

Jewish Senators Re-elected; Number Of Jews In Congress Stands At 30

(JTA) — Senators Rudy Boschwitz (R. Minn.) and Carl Levin (D. Mich.) the only two of the eight Jews in the Senate up for election this year, were both reelected to their second six-year terms last Tuesday. A third Jew running for the Senate, Edythe Harrison, a Democrat, was defeated in Virginia by Sen. John Warner, a Republican.

In the House, Elliott Levitas (D. Ga.), a five-term Congressman, was the only one of 30 Jews seeking reelection to be defeated. The number of Jews in the House stands at 30, with the election of John Miller, a Republican former television commentator in Washington.

This is one less than the present House because Rep. Richard Ottinger (D. N.Y.) did not seek reelection after 10 years in Congress. Oren Teicher, an aide to Ottinger, appeared Wednesday to have been defeated for the seat by Joseph Dio Guardi, a Republican.

Israel was not a major issue in the campaign, and the new Congress which takes office in January is expected to be as supportive of the Jewish State as the outgoing one. But several decisions Tuesday may have some effect.

An Important Defect

One of the most important was the defeat of Rep. Clarence Long (D. Md.) after 22 years in the House, by Rep. Helen Bentley. The 76-year-old Long was chairman of the House Appropriations Committee's sub-committee on foreign operations, and had been a leading force in Congress in pushing aid for Israel.

His replacement as chairman is expected to be Rep. David Obey (D. Wis.) who had been in years past considered lukewarm to Israel but recently has become "more sensitized," according to sources.

In the Senate, Sen. Charles Percy (R. Ill.) was defeated by Democrat Paul Simon, considered a close friend of Israel during his years in the House. Percy, who had long had the support of Illinois' Jews, lost it this year because of his criticism of Israel and his movement toward the Palestine Liberation Organization, despite his assertion that he supports Israel and his strong leadership in the struggle for Soviet Jewry.

The Problem With Helms

Percy was chairman of the Senate Foreign Relations Committee and his successor may decide how that committee acts toward Israel. With the Republicans maintaining control of the Senate, next in line for the chairmanship is Sen. Jesse Helms (R. N.C.) who, along with Percy, was one of the two Senators targeted by many Jews across the country this year for defeat.

Helms, who was reelected Tuesday, has

Vermont Elects Jewish Woman Governor

(JTA) — Madeleine Kunin, the Democratic candidate in Vermont, Wednesday became the state's first Jewish woman Governor, defeating State Attorney General John Easton, Jr., a Republican. With 100 percent of the votes tallied, Kunin had 116,575 or 50.8 percent to Easton's 112,883 or 49.0 percent. Easton has conceded defeat.

Kunin is from a family of European emigrants that fled the Nazis in 1940 for the United States. The Swiss-born Kunin became a U.S. citizen in 1947. In 1972, she was elected to the Vermont House of Representatives. She served three terms. She was also Vermont's Lt. Gov. for two terms between 1978 to 1982.

Kunin, 51, lost a race for Governor two



Sen. Rudy Boschwitz

opposed all foreign aid, including that to Israel and has frequently criticized Israel, most notably after Israel invaded Lebanon in 1982. He said at the time that the United States should "shut down relations with Israel" if Premier Menachem Begin did not agree to a cease-fire.

But Helms pledged in his campaign to remain chairman of the Senate Agriculture Committee, a post important to his North Carolina constituents.

At the same time, he is expected to come under pressure from the New Right, which worked for Percy's defeat, to take the Foreign Relations chairmanship.

If Helms sticks to his promise, the chairmanship will go to Richard Lugar (R. Ind.) who is considered "good" by supporters of Israel. At the same time, there will be a Republican opening on the Foreign Relations Committee to replace Percy. In the House, all members of the Foreign Affairs Committee were reelected.

In another Senate race, Albert Gore, a Democrat who has a near-perfect record in the House on Israel, was elected in Tennessee to replace Senate Majority Leader Howard Baker, who retired.

Lineup Of Jewish Senators

The reelection of Levin, a liberal Democrat, and Boschwitz, a Conservative Republican, means the Jewish contingent in the Senate remains at four Democrats and four Republicans. The other incumbents are: Chick Hecht (R. Nev.); Frank Lautenberg (D. N.J.); Howard Metzenbaum (D. O.); Warren Rudman (R. N.H.); Arlen Specter (R. Penn.); and Edward Zorinsky (D. Neb.).

(Continued on page 6)

Children Of War To Tour Area

by Robert Israel

Next week eight young people will be touring Providence. They are ordinary young people with an extraordinary story: they are children from countries that have been ravaged by war, touring our area to talk about their experiences and how they hope for peace.

In a program sponsored by the Community Affairs Vicariate of Providence, the young people will be touring local high schools and at two programs open to the public. The first will be at the Jewish Community Center in Providence on November 19 at 7:30 p.m. The second will be on Tuesday, November 20 at 10:00 a.m. at McVinney Auditorium on Franklin Street in Providence.

The children on the tour come from Israel, Northern Ireland, El Salvador, South Africa, and South America. All of them have endured experiences that have changed their lives, broken their families or destroyed their villages and towns. Their appearances are important events for the community in that they bring the graphic and often horrific experiences of war close to our doorstep and force us to examine the human tragedies that all of us must work diligently to avoid everywhere on our globe.

"My father was taken political prisoner and my sister was captured by security forces and never heard from again," said Hector Recinos, a fifteen-year-old Salvadoran boy. "I had to make all the decisions for my brothers. Because of lack of guidance of a family, we felt psychologically destroyed and were often sick. I went to church for counselling and tried to take care of my brothers so they wouldn't die inside themselves. We had to overcome our illnesses by ourselves. My brothers and myself visited our father in prison under assumed names. My father told us that maybe one day we would be able to leave the country and that if we were in a country free of persecution we had to speak for him and for the others in

El Salvador."

"I was nine years old when the Khmer Rouge took over my country," said Arn Chorn, a young man from Cambodia. "It was 1975 and the killing was everywhere. The old temple walls were covered with blood. And the space was filled with screams of my people pleading for mercy. One human life meant nothing, and those that did not die all lived at the very edge of death; we were always half starved. In the wildness of those moments, I did not realize what it meant when a child would go out into the burial ground seeking food. I saw children picking bones... It was worse than a nightmare. My message is: please, never again. No more Cambodian genocides, no more Jewish holocaust, no more Beirut massacres. The only way that we can make all my friends and all my family who died have any meaning, the only way that there can be any meaning for the six million Jews and the 4 million Cambodians is for their deaths and suffering to take on meaning by your actions together."

The Israeli boy appearing with the tour is Yossi Mankevetsky, a seventeen-year-old Jewish Israeli who is graduating this year from a high school in Herzliya, and will enter his mandatory army service next year. He is active in the youth group of the Citizens Rights and Peace Movement in Israel, which recently conducted a nationwide campaign against racism in the high schools. He was also active in the recent national campaign on behalf of the Citizens Rights and Peace Movement.

The tour's objectives are to create a national dialogue between the participants of the tour and young Americans to give them a new vision of hope and a sense of their own power to bring about change. It is also hoped that a national and international communication network is established so that young people working for peace can join hands with other young people around the globe.

Rep. Gejdenson To Speak At Beth-El

Connecticut Congressman Sam Gejdenson will present the view of a U.S. Representative when he speaks on the Relationship between Church and State at Temple Beth El on Friday evening November 30 at 8:15 p.m.

Sam Gejdenson, born in an American displaced persons camp in Eschwege, Germany is the first child of survivors of the Holocaust to serve in Congress. He represents Connecticut's largest Congressional District — the Second, which geographically encompasses 57 towns, and borders Massachusetts and Rhode Island, and was first elected to Congress in 1980. His dynamic address to Holocaust survivors at a reunion in Washington, D.C. was the high point of the week-end.

This forum is the second in a three part series dealing with the Establishment Clause of the First Amendment. The first, entitled "The Court and the First Amendment" with Judge Raymond J. Pettine dramatically presenting the case for Separation between Church and State was held at Temple Emanu-El on October 26 to an audience of more than 350.

The third session will be held on Thursday evening December 6 at Temple Beth Am/Beth David and will feature "The Clergy and the First Amendment" with representatives from Catholic, Fundamentalist, Orthodox Jewish, Protestant and Reformed Jewish



Rep. Sam Gejdenson

participating.

The series has been co-sponsored by: Social Concerns Committee-Temple Emanuel, Domestic Affairs Task Force-Jewish Federation Rhode Island, ADL/B'nai B'rith, National Council of Jewish Women-Providence Section, Providence Chapter of Hadassah, Temple Beth El, Temple Beth Am/Beth David.

Local News

Hadassah Rummage Sale

Cranston Chapter of Hadassah will hold a rummage sale on December 4 from 9 a.m. to 5 p.m. at the Warwick Firefighters Association, 750 Warwick Avenue, Warwick, across the street from Star Market.

Sholom Chapter-Pioneer Women To Meet

Sholom Chapter of the Pioneer Women are having a paid-up membership supper at Bleema Forman's home, November 20 at 7:30 p.m. The program will be color coordination.

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At "A Show of Hands," the Artisans Crafts Fair at the JCC in Providence, one of the exhibitors who will be returning is jeweler Ross Coppelman (left) of Yarmouthport, Mass.

"A Show Of Hands" At JCC

The Jewish Community Center will hold its ninth annual Artisans Crafts Fair, "A Show of Hands," on Saturday evening, November 17, and all day Sunday, November 18, at the JCC, 401 Elm Grove Avenue, Providence. More than 30 artisans from all over New England, as well as New York, New Jersey, and Pennsylvania, will be exhibiting this year. Their works include fine jewelry, ceramics and glassware, leather goods, handmade clothing, and toys. This year's fair will also feature a "Children's Room" on Sunday, with items for under \$10 that children can purchase for themselves or as gifts.

"A Show of Hands" opens with a Gala Reception on Saturday evening, November 17, from 8 to 11 p.m. David Macaulay, Hank Gilpin, and Chris Vanallsburg will be the judges who award \$100 prizes at the Gala to the three outstanding exhibitors. The Gala includes the popular "Silent Auction," at which guests bid on goods and services donated to the JCC by local businesses and individuals (such as a weekend at the Biltmore Plaza, dinner at area restaurants, and original works of art). General admission to the Gala is \$10 per person.

The craft exhibit and sale continues on Sunday, November 18, from 10 a.m. to 6 p.m. Sunday's offerings include a bake

sale, the "Children's Room," free supervised children's programs, a cafe for lunch and refreshments, and gift-wrapping. Admission is \$2 per person, and is free to those who attend the Gala. Proceeds from "A Show of Hands" help support the JCC's many programs and services to the community.



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Playwright Comes To SMU

Noted English playwright Arnold Wesker will give three public lectures at Southeastern Massachusetts University on Nov. 26 and 27.

On Nov. 26 at noon he will talk about and read from his play *The Merchant*, his Jewish version of events suggested by Shakespeare's *The Merchant of Venice*, in which Zero Mostel starred. This lecture will take place in the browsing area on the first floor of the SMU library.

On Nov. 27 at 12:30 p.m. the playwright will discuss the women in his plays in Room 204 of the Group V Building located in the balcony of the main auditorium.

Then at 7:30 p.m. on Nov. 27 Wesker will lecture on "The Birth of a Play: From Pen to Proscenium" in Room 227 of the Group II Building.

Commenting on his appearance at SMU, Dean Tish Dace, who has known the playwright and has heard him lecture at New York University, said, "In a couple of days on our campus, he could bring a large humanity and magnificent generosity of soul to our lives. His charisma as a speaker and person make him a great success on campuses."

Wesker is very well known in England and on the continent, according to SMU English Professor Robert P. Waxler. "There he is considered to be the equivalent of Arthur Miller." Waxler will discuss Wesker's works, in preparation for his visit, in his evening course on Jewish literature on Nov. 15 at 6:30 p.m. in Room 108 of the Group I Building. Interested members of the community are invited to attend.

Before turning to playwrighting, Wesker was a furnituremaker's apprentice, carpenter's mate, plumber's mate, kitchen porter, pastry cook, and finally chef. Then in the late '50s he suddenly became famous with a trilogy of plays: *Chicken Soup with Barley*, *Roots* (nothing to do with the Alex Haley book), and *I'm Talking about Jerusalem*. Another early play was *The Kitchen*, later made into a movie starring Rip Torn. Many of his plays have been produced in New York. His most recent London success is *Caritas*. His latest play, *Annie Wobbler*, opens in London this fall.

Besides being a successful playwright, Wesker has served as president of the Playwrights Permanent Committee of the International Theatre Institute and was founder-director of Centre 42, an arts-labor organization which toured England with plays, concerts, dance events, and art exhibits.

He has also directed his own plays in theaters in Havana, Stockholm, Munich, Oslo, and London.

The two daytime lectures are free. Ticket price for the 7:30 p.m. lecture on Nov. 27 is \$3 for the public. Tickets are available at the door starting at 7 p.m. Students and members of the SMU Center for Jewish Culture will be admitted free. For more information, call 617-999-8644.

The lectures are sponsored by the SMU Lecture Series Committee and the SMU Cultural Affairs Committee in cooperation with the SMU Center for Jewish Culture.

Jewish Home Handicraft Bazaar

The Jewish Home for the Aged at 99 Hillside Ave. will hold a Residents Handicraft Bazaar on Sunday, November 25, 1984 from 10 a.m. to 6 p.m.

Featured will be crewel pillows, knitted items, plants, fabrics, ceramics and many other holiday gift items. Other tables will include staff consignments and hooked rugs and Holiday Basket raffles.

Hava Nirkoda At Emanu-El

Temple Emanu-El is presenting "Hava Nirkoda!", a Festival of Israeli dance and song on December 16 at 2:30 p.m. The dance groups, which will participate in the performance, comprise a lively cross-section of the Providence Jewish community, ranging from the preschool to the Leisure Club of Temple Emanu-El, and including every age in between.

Other groups scheduled to perform include: The Harry Elkin Midrasha, the Solomon Schechter Day School, the Providence Hebrew Day School, the Adult Institute Dancers, and Brown University Israeli Folk Dancers.

"Hava Nirkoda!" is being coordinated by Rabbi Dan Liben of Temple Emanu-El, who is a veteran Israeli folk dancer and teacher.

Admission will be free and open to the public. For information, call Rabbi Liben 331-1616.

Rabbi Flam To Speak To NCJW

Rabbi Alan C. Flam will be the featured speaker at the National Council of Jewish Women's **Paid Up Membership Luncheon** on November 28. The luncheon will be held at noon at the Jewish Community Center, Elmgrove Avenue, Providence. The program will follow a short business meeting which will begin at 12:45 p.m.

The program will feature Rabbi Flam, along with college students from Brown University, he will speak on the joys and struggles of maintaining a Jewish identity while at college. They will also discuss how students approach other moral conflicts on the campus, such as the recent controversy over stocking suicide pills for use during nuclear war.

Rabbi Flam was ordained as a reform Rabbi upon graduation from the Hebrew Union College in Cincinnati, Ohio in 1978. He came to Brown University in 1982, where he presently serves as both the Director of the Brown-RISD Hillel Foundation and also Associate Chaplain of the University.

The committee planning the day includes Marilyn Friedman, Barbara Cohn, Barbara Long, Mindy Wachtenheim, Dee Dee Witman and Marilyn Woronov. Providing hospitality for the luncheon will be Lillian Ludman, Chairman; Kay Abrams, Shirley Goldberg, June Goldfarb and Roberta Blum.

Membership dues may be paid at the door and babysitting will be provided upon request.

National Council of Jewish Women is a community service and social action organization which is an advocate for priority areas of women's rights, children and youth, aging, Jewish life and Israel.

For further information, please call Marilyn Friedman at 831-2175.

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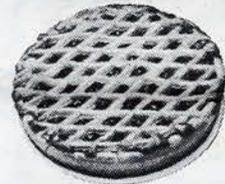


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HOLIDAY PARTIES ★ PRIVATE DINING

From The Editor

More On The Election; Lox Et Veritas

by Robert Israel

It is important to note that while President Ronald Reagan won a landslide victory for reelection last week, according to exit polls conducted by ABC and CBS, most Jews appear to have voted for his opponent, former Vice President Walter Mondale.

ABC said that the poll showed Jews voting for Mondale 70 to 30; CBS said its polls showed Jews voted for Mondale by a 67 to 32 majority. The American Jewish Congress also confirmed that their polls established a 70-30 split in favor of candidate Mondale.

According to the AJCongress survey, the following were concerns among Jewish voters:

- Concern for Israel remains strong among Jewish voters, but Israel did not play a significant role in Jewish voting patterns this year because both Reagan and Mondale were perceived as being sympathetic to Israel.

- Jesse Jackson's statements and behavior in the campaign and Reagan's support for closer ties between religion and government worried many Jewish voters. Of those who supported Reagan, one-half were influenced by Rev. Jackson's role and of those who supported former Vice President Mondale, three-fourths were affected by concern over Reagan's church/state policies.

- In addition to church/state concerns, social justice issues — such as the needs of the poor and the aged — continue to be a key factor in explaining the Jewish vote.

I find myself agreeing with two individuals, Theodore R. Mann, president of the American Jewish Congress and Irving R. Levine, NBC newsman and former Rhode Island resident. Both men made important statements regarding the election results.

Mann said that it is important President Reagan realize that his reelection "does not include support for the Religious New Right's assault on religious freedom and its attack on the Constitutional principle of church-state separation." Mann went on to urge the President "to address the challenges of poverty and social justice"

facing the country. To this I would add the cause of establishing arms control with the Soviet Union as the priorities facing the President during the next four years.

Irving R. Levine, speaking last week at Temple Beth-El in Providence, advocated a national uniform closing time for polls to diminish any ill effects of exit-polling by the news media.

In my opinion, nothing is more divisive to the democratic process than the television media's insistence on naming the winner before a many thousands of people have had a chance to vote in the Western United States. On the evening of November 6, I watched Dan Rather of CBS point to the national map and indicate that President Reagan had won. In the next breath he said, "But don't let these figures stop you from going out to vote." If we took Irving R. Levine's suggestion seriously, ridiculous comments like Rather's — and detrimental summaries of who is the winner before people get the opportunity to decide — would be avoided in future elections.

A brief note on my visit to the Lower East Side of Manhattan last weekend:

The motto of Yale University is "Lux et Veritas," Light and Truth. But to the owners of Russ and Daughters, a kosher deli on Houston Street in Manhattan, that motto has been replaced with a new motto: "Lox et Veritas," Lox and Truth.

While waiting in line on Sunday morning for my order, a woman asked for a quarter-pound of lox.

"What kind of lox do you want?" the proprietor asked.

"A quarter-pound," she said.

"I know," he said, "but what kind? Do you want belly lox, Nova or this lox here, from the Gaspee? It's good lox this lox from the Gaspee. Look how pink it is."

"I don't care pink shmink," she said. "I already told you what I want," she kvetched, "Just give me what I ordered! I told you I wanted lox, so give it to me already!"

And so I waited while this went on and on, searching for light and truth among the display cases full of lox.

U.S. Role In Israeli Pullout

by Ze'ev Schiff

Israeli and Lebanese military authorities are scheduled to meet to begin discussions of Israeli withdrawal, but it seems clear that the Israeli forces will spend another hard winter, their third, in Lebanon. What are the reasons for the delays in the withdrawal?

Israel is concerned, and rightly so, that hostile groups in Lebanon may renew the attacks on border communities in the Galilee, in northern Israel, after the withdrawal. The main enemy in southern Lebanon is, ironically, not the Palestinians or the Palestine Liberation Organization but a new enemy that Israel has created for itself — the Shiite population of Lebanon, which tends to see the Israeli soldiers as an occupation force. The number of casualties caused by Shiite attacks on the Israeli forces now far exceeds those caused by PLO attacks on Israel before the war. There is concern now that Shiite attacks on Israel will continue after the withdrawal and will be directed across the Israeli border.

On the question of security, the Israelis face a serious contradiction: the longer they stay in southern Lebanon, the greater the chance the attacks by hostile Shiite groups will continue even after the withdrawal. Why? The hostility of the population grows as the occupation continues and the conflict in the south becomes increasingly complicated.

The situation has already enabled various hostile outsiders, whose aim is to broaden the conflict, to penetrate the Shiite population and increase their influence. The Lebanese Communist Party, for example, has been dragged into the fighting — the first time that an Arab Communist party is directly involved in guerrilla activities against Israel, and probably not without the approval of Moscow. There is also a danger of future infiltration by Iranian Revolutionary Guards stationed in Baalbek.

A second reason for the delay of the withdrawal stems from the Israeli wish to reach a new agreement with Syria — an agreement not to move southward after the withdrawal and to prevent anti-Israeli terrorist activities from southern Lebanon. The Israeli Defense Minister, Yitzhak Rabin, is the main advocate of such an understanding — an accord, he

hopes, not unlike the one he achieved in 1976, with American mediation — and it is likely that he will delay the withdrawal until he fully exhausts this option.

There is, however, an essential difference between the situation today and in 1976. Eight years ago, President Hafez al-Assad of Syria was willing to reach a tacit understanding with Israel because he wanted his army to be allowed to enter Lebanon undisturbed, and because he wanted to prevent an Israeli invasion of Lebanon. Today, Syria is a recognized presence in Lebanon and no longer faces significant opposition from Israeli forces. The American attitude is also different today: Washington is no longer eager to mediate, fearful that it would have to pay a high price to both sides or might fail once again in its intermediary role.

All of this makes it quite clear that any new agreement for redrawing the "red lines" — the demarcations of military influence — in Lebanon would exact a heavier price from Israel today than it did in 1976. This is one of the consequences of the unfortunate war of 1982.

Nevertheless, an agreement can be reached, but not without American mediation. The main reason is that all sides stand to benefit. Syria is probably concerned that an Israeli withdrawal will result in a new rapprochement between Israel and Egypt and Jordan. But eventually, Syria's decision will be swayed by its concern to remove Israeli forces from the Bekaa Valley, where they have easy access to Damascus. Israeli withdrawal from the Bekaa would make it easier for Syria to move against Jordan if it wishes to in the future. Syria's wish for a dialogue with Washington will also have an effect.

American mediation between Syria and Israel would enable Washington to improve its relations with Damascus and increase its political influence there — and certainly this would make things easier for Israel. Finally, one should keep in mind that one of the main obstacles to Israel's economic recovery is its occupation of Lebanon.

Ze'ev Schiff, defense editor of the Israeli newspaper Ha'aretz and author of "Israel's Lebanon War," is on leave at the Carnegie Endowment for International Peace.

Compulsory School Laws To Advance Religious Teaching Unconstitutional

A public school that allows an outside group to hold religious instruction on school property while official school activities are taking place — even though regular classes are not in session — is violating the Constitution, the American Jewish Congress has told a federal district court.

Religious organizations, like other groups, are constitutionally entitled to rent public school space when administrators, teachers and students are no longer on the premises, AJCongress acknowledged. But it maintained that religious activities held immediately before or after classes while official public school functions, including extracurricular activities, are still going on, is unconstitutional because it violates the principle of church-state separation.

In an amicus, or friend-of-the-court, brief submitted to the U.S. District Court for the Northern District of Ohio, Western District, AJCongress declared that the Findlay, Ohio Board of Education acted improperly in allowing a religious education group to operate religious training classes for third and fourth graders in Findlay elementary schools. The religious instruction takes place immediately before or after the school day. AJCongress said the program is unconstitutional because attendance at the religious classes benefits directly from the operation of Ohio's compulsory education law.

Arrangements like the Findlay program are designed to take advantage of the "compelled attendance" of students at the public schools by providing religious educators with "a degree of access to public school students they would not otherwise enjoy," said the amicus brief.

The friend-of-the-court document, whose filing was announced by Sheldon Braverman, president of the Northern Ohio Council of AJCongress, also noted that the presence of religious activities in

a public school building when it is being used by school administrators and teachers to carry out official duties and by students engaged in school-sponsored extracurricular activities "inevitably suggests official approval" of such religious instruction.

The U.S. Supreme Court ruled in a 1948 case, *McCullum v. Bd. of Educ.*, that religious instruction is prohibited on public school facilities, even though attendance is voluntary and the religious instruction is carried out by nonschool personnel.

However, the high court also ruled in 1952, in *Zurach v. Clouston*, that school officials are authorized to release students to attend religious classes, provided the instruction is given on offschool premises.

"The principle which emerges from these two cases is that 'released time' religious instruction may not take place in the public schools, when students are present by virtue of compulsory school laws, but may take place, even with the cooperation of school officials, of school premises," said the AJCongress brief.

In the Findlay case, the religious instruction is given by the Findlay Weekly Religious Education Council, which pays a nominal rental of one dollar a year for the use of the elementary school premises. The third and fourth graders who receive religious instruction either attend a religious education class and proceed immediately to their regular classes or, at the conclusion of regular classes, are released to attend religious education classes.

The suit to halt the program was brought against the Findlay Board of Education by Laurence A.F. Ford and other residents of the town.

The brief was prepared by Marc D. Stern and Lois C. Waldman, attorneys with AJCongress' Commission on Law and Social Action.

Bishop Hunt Discusses Church And State At RIC

The Rt. Rev. George Hunt, Episcopal bishop of Rhode Island, will address the issue of "Church and State" at the Rhode Island College History Department Luncheon Colloquium on Wednesday, November 21, from noon to 1 p.m. in Gaige 207 (History Lounge).

"Bishop Hunt, has carefully tried to separate religion from politics when evaluating the merits of candidates for political office," according to Dr. Norman R. Pyle, colloquium coordinator.

Other speakers in the colloquia include Dr. Theodore Macdonald on Tuesday, November 13. He will discuss "Cultural Survival in Guatemala."

Also, Dr. Willard Enteman, provost and vice president for academic affairs at RIC, will discuss "Church and State — Views of a Philosopher" on November 28; and the Rev. John Randall who will discuss "Church and State — Views of a Conservative" on December 5.

The colloquia are held on Wednesdays (unless otherwise noted) from noon to 1 p.m. in Gaige 207. The public is invited free of charge and also invited to participate in the discussion.

Candlelighting

November 16, 1984

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FRIDAY, NOVEMBER 16, 1984



Liberalism In Exile

by Irving Greenberg

The easiest thing would be to explain the outcome of the 1984 election as a referendum on Ronald Reagan versus Walter Mondale as a politician. Mondale's own campaign was run on the theory that the voters agreed more with Mondale on the issues but were bedazzled by Reagan's personal likeability and leadership aura. This analysis distracts from the fundamental issues which are determining voters' behavior which point to unsolved critical problems for liberalism.

The American Jewish community has been overwhelmingly liberal in its voting for decades. Jewish interests and liberalism have been closely linked since the Emancipation. It is essential that a proper diagnosis be offered, for the health of the Jewish community is directly tied to a healthy liberalism.

After about fifty years in power, liberalism has become so entrenched that it begins to become 'self-evident,' which means that its self-correcting mechanisms were weakening. Cumulative structural defects began to distort the output of liberal policies as to generate results contrary to those intended. Since many of the problems stemmed from being in power a long time, this led the voters to a decision to send liberalism into exile in the hope that it could correct itself.

When a view goes into exile, it loses its quality of being 'self-evident' and it has to rethink its own assumptions. Thus, flaws are detected and cleared up. Exile from power means that the fair weather friends and camp followers — typically those who carry out policies uncritically and exaggeratedly — disappear. Facing the need to regain credibility, the group discovers the capacity to set limits and correct excesses hitherto deemed sacred cows beyond chastisement.

What are the issues?

After wielding power for a long time, liberals began to take the positive exercise of power for granted but to develop a bad conscience about its bad side effects. This tendency was aggravated by the tragedy of the Vietnam war. The net result was a growing unwillingness or incapacity to wield power even for good causes.

For me, the turning point came in 1976 with a trip to Russia. There I saw the stifling moral atmosphere and the lies and mean persecution of the refuseniks side by side with the economic incompetence of the system. I concluded that Russia had exploited the good will and eager nature of the United States in the search for detente, and our excessive trust in treaties. They had taken advantage of the recurrent political campaigns which led to unilateral concessions and, most of all, utilized the vacuum created by American unwillingness to mount and bring power to bear on political situations.

In 1980, the voters sent a message that they wanted a buildup of American power and an administration more willing to use it. The surface issue was the incapacity to free the hostages in Iran but the ability to wield power was the substance of the matter. The point was that America's enemies could act with impunity. If the only punishment is for the Western option, then matters will always go against us. This is what happened in Lebanon and as in Latin America, it brings to power a group inimical to Israel, as well, 'Purism' cripples the use of Western force and power flows to those who are most fanatical and unprincipled.

The same 'guilty conscience' on wielding power shows up in the second big issue in voters' minds. After two decades of intense social experimentation, social welfare activism, and assault on poverty, the voters concluded that the buildup of negative side effects (welfare harming family structure and increasing dependency) and excesses (for example: exploitation of unemployment benefits, extreme black nationalism or counter-racism and radical feminist assaults on motherhood and family) called for consolidation and corrective action. When liberals were paralyzed by convention and 'moral guilt' from setting limits, then the palm was extended to groups on the other side who had no compunctions to act.

The weak ethic of power and incapacity to judge the demands of the dispossessed came together in the Jesse Jackson campaign which so alarmed the Jewish community. Most of Jackson's issues, calls for compassion and help for the poor are describing legitimate and real needs but they represent liberalism unchecked by the ambiguities of foreign policy power or

the limits of government. (In this, Jackson has abandoned his own earlier efforts for black self-help.) Mondale's acceptance speech showed that he knows better but his inability to put limits on Jackson or to fully rebuke his anti-Semitic excesses (the poor/dispossessed are judged on a double, more indulgent, standard) is a classic expression of the current inner weakness of liberalism. Fear of alienating those who still cling to liberal clichés prevented Mondale from making the kind of corrections he recognized are needed. General voters' perception of this incapacity (commonly articulated as 'Mondale's captivity to special interests') constituted a tremendous weight dragging down the Mondale campaign.

The same incapacity to use power well and to accept the moral equivocations involved and the inability to critically assess demands made in the name of the dispossessed weakens support for Israel. This is why — despite the ongoing strength of Israel's support in liberal circles — pro-Israel views are increasingly looking good in a conservative setting and at a disadvantage in the left (as, for example, in the university world). The wrong conclusion is to write off liberalism. The right diagnosis is that liberalism should go into exile and self-correct.

The third major issue that brought Ronald Reagan to power was the economy. Affluence does not simply lead to selfishness. The prosperity of the '50s and '60s was vital in releasing the liberal impulse, war on poverty, and environmentalism. But the buildup of excesses, lack of competitiveness, union and management shortsightedness, placing egalitarianism ahead of productivity, the rise in the costs of control, etc., led to a stagflation and fear of even more substantial loss of economic resources. The voters asked to free up economic productivity, even to reward the rich more as long as growth would be restored. The economic productivity issue in particular has caused significant political shifts in the younger generation which "knew not the Depression."

Mondale had still not zeroed in enough on this priority. He still speaks with greater passion for compassion and almost belittlingly of self-interest. Therein he misses the issue that an excess of policies based on compassion threatened to make the poor dependent and restricted the economy whereas a resumption of growth could provide greater help for everyone. To those who attack his dependence on the unions, Mondale should have responded that the unions are much chastened, capable of concessions for the sake of competitiveness, and far more involved in productivity while still constituting one of the great forces for fair sharing and justice. The voters are asking for 'repentance,' not destruction, of the unions.

Had the liberal hegemony continued unchecked, the longterm situation for Jews would have deteriorated. Whenever one view becomes totally dominant, Jews don't fit and are pushed aside. Today, unchecked radicalism is offended by Jewish particularism, Jewish self-concerns, Jewish power — as if these are not normal and legitimate phenomena in every group. The present conservative upsurge is restoring a balance of power — the healthiest situation for Jews is a pluralist balance of power.

The key now is for Jews to build more adequate alliances within the right — both for Israel and for Jewish domestic concerns. A stronger conservative Jewish option is needed for Jews to do well in the open society. Still other Jews — using Jewish perspectives and insights to hasten the day of rebuilding — must play a leading role in renewing and self-correcting liberalism. This renewal is essential to the future. Israel dare not end up being isolated politically only with the political and religious right.

There is an important lesson from Jewish history for liberalism. The Jewish loss of sovereignty was taken as a challenge to self-analysis and improvement. New leadership and new institutions (such as the synagogue) corrected the abuses without surrendering the basic compassion and social concern of Jewry. All this led to repentance, renewal, and a higher, purer level of commitment. The same type of response can now lead to renewal of the liberal impulse and to a more fruitful dialogue between conservatism and liberalism. A new moral realism and greater sensitivity to the role of self-help and religion in national life

will hasten the restoration. At some point, the excesses of the new conservatism will shift the voter balance. Petulance and beating up on the electorate will only extend the period of exile.

Irving Greenberg is President of the National Jewish Resource Center.

Free Legal Clinic

A Free Legal Information Clinic sponsored by the Rhode Island Bar Association's Lawyer Referral Service will be held at the Pawtucket Public Library, 13 Summer Street, Pawtucket, on

Thursday, November 29, from 6:30 p.m. to 8:30 p.m.

Volunteer attorneys from the Rhode Island Bar Association will consult privately, at no cost, with any person seeking legal information and advice regarding divorce, real estate, wills, consumer or landlord/tenant problems.

Appointments in advance are necessary and may be made by calling the Lawyer Referral Service at 421-7799.

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Devar Torah

by Rabbi Philip Kaplan
Congregation Mishkon Tfiloh

Talmudic and Midrashic sources have long ago taught us to consider carefully and to pay the closest attention to every single word of the Torah — say, even to every letter of our Holy Scriptures.

We should, therefore, not be surprised to discover the amount of interest demonstrated by our sages in the fact that the Torah begins with the letter "Bet" in the word "Bereshit" rather than with any other letter of the Aleph-Bet. The question is entirely logical as to why the Bible does not open its account of creation with the "Aleph" and chooses rather to ignore the first letter in favor of the second.

Many and varied are the explanations and interpretations offered in answer to this question, and perhaps the simplest and most straightforward reply is presented in the distinction made in the Midrash that the "Bet" is the language of blessing and the "Aleph" is the language of curse (Midrash Rabbah 1:10).

Perhaps in interpreting this distinction in its widest ramification, we may find that more than a mere philological explanation is here intended. Rather, we may discover here, at the very first revelation of the Creator's intention, a thought and a purpose which will serve as one of the basic doctrines of life planned for man by God in the universe which he is to inhabit.

It is of course common knowledge that each Hebrew letter having a numerical value, the "Aleph" represents the one and the "Bet" stands for the number two. In the very first letter of the Torah — God's blueprint for human existence — we already are offered a basic choice of two alternatives as to the nature of our human relationships. Will man's life on earth be dominated by the "Aleph," by an egotistical reliance on his own oneness; by a self-centered determination that the fulfillment of his desires, his interests and his demands are the primary and exclusive purpose of his life; that the "Aleph" becomes the motivating force of

existence? Or, on the contrary, should human society be lived under the sign of the "Bet" — that symbol of the interaction of two individuals working in harmony, friendship, and mutual concern for the purpose of advancing within the world the cause of human brotherhood and peace among men? And as Hillel phrased it in the Mishnah, "If I care only for myself, what am I?" implying that the person whose purpose in life is only for the gratification of his own desires and wishes to the exclusion of the interests of his fellow human beings — such an individual hardly fulfills his Creator's plan for the human way of life.

Therefore, does our Torah commence with a "Bet" and not an "Aleph" so that mankind in general — and we Jews in particular — will be impressed with the clearcut teaching that it is the "two-ness" of humanity, signifying man and his brother rather than the "one-ness" of the individual ego which must determine the purpose of God's creative act.

Within this very book of the Torah which we are now considering, we find a most cogent and pertinent example of this all important alternative presented to man at the very outset of his life journey.

Familiar to all of us and of unforgettable impact are the words of Cain to God's unnecessary but at the same time purposeful question: "Where is Able thy brother?" "I know not, am I my brother's keeper?" Here, clearly and forcefully is manifested that philosophy of human conduct, represented by the "Aleph" which sees no need to consider the obligations and duties toward our brother — only one's own desires and demands are to determine our way of life. The needs of our fellow human being are of no concern to us.

On the other hand, and still in the first book of the Bible, we encounter the lengthy and beautiful tale of Joseph and his brothers. Here, once again, we are confronted with a drama concerning the clashing of wills of brothers. And yet when Joseph is given an opportunity to

answer a stranger's question, "What do you seek?" His reply is forthright and so meaningful for us — "I seek my brethren." I am determined to consider always the needs of my brethren for as a human being I realize that the world was created with a "Bet" casting upon each individual and eternal obligation to seek the welfare of his fellowman.

How profound a teaching do we learn from the very first letter of our Torah — indeed from every letter of our Holy Book.

Temple Shalom Services

A special late Sabbath Eve Worship service honoring new affiliates of Temple Shalom will be held on Friday evening, November 16 at 8 p.m. in the Main Sanctuary. Rabbi Marc S. Jagoliner will chant the liturgy and conduct a ceremony of welcome for the new members. Dale G. Blumen, Temple President and Dr. Alan Feinberg, Membership Chairman will also participate. The Temple Shalom Choir, under the direction of Susan Woythaler will assist in the conduct of the service.

New members who will be welcomed include — Dana Albert, Frank and Sylvia Baker, Elizabeth Bear, Brad and Melinda Barry, Robert and Paula Briskin and Taryn, Dr. Robert and Ann Baker, Benjamin and Daniel, Jonathan and Carol Feinstein, Stanley and Vivian Laska and Daniel, Albert and Phyllis Lichaa, Colonel Harvey and Shelia Manekofsky, Nina, Mia and Faith, Edward and Emily Myles, Harris and Rachel, Bonnie Nichols, Heather and Jeremy, Dr. Allen and Judith Schaffer, Marc Schlackman, Michael and Phyllis Schwartz.

An Oneg Shabbat will follow the service, sponsored by the Temple in honor of the new members.

On Saturday morning at 10 a.m. Rabbi Jagoliner will conduct a youth service followed by a luncheon.

S.A.G.E. Concert For Elderly

S.A.G.E. will sponsor a fall concert for all older Jewish people in the Rhode Island area. This event will be held at 1:00 p.m. on Tuesday, November 20 at Temple Beth-El, 70 Orchard Avenue, Providence.

S.A.G.E. which stands for Senior Adult Group Educators consists of a group of professionals who work with Jewish elderly. The agencies affiliated with this

group are the Bureau of Jewish Education, Jewish Community Center, Jewish Family Service, Jewish Home for the Aged, Leisure Club of Temple Emanu-El, Shalom Apartments and the Temple Torat Yisrael Mealsite.

Sinai Sisterhood Bazaar

The Sisterhood of Temple Sinai will hold its annual Holiday Marketplace Bazaar on Sunday, November 18 at Temple Sinai, 30 Hagen Ave., Cranston. The Bazaar will be open from 9:00 a.m. until 4:00 p.m.

The bazaar will have many exciting mini-booths featuring new merchandise, yard goods, white elephant items, jewelry and baked goods. Also in operation will be Cafe Sinai mini restaurant, the Holiday Shoppe and the Bags and Snoopy Shoppe.

Also in operation will be a Country Store, a woodcrafting booth, a young booth and an "Original Illustrations by Len" booth.

Highlighting the afternoon will be an auction at 3:00 p.m. Auctioneer will be Theodore Loedenberg.

Come one! Come all! Join Ellie Marcus and Millie Schuster, co-chairwomen, for a day of fun and enjoyment.

In Congress

(continued from page 1)

The Lineup In The House

In the House the lineup is now 24 Jewish Democrats and six Republicans. The incumbents reelected are:

Gary Ackerman (D. N.Y.); Anthony Beilenson (D. Cal.); Howard Berman (D. Cal.); Barbara Boxer (D. Cal.); Sala Burton (D. Cal.); Ben Erdreich (D. Ala.); Bobbi Fiedler (R. Cal.); Barney Frank (D. Mass.); Martin Frost (D. Tex.); Sam Gejdensen (D. Conn.); Benjamin Gilman (R. N.Y.); Dan Glickman (D. Kan.); Willis Gradison (R. Ohio); Bill Green (R. N.Y.); Ken Kramer (R. Cal.);

Tom Lantos (D. Cal.); William Lehman (D. Fla.); Sander Levin (D. Mich.); Mel Levine (D. Cal.); James Scheuer (D. N.Y.); Charles Schumer (D. N.Y.); Norman Sisisky (D. Va.); Larry Smith (D. Fla.); Stephen Solarz (D. N.Y.); Henry Waxman (D. Cal.); Theodore Weiss (D. N.Y.); Howard Wolpe (D. Mich.); Ron Wyden (D. Ore.) and Sidney Yates (D. Ill.).



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AJCongress Project — Impact Of New Right Supreme Court Justices

With the reelection of President Reagan, the appointment of future Supreme Court judges sympathetic to the Religious Right represents the most critical threat to the welfare of the Jewish community and women's rights; panelists at an American Jewish Congress forum have agreed.

The forum, sponsored by AJCongress's newly-established National Commission for Women's Equality, took place just before the election (October 30) and attempted to project what would happen if Mr. Reagan were reelected. The symposium was entitled "The Supreme Court and the Survival of Religious Freedom and Women's Rights."

The panel included Betty Friedan, feminist author; Norman Redlich, dean of the New York University School of Law and co-chair of AJCongress's Commission on Law and Social Action; Brooklyn District Attorney Elizabeth Holtzman; attorney Harriet Pipel; and Rabbi Mordecai Waxman, president of the Synagogue Council of America.

Ms. Friedan, noting that her "historical

geiger counter is clinking" said that the danger to religious freedom and women's rights is "profound." Linking the rights of Jews and women together, she declared that "our rights as women somehow confront and threaten the authoritarianism that threatens every Jew — woman or man — and religious freedom in this country."

Dean Redlich asserted that the New Right's vision of America "competes fundamentally with the American constitutional ideal." He said its view is one that is "basically a vision of America which is Christian, which is white, which is male, which is one where men are working and women are at home; it is a vision of a whole set of values which are not the values of diversity or the values of change; it is a vision that is frozen in time with a mind-set that cuts across all aspects of constitutional rights."

Dean Redlich warned that "if the Evangelical Right succeeds in creating a Supreme Court that has a majority that wants to establish religion, then it is inevitable that you will have a majority of

the Court that will go along with further restrictions on the right of a woman to terminate a pregnancy, a court that will be less receptive to claims of racial equality, less receptive to claims of general equality."

Ms. Holtzman declared that Supreme Court appointments of jurists with a New Right philosophy will lead to church-state decisions that would divide American society. She said the Jewish community has "an obligation to educate the public" about the dangers of the New Right. "What's at stake here," she said, "is the survival of the Warren Court" — a reference to Supreme Court rulings favoring civil rights and civil liberties made under Chief Justice Earl Warren.

Ms. Pipel noted that surveys have shown the majority of Americans favor liberal abortion laws and urged advocates of pro-choice to step up efforts to counter the anticipated increase in influence of anti-abortionists in the coming years.

Rabbi Waxman charged that government encouragement of religion divides American society into two camps, religious and secular. He noted, for example, that government support of religious schools through tuition tax credits and other devices comes at the expense of the public schools and threatens pluralistic society. The public school, he explained, becomes a "parochial school" for children of secular families as everyone else withdraws from it. The unique principle of American society is the concept of pluralism, Rabbi Waxman told a packed audience at AJCongress's national headquarters.



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Around Town

by Dorothea Snyder



I knew I would never recover my blue plastic eyeglass case once it was left behind. My eyeglasses, luckily, were sliding down the bridge of my nose.

Like my daughter said, "Look Mom, forget it. It's probably been tagged and placed in notions."

This story has little to do with a misplaced eyeglass case, but a case in point.

You see, this whole incident was taking place at the U.C.T. in Johnston. It's a sprawling spacious hall to where the Rhode Island-Southern Massachusetts Region of Women's American ORT graduated after outgrowing all earlier emporiums for their annual bazaars.

Thirty minutes before the doors opened to the patient patronage outside, inside it

was like countdown at Mission Control Headquarters in Houston.

ORT members and their helpful families were scooting around the cavernous hall tending to last minute tagging of bicycles and tricycles. Placing and prettying up odds and ends were hurried up.

Anyone planning to undergo an executive retailing program at a major department store should take a pre-requisite course with these ORT efficiency experts. This year marked their 20th in the art of bazaars, and auctions too! A mid-afternoon sit-down auction was the finale.

I wonder, hmmm, if that blue plastic eyeglass case could have ended up there.

ORT BLAZES THROUGH 20TH ANNUAL BAZAAR



The chair people. From left to right are Sue Roth, Elm Grove Chapter; Lynne Grant, president, Rhode Island-Southern Massachusetts Region Women's American ORT; Ellen Boriskin, Providence Chapter; Jill Cohen, ORT executive committee; Dorothy Rosen, Bay Island, auction. (Photos by Dorothea Snyder)



At the white elephant table with Amy Davis, her mom, Stella, and Esther Lobel. Behind Amy is Abby Sorrell.



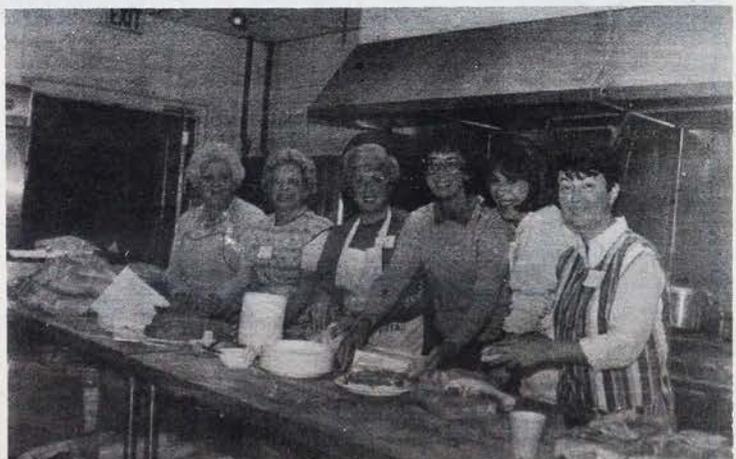
This was a busy spot for, from left, Terry Charren, Barbara Wallick and Diane Kaufman.



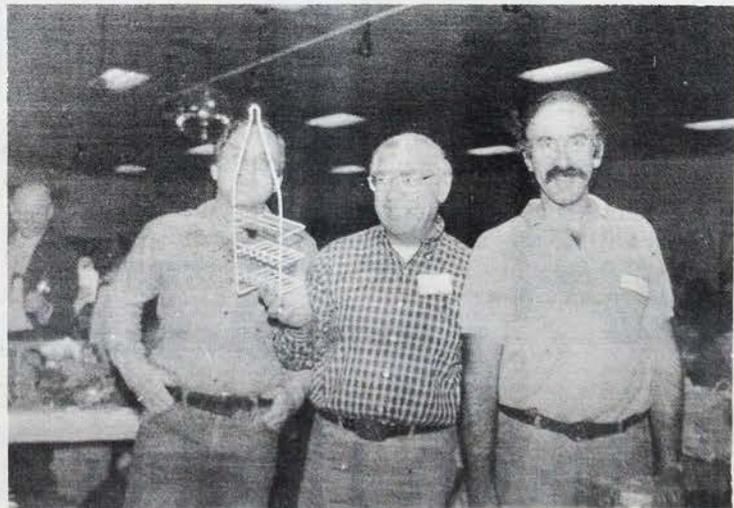
Dawn Sylvia writes out her name on a raffle ticket she bought from Sarah Pearlman. Sarah's grandmother Elsie Elkind is her co-worker. The prize is a preemie cabbage patch kid.



Baubles and beads were among the array of jewelry sold by, from left, Meredith Jones, Fredda Dressler, Joan Perlmutter, Debbie Demby, Bert Resnick, Evelyn Seigle. At frontside is Amy Port.



Food, glorious food, as prepared by the kitchen crew, from left, Arline Abrams, Esther Goldstein, Marsha Feital, Eddi Goldman, Rochelle Port, Hope Pearlman.



Help from ORT husbands at the automotive table with, left to right, Don Cohen, blocked by a rack about to be sold by Judah Rosen, and Jeff Feibleman.

Moonies' Secrets Revealed

by Alan MacRobert

Unlike most religions, the Unification Church tries to avoid telling prospective members what it really believes.

This is probably a wise policy, if not an honest one. Many people react to the secret Moon doctrines, if they hear them unprepared, by bursting out laughing. To avoid this problem, the Moonies spend days, weeks, or months diverting a prospective recruit with side issues. Meanwhile they probe for the person's weak points and try to work him into a state of emotional confusion and acceptance through a slowly escalating overload of friendship, emotion, pressure, and guilt.

To save trouble for those who would like to know what Moonism actually is, but don't want to go through dozens of hours of retreats and lectures in which the real stuff is always promised "very soon," here it is straight. These are the central beliefs that drive every Moonie:

God created the first humans, Adam and Eve, 6000 years ago. As perfect creations they were supposed to populate the world with perfect people. But Satan, who had been expelled from Heaven for having sexual intercourse with an angel, had sex with Eve first. Hence all humans today have Satan's blood in their ancestry, and so are prone to discord, strife, and disobedience.

God wanted to start over with another perfect couple, but complex laws of numerology restrict what God can do. Thus he had to wait 4000 years before he could send the "Second Adam," Jesus. As the second perfect man, Jesus was supposed to take a holy wife at age 40 (a holy number) and begin fathering the perfect race, which would reclaim the world from the fallen.

But the Jews — people who believed only in the First Adam — killed Jesus at age 33, before he could carry out God's plan. Jesus was a failure, the crucifixion was a meaningless murder, and Jews are still paying "indemnity" as divine retribution for their crime, such as through their persecution under Hitler.

God could not send a "Third Adam" for 2000 more years, but that time has finally arrived. The Third Adam is Sun Myung Moon.

Moon was informed of his status directly by God. He is destined to succeed where the first two Adams failed, since God's work happens in threes, another holy number. Moon married at age 40 on schedule, and has already fathered over a dozen perfect children. These are the core of the perfect race that will restore humanity to the Garden of Eden.

Other people can become Moon's "spiritual" children by following him as the Messiah, and eventually they can become his "physical" children as well by undergoing the ceremony of *pikarume*, or blood cleansing. At this time Moon removes the lineage of Satan from a person and places himself in the corresponding position of ancestry. This explains his title in the church as the "One True Parent."

Just as Jews clung to an obsolete religion after the arrival of Jesus, so do Christians today cling to an obsolete belief in the Second Adam. The Old Testament of Judaism and the New Testament of Christianity have been superseded by the Completed Testament, Moon's own *Divine Principle*. This work describes at length why the Third Adam must be born in Korea around the year 1920 (Moon's year of birth) and must have a life that parallels Moon's in most details. This great revelation that the Messiah is Moon is what the Unification Church's lectures and retreats slowly work up to, inch by inch.

The reason people cannot be told these facts immediately is because they have Satan's lineage. Satan controls our minds — and he is desperately focusing his energies toward thwarting the Unification Church because only the Unification Church knows the truth about him. Furthermore, since Satan lied to Eve when he caused the fall of mankind, God's forces must lie in winning mankind back; this is required by Moon's "law of indemnity" (spelled

out in detail in the *Divine Principle*), a sort of cosmic rule of balance and repayment. This is why Moonies can constantly lie so sincerely and shamelessly to outsiders: their theology says they must.

Today, Satan's manifestation on the worldwide level is Communism. In fact the Communist system, as Moon perceives it, is nothing other than Satan's imitation of the Unification Church! The difference is that the Moonies are God-centered — but the internal administration and external tactics are similar. Satan had to copy God's system in setting up his own system because Satan can only imitate, not create; this is one of his basic characteristics.

On the individual level, Satan directs intense onslaught against each Moonie and possible future Moonies. He tries to strike at a person's weakest place, which is usually his or her loved ones.

This is why parents, girlfriends, and boyfriends inexplicably become hysterical when you tell them you are at a Moonie retreat and won't be coming back for a while. Such violent reactions are proof that Satan's voice is speaking through their mouths, since Satan's essential characteristics are anger, discord, negativity, and an unwillingness to listen.

God's characteristics are harmony, "positivity," love, acceptance, and obedience. A Moonie must hold these feelings in mind at every moment, most especially when dealing with superiors in the hierarchy. Even a momentary intrusion of doubt or negativity is Satan gaining a foothold, and must instantly be stamped out of thought. Vigorous mental exercises drill this habit into good members until it becomes almost effortless.

Those who accept God and the Messiah must eventually make a total commitment to the Unification Church's battle plan for wiping out Satan worldwide and restoring the Garden of Eden. In the war between absolute good and absolute evil, the very idea of half-measures is a trap planted by Satan. As soon as you are "positive" enough to be told this, you must give all of your money, and every bit of your time and energy, to the cause of Sun Myung Moon. The universe has never contained anything more important.

So there it is. Any takers?

Alan MacRobert, former editor of the *Vermont Vanguard*, studied the Unification Church for the past six years.

USY Holds Reunion

The newly formed ALUMNI AND FRIENDS OF USY will hold its first annual reception at the John F. Kennedy Library on Saturday, November 24, 1984, 6:30-10:30 p.m. ALL FRIENDS AND ALUMNI OF USY are cordially invited to attend this exciting event. The night will provide former USYers and friends of USY an opportunity to socialize and demonstrate their support for USY while visiting the fascinating JFK Library.

The reception is sponsored by ALUMNI AND FRIENDS OF USY, chairman — Mark Feinstein. Admission is free, light refreshments will be served.

For more information, contact the USY Regional Office at 180 Blue Hill Ave., Milton MA 02186 (617-698-0085).

Women's Health Fair In So. County

The 2nd Annual Women's Health Fair will be held at the South Kingstown High School on Saturday, November 17. It will begin at 9 a.m. and workshops and panels will continue throughout the day until approximately 5:15 p.m. The public is welcome free of charge and child care will be provided. You may register at the door from 9 a.m. to 9:30 a.m.

Celebrate Women's Health Awareness Week with us at the Women's Health Fair, South Kingstown High School, November 17, from 9 a.m. until 5:15 p.m.

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Social Events

Amit Women Donor Affair



Mrs. David Friedman

Amit Women will hold their annual Donor Affair on Sunday, November 25; 1984 at 1 p.m., at Mishkon Tfiloh Synagogue, 203 Summit Avenue, Providence. Entertainment, musical program and Israeli film will be shown.

Rabbi Drazen, Rabbi Phillip Kaplan, Mrs. David Friedman, Honorary Chairman of the event, assisted by co-chairman Mrs. Diane Silk and Mrs. Goldie Stone, and her committee, which is as follows:

Mrs. Jessie Connis, Esther Formal, Rachel Rothkopf, treasurer, Rose Abromowitz and Mrs. Rose A. Berlinsky, ex-officio. All proceeds will go to the children of Israel. Donation of \$15.00 is tax deductible.



Majestic Seniors To Meet

A regular meeting of the Majestic Senior Guild will be held November 20 at 12:30 p.m. at Temple Torat Yisrael, Park Avenue, Cranston. All money for the trip to Atlantic City November 26 must be paid. Deposits for the Florida trip scheduled for January 2, 1985, for 35 nights, 43 nights, or 58 nights at the Shelborne Hotel, Ocean Front, Miami Beach can be made with Etta Swerling 463-7166 or Simon Chorney 245-9248. The annual Chanukah luncheon will be held December 18.

Gittleman Elected Director



Allan M. Gittleman of East Greenwich, has been elected a Director of North American Investment, Corp., East Hartford, Conn.

Mr. Gittleman is a Senior Vice-President, Corporate Finance.

North American Investment, Corp. has nine branches throughout New England and Florida, including one in Providence. The company is a wholly-owned subsidiary of North American Holding Corp., a publicly owned, diversified financial services firm.

Mark Patinkin At Beth Am-Beth David

The Sisterhood of Temple Beth Am-Beth David will hold its next meeting on Monday evening, November 26 at 8 p.m. at the Temple, 40 Gardiner St., Warwick.

Mark Patinkin, writer for the *Providence Journal Bulletin* will be the guest speaker.

The public is invited to attend.

Roberta Wilfand Elected

Roberta N. Wilfand of Warwick, R.I. was recently elected to the 1985 Board of Directors of the National Down Syndrome Congress. The annual convention was held in San Antonio, Texas, October 26-28 and was attended by 1300 parents and professionals. Mrs. Wilfand is also president of the Down Syndrome Society of Rhode Island. She is the wife of Wayne Wilfand and mother of three children, Michael, 5; Shana, 3 and Lori 1½. She is the daughter of Dr. and Mrs. Irving Nemtsov of Middletown.

Also in attendance at the convention were her husband, Wayne and Walter Boober of Newport and his 16-year-old daughter, Kim. Kim who was born with Down Syndrome entertained at the awards banquet by playing the piano and singing "Tomorrow." She is a past associate board member of Down Syndrome Citizens.

Anyone interested in learning more about Down Syndrome may call 463-7425.

Addis' Announce Birth

Mr. and Mrs. Reid Addis of Philadelphia, Pa., announce the birth of their first child, daughter Jenna Danielle, on October 23, 1984.

Maternal grandparents are Mr. and Mrs. Leonard Buckler of Cranston.

Paternal grandparents are Mr. and Mrs. Irving Addis of Cape Coral, Florida.

Great-grandparents are Mrs. Rose Buckler of Cranston and Mr. and Mrs. Morris Cohen of Miami Beach, Fla.

Dr. Silver Appointed Director

Michael A. Silver, M.D., has been appointed Medical Director of The Providence Center for Counseling & Psychiatric Services, effective today.

Dr. Silver, who has been with the Center since 1977, was formerly Clinical Director of the agency's community support services for the chronically mentally ill. As Medical Director, he will oversee all of the Center's clinical services, including child, adult and family counseling, aftercare, emergency services and inpatient treatment at Butler Hospital.

Dr. Silver is on the staff at Butler and Rhode Island Hospitals and is a Clinical Assistant Professor of Psychiatry at Brown University School of Medicine. A graduate of Franklin and Marshall College and the University of Pennsylvania Medical School, he is a member of the Rhode Island District Branch of the American Psychiatric Association.

The Providence Center, located at 520 Hope St., is a private, nonprofit community mental health center serving the greater Providence area.

Dvorah-Dayan Meet

The Dvorah-Dayan Chapter of Pioneer Women/Na'Amat will meet on Monday, November 19 at 8 p.m. at the home of Harriet Sutton, 83 Irving Ave., Providence. At the conclusion of the business meeting a playlet reading will be presented by the Chapter women entitled "A Woman of Quality: A Remembrance of Eleanor Roosevelt on Her Centennial Birthday." Mrs. Roosevelt was a friend of Israel and during her lifetime was involved in Youth Aliyah. All members are invited.

Bermans Announce Birth

Mr. and Mrs. Jeffrey Berman of Providence announce the birth of their third child and son, Gavriel Simcha on October 11, 1984. Maternal grandparent is Richard Abeles of Tamarac, Florida. Paternal grandparents are Mr. and Mrs. Samuel Berman of Providence. Great grandparents are Mrs. Ida Newman and Mr. Julius Abeles.

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VISA MASTERCARD

A New Cookbook By Joan Nathan

by Robert Israel

Joan Nathan, daughter of Ernest and Pearl Nathan of Providence, has written a new cookbook to be published next week by Schocken Books in New York. Entitled *An American Folklife Cookbook*, Joan Nathan interviewed dozens of American cooks all over the United States. The result: a fascinating collection of recipes, from logging camps in Washington to Chicago firehouses, from Passover in Charleston to an Italian Christmas Eve on Federal Hill in Providence.

The *Library Journal*, in reviewing the book, had these comments:

"A lively, informed look at pockets of people in communities all over the country who have stayed with their culinary traditions and who do not need food writers to define for them what is American food." Nathan traveled from coast to coast interviewing cooks and collecting their recipes. Not many books succeed as well as this one does in creating a whole world in each chapter."

Nathan's previous cookbook, also published by Schocken Books, was *The Jewish Holiday Kitchen*, a lively and unusual cookbook that included interviews with local Providence residents, including Jacob Licht. Ms. Nathan writes with vivid descriptions: in *An American Folklife Cookbook*, she describes the scene inside a Washington, D.C. restaurant that makes you feel you are there amidst the steaming platters of food.

Perhaps the best introduction to a cookbook is through the recipes themselves. Here are two selections from Joan Nathan's new book:

Fluffy Matzah Balls

Makes 30

There are two schools of thought on matzah balls: those that plummet to the floor like cannonballs; and those that float as lightly as a ballerina flying through the air. Elza's are of the latter variety. As far as I can make out, matzah and matzah balls are probably the only truly Jewish dish — everything else being a variation on a national or regional culinary invention.

2 cups boiling water
1 cup schmaltz (chicken fat) or melted pareve margarine
2 tablespoons salt, or to taste
1 teaspoon grated nutmeg
1 teaspoon ginger
1 large onion, grated
4 tablespoons chopped parsley
3 shakes paprika
2 cups matzah meal
6 large eggs, separated
Combine all the ingredients (using only 2 teaspoons salt) except the eggs in a 3-quart saucepan and cook, stirring constantly, until the mixture comes away from the sides of the pan. Remove from the heat, cool slightly, and with a wooden spoon, stir in 1 egg yolk at a time until all 6 are incorporated.

Beat the egg whites until stiff (do not underbeat). Fold into the matzah-meal mixture and refrigerate several hours or overnight.

Bring an 8-10-inch quart pot of water to boil. Add 1 tablespoon salt. Wetting your hands with warm water, from the matzah-meal mixture into balls the size of small walnuts. Drop into the boiling water, cover, and let simmer 20 minutes, or until the matzah balls are fluffy and float to the



Joan Nathan, author of *An American Folklife Cookbook*.

top. Remove with a slotted spoon to bowls of hot Soup Bunch or chicken soup.

Matzah balls can be frozen. After draining, place on a cookie sheet in the freezer. When frozen, place in a plastic bag. After defrosting, give each one a slight squeeze to remove any excess moisture which may have accumulated during freezing.

Sweet-and-Sour Shad

Serves 6 as a main course or 12 as an appetizer

According to Elza, Charlestonians say you can bake shad tightly covered in a 200° oven for 5-6 hours to dissolve the bones, but she does not believe this theory. A recipe for this does exist in *Charleston Receipts*, the Junior League Cookbook. Her Alsatian and German ancestors made this same dish with carp; a recipe, called Carp in Raisin Sauce, appears in the recent *Recipes Remembered: German-Jewish Specialties*, put out by the sisterhood of Congregation Habonim in New York City, whose contributors came from Germany during World War II. Salmon is a beautiful substitute for the shad.

In *Historically Cooking*, there is also a recipe for Sweet-and-Sour Whitefish. 3 pounds (about 6 thick) shad fillets or salmon steaks
1 cup white vinegar
1 teaspoon salt
1 medium onion, sliced in rings
½ teaspoon cinnamon
½ cup raisins
2 tablespoons butter
1 lemon, sliced
5 cloves
½ cup brown sugar
4 gingersnaps, mashed

Lay the fish in vinegar and salt until ready to cook; this keeps it fresher. Remove the fish. Bring the vinegar to boil and add the onion, cinnamon, raisins, butter, lemon, cloves in an herb bag, sugar, and gingersnaps. Add the fish and enough water to cover.

Simmer, covered, 10-15 minutes, allowing 10 minutes per inch of fish, until the fish is tender. Do not overcook. Serve hot or cold, with a sauce.

From *An American Folklife Cookbook* by Joan Nathan.



James E. Gilcreast, Jr., director of development at Rhode Island College, talks with Tina Chernick of Cranston at dedication ceremony Oct. 29 for plaque she donated in memory of her late son, Russell L. Chernick. The plaque lists all memorial funds within the RIC Foundation. It will hang in Walsh Gym, a favorite spot of Russell's who was an announcer for the women's basketball games at RIC. Russell, who died in March of 1982, suffered from muscular dystrophy. His family is active in RIC affairs and supports efforts of the foundation. (Photo by Gordon E. Rowley)

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William A. Edelstein, M.H.A., Executive Director
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The Jewish Home for the Aged of Rhode Island is actively engaged in contract negotiations with the New England Health Care Employees Union Local 1199, and there is a possibility of a strike as of December 1, 1984. Every alternative is being pursued in an attempt to resolve the differences and we sincerely trust that an agreement will be reached to the satisfaction of all concerned.

We intend to continue to maintain a satisfactory standard of health care should a strike take place, and we shall make every effort to avoid the transfer of any of our residents to other facilities. We will require many people to assist us in this emergency since we provide twenty-four hour care. We need your help!!

Please contact Mrs. Bonnie Ryvicker, Volunteer Coordinator immediately at the Home, 351-4750, and leave your name, telephone number and indicate the times you will be available to help. You will also be instructed *well in advance* with more specific information prior to strike deadline.

Thank you for your concern and participation.

Sincerely,

William A. Edelstein
Executive Director

res



Jewish Book Month — November 18 to December 18

Jewish Books In Review

God Knows. By Joseph Heller. Knopf, 201 East 50th Street, New York, NY 10022. \$16.95.

Reviewed by Diane Cole

"I've got the best story in the Bible..." King David boasts in Joseph Heller's latest novel, *God Knows*. "I've got the poetry and passion, savage violence and the plain raw civilizing grief of human heartbreak." Readers need only consult Samuel I and II and the first chapters of Kings to discover this for themselves. Alas, in his attempt to retell David's feats and follies in a jazzy modern-day vernacular, Heller has transformed some of the Bible's most intriguing tales into a *kvetchy* chronicle of palace life.

Heller's smart-talking, streetwise king bears little resemblance to the heroic figure who slayed Goliath, defeated the Philistines, received Samuel's blessing, married Saul's daughter, unified his country, lusted after Bathsheba, and mourned for his beloved son Absalom. Yes, Heller's David claims to have done all this, too, but his whining first-person account of how all these things came to pass has less to do with religion or history than with stand-up comedy or with John Barth's "hip" retelling of Greek and Persian mythology, *Chimera*.

Oddly, at times one wonders if this David knows any more about the culture of the people he leads than the laws concerning diet and circumcision. In this, he resembles many contemporary Jews, and I suppose that's the point. For David, as for so many, the Bible has been reduced to no more than a collection of miraculous fables, bawdy tales, and family scandals, all presided over by a God as stubborn, angry, and unpredictable as any family patriarch.

In *God Knows* Heller has given us the Biblical hero as anti-hero, a dying king whose rambling reminiscences circle round and round the single theme of God's silence. "He owes me an apology..." King David complains. "I'm not saying I shouldn't have been punished for those sins I committed. I'm saying that the punishments He chose were inhuman. I wonder what favor I'd want. I think I may be afraid to ask for it. I'm afraid He won't grant it. I'm more afraid that He will. Wouldn't it be tragic to find out that He really has been here all this time?"

To David's mind, God is silent, arbitrary, and often cruel; no other interpretations are plausible. Perhaps it's because he is a warrior and not a theologian that David has little patience

for priests or prophets. He'd rather be warmed by a concubine than listen to the young Solomon, who is depicted here as a gloomy nitwit. In fact, David listens to no one — certainly not to his wives Michal or Bathsheba, nagging Jewish princesses who are no more attractive in ancient garb than they would be in modern dress.

As we listen to King David brag about his exploits, justify his sins, and complain about everything, I suppose we are expected to ask the same angry questions of God that he does. But this King David, a sour old man whose sense of humor has long since turned flat, quickly grows tiresome. After listening to King David *kvetch* for 350 pages, neither God nor the reader may care anymore.

In the past, the gifted Joseph Heller has entertained us and provoked us. But even the most talented of writers fail, and in the end, Heller's King David is simply no match for God's.

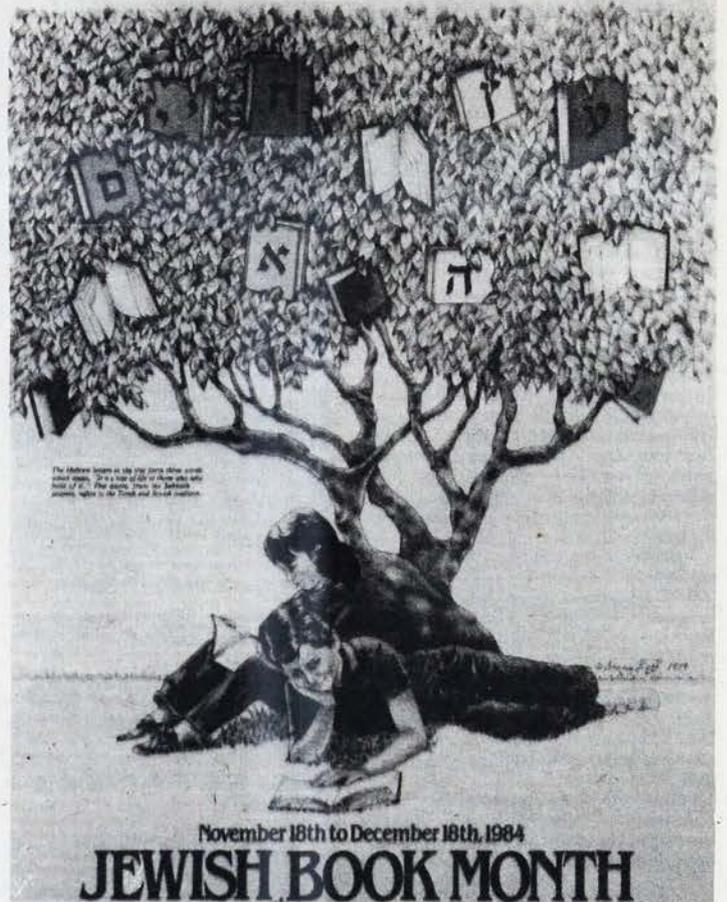
The Rest of Us. Stephen Birmingham. Little, Brown, 34 Beacon Street, Boston. 1984. 392 pp. \$19.95.

Reviewed by David C. Gross

Stephen Birmingham is a talented, entertaining writer. *Our Crowd*, his earlier work dealing with the great German-Jewish families who came to this country in the 19th century, and *The Grandees*, which recalled the saga of the Sephardic community in the U.S., were both highly successful and very readable.

This new volume is also very readable and the stories of the various heroes — Samuel Goldwyn, David Sarnoff, Louis Mayer, Samuel Bronfman, Helena Rubinstein — are delightful. But, so what? Are the accounts of these people's rise from rags to riches and fame a true portrait of "the rest of us" — the Jewish immigrants who arrived here in the late nineteenth and the early twentieth century from the impoverished *shtetlach* of Europe, and who succeeded in transforming themselves and their children and grandchildren into a community of well-integrated achievers, a vast majority of whom have remained reasonably steadfast in their devotion to Judaism and the Jewish people?

In his preface, Mr. Birmingham argues that he really did not wish to write a book about rich people, but "since American



The author begins in the way some other authors would begin. This is a book of life or death, the kind of life that only a few people can live. It is a book of life and death.

November 18th to December 18th, 1984

JEWISH BOOK MONTH

society inevitably measures success in dollars," "some people will argue that this is what the book has become." And that is exactly what it has become, and that is why to offer it to the reading public as a volume that tells the story of "the rest of us" is a misnomer.

He encompasses in this new volume the immigrants who arrived on American shores from 1882 (after the notorious Kishinev pogrom) to 1915, when Jewish emigration to the U.S. ceased because of the outbreak of the First World War. And he is correct when he says that the wealthy German Jews looked down their noses at the poor, unsophisticated, often illiterate and sick East European Jews who poured into America. He is also right when he describes the hardships of the Lower East Side where so many of the newcomers lived until they could move up a little on the socio-economic ladder. But

his sense of balance is off when he thinks that the stories of such glamorous people as Goldwyn, Sarnoff, Mayer, Rubinstein et al can give even an inkling of the great saga that unfolded in the United States as those poor Jews started life anew in the "golden America."

If it was Mr. Birmingham's desire to tell the story of that great period through the individual stories of great personalities, why did he not choose Nobel Laureates like Isidor Rabi or Selman Waksman? Or medical geniuses who helped save the lives of countless people like Albert Sabin and Jonas Salk? Or rabbis like Stephen S. Wise and Abraham Joshua Heschel? Or industrialists like Gerard Swope and countless other Jewish businessmen whose creativity gave employment to millions of people and in the process helped advance America to its preeminent position today?

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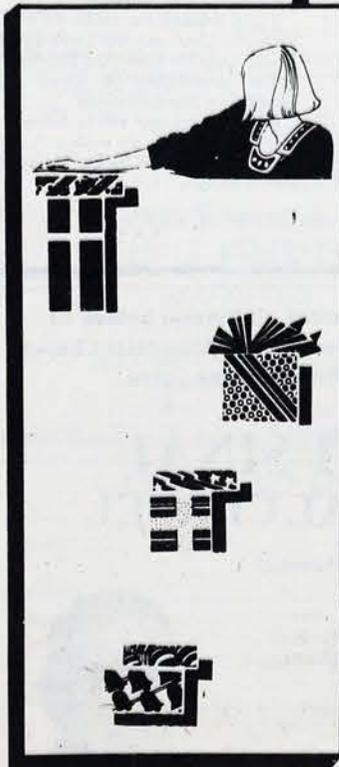
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Holiday Panorama

FRIDAY, DECEMBER 7, 1984

Chanukah



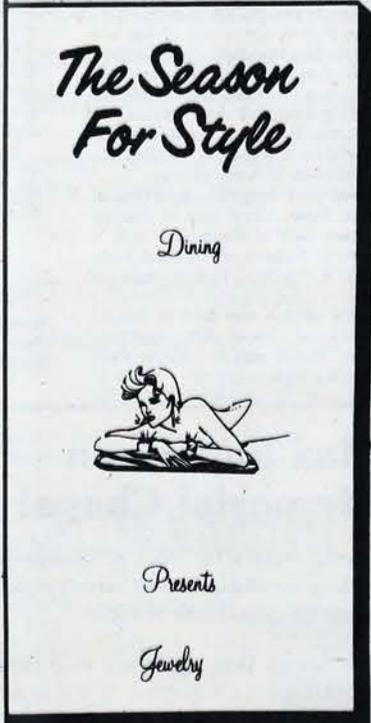
Wayland Square



Holidays



New Year



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Obituaries

MOLLYE WEINER

PROVIDENCE — Mrs. Mollye Weiner of 40 Stenton Ave., died November 8 at the Hattie Ide Chaffee Nursing Home, East Providence. She was the widow of Benjamin Weiner.

She was born in Providence, a daughter of the late Charles N. and Ida (Levine) Holland. She was a member of Temple Beth-El and its Sisterhood, B'nai B'rith and Hadassah.

She leaves four brothers, Maj. Gen. Leonard Holland, U.S. Army Ret., of Pawtucket, Marvin S. Holland of Providence, Hye H. Holland of Detroit, Mich., and Harry Holland of Boca Raton, Fla.; two sisters, Mrs. Zelda R. Kolodney of Pawtucket, and Mrs. Florence Stone of Swampscott, Mass.

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

ANNE SAUNDERS

PROVIDENCE — Anne Saunders, 65, of the Charlesgate Apartments, Randall Square, died November 9 at Miriam Hospital. She was the widow of Abraham Saunders.

Mrs. Saunders was a former member of Temple Emanu-El and its Sisterhood, and a member of the Ladies Associations of the Jewish Home for the Aged and Miriam Hospital.

A lifelong resident here, she was a daughter of the late Abraham and Bessie (Novick) Dimond.

She leaves a daughter, Mary E. Lavin of Framingham, Mass.; a sister, Pauline Priest of Providence; a brother, Dr. Harry L. Dimond of Pawtucket; and two grandchildren.

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

ROLAND SALK

CARY, N.C. — Roland Salk, 57, of 604 Reedy Creek Rd., an electrical engineer for a consulting firm, died November 9 at Craven County Hospital, Havelock.

Born in Providence, a son of the late Max and Mollie (Mistofsky) Salk, he lived in North Carolina for 10 years. He previously lived in South Bend, Ind. Mr. Salk was a graduate of the University of Rhode Island. He was a member of the North Carolina Engineering Society. He was a World War II Army veteran.

He leaves three daughters, Jane Salk of Somerville, Mass., Carol Salk of Chicago and Barbara Salk of Evansville, Ind.; a sister, Lois D. Galpern of Highland Park, N.J., and a brother, Burton Salk of Warwick.

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

ELSIE STRAUSS

PROVIDENCE — Mrs. Elsie Strauss, 89, a resident of the Jewish Home for the Aged, 99 Hillside Ave., died November 9 at the Miriam Hospital. She was the widow of Louis Strauss.

She was a physical education teacher in the Providence School Department for 36 years until retiring 32 years ago.

She was a graduate of the old Normal School, now Rhode Island College. She attended Harvard University's summer School of Physical Education.

She was a member of the former Temple Beth Israel and its Sisterhood. She was a life member of the Jewish Home for the Aged; the Miriam Hospital Ladies Association; and the Pioneer Women. She was a member of the Providence Hebrew Day School, Meeting Street School, the Rhode Island Retired Teachers Association and the National Retired Teachers Association.

A lifelong resident of Providence, she was a daughter of the late Max and Sarah (Brooks) Tatz.

She leaves a stepson, Joseph Strauss of Providence; and a sister, Leah Cohen of Los Angeles, Calif. A niece Evelyn Platt of Hollywood, Fla.; Wilbur C. Dector of South Kingstown, R.I.; Doris Pearlman of Marstons Mills, Mass.; and Janet Cohen of Los Angeles, Calif.

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

JEROME DIWINSKY

PROVIDENCE — Jerome "Jerry" Diwinsky, 67, of 175 Sessions St., died at home November 8. He was the husband of Gertrude (Cohen) Diwinsky.

He was born in Providence, a son of the late Louis and Franny (Katz) Diwinsky.

He was associated with Miller's Delicatessen for more than 20 years. He was a member of Temple Emanu-El and its Men's Club; a member of the board of directors of the Providence Hebrew Day School, the Jewish Community Center and the Providence Hebrew Free Loan Society.

He attended Providence College and Bryant College. He was an Army veteran of World War II.

Besides his wife he leaves three daughters, Lynne M. Diwinsky of New York City, Rhea Diwinsky of Ramat Gan, Israel, and Faye S. Yemini of Los Angeles, Calif.

The funeral service was held November 11 at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

CARD OF THANKS

The family of the late Dora Levin would like to express thanks to all those who expressed sympathy during our recent loss.

UNVEILING

The unveiling of a monument in memory of the late Vera Hochman will take place on Sunday, November 18 at 10 a.m. at the Lincoln Park Cemetery, Post Road, Warwick. Friends and relatives are invited.

BERTRICE RUSSELL

LONGMEADOW, Mass. — Bertrice "Bert" Russell, 50, of 108 Bel Air Dr., died November 9 in the Wesson Memorial Unit of Bay State Medical Center. Her husband, James Russell, is the owner of American Exterminating Co., where she was assistant treasurer and a clerk since 1964.

Born in Providence, she was a daughter of the late J. Ralph and Rose (Bergel) Rosenthal. A graduate of Hope High School, she moved to Springfield in 1958, and to Longmeadow in 1964.

Mrs. Russell was active with the Longmeadow Encore Players, a theatrical group, for several years. She also was a member of Sinai Temple and its Sisterhood in Springfield, and the Jewish Nursing Home of Western Massachusetts.

Besides her husband she leaves a son, Robert Russell and a daughter, Michele Russell, both of Longmeadow; a brother, Robert Rosenthal of Bristol, R.I.; and a sister, Helene Stolzberg of Warwick.

The funeral service was held November 11 in Springfield, and burial in Sinai Memorial Park.

HAROLD N. WINKLEMAN

CRANSTON — Harold N. Winkleman, 58, of 330 Beckwith St. died October 31 at Miriam Hospital after an 18-month illness. He was the husband of Lois (Levenson) Winkleman.

Born in Providence, he was a son of the late Harry and Sarah (Quinn) Winkleman.

Mr. Winkleman was an independent taxi owner and operator for more than 20 years. He was a member of the Rhode Island Jewish Fraternal Association, the Roger Williams Chapter, B'nai B'rith, the Providence Hebrew Free Loan Association, Temple Beth Am-Beth David, and the Congregation Sons of Jacob.

Besides his wife he leaves two daughters, Karen Winkleman Trachtenberg and Marcia R. Winkleman, both of Berkeley, Calif., two sisters, Miriam Winkleman and Selma Lapatin, both of Providence, and two brothers, Morris and Charles Winkleman, both of Cranston.

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

FAY GREENFIELD

WARWICK — Fay Greenfield, 52, of 33 Weber Ave., Warwick died at Kent County Hospital on November 5.

She was born in Providence, daughter of Abraham and Pauline (Sass) Greenfield. She was associated with the Rau Fastener

Company for seventeen years and was in their Bookkeeping Dept. She was a graduate of Hope High School and was a resident of Warwick for the past 14 years.

She is survived by one sister, Mrs. Anita Foss of Santa Monica, Calif., and four brothers, Joseph Greenfield of Cranston, Edwin Greenfield of East Providence, Marvin Greenfield of Las Vegas and David Greenfield of Beverly Hills, Calif. Another sister, Miss Alberta Greenfield, died October 16, 1984.

Funeral services were held at Mount Sinai Memorial Chapel, 825 Hope St. on November 7. Burial was in Lincoln Park Cemetery, Warwick.

Shabbat Dinner At Ohawe Sholam

Congregation Ohawe Sholam on East Avenue in Pawtucket is pleased to announce its first Shabbat dinner of the season. In keeping with the synagogue's tradition and reputation, a full delicious Shabbat meal will be served in a hamish atmosphere replete with zemirot (Shabbat songs) and words of Torah. This first dinner will be held Friday evening, November 16. Services are scheduled for 4:10 p.m., followed by the dinner at 5:30 p.m. The cost of the dinner is \$7.50 per adult and \$2.50 per child. Reservations can be made by sending payment to Dr. B. Weisman, 666 East Ave., Pawtucket, R.I. 02860 by November 12. In addition, two categories are available for contributions. A "sponsor" is one who donates \$20 which includes two free dinners and a "Host" is one who donates an open reservation for an adult or student who could otherwise not afford to attend. For further information call 272-7516.

RIPT At URI Presents New Plays

Rhode Island Playwrights Theatre will present its 4th Festival of New Plays-in-Progress in Studio "J," located in the Fine Arts Center at URI's Kingston campus on November 16, 17, 18, 1984.

The schedule is as follows:
8 p.m. Friday, November 16: 2 one-act plays *Confessions* by Francis Elitzig. Directed by David F. Eleit. *The Five Dollar Radio* by Charles Sabukewicz. Directed by Michael Grando.

8 p.m. Saturday, November 17: a new comedy *Barrow* by Marian Rosin. Directed by T.F. Maguire.

2 p.m. Sunday, November 18: 2 one-act plays *An Undiscovered Lorca* by Edwin Honig, and *Play Without a Title* by Garcia Lorca. (translation by Edwin Honig) Directed by Barry Marshall.

Each performance will be followed by a public forum with the author(s) and the company moderated by Dr. Maury Klein, URI History.

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November Events

PROVIDENCE CIVIC CENTER. One LaSalle Square, Providence Nov. 24 Professional Wrestling, 8 p.m.

Nov. 28 Kenny Rogers, Time: TBA

Nov. 29 Providence College vs. Assumption (basketball), 8 p.m.

PROVIDENCE PERFORMING ARTS CENTER. 220 Weybosset St., Providence Nov. 17 "Il Travatore", Providence Opera Theatre, 8 p.m.

TRINITY SQUARE REPERTORY COMPANY. 201 Washington St., Providence Nov. 30-Dec. 23 "A Christmas Carol", Charles Dickens's classic.

Nov. 30-Jan. 13 "Tartuffe", Moliere's comic masterpiece. Performances: Tues.-Sun., 8 p.m. Selected matinees.

CONCERTS ON THE ISLAND. Newport Convention Center (National Guard Armory) Thames St., Newport.

Nov. 17-18 5th Montgolfier Day Balloon Regatta. The event commemorates the first hot air balloon flight in Paris, November 21, 1783. Lift-off: 6:30 a.m. both days weather permitting.

Nov. 18 Thanksgiving Procession and Pilgrim Service, 10 a.m., Congregational Church, Columbia St., Peace Dale.

Nov. 22 Thanksgiving Processing and Pilgrim Service, 10:15 a.m. Dinner, noon and 1:30 p.m. Information and reservations, 722-7934. Congregational Church, 40 Walcott

Answers to Crossword Puzzle for Jewish Book Month - 1984

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1	A	T	T	I	C	6	B	A	S	S	10	P	L	E	A				
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Created for the JWB Jewish Book Council by Jay L. Wolk

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Perfect Touch Decorators: Creative Interior Designers



Lori Nerstheimer and Judy Goldfarb in front of their Perfect Touch Decorators van. (Photo by Robert Israel)

by Robert Israel

Judy Goldfarb and Lori Nerstheimer of Perfect Touch Decorators, Inc., specialize in custom made draperies and bedspreads, vertical blinds, horizontal miniblinds and more, making their decorating service one of the most creative and complete that one can find anywhere on four wheels.

That's right, four wheels. Judy and Lori work out of their van, which is stocked full of samples, swatches and other items. Their motto is "We Come To You." They visit their clients in person because of their conviction that interior decorating, particularly window treatments, have to be done at the clients' homes or places of business.

"When you decide to decorate your home, it's impossible to just go out to a store and find everything you need to do the job right," Judy said. "There are so many variables. In order to do the job correctly, you have to take into consideration the character of the room, the lighting, and the client's life style."

"If you go to a store and make a selection, you might think you have a particular color fabric that seems to fit just fine," Lori added, "but after you order it and get it home, it may prove to be the wrong choice and color."

Both Judy and Lori are competent professionals, with many years' experience in the decorating and drapery business. Both women worked for the Outlet Company for many years and have a

reputation for knowing the manufacturers of drapery, with whom they work closely when selecting the right drapery for your home or business.

"What makes us unique," Judy said, "is that we go the extra mile for our clients. When we arrive at their homes, we listen to the ideas they have for their rooms. We each have different personalities, and we really make the process of choosing the correct styles a lot of fun. Because we are well known by the manufacturers, we have a lot of resources at our disposal."

"We offer a complete service," Lori said. "We not only do windows, but we can give advice on carpeting, formica, any type of decorating."

The most unique feature of Perfect Touch Decorators, Inc., is that Judy and Lori will "come to you" free of charge for the first consultation. They also do not charge for measuring or installation.

When talking with Judy and Lori about their plans for the future, one hears enthusiasm and dedication in their plans that someday, soon, they hope to have a store where shoppers can visit and learn more about the fascinating world of interior decorating. But even with the plans for a store in the works, Judy and Lori still insist that a personal visit will continue to be their hallmark. It is, after all, what has made them stand apart from the rest and what continues to make their service a complete and creative one.

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Each week in the *Rhode Island Herald*, you'll find editorial views and opinions From the Editor, feature stories from the Jewish Student Press Service (JSPS), news dispatches from the Jewish Telegraphic Agency (JTA), recipes for delicious kosher cooking, pages devoted to Social Events, Education, and Arts and Entertainment, providing the most complete listing of activities state-wide.

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