

**Best Wishes For A Happy
And Prosperous New Year**

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Newly Appointed Rabbis Face Challenges Of The New Year

by Robert Israel

Each New Year brings with it special challenges. Our cumulative experiences in life come into focus on Rosh Hashana, when we are asked to put them in perspective, take stock of them by prioritizing them, all the while setting goals for the months ahead. It is a time for introspection, collective participation with our fellow Jews at religious services, and a time when we are called to be leaders of our own destinies.

The New Year has brought special challenges to our area's newly appointed Rabbis, Rabbi David Rosen of Temple Torat Yisrael in Cranston, Rabbi Richard Leibovitz of Temple Beth Am-Beth David in Warwick and associate Rabbi Lawrence Silverman of Temple Beth-El in Providence. Like ourselves, they are also preparing for a personal accounting of their own lives. But unlike us, their leadership demands are greater: they are responsible for the helping to chart the spiritual directions of their congregations.

In an effort to discern what these challenges are for the new Rabbis — and also provide readers with an introduction to these new community leaders — I visited and interviewed the three Rabbis last week for this report.



Rabbi David Rosen

Rabbi Rosen greeted me in his study at Temple Torat Yisrael in Cranston, where he is still in the process of putting his books up on the shelves. His position began on August 1 of this year. Previous to coming to Torat Yisrael, Rabbi Rosen worked at the Suburban Park Jewish Center, a Conservative synagogue in East Meadow, N.Y. Speaking with him one notices the faint traces of a Southern accent, from the days when he lived and studied in Texas.

"People have called me on the phone," Rabbi Rosen says in answer to my question about his experiences to date, "and ask me if I've found out what's wrong here at Temple Torat Yisrael. But I haven't found what's wrong. What I've discovered is a very sensitive and committed staff and administration that is addressing the needs and problems of a large congregation, and doing it very well.

"One of the central issues, which in the past has been a divisive issue in the Conservative Jewish movement, is the role of women in the congregation. Earlier this year, the Jewish Theological Seminary voted to ordain women as rabbis. There are two factions, the right wing which wants to maintain the standards of the past, and the left wing, which wants equality for women. Here at Torat Yisrael, in the past, some things have been allowed, and some things have not, and I would like to establish a consistent role for the women in our congregation.

"In addition, there has to be consistency

with Shabbat observances, Bar and Bat Mitzvah receptions, use of music on the sabbath, these kinds of issues. What is also important is that members are contacted when there is a simcha or when there is a death. When you have a congregation of over 800 families, you have to reach out to them and establish lines of communication that we are a caring congregation for each other and our greater community.

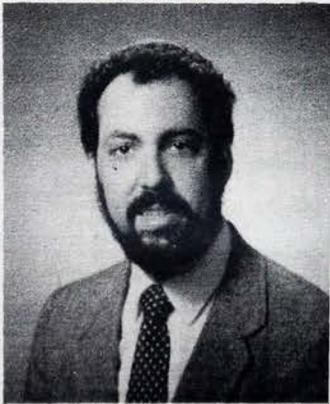
"Like any congregation our size, we have a Jewish population that is aging and we want to meet the needs of our older members while at the same time bring younger members into the congregation that will follow in the older members' footsteps.

"We recently received a gift to establish a pre-school and next year we will be establishing this pre-school which will offer to our members Jewish education for students beginning at age 3. The old maxim that the 'best way to the parent is through the child' is true, I think. An important part of our congregation are the students who are enrolled in the pre-school, the kindergarten, the mechina and the Hebrew High School, which we share with Beth-Am Beth-David and Temple Emanu-El.

"There are problems that are not unique to Temple Torat Yisrael, but to any congregation this size, and they are dealing with a population that is moving away to the southern stretches of the R.I. border. Coming into Cranston is increasingly becoming a longer trip for them. But it is important to reach out to our own members where they live — in East Greenwich, Warwick, and so forth. I've asked the sisterhood and men's clubs to have two out of their four meetings in the southern region rather than always at the Temple. Also, I'm forming a downtown Providence study group, for members who come from all over the state but whose work brings them to downtown Providence. During this hour, they will meet with myself and other members of the Temple for a bite of lunch and a chance to study and discuss issues in a setting that is both convenient and nourishing.

"We have great resources here. We have a gifted Cantor, Cantor Freedman, and a very strong administrator, Lonna Picker, who serves as our educational director. Working together with these individuals has already been exciting and rewarding.

"When we were in seminary," Rabbi Rosen said in conclusion, "I always said that I wouldn't want to be a rabbi of a congregation I wouldn't want to be a member of. If a congregation cannot meet my needs personally, how can it meet my needs as a rabbi? I feel this congregation is one that I am proud to be a member of."



Rabbi Richard Leibovitz

Rabbi Richard Leibovitz, like Rabbi Rosen, assumed responsibilities as spiritual leader of his synagogue, Temple Beth Am-Beth David in Warwick, on August 1. A native of Waterbury, Conn., Rabbi Leibovitz served as spiritual leader of Temple Beth-El in Poughkeepsie, N.Y. He is also a reserve graduate of the Naval Chaplain School at Newport. When I asked him how his "settling-in" process had progressed and mentioned that Rabbi Rosen was still unpacking books, he commented, "He's farther along than I am. At least his books are up on the shelves. My books are still in the boxes."

But aside from his books and other personal items he is getting into place at his home and office, Rabbi Leibovitz has taken stock of the priorities of his synagogue.

"There is a strong need for unity, for all synagogues," he said. "Ideally, one wants to see 100% real members, not just 10% of the members who are always involved. The goal of any synagogue is to involve those other 90% so they, too, feel that the synagogue is their place.

"I feel it's important for members to realize that this is their synagogue and that they should call on us — myself, Cantor Dress and the administrative staff — to help them whenever they need help. Some people are embarrassed to call, but this is what we are here for.

"It is also important for members to understand the concept of pluralism, that as long as what we're doing is for the sake of Jewish life, while also staying within the tradition, is perfectly valid. This applies to the women's issue in Conservative Judaism.

"This concept of pluralism allows members to have a say in what's being done here and how it's being done, so that we arrive at decisions together. As a spiritual leader, I don't dictate what a particular need should be, but the members and myself arrive at a decision together. Participation is for everyone. In this way, we come to decisions by the congregation itself, not from the outside.

"One of my goals is to have an active involvement with the community at large. Last week a congregant called and expressed concern about a meeting of the school board in East Greenwich concerning a pending vote by the board to allow graduation to take place on the Sabbath, on Saturday. I attended the

meeting. When my wife and I lived in Poughkeepsie, we were active in the community at interfaith functions and at a soup kitchen, to help the needy. As a spiritual leader, these things are important. I also have experience as a principal and an educational resource person and I am available, at all times, to work with programming so that what we do here is tied into the home through the children that participate in our religious school."



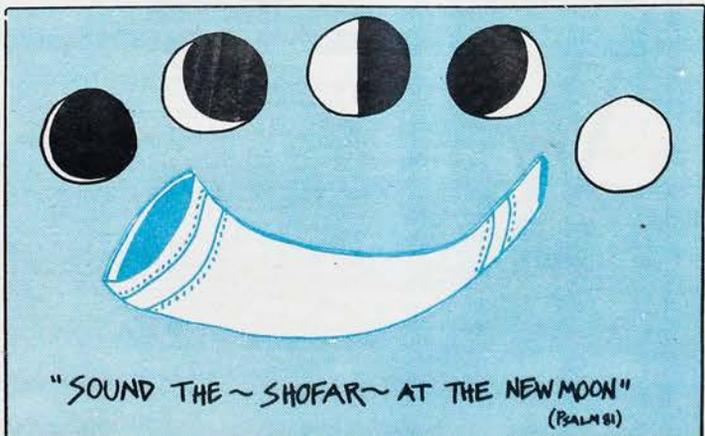
Rabbi Lawrence Silverman

Rabbi Lawrence Silverman met me in the small chapel at Temple Beth-El in Providence. He has been using the religious school office while new offices are being renovated at the Temple. He assumed responsibilities as associate rabbi earlier this summer after having served as spiritual leader of Congregation Beth Jacob in Plymouth, Mass. No stranger to Rhode Island, Rabbi Silverman is a graduate of Brown University and has taught at Temple Emanu-El.

"As associate rabbi, part of my responsibilities is to be school principal, taking over from Seymour Kreiger who held the position for the past 26 years. The school is a large one, with over 200 students last year and an expected increase this year. I am an educator and I am involved in the congregation, meeting congregants and inviting additional participation in the synagogue.

"I have been working to form new havarot, small study and social groups that

(continued on page 20)



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Local News

BJE H.S. In Israel

Applications are now being accepted for the 1984-85 year of the Alexander Muss High School in Israel. The HSI, an academic program for American 11th and 12th graders in Israel, has five eight-week sessions per year. Located in Hod Ha'Sharon (20 minutes north of Tel Aviv), the HSI uses as its core curriculum history. Students study Israel from its beginnings to the present. Taught in English, the course is designed so that students are able to complete their American secular subjects while studying Jewish history and visiting the sites under discussion.

The cost of the program is approximately \$2500. Incentive grants of \$700-1050 are available from the Bureau of Jewish Education. Additional scholarships, based on need, are also available through the Bureau of Jewish Education. The five eight-week sessions begin on the following dates: November 26, 1984, January 27, 1985, April 14, 1985, June 17, 1985 and December 1, 1985. For further information contact Ruth Page, Director of Admissions at the Bureau of Jewish Education 331-0956.

Hadassah Holds Meeting

The first meeting of the season for the Pawtucket-Central Falls Chapter of Hadassah will be an historic event. It will take place on Monday evening, September 24, beginning at 7:30 p.m. at the Jewish Community Center. At that time, this chapter of Hadassah will officially turn over to the R.I. Jewish Historical Association Archives the collected memorabilia of its 60 year existence. Dr. Seibert J. Goldowsky, President of the R.I. Jewish Historical Association will accept these presentations from past presidents of Hadassah, including Sophie Robinson, first president of the chapter. Also participating in the Gala Presentation ceremony will be Eleanor F. Horvitz, Association Archivist, and Sanford Kroll, a member of its Board.

Following this important and significant program, will be a coffee hour.



Yom Kippur Services

Beth Am-Beth David

SHABBAT SHUVA

Friday, Sept. 28 — Evening service, 8:15 p.m.

Saturday, Sept. 29 — Morning service, 9:30 a.m.

YOM KIPPUR

Friday, Oct. 5 — Kol Nidre service, 6 p.m.

Saturday, Oct. 6 — Shacharit, 8 a.m.; Junior Congregation, 10:30 a.m.; Yizkor (Memorial) Service & Dedication of New Memorial Plaques, 10:30 a.m.; Special Junior Congregation, 3 p.m.; Mincha, Neilah, Maariv, 4 p.m.; Services conclude with sounding of the Shofar at 7:10 p.m. to be followed by a break-the-fast reception at the Temple.

SUKKOT

Wednesday, Oct. 10 — Mincha-Maariv, 6 p.m.

Thursday, Oct. 11, and Friday, Oct. 12 — Family Service, 9 a.m.; Junior Congregation, 10 a.m.; Mincha-Maariv, 6:45 p.m. (Thursday).

SHABBAT CHOL HAMOED

SUKKOT

Friday, Oct. 12 — Evening service, 8:15 p.m.

Saturday, Oct. 13 — Family Service, 9 a.m.; Junior Congregation, 10 a.m.

The traditional Kiddush following all Sukkot services will be held in the Sukkah to be constructed adjacent to the Temple.

Emanu-El

Yom Kippur services will begin with Kol Nidre on Friday, October 5, at 6:15 p.m. On Saturday morning, October 6, services will begin at 9:00 a.m. At 2:30 p.m. the popular "Ask the Rabbi" session will be held in the Alperin Meeting House. Rabbis Franklin, Liben and Rosenberg will be the panelists, and Mel Topf, President of the Temple Men's Club, will act as moderator. Yom Kippur will conclude with the Neilah Service, beginning at 5:30 p.m. and the sounding of multiple Shofarot in each location. Students of the Religious School will participate in the Havdalah ceremony immediately following.

Following a practice established several years ago, on the second day of Rosh Hashanah, and again for Kol Nidre and Yom Kippur services, the congregations will rotate the locations in which they will worship.

Shaare Zedek/ Sons Of Abraham

Yom Kippur 5745-1984

Friday, October 5
Lighting of Candles
First Light Yahrzeit
Candles 5:59 p.m.
Kol Nidre 6:10 p.m.
Sermon 6:50 p.m.
Saturday, October 6
Shacharith 8:00 a.m.
Sermon 10:30 a.m.
Yiskor 11:00 a.m.
Musaf 11:30 a.m.
Mincha 4:30 p.m.
N'eelah 5:30 p.m.
Conclusion of the Fast 7:25 p.m.



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Beth Sholom

Yom Kippur
Friday, October 5

Kol Nidre 5:45 p.m.
Saturday, October 6
Shacharit 8:00 a.m.
Yizkor 10:30 a.m.
Mincha 4:30 p.m.
Neilah 6:15 p.m.

Succot

Congregation Beth Sholom, 275 Camp St., Providence, offers an afternoon of fun and learning about succah construction and decorating, about the rituals and customs of Succot, and on the use of lulav and etrog.

On Sunday, October 7, at 2 p.m., members of the synagogue will assemble in the courtyard to assemble the Succah. The public is cordially invited and those who wish to participate in this mitzvah are most welcome to try their hand. For those who would simply like to know how to construct their own succah at home, there will be several "succah mavens" present to give you pointers and to explain the requirements and procedures.

Please feel free to bring your own contributions to this succah decorating party. Almost any fruit or tree branch is "kosher" for the walls or roof of the succah. Drawings and other "hangings" are also appropriate.

Succot celebration begins with Mincha services on October 10, 6 p.m. Candlelighting is at 5:55. Kiddush will follow in the succah.

Succot Services for Thursday, Oct. 11:
Shacharit 9:00 a.m.
Mincha 6:00 p.m.
Candlelighting 5:53 p.m.
Succot Services for Friday, Oct. 12:
Shacharit 9:00 a.m.
Mincha 6:00 p.m.
Candlelighting 5:52 p.m.

Mishkan Tfiloh

Shabbos Shuvah — Sabbath of Repentance
Friday Evening, September 28
Light Sabbath Candles 6:10 p.m.
Mincha and Maariv 6:15 p.m.
Saturday Morning, September 29, 9:00 a.m.
Sunday, September 30 — Fast of Gedaliah, Service 8:00 a.m.

Yom Kippur
Friday Evening, October 5
Light Yom Kippur Candles 5:58 p.m.
Kol Nidre Service 6:00 p.m.
Sermon: "Our Flight and Return" 6:15 p.m.
Maariv 6:35 p.m.
Saturday Morning, October 6
Shacharis Service, 9:00 a.m.
Reading of Torah (Leviticus 16) 11:00 a.m.
Sermon: "Mourning and Morning" 12 noon
Yizkor Memorial Service 12:20 p.m.
Musaf Service 1:00 p.m.
Mincha Service 5:00 p.m.
Neilah Service 6:00 p.m.
Maariv Service and Blowing of Shofar 7:10 p.m.

Torat Yisrael

At Temple Torat Yisrael in Cranston, the following High Holiday services will be held:
SHABBAT SHUVAH — Sept. 28-29
Friday Evening 6:15 p.m.
Saturday Morning 9:30 a.m.
Mincha-Maariv 6:20 p.m.
KOL NIDRE — Oct. 5
Friday Evening 6:00 p.m.
YOM KIPPUR — Oct. 6
Saturday Morning 9:00 a.m.
Torah Service 10:15 a.m.

Sermon 11:00 a.m.
Yizkor 1:30 p.m.
Mincha-Neilah 4:30 p.m.

Ohawe Sholam

Yom Kippur: Friday, October 5; Kol Nidre - 6 p.m. Saturday, October 6; Morning services - 8:45 a.m., Yizkor - 11:30 a.m. followed by Mussaf, afternoon and concluding services - 5 p.m. End of the fast - 7:05 p.m.

The Sisterhood will sponsor a "Breakfast" for the entire congregation to the conclusion of the services.

As in the past, tickets will be available for sale to non-members. For further information please contact the synagogue at 722-3146.

The Congregation extends its welcome to the Baal Shacharit, Rabbi Richard Avman, and his family. Rabbi Avman is the Assistant Principal of Bi-Cultural Day School in Stamford, Conn., has served as Baal Tefillah and Baal Keriyah at the young Israel of Hillcrest for many years, and has graced our own Congregation with his Tefillot and Keriyat Hatorah several times this past year. Our own Rabbi Chaim Ben Zion Pearl will deliver the sermons and serve as the Baal Tokayah and Baal Mussaf.

We wish all our members and friends a Ketivah Vachatimah Tovah.

Sons Of Jacob

CANTORS: Rabbi Morris Drazin, Rabbi Yitzchok Dubovick
Sept. 29, Saturday
Sabbath of Repentance (Tshuva) 8:30 a.m.
Sabbath ends 7:19 p.m.
Sept. 30, Sunday
Fast of Gedaliah, Slichos 6:30 a.m.
Morning Service 7:30 a.m.
Mincha 6:00 p.m.
Fast Ends 7:17 p.m.
Oct. 1-5, Mon.-Fri.
Services 6:30 a.m.
Mincha 6:10 p.m.
Oct. 5, Friday
Mincha 2:30 p.m.
Ready for Yom Kippur Fast 5:30 p.m.
Light Candles 5:59 p.m.
Kol Nidre "Sharp" 5:50 p.m.

Yom Kippur
Oct. 6, Saturday
Shachris 8:00 a.m.
Yizkor 10:30 a.m.
Following Mussaf, Intermission 1 1/2 hrs.
Mincha Service 4:30 p.m.
Neilah 6:10 p.m.
Maariv 7:10 p.m.
Oct. 7, Sunday
Shachris 7:00 a.m.
Oct. 8-10, Mon.-Wed.
Shachris 6:45 a.m.
Mincha 5:50 p.m.

Temple Shalom

Services for Shabbat Shuvah, the Sabbath of Repentance will take place on Friday evening at 8:00 p.m.

Beth-El

Sunday, September 30, 11:00 a.m. Temple Beth-El Cemetery — Pilgrimage to the Cemetery — Rabbi Silverman will speak on "The Power of Memory."
Friday, October 5, 8:15 p.m. Kol Nidre — Rabbi Gutterman will speak on "The Most Important Person in the World."
Saturday, October 6, 10:00 a.m. Yom Kippur Day — Rabbi Silverman will speak on "Food for Thought."
Children's Service, 1:30 p.m. — Rabbi Gutterman will speak, "Stone Soup."
Afternoon Service, 2:15 p.m.
Yizkor Service 4:30 p.m. (open to the community). — Rabbi Gutterman will speak, "To Recapture a Dream."

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MONDAY, OCTOBER 1 8PM

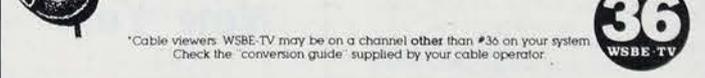
WONDERWORKS: Booker
Freed from slavery, young Booker T. Washington makes his dream come true by learning to read in this first moving story from the new Wonderworks series of family entertainment specials. □

MONDAY, OCTOBER 1 9PM

HERITAGE: Civilization and the Jews A People is Born Learn why Jews are what they are and why civilization is what it is, in the premiere of this stunning 9-part series hosted by Abba Eban. □

WEDNESDAY, OCTOBER 3 8PM

LIVE FROM LINCOLN CENTER Tonight on Channel 36, Zubin Mehta conducts the N.Y. Philharmonic Violin virtuoso Pinchas Zukerman is soloist. Performances include Vivaldi's "Il Sospetto" concerto, and Telemann's viola concerto.



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From The Editor

A Year Passes, A New Year Dawns

by Robert Israel

The year 5744 has been a year of great challenges. As editor of this Jewish newspaper, I have tried to be sensitive to the needs and concerns of the community here in R.I. and southeastern Mass., as well as those of the larger Jewish community.

For accurate reporting on the news of the local community, I have been fortunate to have gained the trust and confidence of many people who regularly call me with ideas for stories. Many of these individuals in positions of leadership in the community have had the community's interests, rather than their own, at heart. The story on the Black-Jewish dialogues at Brown University, for instance, became one of the most exciting stories for me because I was informed about it from a number of sources that felt it was crucial and should be shared with the readers.

Other stories have appeared in this newspaper because of my concern that this community address the many challenges and problems that have surfaced. A series that ran last Chanukah on South Providence was one of these. As a native of the area, I trace my roots to South Providence's important history. Because of a lack of involvement and planning in the past, much of the history of this area has been lost. There remains an on-going need to obtain National Historical site status for the sole remaining shul in the area, Congregation Shaare-Zedek-Sons of Abraham, before all traces of Jewish life in South Providence are lost forever. After the story ran, I received phone calls from individuals who had lived in South Providence and the weeks that followed brought letters from as far away as California from former Rhode Islanders that shared my concerns for preservation.

One of the major tenets of Judaism is *tzedakah*, giving unselfishly of one's resources to others. Many stories this past year have appeared because of that belief. Reporting on the efforts of the Jewish Federation of Rhode Island, the Jewish Home for the Aged, Jewish Family Service and other agencies has been one of the most rewarding aspects of my work. Last year I met Adam Marks who had just become Bar Mitzvah and who decided to turn his monetary gifts over to the Jewish Home for the Aged because he felt it was "the right thing to do." I met repeatedly with Sanford Kroll who is working unselfishly to aid Jewish men and women

in our community who have not been able to find work. And I shared a proud moment with Samuel Shlevin who was awarded the ADL Humanitarian Service Award for his efforts to eliminate racism and bigotry in our community.

Over the past year, I have been an invited speaker at most of the area's temples. But a good speaker also has to be a good listener. At Temple Torat Yisrael, Temple Emanu-El, Temple Beth-El, Congregation Adas Israel in Fall River, Congregation Beth David in Narragansett, Hillel House in Kingston and Temple Beth Am-Beth David in Warwick, I have met Jewish people and have listened to their comments, always seeking to incorporate these suggestions in the newspaper.

I have appeared on local television, where I corrected a clergyman who represented the religious right that Jews do not identify with the Lord's prayer as one of their prayers, and that any attempt to reintroduce that prayer or any similar prayer in public school would be wrong. I also attempted to inform the clergyman that there is no such thing in this country as "minority religions," which is what he labeled Judaism and every other religion other than Christian, since supposedly all religions are equal according to the Constitution.

On national issues, I have reported on efforts by President Reagan and others to alter the Constitution, thereby threatening our civil liberties. I have attended conferences and have met with representatives of national Jewish organizations that are fighting for our precious religious freedoms and need our support.

There is no one experience that stands out. This year has been filled with many moments when I have felt touched, inside, by the lives of others seeking to live and prosper in this country.

Several months ago, preparing a report on Ellis Island for publication, I chose some photographs from the work of Lewis Hine who, in his time, fought for social justice — the elimination of child labor, the cleaning up of the tenement ghettos. Seeing how our ancestors struggled for the freedoms we enjoy today brought about an even stronger conviction that we must continue the struggle, not take what we have earned for granted, so that our society, our world, remains a just, a good, and a peaceful one for this New Year and all the years that follow.

Genocide Treaty, Again

After more than 35 years, it is far past the time for the U.S. to approve the Convention on the Prevention and Punishment of the Crime of Genocide. Approved by 96 countries and endorsed by every President since Truman, except Eisenhower, the convention has always failed ratification in the Senate, largely because of conservative opposition. This year again, Sen. Jesse Helms (R-N.C.) might threaten a filibuster, arguing that the genocide agreement would weaken American sovereignty.

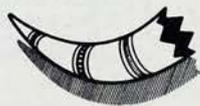
But we urge the Senate to approve this long-overdue measure. The long-term effect of America's failure to ratify the convention has been to seriously damage this country's standing as the leading advocate of international human rights and the rule of law. The U.S. has repeatedly found itself in the embarrassing position of having the Soviet Union (which has endorsed the treaty) exploiting our inaction on the genocide convention by questioning the seriousness of U.S. human rights advocacy. Former U.S. Ambassador to the UN Arthur Goldberg once told the Senate Foreign Relations Committee that other UN delegates often asked him about the lack of action on the genocide convention and, he stated, "Frankly, I never found a convincing answer."

That is because there is none. It was Raphael Lemkin, who lost his parents and 45 other family members in the Holocaust, who single-handedly created and fought for an international human rights treaty to condemn genocide. Lemkin died in 1959 at the age of 58, his dream of

American ratification unfulfilled. Now the Senate is dealing with the issue once more. It is never too late for the U.S. to reassert its moral leadership and make the simple statement that crimes against humanity will not be tolerated and will not go unpunished.

Reprinted from the Jewish Times.

Best Wishes For The



New Year

Sound Of The Shofar

by Irving Greenberg

The liturgical feature of Rosh Hashanah is the sounding of the shofar. In the Torah, the first day of the seventh month is declared a holiday, a "yom Teruah," "a day of blowing (or: sounding the horn)" [Numbers 29:1]. But what is the symbolism or meaning of the blowing? And why on this day? The Torah gives no explanation.

The shofar, by tradition, is a curved musical instrument, generally made from a ram's horn — although the horn of a goat, antelope or gazelle is also permitted. The shofar is one of the oldest musical instruments in human history which is still in use. Blowing the shofar predates Judaism. It is believed that pre-Biblical use focused on the "magical" power of the horn. In ancient times, people believed that blasts from a horn could drive away demons. It is striking that this association is picked up by the Talmud which suggests that the shofar can drive away Satan and evil spirits. Hence, on Rosh Hashanah, the shofar blasts drive away the "prosecuting attorney" — the angel who seeks to convict people when they are on trial for their lives — as all people are judged to be on New Year's day. But the Bible gives no hint of any such function. What did the Bible have in mind by sounding the shofar? For that matter, if the shofar's "power" is to drive away evil spirits it would long ago have lost all significance with the decline of belief in evil spirits.

There are hints of the possible function of the shofar in the Bible. In actual usage: a) when the Lord "came down" on Sinai, the shofar was sounded in a long blast [Exodus 19,19]; b) when the fiftieth or jubilee year arrived — the year when slaves were set free and the land was redistributed to all the inhabitants — the shofar was sounded [Leviticus 25]. The verse quoted on the Liberty Bell: "proclaim freedom throughout the land for all its inhabitants" was fulfilled by the shofar blast [ibid, v.9]. c) The shofar was used to rally people for war (See Judges 3:27); d) the shofar was blown as a military signal ("Joshua commanded the children to blow, and the walls came tumblin' down." See Joshua 6:20).

Saadya Gaon points out that the shofar was blown at coronations. The sounding of the shofar on the first day of the seventh month hints at a possible coronation theme. There are scholars who have argued that Rosh Hashanah is somehow linked to Canaanite annual divine coronation ceremonies when the powers of the gods were "renewed" by human ritual and sympathetic magic so that the earth's fertility would be assured. But the Bible totally rejects any notion of humans giving power to God or divine need for "renewal." In the Jewish context, the shofar blast represents the Jewish people's proclamation that the Lord is their King or Ruler — beyond any earthly ruler — and also that the Lord rules over all the earth. This theme is celebrated in the traditional Liturgy for Rosh Hashanah in the Kingship (Malchuyot) section which incorporates ten Biblical verses citing God as ruler of the world, followed by shofar sounding.

The truth is that in the Bible, Rosh Hashanah itself is not openly identified. The first day of the seventh month (now called Tishrei) and the day of Rosh Hashanah is called "a holy day" and "a day of blowing." But the month of Nissan is called "the head of the months . . . the first of the months of the year" [Exodus 12:1]. We know that kings' reigns and other political dates were figured from the month of Nissan which was the "political New Year." It remained for the Oral Law and Rabbinic literature to articulate the full theme of the Jewish New Year with all the classic associations of humans on trial because every year God assessed each individual person for life and death.

Once the trial theme was elaborated, every Jew needed all the help he could get to pass the trial successfully. Here another association was summoned up. Abraham had bound his son, Isaac, to the altar, prepared to make the ultimate sacrifice in faithfulness to God. A ram was substituted at the end; God wanted no human sacrifice. But the willingness to sacrifice, both on Abraham and Isaac's part, in itself was a merit that every Jew wished to draw upon. The binding was a classic symbol of Jewish faithfulness. Tradition insisted that the shofar be made of ram's horn to summon up the

association with the *Akedah*, the Binding of Isaac. In this interpretation, the shofar sound is a cry for mercy and forgiveness, and possibly one which recalls the cries and tears of Isaac's (and all Jewish) martyrdom. This theme was built into the second section of the traditional liturgy (*Zichronot* - memories) whose ten Biblical verses summon up God's remembering for mercy and grace.

The two primary sounds of the shofar capture both themes. The first called *Tekiah*, is a straight, long blast — a grand sound which was used for proclamation and coronation. The second sound is called *Teruah*, three broken or wavering sounds. Here two traditions of the sound developed in different Jewish communities. One version held that it was a moaning sound — expressed in three broken sounds (*shevarim* - broken). The other version held that it was an outcry type sound, i.e., three times three or nine staccato, almost bleating sounds (*Teruah* - alarm sound). Clearly this sound in either version was a cry for mercy invoking Isaac's sacrifice or an alarm at the coming trial — or both. The tradition was to blow one straight blast, one broken and one straight, in sets of three together. After the destruction, Jews came together from communities with differing versions of the *teruah*. To avoid splintering and dissension, Rabbi Abbahu of Caesarea ruled that a set of each sound version be blown and, for good measure, one incorporating both broken sounds together. This became the practice down to today.

Judaism is a religion with a powerful forward thrust. The central Jewish dream is of a final redemption in which the whole world will be perfected and all humanity set free from war, oppression, poverty and sickness. Therefore, the Rabbis were not satisfied just to evoke memory — i.e., to look back for the sake of mercy and just to proclaim God as Ruler in the present. They added a third dimension to the liturgy — called *Shofrot* (literally - shofars or shofar sounds) — which summons up the verses of future redemption. "On that day, a great shofar will be sounded and all those lost in the land of Assyria or scattered in the land of Egypt will come and bow to the Lord in the holy mountain, Jerusalem." Thus the "oldest" sounds were to carry the message of the "newest" faith — of the three thousand year old dream of the Kingdom of God that is yet to be born.

In sum, the Rabbis insisted that the shofar sounds incorporate the extraordinary contradictions which are yoked together in Judaism — the gentleness of cries for mercy, the strength of proclamation of divine power, the inexhaustibility of future hope. By mixing the versions of the blasts together, the Rabbis sought to teach that the sounds also represent unity — the unity of the divine and the human, the unity of the diverse Jewish people.

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FRIDAY, SEPTEMBER 28, 1984

Letters To The Editor

To the Editor:

We are entering 5745 — a new year for the Jewish community. We have much to be thankful for, as Americans and as Jews — an upturning economy, peace at home, an America with firm resolve and renewed confidence in itself, and Israel celebrating its 37th year as a nation, joined with the United States as exemplars of free societies.

Rosh Hashanah is a time to look backwards before looking ahead, a time to consider our lives in the context of America and as individuals. There have been some disquieting and unprecedented events this year. 1984 was the first time in American history that anti-Semitism was injected into a major Presidential campaign, threatening the productive, meaningful, and respectful relationship between Jews and blacks. I am happy to see renewed determination on the part of both groups, to engage in candid discussion and work together in coalitions to obtain better educational, housing and job opportunities for all of our people.

Cracks have begun to appear in the wall separating Church and State. This separation, while never total, has blessed all Americans, majority and minority alike, with the freedom to worship unselfconsciously and without restraint, and to be nurtured by the creative atmosphere of a pluralistic society. It becomes particularly appropriate on Rosh Hashanah to reaffirm our commitment to the traditional constitutional guarantees which were wisely created by our country's founders for the sake of all Americans.

We must also take note of the serious political difficulty in Israel. We continue to take pride in the vitality and vibrancy of Israel's democracy; at the same time, we pray for a speedy healing and a coming together in that society, and we pledge our continued political and economic support for Israel's security and well-being.

At a time when the Soviet Union's restrictions on Jews are more severe than ever, we pledge not to lose hope, and to redouble our efforts toward their

liberation.

Jewish tradition tells us that we are partners in the process of creation. In this spirit, let us resolve to help bring about in 5745 reconciliation with our friends and allies, peace, prosperity and freedom for our beloved country, our brothers and sisters in Israel and in the Soviet Union, and for all people everywhere.

**Howard I. Friedman
AJC**

To The Editor:

We live in times of scientific and technological revolution, of great opportunities and awesome responsibility. We ask ourselves: Is peace our future or nuclear death? We remember the Holocaust and the reborn Israel on its ancient soil. Is our Jewish history working toward assimilation and integration or toward a positive and glorious end? Do we have to revise our conduct and commitments?

Our sages of long time ago knew that there are right ways of human conduct to adopt and wrong ways to avoid. Rabbi David Rosen of Temple Torat Yisrael turned to Pirke Avot, the popular "Ethics of the Fathers" in which we can find a wealth of statements of the Sages, to find some answers. He conducts every Shabbat evening a session on chosen statements from Pirke Avot and interprets it in light of our recent history. The wisdom and morals of these statements have guided and sustained Judaism for centuries. Rabbi Rosen thinks that they can help us too, to find a fuller and deeper understanding for conduct and responsibility.

Isaac Klausner

To The Editor:

With the approach of the High Holy Day season, Jews the world over enter upon the most solemn period of the Jewish calendar. To our Sages, the New Year and the Day of Atonement were primarily

conceived of as the Days of Judgment when each individual is judged as to his worthiness for a new year of life and happiness. However, the effectiveness of those days as a means of granting one new life depends upon the thoughtful and conscientious preparations made by the individual in his approach to the Creator for a favorable decree. Life is too precious a blessing from God to be given automatically and to be taken for granted. It is given for a specific purpose, and only when the Jew shows by his way of life that he is using that Godly blessing to good advantage, to serve God and his fellowman, does he make himself worthy of receiving an additional lease on life, peace and happiness.

The manifold significance of Rosh Hashanah, often called "Yom Hazikoron" Day of Remembering and "Yom Truah," Day of Blowing the Shofar and of Yom Kippur are expressed in the many poetic prayers of the "Machzor," the special prayerbook for the holidays. Some of the fundamental thoughts expressed include: God is King, Creator and Sovereign of the universe, whose rule extends over all races and all peoples; Israel, chosen to bear the great responsibility of proclaiming the sovereignty of God through its unique way of life, forfeits God's protection when he leaves the precepts of the Torah. Yet, like a father, He is willing to forgive if repentance includes a sincere desire to improve the future.

These are but a few of the many thoughts associated with the High Holy Days. Above all, it is a time for all of us to consider well our past manner of living and to resolve that the New Year will be one of worthy living for ourselves and our community.

In this spirit, I extend to each and everyone of you heartfelt wishes for a Happy, Healthy New Year. May all of your prayers be answered and may you be inscribed in the Book of Life and Happiness.

**Rabbi Philip Kaplan
Congregation Mishkan Tfiloh**

BJE Israel Study Institute

The Israel Study Institute, the parent organization of the Alexander Muss High School in Israel announces a three week learning experience for secondary school teachers. This program is offered under the auspices of the Israel Study Institute and will grant three (3) graduate college credits from Florida International University.

The three week program, December 16, 1984 — January 6, 1985, will expose its students to the intensive study of the history of Israel from antiquity to the present time. The course will offer suggestions and examples of the varieties of instructional strategies and approaches to teaching that should be available to classroom teachers.

The cost of \$1000.00 (plus \$15.00 accident health insurance and \$140.00 for single supplement) includes tuition, housing in 4 Star hotels, breakfasts and special banquets and some additional meals.

Limited grants, based on need, are available through the Rhode Island Bureau of Jewish Education. For further information, contact Ruth Page, Director of Admission at the Bureau offices, 331-0956.

R.I. Mikveh Comm. Offers Succot Fruit Baskets

As its first fundraising project of the year, the Rhode Island Mikveh Committee will be providing the community with fruit baskets for Succot, at \$18.00 a basket. The baskets are being arranged by The Fruitworks, and are sure to be lovely additions to the festive decor of the Succot holiday.

Orders should be placed before October 4th. There will be delivery service to the East Side only on October 8th and 9th. Pick-up locations will be announced at a later date. To order, please call 861-7216 or 351-6142.

Hebrew Courses At BJE

The Bureau of Jewish Education offers a full array of Hebrew language courses for the Fall semester, beginning the week of October 1st. Course offerings include programs for complete novices, readers and speakers. Classes meet mornings, afternoons, and evenings at the Bureau of Jewish Education, 130 Sessions Street, Providence.

The 2200 members of the Rhode Island Chapters of Hadassah join together to wish you a most Healthy and Happy New Year, with the hope that in the year to come, you will join with us, so that we may continue to bring health and happiness to our brethren in Israel.

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National/World News

Washington Report: Soviet Troops In Syria Could Set Off Explosion

by Wolf Blitzer
Jerusalem Post

The situation in the Middle East will probably come up during Secretary of State George Shultz's meeting with Soviet Foreign Minister Andrei Gromyko at the United Nations, but only in passing. It is unlikely to arise at all during President Ronald Reagan's meeting with the Soviet minister later in Washington.

That was the assessment of knowledgeable U.S. officials at the White House and the State Department who offered some thoughts in recent days on current Soviet policy in the Middle East.

They noted that there was absolutely no interest in the Reagan Administration in seeking Soviet cooperation in the Arab-Israeli diplomatic arena. The Soviets are widely seen by U.S. officials as strictly negative in their approach.

"We don't want to bring the Russians back into the picture," one American specialist commented.

He recalled the Carter Administration's ill-fated Oct. 1, 1977, joint communique on the Middle East signed with the Soviet Union. That document, which called for a reconvened Geneva peace conference where the U.S. and the Soviet Union would serve as equal co-chairmen, was bitterly denounced by Israel and its many friends on Capitol Hill, especially by the more anti-Soviet Republicans. Reagan and his political allies do not want to reverse themselves now.

They also know that former Secretary of State Henry Kissinger has devoted a great deal of his diplomatic energies while in office to shut the Soviets out of the Arab-Israeli peace process. Kissinger's great success was in Egypt and its move from the Soviet to the American corner.

The Reagan Administration wants the U.S. to remain the only superpower with enough credibility among both Israel and

the more moderate Arab states to mediate additional steps toward peace. That helps to explain why the concept of a Geneva peace conference — still promoted by Moscow and some of the Arab states — is a nonstarter, as far as Washington is concerned.

Still, U.S. officials conceded, Moscow has scored some important points in the region over the past year with the rise of Syrian power in Lebanon and elsewhere. Syria has become the Soviet Union's main ally in the Middle East.

The Kremlin leadership has made a tremendous investment in strengthening Syria's military capability since the humiliating setbacks suffered during the war with Israel in the summer of 1982. Moscow has more than made up for Syria's losses in fighter aircraft, tanks, advanced missiles and other hardware. It has provided state-of-the-art weaponry, especially in ground-to-ground and anti-aircraft missiles. Some of this equipment had never before been supplied to countries outside the Soviet bloc in Eastern Europe.

What has been more impressive in underlining this Soviet alliance with Syria, according to American policymakers, has been the increased number of Soviet troops and advisers now based in Syria. The U.S. estimates that perhaps as many as 7,000 Soviet personnel are now there, attached to almost all sections of the Syrian military and intelligence apparatus. Soviet forces, U.S. officials said, regularly accompany Syrian soldiers into Lebanon. More than 50,000 Syrian soldiers are said to remain in Lebanon; many, of course, almost eyeball-to-eyeball with Israeli forces in the Bekaa Valley.

Thus, renewed fighting between Israel and Syria could result in Soviet involvement — a fact of life recognized by

U.S. and Israeli officials. While this would not be the first time Soviet and Soviet forces have met each other in combat, there is greater fear now that the next time it could trigger a superpower confrontation. The level and degree of explosiveness have increased — as have the Soviet stakes in Syria.

In short, the forced abrogation of last year's Israeli-Lebanon peace accord, the rise in Syrian military might and its enhanced influence in Lebanon, have combined to strengthen the Soviet stance in the Middle East.

But the Reagan Administration clearly has hopes of reversing this trend. U.S. officials sense that any elevated stature given to the Soviet role in the region by extensive discussions with the United States would prove counterproductive to this objective. The Administration is determined to avoid putting the Soviets on the same footing as the Americans in the diplomatic arena.

That helps to explain why the Middle East is not going to be high on the agenda of Gromyko's meetings with Shultz and Reagan. U.S. officials also cited what they said were the other more important matters to be discussed, especially ways of reducing East-West tensions and promoting arms control.

"We have a strategic interest in preventing the growth of Soviet influence in the region with all that such influence would imply for the welfare and security of the people of the area as well as our own," White House National Security Adviser Robert McFarlane told the Hadassah National Convention in San Francisco on August 28. "Whether directly or through its surrogates, Moscow has tried and continues to try to undermine western interests and those of our friends in the Middle East."

"It is inherent in their ideology and revolutionary doctrine. When the Soviet Union and its allies are successful, the global balance of power is strengthened in their favor at the expense of the United States and its allies and friends."

What exactly are the steps envisaged by the Reagan Administration to limit Soviet influence in the Middle East in the aftermath of the dramatic reversals over the past year?

U.S. officials pointed to a

multi-pronged approach which they expected to be pursued during a second Reagan Administration.

For one thing, they hoped for a revived effort to get Arab-Israeli peace talks off the ground. This, U.S. officials said, is still seen as the basic ingredient in strengthening U.S. interests in the region. The Americans believe it would weaken the incentive of the more moderate Arab states — Egypt, Jordan, Saudi Arabia, etc. — to move toward the Soviet camp. Simultaneously, they added, it would raise the possibility of the more pro-Soviet countries — Iraq and Syria are often mentioned as two examples — improving their ties with Washington.

McFarlane was referring to the Administration's joint strategy of enhancing strategic ties with Israel while at the same time trying to do the same thing with some of the Arab states, especially Egypt, Jordan and Saudi Arabia. The Administration may no longer talk of creating a "strategic consensus" in the region involving Israel and some of the pro-Arab Arab states. That was the controversial term associated with former Secretary of State Alexander Haig. But the thrust of that approach is still very much evident in the formulation of U.S. strategy in the Middle East.

Thus, McFarlane welcomed the formalized U.S.-Israeli strategic cooperation aimed at countering "the Soviet threat to our mutual interests in the Middle East through combined planning, joint exercises and prepositioning of U.S. equipment in Israel. This cooperation adds to deterrence and improves the prospects for peace."

All of this does not mean to suggest that a major new U.S. peace initiative is likely shortly after a Reagan re-election. The President and his team are still very much burning from their tragic experience in Lebanon. They are fully aware of the political pitfalls in the Middle East. They also recognize that Jordan has not yet agreed to join the peace process by accepting face-to-face talks with Israel — a key ingredient of Reagan's 1982 peace plan.

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Best Wishes for a Happy and Healthy New Year!

Mayor Joseph R. Paolino, Jr.

MAYOR OF PROVIDENCE

Jewish Coalition Submits Court Brief On School Prayer

The American Jewish Congress, acting on behalf of a group of national Jewish organizations, has asked the U.S. Supreme Court to invalidate as unconstitutional an Alabama statute that provides for a moment of silence for prayer and meditation in the public schools.

An AJCongress amicus, or "friend of the court" brief was filed on behalf of the National Jewish Community Relations Advisory Council, an umbrella group of national Jewish communal organizations, in the case of *Wallace v. Jaffree*, scheduled to be heard by the Supreme Court in the new term beginning October 1. It is a landmark case because it will be the first time the high court will pass upon the constitutionality of "silent prayer" legislation, and the decision may affect similar laws now in effect in 22 other states.

The suit against the state of Alabama was brought by Ishmael Jaffree, a resident of Mobile County, who challenged two Alabama statutes authorizing organized silent prayer in the public schools. He claimed such prayer activities were openly practiced in Mobile County public schools attended by his three children and violated the constitutional requirement of church-state separation.

Judge W. Brevard Hand of the U.S. District Court for the Southern District of Alabama dismissed Mr. Jaffree's complaint, ruling that the U.S. Constitution does not prohibit a state from establishing a religion. The decision was overturned by the U.S. Court of Appeals for the Eleventh Circuit. Alabama has asked the Supreme Court to overrule the appeals court.

The brief contends that since the Alabama statute requires a moment of silence to take place at the beginning of the school day — a time usually reserved for ceremonial exercises — it "bespeaks a ceremonial, religious purpose, one wholly inconsistent with a secular educational one." The purpose of the Establishment Clause of the Constitution was to guard against government activity designed solely to encourage religious observance,

the AJCongress brief notes.

The broad question posed in the case, says the brief, concerns the proper limits to which government is allowed to go in order to accommodate religious activity. "The issue in this case is whether government may — or even must — under the guise of accommodation, use the compulsory education system for the 'promotion of religion,'" it points out.

The brief acknowledges that past Supreme Court rulings dealing with Constitutional guarantees of religious freedom have held that under certain conditions government is required to accommodate religion by giving special consideration to religious persons so they can practice their religious beliefs. But it argues that this principle does not apply in *Wallace v. Jaffree*.

The brief contends that in order for the "accommodation doctrine" to be invoked, there must be a conflict between a religious practice and government policy. "The very phrase 'accommodation' implies as much," it notes. But it adds that in the Alabama case, there was no preexisting conflict that had to be reconciled. Rather, Alabama's moment-of-silence for prayer or meditation tended to encourage — not accommodate — religious practice, the brief said.

The Reagan Administration has filed its own friend-of-the-court brief in support of Alabama's position, claiming that the state has an obligation to accommodate religious activity because the Constitution guarantees religious freedom. But the AJCongress brief says the Administration's view represents a distorted reading of the Constitution and runs counter to previous Supreme Court rulings.

The Administration's reading "Is inconsistent with religious liberty as (the Supreme Court) has nurtured it through the years," the brief says. "It is that liberty which protects the rights of believers and nonbelievers and guards against religious oppression."

The Jewish organizations also warn that if the Court supports the Reagan Administration's position and upholds the Alabama statute, state legislatures would become final authorities in deciding how the Constitution's provisions governing

religion must be interpreted, except in the most flagrant instances of "religious coercion."

The brief was written by Marc D. Stern, assistant director, and Lois Waldman, acting director, of the Commission on Law and Social Action of the American Jewish Congress. Also signing the brief was Andrea Klausner of the American Jewish Committee, and Justin Finger, Jeffrey Sinensky, Ruti Teitel and Jill Kahn of the Anti-Defamation League. The AJCongress, AJCommittee and Anti-Defamation League are members of the National Jewish Community Relations Advisory Council.

B'nai B'rith Begins Voter Drive

Noting that John Kennedy was elected president by an average of less than one vote per election district, B'nai B'rith International has instituted a drive to register both adults and college students for the current presidential campaign.

The drive is under the direction of the B'nai B'rith Hillel Foundations, generally described as the "Jewish address on campus," and B'nai B'rith's Community Volunteer Services Commission.

Edwin Shapiro, the new chairman of the B'nai B'rith Hillel Commission, pointed out that while 81 percent of eligible Jews and about 50 percent of the rest of the electorate voted in the last presidential elections, only 35 percent of those of college age went to the polls.

Harry Levitch, chairman of CVS, added that candidates for all offices are winning elections with little support. "Ronald Reagan won with the support of only 28 percent of eligible voters," he declared. "The 1982 congressional elections drew but 42 percent."

Levitch and Shapiro said in a joint statement that "the Jewish community has come to realize, through painful experience, that political involvement and participation are necessary for survival."

"Although Jews register and vote at a higher percentage than any other ethnic group in the United States, there are still many Jews who do not vote. Everyone — Jews and non-Jews alike — must become involved if America is to make democracy truly effective."

In the campus campaign, B'nai B'rith Hillel will coordinate a national effort to establish a coalition with other religious and ethnic groups to register students and encourage them to vote. The project will be directed by Madeline Feldman, who has been working for years in Jewish, political and youth-related activities. She recently returned from Paris, where she was European programs advisor for the United States Youth Council. Previously she served as deputy director of the American Israeli Political Action Committee's (AIPAC) political leadership development program.

In recent weeks, Feldman has been conferring with B'nai B'rith Hillel directors across the country in planning and implementing student registration.

The CVS program, which is a renewal of a project first conducted in 1980, got under way last April. According to Levitch, a major part is to assist the elderly and handicapped to register and vote. Often, the elderly and handicapped find voting polls on second and third floors in buildings that lack elevators and escalators.

The CVS program has been approved by both the Democratic and Republican national committees.

"Americans enjoy the rights of self-government and the freedom that accompanies a true democracy," Levitch said. These rights are denied to many of our brethren and were denied to most of our ancestors throughout Jewish history. We should not — and cannot — take our citizenship for granted."

Best Wishes For The



Best Wishes for a
Healthy, Happy
and Prosperous
New Year
from your friends

at



CITIZENS BANK



Best
Wishes
for
the
New
Year



ALEX DAUNIS

Around Town

by Dorothea Snyder



Whispers of oohs and aahs were the soundtrack at a designer's jewelry showing last Sunday at the Marriott.

Beverly Dworman's magnificent collection of Israeli-inspired creations was hosted by the Providence Hebrew Day School.

For her, this was her debut in Rhode Island as an established designer. For the Day School, the exclusive presentation and sale was a fund-raiser. Beverly is also a Day School parent.

Until several years ago, she lived in Jerusalem where she designed jewelry in her studio, Jerusalem House of Quality. The Israeli government acknowledged her talent by awarding her a grant in 1980 to develop and create fine jewelry.

Beverly has studied and exhibited jewelry in the United States, England, Canada, Australia and Israel. Leading jewelry manufacturers carry her unique designs.

She and Aharon Hersh, a manufacturer and Israeli now living in New England, combined their talents to produce the Delilah collection.

Each Delilah piece is named after an event or place related to Israeli history. A fresh water pearl necklace twisted in lapis lazuli and gold beads include a centerpiece of spirited horseheads which surround a premium lapis cabochon. This is titled *Pharaoh's Dream Horses*.

Stunning one-of-a-kind necklaces in Beverly's *Genesis Series* impose silver centerpieces set with semi-precious stones intertwined in lush multiple strands of nuggets and beads.

"The inspiration for the Delilah collection," Beverly says, "is my love of Israel and Judaism which is reflected through my jewelry. I try to capture the meaning and the sense of mysticism behind biblical passages through my *Genesis Series*."

Beverly's *Genesis Mystique* is set with hematite nuggets, beads and black onyx. Abalone surrounds the sterling silver center.

"The abalone," she explains, "has the swirl of iridescence, the formlessness of earth beginning to shapen. God hovers over the surface of the waters. Silver frames the potential of the Creation just as God's words form the potential of *Genesis*."

"The onyx's blackness and the hematite's dark shininess symbolize the formlessness and darkness of the universe before it was created."

The desert sun's intensity influenced Beverly's *Sinai Shimmer* with its frosted amethyst and fresh water pearls. "The afternoon sun is so hot that whiteness reflects off the sand and mountains causing an illusion of bending images."

"The amethyst center connotes the oasis and the coolness of water combined with heat. Five horseheads circle the



Designer Beverly Dworman wears a *Genesis Series* necklace named *Let There Be Light*. The silver center, containing a blue lace agate, is elegantly displayed by a twisted background of blue and white fresh water pearls, hematite nuggets and beads.



William Portman catches the link on a bracelet his wife Goldie tries on. Tillie Dworman, far left, and Caroline Gereboff watch.

Delilah Debuts



Aharon Hersh shows Leila Rosen a necklace from Beverly's *Genesis Series*. (Photos by Dorothea Snyder)

amethyst depicting the desert Arabian horses so prized by the Bedouins.

"My *Shemesh* necklace with its apple coral and abalone reflect the impact of the sun on you. It is like a hammer beating down on everything in its path."

Aventurine quartz is found in Beverly's spring designs *Sharon Spring Moon* and *Almond Blossom*. "The land is dead before spring comes," she says. "Then, colors range from brown to pastel green to emer-

ald green. Colors become intense before my eyes. The seasons are not just a name. They are reality."

Now that Delilah has made her debut, will Samson join her?

"Yes, that's in the plans," replies Beverly. "The first piece under design is a ring. It's a lion's head with diamonds mounted in the mouth and mane. How did you guess?"



All eyes focus on the Delilah collection.



"What do you think of this handsome piece?" asks Gladys Sollosy. The Providence Hebrew Day School president likes this necklace from the *Genesis Series*, *And There Was Evening*. Blue lace agate is set into a silver flower form suspended from huge black onyx beads.

At Rosh Hashanah: 'Illumination & Renewal

by Everett Gendler

I have always found that the onset of a New Year provokes in me both hope and fear. I hope, of course, that the new year will be new not only calendrically but personally. Along with the fresh pages of the calendar I'd like some fresh insights, and fetching new pictures should ideally hint at fetching new experiences waiting to surprise and delight me.

But I'm also fearful. What if the new year ahead is mainly a re-run of the one I've just survived? What if the odds point to enervating repetition rather than exhilarating renewal as the likely experience of the year to come? After all, same old job or same old school, same old professors or same old people is what most of us see as we glance at the year ahead. Stability and continuity may be the benefits of such repetition, but boredom may be the price, and who wants to pay it? Altogether it's an irksome dilemma, and there's no easy way out.

Sorry to say, I don't know any magical formula to resolve it definitively, and so I face it annually along with most other mortals. I am also aware, however, that in subtle but significant ways my own experience is, on the whole, one of a reassuring amount of novelty and renewal within the established patterns of my life and work.

How does this happen? One part is plain old *mazal*: the good fortune of having intrinsically interesting work in congenial and supportive settings, together with loving family relationships and on-going friendships which continually grow and develop. For these I'm grateful — when I don't take them simply for granted, or, worse yet, fail to notice them.

But *mazal* alone is not enough. We're all prone to fall prey to routinization of the everyday, even when it's filled with possibility, simply because of the unavoidable repetitiveness. How deal with this danger? Personally, I am helped immeasurably by my acquaintance with some valuable teachings from Jewish tradition about ways of renewing our life experiences so that they retain (or regain) their freshness, even after long familiarity. One of my favorite teachers of such wisdom is Reb Judah Aryeh Leib of Gur (1847-1905), head of the Gerer dynasty

from 1870-1905, whose teachings of Torah and holidays were recorded by his students in the work *S'fat Emet*.

Some of Reb Judah's comments on Rosh Hashanah and its symbols are especially revealing of ways of renewal, and I'd like to share, in interpreted translation, a few of his words about the Rosh Hashanah verse from Psalm 81:

"Sound the shofar at the New Moon, When the hidden marks our feast-day." Along with these, I'll add some suggestions for their application.

The Sound of the Shofar:

Dissolving the Defined
"Rosh Hashanah refers to a time before the Flow of Divine Vitality suffered differentiation. When that Divine emanation entered this natural world of time and space, the formless spiritual became material form. Rosh Hashanah takes us to the Primordial Fount of Being, a Source whose origin precedes any material form . . .

"Now the sound of the shofar is a voice without words, reminiscent of the Divine voice at creation which, prior to its becoming words and meanings, was single, undifferentiated, and attached to its Source. On Rosh Hashanah the Creative Vitality is once again attached to its Source, as in primordial, undifferentiated time."

Those of scholarly bent might recognize (perhaps with some surprise) the above as a succinct, classic portrayal in some respects of *illa tempore*, the mythic state preceding time so well described by Mircea Eliade.

Those of reflective bent, seeking to put the Rebbe's words to personal use, might try some imaginative exercises. Let me suggest one:

Focus on your job/profession/calling/vocation. Summon in detail the requirements and restrictions it places upon you, and recall the specific acts you regularly perform in conformity with those requirements and restraints.

Next, formulate very precisely the central aim or chief purpose of your calling.

Now, holding onto that basic sense of purpose, try to dissolve the forms and conventions, the rules and regulations which presently govern your actions in this field.

Finally, try to fantasy some new ways of acting to serve that purpose, new ways of doing to reach that goal, new ways of thinking to achieve that end.

Find some new ways? Great: that's a start toward more novelty amidst the routine. End up with the old ones again? Fine: appreciate anew their value in realizing (making real) that goal, and enjoy them afresh for their contribution to that purpose. Either way, you're a winner and life's the fresher.

The Hidden Moon and the Hidden Self

(*Ke-se*, the term here for New Moon, is from the Hebrew root for "hidden," at least by one derivation, and refers to the almost invisible state of the moon at her monthly rebirth and renewal.)

"Even though Rosh Hashanah is a Day of Judgment, on it, as on every other Jewish festival, there is augmented light for every Jew. Hence the designation *yom tov* (literally, a good day), by virtue of the hidden light which shines forth on each such holiday. For every Jew on such occasions there is illumination by the hidden light of goodness, that 'light sown for the righteous' which lies hidden within.

"Though of necessity concealed from worldly view, within the heart of each Jew there exists a point directly connected with the Divine . . . It is important for a person to know inwardly that of the Divine within the self . . . for the greater a person's awareness of this hidden Divine Within, the stronger the person's connection with the Divine. Hence, 'when the hidden marks our feast-day.'"

A dangerous but redemptive teaching,

this one! The dangers? Self-inflation and smugness, self-righteousness and superiority. On the other hand, given the diminishing self-respect we seem able to extend to humankind at this point in history, a sense of the Divine Within may be essential to our salvation. Unrealistic illusions about how good we are may damage us; erroneous convictions about how bad we are will destroy us. Not from despair but from chastened hope may redemption come.

Understandable, then, the Jewish emphasis on the *tze-lem e-lo-him* (Divine image) of Genesis, the Quaker affirmation of "that of God in every person," the Hindu identification of Atman with Brahman, the Buddhist proclamation of the Buddha-nature, the Taoist discernment of the uncarved block, etc. etc. etc.

So where does this leave us at Rosh Hashanah? Invited to discover new aspects of ourselves, qualities hitherto unknown or unappreciated but perhaps of unanticipated value to others and to ourselves. Isaiah's "treasures of darkness, and hidden riches of secret places" may well be the rewards of some careful attention to these lesser known, sometimes deliberately avoided, qualities within.

Let, then, the light of Rosh Hashanah shine brightly and penetrate the self, that new discoveries of the Divine Within truly renew the year to come.

L'sha-na to-va ti-ka-te-va.



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Of Children, Dogs and 'Grandparents' at the Jewish Home

by Karen A. Coughlin

There were old people, very young children, a dog that sings, a rockin' 50's guitar player — and a lot of love at the Jewish Home for the Aged this week.

You might easily fall into cliché and call all these things 'disparate elements.'

You might fall further in and talk about how these disparate elements somehow 'all came together' in a unique way.

And that's just what I'm going to do, because that's what happened when about 85 residents of the Jewish Home and their special guests — 12 kindergarten children from the Pawtucket Day Nursery — gathered in the Martin M. Chase Auditorium to hear entertainer Ron Bianco and his 'singing dog.'

As part of what activities director Irene Sousa called "an informal kind of foster grandparents program," the kindergartners from the Pawtucket nursery and a group of about 12 Jewish Home residents have been exchanging visits once a month for the past 15 months.

There was a 'double bill' at this show on Tuesday, because the first act on stage was the children's presentation of songs and a finger play complete with duck-shaped finger puppets they had made themselves.

Following their performance, Regina Abrams, who is very active in the grandparents program, presented the children with a stylized crewel embroidery of a locomotive which was made by another program participant, Millie Solomon.

The children were delighted and there was applause all around. They were seated up front, right near the stage to get a good view of the next act, Ron Bianco and his singing dog, 'Bilbo Baggins.'

There had been anticipation of the singing-guitarist-singing-dog act all day at the Home.

It was clearly getting to be silly time. Earlier in the day, Rita Stone, secretary to William A. Edelstein, executive director of the Jewish Home, said, "If this dog starts singing in Yiddish, I'm going home to teach mine."

William Edelstein had been heard to say, "If this dog sings, then my secretary types."

There was some speculation as to whether he'd been billed as a cantor yet.

Ron Bianco, appearing in jeans, white shirt and straw hat, broke into 50's and 60's tunes like "Blue Suede Shoes," "Folsom Prison Blues" and, of course "You Ain't Nothin' But A Hound Dog" with their irresistible strong rhythms.

Then it was time to put Bilbo to the test. Bianco crouched down low near the dog, working to elicit the song all were waiting for. He used his harmonica to coax him; he used hand gestures to coax him. And then finally, out it came — pure canine song, once, and then twice more.

The applause was — well, not thunderous, but very strong and punctuated with laughter.

The children loved it. Singer Ron Bianco remarked, "It's a privilege to perform for these people."

"The children love the visits with the Jewish Home residents, whether they're here or at the nursery," said teacher Sue Rogers. She explained that from a group of 38 four- and five-year-olds, children are chosen to attend in groups of 12.

"As a matter of fact," she added, "we had children crying because they couldn't come this time."

Children from the nursery will probably visit the Home again in November. And a group of Jewish Home residents will visit the nursery school for a Thanksgiving

dinner with the children.

Among the Jewish Home residents active in the program are Ida Sipper, Anna Kondy, Helen Duitsh, Matilda Neroslavsky, Elizabeth Metz and Lillian Silver.

"Regina Abrams loves going to see the children. She's very good at encouraging the children who are poor eaters to eat," Irene Sousa said.

Now if that isn't just like a grandmother, then I don't know what is.



Millie Solomon, a resident of The Jewish Home for the Aged, displays the crewel embroidery she made for children from the Pawtucket Day Nursery.



Participants in the 'grandparents' exchange program with Pawtucket Day Nursery children.



Entertainer Ron Bianco coaxes 'singing dog' Bilbo Baggins to perform.

Photos by Karen Coughlin

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R.I. Philharmonic Announces 40th Season



Violinist Miriam Fried appears with the Philharmonic in January.

The Rhode Island Philharmonic will open its 40th season of concerts on Saturday evening, October 13 in the Providence Performing Arts Center. Maestro Alvaro Cassuto, Music Director of the Orchestra, has chosen to present *Copernicus* by the American composer

Alan Hovhaness, and *Symphony No. 3* by Johannes Brahms. Joining the Orchestra as soloist will be the American pianist John Browning who will perform the *Piano Concerto No. 3* by Prokofiev.

John Browning has had a successful career both in this country and abroad,

having performed with every major orchestra in the United States. He has also toured extensively throughout Europe, as well as Japan, North Africa and South America. American composer Samuel Barber wrote his *Piano Concerto* for Mr. Browning, which he recorded. Also composed especially for him are the *Twenty-Four Preludes* by Richard Cumming. Composer-in-Residence at Trinity Square Repertory Company. John Browning appeared with the Philharmonic several seasons back playing Gershwin's *Rhapsody in Blue* on a pops program. He was also instrumental in helping the Orchestra to select the Steinway piano which it now owns.

The second concert of the season will take place on November 3 and feature the Philharmonic's principal cellist Michelle Djokic as soloist. The concert will be directed by guest conductor Mehli Mehta. Mr. Mehta has programmed the *Overture to "Rosamunde"* by Schubert, and Beethoven's famous *Symphony No. 5*. Miss Djokic will perform the *Cello Concerto* by English composer Edward Elgar. In addition to being the Philharmonic's principal cellist, Michelle Djokic is a member of the International String Quartet, in residence at Brown University and has presented solo recitals throughout the country under the auspices of Affiliate Artists.

Mehli Mehta was born in Bombay, India and studied music at the University of Bombay and the Trinity College of Music in London. In 1935 he founded the Bombay Symphony and was its concertmaster for 10 years before becoming its conductor. Later, Mr. Mehta moved to England becoming the concertmaster of the Halle Orchestra under Sir John Barbirolli. In 1959, he moved to Philadelphia to join the Curtis String Quartet. In 1964, he joined the Music Faculty of the University of California at Los Angeles until his retirement in 1976. In 1964, he founded the American Youth Symphony in Los Angeles which he still conducts.

On December 1, pianist Garrick Ohlsson will join the Philharmonic in a performance of the *Piano Concerto* by Dvorak. Maestro Cassuto has also programmed the *Symphony No. 4* by American composer George Rochberg.

This performance will be an east coast premiere of the work.

Garrick Ohlsson began his piano studies at the age of eight in his home town of White Plains, N.Y. He later continued his studies at the Juilliard School of Music with the well-known teacher Rosina Lhevinne. He went on to win first prizes in the Montreal International Piano Competition and the Busoni Competition in Italy. Garrick Ohlsson has recorded over a dozen records for Angel Records.

The first pops concert of the season will take place on December 22. The Orchestra will be conducted by its Associate Conductor George Kent, and again this year, feature the Community Chorus of Westerly. The details of the program will be announced at a later date, but it will include a variety of holiday favorites.

The first concert of 1985 will be presented on January 19. Appearing with the Orchestra will be violinist Miriam Fried who performed with the Philharmonic three seasons ago to great acclaim. Miss Fried will play Mozart's *Violin Concerto No. 5*, and the Orchestra will present Schumann's *Symphony No. 2*.

Miriam Fried is one of the most sought-after performers on the international scene, appearing regularly with major orchestras in this country and Europe. She first came to attention by winning the Paganini International Violin Competition in 1968, and later became the first woman to win the prestigious Queen Elisabeth of Belgium Competition. A citizen of Israel, she began her studies in that country and later in New York at the Juilliard School of Music.

"Diary of a Madman" at Newport Playhouse

The Newport Playhouse presents *Diary of a Madman*, a one-hour one-man theater piece directed and acted by Moroccan Ismail Abou-El-Kanater.

Performances are scheduled for Friday, Saturday and Sunday evenings, October 5-7 and October 12-14 at 8:30 p.m. All seats are \$5.; dinner/theatre package available at \$12.95.

The Playhouse is located at 104 Connell Highway. A handicap ramp is available. For reservations, call 849-4618.

CITY OF CRANSTON



RHODE ISLAND

Dear Friends:

On behalf of the citizens of Cranston, I offer sincerest best wishes to all during the celebration of Rosh Hashanah and a happy and healthy New Year 5745.

Sincerely,

Edward D. DiPrete

**Edward D. DiPrete
Mayor**



Bright Lights Theatre Co. Opens Season With "The Middle Ages"



"Middle Ages" cast members.

"Bright Lights Theatre will open its 1984/85 season with *The Middle Ages*, a heartwarming and witty comedy by award-winning playwright A.R. Gurney, Jr.," says Bright Lights Artistic Director Elaine Raka, a Trinity Rep Conservatory graduate.

Providence resident Barbara Blossom, a member of Trinity Square Repertory Company since 1979, will be directing the production, partially funded by The Rhode Island State Council on the Arts, which will open Oct. 11, at School One, 75 John Street, Providence. The performances, 12 in all, will run through Sunday, Oct. 28.

A bittersweet and slightly manic look at pride and prejudice, love and manners among the members of an exclusive men's club in an American city, *The Middle Ages* takes place during the 20th-century "Middle Ages," the mid-1940s through the late 1970s.

Says Blossom: "The playwright spares no one with his incisive yet poignant satire. But rather than judging his

characters harshly, he dissects them with a great deal of humor, allowing us to see their foibles as our own. One of the play's many strengths is its ability to dramatize the hypocrisy of those who pridefully maintain their special privileges, as well as those who claim to reject them."

A professor of literature at MIT, Gurney is also the author of such plays as *The Dining Room* (1983), *The Problem* (1968), *The Golden Fleece* (1968) and *The Love Course* (1970), which was performed by BLT last fall to critical acclaim. Gurney's plays have been performed by major repertory companies around the country as well as off-Broadway.

The Middle Ages performance schedule is: Thursday, Oct. 11 at 7 p.m.; Thursday evenings Oct. 18 and 25 at 8 p.m.; Friday evenings Oct. 12, 19 and 26 at 8 p.m.; Saturday evenings Oct. 13, 20 and 27 at 8 p.m.; Sunday matinees Oct. 14, 21 and 28 at 2 p.m.

Tickets are \$6; \$4 for students. Call 724-8030 for reservations.

Trinity Square Repertory Announces 1984-85 Season

Trinity Square Repertory Company begins its 21st season on October 5 with Ted Tally's bold and brilliant play *Terra Nova*. Performances run through November 4 in the upstairs theatre. *Passion Play* by contemporary British playwright Peter Nichols begins the downstairs theatre series October 12 through November 18. Both theatres are located at Trinity Rep's Lederer Theatre complex located at 201 Washington St., Providence, R.I.

Terra Nova is Tally's moving and haunting portrait of Scott's heroic expedition in a race to beat the Norwegians to the South Pole. Refusing to adopt the Norwegian practice of using sled dogs for both hauling and food, Scott led his men on foot only to discover that Roald Amundsen and dog teams had beaten them by a month. Blending historical fact drawn from Scott's own moving journals, Tally shows us what makes a man willing to suffer and even die for an ideal.

Peter Gerety directs Trinity Rep Company members Ed Hall (Scott), Keith Jochim (Amundsen), Anne Scurria (Kathleen), Timothy Crowe (Wilson), William Damkoehler (Oates), Richard Ferrone (Bowers) and David Kennet (Evans). Sets, lighting and costumes are by Robert D. Soule, John F. Custer and William Lane respectively.

Terra Nova, Ted Tally's first full-length play, is a work he originated in 1977 while a graduate student at the Yale School of Drama. A recent Obie Award winner, the play has enjoyed dozens of professional productions at regional theatres across the country and in Europe. Tally has written two other plays, *Coming Attractions*, which won the Outer Critics Circle Award as best American Play of the year, and *Hooters*.

Rich and complex, *Passion Play* depicts the alienation and vulnerability at the heart of many modern marriages while at the same time conveying the absurd side of adultery. Pain and laughter go hand in hand as we watch the twenty-five-year marriage of James and Eleanor wobble

under the strain of James's affair with the voracious young Kate, an "older man" enthusiast who lures James into a sea of passion. Nichols reveals the inner thoughts and feelings of the couple through the use of another set of actors who play their alter egos, providing some poignant moments.

Adrian Hall directs Company members Richard Kneeland and Anne Gerety as James and Eleanor; Richard Kavanaugh and Barbara Orson as their alter egos Jim and Nell; Becca Lish as Kate and Barbara Meek as Agnes. Eugene Lee is designing the production and costumes are by William Lane.

Tartuffe, Moliere's side-splitting comic masterpiece, follows in the downstairs theatre beginning November 30 through January 13. *Misalliance* by George Bernard Shaw, a riotous burlesque of romance, adventure and madcap "misalliances" is the second production of the upstairs theatre series beginning January 11 through February 10. *Misalliance* follows Trinity Rep's classic holiday treat, *A Christmas Carol* by Charles Dickens, performing November 30 through December 23 in the upstairs theatre. Adapted by Adrian Hall and Richard Cumming, this joyous celebration of the Christmas spirit with music and song is considered by many to be "Rhode Island's grandest holiday tradition!" Subscribers have the first opportunity to purchase these premium tickets.

Subscriptions for the 21st season are now on sale. Theatre-goers can subscribe to either a four-play series in the upstairs or downstairs theatres, or to the complete eight-play series. Subscribers save up to 48% over regular ticket prices, seeing up to three plays free and are guaranteed the best available seats. Performances are scheduled Tuesdays through Sundays at 8 p.m. and Sunday and occasional Wednesday and Saturday matinees at 2 p.m. For further information, tickets or subscriptions, please call the box office at (401) 351-4242. Visa/MasterCard accepted by phone.

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Rosh Hashanah greetings to our friends and customers. May the coming New Year be ever joyous for you and your family.



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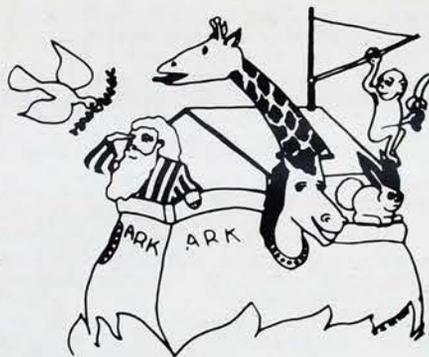
Happy New Year

from



General Treasurer and Mrs.
Anthony J. Solomon

SHALOM 1984 ★ 5745



NOAH'S ARK

A newspaper for Jewish children

Vol. VII, No. 1

SEPTEMBER, 1984 / ELUL-TISHREI, 574

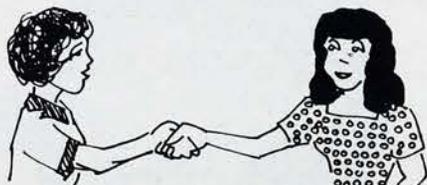
Time To Get Ready

Before we greet the Jewish New Year, we need to prepare ourselves. We use Elul, the Hebrew month before Rosh Hashanah, to get ready. This year, on the English calendar, Elul begins at sundown on August 28, and continues until Rosh Hashanah begins, at sundown on September 26.

We spend more than the 30 days of Elul getting ready. Add to that time the ten days between Rosh Hashanah and Yom Kippur. That means we have 40 days to prepare ourselves. The Rabbis teach us that these 40 days are just like the 40 days Moses spent on Mount Sinai, preparing to receive the Ten Commandments.



From the beginning of Elul until Yom Kippur, there are several ways to "get ready". One way is to hear the shofar blown every morning during Elul, except on Shabbat and the last day of the month. The shofar is a reminder to the people to "wake up" and change our ways. (We don't blow the shofar on Shabbat because religious Jews don't carry things on Shabbat. And we don't hear the shofar blown on the last day of Elul so that it will be special when we hear it the next day, on Rosh Hashanah.)



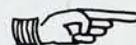
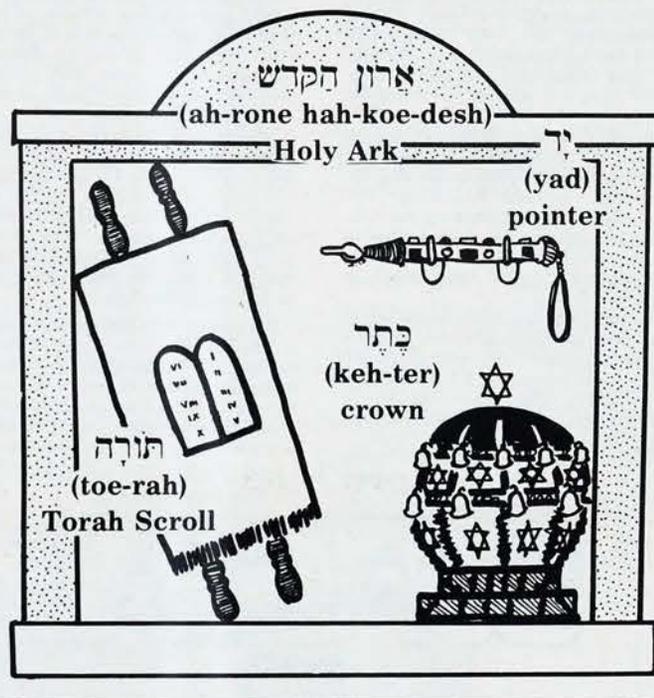
During Elul we are supposed to think about all of the things we did during the past year that were wrong. Before we can go to God on Yom Kippur and ask for forgiveness, we need to think about the things we did and apologize to any person we might have hurt during the year. Sometimes we say things that hurt other people's feelings. Sometimes we gossip about others or even tell stories that aren't true. Sometimes we lie or cheat. Because these things hurt others, we need to say we are sorry, even if we accidentally hurt someone.

In addition to hearing the shofar, praying, and asking others for forgiveness, the month of Elul is one of the times we give to charity. Helping others is a way of showing that we are back on the "right track."

Finally, we send greetings to friends and family, wishing them a healthy, happy new year.

After we have done all of these things and more, we are ready to begin a new year.

Hebrew Words Of The Month



Contest! Prizes!



Happy Chanukah To Some Lucky Winners!

As a special Chanukah surprise, NOAH'S ARK has an eas contest for you to enter. The winner will receive **AM-FM Radi Headphones!** And five runners-up will receive NOAH'S ARK stickers. These stickers come with their own animals to stick o the ark!

HOW TO ENTER: Just fill out the coupon below or write you name, complete address, and age on a separate piece of paper. Mail your entry by October 15, 1984. Winning names will be drawn, and the winners will be announced in the December (Chanukah) issue o NOAH'S ARK!

CLIP AND MAIL

Name: _____ Age: _____

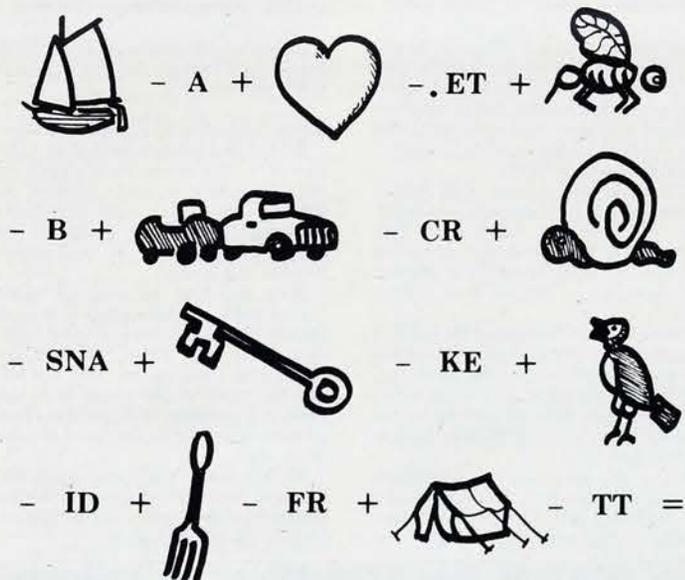
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Mail this coupon by October 15, 1984 to: NOAH'S ARK, 7726 Portal, Houston, Texas 77071. Good Luck!

Rosh Hashanah Rebus

Why is a New Year's resolution like an egg?



Because _____

 _____!

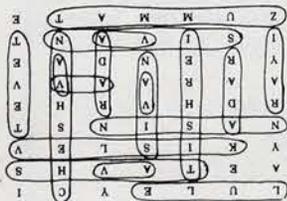
Word Find

Listed below are the names of the Hebrew months. Try to find and circle all of them. The words can go across or up and down - and some are even spelled backwards!

- | | |
|----------|-----------------|
| Elul | Adar (2 times) |
| Tishrei | Nisan |
| Cheshvan | Iyar |
| Kislev | Sivan (2 times) |
| Tevet | Tammuz |
| Shvat | Av (5 times) |

L	U	L	E	Y	C	I
A	E	T	A	V	H	S
Y	K	I	S	L	E	V
N	A	S	I	N	S	T
R	D	H	V	R	H	E
A	A	R	A	A	V	V
Y	R	E	N	D	A	E
I	S	I	V	A	N	T
Z	U	M	M	A	T	E

Answer to Word Find



Answer To Rebus

Both are easily broken!
 TENT - TT =
 BRID - ID + FORK - FR +
 SNAIL - SNA + KEY - KE +
 BEE - B + CARS - CR +
 BOAT - A + HEART - ET +

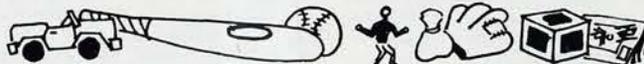
Tokyo Reader Wins Contest!

This month's contest was about New Year's resolutions. A resolution is a promise you make about something you want to change about yourself.

We asked readers to send their resolutions for the new year to NOAH'S ARK. Then, we put all of the entries in a hat and drew the winning resolution. The winner is: **Jesse Matt**, age 8, from Tokyo, Japan.

His resolution is "... to be better in math at school. I need to study more."

Here are some other interesting resolutions we received:



"I promise that each time I take out toys, I will put them away. When company comes they won't think I'm a slob."
Jennifer Deitch, age 10, W. Long Beach, New Jersey

"I will always honor and respect my parents ..."
Shulamie Katz, age 11, Brooklyn, New York

"I will improve my manners ..."
Stacie Marks, age 7, Jacksonville, Florida

"I promise to become a better book reader and to practice Hebrew book reading."
David Michael Uri, Age 6, Tokyo, Japan

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Dial-A-Jewish-Story can be heard on the telephone in about 52 cities in the United States, Canada, Australia, England, and Scotland! Mr. Hyman Brown, producer of the stories, reports that about 15,000 calls are received every week in the New York area alone.

Here are some of the cities and phone numbers where you can Dial-A-Jewish Story: Los Angeles - 938-8848; San Diego - 286-5262; Atlanta - 252-3991; St. Louis - 863-4045; New York City - 467-4800; Pittsburgh - 422-5213; and Providence - 273-7211. For the complete list of cities, write to Tzivos Hashem, 770 Eastern Parkway, Brooklyn, New York 11213.

NOAH'S ARK
 A Newspaper for Jewish Children

Linda Freedman Block and Debbie Israel Dubin
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Dial - A - Jewish - Story was created by Tzivos Hashem, the Jewish children's organization that is also responsible for "The Army of Hashem", the Matzo Ball Contest, and other programs for Jewish children.

UAHC Committee To Combat Cults

The Union of American Hebrew Congregations has established a national Committee on Cults and Missionaries "to combat the activities of deceptive proselytizing groups," it was announced this week. The UAHC represents 770 Reform synagogues in the United States and Canada with 1.25 million members.

In making the announcement, UAHC president Rabbi Alexander M. Schindler noted that some missionaries are making special approaches in targeting young members of the Jewish community.

"It is estimated that Jews make up 12 percent of recruits to cults," the Reform Jewish leader said. "This is a problem of major proportions, one that the American Jewish community cannot afford to ignore." He added:

"The new committee will provide the guidance needed by UAHC congregations in their efforts to cope with the complex and acute personal and community problems created by aggressive proselytizing groups."

Rabbi Schindler pointed out that the Committee on Cults and Missionaries had been formed following the "overwhelming demand" expressed at the UAHC biennial assembly last fall for an organized national effort by the Reform movement against what he termed "increasingly aggressive and manipulative tactics employed by proselytizing groups."

Two Reform leaders from Beverly Hills,

Cal. head the committee. Serving as chairman is Harry Helft, a member of the UAHC board of trustees and a layman long active in Reform Jewish activities.

Vice-chairman of the committee is Rabbi Stephen Robbins of Temple Emanuel, who chairs the task force on cults and missionary activities for the Jewish Community Relations Council of the Jewish Federation-Council of Greater Los Angeles. Rabbi Robbins is a humanistic psychologist and family therapist.

The UAHC committee is composed of 24 rabbis, psychologists, social workers, lawyers, educators, ex-cult members and young people. Staffing the committee is Annette Daum, co-ordinator of interfaith activities for the UAHC and author of "Missionary and Cult Movements." The UAHC department of interreligious affairs will publish a newsletter describing new techniques used by cult groups and will report on cooperative efforts by interreligious coalitions to oppose cult activities.



UAHC Urges Respect For Pluralism

Expressing "profound concern over the grave erosion of government commitment to the constitutional principle of church-state separation," the Union of American Hebrew Congregations — in a resolution overwhelmingly adopted by its executive committee — today called on both major political parties "to recommit" themselves to the spirit of religious tolerance and respect for pluralism.

The UAHC is the congregational arm of Reform Judaism in the United States and Canada, representing 770 synagogues with 1.25 million members.

Today's resolution also urged all religious groups and public officials in American life, "not to use governmental power to impose their own views on others who are not like-minded, and to refrain in political discussion from the premise that one brand of politics or religion is exclusively acceptable to God."

The resolution also called on the Reform movement's own congregations to intensify their work with coalitions in their communities "to resist assaults on the Bill of Rights and especially on the principle of the separation of religion from government."

Harris Gilbert, chairman of the UAHC's Commission of Social Action, introduced the resolution to the executive committee, which is composed of 70 Reform rabbis and lay leaders from all sections of the country. They met at UAHC headquarters in New York City.

Before the resolution was introduced, the UAHC's president, Rabbi Alexander M. Schindler, and its board chairman, Charles J. Rothschild Jr., addressed the

committee. Mr. Rothschild recalled that in 1981 the organization's board of trustees publicly warned of "the rise of extremism, both theological and political," and of "clear and present danger to the tradition of American pluralism and a distortion of religious precepts in political life."

Mr. Rothschild voiced "deep distress" over "the escalation of sectarian rhetoric — stirring polarization and division — and by officials actions designed to subvert the separation principle." He specifically referred to efforts to legalize school prayer, to allow religious figures to evangelize in public schools, to give tax credits for parochial school tuition, and to uphold the legality of Christian Nativity scenes on public property.

Rabbi Schindler Expresses His Views

Rabbi Schindler declared that for American Jews "the separation of church and state transcends all party loyalties. We deem this principle to be our fundamental protection, the ultimate ground of that unique freedom which we have experienced in this land."

"While asserting that religious leaders 'have a right — indeed, a duty — to apply their religious ideals to the ethical dilemmas of the day,'" Rabbi Schindler contended that these leaders "may not harness the engine of government to do that which it is forbidden to do under the Constitution or the social contract of pluralistic society."

He continued: "The proper role of religion is to persuade, the appeal to the free conscience of each person, not to invoke to coercive rule of government."



Heritage: Civilization and the Jews, the 9-week series that chronicles the history of the Jews and their interaction with the whole of Western culture, premieres Monday, October 1, at 9:00 p.m. on WSBE-TV, Channel 36. Abba Eban is the series' host. Eban is pictured here in Newport's Touro Synagogue, where a segment of the series was filmed.

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Obituaries

JACOB GOLDENBERG

PROVIDENCE — Jacob "Jack" Goldenberg of 966 A Hope St., an automobile salesman in the Providence area for more than 25 years before retiring, died Sept. 21 at Miriam Hospital.

Born in Providence, he was a son of the late Morris and Mollie (Pearl) Goldenberg.

Mr. Goldenberg was a member of Redwood Lodge, F & AM, the Palestine Shrine and the Grotto. He was an Army Air Corps veteran of World War II and had served in Alaska. He was a member of the Congregation Sons of Jacob. He had also worked for the Pawtucket School Department.

He leaves four sisters, Mrs. Rae Nulman, Anne Goldenberg, Mrs. Jean Hochman, all of Providence, Mrs. Claire Geller of Southbury, Conn., and a brother, Cy Goldenberg of Providence.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

ETTA RICKLES

LOS ANGELES — Etta Rickles, mother of comedian Don Rickles who served as his road manager for more than a decade, died Sept. 23 of complications resulting from emphysema. She was 83.

Mrs. Rickles died at Mt. Sinai Medical Center, Miami Beach, Fla., a publicist for the comedian said.

"She was a legend, one of the most beloved mothers in show business," publicist Gene Shefrin said. "She was befriended by every star, Frank Sinatra, Richard Burton. She used to make chicken soup for them and send food to their dressing rooms."

Born Etta Feldman in New York City, she married Max Rickles, an insurance salesman, in June 1924. Their only child, Don, was born May 8, 1926.

"Although Max Rickles tried to dissuade his son from seeking a show business career after World War II, Etta Rickles was supportive of Don's ambition to be an actor and comedian," Shefrin said. "After her husband died in 1953, she traveled with her son during his show business engagements and acted as his road manager for some 10 years."

Mrs. Rickles retired about 12 years ago and moved to Miami Beach.

Besides her son she leaves a sister, and two grandchildren.

JACOB ZELLMAN

PROVIDENCE — Jacob Zellman, 80, of 99 Hillside Ave., a former salesman, died Sept. 22 at Memorial Hospital.

Born in Russia, a son of the late Harry and Rose Zellman, he lived in North Providence for 15 years before moving to Providence four years ago.

Mr. Zellman worked for Saltzman's Clothing Store, Pawtucket, before retiring 17 years ago.

He leaves a daughter, Mrs. Harriett Goldstone of Newton, Mass., and three grandchildren.

A funeral service was held at graveside at Lincoln Park Cemetery, Warwick. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St.

BERNARD R. POLLACK

BARRINGTON — Bernard R. Pollock, 58, of 22 Half Mile Rd., and 112 E. 83rd St., New York City, died Sept. 23 at home. He was the husband of Beth (Becker) Pollock.

Born in Providence, he was a son of Jennette (Stein) Pollock of Boston, and the late David Pollock.

Mr. Pollock was a founder and senior partner of Adler, Pollock and Sheehan law firm with offices in Providence and New York City. He was an adviser to the president of Eastdil Realty Inc. and a member of its board. He was director of BTR Inc., England, SW Industries Inc., the H&H Screw Products Manufacturing Co., Parklane Associates Inc., Stern Metals Inc. and Thomas Tilling Inc. of England. He was an incorporator of Citizens Bank and Roger Williams General Hospital, and a trustee of the Rhode Island Philharmonic Orchestra, and formerly was a director and a trustee of Trinity Theatre.

Mr. Pollock was campaign chairman for the United Arts Fund, and a director and a member of the board of directors of the Jewish Federation of Rhode Island. He was a member of the Turks Head Club, the Providence Art Club, the Brown University Club of Rhode Island, the University Club, the Faculty Club and Collectors Club of the Rhode Island School of Design Museum. He was active in fund-raising efforts of his universities. He was a graduate of Brown University, the Boston University School of Law, and was secretary of the executive committee of the Third Century Fund of Brown University, and a member of the executive committee of the Boston University School of Law. He was a member of the Rhode Island, New York and American Bar Associations, and a Navy World War II veteran.

Besides his wife and mother he leaves two sons, Stephen B. Pollock of New York City and Russell D. Pollock of San Francisco; a sister, Mrs. Claire Kanter of Boston, and a granddaughter.

A funeral service was held at Temple Beth-el, Orchard Avenue, Providence. Burial was private. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St.

HELEN ADLER-ROSSMAN

PROVIDENCE — Helen Adler-Rossman, 85, of the Jewish Home for the Aged, 99 Hillside Avenue, died at Miriam Hospital Sept. 24. She was the widow of Nandor Adler. She was also the widow of Mark Rossman.

Born in Hungary, a daughter of the late Meyer and Rosalie (Fuchs) Rosenberger, she lived in Providence for 12 years. She previously lived in Israel and New York.

Mrs. Rossman was a commercial artist and retired in 1965. She was a member of the Providence Hebrew Day School.

She leaves two sons, Edward O. Adler, ritual director of Temple Emanu-El, of Providence, and David O. Adler of Westwood, N.J.; a brother, Emil Rosenberger of the Beer Sheba, Israel; five grandchildren and two great-granddaughters.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick. Arrangements were by the Mount Sinai Memorial Chapel.

JACOB "JACK" SALTZMAN
NORTH MIAMI BEACH, Fla. — Jacob "Jack" Saltzman, 88, formerly of Providence, died at the Humane Biscayne Hospital on September 22. He was the husband of Sally (Carol) Saltzman.

Born in New York, he was the son of the late Harry and Annie (Nissenholtz) Saltzman. Mr. Saltzman was a manager of Saltzman's Men's Stores until his retirement 10 years ago. He was a member of B'nai B'rith, Temple Emanu-El and the Jewish Home for the Aged.

Besides his wife, he leaves a son, Daniel Saltzman of Pawtucket; a brother, Al Saltzman of Hollywood, Florida; two sisters, Mrs. Roth Bromberg of East Providence and Mrs. Helen Michaels of Miami Beach, Florida; five grandchildren and one great-grandchild.

The funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was at Lincoln Park Cemetery, Warwick.

ABRAHAM S. CAPLAN

SALEM, Mass. (AP) — Abraham S. Caplan of Marblehead and Palm Beach, Fla., a penniless immigrant who became head of the Gray Lines Sightseeing Co., died at Salem Hospital. He was 97.

Caplan, who died Sept. 18 came to the United States from Russia when he was 17, and had no money, no schooling, and couldn't speak English, said a longtime friend, Warren Gilford, a Boston lawyer.

"He sold newspapers and flowers on the streets of Boston, and in the course of those pursuits, he met Burton L. Thomas of Marshfield, who used to take pictures outside to the Boston Public Gardens," Gilford told *The Boston Globe*.

He said the two men conceived the idea of promoting sightseeing trips, rented a trolley car and pointed out historic buildings to paying customers.

"Because he spoke no English, Mr. Caplan drove the trolley while Mr. Thomas delivered the lecture," Gilford said.

"Later, Mr. Caplan and his partner took a truck chassis and built a platform on it with seats aligned on an incline in theatre style. That's how Gray Line started."

Caplan later hired college students as lecturers on the bus tours, and one of them, now Massachusetts Appeals Court Judge David A. Rose, said "Mr. Caplan helped a lot of students get through school during the Depression."

"He was a firm businessman, but he was, at the same time, a fatherly and compassionate person."

He leaves his second wife; two sons; a brother; four grandchildren and 11 great-grandchildren. His first wife died several years ago.

A funeral service was held at Levine Chapel, Brookline.

Paul Nash Named R.I.S.D. Vice-President

Thomas F. Schutte, President of Rhode Island School of Design, has named Paul Nash Vice President for Academic Affairs at the 107-year-old art and design school. Nash, a Professor of Education at Boston University since 1962, has replaced Friedrich St. Florian, Dean of the Division of Architecture at Rhode Island School of Design, who served as Acting Vice President for Academic Affairs since 1981 and has returned to the Architecture Division on a full-time basis. Nash's appointment became effective September 1, 1984.

According to Dr. Schutte, "Paul Nash brings to Rhode Island School of Design over a decade of administrative leadership experience, including a departmental chair, division directorship, academic program coordinatorship, and directorship of various funded research and educational projects."

A native of Newcastle upon Tyne, England, Nash has been the Coordinator of Programs in Human Services at Boston University since 1981. He recently completed a funded lecture tour on innovations in the arts, humanities, and technology in American Higher Education, delivering lectures in England, Egypt, Qatar, India, Thailand, Singapore, Korea and Japan.

Nash received a Ph. D. in the history and philosophy of education from Harvard University in 1959, a Master of Education in the history and philosophy of education from the University of Toronto in 1955, and a Bachelor of Science in economics, history and politics from the London School of Economics in 1949. In addition, he has studied economics at Queen's University (Belfast), Italian and literature at the Università per Stranieri (Perugia), psychology and sociology at London University, and philosophy and education at McGill University.

Nash was a Fulbright Lecturer at the University of Chile and was named Arthur Lehman Scholar and Jason S. Bailey Scholar at Harvard University.

Dwight R. Miller Paintings on Exhibit

The opening exhibition of paintings by Dwight R. Miller will take place Sunday, September 30 at the Ben Weiss Gallery & Associated Artists, 582 Charles St., Providence.

Gallery hours are 2-5 p.m. weekdays and weekends. For information, call 351-7424 or 421-4120.

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5745



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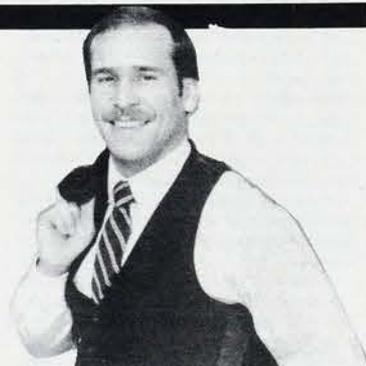
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For U.S. Congress—2nd District

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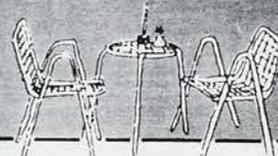
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Newly Appointed Rabbis

(continued from page 1)

meet monthly throughout the community. Here at Temple Beth-El we have havarot that have been in existence for 10 years. Havarot enable congregants to establish communication between each other and the Temple.

"Throughout the year, I will also be teaching a number of family workshops on celebrating the holidays at home, discussing rituals, customs, how to prepare your own Seder, and so forth. When the *Heritage* series begins next week, I will be a discussion leader at the Jewish Community Center for two of those televised programs. I have also worked as a curriculum planner and a teacher in the field of the Holocaust in the public schools and hope to develop a similar relationship with the public schools on the Holocaust this year. When I taught the course about the Holocaust at Plymouth Carver High School, a large number of students

were not Jewish and I continue to be committed to teaching the Holocaust because I feel it is important for the community at large to understand it.

"As an associate rabbi, I share specific rabbinic tasks with Rabbi Gutterman. I conduct ceremonies, and during this High Holiday, I will be leading services at the junior congregation. Several years ago it was the concern of the congregants that an associate rabbi be brought on because we have grown so much and the responsibilities are too great for one person to bear alone.

"I am also looking forward to the challenges of working with the young people of the congregation. I have considerable Jewish camp experience and would like to lead retreats and do more programming outside the classroom. One of my other skills is as a storyteller. From working with children over the years, I have found they remember the lessons of a

story almost word for word after they hear a storyteller."

As the New Year progresses, the new area Rabbis will be adding to the cultural richness of our community.

Rebbe To Speak On Cable TV

A public address by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, on Tuesday, October 2, will be transmitted live via satellite from Lubavitch World Headquarters in New York to Cable TV stations across the United States and to Lubavitch Centers around the world, beginning at 9:30 p.m. EDT and lasting for several hours. The telecast, entitled "An Evening With The Lubavitcher Rebbe," will be viewed by an estimated six million people.

The public address will mark the twentieth anniversary of the passing of the Rebbe's mother, Rebbetzom Chana Schneerson of blessed memory.

For the first time, the Rebbe's address

will be beamed to Argentina. Buenos Aires, one of the largest Jewish communities in the world, as well as other cities in Argentina will now be able to share the experience of the Rebbe's Farbrengen. A simultaneous Spanish translation will be provided for the viewers there.

The Rebbe is considered to be the most phenomenal Jewish personality of our time. In his years as leader of world Jewry he has established social and educational programs, which touch the lives of millions of people around the world, Jews and non-Jews. Under his leadership the Chabad-Lubavitch movement has become the most dynamic force in Jewish life around the world.

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Fain Fellowship Established At Technion-Israel Institute

As a tangible affirmation of their belief that technology is the key to an economically self-sufficient future for Israel, Macie Fain Silver and her children, Lyle and Betty Fain, have endowed a Teaching Fellowship Fund at the Technion.

The income of the fund will be used in perpetuity for the appointment of a Teaching Fellow working for an advanced degree and at the same time teaching undergraduates.

Irving J. Fain was one of the founders of the American Technion Society, and served as Rhode Island President. He was one of a small group of men who undertook the development of the organization, until today there are literally hundreds of projects worth hundreds of millions of dollars on the Technion campus funded by Americans.

"Irving understood the importance that



Bob Starr and Mrs. Silver

technology would play in the development of the State of Israel when the land was still Palestine," explained Mrs. Silver. "In fact, he convinced the then-President of MIT, Karl Taylor Compton that it was indeed 'the MIT of Israel,' and started a relationship between the two universities

that saw the construction of the Karl Taylor Compton Chemistry Building on the Technion campus." The relationship exists to this day, with numerous

Technion professors spending their sabbatical years teaching at MIT, and Technion students doing their graduate work there as well.

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Facts About Yom Kippur

by **Bernard S. Raskas**
 Yom Kippur is the only fast day mentioned in the Five Books of Moses. Since time immemorial, Jews have fasted on this day. There are many explanations for refraining from food for twenty-four hours but, basically, it is to indicate that "we mean business" and we are not concerned with ordinary needs but spiritual matters.

Traditionally, there have been four reasons for what the Torah calls *inui nefesh*, "self-denial." Firstly, fasting is penance. It demonstrates that we show contrition for the wrongs we have done and the good we have failed to do.

Secondly, fasting is a form of self-discipline. Self-indulgence and lack of self-control frequently lead to sin. Rabbis, as well as most religious teachers, are aware that disciplining oneself is never easy, but they have all insisted on its values.

Thirdly, fasting is a means of focusing on the spiritual. Although Judaism recognizes the bodily instincts and the need for their gratification, yet it understands the importance of encouraging the spiritual needs of a human being. By fasting on Yom Kippur the needs of the body are left unattended for twenty-four hours and the Jew gives all his or her concentration on the things of the spirit. The Midrash teaches that during this period we become ethereal like the angels.

Fourthly, fasting is a means of awakening compassion. By knowing what it means to go hungry, even for a day, our hearts are moved for those who suffer. By fasting we are moved to think of the needs of others and to try to alleviate their suffering.

Fasting has its practical aspects as well. Though it may be hard to believe on Yom Kippur afternoon after twenty or so hours of fasting, most healthy adults can survive well over a month without eating. The ancient rabbis who formed our rituals ruled that children, sick persons, pregnant women, etc., are exempt from fasting. Fasting is not punishment, rather it is a

device to achieve a spiritual end. However, in medical records there is found recorded a curious case that illustrates the practical aspects of fasting.

During the Korean War a seriously wounded soldier was brought into the field hospital. The doctor ordered an immediate operation in order to remove a bullet from his stomach. The operation was successful. Later the doctor told the soldier, "You were a lucky guy. Your insides were clean and we could easily find the bullet and there was less danger of infection. If you had food in your stomach and we would have had to search, you might very well have died." Then he added, "By the way, how come your stomach was so empty?" The soldier answered, "I am Jewish. Today is Yom Kippur."

Be that as it may, the primary purpose of fasting is ethical. Fasting is not an end in itself. Rather it is to serve as a stimulus to moral improvement. It is for this reason that the prophetic reading on Yom Kippur morning is taken from the fifty-eighth chapter of Isaiah.

"Is this not the fast I have chosen?"

To loose the chains of wickedness,

To undo the bonds of the yoke

And let the oppressed go free.

Is it not to share your bread with the hungry?"

The prophet warned that the act of fasting in and of itself was not sufficient to attain the highest level of ethical morality; it must be accompanied by deeds of charity and sincere repentance.

Continued on next page

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Facts About Yom Kippur

(continued from preceding page)
During one Yom Kippur a congregant told Rabbi Hayyim Sandzer that another congregant who was both wealthy and miserly had fainted due to the fast and asked if he could give him water. "According to the law, you can give him a spoonful of water," the rabbi said. A few minutes later the congregant reported to the rabbi that the man revived but felt faint and requested more water. This time the

rabbi said, "Tell him he can drink as much water as he wishes provided he donates a hundred dollars to charity for each spoonful of water." As soon as the rabbi's ruling was told to the revived congregant, his thirst disappeared and he felt sufficiently refreshed to continue his Yom Kippur prayers. The story is the best commentary on the purpose of fasting on Yom Kippur.

Delicious Holiday Recipes

BUSY DAY FISH BAKE
6 oz. package Manischewitz Potato Pancake Mix (or two 3 oz.)
2 eggs
24 oz. jar Manischewitz Gefilte Fish
¼ cup peanut oil or melted butter
¼ cup (1 oz.) grated American cheese
Combine potato pancake mix with eggs and water as directed on package. Drain and mash gefilte fish. When potato mixture is thickened, stir in the oil or butter and the mashed fish. Spread in a greased 8-inch square pan; sprinkle with cheese. Bake in a moderate oven (350°F) 30 minutes or until lightly browned at edges. Serves 6.

¼ tsp. salt
Combine all ingredients and store in refrigerator until ready to serve. This sauce is best prepared several hours before serving.

GEFILTE-FISH SAUTÉ
24 oz. jar Manischewitz Gefilte Fish
1 egg
1 tbsp. water
¾ cup Manischewitz Matzo Meal
Butter or pareve margarine
Drain fish. Combine egg and water. Dip fish in egg mixture. Roll in matzo meal. Sauté in a small amount of butter or margarine until golden brown on all sides. Serve with Dill Sauce. Serves 4.

YOM TOV FISH MOUSSE
3 12 oz. jars Manischewitz Gefilte Fish
1 cup chopped walnuts
1 cup sweet cream
1¼ cups Manischewitz Matzo Meal
¼ cup melted butter
¼ cup lemon juice
½ tsp. onion powder
1 tsp. salt
Dash pepper
6 eggs, separated
11 oz. can Manischewitz Tomato and Mushroom Sauce
Drain fish and mash in a large bowl. Mix in nuts, cream, matzo meal, butter, lemon juice, onion powder, salt and pepper. Beat egg yolks and fold in. Beat egg whites until stiff but not dry. Fold into fish mixture. Place in well-greased loaf pan or 9-inch tube pan and spread evenly. Cover pan with aluminum foil. Bake in moderate oven (350°F) until set and firm to the touch, about 1½ hours. Loosen sides with knife, allow to set for a few minutes and turn out on serving platter. Serve with heated tomato and mushroom sauce. Serves 6 to 8.

DILL SAUCE
½ cup sour cream
¼ cup chopped kosher dill pickles
1 tbsp. pickle juice

(Continued on next page)

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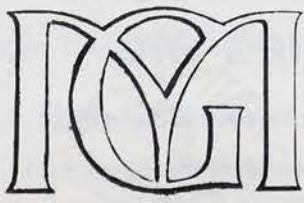
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Delicious Holiday Recipes

(continued from preceding page)

TZIMMES SQUARES
Serves 6 to 8

1/2 cup solid shortening or softened margarine
1/4 cup granulated sugar
6 tbs. Peter Heering
1 cup grated, peeled apple (1 medium apple)
1 cup grated carrots (2 medium carrots)
1 cup grated sweet potato (1/2 medium sweet potato)
3/4 cup matzoh meal
1/2 cup pitted prunes, chopped
1 tbs. lemon juice
1/2 tsp. grated cinnamon
1/2 tsp. salt

Preheat oven to 350°F. In a large bowl, cream shortening and sugar. Add remaining ingredients and stir until well blended. Spoon into a greased 9x9-inch baking pan.

Bake 45 minutes or until firm and lightly browned. Cool slightly on wire rack before cutting into squares.

CHOCOLATE CHERRY SPONGE CAKE
Serves 10 to 12

2 cups cake flour
1/2 cup cocoa powder
1 cup sugar
1 tbs. baking powder
1 teaspoon salt
6 egg yolks, at room temperature
1/2 cup Peter Heering
1/4 cup water
1/2 cup oil
6 egg whites, at room temperature
1/2 tsp. cream of tartar

Preheat oven to 350°F. Combine flour, cocoa, 1 cup sugar, baking powder and salt. Stir until combined. Add egg yolks, Peter Heering, water, and oil to flour mixture; beat until smooth.

Beat egg whites with cream of tartar until soft peaks form. Beat on high speed adding 1/4 cup sugar, 2 tablespoons at a time. Continue beating until stiff peaks form and sugar is completely dissolved. Do not scrape sides of bowl. Fold flour mixture into egg whites. Turn into ungreased 10-inch tube pan. Bake 1 hour or until cake springs back when touched lightly on top. Invert cake pan on neck of a bottle. Cool completely. Run a knife around edge of pan to remove cake. Dust with confectioner's sugar.

FRUIT COMPOTE
Serve 8
(one half-cup per serving)

1/2 cup Peter Heering
2 12-ounce packages (or 4 cups) mixed dried fruit, such as
prunes, apricots, dried apple, dried pears
3 cups water
1 cup apple juice
1 tbs. lemon juice
2 tsp. grated lemon rind
2 cinnamon sticks

In a large saucepan, combine all ingredients. Bring to a boil on high heat. Reduce heat; cover and simmer 30 minutes, stirring occasionally, until fruit is tender. With a slotted spoon, remove fruit to a serving bowl; discard cinnamon sticks.

Increase heat to high; cook juices until thick and syrupy. Pour over fruit and allow to cool. Serve warm, chilled or at room temperature.

CHALLAH

1/2 cup lukewarm water
3 tablespoons sugar
1 packet dry yeast (1/4 ounce)
6 1/2 to 7 cups flour (plus more if needed)
1 tablespoon salt
4 tablespoons liquid vegetable oil, divided
2 eggs
1/4 cup raisins (optional)
1 egg yolk
2 tablespoons water

Put 1/2 cup of lukewarm water into a small bowl; add 1 tablespoon sugar and the yeast. Set aside for 15 minutes in the meantime, put 6 1/2 cups flour and salt into mixing bowl. Check the yeast; it should be foamy. Add 3 tablespoons of oil, 2 eggs, and the yeast mixture to the flour. Knead for 10 minutes, incorporating more flour if necessary. The dough should be soft, smooth and elastic.



Continued on next page

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Delicious Holiday Recipes

(continued from preceding page)

Place the dough in a bowl; coat with most of the remaining 1 tablespoons of oil. Cover the bowl and allow to rise in a warm place for 1 hour, or until its bulk has doubled. Punch down and coat with the remaining oil. Cover and allow to rise a second time for 45 minutes. Pat into a large oval (about 2 feet long) on a floured board. Scatter the raisins onto the surface, then roll into a long salami-like shape, stretching until it is about 3 feet long. Lightly flour the top. Coil into a raised spiral, starting with the small round that will be the center and tucking the coils under it as you form the spiral. Place on an oiled baking sheet. Allow to rise for 45 minutes. Towards the end of the final rising, preheat the oven to 350. Add 2 tablespoons of water to the egg yolk and beat. Brush the yolk mix onto the challah. Bake 45 to 50 minutes. Cool on a rack for at least 1 hour before cutting. Makes about 32 slices.

Note: This recipe makes one giant challah. The dough can be divided in half before it is shaped to produce two conventional loaves. The baking time for two loaves will be 40 to 45 minutes.

TEIGLACH

- 1 pound honey
- ¾ cup water (plus more if needed)
- 2 tablespoons lemon juice
- 2 cups sugar
- 6 eggs
- 1 tablespoon oil
- 1 tablespoon ginger
- ½ teaspoon salt
- 1 teaspoon baking powder
- 3½ cups flour (plus ½ cup or more for rolling dough)
- ¾ cup slivered almonds
- ½ cup whole glazed cherries
- ½ cup sesame seeds

Line two cookie sheets with aluminum foil and oil lightly. Set aside, in a large, heavy saucepan (at least 6-quart capacity) mix together the honey, water, lemon juice and sugar. (At first, the pot may seem too large; however, the syrup would overflow a smaller pot later in the recipe.) Heat to boiling. While the honey syrup is heating, beat together the eggs, oil, ginger and salt until blended. Sift together the baking powder and ¾ cups

of flour. Add to the egg mixture to form a sticky dough. Cut into 8 pieces. Dust each piece with flour and roll between your hands until it forms a "snake" about ¾-inch in diameter. Slice each snake into about 10 ¾-inch slices. Add to the boiling syrup and simmer slowly for about an hour. It is important to cook them for the full time. At the end of the first half hour, the teiglach will be an attractive golden color, but they will not be hard and crisp. Further cooking will improve their texture and make them a beautiful dark mahogany color. Stir gently every 10 minutes or so during the cooking period. If the liquid seems close to evaporating, add more water, about ½ cup at a time. Ten minutes before the end of the hour, add the almonds and cherries. Stir frequently until done, to make sure that the syrup doesn't burn. When the cooking is complete, remove pan from heat, immediately place the teiglach, almonds and cherries on the oiled pans, keeping as much of the leftover syrup as possible in the pot. Separate the teiglach so that they don't stick together. Stir the sesame seeds into the leftover syrup, adjusting the quantity to the amount of syrup that remains, if necessary. When the sesame-syrup mass cools enough to be handled, form it into spheres the size of gumballs. Work quickly, but carefully: the syrup is extremely hot at first, but will become too hard to shape as it cools. Form the teiglach into pyramids — one large or several small — and decorate with the cherries, sesame balls and slivered almonds. Makes about 80 pieces.

Note: This keeps very well and makes an excellent gift. If it is necessary to cover the teiglach, use lightly oiled aluminum foil. Some cooks roll the finished teiglach in finely chopped nuts or coconut, which makes them less sticky. Others form the teiglach dough into shapes, such as spheres or knots. They can be stuffed with bits of nut or dried fruit before they are cooked.

Continued on next page



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Delicious Holiday Recipes

(continued from preceding page)

TSIMMES
 6 pounds brisket
 1 large onion, peeled but
 left whole
 2 tablespoons salt
 4½ quarts water (plus
 more as needed)
 3 pounds carrots, cut into
 rounds about ½ inch
 thick
 1½ cups brown sugar
 2 large sweet potatoes
 5 pounds white potatoes
 3 medium onions, peeled
 and quartered
 6 eggs
 1 cup matzo meal
 2 tablespoons salt
 1 teaspoon pepper
 ¼ cup honey

Put the brisket into an 8-
 quart pot. Add the onion,
 salt, and water. Partly cover
 and bring to a boil. Skim off
 the foam that rises to the
 top. Note the level of the wa-
 ter. Cover the pot, then lower
 the heat to maintain a sim-
 mer. Cook 2½ hours, adding
 water from time to time to
 maintain the water at the
 same level. Add carrots and
 brown sugar, bring to a boil,
 cover and simmer ½ hour
 longer. Meanwhile peel
 sweet potatoes and cut
 into chunks at least 1 inch
 on a side; place in a bowl and
 cover with cold water to keep
 them from darkening; set
 aside until needed. Preheat
 the oven to 400. Peel the
 white potatoes and cut into
 small cubes; place in a bowl
 and cover with water. The

potatoes will be finely grated
 in a blender in three batches.
 Have a 5-quart mixing bowl
 ready to receive them. Put
 an onion and two eggs into
 the blender and blend until
 liquefied. Drain a third of
 the potatoes and blend until
 all the pieces are finely
 grated. Repeat twice for the
 remaining two-thirds of the
 potatoes. Pour the potatoes
 into the bowl. Add the matzo
 meal, salt and pepper. Mix
 completely.

Assemble and bake. Drain
 the sweet potatoes and scat-
 ter in the bottom of a very
 large roasting pan. Remove
 the meat from the hot broth
 and cut into ½-inch slices.
 Place slices in the pan. Pour
 in the broth and carrots.
 Slowly pour the potatoes
 into the middle. They will
 seem quite liquid, but they
 will solidify in baking. Do
 NOT stir the tsimmes! Bake
 for 45 minutes. Drizzle the
 honey over the tsimmes and
 return to the oven. Bake 45
 minutes longer, or until the
 top of the potato dumpling
 is well browned. Serves 16.

Note: The meat for the
 tsimmes can be cooked in ad-
 vance. Also, the baking can
 be interrupted once the pota-
 to dumpling has solidified
 — about 45 minutes. Allow
 extra time if the cooking has
 been interrupted, since the
 tsimmes will have cooled
 down.

5744's 10 Best Books

by **Lawrence J. Epstein**
 This past year has been an
 especially strong one for
 books about Israel. The
 continuing emotional tie
 American Jews have to the
 Jewish State is made clear
 by the number of fascinating
 and significant works that
 continue to be produced.
 The Holocaust also
 remained a vital subject,
 with several important
 works published.

Each of the following ten
 books is highly recom-
 mended. All are informative
 and quite readable. The list
 is in alphabetical order.

1. *The Campaign to
 Discredit Israel.* AIPAC
 (444 N. Capitol St., NW,
 Washington, DC 20001)
 \$6.00

This extremely interesting
 and useful book, compiled by

a pro-Israel lobby group,
 analyzes anti-Israel efforts
 in the United States. A guide
 to anti-Israel organizations
 and people makes this a very
 valuable reference work.

2. *The Cannibal Galaxy.*
 By Cynthia Ozick. Knopf.
 \$11.95.

Cynthia Ozick is one of
 the finest writers in the
 country. She frequently
 writes about the significance
 of Judaism in rich, intricate
 prose.

This novel is about Joseph
 Brill, a middle-aged
 headmaster of a school. He
 seeks a perfect student and
 his own failure to recognize a
 young girl's intelligence
 causes him to reconsider the
 implications of failure.

Continued on next page

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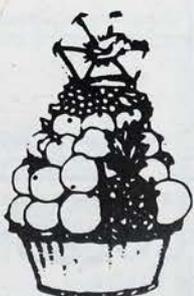
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5744's 10 Best Books

(continued from preceding page)

The book is brief, tightly-written, complex, and fascinating.

3. *From A Ruined Garden: The Memorial Books of Polish Jewry.* Edited by Jack Kugelmass and Jonathan Bovarin. Schocken. \$17.85.

This book reconstructs the vanished world of East European Jewry in writings by survivors. After the Holocaust, survivors from the same town or city, working through benevolent societies known as *landmanshaften*, compiled memorial books about their areas, often with a history, memoirs, and photographs.

This volume is a selection from those books and is a perfect companion to Roman Vishniac's photographic collection mentioned below.

4. *From Time Immemorial.* By Joan Das Peters. Harper & Row. \$19.95.

This is probably the most important book of the year. The author analyzes the origins of the Arab-Israeli conflict and, using original research, proves that Arabs did not live in western Palestine "from time immemorial" but moved there, often illegally, only after Jews had settled and helped develop the area.

The demographic and historical facts assembled in this book provide an historical turning point in arguments over the moral rightness of the Jewish claims to their ancient homeland.

5. *The Haj.* By Leon Uris. Doubleday. \$17.95.

The author of *Exodus* and other well-known novels tells the story of modern Israel using an Arab to tell the story. The plotting is fast-paced. The setting — the Land of Israel from World War I through the birth and early years of the State — is filled with exciting events. Uris takes advantage of this and ably captures the tension and high drama of the time.

Some critics have complained that the book is overly sympathetic to Jews and hostile to Arabs, but all readers will be propelled by the story itself.

6. *The High Walls of Jerusalem.* By Ronald Sanders. Holt, Rinehart and Winston. \$24.95.

This huge book tells the story of the Balfour Declaration and the beginnings of the British Mandate. The book is well-written and, although it covers familiar ground, fascinating because the known information is refreshingly told and supplemented by new facts.

7. *An Interrupted Life: The Diaries of Etty Hillesum.* 1941-1943. Pantheon Books. \$12.95.

This is an absorbing account of a life robbed by the Nazis. It is very different from Anne Frank's account, however, for the Dutch Etty Hillesum describes an adult's life, indeed one separated from Jewish identity and filled with such "modern" experiences as psychoanalysis and sexual experimentation.

8. *In The Land of Israel.* By Amos Oz. Harcourt Brace Jovanovich. \$10.95.

Amos Oz is a famous Israeli novelist. As a way of gauging the feelings of his country, Oz journeyed around, tape recorder in hand, to ask all kinds of people about their feelings concerning Israel's history and future. Oz records these views and punctuates them with his own provocative observations.

Even readers who disagree with Oz's views will find in the Israeli soul revealed here a courage to withstand the test of history.

9. *Israel In The Mind of America.* By Peter Grose. Knopf. \$17.95.

The 150 year relationship between the United States and the movement for a Jewish State is recounted here in an extremely engaging, well-written book. The most intriguing part — the story of American actions to aid in the birth of Israel — reads like a suspense novel and is told based on new evidence.

10. *A Vanished World.* By Roman Vishniac. Farrar, Straus and Giroux. \$65.00.

(Continued on next page)



NEW YEAR'S GREETINGS IN MEMORY OF AARON J. OSTER

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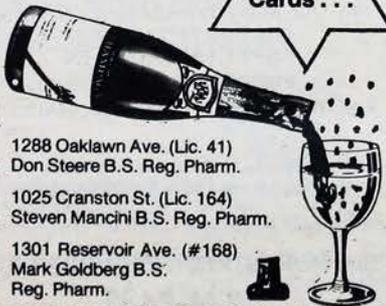


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The Board & Staff of the Jewish Community Center of R.I.

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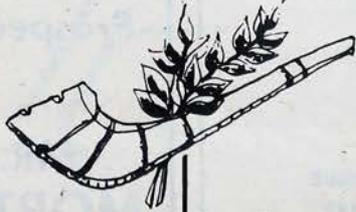


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5744's 10 Best Books

(continued from preceding page)

Roman Vishniac took 16,000 pictures of the pre-Holocaust Jewish world in Europe. Of these 2000 negatives survived the war. 200 of these pictures, taken between 1934 and 1939, are collected in this magnificent book.

Elie Wiesel's introduction and Dr. Vishniac's poignant captions are moving, but it is the pictures themselves, with their haunting human faces, that remain the sad preserve of the vanished world.

New Year's Message From ADL

Kenneth J. Bialkin, national chairman of the Anti-Defamation League of B'nai B'rith, and Nathan Perlmutter, ADL's national director, issued the following Jewish New Year's message in behalf of the agency:

"Among our many prayers as we greet the advent of the Jewish Year 5745 is a prayer about prayer.

"It has become a divisive political issue.

"This solemn act which unifies each of us with the Creator should not separate us from each other.

"We pray, therefore, that God will grant us the wisdom and the resolution to bring this division.

"The right to prayer is inalienable, a matter between God and man and so beyond the reach of law.

"Children have the right

to pray whenever and wherever they desire, in or out of school. Prayers should not be legally mandated because that direction leads to state religion.

"To prevent government imposed worship, our nation's founders provided the foundation for the wall that has been erected between church and state, that wall which has permitted so many creeds to flourish side by side among us without discord.

"We pray that that wall will continue to endure as all of us, of all faiths, strive together to preserve our nation, strengthen the democratic fabric of our lives and build the peaceful and harmonious world forecast by our ancient prophets."

Broader Aspects Of Rosh Hashanah

by Rabbi Ezra Boyarsky

On Wednesday, Sept. 26 at dusk, Jews around the world will gather in their respective houses of worship to usher in the New Year 5745. This initial Rosh Hashanah service will also inaugurate the annual Ten Days of Penitence — the period assigned for individual and collective introspection and spiritual inventory-taking. But this is not all.

In Jewish tradition, Rosh Hashanah commemorates the creation of the world and is the day when every human being — the centerpiece of G-d's creation is summoned before the celestial tribunal for a scrutinizing audit of his or her deeds of the past year. Thus, the Jewish New Year, above and beyond its distinctly Jewish character is also with clearly universal overtones. The purpose of Rosh Hashanah then extends beyond its obvious moral implications but also serves as a frame of reference for broadening Judaism's vista of the world. This is copiously reflected in the High Holiday liturgy, based on the socio-ethical and moral teachings of the prophets and rabbis of Biblical and post-Biblical eras respectively.

A telling example of the above is found in the Midrash and Talmud Aboda Zara 22: Before giving the Torah to Israel, G-d offered it to the other nations but they refused it and when he did finally give it to the Children of Israel, he revealed it not in the Promised Land but in the extraterritorial Sinai desert and simultaneously in the then 70 existing languages so that people of all nations should have access to it . . .

But alongside this universal approach, the rabbis issued a clear note of caution not to go overboard with it at the expense of the basic Judaic principles, laws and customs lest they fall through the alluring cracks of assimilation and eventual disintegration. They therefore constantly taught that the inseparability of Israel and the Torah to be the most reliable defense against the intrusion of foreign influences.

Admittedly, to negotiate such a tightrope balancing act is no easy task for Jewish communities outside of Israel. But past and recent history has proven beyond dispute that even in the roller-coaster existence of the Jewish people for the

Continued on next page

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Broader Aspects Of Rosh Hashanah

(continued from preceding page)
 last 1,900 years such a judicious balance could be and has actually been successfully performed. The Golden Age of Spain of the eleventh century is one such striking example. Although the Jews in Spain lived as the American Jews do now, in peace and tranquility not only did they not assimilate into the gentile majority but did one better, they emerged as one of the best organized and culturally rich, super-productive Jewish settlements in exile. The same was true of the Eastern European Jewries, notably between the two World Wars. And it can be safely stated that were it not for the highly motivated rank and file Polish, Lithuanian, Rumanian and Hungarian Jews — products of a wholesome Jewish education — there could not possibly have arisen the modern State of Israel. What should not be lost sight of is that both these

exemplary Jewries kept full faith with Judaism without yielding to the enticing, external attractions of foreign cultures. Can the same be said about contemporary American Jewry?

There is no blinking the hard fact that American Jews are afflicted with a galloping process of an eroding assimilation. It isn't that efforts are not being made to alleviate this "iron in the fire" problem but no quick, positive results can be expected from a community so fragmented, which at best is but a shoddy patchwork of organizations and sub-organizations without any one common purpose tying them together.

The solution to this dilemma is simply stated in the Rosh Hashanah and Yom Kippur musaf service: "May all Thy children unite into one fellowship to do Thy will with a perfect heart."

Jewish Bookin Review

The War for Lebanon, By Itamar Rabinovich, 243 pp., Ithaca, N.Y.: Cornell University, \$19.95, 1984.

Review by David J. Pervin (JSPS) — Israel's invasion of Lebanon in June, 1983 spawned numerous articles and books either condemning or praising Israel's actions. While most of this literature is extremely valuable, it suffers from ideological preconceptions which shape, if not distort, their analysis. Joining the ever increasing literature on the war, its causes, and the actions of the various actors is Itamar Rabinovich's superbly balanced *The War in Lebanon, 1970-1983*. Indeed, Rabinovich's main contribution is to provide a coherent summary of the background to "Operation Peace for Galilee" without becoming involved in ideological argument. Rabinovich, who is the head of the Dayan Center and the Shiloah Institute for Middle Eastern and African Studies at Tel Aviv University, systematically analyzes the myriad forces involved in the Lebanese "equation." Lebanon itself is a "paradox" where the internal actors have conflicting and contradictory aspirations. These aspirations are not merely, and perhaps not principally

religious or "confessional," but economic, social, and political. Furthermore, the divisions in Lebanon are not merely between the two major confessional communities, Christian and Moslem, but within the confessional communities themselves.

Superimposed onto Lebanon's internal divisions are the interests of external actors who, allied with Lebanon's internal factions, still have considerations of their own.

Perhaps the most important of the "external" actors are the Palestinians. It is befitting of the complexity of Lebanon that the Palestinians can be described as external actors while there existed a large Palestinian population in Lebanon since 1948 and while Lebanon served, albeit hesitantly, as the principle base of the P.L.O. after its expulsion from Jordan in 1970-71.

Prior to 1970, Israel had more or less ignored Lebanon as it did not pose any threat to Israel's security. With the development of the P.L.O.'s infrastructure after 1970, however, Israel found it "increasingly difficult... to tread softly" in Lebanon. Israel found itself in a "harsh dilemma": the expansion of P.L.O. autonomy in Lebanon took advantage of and contributed to the weakness of the Lebanese government; yet while Israel's policy of staging preemptive and punitive raids reduced

Continued on next page

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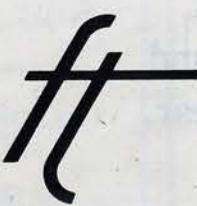
DR. and MRS. HAROLD HANZEL
 WISH THEIR FRIENDS AND RELATIVES
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Jewish Book in Review

P.L.O. pressure on its northern border, it "played into the hands of those who sought to weaken the Lebanese state further and turn it into an entity far less acceptable to Israel."

With the civil war of 1975-76, Rabinovich portrays Israel as caught in a quandary. The "status-quo" dominance of the Maronites, who Israel supported, was threatened. Israel, then under Labor's Prime Minister Rabin, could choose to intervene to preserve the status quo; accept a Syrian takeover of Lebanon; or allow Syrian intervention with limitations. The Rabin government chose the latter.

According to Rabinovich, "the ground for radical change in Israel's policy toward Lebanon was prepared by the 1977 Israeli elections and the rise to power of Menachem Begin and the Likud bloc." Begin offered to Israel a position that was "coherent, activist, free of... uncertainties and ambiguities." The Likud's position was based on that universal constant of politics, particularly international politics: power. Its position proved attractive to an Israel that was "genuinely troubled by dark visions of a soon expected radical change in the Arab-Israeli (military) balance of power."

In the first Begin Cabinet this "assertive" policy was held in check by the negotiations with Egypt; the influence of President Carter; and the pragmatic moderation of Defense Minister Weizman and Foreign Minister Dayan. By the time of the Likud electoral victory in 1981, Weizman and Dayan had resigned and Ariel Sharon had assumed the Defense Portfolio; the peace process with Egypt "had followed its course, and its limitations were apparent"; President Reagan's administration had begun to implement its world view; Syria was experiencing internal difficulties; and the ambitious Bashir Jumayyil

(continued from preceding page)

had established firm control of the predominantly Maronite Christian Phalange. The stage for Israel's "Operation Peace for Galilee" was set.

Israel had conducted a limited invasion of southern Lebanon in 1978, "Operation Litani," which had driven the P.L.O. out of artillery range of Israel: 45 kilometers. However, once Israeli troops withdrew, the P.L.O. returned. While critics of "Operation Peace for Galilee" argue that Israel's northern border had been quiet for a year before the invasion, Rabinovich argues that prior to the invasion the "P.L.O. had the capacity to create havoc in northern Israel at will." The Likud government, now with Ariel Sharon as a driving force, believed that another "limited operation was meaningless, another Litani; as long as the P.L.O. remained entrenched in Beirut, any operation in southern Lebanon was bound to be merely a temporary remedy."

It is within this context that "Operation Peace for Galilee" was launched. Rabinovich argues that there were four goals of the invasion: the destruction of the P.L.O.'s military infrastructure in southern Lebanon and the creation of a security zone 40 kilometers deep; the destruction of the P.L.O.'s influence in Lebanese politics, which necessitated the drive to Beirut; the defeat of the Syrians to effect a full or partial withdrawal of Syrian forces from Lebanon and "preempt the possibility of a Syrian-Israeli war"; and the reconstruction of a strong central government in Lebanon under Israel's Maronite allies, in particular Bashir Jumayyil.

Continued on next page

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Jewish Book in Review*(continued from preceding page)*

That these grandiose ambitions were bound to fail may be the benefit of hindsight. Nevertheless, the ambiguities and complexity of the Lebanese conflict doomed Israel's ambitions from the beginning — as many in Israel, including members of the Labor party, warned. As Rabinovich writes: "The war of 1982, which sought to solve the Lebanese crisis, fitted instead into its pattern-sustained domestic punctuated by outbursts of violence that change the balance of power within the Lebanese equation but not the equation's contours... intertwined with foreign intervention and occupation."

Overall, *The War for Lebanon* is an admirable effort to present a systematic analysis of the events leading to "Operation Peace for Galilee," the war itself. Rabinovich also provides a perceptive "interim assessment" which

evaluates the effects of the war in Israel, and the Middle East in general. Rabinovich thoughtfully includes a chronology of events, a chapter on the major political parties and factions within Lebanon, and a glossary. Perhaps less useful, though definitely interesting, is the inclusion as an appendix of a major speech given by President Assad of Syria in 1976.

The only shortcoming of *The War for Lebanon* is that Rabinovich fails to elaborate when at times it would prove useful, both for the sake of his argument and for the reader's understanding of events. Nevertheless, *The War for Lebanon* will serve as a valuable introduction to the "Lebanese equation" for those unfamiliar with Lebanon and are interested in a brief, though substantive, account and interpretation of the "contours" of the Lebanese conflict.

**Reports From Israel:
Summer Election Results**

by David J. Pervin (JSPS) — Faced with what many observers characterized as a historic juncture, a choice between the continuation of the Likud's policies and giving Labor the chance to change Israel's course, Israel held elections on July 23. The results were inconclusive and indecisive.

When the votes were tallied it was clear that neither Likud nor Labor had the strength to form a government without relying on the smaller, more ideological parties. The proliferation of these smaller parties, and their conflicting ideologies, made it nearly impossible for a major party to form a stable government.

Faced with these results, the call for a unity government between Labor and the Likud gained widespread acceptance. A unity government is seen as the only way for Israel to take strong measures to prevent economic collapse. After talking with knesset party leaders, President Chaim Herzog called upon Peres to form the next government.

Herzog broke with the

tradition of presidential non-interference in politics by stressing that Israel needed a national unity government. Herzog called on the government to take immediate action on the economy, which may be the most dangerous and difficult this state has ever known."

Herzog also spoke of the danger to democracy presented by the "absence of tolerance and dialogue," a veiled condemnation of the American-born rabbi Meir Kahane's election on a platform calling for the expulsion of all Arabs from "Eretz Yisrael."

In his speech accepting Herzog's decision, Peres said that he would press for the formation of a national unity government with as broad a base as possible in order to bridge the sharp social, ethnic, and religious differences within Israeli society. Peres also spoke of the urgent need to form a government that could effectively tackle the pressing issues of the economy, Lebanon, strengthening of the Israeli Defense Forces, and continuing and expanding the peace process.

Continued on next page

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Reports From Israel

(continued from preceding page)

Peres promptly began negotiations with Likud leader Yitzhak Shamir in the hope of forming a unity government. Yet while both parties have similar goals regarding withdrawal from Lebanon, and they agree that the economy needs strong corrective action, significant policy differences remain. Furthermore, the differences between the two parties toward the West Bank, and the peace process in general, are fundamental.

These ideological and policy differences between the two parties hamper the formation of a national unity government. Beyond these differences lie the personal interests of politicians on both sides. With the formation of a national unity government some highly paced politicians in both Likud and Labor would have to sacrifice their ambitions for influential cabinet posts due to the exigencies of coalition building.

Even as Labor and the Likud conduct negotiations for a national unity government, both have been meeting with the smaller knesset factions in the hope of forming a narrow coalition without the other major party.

Labor scored its first success in forming a unity government on August 22, when it signed an agreement with former Defense Minister Ezer Weizman's Yahad Party, which holds three Knesset seats. The agreement formally integrated Yahad into the Labor Alignment by giving the three members of Yahad "safe" spots on the labor list in the next election, with Weizman reportedly receiving the fifth spot. Labor hopes that not only will this agreement draw benefits in the current Knesset, by putting pressure on the Likud to join a broad coalition or facilitating a narrow government led by Labor, but also in future elections due to the popularity of Weizman.

Given the number of smaller parties and their diverse ideologies, interests, and constituencies, it is seen as extremely unlikely that a narrow coalition led by either Labor or Likud could

be formed. The inability of either major party to form a cohesive coalition on its own lies in their loss of Knesset seats (from 48 seats to 41 for the Likud and 47 to 44 for Labor) and the splintering of the smaller parties, most importantly the National Religious Party.

The major question that remains is whether any government, be it a narrow coalition led by one of the major parties, a unity government between Labor and the Likud, or across the board unity, can be strong enough to deal with the serious problems facing Israel. Some Israeli observers predict new elections within a year.

In an article in the *Jerusalem Post*, David Twersky, editor of the Labor Movement's monthly magazine, *Spectrum*, and Zeev Chafets, former director of the Israeli Government Press Office, wrote that "unless the government that takes power is capable of actually exercising it, there is a real danger that its irresolution may be seen as endemic to the democratic system, further opening the door to anti-democratic demagogues."

The election of Kach's Meir Kahane raises such fears among many Israelis. Kahane, whose support came primarily from Sephardim in "development towns," was elected on a platform calling for the expulsion of all Arabs from "Eretz Yisrael." According to Kahane, Israel's "primal sin of 1967" was not to have taken the "God-given opportunity to drive out all the damned (presumably the Arabs) from the country."

In a speech to supporters after his election, Kahane promised to "drive this country crazy! We will make this country Jewish again!" Kahane also told reporters that "I want to do things that are today opposed to the law as the police see it... The Torah is above and beyond the law of the state." He also called members of the Knesset "lilly-livered Hellenizers."

The U.S. government has taken a non-partisan approach to the results of

(Continued on next page)

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Reports From Israel:

(continued from previous page)
 Israel's elections. The U.S. is reported to advocate the formation of a government strong enough to cope with Israel's severe economic problems and to give Israel a sense of direction. According to Mark Segal, a correspondent for the *Jerusalem Post*, President Reagan may be willing to provide an extra \$1 billion emergency assistance to

Israel, in addition to the \$2.6 billion in grants already approved, to "keep the fiscal wolf away from the door of the U.S.'s Eastern Mediterranean ally." In related developments, Israel Treasury sources are reported to have said that Israel will present the U.S. with a \$5 billion aid request for the coming year.

Reports From Israel: Women Hold Unity Talks

by Lisa Blum (JSPS) — On July 31st of this year, as Izhak Shamir and Shimon Peres opened a second round of unity talks at the King David hotel in Jerusalem, Haifa city councilwoman Yael Rom (Likud) and Jerusalem city councilwoman and former Knesset member Tamar Eshel (Labor) arrived on the scene to jointly express their concern about the status of Israeli women.

Rom and Eshel were accompanied by leading Israeli and American women spurred by feminist leader Betty Friedan, author of *The Feminine Mystique* and founder of the National Organization of Women. They were attending the American Jewish Congress' (AJC) twentieth annual America-Israel dialogue, this year entitled "Woman and Jew; Jew as Woman: an Urgent Inquiry."

The three day event dealt with such varied topics as religious practice, politics, family, work, and next year's U.N. Conference on Women in Nairobi. The thirty participants and fifty official observers were joined by twice that number of interested listeners when the originally closed session

was, by demand, opened to the public.

American Jewish Congress sponsors expressed surprise at the "unprecedented" interest in the conference. "The role of the American Jewish Congress was simply to bring women together in the hope, but not really the expectation, that something would come of it," remarked Ted Mann, president of the AJC and one of the few men in attendance.

Contrary to popular image, the issue of women ranks low among Israeli concerns. In one study quoted by Tel Aviv based sociologist Dafna Izraeli, university students asked to list seventeen social issues in order of priority and placed women at the very bottom.

"Women in this country suffer from the Golda Meir effect that any women who is able can make it," noted Izraeli. "But it has been pointed out to me that if you're going to be a Golda Meir you'll have to divorce your husband and abandon

(Continued on next page)

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**Reports From Israel:
Women Hold Unity Talks**

(continued from preceding page)

your children." This is a steep price to pay in a country where emphasis on family is primary.

While U.S. sociologist Cynthia Fuchs Epstein pointed to the exclusion of U.S. women from "many clubs at which business is conducted and political decisions are made," Israeli blasted the myth of women's equality in the army. She compared the importance of the male army elite in Israel to that of corporate managers in the United States. Col. Amira Dotan, head of the women's corps of the Israeli army and a participant in the dialogue, could not comment on this to reporters without army clearing, but her participation in the dialogue hinted to an awareness of the problem.

It's A Man's World
In the newly elected Knesset, only 10 of its 120 members are women. This is a figure which has only slightly changed since the establishment of the State.

Shulamit Aloni, the only female head of an Israeli political party, the Citizen's Rights and Peace Movement, traced the struggle and explained that: "During pioneering times women shared equal responsibilities (with men). But they didn't really get equal rights or status."

With the establishment of the State the problem became more complex. "For example, a few years after 1948 Golda wanted to run for mayor of Tel Aviv. The religious parties decided they wouldn't be in a coalition with a woman. So Golda didn't become mayor," Aloni continued.

Appreciating her sympathetic audience she added a personal anecdote. "At one point, Moshe Dayan and other ministers came to my husband to complain about my political behavior, saying 'what kind of a man are you to let your wife behave this way.' The only one who didn't punish him was Golda Meir. I wouldn't say this would work the other way around."

In recent years, when the outspoken Knesset member brought the issue of battered women to the Knesset "the men giggled." They also

laughed at the issue of rape, "until three women over seventy were raped in their bedrooms that same year."

Former U.S. Congresswoman Elizabeth Holzman, who spoke along side Aloni encouraged her Israeli sisters to fight for equality. "Going against women will only be tolerated to a breaking point. If regressive steps are taken in Israel it may raise Israeli women's consciousness."

Woman As Jew; Jew As Woman

While most of the participants felt comfortable in the role of activist, author Cynthia Ozick took on what she called the "philosopher" role.

She retold a story from the first book of Samuel, "Hannah, a heroine, prayed to have a child and got one ... There is nothing feminist until you take a look at her husband Elkana who values Hannah's personhood without children. 'with or without sons you have value in yourself' says Elkana. If Jewish feminism does not emerge from the Torah it will disintegrate," pleaded Ozick.

Although she's primarily active in the regular community, Betty Friedan noted, "feminism is the one 'ism' in the United States which brought Jewish women back to Judaism."

Lobby For Equality

While Mondale-Ferraro seemed to be favored by at least the more outspoken members of the U.S. delegation, the Israeli women groped for common ground.

National debate has in the past divided women on their issues. Such debate was not totally absent, or irrelevant to the conference. Right wing Techiya party Knesset member Geula Cohen walked out of the dialogue complaining she had no place at the event. On the left, sociologist Yehudit Buber-Agassi, granddaughter of Martin Buber, and others argued that security factors need not be treated as "the sacred cow." But for Israeli women of all political viewpoints, willingness to work together marked a hopeful beginning.

***** *Shalom* *****

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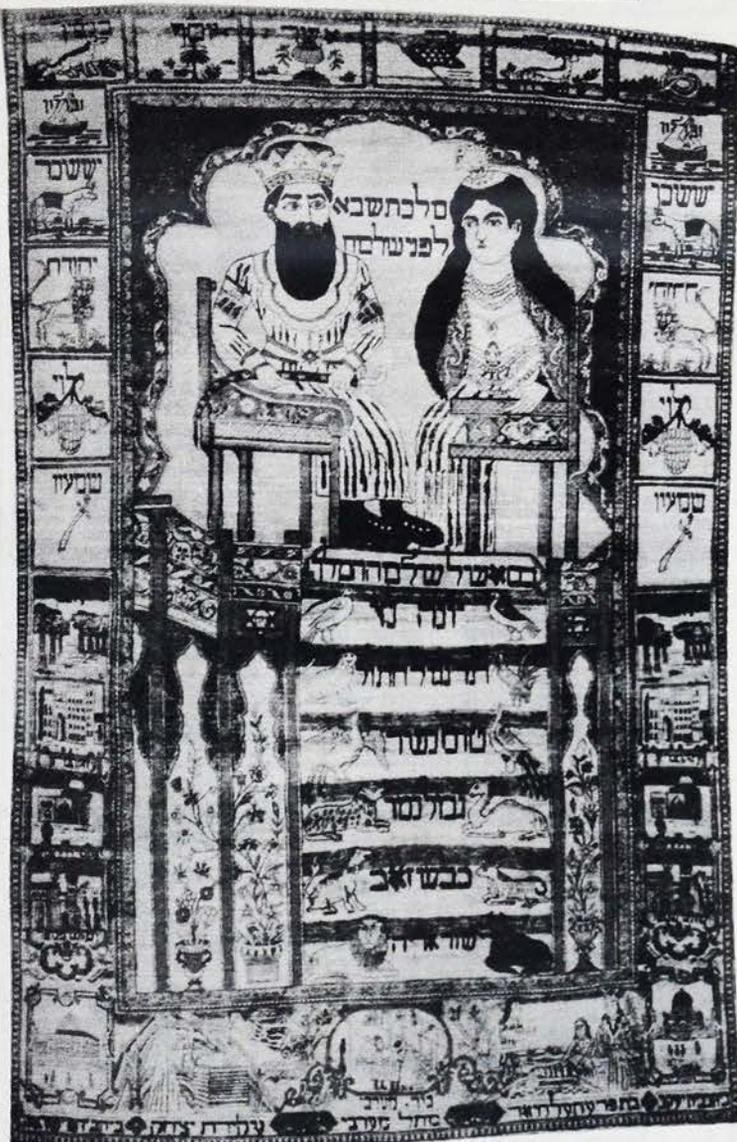
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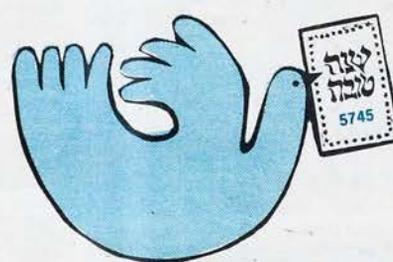


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