



Max M. Kampelman Papers

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American Friends Of The Hebrew University, Inc.
Mid-Atlantic Region

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March 28, 1997

Dear Friends,

Rabbi Stanley Rabinowitz, former President of the DC Chapter of the American Friends of the Hebrew University, will be presented with the Israel Bonds Lifetime Achievement Award on Tuesday, May 6, at Adas Israel Congregation. The Guest Speaker will be Ambassador Max Kampelman, President Emeritus, National Board AFHU.

We hope you will join us at this important occasion to recognize Rabbi Rabinowitz. The formal invitation will be sent to you within the next week.

Although the buying of a bond is not required to attend the dinner, if you normally buy Israel Bonds or are thinking about it at this time, please note that you may buy a bond in the name of the American Friends of The Hebrew University and it will be a tax deductible contribution.

Please indicate on your return card that you want to sit with the American Friends of The Hebrew University.

We look forward to seeing you.

Sincerely,


Marc Gary
President


Toba Penny
Regional Representative

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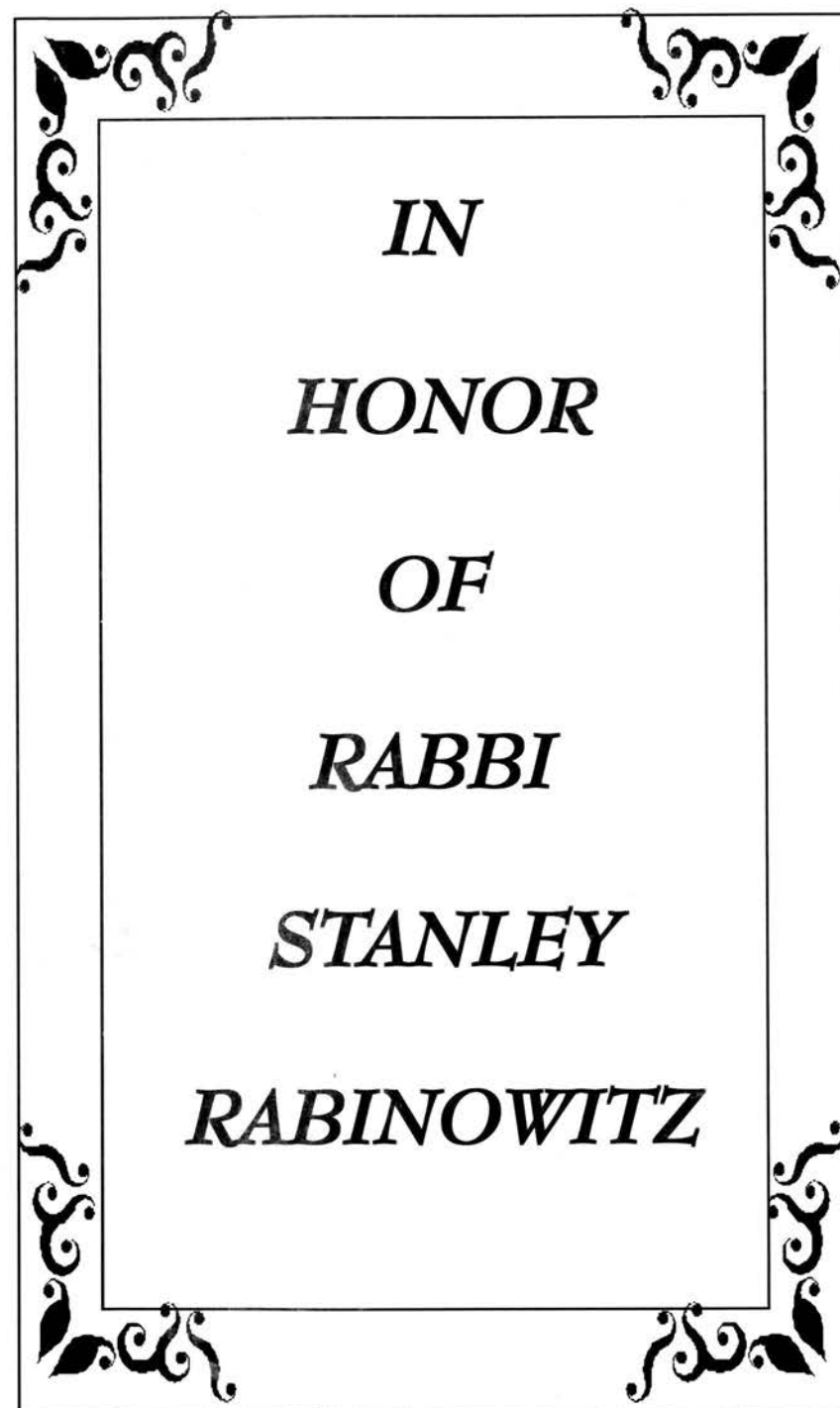
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ISRAEL BONDS





State of Israel Bonds takes great pride in honoring Rabbi Stanley Rabinowitz, Rabbi Emeritus of Adas Israel Congregation. During his 26 year tenure, Rabbi Rabinowitz enjoyed a reputation as one of the country's foremost spiritual leaders, and helped place Adas Israel at the forefront of American conservative synagogues.

His achievements as a rabbi and as a prominent Jewish leader represent a remarkable success story. Born in Duluth, Minnesota, he became an itinerant rabbi during World War II, traveling from community to community to lead services in place of rabbis serving overseas.

Following the war, he served as a rabbi for congregations in New Haven and Minneapolis before being appointed to Adas Israel's pulpit in 1960. In the course of more than a quarter century of service to Adas Israel, Rabbi Rabinowitz was instrumental in introducing or improving many important programs designed to enhance synagogue life and Jewish identity.

The innovations introduced under Rabbi Rabinowitz's leadership included a choice of services -- an informal havurah, a traditional minyan or a singles service -- in addition to maintaining a regular formal Shabbat service. Rabbi Rabinowitz was the driving force behind the establishment of Tel Shalom summer camp as an alternative educational model for the children of congregants.

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Through these and other innovations, Rabbi Rabinowitz emerged as a leading member of the Rabbinical Assembly, and served a two-year term as its president. In addition, Rabbi Rabinowitz was a founding president of MERCAZ, the Movement for the Reaffirmation of Conservative Zionism. Rabbi Rabinowitz also served as chairman of the United Jewish Appeal Rabbinic Cabinet, and as president of the Washington, DC chapter of the American Friends of Hebrew University from 1990-1993.

For all he has done to enhance Jewish life in the synagogue and on regional and national levels, Rabbi Stanley Rabinowitz is most deserving of the Lifetime Achievement Award. Israel Bonds and Adas Israel are proud to present him with this singular honor.

The Washington Committee State of Israel Bonds and Adas Israel Congregation

take great pride in inviting you to a

***Tribute Dinner
in honor of***

Rabbi Stanley Rabinowitz

***who will be presented with the Israel Bonds
Lifetime Achievement Award***

***Guest Speaker
Ambassador Max Kampelman***

***Tuesday, May 6, 1997
at 6:15 p.m.***

***at
Adas Israel Congregation
2850 Quebec Street, NW
Washington, DC***

***RSVP enclosed
Please respond by
April 30th***

***Couvert: \$65 per person
\$35 per person for
New Leadership***

Dietary Laws observed

Stanley Rabinowitz
Rabbi Emeritus, Adas Israel Synagogue
2850 Quebec Street, N.W.
Washington, D.C. 20008

May 7, 1997

Dear Max,

Your presence and your delightful presentation made last night's experience memorable for Anita and me. It is heartwarming to be able to draw upon a long lived friendship such as yours. The profundity of your remarks did not lose their impact even when insulated by marvelous humor. The subtle criticism of Israel, certainly appropriate, was well taken. They inspired me to eliminate whatever I had planned to say to deplore the religious controversy in Israel even it meant that I neglected to include your participation in the encounter with Menachem Begin in 1977, which in retrospect becomes a significant event.

I was moved by what appeared to be the outpouring of affection from old friends many of whom I haven't seen in years but who represented an intimate event in their lives that we experienced in years past.

We look forward to seeing you soon.

Cordially,

Stanley

*with regards
to Max*

Rabbi Stanley Rabinowitz
Biographical Information

PERSONAL

Born in Duluth, Minnesota - June 8, 1917

EDUCATION

State University of Iowa, B.A. 1939
Jewish Theological Seminary, Ordination, 1943
Yale University, M.A. 1950
Jewish Theological Seminary, M.H.L. (Master of Hebrew Letters) 1949
Jewish Theological Seminary, D.D. (Doctor of Divinity) 1968

RABBINIC POSITIONS

Senior Rabbi, Adas Israel, Washington, D.C. 1960 - 1986
Rabbi Emeritus, 1986

Minneapolis, Minnesota - Adath Jeshurun Cong. - 1953-1960
New Haven, Connecticut - B'nai Jacob Cong. - 1946-1953
New York, N.Y. - Executive Office, Jewish Theological Seminary and
the United Synagogue of America, 1943-1946

OFFICES HELD

Chairman, United Jewish Appeal, New Haven and Minneapolis
President, Washington Board of Rabbis, Washington, D.C.
President, The Rabbinical Assembly (International organization of
Conservative Rabbis) 1976-1977
President, MERCAZ (The Movement to Reaffirm Conservative Zionism),
1977-1983
Vice Chairman, B'nai B'rith Youth Commission
Chairman, Rabbinic Cabinet, United Jewish Appeal
Chairman of Editorial Board, The National Jewish Monthly, published
by B'nai B'rith
Chairman, Washington Chapter, American Friends of Hebrew University

PUBLICATIONS

Judaica Series, B'nai B'rith Youth Organization, Editor
Articles in Conservative Judaism, Judaism, The Reconstructionist,
and The Jewish Frontier

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PRESS RELEASE

Rabbi Stanley Rabinowitz will be the scholar in residence on June 11-12, 1993 at Adas Israel Congregation, 2850 Quebec Street, N.W., Washington, D.C. 20008, where he will be lecturing on Wrestling With The Angel. He will speak at Friday night services on struggling with our Frustrations. His topic at Sabbath services June 12 will be struggling with our Tensions. He will continue to lecture Saturday following Kiddish luncheon discussing The Uses of Midrash and will conclude Saturday evening at 8:00 p.m. speaking on The Uses of History.

Rabbi Rabinowitz is rabbi emeritus of Adas Israel where he served as principal rabbi from 1960 until 1986 when he retired. He earned a B.A. at the State University of Iowa in 1939 and was ordained at the Jewish Theological Seminary in 1943. Rabbi Rabinowitz began his career as director of the Midwest office of the Seminary and the Council of Conservative Synagogues of Chicago, traveling as an itinerant rabbi from community to community to fill in for men serving overseas until 1945. He subsequently became director of field services for the United Synagogue of America and was its acting executive director in 1946.

In 1947 Rabbi Rabinowitz moved to the congregational rabbinate, serving three distinguished Conservative congregations in a forty-year career in the pulpit. He introduced in each of the congregations programs designed to enhance Jewish identity for the different constituencies of the congregation. He established a nursery school, the gan hayeled, and founded or improved the three-day-a-week Hebrew school. A staunch champion of women's right to

ritual equality in Judaism, he introduced the Bat Mitzvah ceremony in each congregation and persuaded Adas Israel to count women in the minyan before the Rabbinical Assembly voted in favor of this groundbreaking measure. He also inaugurated at Adas Israel the adult B'nai Mitzvah for women who had not earlier had the opportunity of becoming Bat Mitzvah, and vitalized the liturgical life of his congregants by offering them a choice of services -- an informal havurah, an Orthodox minyan, a singles service, as well as the regular large formal service in the main sanctuary -- on any given Shabbat. Recognizing the limitations of the three-day a week Hebrew school in the urban synagogue, Rabbi Rabinowitz led Adas Israel to establish a summer camp, Tel Shalom, as an alternative educational model for the children of the congregation.

Rabbi Rabinowitz emerged as one of the leading members of the Rabbinical Assembly. In the 1950s he chaired the Committee on Synagogue Standards. As secretary and then as vice-president (1974-76) and president (1976-78) of the Rabbinical Assembly, he was especially concerned with Zionism and Israel, and their relation to Conservative Jewry. During his presidency the Rabbinical Assembly entered as an equal partner in the World Council of Synagogues. While president, after meeting with Israeli Prime Minister Menachem Begin to protest a proposed amendment to the Law of Return that would automatically invalidate the conversions of Jews converted under non-Orthodox auspices who immigrated to Israel, Rabbi Rabinowitz was convinced that only a strong political presence of the Conservative movement in Israel

could defend rights of non-Orthodox Jews there and in the Diaspora. Consequently, he became the founding president of the Movement for the Reaffirmation of Conservative Zionism (MERCAZ); and served from 1977 to 1985.

Rabbi Stanley Rabinowitz' appearance at Adas Israel is sponsored through the generosity of Martha and Joseph Mendelson.

For further information contact: Sheldon I. Cohen, 703/522-1200 or 703/237-0033.



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Dinner of Tribute in Honor of Rabbi Stanley Rabinowitz

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Washington Committee, State of Israel Bonds

Robert G. Fishman, Ph. D.
Executive Director

Deborah Charnet
Campaign Coordinator

Estelle Gelman
General Campaign Chair

*An
Evening of Tribute*

In Honor of

*Rabbi
Stanley Rabinowitz*



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Program

Introduction

Dr. Harry & Tamara Handelsman

Anthems

Cantor Arnold Salzman

Invocation & Motzi

Rabbi Avis Miller

Toast

Mrs. Dina Leener

Dinner

Birkat Hamazon

Cantor Maurice Singer

Guest Speaker

Ambassador Max Hampelman

Tribute

Rabbi Jeffrey Wohlberg

Award Presentation

Dr. Seymour Alpert

Mrs. Estelle Gelman

Response

Rabbi Stanley Rabinowitz

Closing

Dr. Harry & Tamara Handelsman



Development Corporation For Israel

ISRAEL BONDS

5/6

Robert G. Fishman, Ph.D.
Executive Director

O/K

March 3, 1997

Ambassador Max Kampelman
3154 Highland Place, N. W.
Washington, D. C. 20008

Dear Ambassador Kampelman:

I hope this letter finds you and Mrs. Kampelman in good health and that all is going well.

This year we are honoring Rabbi Emeritus Stanley Rabinowitz at Adas Israel Synagogue on Tuesday, May 6th with a Lifetime Achievement Award. The evening is being chaired by Tamara and Harry Handelsman, and the Honorary Chair is Dr. Seymour Alpert. We are pleased that the Rabbi agreed to accept this award, since he has never accepted an honor of this type before. In discussing the format of the evening, the Rabbi requested that we contact you to see whether or not you will be willing to be our key note speaker at what we hope to be a most special evening.

I believe that Rabbi Rabinowitz is a most deserving recipient of this prestigious award and as such merits the best possible speaker there is. That is why we are hoping that you will agree to join us that evening.

I'll be in contact with you shortly to discuss.

With kindest personal regards,

Robert G. Fishman, Ph.D.
Executive Director

ADDRESS BY

MAX M. KAMPELMAN

**WASHINGTON COMMITTEE STATE OF ISRAEL BONDS
AND ADAS ISRAEL**

TRIBUTE DINNER IN HONOR OF RABBI STANLEY RABINOWITZ

Washington, DC,

May 6, 1997

Thank you for your generous introduction. I remind this perceptive audience that flattering introductions have been compared to a whiff from a perfume bottle. It smells great, but don't swallow it. I take comfort in the knowledge that we have a few rabbis with us tonight. May they help us persuade the good Lord to excuse our chairman's well intentioned exaggerations in this holy place.

I am pleased to be joining in this community tribute to Rabbi Stanley Rabinowitz. He and Anita and I go back a long time, to a period when we lived in Minneapolis, where he was a highly respected rabbi, having earlier served as the Conservative Rabbi in New Haven, Connecticut. I cherish our friendship. When Anita and Stanley moved to our Washington community in 1960 to join Adas Israel, Stanley became my rabbi as well as my friend, and my wife and I have been greatly enriched by that relationship. His constructive influence as a leader and teacher, as you have probably heard, has always extended itself beyond the congregation.

The tribute tonight is evidence of the respect and admiration and appreciation that our broader community feels towards this dedicated man of learning and spiritual depth.

I emphasize the concept of learning because in the Jewish tradition learning is worship. This is illustrated by the tale of the famous Chassidic teacher, the Kotske Rabbi, whose disciples studied his every action in order to learn from the example of his behavior. On one occasion, they asked him: "Rabbi, why is it —we noticed — that when you pray, you run through the prayers rather quickly. But when you study, — the Bible or Talmud — you go very slowly and dwell on every word a long time?"

To this, the Rabbi of Kotske replied: "You see, my children, when I pray, I am speaking to God and he understands my prayers. But when I study, the Almighty is speaking to me, and I must be certain that I understand him!"

Of course, in modern times the tradition is expressed through the words of the Jewish immigrant mother who was asked how old her children were. She replied with confident dignity: "The doctor is four and the lawyer is two!"

Our religion, my friends, has taken many forms as we have moved through the ages. It is, therefore, not easy for a rabbi today to find a proper role which is consistent with tradition, true to our unique and lasting values, and, at the same time, adjusts to the dramatic new realities we discover about ourselves. We face new scientific and technical developments daily, all of which teach us more about our origins and our place within the endless horizons of space. Some of our community find solace and comfort in retreating to the 18th and 19th centuries with their dress, prayers and behavior. I feel no right to challenge that course of comfort for them, although the idea of perpetuating and memorializing a period of our history characterized by bigotry and deprivation has always been puzzling to me. Some change their religious affiliations or abandon them altogether. Others strenuously, creatively, and seriously seek their own ways of accommodation for their adjustment. We find these searches for comfort within all religious groupings, including, of course, our own world-wide Jewish community.

Rabbi Rabinowitz has not been free of that search. He has lectured on subjects with the title of "Wrestling with the Angels," "Struggling with our Frustration" and "Struggling with our Tensions." These intellectual struggles are in our tradition, taking frequently the form of a quarrel with God. Abraham interceded against God's punishment for Sodom; Moses interceded against God's anger towards those who built the golden calf; Job called God to account for personal indignities; and, Jeremiah seems to have lived his whole life as a personal quarrel with God.

There are other illustrations: I recall the Hassid's Yom Kippur prayer: "True, I have sinned; but what about you, oh God? What about the suffering of innocents, unjust persecution, the triumph of evil? Let's call it quits. You forgive me, oh God, and I will forgive you!" To which another rabbi is said to have objected: "No, no, you let him off too easy!"

It is said that the great Rabbi Levi-Yitzhak of Berditchev once warned God: "If you refuse to answer our prayers, I shall refuse to go on saying them." It was he who later addressed God in exasperation: "Master of the Universe, how many years do we know each other? How many decades? So please permit me to wonder: Is this any way to rule your world?"

In that same vein, Sholom Aleichem wrote: "God chooses us . . . does he have to choose us so often?" And, then, of course, the sensitive heroic survivor of Bergen-Belson, who, in response to a reporter's question about his feelings toward God said: "I don't want to get involved, but a medal I wouldn't give Him!"

The search always continues. A wise man, Harry Golden, once used his mastery of humor to convey his version of this search. He did not accept the notion that one necessarily goes to the synagogue in order to find God. There

are plenty of other places, he said, where God could be found. As a youngster, Golden, who knew his father did not believe in God, asked him: "Why do you go to the synagogue so regularly if you don't believe in God?" His father replied: "Jews go to synagogues for many reasons. My friend Garfinckle, orthodox, goes so that he can talk to God. I go so that I can talk to Garfinckle!"

I here pass no judgment on how Jews or members of other religious groups make their accommodations and adjustments. I am fully conscious however, of the observation of the great Rabbi, the Goan of Vilna, that religion is like rain. It gives growth, he said, to beautiful flowers, but also to poisonous weeds. Pascall expressed a similar more troublesome thought with his statement that "Men never do evil so completely and cheerfully as when they do it from religious conviction." Israel has had that reality strike home both from within and without.

With this perspective, I would like to pursue this theme. Some of you may expect that with my experience in public life, I will talk about the future of our world and Israel's place in it as we prepare to enter the 21st century. I will briefly touch on that vital subject before I sit down, but the occasion of honoring our rabbi has led my mind in the direction I now follow.

Anthropologists do not know for certain when human life first appeared on Earth. Estimates run from 35,000 years ago to more than a million years ago — and that is close enough for me, particularly since I do not understand how they know, although I respect their knowledge. What is interesting, however, is that whatever the figure, it appears that almost all of the ideas that have survived and affect us today were born in the relatively modern age. As the human being began to think of "what" and "why," the great religions of the modern world began to evolve — and they are a relatively recent phenomena.

It is estimated by some scholars, for example, that Judaism, born with Abraham, is probably about 4,000 years old. Christianity and Islam, outgrowths of Judaism, are, therefore, younger; with Islam probably not much older than 1,300 years. The religious traditions of the East, including Hinduism and its tributaries may be older than Judaism, but their origin probably goes back not much more than 6,000 years ago.

To the best of our knowledge, therefore, our intellectual and philosophical and theological speculations — mental explosions if you will — are new, given the history of the human being. This brings us to the historically unique contributions to the development of our civilization made by the ancient Hebrew tribes when they proclaimed that there was only one God. This was at a time when the prevailing view of their neighbors was that there were many Gods. If there is only one God, then we are all of us His children and thus brothers and sisters to one another. The ancient Hebrews might not even be remembered today, except as a learned footnote in history, and certainly their offspring would have been lost in the vast chasm of history, had this new and astute insight about human dignity and human rights not permeated our civilization.

The schism that led to the establishment of Christianity and Islam out of the Jewish tradition served in time to separate the Jew from those who lost the faith and who energetically proselytized their separate and new religious groupings. The Jew took comfort from his growing isolation by embracing the concept of "The Chosen People." This, in turn, frequently led to further isolation and resentment which often took the form of discrimination, persecution, expulsion.

It is no wonder, therefore, that Jews, like other victims of a narrow European society, looked to the New World. In September 1654 the first Jewish settlers, 22, led by Asser Levy, arrived in New Amsterdam. A crisis soon developed, Peter Stuyvesant, then the Governor of New Amsterdam, would not give the Jews their religious freedoms. He wrote to his superiors in Holland: "If we grant liberties to the Jews we will have to grant them also to the Lutherans and the Papists!" He was over-ruled, but he was right. The Jew came to understand through experience that freedom and dignity for the Jew requires a society that will assure freedom and dignity for all. The Governor, stubbornly, later refused the request of the Jews to bear arms and to join the militia guarding the colony as their neighbors could. The Jews insisted. They prevailed.

Many of the early Puritans who came to these shores frequently used the Hebrew language as the language of their prayer. This provided a direct tie with the handful of Jews who had arrived and were settling in the New World. It is, therefore, no wonder that when George Washington assumed office as the first President of the United States, Manuel Josephson, as the spokesman of the new country's small Jewish community wrote to him: "The liberality of sentiment toward each other which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations." The President, following his inauguration, responded in a letter to the Hebrew Congregation of Newport, Rhode island: "Happily, the government of the United States . . . gives to bigotry no sanction, to persecution no assistance . . . may . . . everyone sit in safety under his own vine and there shall be none to make him afraid."

Our second president, John Adams, in a letter to Thomas Jefferson about European anti-Semitism wrote: ". . . I will insist that the Hebrews have done more to civilize man than any other nation." In a codicil to his will, Adams bequeathed funds for the establishment of a school in which Hebrew was to be taught along with the classical languages. We could go on with many other

illustrations where our Presidents not only expressed strong support for the Jews of our society, but also for the need to encourage a Jewish State in Palestine.

The 350 years of Jewish life in our America has been an adventure in freedom. At first, arriving here perhaps by accident and then in a mass movement, we Jews have moved into a society unlike any encountered in our previous existence. Shattering the closed ghettos of the Old World, this country replaced them with voluntary communities of free men and women. It is clear that deep historic, cultural and religious ties have found a harmony between the Jewish ethic and American values. The doctrine of human brotherhood is the essence of our religious creed and it is the spiritual basis of our evolving democracy, the American dream. The Talmud asks: "Why did God create only one man?" In order that all men would have the same ancestor, and no man could claim superiority over another, was the response.

American Jews can take satisfaction in the knowledge that we helped build this land of freedom and opportunity. We have done so as American citizens, but also as American Jews. We know there is a great deal yet to be done to perfect this society and we are prepared to do more than our share.

Our religious creed of human brotherhood, however, goes beyond the borders of this country in which we fortunately live. We support the extension of human dignity to all people, to all children of God, but we also appreciate our special attachment to Israel, our historic birthplace as a people, and to those who live there.

The story is told of two friends, both Jewish, who made their first trip to Israel. On their first night in Tel Aviv, they went to a nightclub where the star performer was a stand-up comic who was telling jokes and stories in Hebrew and producing a great deal of laughter from the audience. One of the two American Jews was laughing so hard that tears were rolling down his face and he was

practically rolling on the floor. The other finally said in exasperation: "Joe, you don't speak or understand a word of Hebrew. What are you laughing at?" Joe responded: "I don't know, but I certainly trust these people! If they think it's funny, it's funny."

We trust these people because they are our people. Whether we are conscious of it or not, we each know, as we look at the people of Israel — refugees, holocaust victims, settlers -- that "There but for the grace of God go I!"

Whether we live in South Africa, South America, South Florida or in the Negev in Southern Israel, the "Shma Yisroel" is heard in our synagogues: "Hear, O Israel, the Lord our God, the Lord is One" — the message of human brotherhood and dignity. That message is not always understood by all of us. We find narrow intolerance everywhere, even in Israel among Jews and against Jews. We are human beings with the power to look and reach for the stars, but we are taught that our feet are placed in the dirt of the earth — and we are certainly not free from ignorance, cruelty and intolerance. Our challenge as the "Chosen People" is to overcome that baser part of our nature. That has been our history, our capacity, our destiny.

A look at Israel demonstrates the point. I recall the refrain of a Jewish businessman a few years ago: "If you want to make a small fortune in Israel, all you have to do is start with a large one!" It is a different story today.

The story is told of the Texan who was visiting a farm in Israel. "How large is your farm?" he asked the farmer. "Quite large," the Israeli replied. "It extends from that orange tree out there to that lemon tree, to the date tree and finally, to that fig tree." Then, turning to his visitor, the Israeli inquired: "Do you have a large farm, too?" The Texan said he did, "Except that we in Texas call it a ranch rather than a farm. And as for size, I get into my car in the

morning, drive all day and by nightfall I still haven't reached the outer boundary." The Israeli nodded his head sympathetically. "I know what you mean," he said. "I used to have a car like that, too!"

Today Israel is in the forefront of the technological-scientific revolution in the world. It is evolving into a Middle East Silicon Valley, with the highest number of engineers per capita in the world. In some ways this extraordinary accomplishment can be explained by the response of a young Israeli, who was asked by an American at a concert: "Can you play the piano?" "I don't know. I haven't tried it yet," was the response.

Israel today continues to face serious threats to its security, integrity and stability — external and internal. These are serious threats and we must not underestimate them:

- The good faith of the Palestinians negotiating with Israel is not assured.
- The growing military strength as well as the chemical and biological weapon capacity of some of Israel's Arab neighbors cannot be ignored.
- The fact that the U.S. is sharply reducing our foreign aid budget, 20% of which goes to Israel, leads many Americans to argue that Israel with an impressive per capita income of \$16,000 a year and a small population of 5.6 million does not need further economic aid.
- The internal divisions within Israel itself are not only potentially devastating by themselves, but their spread outside Israel's boundaries threaten to undermine and divide support for Israel in our own country and elsewhere as well.

All of this means that we must strengthen our support not only for the democracy we enjoy here in the U.S., but also for the democracy under strain in Israel. That is why Stanley Rabinowitz continues to identify himself with the Israel Bond campaign. It is why I am proud to be with him and with you this evening.

You are being urged tonight to buy Israel Bonds. You will. You are also being urged to take yourselves and your children, grandchildren and friends to Israel. Show your faces. Express your strong support for a strong democratic Israel, one committed to respect and dignity and equality for all who live in Israel, whether they be orthodox, conservative, reform or secular.

It has been suggested to me that I put in a good word for El Al when you go to Israel. It is comfortable, safe, efficient. The only difference between a luxurious Air France, for example, and El Al is that on Air France, during dinner, when the steward asks whether you want red or white, you know what is meant. It is the wine. On El Al, when you're asked whether it's red or white, you soon learn they mean horseradish! And it's good.

Thank you, ladies and gentlemen. And again congratulations from all of us to Rabbi and Rebitzen Rabinowitz.