



Volume 2, No. 1

SPRING 1994

### Meeting With GN Politicians

By Raymond Iryami

Leaders from SHAI attended a meeting with local politicians on March 20. They discussed the goals of the organization with Great Neck mayors and the area's representatives in town and state government.

Many issues of concern to Great Neck residents, including the future of property taxes as a way to pay for schools, and future of Nassau County government were discussed. The structure of Nassau government is being significantly changed. It is expected by 1996, a new legislature will be created, where small districts would each have a representative. Currently, Nassau has a Board of Supervisors, where each town, including North Hempstead has a member. A referendum is expected to be held in November.

*(Continued on page 18)*

## Hadassah Honors SHAI For Its Service to Public



The Ester Chapter of Hadassah presented SHAI with an award for its dedication and service to the community. The two groups celebrated Hanukkah together at Temple Israel.

## Temples Holding Elections

The North Shore Sephardic Synagogue has recently completed election of its officers, and the Iranian Jewish Center is planning theirs.

According to Farhad Daneshgar, a board member at the synagogue on Cutter Mill Road,

elections for the board were held earlier this year using secret ballots. "We also had an independent board screening all candidates," he said. Ballots were then mailed out to the congregants, with all the proceedings observed by the independent panel. The panel consisted of Efrahim

*(Continued on page 14)*

**Farsi Class Celebrates Noruz**  
Page ..... 2

**Members Receive SHAI-CARD**  
Page ..... 3

**Information About Medicare**  
Page ..... 13



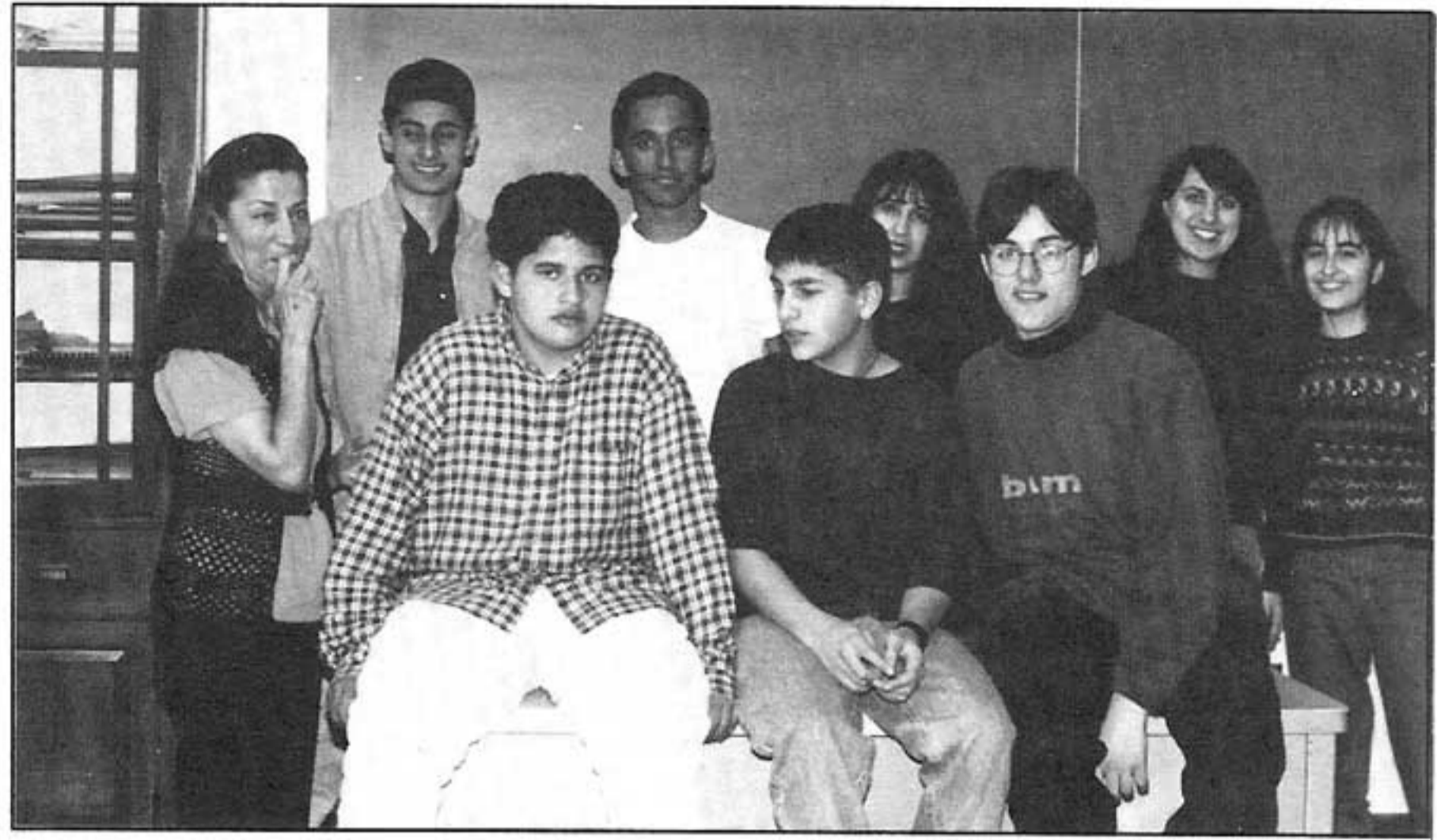
# Farsi Class Celebrates *Noruz* 1373

Students taking the Farsi class at Great Neck North High School were treated to a complete Haft Seen Table on Monday, March 21, the first school day of the Persian New Year. Marylou Eshaghoff, an experienced language teacher, went to a lot of trouble to gather all the hard-to-find traditional items for a Noruz celebration.

In addition to the *sekeh* (coin) *seer* (garlic) and *sabzi*, (green vegetable) the table included *samanu* (Persian dish) *sonbol* (hyacinth) *senjed* (a dried fruit) and *serkeh* (vinegar). Also included were apples, poppy seeds, sumac, and mirror.

The students' previous knowledge of the tradition varied. A typical reaction was that they wished the parents would have a Haft Seen table every year.

The Haft Seen is a set of seven specific items each beginning with the Persian letter, seen (S in English). As Eshaghoff ex-



The Farsi class at Great Neck North High School celebrated Noruz on March 21. Back row: (from left) Robin Damaghi, Sharoun Khodadadian, Amanda Nabatkhorian, Doris Shamuil, and Monika Khoshlessan. Front row: Nader Kashanian, Jackie Barzideh, and Afshin Hakakzadeh.

plained, each item symbolizes a blessing for a different aspect of life. Garlic for health, coins for prosperity, and *senjed* for laughter. *Samanu* is the blessing of wheat and *sonbol* is the blessing of perfume.

The Haft Seen tradition goes back more than 2,000 years—as does the tradition of Noruz—to

the time of Zoroastrians, before the invasion of Islam in Iran. The celebration for the most part is secular and celebrated by Persian people of all religions. The Persian New Year begins precisely at the beginning of spring, this year, 1373, at 10 seconds past 3:28 p.m. on March 20.

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# Families Receive Membership Card

The Household Services Committee of SHAI is happy to report that the SHAI-CARD has been mailed out to member families. If you would like to take advantage of the card, please fill out the enclosed white form and return it to SHAI, as soon as possible.

The Household Services Committee has succeeded in obtaining deductions for SHAI members at numerous participating merchants.

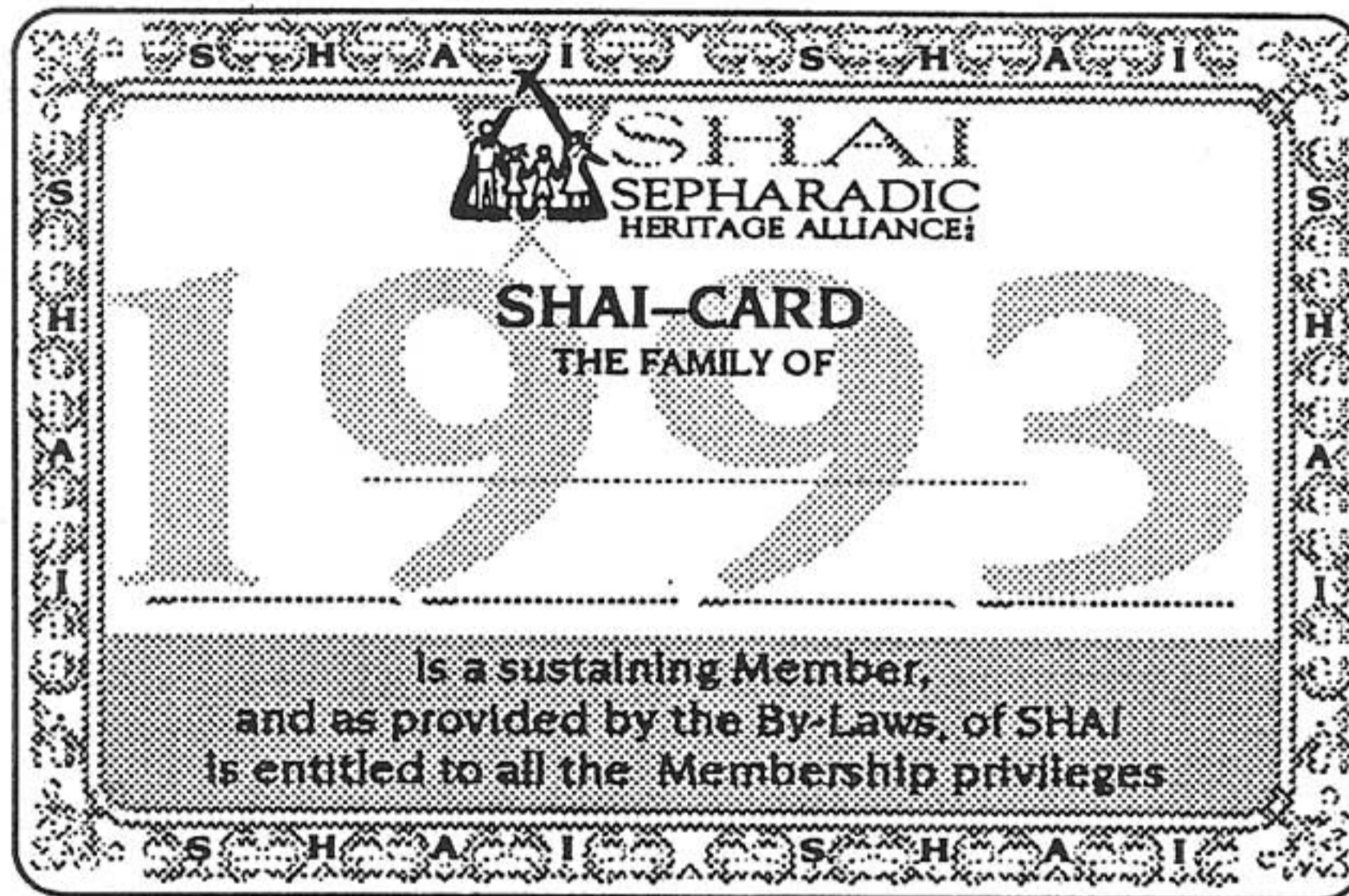
The SHAI-CARD, which can be used by members of your immediate family will be sent to you with our compliments for this year.

This initiative has been met with excitement from business owners. "The list of participating stores is growing every day," said Trustee Michael Harounian. The merchants who participate in this program will have a sign indicating their enrollment on display at the place of their business. "It is very important for us to support these businesses and show our appreciation for the special accommodation they give us," Harounian said.

Some of the businesses that have already signed up include Bahar Market, Colbeh Restaurant, and Paradise Hair Salon. A complete list of participants appears on page 11.

Harounian who heads the committee in putting this program together said that an effort was made to address practical everyday needs of families.

"We know that there are



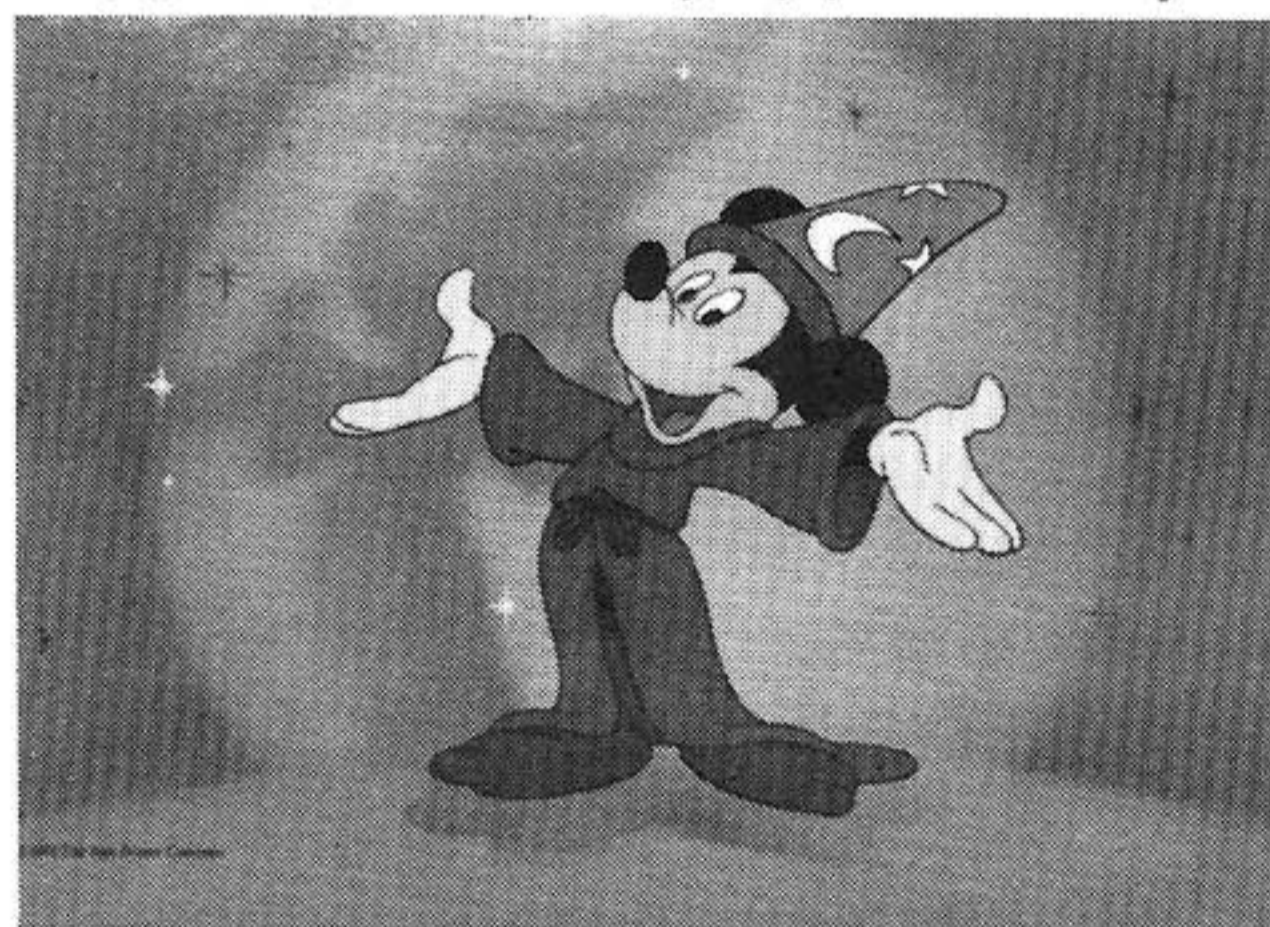
Families who join SHAI receive the SHAI-CARD, which provides discounts when shopping at selected businesses. If you would like to receive the card, at no cost, please call SHAI at (516) 482-6119.

many businesses in the community who would appreciate this service," Harounian said. The Household Services Committee advises that if a store you shop at does not know about this pro-

gram, please bring this program to the owners' attention or contact SHAI.

Any business interested in joining the program should call SHAI at (516) 482-6119.

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# Being New and Iranian in Great Neck

The Iranian Jewish community of Great Neck, thanks to the efforts of various organizations, including SHAI, is gaining a lot of attention. Those of us who have spent time around the town have heard many questions recently. People want to know how the library, for example, can better serve our needs. Do Great Neck stores sell the items we would like to buy? What type of cultural activities would we enjoy? Some have tasted Persian foods and want to know how to make them at home. Others want to know what kinds of music we enjoy.

Answering these questions is an important opportunity for our community. The more our neighbors learn about us, the more we can help each other. Such exchange is important in creating a harmonious environment for our families in a new homeland. But we must also be careful.

The attention now being given to us will influence the perception of the Iranian-Jewish population in the future. Because our daily actions are being closely observed, almost every action we take outside our homes, in the trains, the streets, or the stores has important consequences for us and our children. We must take care so that people do not get the wrong impression from these actions.

This is not all that hard. When we go to someone else's

house, especially when it's the first time, we are on our best behavior. We choose our every word carefully. We don't want to say anything that might be misunderstood, or offend our gracious hosts.

Such common sense is the same approach we have to take in the streets of Great Neck. We are still new in town. Our hosts still don't know everything there is to know about us. When we first came here, some of us weren't

## Image Does Count

sure if we would stay, so we relaxed, maybe a little too much. But, that's all over, and we sort of need to start impressing our hosts all over again. Learning this skill isn't very different from meeting the in-laws for the first time: You have to be on your best behavior, until everyone learns and *accepts* all the good and bad qualities of one another.

Much of the 10 or 15 years we have spent in Great Neck has been devoted to rebuilding our lives. We now have new homes, new jobs, and new temples. Now that we are beginning to settle down, it is good that we are being noticed by the rest of Great Neck. Our lives are good now, but with their understanding, they can be much better. Let us find out what our neighbors think of us, and

how we can better inform them about what it means to be an Iranian in a new land.

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We encourage all feedback from our readers. Please send all material to the attention of the Public Relations Committee at the address above.

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## Iranian Fiddler On the Old Roof

It's much easier to see the differences between the Iranian Jews and many of our Great Neck neighbors. We speak a different language. We pray at different temples. Our religious and social customs and traditions differ in aspects which some consider crucial. But let's look closer.

According to local historians, most of Great Neck residents are Ashkenaze Jews whose parents and grandparents emigrated from Eastern European countries earlier this century. Most would agree that their story is best told by the classic movie, *Fiddler on the Roof*. It is the tale of one family in a Ukrainian village who flees for America, when its security is threatened by new circumstances. Tradition, the movie teaches is what has allowed the Jewish family to survive. By the movie's end, one cannot help but

### Classic Story Applies To New Group Too

wonder, what became of Reb Tevye's clan in America.

Though in actuality, the families in the movie are the would-be great-grandparents of our Great Neck neighbors, the story reminds me of what happened to the Iranian population of Great Neck. We once lived in relative harmony in a town where our grandparents had lived. We picked up and left, leaving loved



SHAI meets with Great Neck Leaders at a forum sponsored with the Great Neck League of Women Voters: (l. to r.) Great Neck Plaza Deputy Mayor Jean Celender, Saddle Rock Mayor Leonard Samansky, SHAI President Hercel Harounian, State Assemblyman Thomas DiNapoli, and Town of North Hempstead Supervisor May Newburger. See Story on Page One.

ones behind. The fact is, that we, too, are struggling to balance traditional and proven ways of the old world, with the new ones of our children.

The similarities, though, end at some point. Of course, we are not as old fashioned in some of our attitudes toward arcane institutions, such as matchmaking as expressed in the movie. And only after we left our homeland, did so many of us face some of the same dilemmas that Reb Tevye faced before he moved his family.

It is our job to explain to our neighbors, that what has happened to us, is similar in varying magnitudes, to what happened to their ancestors. With time and patience, other Jewish group who came to

Great Neck before us, have built for themselves a home and community that they should be proud of. Clearly, how they went about this task is a reflection of their attitudes and their heritage.

The Iranians have only begun to consider their collective role within the larger community. Many are still recovering from the shock of building a new life twice in a lifetime. We would do well to learn the skills in building a viable and stable community from those who came before us. Our neighbors would benefit by remembering the ordeals that their grandparents went through, as they gave up on living on the land, their parents were buried in.



# Society's Duty to Help Pay For College

The inner strength of our society as a whole is within our children and the younger segment of our population. Results of the United States Census show that more than 55 percent of Iranian-Americans have a college degree, and 25 percent of the 220,000 people in the United States who consider themselves Iranian-American have a degree *higher* than a college diploma.

It is clearly to our community's advantage for our children to maintain and improve upon this shining aspect of their parents' lives. This success is largely dependent on their ability to take advantage of the opportunities presented at colleges and universities. Enrollment at nation's best institutions of higher learning—without having to worry about how to pay for it—is usually the steppingstone to a future success story.

Whether, their years at college, leads them to a career as a professional, such as an engineer, a doctor, or a lawyer, or to the world of business, or the field of the arts, the educational process will open their minds. It will allow them to reach all the aspirations that they may have in life.

Education, however, is

extremely costly. Costs for just one year at a private university, is reaching \$20,000. For those who wish to pursue careers which require as many eight years of studies, the dollar figure quickly goes into six digits. Multiply that by the

number of children in the family, and many successful parents realize that help will be needed.

After all, every single child deserves to pursue their dreams, insofar as circumstances allow. With these simple arithmetic realities in mind, it becomes clear that it is the responsibility of those of us with expendable income to provide the means for those who don't.

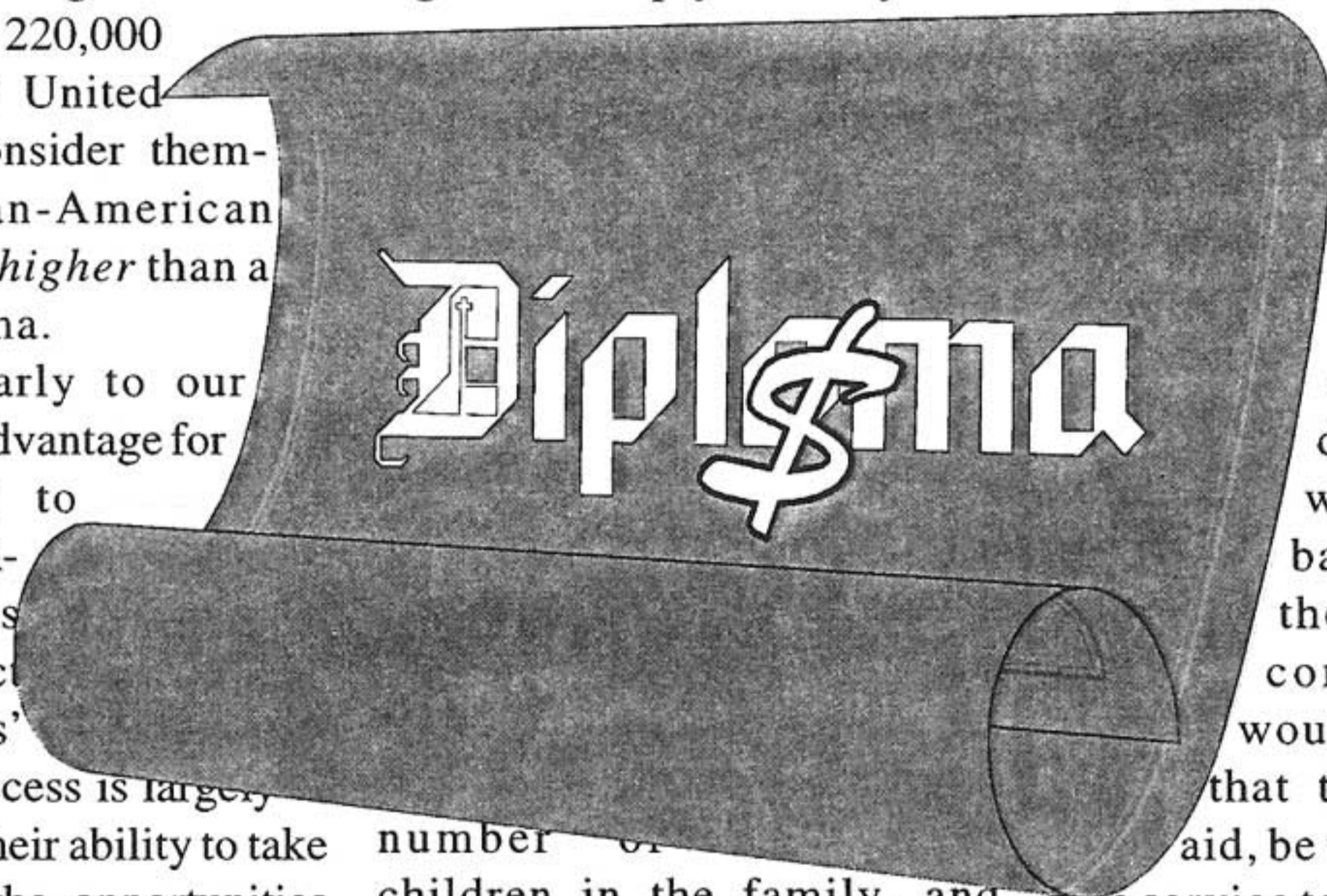
We are not advocating handouts. We are, however, recommending the formation of an educational fund for the support of those children, within our society who cannot afford to continue their edu-

cation without our help. There are many who have exhausted all forms of publicly available financial aids, available to many students.

Though details of this project are still to be worked out, we recommend that the type of educational aid needed be in the form of interest-free loans, with finishing school as a condition. They would be paid back, only after, the education is complete. We would also require that those given the aid, be willing to render free service to the needy families in our society.

The establishments of this fund would have an additional benefit. With the goal of strengthening ties to our heritage for future generations, what better way than knowing that one's community has helped support one's career.

It is with these idealistic thoughts that we at SHAI, thus lay the grounds for a Student Educational Fund. We challenge all idealists in the community to step forward and help us both financially and in helping us draft the foundations of this fund.





## Great Neck: A Pattern of New Groups

By Dr. Edward Elkowitz

**T**he strength of any group or society to survive is based on its ability to have "new blood" transfused into it. New blood to carry it; not only stronger bodies, but also new ideas.

A closed society without the introduction of new thoughts and ideas is a society which is doomed. As history has shown from the beginning of recorded man, societies and cultures had to intermingle to develop "new blood" for both physical and mental development. A closed society eventually vanishes.

These interminglings were generally brought about by wars or by trading between groups. But whatever the process, new ideas were transmitted to the existing society to improve itself.

The curse of the Hebrews which was the destruction of the Hebrew Nation and the wandering of the people, in reality, was its strength. For centuries, the Jewish people wandered the countries of the earth engaged in trading and new ideas were transmitted from one group to another. New rituals and traditions were also exchanged and adapted to the various societies that the Jews were exposed to.

As a result, the curse of the Hebrew Nation is the strength of its people today: The strength to survive from Biblical times to modern times, to be part of the *Dr. Edward Elkowitz, a family doctor is a Republican candidate for the Congressional seat, currently held by Rep. Gary Ackerman.*

growth of modern man and modern man's achievements—achievements of not only economics, but that of cultures and ideas.

Today we find that the Hebrew Nation is in a "golden revival" because of the establishment of the State of Israel and the freedom to live in a country called America. The golden revival can, like all good things, work for the betterment of the people by continuing interactions with other groups or result in a catastrophe for the Jewish people by *voluntarily* isolating themselves.

A living example of this experience with the Jewish community is the story of Great Neck.

At the turn of the century the Great Neck peninsula was a summer retreat for the wealthy people of New York City who vacationed in the "country" of Long Island. Taking a ferry across the Long Island they would disembark at Steamboat Road to venture to their estates.

At the close of the First World War, the German Jews migrated to the area bringing with them their culture and new reform version of the Jewish religion which intermingled new ideas. Following the Second World War, a new group of Jewish people migrated to the Great Neck Peninsula. This group was the East European Jews of Poland and Russia. This migration was easier and greater because transportation had improved. The people now were migrating from the outer boroughs of the city to the peninsula. With these East Europeans, came the culture and

traditions of conservative and traditional Judaism. And once again, integrating new ideas and a development for a stronger society took place.

Today we find still another group of Jews migrating to the peninsula bringing with them their culture and traditions: A group from the Middle East, the Persian community. And once again we find interchange of cultures and ideas.

With the integration of the Persian community we have seen our people grow stronger. The real estate of Great Neck has risen higher in percentage than in any other area. But even more important is the development of a deep-rooted renewal of stronger family values. These family values are needed not only to perpetuate the strength of the Jewish community, but the country at large. As the strength of a chain is its weakest link, so the strength of a country is the smallest unit: the family.

With these deep-rooted family values come a strong addition of the religious and cultural background of the Persian people. The Persian community created new businesses of food, fashion stores, restaurants, hair dressers, and beauty shops. A sense of strong family values increased traditional weddings and entertainment in Persian homes.

Also, new newspapers such as the *Iran Times* and Persian magazines were introduced to the library. The public schools now offer courses in the Farsi language and studies in Persian literature. Furthermore, the Persian community utilizes and enhances our parks and park activities.



## A Strong Woman in a Man's World

By Bitá K. Khodadadian

A man and his son are on a boating trip and have an accident. The father is instantly killed and the boy is rushed to the emergency room. In the operating room, the surgeon takes one look at the patient and announces, "I can't operate on him, he is my son."

How could this be?

This little riddle is supposed to challenge sexism in children and adults. If you figured out that the surgeon is the boy's mother, then you guessed right. But welcome to the '90s: A time when nurturing, broad-minded parents can still manage to produce ideas about men and women right out of the 1950s.

SHAI's concern is "proper upbringing and future of our children." I would like to present ideas through my life experience and research of current literature on how to encourage girls to be whomever they wish: doctor or nurse, housewife or business woman.

Toys, TV, textbooks, teachers, peers and loved ones all send out the message that girls, and the women they will grow up to be, aren't considered to be quite as competent, powerful as their male counterparts. Very early on, kids are given the message that there are

*Bitá K. Khodadadian is a junior at CUNY Medical School, a combined seven-year B.A.-M.D. program.*

areas that are off-limits because of their sex.

Dolls are unrealistic in portraying the normal body in proportion. In children's cartoons, there are all those Smurfs and just one "Smurfette." Heroes on children's programs are almost without exception, male. Betsy Ross, the woman who designed the original United States flag is the only important woman in some history books. Teachers give boys more attention than girls. These are all examples of situations through which girls are limited.

The good news is that no matter how unrelenting society is with its esteem-eroding messages, we can powerfully counterbalance. Suggestions for how to encourage little ones include: Let them choose. Whether it be mismatched clothing or too many sweets, teach her that while mistakes do have consequences, she has the ability to choose. Inspire little girls with stories of gutsy little girls just like them (my favorite is *Beauty and the Beast*). And most importantly, expose preschoolers to a range of experiences. Take them to the grocery store, hardware store, and the mechanic. Give them dolls and trucks.

Support can be given at home and through the schools.

Math and science skills are critical. Girls who master them will greatly increase their odds of becoming successful, confident, and high-wage earning women of tomorrow. Parents can help by giving girls center stage at the

### Encouraging Girls To Aim As High As Boys

dinner table. It is your responsibility to let the girl know that her opinions matter and are even helpful.

There are two main things that parents are reluctant to give to their girls and that is independence and unnecessary responsibility. With growing worldliness, a girl needs to learn to handle some of life's inevitable stresses on her own. Independence, responsibility and the encouragement of parents are key tools in offering her guidance. Fathers especially can have a very positive effect on the survival of self-esteem.

All those things that we do so that our girls we have comfortable futures—being pretty, feminine and well-behave—can actually end up limiting them. Women have come a long way, but we have a long way to go.



# Keeping Our Religion Fresh Every Day

By Rabbi Yaacov Lerner

Every year, we celebrate the Holiday of Shavuot, and the other great festival of Passover and Succot. In ancient times, our ancestors living in Israel would on these days make the pilgrimage up to Jerusalem. They entered the courtyard of the Holy Temple and there they witnessed a miracle. The Priests held up for them to view the "show bread of the table," 12 loaves of bread that rested on the table from Shabbat to Shabbat until they were replaced by a new batch of Challot.

What was the miracle? Those loaves were baked on Saturday, removed from the oven freshly baked and hot. Eight days later, when the time came to switch them for a dozen new loaves they were just as fresh and just as hot. This was the miracle that all Jews had to witness with their own eyes three times a year when they came to Jerusalem. Why? Because the symbolism behind the show bread is an eternal lesson for the Jewish people.

Those 12 loaves of bread are us. They represent the 12 tribes of Israel. The greatest challenge to Jewish survival is precisely this problem of how to keep our Jewishness fresh and hot and exciting from week to week and from year to year. We all experience moments in our lives when we get "hot" about Judaism. Sometimes they are moving holidays like Rosh Hashana, when the shofar is blown or Passover when we gather around as family at the Seder table. Sometimes there are sad times in our lives, *Rabbi Yaacov Lerner Young Israel of Great Neck's spiritual leader.*

moments of crises such as sickness or death of a loved one. When we feel close to G-d, then we go to the synagogue to pray. But Judaism can't survive from hot moment to hot moment if there is so much coldness in between. Children get lost during those long winter freezes. They are attracted by the lives of our permissive society and assimilate quickly. We also lose a great deal of our Jewish pride and feeling during these dreary lulls. What can keep the heat going for us and maintain our enthusiasm forever? The answer is one word: Torah. The Torah is called "AIS-DAT," the fiery law. The Torah is one fire. It's hot and it has the power to ignite our souls and make us feel closer to G-d. All that we have to do is stay in contact with it. That comes from doing mitzvot, studying Torah,

working for the Jewish people and strengthening synagogues and other Jewish institutions.

If we need this constant exposure to the heat of Torah to stay Jewish, how much more so is it true for our children who are struggling to discover their identities and define themselves in a world that is so confusing. Our children desperately need the warmth of Torah, the glow and radiance of its beautiful teachings. We must send them to Jewish schools and Jewish camps. We must not allow their Jewish souls to grow cold even a short while. We can't take the chance.

Never forget the miracle of the loaves of bread. We have the power to recreate this miracle, to keep ourselves and our children fresh and vibrant as Jews. Our survival as a people depends on it.



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## Raising Children in a New Land

By Dr. Tsvi Ingber

Parents have been raising children for thousands of years; yet never has there been so much craving for so much information on child rearing and parenting techniques. In recent years, hundreds of excellent books have appeared on the subject and numerous workshops have become available, yet parents seem to be having more difficulty with their children than ever before. Disciplinary problems are on the rise and many parents today are at a loss what to do about them.

In previous generations, mothers and fathers were clearly in charge. Children recognized their parents' authority, as did the entire community. Parenting traditions were passed from generation to generation and were largely unchallenged. Modern society has almost on principle rejected traditions of the past, including the concept of family hierarchy. New child rearing principles based on the idea of complete equality between parents and children have become popular. What is more, mental health professionals have alarmed parents, in recent years, about the serious damage that poor parenting practices can inflict on the fragile psyches of honored

parenting traditions. Parents today have become increasingly confused and befuddled. Instead of trusting their good judgment and their ability to educate their children, many parents have become self-conscious and unsure of themselves. They question every decision and every action and feel deprived of the freedom and satisfaction of giving their children their best.

Most parents realize that there is always much more for them to learn about being good parents. However, it is essential that parents begin to trust themselves again. Parenting is in my estimation, perhaps the most difficult and responsible of all professions, and, by far, the most under-appreciated and underval-

ued. Parents are unsung heroes. Armed with love and commitment, they endure untold hardships and readily invest immense energy and talent as they prepare their child for life.

As one who appreciates the enormity their responsibility, I would like to share with parents, in brief form, some ideas they might find helpful. In a perfect world, all parents would have boundless energy, patience and understanding. However, this is not a perfect world and it would be helpful for parents to enlarge their repertoire of practical parenting skills.

### Setting Limits

When setting limits, parents must convey authority but not

*(Continued on page 15)*

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*Dr. Tsvi Ingber, a long-time psychologist and social worker, was written and lectured extensively about effective parenthood.*

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# How To Join Park District

The Park District was formed in 1916 for the purpose of operating a bathing beach at the foot of Steamboat Road. The bathing beach is no longer part of the Park District, but part of the United States Merchant Marine Academy. The Park District currently owns and operates 19 parks and facilities as well as three commuters parking fields and four natural preserves.

To participate in activities in the Park District, residents must have a park card. You must live within the boundaries of the Park district to have a park card. Not all of Great Neck is part of the Park District. The following areas are *NOT* in the Park District: Great Neck Estates, Lake Success, University Gardens, Harbor Hills and Saddle Rock.

A Park Card can help you gain admittance to many area

parks, movies at Great Neck House, Parkwood Ice Rink, Parkwood pool, Parkwood Indoor Tennis Center, and many of the other activities available to residents of the Great Neck Park District. To obtain the card, you must show a proof of residency and present any of the following documents which must include your mailing address at Great Neck House, 14 Arrandale Avenue: utility bill (telephone, electricity, etc.), credit card bill, bank statement, lease, deed to property.

Children must have their names and birth dates entered into the computer too. You must bring their birth certificate. Youngsters, 16 and above require their own park card.

Some of the park facilities require additional fees for use. They include the pool, tennis courts, ice rink, and courses at

Great Neck House.

There are weekly showings of popular movies at the Great Neck House all-year-round. Admission is free for those carrying their park cards, and seating is available only on-a-first-come, first-served basis.

Many of the activities at the Park District are seasonal. During the summer, swimming, outdoor tennis, and other social and artistic events dominate the agenda. Winters provide the occasion for ice skating (and lessons), winter swim for children, indoor tennis lessons, and other courses offered at Great Neck House.

Stay tuned.

Other villages, including Great Neck Estates, Saddle Rock, and Lake Success have their own park facilities. Each village enforces their own rules and regulations. To find out more about your neighborhood parks, please call your village hall office.

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## For Your Information

# About Medicare

By Congressman  
Gary L. Ackerman

**M**edicare has two parts. Part A is known as Hospital Insurance and Part B is called Supplementary Medical Insurance. Part A pays some of the costs of hospitalization, certain in-patient care, skilled nursing facility care, and home health services. Part B primarily covers doctor's fees, out-patient hospital services, and certain related services.

You first become eligible for Medicare at the beginning of the month in which you turn 65, whether you are retired or still working. When you apply for Social Security benefits, you automatically apply for Medicare. If you plan to work passed age 65, you should apply separately when you turn 65. Additionally, your spouse may qualify for Part A of Medicare at age 65 based on your work record. Almost everyone in the United States can enroll in Part B at age 65 but they must pay the monthly premium.

When you enroll in Part A, you automatically enroll in Part B, unless you tell the Social Security Administration (SSA) that you do not want it. Either way, you may drop out of Part B at any time. To receive Part B, you must  
*Congressman Gary L. Ackerman represents Great Neck in the House of Representatives.*

pay monthly premiums. If you receive Social Security benefits, these monthly premiums are deducted from your benefit payments.

Even if you are not eligible for monthly Social Security benefits and are not eligible for Part B, you can almost always enroll in Part B, by paying a premium, at age 65. Enrollment in Part B would allow you to enroll in Part A by paying additional premiums.

Remember, you should contact the SSA to apply for your Medicare card about three months before you turn 65. You can begin the process by calling the Social Security Administration at (800) 772-3333.

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# Finding Mulla Nasreddin in America

**A**mong the legends in Persian literature is the comical character, Mulla Nasreddin. The anecdotes attributed to him have grown with every generation. His fame is now traveling oceans, as is illustrated by *Classical Tales of Mulla Nasreddin* (Mazda Publishers; 1989), a book where dozens of new and old passages of a character already famous throughout the Middle East, are printed in English and Persian next to each other.



The books is “re-told” by H o u m a n Farzad and translated by Diane L. Wilcox who describes the legendary figure in the book’s Introduction.

M u l l a Nasreddin, is one of the most celebrated personalities in Persian folklore. The core of the stories are his remarks

based on the observances of everyday Middle Eastern life. “He seems to have something to contribute to every situation and every gathering,” Wilcox says.

Though by his title, “Mulla” he is a learned man—often a clergyman—the comic aspect arises from his being “foolish and wrong.” Wilcox adds, “It is precisely this vulnerability which makes Mulla Nasreddin attractive to such diverse groups of people.” She suggests that similar characters in American television may be Ralph Cramdon in *Honeymooners* or *All in the Family*’s Archie Bun-

ker. “Each is flawed in character, often irritating in foibles, but at the same time endearing to us, if we are willing to look beyond the humorous mask and find in him something of ourselves.”

The following, “When a Pot Gives Birth” is an example of Mulla Nasreddin’s wit and shrewdness:

Mulla borrowed a pot from his neighbor. The next day, he placed a smaller pot inside and returned it.

“What is this little pot for?” asked the neighbor. Mulla answered: “Your pot was pregnant and gave birth to this little one last night.”

The neighbor was elated. So [she] took the pots and thanked Mulla for helping in the delivery of the baby pot.

A few days later, Mulla asked to borrow the same pot again. But he did not return it for several days. The neighbor came to Mulla to ask for the pot. Mulla said: “I’m really sorry, but your pot died several days ago.”

The neighbor protested: “What are you talking about? How can a pot die?”

Mulla responded: “How is it that when you hear that your pot has gave birth, you do not find it strange, but when it dies in childbirth you think otherwise?”

## Temple Elections

(Continued from page 1)

Yehudai, Ezatollah Mehraban, and Daniel Sarraf.

“There was a lot of interest in the election, which seemed to be unusual,” he said.

According Yehudai, 244 of the 650 ballots mailed out were returned—a significant increase over the previous election. “All of the results from the election are available at the temple office,” he said.

Members of the synagogue’s board of directors which will serve a two-year term.

They are Elias Kalimian, chairman of the board; Issac Yossian, president; Parvis Soufeh, “gabbay.” Three vice-presidents were elected: Yosef Shahery, David Navi, Eskandar Simhaee.

Daneshgar, Navi, and Jahangir Torkian were elected special assistant to the president; Mehdi Salimi was elected secretary.

The Iranian Jewish Center is planning its elections for this spring.



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## Perspectives

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### Ignorant Minds

By Lillian Rokhsar

Ignorant minds racing through the streets  
Looks of violent hunger in their eyes.  
This thirst for blood will never be quenched  
Taking the lives of those they despise.

Ignorant minds running in the dark  
To the beautiful world they are blind.  
And so they cannot appreciate  
Variations you find in mankind.

Hate and reject  
Ignorant minds use words such as those  
Love and accept  
Those are the words that an open mind chose

My religion may be different  
As well as the color of my skin.  
Why does different have to mean bad?  
Our qualities come from within.  
Our people killing each other

When will all this wild madness end?  
Only when we open our eyes  
And respect each other my good friend.

Ignorant minds  
Please try to change your misguided views  
So for a change  
We can hear joyful things on the news.

If people of all different races  
Could live together in harmony  
We could all make beautiful music  
Like a professional symphony.

Open your eyes  
And the prejudice will disappear  
And when it does  
Never again will live in fear.

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*Lillian Rokhsar is a high school student, living in Staten Island.*

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## Raising Children in a New Land

*(Continued from page 7)*

insult. Their message should be crystal clear but inoffensive. It is always better that the limits we set for our children be definitive and unequivocal rather than vague and tentative. A limit that states, "You can make a little noise, but don't overdo it," invites a pestle of trouble. When a child has transgressed a rule, the parent should maintain a firm but kindly demeanor. Telling the child that the parent disapproves, the latter should avoid being drawn into an argument about fairness or unfairness of the rule. When a parent talks too much, he or she conveys weakness at the very time when strength must be conveyed. Now is not the time to evaluate the rules. Time can always be set aside to discuss the child's concerns.

Sometimes children will threaten the mother that is she insists on the rule, the child will stop loving her. The tragedy is not in the child's threat, but in the fact that the parent feels threatened. Being firm is very helpful for children.

### Put Downs

Parents often don't realize that remarks they make may cause their child to feel smaller, inad-

equately, less intelligent, and more insecure. For example, there are statements such as, "Why are you acting like such a baby? . . . That's the dumbest thing I ever heard! . . . I can't believe you said that!" We need to be more aware of what we say and monitor how often we say positive, versus negative things.

If we are frequently angry, we need to make sure that we are dealing adequately with our feelings—so they don't spill over onto those we love.

### Yelling

Yelling may be an effective way to vent frustration, but most children of 'frequent yellers' soon learn to tune it out. Yelling does not tend to change our children's unacceptable behavior. It merely adds unrest and anger to our home. If you are about to yell, "Stop!" Ask yourself how you would react to being yelled at.

You may want to delay any action till your anger is under control and then decide more calmly what you want to do. Children usually respond better to a calm, reasonable request or command. Save yelling for emergency situations when you really need to get your child's attention.



# The Facts About Prostate Cancer

By Dr. Saeid Shamsian

Cancer of the prostate is a disease of aging. It is rarely diagnosed in a man younger than 50 years. Its incidence increases progressively thereafter until a peak occurs in the eighth decade. In the United States about 75,000 cases are diagnosed annually, and about 24,000 deaths occur each year as a direct result of the disease. Moreover, three to eight times as many cases go unrecognized and are diagnosed only upon incidental examination of the prostate or at the time of an operation for a benign prostate disease. Those latent or clinically unrecognized cases represent a much larger population of men in whom the disease is of a very low malignant potential. In the future, with more sophisticated methods of diagnosis, many of these cases will be clinically diagnosed adding even further to the magnitude of the problem of prostate cancer. In general, the incidence of finding cancer of the prostate in man is as follows: 40 percent in men ages, 70-79; 67 percent in men 80-89. If a man reaches the age of 100, he would probably have cancer of the prostate at that age (clinical or subclinical).

The behavior of the progression of prostate cancer depends very much on the time of the clinical presentation of the disease—older the patient, the slower the growth of the tumor. If the tumor of the prostate is diagnosed in a Dr. Saeid Shamsian, is a Great Neck resident and a urologist.

younger man, unfortunately the speed of the progression of this disease is much faster and has a much graver prognosis.

The precise cause of prostate cancer is unknown, but several studies suggest that a variety of factors may play a role in its development and that other factors are associated with its malignant expression.

*Genetic Factors:* Cancer of the prostate occurs most frequently within same families, indicating a shared genetic cause. Racial propensity has also been reported.

*Hormonal Factors:* The precise role of hormones in prostate cancer is unclear. Some studies show that patients with the cancer might have been more sexually active, more promiscuous, and more fertile.

*Diet:* The difference in the mortality rate observed geographically between whites in western countries and Orientals appears to be the direct result of dietary habits. The low mortality rate in Japan is not due solely to racial differences. Since the rate rises among those Japanese who migrate to the United States, it is clearly shown that diet high in animal fat is associated with a higher mortality rate. The traditional Japanese diet, rich in green and yellow vegetables, appears to have a protective effect.

*Chemical Factors:* Environmental Factors may act as direct causes for cancer of the prostate.

*Viruses:* A direct cause-and-effect relationship between viruses and prostate cancer has not been

established, but it is suggested.

Failure to detect a tumor early is in part due to the lack of early warning signs or symptoms. Some of the signs that could alert a patient are as follows:

Urinary frequency: For a man over the age of 50, more than one or two times a night; or during the day—sudden or even a gradual increase in the frequency of urination;

Burning on urination more than usual;

A slow or sluggishness of the urine flow;

Blood in the urine;

Any unusual or recent pain in the lower abdomen; pain in the testicles, in the rectal area or in the penis or perineum; sudden or gradual onset of the lower back pain that does not subside with regular pain medication.

Difficulty with sexual functions, pain on ejaculation, blood in the sperm, fatigue, weight loss, and malaise.

It must be emphasized that none of these symptoms are specific for cancer of the prostate. Nonetheless, in the presence of these symptoms, any man over the age of 40 has to be examined by a physician. If the physician thinks it's necessary, proper laboratory and radiological evaluations should be done to rule out cancer of the prostate.

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## For Your Information

### Rabbi Shofet Visited NY

Rabbi David Shofet came to New York this spring at SHAI's invitation to speak about vital social issues that our society faces.

He praised the Great Neck community's adherence to strict religious values, but warned that more needs to be done to guide the children to follow in their parents' footsteps. He urged parents to better communicate with their children.

Hundreds attended the talks held at Ahavat Shalom and the Iranian Jewish Center, including SHAI's Oneg Shabbat on April 22.



### *SHAI Kids Learn to Bake Matza*

Dozens of children, joined by their parents attended this year's "Let's Bake a Matza" sponsored by SHAI's Religion Committee. The 'experiment' was held at the Sid Jacobsen kitchen in Roslyn.

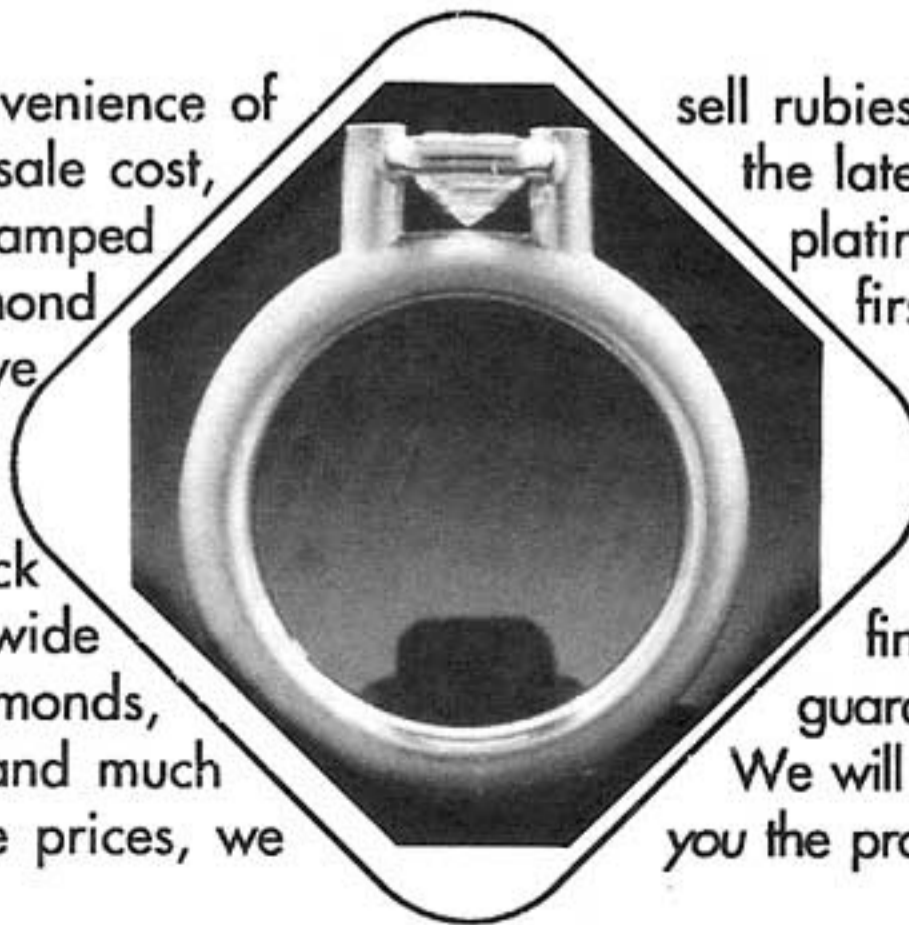
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# The World of Judaism

Iranian Jews as a group are difficult to classify into a given denomination. In an interview with SHAI, Rabbi Azzizalah Azrahan, a senior rabbi in the Iranian community of the New York Metropolitan area, and the spiritual leader of the Park West Sepharadic congregation in Manhattan, described some of the gray areas.

Most American Jews are Ashkenaze or descendants of Eastern and Northern Europe. They are further subdivided into Hassidic, Orthodox, Conservative, and Reformed. In Great Neck, the Young Israel and Great Neck Synagogue congregations are orthodox; Temple Israel is Conservative, while Temple Emanuel and Temple Beth-El are Reformed.

Sephardic, Azrahan said refers to the descendants of those Jews who escaped the Spanish Inquisition some 500 years ago. Because the history of Iranian Jewry goes back more than 2700

years, then they would not technically be considered Sephardic. "However, in our beliefs, and way of prayer, we are very close to Sephardic," he said. Azrahan notes that Syrian Jews too are not technically descents of the Jews



from Spain, but are nevertheless Sephardic. Many Iranian Jewish groups including SHAI and Azrahan's congregation in Manhattan refer to themselves as

Sepharadic. He notes that "Sepharad" is Hebrew for "Spain" and the term "Sephardic" had evolved from the original, as the extra "a" was dropped due to the local tongue used. In Persian, it is "Sepharadic."

Though many consider Iranian-Jews as orthodox, it is interesting to note that the diet allowed for Iranians for Passover includes important items that an Orthodox Ashkenaze would consider to be Hametz. "We eat rice, corns, and many types of beans, but an Orthodox Ashkenaze would not."

# Meeting GN Politicians

(Continued from page 1)

The politicians also learned at the event which was sponsored with the League of Women Voters of Great Neck, about the Iranian's desire to learn more and be more active in voting and other political issues.

The elected officials who attended the event included, New York State Assemblyman Thomas DiNapoli, Town of North Hempstead Supervisor May Newburger, Saddle Rock Mayor Leonard Samansky, Thomaston Mayor Bryan Holzberg, and Lake Success Mayor Al Zimbalist.

The meeting was also sponsored by the Great Neck-Manhasset Economic Opportunity Council and the Hispanic Community of Great Neck.

Great Neck Plaza Mayor Robert Rosegarten welcomed the congregation at Ahavat Shalom Synagogue, when he spoke there this year. He also encouraged them to become involved in community affairs and explained government laws and regulations.

# Talented Art Student

Josephine Meirzadeh, 9, is a member of the fourth grade class at P.S. 221 in Little Neck. A quilt they made with Josephine's help, on the subject of brotherhood across cultures was a top winner at a Jewish Teacher's Association contest this spring. The class was invited to City Hall to meet with Mayor Giuliani





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