists in all mediums are encouraged by government ministries, privately funded organizations and most of all, by the people's insatiable appetite for more and then more again in every cultural arena.

As theatre-goers, Israelis have the highest per capita attendance of any people in the world. Israel also has more motion picture buffs than any other nation in the Middle East.

In the field of literature, Israel rates second throughout the globe in the number of book titles published in proportion to the population. Israelis set yet another world record as music lovers, with one out of every 90 persons subscribing to the Israel Philharmonic Orchestra. In artistic achievement, the Israel Museum in Jerusalem ranks second only to the Western Wall of the Temple as the country's leading tourist attraction.

All modern Israeli art forms can be traced back, of course, to Biblical or Talmudic origins but for centuries Israel was cut off from the continuing tradition in the arts that other nations enjoy.

The first amphitheatre in Jerusalem, for example, dates back to Herod's time, yet only a few years ago, at a transit camp for immigrants, a number of spectators sat on bench seats with their backs to the stage. A theatrical performance was so totally foreign to the newcomers' life styles, they actually thought the ushers were part of the entertainment.

Even the theatrical tradition that does derive from ancient times is severely limited. Nine centuries after Herod attended Jerusalem's first open air performance, when European theatre wasn't even a gleam in a storyteller's eye, a Purim play was written along very sophisticated lines. But it was never produced.

Esther and other important female characters could not be portrayed. Centuries later, Shakespeare would use boys to play female roles, but the Bard wasn't bound by the Torah which forbade men to wear women's clothes. Casting women in women's roles occurred to no one.

The sophisticated but thwarted playwright would be thunderstruck today watching a woman gliding around a Tel-Aviv stage to the tune of "Shalom, Dolly." The Hebrew version of the Broadway musical "Hello, Dolly", is among the latest presentations of Israel's new breed of theatrical impresarios. It all started with the smashing success of "My Fair Lady" in 1964 despite the diffi-

culties of translating cockney into a classical language.

The commercial successes of New York and London occupy a new niche in Israeli theatre. There are three well-established repertory companies, smaller groups dedicated to avant garde plays, the beginnings of Arab and English theatre, and amateur groups in more than 90 different locations across the country.

Theatre companies play all over Israel, from Tel-Aviv's Broadway to outlying kibbutzim and transit camps. In a country no larger than New Jersey it's possible for a company to play a one-night stand and not even stay overnight.

Israelis are equally avid motion picture fans. In fact, the demand for seats at most of the country's 300 commercial cinemas is so great that tickets are sold in advance through agencies.

Israel also is fast becoming a film-making center. The country produces about 20 feature films a year, some of

Ben Yehuda's transformation of the language, and the Israelis' — sabras and immigrants alike — adherence to their country's official tongue has produced the only successful revival of a dead language in modern times.

A wealth of literature published in a recently revived language should be enough for a twenty-five-year-old nation to handle. But already, a number of Israeli authors enjoy an international reputation. Among the best known are Nobel Prize winner Shmuel Yosef Agnon, Israel's national poet, the late Haim Nachman Bialik, and especially humorist Ephraim Kishon whose satirical "Look Back Mrs. Lot" is in its fifth English printing.

All Israeli arts profit from the 102 nationalities which contribute to the country's population, and music may be the foremost beneficiary of all. Along with the widely appreciated chamber music and symphonies, there is room for folk rhythms from Cochín, Turkey, Morocco,

The world's finest ballet companies have performed in Israel, and international acclaim has been achieved by the country's own dance groups — including the Batsheva Dance Company founded with Gary Bertini as musical director and Martha Graham as technical and choreographic adviser, and the Inbal group of Yemenite folk dancers.

Music literally pervades every level of Israeli life. A musical quiz, broadcast weekly by the Voice of Israel radio, has held the top rating for the past decade. The orchestra of the Israel Defense Forces has become an excellent school for woodwind and brass performers. One of the country's youth organizations, Gadna, can boast a symphony orchestra of no small accomplishment.

The Police Force Band has become so excellent a group that its members now have only musical, never law-enforcing duties. Musical training and appreciation are part of the curricula of all kibbutz schools, and the country has over 600 school choirs with more than 50,000 student singers participating.

If music is heard everywhere throughout Israel, art works are visible to no less a degree. In fact, painting and sculpture are flourishing at a faster rate than any other art form.

Israel may be best known as the birthplace of Dadaism, but all forms of painting — abstract, cubistic, representational and surreal, are portrayed by the country's internationally recognized talents including Yossef Zaritsky, Rueven Rubin and Yaacov Agam.

Some fine examples of Israeli art can be found in the Museum of Modern Art in New York, the Tate Gallery in London, the Stedelyk Museum in Amsterdam and the Palais des Beaux-Arts in Brussels, but the foremost examples remain in Israel at the Israel Museum in Jerusalem with its art and archaeological treasures, unique Youth Wind and Billy Rose Sculpture Garden; the Tel Aviv Museum with its Helena Rubenstein Pavilion; and the Haifa Museum of Modern Art.

The number of smaller museums is remarkable for the country's size, and there are galleries here, there and everywhere. All major hotels and some of the smaller ones have galleries to house the incredible output of Israeli painters and sculptors. Even so, many an art show is held in private homes simply because both the supply and the demand for art outdistance available facilities.

Wherever artists abound, art colonies thrive. In Israel one of the most picturesque is located in Safed. The Artists' Quarter there is straight out of a storybook, with winding narrow streets and old charming houses. Another colony established by Dadaism's founder is cloistered on Mt. Carmel at Ein Hod, and the Old City of Jaffa, not far from Tel Aviv, has a reconstructed artists quarter covering several acres.

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the international prize-winners, and many foreign film producers are setting up shop there. Eight rainless months and an extraordinary variety of scenic locations from deserts to snowy mountain peaks, plus a choice of old and new cities, makes Israel a film-maker's delight.

Of all the art forms flourishing there today, literature is perhaps the most remarkable. The eight million books stocked in the country's 1,000 libraries are written in a language that for centuries was, for all intents and purposes, dead.

Israel's start toward its impressive position in belles lettres today can be traced to Eliezer Ben Yehuda. A man of incredible vision, he foresaw the need for a single language in a nation about to be born. He developed, single-handedly, a modern Hebrew language from classical roots and offered the fruits of his labor in the impressive "Complete Dictionary of Ancient and Modern Hebrew."

Bokhara, Yemen, Egypt, Kurdistan and all corners of the globe.

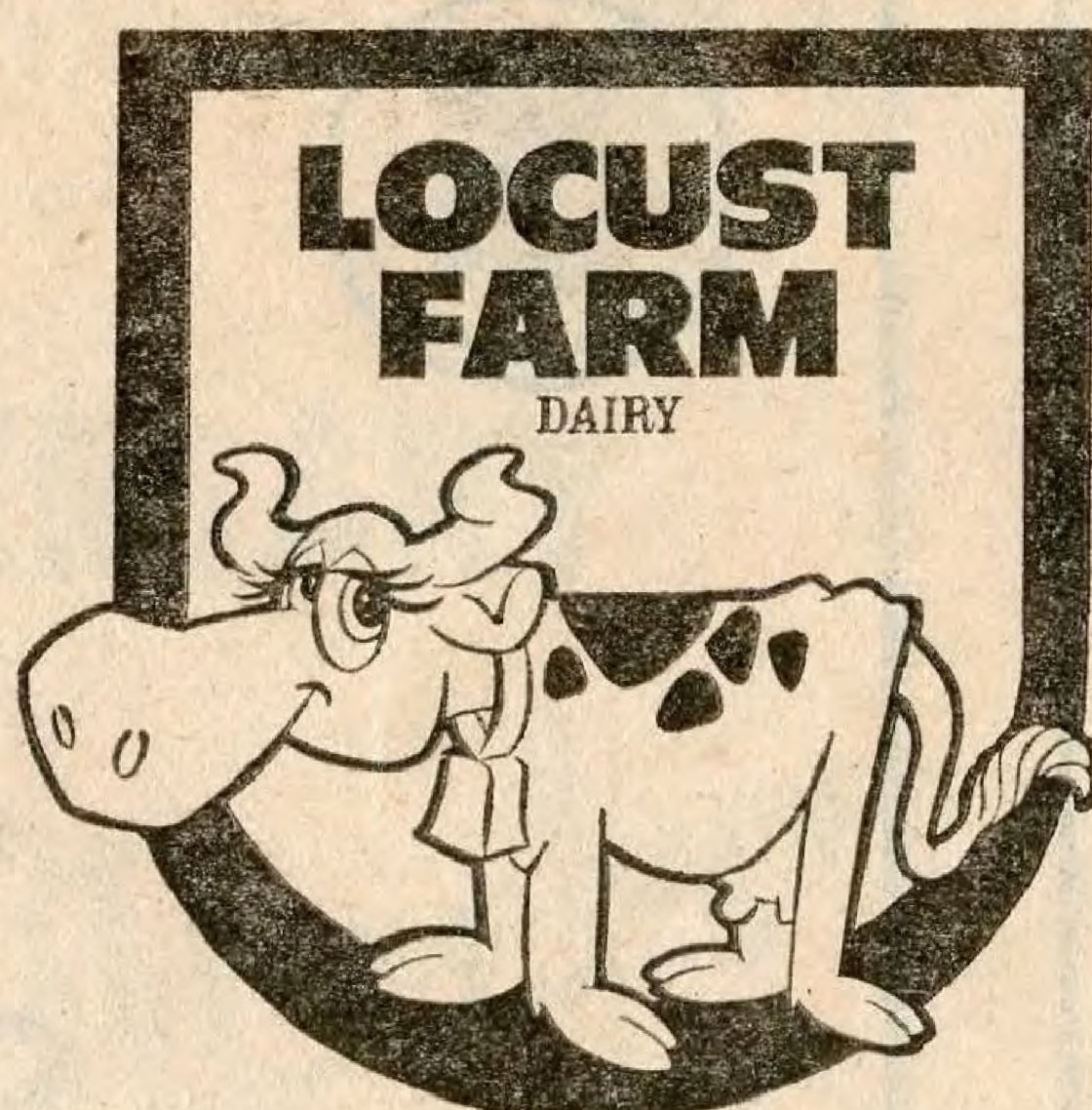
Unlike most countries of the world, Israel does not confine its presentations of classical music to urban centers. Appreciation is everywhere, and both local and visiting artists such as Leonard Bernstein, Isaac Stern and Eugene Ormandy have performed to incredible enthusiasm in some of the country's most remote villages.

The noted Israel Philharmonic Orchestra, established as the Palestine Symphony in 1936 by Bronislaw Huberman and conducted then by Arturo Toscanini, gives over 200 concerts a year. During Israel's 25th Anniversary year, the Philharmonic is touring the United States. The Israel National Opera holds even more performances each season. Unlike the Philharmonic, the Opera does not travel. Instead, the Israel Chamber Ensemble brings fully staged chamber operas, which need fewer singers and limited facilities, to the smallest Israeli villages.



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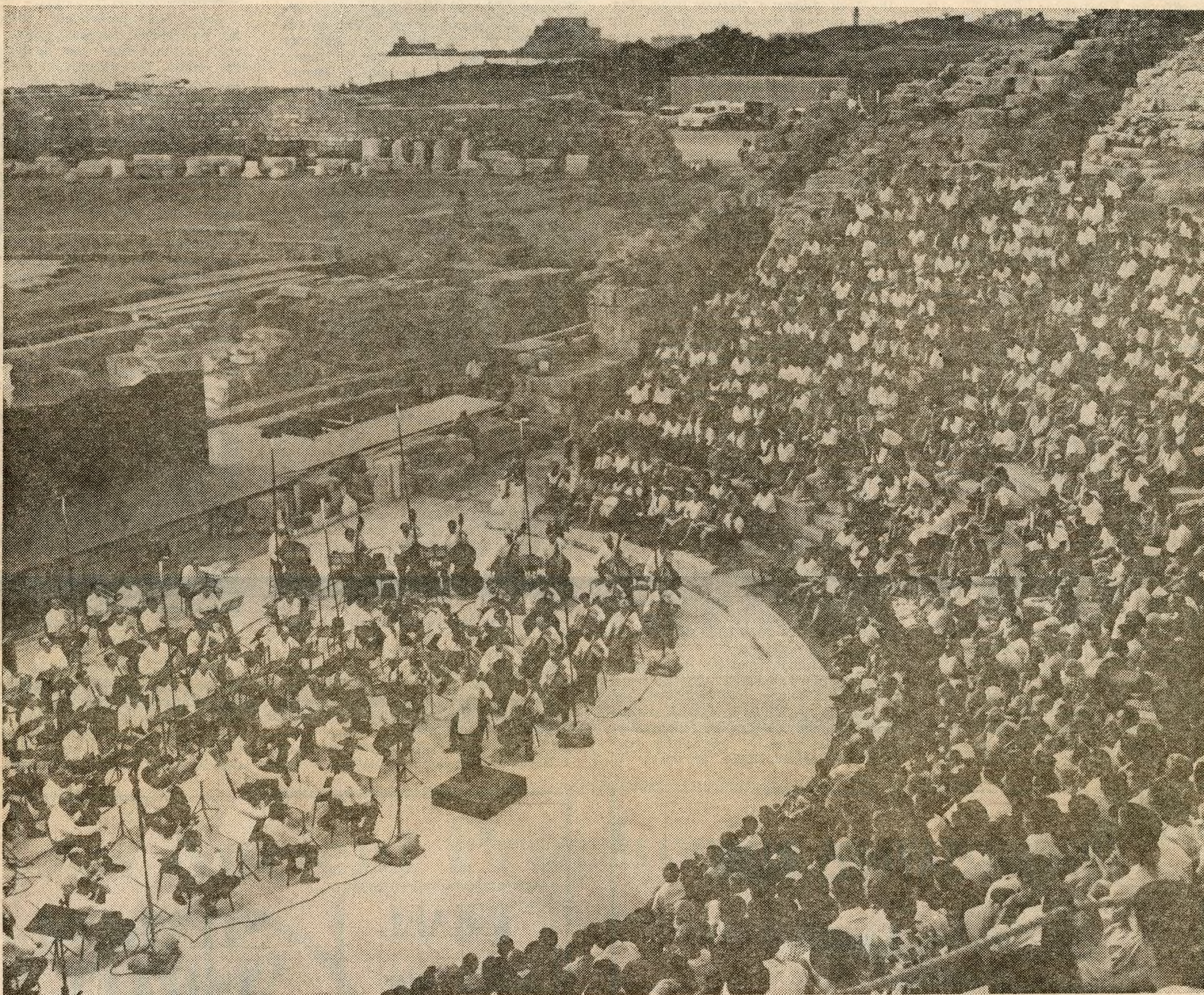
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