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Efforts Underway To Rescue And Resettle Ethiopian Jews

by Michael Berenbaum
Jewish Week

The rescue of a substantial number of Ethiopian Jews is under way, it appears from interviews with government officials, Jewish professionals and activists on behalf of Ethiopian Jewry.

Sources in United Jewish Appeal who refused to be identified by name suggest that the United Jewish Appeal has made a decision to launch a special fund-raising campaign for the rescue and resettlement of Ethiopian Jewry. The figure mentioned is \$60 million.

Travellers just returning from Israel estimate the average age of the rescued Jews as 14. Many of them are small children, and they arrive in rags, without baggage. "They are frail, very thin, but their stomachs are not distended," one traveller said. "Their arms and legs are like sticks. But they are a regal people. Many of them never walked down steps. They have to be taught how to negotiate them."

U.S. government officials indicate that this country will pay a significant share of the transportation and medical expenses involved in the resettlement efforts.

The UJA cabinet has been meeting to determine the size of the campaign and its relationship to other fund-raising drives on behalf of Israel. Current plans project that the cost of the rescue and resettlement project will exceed \$100 million.

Economic Austerity In Israel

The resettlement project has begun at a time of economic austerity in Israel. Wage and price controls have been imposed, the government has cut its budget by \$1.5 billion, subsidies have been drastically reduced, and, for the first time in recent years, there is a specter of large-scale unemployment. The responsibility of American Jewry looms large in this rescue effort.

Israeli officials have expressed concern with the magnitude of the problem of resettling educationally deprived and unskilled immigrants. One Israeli suggested that the country may have to return to the *maabarot* of the 1950s, which will nevertheless appear as palaces to Ethiopian villagers. Nevertheless, Israelis are certain that Ethiopian resettlement will be "a proud chapter in the history of our people."

Citing "the extreme sensitivity of officialdom in the area," officials stressed the need for secrecy until the operation is completed. They specifically asked that the names of the countries involved and



the numbers of Jews now reaching Israel not be published.

In the past, the Israeli government has been accused of dragging its feet. Activists on behalf of Ethiopian Jewry now express satisfaction with the scale of the rescue effort.

Catastrophe Of Biblical Proportions

What seemed to have brought about this sudden immigration is the drought which has devastated Ethiopia.

According to Rep. Gary Ackerman (D-Queens), who returned from Ethiopia this past weekend, more than 300,000 Ethiopians have starved to death and the number may reach millions. "It's a catastrophe of monumental, biblical proportions," he said. "It seems like the forces of nature have conspired to wreak havoc on the lives of the people."

Efforts to alleviate mass starvation are now under way. Last week, the American Jewish Joint Distribution Committee had received permission to operate feeding stations in the Gondar, the home of most of the surviving Ethiopian Jews. One official said that Joint may feed as many as 400,000 people.

Previously, the Jgint, which is the American Jewish community's counterpart to Protestant and Catholic relief agencies, was denied permission to work in the region.

Israel has launched a national drive to help the victims of the Ethiopian drought.

Protest Community Insensitivity

During the past month, protests on behalf of Ethiopian Jewry disrupted the opening meeting of the General Assembly of the Council of Jewish Federations in Toronto. American Association for Ethiopian Jewry leaders had charged that the "established community was insensitive to the problem." Shoshana Cardin, the incoming president of CJF, responded, "We are doing everything we can without jeopardizing anyone."

Thousands Of Falashas Rescued

(JTA) — In a dramatic, secret operation, Israel has rescued thousands of black Ethiopian Jews — who claim a bloodline reaching back 2000 years to the union of the queen of Sheba and King Solomon — from refugee camps in Sudan where many were dying.

Unmarked planes landing at night at Khartoum and boats pulling in surreptitiously along the Red Sea coast near Port Sudan were featured in the rescue mission.

There had been fear that publicity might cause the government of Sudan to be threatened with financial and other pressures from other Moslem nations and might spur the Moslem Brotherhood in the Sudan to turn to violence in an effort to prevent the migration to Israel.

Diplomatic sources say the United States acted as intermediary in getting Sudanese officials and Israeli agents

together to set up the complex logistic for the humanitarian mission. American officials also urged news organizations that found out about the operation, not to print the story prematurely and thereby jeopardize its continuation.

The first large-scale airlift, of 1000 a week, started on November 24. During the early stages of the expanded exodus, a senior American official commented: "We've got to get them out as quickly as possible before it comes to public attention and the whole thing collapses."

But the official lamented the fact that hard as the ordeal has been for the Falashas who made it to Sudan, it is even harder for the 7000 to 9000 mostly older men, women and children who couldn't stand the ordeal of the trek across the borer and remained behind, without the young men to till the fields or pursue their crafts to put food on the table.

Workers Strike at Jewish Home



(Photo by Dorothea Snyder)

Workers in a picket line outside the Jewish Home for the Aged in Providence.

by Robert Israel

A group of workers stood outside in the damp chill blocking the parking lot of the Jewish Home for the Aged in Providence earlier this week, picket signs attached to their coats. Stan Israel — no relation to this writer — the union's area director, said that Home officials have refused to meet with the union. Visibly angry, he said the motivating reason behind the decision to strike was that he and the others in the picket line felt they had a right to make a better living.

"At all the other Jewish Homes in New England," Israel said, "the pay is much higher. There are people here bringing home only \$150.00 a week and that's just not enough to live on these days if you're a head of household. The last time we spoke to the Home officials, their idea of negotiation was to raise our salaries in nickles, and so we're standing outside with our picket signs. Their offer is hollow at best. 100% of nothing is still nothing."

On strike are 240 members of District 1199 of the New England Health Care Employees Union. These workers represent 80 percent of the employees at the Jewish Home. The local includes nurses and nurses aides, dietary aides, housekeepers and laundry and maintenance workers. When asked if the members of the union were prepared to strike indefinitely, Israel said, "We are prepared to stay on strike as long as we have to until a settlement is reached. We have a strike fund we can draw on if necessary, so no one here will be left without financial help."

Residents Relocated

On Monday this week, 130 elderly residents were relocated to area hospitals where they could continue to receive medical treatment. Watching the residents board the van in the cold was a sad sight. Dressed in heavy winter coats and shivering as the automatic doors of the home opened and closed, the residents I watched were clearly traumatized by the move.

"This is so upsetting," one resident, an elderly woman, told me. "This is my home. I live here. This is my life here. I shouldn't have to move. It's wrong."

For the remaining 130 residents still living in the Home, life seems to be going on as usual.

Walking past the picket lines inside the building, one will find a volunteer table near the gift shop. Bonnie Ryvicker, who is coordinating the volunteer efforts, told me that the concern of the community has been overwhelming.

"Over 100 people came in today," she said. "And I've had to turn people away, but before I did, I signed them up for another day. The volunteers have been terrific. They were here at 6:00 this morning, making beds, helping to feed the

residents, running the building. Many of them stayed through the night. If they see there is a need to do something, they've taken it upon themselves to do it. Many of the volunteers are doctors and nurses and they've helped considerably. Everything is running smoothly."

One volunteer, Bella Dubinsky, was vacuuming the area near the gift shop, while another was answering the telephone. While I was at the Home, a steady stream of volunteers could be seen, attending to the needs of the residents.

Volunteer Efforts Successful

"We are running a near to normal operation," William Edelman, the Home's executive director told me. "I guess you could say its because we had proper planning."

Edelman was referring to an open letter that appeared in the *Herald* preceding the strike that called on volunteers from the community to come forth and assist in the daily operations at the Home.

"The important thing to stress," Edelman said, "is that we need volunteers throughout the strike, not just on the first day, but that their help has to be continuous, until the strike is settled. The area hospitals have been fantastic. Many of these hospitals we've had really no contact with before this, but they've banded together and helped considerably. The worst part is for the residents, there is no question about that. It takes them days, months, years to adjust to being here — and to be uprooted, that brings about a fearful reaction."

When asked how negotiations were going and that the strikers had accused Home officials of refusing to meet with them, Edelman said, "We've put in a call to them that they've refused to answer. We've offered them a 9.5 percent pay increase spread over three years, which they've also rejected. There has got to be flexibility on both sides. The truth of the matter is that we just don't have the financial base. The community gives us money, that's true, but they cannot give and give — the well runs dry. And here at the Jewish Home for the Aged, workers are paid significantly larger than any nursing home in the state."

Meanwhile, outside the home, the workers, seeing that the television cameras had arrived, were yelling, "Cut back — fight back!" waving their signs while cars drove by. The police were on hand, too, and at one point had to chase a speeding car, being driven recklessly by one of the strikers, down Hillside Avenue. Tension and hostility were visible on the faces of the strikers as the afternoon chill settled in, making one feel that a peaceful settlement to the strike might take a longer wait.

Local News

Chanukah Events

Cong. Mishkon Tfiloh

The Sisterhood and the Men's Club of Congregation Mishkon Tfiloh will jointly host a Chanukah Party on Sunday evening, December 23 at 6 o'clock in the Social Hall of the Synagogue, Summit Avenue in Providence.

Rabbi Philip Kaplan will address the audience on the topic: "Have We Rekindled The Spirit In Our Hearts?" The Candles will be lit by Gary Bernstein, grandson of Rose Bernstein. The beautiful Chanukah Menorah was the gift of the Bernstein family to the Synagogue. Edward C. Spenser will sing the Blessings and will lead in community singing of Chanukah songs.

Dorothy Berry, president of the Sisterhood and Jack Brier, president of the Men's Club will act as M.C.'s of the evening, and greetings will be brought by the

president of the Congregation, Samuel Rotkopf.

R.I.-S.E. Mass. ORT

The R.I. Southern Mass Region of Women's American ORT is having a Chanukah Lighting Ceremony on Dec. 19 at the home of Elaine Arbor and Dec. 20 at the home of Elise Kaufman.

The ceremony is in honor of those members contributing \$25 or more to become a "Mother To Another" to a needy ORT student. The money goes directly to the student to supply basic necessities such as books, paper and bus fare.

The ceremony will include a brief case history of eight ORT students around the world for each of the eight nights of Chanukah. For further information you may contact Women's American ORT at 802 Oaklawn Ave., Cranston, R.I. or by calling 943-5995.

Cong. Sons Of Jacob

The Congregation Sons of Jacob Synagogue held their Installation of Officers and Board of Directors Sunday, December 2, 1984. The elections were held on Sunday, November 4, 1984. Installing officer was the Synagogue's Rabbi Morris Drazin.

President, Harold Silverman; Vice-president, David Friedman; Financial Secretary, Melvin Fleicher; Recording Secretary, Harold Labush; Treasurer, Isadore Friedman; Board of Directors, Albert Brody, Dr. Leonard Labush, Joseph Matzener, and Larry Parness.

Services

Tuesday, December 18 — Minchuh Services at 4:00 p.m. after Minchuh lighting the Chanukkuh candles.

Every Chanukkuh morning — Services at 6:30 a.m. EXCEPT Saturday, Sunday, and Tuesday.

Friday, December 21 — 4th candle at 3:45 p.m. Regular candles at 3:55 p.m. Minchuh candles at 4:00 p.m.

Saturday Blessing of the new month Teveth — Services at 8:30 a.m.

Saturday Evening Maariv at 5:00 p.m. Minchuh RCU Monday and Tuesday at 3:50 p.m.

After Maariv Service light Chanukkuh candles after Havdalah

Sunday, December 23 — Services at 7:30 a.m. Immediately after services, Chanukkuh Breakfast.

Tuesday, December 25 — Services in the morning at 7:30 a.m.

Wednesday, December 26 — Last day of Chanukkuh light the 8th candle.

Additionally, there will be a Chanukkuh Party held after the morning services, Sunday, December 23.

Cong. Beth Sholom

Congregation Beth Sholom, 275 Camp St., Providence, will be celebrating the festival of Channukah with a special program on Sunday, December 23.

The afternoon will begin with the showing of the hilarious Kuni Lemmi film, *The Flying Matchmaker*, at 2:00 p.m. After the film, there will be a brief Menorah lighting ceremony, followed by a dairy supper of latkes and salads.

Child care will be provided for children under 6. Admission, which covers both the cost of the film and the meal, is \$5.00 for adults and \$2.50 for children 10 and under.

Reservations can be made by calling the synagogue, mornings, at 331-9393. Deadline for making reservations is Thursday, December 20.

Uncle Moishy At JCC

Uncle Moishy and his Mitzvah Men are a group of chassidic musicians and story-tellers who have been performing all over North America. Through songs, skits and audience participation, they make the warmth and wisdom of Judaism come alive for children and parents alike. Their music ranges from rollicking kids songs to hauntingly beautiful Yiddish melodies, all woven together in an evening of excitement and charm. In fact, an Uncle Moishy concert has been described as much more than a musical event; it's a musical experience. As one school official wrote the artists "Although it's been well over a month since your appearance, our children are still talking about you!"

The Evening with Uncle Moishy and His Mitzvah Men starts at 6:15 and will end at approximately 8:00 p.m. Tickets are just \$6 per adult and only \$4 per child in advance, \$1 more at the door.

A limited number of reserved seats for Patrons and Supporters are available. As you would expect in a Chassidic event, separate seating will be provided. For tickets and more information, contact Chabad at 273-7238 or 272-6772.

Temple Beth-El

On December 14, at 9:30-11:30 a.m., there will be a pre-Chanukah program for 2, 3, 4 year olds, at Temple Beth-El, 70 Orchard Ave., Providence, R.I.

All are welcome.

BJE-West Bay

The Bureau of Jewish Education of Rhode Island and the West Bay Jewish Center are sponsoring a Hanukkah party for the West Bay members, subscribers to the Lunch with Punch series, and the Home Start Program. The family party, geared to 3-5 year olds, will be held at the Greenwich Club on Post Road in East Greenwich, on Sunday, December 16, from 2:00 to 3:00 p.m. Using Home Start songs and stories, the party will offer a puppet experience, crafts and refreshments. Home Start is a family-based project designed to teach holiday skills and information to pre-school and primary age children. For further information, call Carol Ingall 331-0956 or Judy Monzack at 885-1040.

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Rabbi Resnicoff To Address Men's Club

Rabbi Arnold E. Resnicoff, a Navy chaplain who was stationed in the Middle East when the U.S. Marine barracks were bombed a year ago, will be the feature speaker at the Temple Torat Yisrael Men's Club meeting on Sunday, December 16, at 9:30 a.m.

Rabbi Resnicoff, who is currently residing in Rhode Island as a student at the Naval War College, will describe his experiences in Beirut and elsewhere.

Rabbi Resnicoff has received numerous honors, including the State of Israel Heritage Award and the Louis Parris Hall of Heroes Gold Medallion by the Chapel of the Four Chaplains. The rabbi has also been awarded the chaplaincy's Meritorious Service Medal, the Navy Commendation Medal and the Combat Action Ribbon.

The community is invited to attend the breakfast and program. Please RSVP 785-1800.



Chaplain Arnold E. Resnicoff, photographed in Beirut, Lebanon, after a terrorist truck-bomb blast claimed lives of 241 Marines.

Concert At B.U.

"Homefires," a concert celebrating the tradition of Chanukah with music by Voice of the Turtle will be held at 4 p.m. on Sunday, December 16 at the Boston University Concert Hall, 855 Commonwealth Ave. Voice of the Turtle is a non-profit, tax-exempt organization which specializes in the performance of the rich musical heritage of the Sephardic Jews from Spain and Portugal. After much research of the origin and history of this diverse people, the group has developed a collection of songs reflecting the Medieval and Renaissance eras, the Islamic world, and modern Western influences.

Klezmer Concert At Torat Yisrael

Temple Torat Yisrael, Cranston, R.I. presents for your entertainment and pleasure the Andy Statman Klezmer Orchestra. They will be performing at the fourth annual Ira and Anna Galkin Chanukah Concert on Saturday evening, December 22, 1984 at 8 p.m.

Klezmer music is the instrumental music of the Jews of Eastern Europe brought over with Jewish immigrants at the turn of the century. There is now a strong revival of interest in this art form and we are pleased to have Andy Statman and his group at Torat Yisrael. Mr. Statman is considered to be the foremost Klezmer clarinetist of his generation.

Please join us for a most exciting evening of music for the entire family! The public is invited. There is no charge for admission.

JFRI "Super Sunday" Jan. 13



The Jewish Federation of Rhode Island's annual campaign, "Super Sunday" will take place on January 13, Sunday, at the Marriott Hotel in Providence, Charles and Orms Street, from 9 a.m. to 9 p.m.

Individuals from the community are urged to volunteer for three hour shifts. Over 40 phone lines will be available to make calls to fellow Jews in the community to help raise funds for growing Jewish needs here and in Israel. Chairpersons for the event this year will be Edward and Susan Odessa. For more information, phone JFRI at 421-4111. A coupon where you can indicate best times to volunteer can be found on this page. Clip and return to JFRI, 130 Sessions St., Providence, R.I. 02906.

Rabbi Fisch At URI-Hillel

On December 13, as part of the URI-Hillel lunch program, Rabbi Dov Aharoni Fisch, director of the Herut Zionists of America, will speak on "West Bank Settlers: Jewish Terrorists or Freedom Fighters?" Lunch is available beginning at 12:15; lecture begins at 12:45. Hillel is located at 34 Lower College Road on the Kingston campus of URI.

Fink Receives Grant

Michael Fink of Providence, associate professor of English at the Rhode Island School of Design, was granted \$750.00 from the Andrew W. Mellon Foundation towards translator's fees and travel expenses to Israel where he will interview the Falasha tribe of Ethiopia to gather material for essays, tales and journalistic reporting.

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SUPER SUNDAY '85 — January 13, 1985 is an all-day telethon on behalf of the 1985 Campaign of the Jewish Federation of Rhode Island.

Hundreds of volunteers will gather at the Marriott Inn to call thousands of Jewish households throughout the state of Rhode Island in an effort to raise funds needed to meet Jewish needs at home and throughout the world.

The Federation annual Campaign helps support over 45 social service agencies and programs in Rhode Island, nationally, overseas, and in Israel.

SUPER SUNDAY volunteers are needed for three-hour shifts, beginning at 9:00 a.m., to make phone calls, do administrative tasks, greet celebrities, serve refreshments, and help with child care. If you are interested in helping out, please call Steve Rakitt, at the Federation office, 421-4111.

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From The Editor

Eight Wishes For Chanukah

by Robert Israel

Since I began celebrating Chanukah — the first memory I have is of a nursery group at Temple Beth Israel on Niagra Street in South Providence — I have been making wishes for each of the eight nights. I'd like to think that on most of those years I've been true to the spirit of Chanukah and eschewed wishing solely for material gifts, but not many people are free from corruptible influences. There were times, as a boy, I wished for presents which had no lasting value. But for the most part, I have found myself a creature of habit — wishing for those intangible, illusive things like good health for myself and my family. Wishing for a long and healthy life is something we will never be guaranteed but can yearn for, uttering it with the same reverence as a prayer, in hopes the miracle of life within us is preserved.

Chanukah is the celebration and preservation of miracles — the lamp oil burned for eight days and nights — and wishes are statements that miracles can happen if we will them to, knowing that we must help the miracles along by working toward the goals we've envisioned. I'm reminded of the story of William Blake who sent forth balloons over London wherein he had placed copies of his poetry. This Chanukah, express your wishes and send them out into the world.

Counting my yearly wish for continued good health as one wish, here are my remaining seven wishes:

- *Relief for the suffering.* As you read this editorial, there are still countless numbers of people suffering and lacking basic human needs, in many places throughout the world, including our own country, our own community. We have a community food bank and it needs to be continually well stocked. In the very neighborhood where I attended my first Chanukah celebration, there is Amos House, a shelter for the homeless and hungry. In this season of early darkness and cold, remember the neediest.

- *Relief for the oppressed.* Chanukah is also a celebration of freedom. Yet there are Jews in the Soviet Union and in Ethiopia who are in desperate need of our help. Two organizations that have been working to help these individuals, the Student Struggle for Soviet Jewry and the American Association for Ethiopian Jews are concerned with saving the lives of these oppressed people. This Chanukah, we would do well to support the efforts of these agencies seeking to help other Jews survive.

- *Working for human rights.* Earlier this week, on December 10, we celebrated Human Rights Day. Yet this special day, like Martin Luther King's birthday which is now a national holiday, went unnoticed by many. In order to be true to the motivating philosophy behind the occasion, it is absolutely necessary to make human rights a part of one's vocabulary and one's life. One Chanukah candle is lit to shed light in the darkest corners of the world where rights for people have been denied. And may some of the light shine on our own country and this Administration which has steadfastly avoided continuing the human rights policies of President Carter and the Helsinki Accords. One candle sheds only so much light, but many candles make a blaze too bright to be ignored.

- *Working for nuclear arms control.* "Spread over us a canopy of peace,"

reads a Sabbath prayer, one I have said many times during Friday evening services. Yet how can this "canopy of peace" stretch to include the missile silos that point toward the heavens? This Chanukah let us urge our elected officials to put pressure — steady, unyielding pressure — on this Administration's efforts to reach accords with the Soviet Union and all other countries regarding arms control. Like human rights, it is an area that has been avoided. There can be no running from this spectre which darkens our present and our future, only negotiation.

- *Combating illiteracy; funding education.* If there is any one way of hoping to change our society, it is through education. During the Anti-Defamation League's conference last year, one educator spoke eloquently about the need to instruct people of all ages to help them overcome their exaggerated fear of differences. There needs to be an overall renaissance of education in our country, and the funding of programs that reach out to all age brackets, since education is a life-long process that should be on-going. Religious education should also be included in this wish, funding programs so that a myriad of course offerings are available to young and old that will enrich and inspire them.

- *Maintaining religious freedom.* During the past several months, there has been a rewarding and enlightening series on the First Amendment which concluded last week at Temple Beth Am-Beth David in Warwick. Those attending the series heard Judge Pettine, Rep. Sam Gejdenson from Connecticut and members of the clergy in Rhode Island speak about the dangers of our constitutional freedoms eroding because of a movement in our country to close the gap between church and state. President Reagan has been one of the ringleaders of this movement, having already announced in Dallas, Texas this summer that those who do not embrace religion in government and schools are "intolerant." Indeed, the very steps of the White House are now graced with a creche, according to a report by the ADL in this week's *Herald*. This movement can only be seen as an ultimately dangerous and explosive one, causing divisiveness within our society. Unless we work together with all members of our society to firmly protect our constitutional freedoms which clearly uphold a philosophy of pluralism, we are doomed to regress, not progress.

- *Keeping a strong Jewish voice alive.* This year and last year I have seen this newspaper get stronger in the community and it is a good sign. As an independent newspaper, many opinions have been represented in an open forum. Profiles and interviews have appeared on individuals from all walks of life, throughout our community. New columns have been initiated to include a regular Yiddish perspective, a bi-monthly *Devar Torah*, from our area's Rabbis, and more. If a newspaper is anything, it is an organ of communication, strengthening the bonds between people. My wish is to continue to build on this momentum, so that every week in the *Herald* you are presented with quality reporting and a variety of opinions that give you the news of our community and the depth of our involvement with one another.

Letters To The Editor

To the Editor:

I'd like to inform the community that the R.I. Committee for the Israel Tennis Centers is continuing its collection of used tennis balls and rackets for its program for children in Israel. Please bring your equipment to the athletic department at

the Jewish Community Center on Elmgrove Avenue in Providence. Thousands of Israeli children have received free instruction during the last few years and supplies are urgently needed.

Bernard E. Bell

Chanukah Dreams

by Nechama Tec

Late fall signals the approach of Chanukah, a joyous celebration. Images of festivities, games, and gifts become the daydreams of most Jewish children.

In the fall of 1942, as a Jewish girl of eleven, I too had dreams, dreams of a different kind. I longed to stay with my parents. But that fall they were going away, and for my own safety I was to be left behind. For that fall, in Nazi-occupied Poland, Jews were being hunted.

The day for my parents' departure came. They had decided to take a late train. There was safety in darkness, they explained to me. As the hours passed into the night, I desperately tried to overcome my tiredness. But I was too tired to resist. Gently, my parents urged me to go to sleep, promising that they would awaken me in time to say goodbye.

Startled, I woke up. My father was bending over me with a strangely intense look on his face. It took me a moment to remember we were in the apartment of the Pys family, the Poles who by sheltering us had risked their own lives. It was time to say goodbye to my parents. They were leaving for Warsaw without me.

I felt something wet. Father's tears were on my face. Desperately and impulsively, I threw my arms around him, and before I could help myself I sobbed, "Take me with you, don't leave me, please don't leave me!" Immediately I was ashamed of my outburst. I knew that my parents were leaving me only because they wanted me to be safe and that it was wrong of me to cause them more suffering.

My mother, crying silently, stood beside my father. He looked at her, shaken and in pain, and then at me. "Dress quickly," he said. "You are taking the train with us!" He turned back to my mother: "Yes, there is no point in leaving her here. What kind of a life will she have when we are dead?"

My blond hair was carefully combed. I dressed with special neatness. I was given a doll to carry so I would look more like a Polish child. My mother in mourning clothes, her face hidden by the veil, would be with me, but my father would travel in a different train compartment. Our plan was to sit next to a window, and at each stop my father would tap on it twice to let us know he was still alive.

No one tried to stop my mother and me as we walked to the station, some distance ahead of my father. I wanted to look behind me, to make sure that no one had stopped him, but my mother and I had to behave as though we did not even know he existed. When we safely reached the station we walked along the platform, tightly holding hands, looking for a compartment with a window seat still vacant. When we found one, the temptation to look back to see if my father was still there, almost overwhelmed me. But trying to appear calm, I boarded the train without turning my head.

As we seated ourselves, the train jolted into motion and pulled slowly, slowly out of the station. The passengers hardly looked at my mother, but I drew their attention. They seemed to go out of their way to be kind to me. Some patted me on the head, some offered me candy, and some even tried to engage me in conversation. My mother never let go of my hand. Her grip was desperate, full of meaning. We did not speak to each other. Only the pressure of hands and bodies was there.

At each stop we waited. And at each stop, against the window came the double tap.

Despite my apprehension I was happy. I was relieved at being beside my mother and close to my father. They did not leave me behind, I kept thinking, and the train wheels seemed to click out the words: They did not leave you behind, they did not leave you behind...

The train was slowing down. The locomotive made complaining sounds. "Finally, Warsaw," I heard someone in our compartment say.

The exhausted, drowsy passengers began to stir. The optimists among them tried unsuccessfully to remove the wrinkles from their clothes with the palms of their hands. All this went on in silence and in partial darkness.

Through the dirty windows a gray light filtered into our crowded compartment. Only then could I clearly make out the faces of the passengers. As I watched them I wondered how many were Jewish. "Surely we are not the only ones," I thought. Indeed, whenever I heard about Jews who wanted to pass as Christians they were all going to Warsaw. Warsaw

was a big city. In Warsaw Jews could become lost in a crowd and never be recognized. "If Jews come here it must be a safe place!" I was glad to know that we had arrived in such a safe place.

As the train came to a full stop I moved closer to my mother. Without quite knowing why I felt a sensation of fear. This time even my mother's closeness was not enough. Already eleven, I knew that I had to appear calm by substituting numbness for this fear.

Almost noiselessly the passengers left the train. I noticed German gendarmier scattered all over the platform and an involuntary shudder went through me, followed by an added pressure from my mother's hand.

As passengers filled the platform, the Nazis quickly and decisively began to circulate among them. Here and there a German was accompanied by a Polish youth. Suddenly I heard one of these boys call out "Jude, Jude." With flashlights the German officers illuminated faces. The people they selected were roughly pushed in the direction of a nearby building.

And as more passengers reached the platform, the Nazis and their helpers began to move faster and faster. It was as if they were in a terrible hurry, almost in a frenzy. The use of flashlights increased as they illuminated the eyes. Jews had sad eyes. We knew that Jews could be recognized by the sadness of their eyes. It was well known. In Lublin my parents kept telling me: "Pretend you are happy. Think about happy things. You must try to have happy eyes! No sad eyes."

With an assumed indifference I discreetly watched the frantic movements of the gendarmes and listened to their "Jude, Jude." I wondered why this was happening here. Warsaw was supposed to be safe. How did the Nazis know that so many Jews were coming here?

With the crowd we moved slowly toward the gate. My father stayed close behind us. I pretended not to see the widely circulating Germans. When my mother held out our papers, the Nazi barely glanced at them. He smiled at me and patted my blond hair. Out of the corner of my eye I could see that my father also passed inspection. Boldly and decisively he hailed a carriage, and soon we were moving into the forbidden Christian world.

In 1945 the dreaded Nazi terror was over. But for most of Poland's Jews, the defeat of the Nazis came too late. To Lublin, my hometown, a city whose prewar population included 40,000 Jews, only a handful of Jews returned. Among them were only three intact families. We were one of them. In the end, the balance between goodness and evil had tipped in our favor. We had survived because some Christians had been willing to risk their lives to help save ours.

Nechama Tec is an associate Professor of Sociology at the University of Connecticut at Stamford.

Candlelighting

December 14, 1984

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Chanukah — The True Dedication

by Rabbi Philip Kaplan

Chanukah is the glorious climax to a struggle for freedom, a celebration of victory in a war not only against foreign aggressors, but against all that is sacred in Judaism. It was a war that saved the Jewish state and preserved the concept of monotheism. It was a war of ideas and ideals and both the victory and its celebration have much of the miraculous about them.

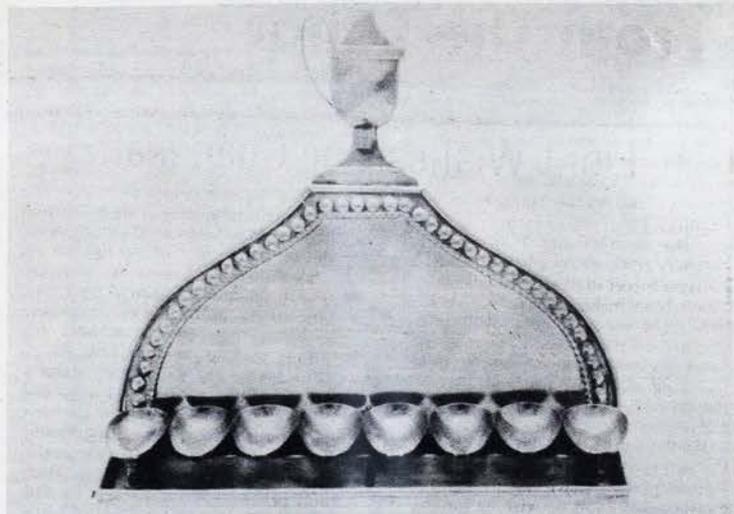
The story of the struggle of the maccabees against their Greek oppressors is a thrilling episode in our history — one that we take pride in retelling year after year. But it is the miraculous that we stress in our celebration of their victory by reenacting the lamp that burned for eight days.

In the year 168 B.C.E., Antiochus Epiphanes, who had succeeded as emperor of a portion of the kingdom of Alexander the Great, set about uniting his lands through the enforced use of a common language, common practices, and a common religion. After capturing and subjugating Egypt the huge forces of antiochus took the city of Jerusalem and desecrated the Temple. Observance of the Law was forbidden and women who had their children circumcised were put to death. Although many Israelites

abandoned the Law and the ways of their fathers, others became martyrs for their faith. In the Book of Maccabees we read the following account:

"And King Antiochus wrote to his whole kingdom that all should be one people, and that each should forsake his own laws. And he sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and Feasts, pollute the sanctuary, and build altars and shrines and temples for their idols. And whoever shall not do according to the word of the king shall die. And there arose in those days Mattathias, a priest, who dwelt at Modin . . . and He said with loud voice, 'Although all the nations that are under the king's dominion obey him and fall away everyone from the religion of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers. Whoever is zealous for the Law and maintaineth the covenant, let him follow me.'"

With all the excitement and joy in the celebration of Chanukah, I do not believe that we will truly grasp the significance of this Festival unless we put the greatest stress on the ideas proclaimed in the words of Mattathias quoted above. These words, 2100 years old, are still extremely vital and pertinent to our very



Cast brass Chanukah lamp, 19th century, part of the *Precious Legacy* exhibit.

own lives. Though the temptations are great and the atmosphere of modern life is so conducive to the loosening of traditional bonds of loyalty, yet we must continue to proclaim, "Yet will I and my

sons and my brethren walk in the covenant of our fathers." Without this determination Chanukah becomes devoid of its truest meaning.

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Chanukah Gifts Of Lasting Value

The popular Yiddish writer, Sholom Aleichem, describes in his children's story, "Chanukah Money," why Chanukah is the best of all holidays: "You don't go to cheder (school) for eight days in a row, you eat pancakes every day, spin your dreidle to your heart's content, and from all sides Chanukah money comes pouring in. What holiday could be better than that?"

But when Aleichem wrote this story, the children he addressed weren't exposed to the month-long barrage of Christmas television specials, newspapers filled with ads for Christmas gifts, and a Santa on every street corner.

Chanukah begins this year on Dec. 19. The special Chanukah traditions of candle-lighting and gift-giving, coupled with the story of the Maccabean victory, make the holiday a joyful one for children. At the same time, the tremendous appeal to young children of Christmas decorations and media campaigns, Dr. Alvin I. Schiff notes, "becomes problematic when it leads parents to use Chanukah as a Jewish Christmas."

Dr. Schiff, executive vice-president of the Board of Jewish Education of Greater New York, says, "Chanukah must be celebrated for its own intrinsic merit. The need for sustaining the holiday as separate and unique to the Jewish people is even more critical this year since the holiday begins only a few days before Christmas."

To ease the natural envy the Jewish child might feel for the commercialism following Christmas, and to stress the Jewish value of Chanukah, Dr. Schiff suggests giving gifts which have lasting Jewish value.

"When you give a Jewish child a lotto game about Jewish holidays, instead of Monopoly, you have provided them with a lasting educational experience without diminishing their fun or enjoyment," he said.

Jewish families don't have to search far for these gifts. The BJE carries a full range of items suitable for all age groups. Dr. Schiff noted that all of the items sold by BJE have been screened by panels of educators to insure their Jewish

educational value.

Gifts range from a Chanukah Learning Kit for the entire family, and audiovisuals and books, to puzzles and games in Hebrew and English for young children.

• **Chanukah Activity Package:** W.J. Fantasy, Inc., a new publisher of paper products for children, commissions award-winning artists of children's books to design its product line. This gift comes in the form of a diorama with eight doors — one for each night of the holiday — which open to reveal a game, toy or recipe relating to the holiday. Behind each door is text — about the story of the Festival of Lights. An envelope is included for mailing as a gift to the child. Cost: \$9.

• **Children's puzzles:** The Hebrew Alphabet Alligator at \$16.95 is a delightful way for children to learn the Hebrew alphabet as they match the 27 removable pieces with the script letter underneath. Other Hebrew puzzles include a Body Parts for \$15 and Match-A-Color for \$16.

• **Children's books:** "My Little Dictionary," \$5.95, imported from Israel, features over 500 words colorfully illustrated, with Hebrew and English translation. For children ages 3-6, the celebration of Chanukah is portrayed in "Chanukah for Dina," a storybook in English. Enchanting illustrations and a sensitive dialogue developed by early childhood professionals make this a story to be read and reread by young and old alike. Cost is \$3.25.

• **Games:** "Scramble: Jewish Holiday Game Pack" is the first Jewish lotto game designed to encourage holiday learning through play. Designed for children ages 4-8, it is available for \$12.95. "Chanukah: A Learning Kit," \$34.50 published in Israel by Everyman's University, includes seven books and a board game, all prepared by educators. The kit features a complete history of the holiday and its symbols, songs, games, home decorating ideas, and stories and tales, and recipes.

• **Also for children:** A wide range of audiovisuals, records and cassettes, including, "My Israel," a collection of the best-loved Israeli songs, along with a songbook, and the popular "Latkes and Hamantashen," a collection of original



CHANUKAH GIFTS — The Hebrew Match-A-Color puzzle is just one of the gift items available at the Board of Jewish Education of Greater New York. For a complete catalog of holiday materials, call or write the BJE at 426 West 58th St., New York, NY 10019. Phone: (212) 245-8200, ext. 321.

holiday songs in English, designed for singing along as children learn the stories of the holiday.

• **For adults** on your gift-giving list: "Turnowsky's Old Jewish Manuscript Calendar," for \$25, features lavishly decorated pages that are faithful reproductions of 14th and 15th century illuminated manuscripts. Also available are ketubahs (marriage contracts), and illuminated manuscripts, framed or matted. The prints range in price from \$7 to \$10.

For further information and for a complete catalog listing, call or write: Department of Sales and Customer Service, Board of Jewish Education, 426 West 58th Street, New York, N.Y. 10019, phone: (212) 245-8200, ext. 321. MasterCard and Visa accepted on orders over \$15.

The Board of Jewish Education of Greater New York is a member agency of the Federation of Jewish Philanthropies, which provides human services and Jewish education to 1.7 million New

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- Marty Weissman Kosher Meat Market - Cranston
- Charles Gilbert Caterers - Providence
- Izzy's Kosher Catering - Warwick
- Beirut Bakery - Lincoln (pocket bread)

We also certify:

- Sweenor's Open Fire Candies - Cranston (Special orders only)
- Kaplan's Hope St. Bakery - Providence (Supervision of ingredients only)
- Miriam Hospital - Providence (Kosher kitchen)

The Vaad Hakashruth Maintains:
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WE WISH EVERYONE A HAPPY, HEALTHY HANUKAH

Aaron Segal, President

Chanukah At Beth Am-Beth David

Chanukah, the Jewish Festival of Lights, begins Tuesday evening, Dec. 18, but the celebration at Temple Beth Am-Beth David here starts Sunday, Dec. 16. And this year, it ranges far beyond the confines of the Temple, at 40 Gardiner St., Warwick.

At 10:15 a.m. Sunday, the children of the Temple's Religious school will sing about and act out the story of Chanukah in several unique ways.

The four-to-six-year-olds in the Pre-School will sing traditional and specially written songs dealing with the eight-day holiday.

They will be followed by the students in the upper grades of the Religious School (to age 13) who will present the story of Chanukah in unique adaptations prepared by the school faculty. In full costume, they

will perform in plays with western and farm themes and in a classical recital.

These performances will be followed by a Chanukah party for school students and their younger brothers and sisters. The party, which includes entertainment, a gift exchange and plenty of food, is sponsored annually by the Temple's Men's Club.

This year the Men's Club went a few steps further. Many of the young men and women who over the years enjoyed the club's Chanukah parties will be away from home at colleges and universities during at least the first few days of the holiday. But they will be able to join their families in lighting the Chanukah candles on their own Menorahs.

A new Menorah, a box of candles and best wishes for a happy holiday were sent

by the Men's Club to students in the Temple Beth Am-Beth David family attending schools from New Hampshire to Florida and as far west as California and Washington.

Based on the responses already received by the Men's Club from the students and their families, this program will become a permanent part of the Temple's annual celebration of Chanukah.

Pawtucket Hadassah News

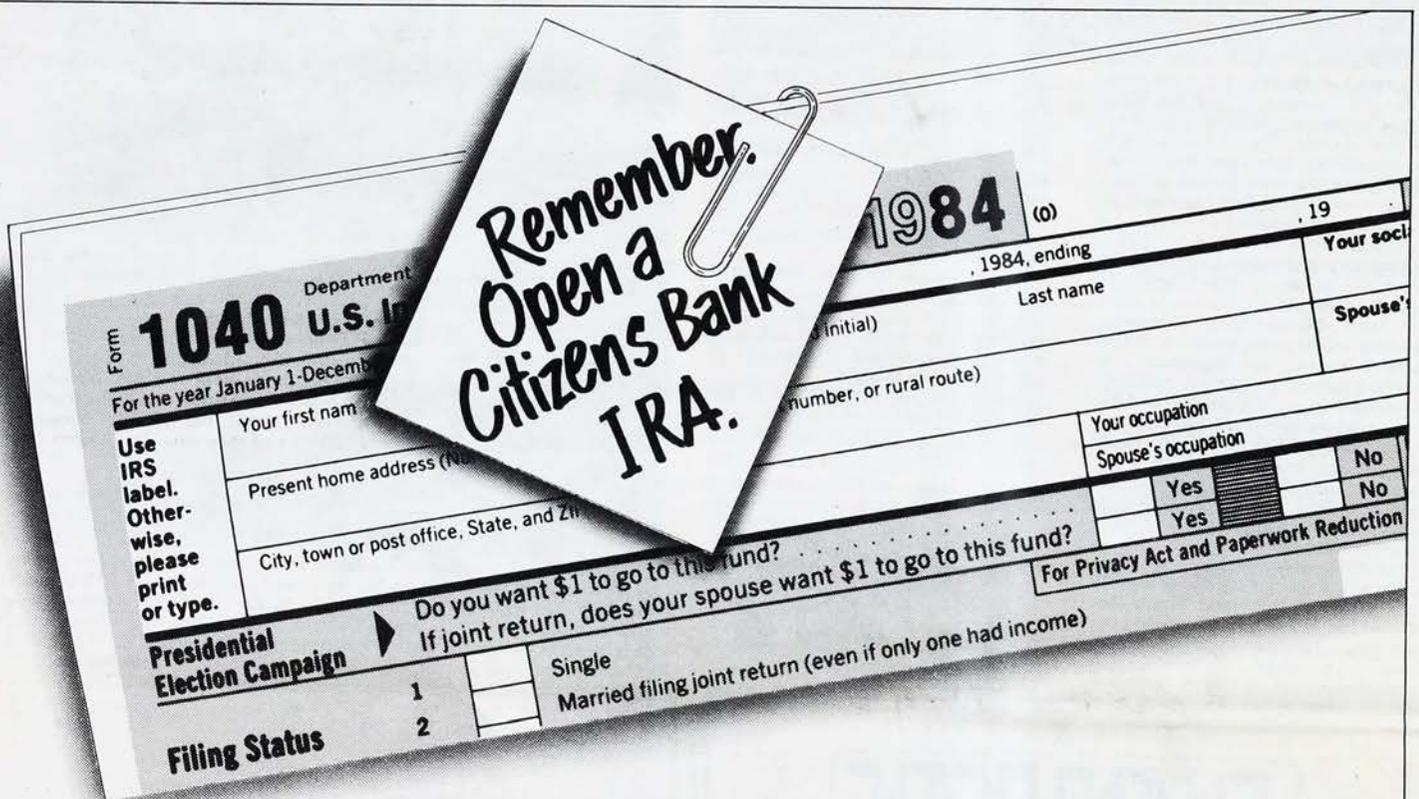
The Pawtucket-Central Falls Chapter of Hadassah will hold its "Eighth Annual Holiday Gift-Wrapping for Cancer Research" at the Warwick Mall. This special service will be offered from December 16 to December 24 at regular mall hours. Prices will depend on the size

of package.

This project is co-chaired by Ruth Kimel and Sandra Affrick. The committee includes: Sylvia Brown, Sara Cokin, Marion Rosenberg, Mildred Stern, Sylvia Snyder, Bernice Zaleznick, Eve Zucker, Ruth Goldstein, ex officio.



Best Wishes
FOR CHANUKAH



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to income taxes on principal and interest as you withdraw funds. However, by that time you'll probably be in a lower tax bracket and pay less than you do now.

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Around Town

by Dorothea Snyder



Chanukah: A Good Miracle

Alan Funt, adept in the knack of interviewing small fry, would have relished an encounter with these six children of the Solomon Schechter Day School.

The subject was Chanukah. It was delightful talking with the youngsters and hearing what they had to say. They

handled their on-the-spot interview with amazing finesse.

Each child was asked to talk about Chanukah in any way they chose, whether it be their understanding of Chanukah or their family celebrations at home.

What our willing respondents have expressed is an accurate account.



David Cutler, 7, Second Grade — When I give my parents Chanukah presents, I like to make them myself. I make whatever is possible to make. In first grade I made this pad. I wrote it on a ditto and then I had 20 papers of it made. I've learned about what the letters stand for on a dreidel and the songs and the Brochot. The story of the Maccabees is a nice story to hear. It's a good miracle that the Maccabees won.



Abby Berenson, 6, First Grade — Sometimes my mommy and my daddy invite over other friends like their relatives and my relatives like my uncles and my aunts and we have a big party and I get a lot of presents. Last year I got my mommy a license plate with my friend Heidi that said I Love Running. She's like a sister to me because she lived near me for a lot of years but not too much. She lives in Connecticut now. This year I'm going to see my cousin and my mom's mom and probably I'm going to see my dad's mom and dad. We had a story on Chanukah and my teacher said that most people think that the miracle is that the oil lasted for eight days. But it wasn't really the miracle, because the real miracle was that the Maccabees fought it and they won. My teacher told me that yesterday.



Wendy Brown, 6, First Grade — There is this thing called a Menorah that you light for each night. The biggest candle you use to light it every night. At Chanukah you get lots of presents, and on Chanukah you eat a lot. Also, you spin dreidels and play games. On Chanukah you get presents and sometimes you get some money. In class we read a story about Chanukah. At school we have been learning about Chanukah, too. The dreidel has letters and those letters mean the story of Chanukah.



Michael Roseman, 5, Kindergarten — I like to get presents on Chanukah. I also like to hide my presents so that everybody won't notice what I got. They'll think I didn't get anything for Chanukah. The story of Chanukah is about the Jews. They won a war against the bad guys. The oil they only had enough for one day, but it lasted eight nights. We celebrate sometimes at our cousin's or my home, but I always like to celebrate at my cousin's because he has a lot of stuff. I have a special Menorah that I can light. You press a button and it lights your candles. I get to light the first candle, the white one. My sister, my mom and my dad, and my other sister take turns. Then comes my cousin Rafi.



Paul Ryan, 8, Grade Three — Chanukah means very much to me and my family. I like the Chanukah with the nine candles. My whole family likes the miracle of Chanukah. I get my presents. I think Chanukah is a very nice holiday. Everything impresses me about Chanukah. I like to celebrate Chanukah with dinner and lighting the Chanukah like every Jewish family would do. I think Chanukah is a very precious holiday to me you might want to say. It comes once a year, everyone's nice to each other and you say the prayers that go with Chanukah.



Leslie Ross, 5½, Kindergarten — I like the presents. I like to light the candles. I like to invite my friends over to my house to have Chanukah with me. We sit in the dining room and eat. After dinner we go into the den and open presents. At Chanukah I eat mashed potatoes.

by Tamar Gutman

We can keep the spirit of Chanukah alive by remembering how the Maccabees would not let themselves be oppressed by the Syrians; how they, the underdog fought for freedom of religion and won. This helps us remember the Jews around the world who are still being oppressed by the Soviet Union and other anti-Semitic governments.

The miracle of the oil lasting for eight days can remind us of how many modern day miracles we have. For example doctors give people another chance to live with new technologies, or ophthalmologists make people see again.

Chanukah is also called the Festival of Lights because we light candles adding one each night. Chanukah is a joyous holiday filled with songs and games.

Tamar Gutman is a 6th grade student at Providence Hebrew Day School

by Arty Goldstein

Rabbi Moshe was a very wise man. He had taught many subjects in Jewish law. He had just finished teaching in his Jewish law class the laws, customs, and history of Chanukah. After, a student of his came to him and asked a question. The student asked, "How can we keep the spirit of Chanukah alive today?" Rabbi Moshe said to his student that it was a very good question to ask and to have a seat near his desk. The student, whose name was

How Can We Keep The Spirit Of Chanukah Alive Today?

The Winning Essays Are Reprinted Below:

Benjamin, sat down in a chair near his teacher's desk and waited patiently for the answer.

Rabbi Moshe sat down and looked at Benjamin and said, "There are many ways to keep the spirit of Chanukah alive today. One of these ways is to keep all the laws and customs we learned in class today. For example, a law you may keep is lighting the Menorah for the eight days of Chanukah and saying the blessings over it. Some examples for customs you may keep are eating potato pancakes and to play the dreidel game with friends and relatives. Not only should you keep them but also tell your fellow Jews about these laws and customs. By doing this, they will know about them and then they may be interested in learning more about them. What is more, they may start keeping the laws and customs alive. Teaching other Jews the meaning and laws of Chanukah are one of the best ways to keep the spirit of Chanukah alive today."

Benjamin thanked him for his answer and got up to leave. Rabbi Moshe asked him where he was going. Benjamin looked at him, smiled, and said, "To spread the word about Chanukah!"

by Chana Pearl

I think that we can keep the spirit of Chanukah alive today by acting like the Maccabees and not imitating other cultures the way some Jews did in the time of the Temple. By lighting the Chanukah menorah we show that we are proud of being Jews and we will be proud forever more. Some people think that by giving gifts to young children they maintain the Chanukah spirit. Others, however, think that the most

important part of the holiday is the annual dreidel game and the crisp, warm latkes. Most people like the cozy feeling of the family being together, as Chanukah is used by many people as a time for family reunions. I think that no matter how you celebrate Chanukah, you should do it with the spirit of Jewish pride because Chanukah is a time of rejoicing in the Jewish heritage.

Chana Pearl is a 6th grade student at Providence Hebrew Day School

Due to the overwhelming response of our readers, we will publish our honorable mention essays in next week's issue.

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Arty Goldstein is an 8th grade student at Providence Hebrew Day School



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"The Woman Was An Artist" Presented At Temple Emanu-El

by Susan Higgins

The struggle of women in art was described by Helen Poor at a recent combined meeting of Providence and Cranston Hadassah. Mrs. Poor illustrated the difficulty of succeeding in a traditionally masculine field by relating the hardships and courage of four women who were determined to become accomplished artists. Entitled "The Woman Was An Artist," Mrs. Poor delighted a crowd of close to one hundred women with her presentation at Temple Emanu-El on Monday of this week.

An experienced art instructor, Helen has broadened the lives of many Rhode Islanders with her Barrington based programs. With financial support from the Nyatt School PTA, she began the Nyatt Art Library Project. She organized the volunteer staff program and brought special art history presentations to all grade levels at the Nyatt School. Her group has purchased, organized and developed trips for 40 artists. Working industriously with her volunteer staff, Helen has produced an astounding 280 programs ranging from 30 to 90 minutes long. Channel 36 is awaiting a grant to adapt these programs for television.

A freelance artist, teacher, and lecturer, Helen Poor entertained and enlightened the enraptured Hadassah group with an historical perspective and mini sketches of four artists lives. Surprisingly, she told the group, it was not until the revolution in the United States and France that women were finally granted liberty and

allowed to be recognized as artists. As class barriers and social codes began to break down women were at last able to pursue artistic endeavors.

An earlier pioneer, Rosa Bon Heur, first born daughter of four, grew up in her father's studio. Rebellious against her parent's wish for her to pursue a career in fashion, Rosa remained close to her life long love of animals. Possessed by a desire to fully understand their anatomy, she could often be found in the slaughterhouse drawing by candlelight. She obtained permission from the French government to shed the encumbering women's frocks and wear men's clothing that allowed her freedom of movement. Bon Heur enjoyed success with the public. An early radical she was to proclaim that 'genius has no sex.'

A debutante turned bohemian, Mary Cassatt achieved success after refusing to conform to current norms. Threatened with the risk of being disowned by her wealthy Philadelphia family, Mary Cassatt listened to her heart and fled to Europe to study with the masters. Europe acknowledged her talent and she was recognized as a gifted artist. Degas saw her paintings and initiated what would become a 40-year relationship. A true anomaly, Mary Cassatt never married but lived to make her dreams come true.

German born Kathe Kollwitz is considered by many to be the finest printmaker in the last 200 years. Born in 1867, the well known graphic artist and sculptress began studying with major

printmakers while still a teenager. She married a young Jewish doctor who nurtured the poor and downtrodden. While her husband nursed the less fortunate, Kathe focused her art on them. Her pictures depict suffering and starvation rampant in war torn Germany. Disliked by the Nazis, she was practically under house arrest from 1936 until her death. Painfully her art records a poverty and suffering not unlike that we see in pictures of Ethiopia today.

The last courageous artist to be spotlighted by Helen Poor was Georgia O'Keeffe. Born in Wisconsin she is alive and still challenging society's norms today. Refusing to be entrapped by some mold she ventured out to explore the wild west. It was in Texas that her unusual style of painting began to take shape. She later married Alfred Steiglitz, a successful photographer and gallery owner in New York City. Still she would leave him for periods of time to return to her untamed west; the only place she felt her creativity could flourish.

These artist-rebels struggled to reach unprecedented success as women and artists. Their non-conformity is inspirational to all women who dream of achieving fulfillment through art. The extraordinary courage of these four artists stands as a beacon of light for all who follow.

Women's Plea For Soviet Jewry

On December 21 and 22, the shabbat of Hanukkah, synagogues throughout Rhode Island will bring the plight of our soviet brethren to their congregations. Co-chairman of the Jewish Federation of Rhode Island's 1984 Women's Plea for Soviet Jewry, Bonnie Ryvicker, Roberta Segal, and Maxine Richman, are all delighted with the participation shown throughout the State.

The following temples will be recognizing the desperation of Soviet Jews in conjunction with the Women's Plea for Soviet Jewry:

Temple Habonim, December 21, 7:15 p.m.; Congregation Jeshuat Israel, December 22, 9:00 a.m.; Temple Beth Sholom, December 22, 9:00 a.m.; Temple Torat Yisrael, December 28, 8:00 p.m.; Temple B'nai Israel, December 21, 8:00 p.m.; Temple Beth-El, December 14, 8:15 p.m.; Temple Sholom-Newport, December 21, 8:00 p.m.; Cong. Ohawe Sholam, December 22; Cong. Mishkon Tfiloh, December 22.

Pioneer Women

Pioneer Women Na'Amat will hold its Annual Chanukah Celebration on Thursday, December 20 at 12:30 at the Jewish Community Center. Mrs. Diana Silk will give the blessing of the Chanukah candles and speak on the meaning of this Holiday.

A special Chanukah musical program will be presented by the students of the Providence Hebrew Day School. The Drawing of the Winola Raffle will also take place.

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Twenty-Five Years Of Emanu-El's Minyanaire Lectures

by Robert Israel

The Men's Club of Temple Emanu-El in Providence for the past twenty-five years has sponsored a Minyanaire Lecture Program, a series of lectures and discussions on various themes of interest to the Jewish community. The lectures are open to members of the Men's Club and their spouses. Those attending meet at Temple Emanu-El for a religious service at 9:00 on Sunday mornings, a breakfast follows the service and then the program speaker delivers his or her lecture.

"The Minyanaire Lecture Program started as a study and prayer group under Rabbi Bonhen twenty-five years ago," Norman Klibe, Minyanaire Committee chairman told me. "The men originally met to discuss the many mitzvahs from the Bible. Usually, around 15-20 men attended. After around seven years or so, breakfast was included and area rabbis were invited to speak. Milton Blazer ran the series for ten years after that, bringing in many different kinds of speakers. Rabbis from the area still spoke, but people outside the community were invited. After Milton died we established the Milton Blazer Memorial Lecture in his name. This year, Rabbi Gerald Zelermyer, former spiritual leader of Temple Torat Yisrael in Cranston, now spiritual leader at Emanuel Synagogue in Hartford, Ct., will deliver the Blazer Memorial Lecture on January 20."

The speakers look forward to the series for an opportunity to present their thoughts in an open forum. Those attending are invited to interact with the speakers by asking questions, establishing a dialogue on important issues.

"What has helped me to plan the lecture program is to develop themes every year," Klibe said. "The theme for 1982-1983, for example, was 'For a Better World,' and speakers included Rabbi Flam from

Brown University Hillel who spoke about Jewish youth, Dr. Michael Ingall, who spoke about being a physician with social responsibility and Prof. Edward Beiser, who spoke about human rights and a better world. This year, one of the themes is the 'Year of the Jewish Woman,' and speakers will include Ellie Frank, who will talk about the Jewish Woman in Art, Carol Ingall, the Jewish Woman in Education, Rhonda Landsman Sabo, the Jewish Woman in Israel and Evelyn F. Brier, who will talk about the Future of the Jewish Woman in America."

Working with a small budget from the Men's Club at Temple Emanu-El, the Minyanaire Lecture Program has become one of the most successful programs of its kind in the state. Attendance at the programs is usually very high: what started as a small study group has now blossomed to an attentive listening audience of 75 to 100 persons for each lecture.

Klibe takes his responsibilities for planning the program seriously. He begins to schedule events in the spring for the following winter, checking with the community calendar to make sure there are no conflicting dates. The result is a fascinating series with stimulating speakers whose topics explore Jewish living in today's world.

The following are a few of the forthcoming Men's Club of Temple Emanu-El 1984-1985 Minyanaire Lectures. For a complete brochure, contact the Temple at 331-1616.



RHONDA LANDSMAN SABO
January 6, 1985

The Jewish Woman In Israel
Rhonda Landsman Sabo moved to Israel in 1971 and she and her husband lived in the town of Rishon, Le Zion for seven years. She worked in Israel as a teacher of English primarily for adults. She is presently completing a doctorate in clinical psychology.



ALAN ZUCKERMAN
February 3, 1985

The Transfer Agreement
Prof. Zuckerman is an Associate Professor in the Dept. of Political Science at Brown University.



EVELYN F. BRIER
January 13, 1985

The Future of the Jewish Woman In America
Evelyn Brier is director of the Religious School at Temple Emanu-El and the Harry Elkin Midrasha. In May, 1985 she expects to receive an M.A. degree in Jewish Education from the Jewish Theological Seminary.



JERALD A. KATZ
February 10, 1985

From A Single Sapling
Jerald Katz is currently director of the Jewish National Fund, New England Region.



WILLIAM A. EDELSTEIN
January 27, 1985

Preparation and Planning for the Later Years
William Edelstein is executive director of the Jewish Home for the Aged of Rhode Island.



ROBERT ISRAEL
February 24, 1985

Thoughts Regarding the First Amendment
Robert Israel has been editor of the *R.I. Herald* since 1983. Last year he was a finalist in the Smolar Awards for Excellence in Jewish Journalism in the category of best human interest story for his series on Jewish South Providence.

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Review: "Tartuffe" At Trinity Rep



Peter Gerety, Daniel Von Bargen and Anne Scurria in *Tartuffe*, now playing at Trinity Square Rep's downstairs playhouse through January 13. (Photo by Ron Manville).

by Lois D. Atwood

Moliere's *Tartuffe* has survived its own period because it continues to speak to each new generation. Even in a flawed production, the great comedy presents truths of human nature and family relationship that have not changed since its first presentation in 1664.

As offered in Trinity Rep's downstairs theatre, *Tartuffe* is more farce than comedy. The central figure, the hypocritical Tartuffe, is played by Peter

Gerety for easy laughs, from his entrance sprinkling holy water from a cocktail shaker, straight through to his unmasking. Many of the things done onstage are very funny, including some delightful byplay with and through the audience, but the primary emphasis on raucous clowning obscures and alters other aspects of the play.

The plot line is simple — a hypocritical stranger, insinuating himself into Orgon's

good graces and household, becomes the standard beside which everyone else and every action are judged. Orgon's attractive second wife, Elmire; his son and daughter; his brother-in-law; and the maid Dorine all recognize Tartuffe as a danger and rogue, but equally are aware that Orgon is asking to be gulled. Elmire finally trades on sex to bring Orgon to his senses, in a beautifully played, hilarious scene. Anne Scurria is an excellent Elmire. Barbara Meek convulsed the audience by playing Dorine as a Southern mammy know-it-all

rather than a pert French maid.

Tartuffe has stood on its own merits for a long time. One of those merits is that somehow the audience believes Tartuffe is indeed a successful con man who can dupe the gullible; yet at Trinity Rep, there is no glimpse of a Tartuffe who could have done that. Richard Jenkins, a subtle actor, has directed a play that will please many with its pratfall humor. It seemed to me a production in which the Richard Wilbur verse translation was out of place, one in which the elements simply did not mix.

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Social Events

Miriam Women Plan Annual Equipment Event

On Thursday, November 29, 1984, The Miriam Hospital Women's Association held its initial organizational meeting in preparation for the Annual Equipment Event. Chairpeople gathered at the home of Lenore Leach to plan the only New England appearance of Mi Dori, the 13-year-old Japanese violin prodigy. Mi Dori will appear in this benefit concert on Sunday, April 14, 1985 at Temple Beth-El in Providence. The concert, which will be followed by a reception with refreshments, will be chaired by Harri Sutton. Assisting Mrs. Sutton are Gussie Baxt, Hinda Semonoff, Lillian Zarum, Co-ordinator Beryl Meyer, and program chairperson, Rachel Rakatansky. Completing the steering committee are Co-Presidents Lenore Leach and Ruth Triedman, with President-Elect Claudia Deutsch serving as consultant.

Mi Dori, who has been acclaimed by critics for her rare talent and warm personality, studies at the Juilliard School of Music in New York City. Last Christmas season, she performed for President and Mrs. Reagan; she has played with the New York Philharmonic and the Philadelphia Orchestra.

As in the past, The Miriam Hospital Women's Association will use the proceeds of this fund-raiser to purchase new equipment, thereby enhancing quality of patient care at the Miriam Hospital. The goal this year is a Bone Density Scanner, useful in detection of osteoporosis.

Sacks Announce Birth

Mr. and Mrs. Jeffrey Sacks of Warwick announce the birth of their first child, Matthew Jared on November 23.

Maternal grandparents are Mr. and Mrs. Stanley Grebstein of Warwick. Paternal grandparents are Mr. and Mrs. Aaron Sacks of Newton. Great-grandparents are Mrs. Bessie Pollack of Warwick and Mrs. Florence Waldman of Brighton, Mass.

Odessas Announce Birth

Mr. and Mrs. Edward Odessa of Providence, announce the birth of their first child, daughter Brooke Ilyse. Brooke, named in memory of her paternal grandfather Benton Odessa and maternal great-grandfather Isaac "Chuck" Chorney, was born Thursday, November 29.

Maternal grandparents are Mr. and Mrs. Robert Engle of Cranston. Paternal grandmother is Elaine Odessa of Pawtucket. Great-grandparents are Mrs. Lillian Chorney, Mr. and Mrs. Joseph Engle and Mr. and Mrs. Louis Schoenfeld.

Lisa Marion Biener Wed To Joshua Hayes Jacobs



Mrs. Joshua Hayes Jacobs

On Sunday evening, November 11 Lisa Marion Biener, daughter of Edith Oelbaum Biener of Providence and Alvin Biener of Pawtucket became the bride of Mr. Joshua Hayes Jacobs, son of Joan B. Jacobs and Leonard A. Jacobs of Matewan, New Jersey. The candlelight ceremony was performed by Rabbi Wayne Franklin assisted by Cantor Ivan Perlman at Temple Emanu-El.

Dr. Susan Biener Bergman was matron of honor for her sister and Shelley Pamela Biener and Ellen Gail Biener, sisters of the bride, were maids of honor. Linda Beth Gorman, cousin of the bride, was the bridesmaid. Robert Steinberg was the best man and the ushers were Barry Bergman, brother-in-law of the bride, Joseph Carlo Ventricelli, Andrew Clark Sommers, Frank J. Ziegler and Jeffrey Steinberg.

The bride graduated summa cum laude, Phi Beta Kappa from Boston University with a degree in psychology. She also has a master's degree in psychology from Harvard University. She is employed at Bridgeway House in Elizabeth, New Jersey.

The groom graduated from Boston University School of Management with a degree in business and international economics. He is with Noonan, Astley and Pearce, Wall Street, New York City.

The couple will live in Iselin, New Jersey after a honeymoon to the Hawaiian Islands.

World Jewish Song Festival To Be Staged In Israel

World Jewish Song Festival organizer Peter Smolash announced that plans are being finalized for this year's Festival, which will be staged in Israel for the first time.

The fifth annual World Jewish Song Festival will take place in Israel in the summer of 1985. Plans then include touring the show to the country of origin of the writers of the winning songs.

The World Jewish Song Festival was founded in Montreal, Canada, by the Samuel Jacobson Foundation for Jewish Culture in 1980. The founder of the Festival, the late Samuel Jacobson, envisioned establishing a global link between all the Jewish communities around the world. The Festival serves as a forum for remembering the past and raising morale and hopes for the future through song.

Jacobson was both a dreamer and a practical man. He left us with a mission, as well as the means to realize it; this will become his legacy. Although he is greatly missed, his memory is kept alive by this Festival.

Contestants wishing to submit songs to the Festival must do so by the deadline: midnight, March 31, 1985. For application forms and information, write to the World Jewish Song Festival, c/o Peter Smolash, 5025 Plamondon Avenue, Montreal, Quebec, Canada H3W 1E9. Telephone: (514) 342-9627.

CORRECTION

Mr. and Mrs. Steven Abrams of Cranston announced the birth of their first child, son, Brett Mathew, on November 13.

Susan Ellen Priluck Engaged To Avi Ben Porat

Mr. and Mrs. Herbert Priluck of Los Angeles, California, announce the engagement of their daughter, Susan Ellen to Avi Ben Porat.

Avi is the son of Mr. and Mrs. Joseph Ben Porat of Tel Aviv. Susan is the granddaughter of Mr. and Mrs. Leo Frye of East Providence. Susan attended Tel Aviv University and graduated from Northern Virginia Community College. Avi is a graduate of Tel Aviv University Law School.

Millers Announce Birth

Mr. and Mrs. Robert D. Miller of Providence announce the birth of their first child, daughter Marissa Anne on November 11.

The maternal grandparents are Mr. and Mrs. Rueben Pollack of Cranston. The paternal grandmother is Ida K. Miller of Kingston, Pennsylvania. Mrs. Sarah Kanner of Wilkes Barre, Pennsylvania, is the great-grandmother.

Gala Event Planned By Members Of Ohawe Sholam

The Men's Club and Sisterhood of congregation Ohawe Sholam will hold its 11th Gala on Monday, December 31 at 9 p.m. Great dance music will be provided by Red McDonald's Quartet. Kosher deli-platters and hors d'oeuvres, set-ups, and favors will be available. Coffee and pastry will be served after midnight. Cost is \$30 per couple. For information and reservations call 724-2632, 722-9415, or 723-2425.

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Salmanson Appointed

James Salmanson of Newton, Ma., executive vice president of Adams Drugs in Pawtucket, has been appointed to the Board of Trustees of the Hebrew Rehabilitation Center for Aged in Roslindale, a 725-bed long-term care facility. He will serve on the Center's Development and Housing Committees. The Development Committee oversees the progress of the Center's \$11.3 million Program for the '80s Campaign, and the Housing Committee serves as advisor to the construction of new HRCA housing, such as the soon-to-be-completed Goldie and Louis Trilling House in Randolph.

Salmanson has been extremely active with HRCA's Men's Associates. He is the immediate past president of that 5,500-member organization.

As Men's Associates President, he served as an ex-officio member of the Center's Executive Committee.

Salmanson is also a member of B'nai B'rith, Beth Israel Hospital Combined Jewish Philanthropies, and the Anti-Defamation League of B'nai B'rith.

Smiths Announce Birth

Mr. and Mrs. William H. Smith of Barrington announce the birth of their first child, son Scott Robert, on November 28.

The maternal grandfather is Mr. Stanley Smith of Providence. The paternal grandmother is Mrs. Robert F. Smith of Somerset, Massachusetts. Mr. Morris Miller of Providence is the great-grandfather.

William Schwartz Receives Treat Award

Dean William Schwartz, of the Boston University School of Law, received the sixth annual "Treat Award for Excellence" at the annual conference of the National College of Probate Judges in Las Vegas, Nevada, on Nov. 16.

The Treat Award is conferred annually upon one individual who has made a significant contribution of outstanding merit to the improvement of the law or judicial administration in the probate or related fields. The 1983 Award winner was Sandra Day O'Connor, Associate Justice of the United States Supreme Court. The award was established by the National College of Probate Judges in 1978 and is named for Judge William W. Treat of New Hampshire, founder and president-emeritus of the College.

Schwartz has served as dean of Boston University School of Law since 1980. Prior to this appointment, he held the Austin Fletcher and Roscoe Pound Chairs in Law at the Law School and served as a faculty member of the Frances Glessner Law Institute of the Harvard Medical School. He is the author of 18 books and more than 50 scholarly articles.

Dean Schwartz is an honorary member of the National College of Probate Judges and has been a faculty member of the National College since 1970. Under his leadership, the Boston University School of Law publishes seven law journals, including the *Probate Law Journal*, the nation's leading publication on probate law.

Jones and Friedman Chair Campaign



Mrs. Leland Jones and Mr. Murray Friedman

Edwin R. Forman, M.D., President of the Rhode Island Division of the American Cancer Society has announced the appointment of Murray Friedman of Providence as Chairman of the 1985 Campaign. Friedman, President of Murray's, has been active in the Rhode Island Division, heading the Luggage, Gift wrapping, and Catalogue Promotions.

Mrs. Leland Jones of Warwick has also been appointed to the position of Special Events Chairman; Richard Saccoccia of East Greenwich to Vice Chairman of the Campaign; and Joan Miozzi of North Kingstown to Residential Chairman.

Jewish Home For Aged Women's Association Presents Chanukah

The Jewish Home for the Aged Women's Association will hold an Open Board Meeting on Wednesday, December 19 at 12:30 p.m. in the Martin Chase Auditorium at the Home.

In keeping with the holiday season, students of the Providence Hebrew Day School will present a program of Chanukah music. Special Chanukah dessert refreshments arranged by Carol Millman, Helen Rosen and Lillian Ludman will be served at the start of the meeting. Estelle Klemer will be the presiding officer, and a cordial invitation to attend is extended to all who are interested.

Jewish Council Urges Ban On Public Nativity Scenes

The Jewish Community Council, an affiliate of the Jewish Federation of Rhode Island, has sent letters to local officials throughout the state expressing concern that municipal Nativity scenes be kept off public property this holiday season.

In the letter, the council reminded public officials that it has long been the belief of the Jewish community that menorahs, or any other religious symbols, belong at home or at places of worship, not on town hall lawns, schoolyards or city hall steps.

The Jewish Council's appeal has also been supported by the Rhode Island State Council of Churches which has also had a history of opposing municipal Nativity scenes on public property.



BEERSHEVA, Israel — A Soviet-born Israeli scientist at Ben-Gurion University of the Negev will be demonstrating the wonders of converting heat to electricity from a power plant with no moving parts as Jews around the world celebrate Israel's ancient Chanukah miracle of the tiny vial of oil that burned for eight days.

On Wednesday, December 19, the first day of Chanukah, Herman Branover and his team will demonstrate "Etgar 3" ("Challenge 3"), the first semi-industrial liquid metal MHD (magnetohydrodynamic) generator. The demonstration will take place on the campus of Ben-Gurion University of the Negev in Beersheva.

Magnetohydrodynamics — MHD — is the science behind Branover's unique power plant that can run on any heat source and can save up to one-third on conventional fuel usage.

The development of the liquid metal MHD generator, which has been underway at Ben-Gurion University since 1977, is financed by Solmeccs, a British-Israeli corporation, and Israel's Ministry for Trade and Industry.

Research has been carried out in close cooperation with Dr. Michael Petrick, program director for fossil energy at the Argonne National Laboratory outside Chicago. Argonne is one of the U.S. Department of Energy's major multi-purpose laboratories.

The Branover system is unique among MHD generators in that it uses liquid metal flowing between two poles of a magnet to generate electricity at relatively low temperatures of 100 to 300 degrees centigrade. U.S. and Soviet MHD generators, still in the experimental stage, use ionized gas heated to 3,000 degrees centigrade.

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Chanukah Recipes

From the 25th of Kislev until the 2nd of Tebet, we celebrate the eight day Festival of Lights — Chanukah, which is the Hebrew word meaning dedication. This year Chanukah begins Tuesday night, December 18.

In the year 165 B.C.E. the Maccabees defeated the Syrian and Greek forces, led by Antioches, and drove them out of the Temple. They then cleansed it and rededicated the Temple to the religious and moral principles of Judaism. With this victory, they won back freedom from oppression and the right to follow the cultural heritage of their forefathers.

The custom of exchanging gifts on Chanukah started in previous generations with Chanukah "gelt" (money) for the children and their teachers. This has grown in recent years to become a gift exchange in many families.

Quick Potato Pancakes

2 cups mashed potatoes
1 cup *Manischewitz* Cake Meal, or Matzo Meal finely sifted
1/4 cups water
1/2 tsp. salt
4 eggs

Add well beaten eggs to the mashed potatoes, then stir in the water. Add cake meal and salt and mix well. Fry in hot fat until golden brown.

If you want a quick, easy way, use *Manischewitz* Potato Pancake mix.

Cheese Pancakes

1/2 lb. cream cheese
1/2 lb. cottage or pressed cheese
8 eggs
1 cup *Manischewitz* Matzo Meal
1/2 tsp. soft butter
1/4 tsp. pepper
1 tsp. sugar (if desired)

Cream together both kinds of cheese; add well beaten eggs. Stir in slowly other ingredients. Have about 2 tablespoons butter heated in a skillet and drop in cheese mixture by tablespoons into hot fat. Fry until light brown on both sides and eat while hot. Sprinkle with powdered sugar if desired.

Matzo Pancakes

2 *Manischewitz* Matzos
2 tbsp. butter
1-egg
1 tsp. sugar
1/2 tsp. salt
1 cup milk
1/2 cup *Manischewitz* Matzo Meal

Separate the egg; beat yolk, add sugar, salt, milk, meal and fold in stiffly beaten egg white. Let water run over the matzos, then place in oven for a minute. Cut matzos in fourths so that they are more easily handled. Then spread one side of each piece with the batter and fry batter side down in hot butter until nicely

browned. Then spread batter on top of the pieces, turn and brown. Serve hot, sprinkled with powdered sugar.

Crullers

4 cups *Manischewitz* Matzo Meal
1 cup vegetable shortening
2 cups water
10 eggs
2 tsp. salt

Boil together shortening and water. Then add matzo meal and mix. Let mixture cool, then add salt and well-beaten eggs. Knead well, then grease hands and roll balls of about 2 inch diameter. Make a hole in center with finger, after placing balls on a greased sheet. Bake in a hot oven (400°) for about 1/2 hour. Roll in powdered sugar.

Doughnuts

2/3 cup water
1/3 cup vegetable shortening
1 cup *Manischewitz* Matzo Meal
1 tsp. sugar
3 eggs
1/4 tsp. salt

Bring to boiling point shortening, water, sugar and salt. Then add matzo meal, stirring well. Let this mixture boil for just a second, then remove from fire and mix thoroughly. Beat eggs one at a time and add, mixing each one in well before adding next. Grease a pan and with greased hands, form the dough by rolling a ball of about 2 inches diameter and making a hole in the center with the finger after the ball has been placed on the pan. Bake in a hot oven 375-400° for about an hour.

Chremsel

6 eggs
1/2 cup sugar
3/4 cup minced walnuts (1/2 lb.)
1/2 lemon, grated rind and juice
1 cup *Manischewitz* Matzo Meal
6 tbsp. honey
6 tbsp. vegetable shortening

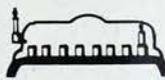
Beat yolks of eggs with sugar, then fold in stiffly beaten whites of eggs. Add nuts, grated lemon rind, lemon juice and matzo meal, folding them all in slowly. Drop by tablespoons into skillet in which honey and shortening is heated, and fry until brown on both sides.

Mock Oatmeal Cookies

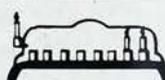
2 cups *Manischewitz* Matzo Meal
2 cups *Manischewitz* Matzo Farfel
1/2 cups sugar
1 cup raisins or nuts, or both
2/3 cup melted vegetable shortening
4 eggs
1 tsp. cinnamon

Mix together dry ingredients, then beat in eggs and shortening. Drop in rough lumps (the size of a small egg) on greased sheet and bake at 350° for 1/2 hour. This recipe makes about 4 dozen cookies.

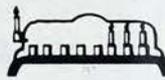
CHANUKAH CALENDAR 5745/1984



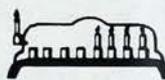
1. Tuesday, December 18, 1984
At nightfall, from about 5:00 p.m. and on, place one candle in the extreme right holder of the Menorah. Light the Shamesh-Servant candle (the candle shown in the far left of the illustration), then recite blessings I, II and III and with the Shamesh kindle the Chanukah candle. Then place the Shamesh in its appropriate holder.



2. Wednesday, December 19, 1984
At nightfall, from about 5:00 p.m. and on, place 2 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 2 candles, from left to right.



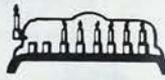
3. Thursday, December 20, 1984
At nightfall, from about 5:00 p.m. and on, place 3 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 3 candles, from left to right.



4. Friday, December 21, 1984
Place 4 candles (large enough to burn at least until 5:20 p.m. in Providence) in the Menorah at the right. Recite blessings I and II, and kindle the 4 candles, from left to right. Then the women and girls should kindle the Shabbat candles, reciting the appropriate Shabbat blessing. All the above should take place before 4:00 p.m. (Eastern Standard Time, in Providence. For the proper time in other cities, consult a Rabbi.)



5. Saturday, December 22, 1984
After the Shabbat ends at 5:05 p.m., recite the Havdalah (separation between Shabbat and weekday) prayer. Then place 5 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 5 candles, from left to right.



6. Sunday, December 23, 1984
At nightfall, from about 5:00 p.m. and on, place 6 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 6 candles, from left to right.



7. Monday, December 24, 1984
At nightfall, from about 5:00 p.m. and on, place 7 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 7 candles, from left to right.



8. Tuesday, December 25, 1984
At nightfall, from about 5:00 p.m. and on, place 8 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 8 candles, from left to right.

* * * * *
Before kindling the lights,
the following blessings are recited:

ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצוותיו וצונו להקליק נר חנוכה.

I. Boruch atoh Ado-noi Elo-heinu melech ho-olom asher kidshonu b'mitzvosov v'tzivonov l'hadlik ner Chanukoh.
Blessed are You, O Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

ברוך אתה ה' אלוקינו מלך העולם ששדך ופיס לאבותינו בנסים והם נסנו הנה.

II. Boruch atoh Ado-noi Elo-heinu, melech ho-olom sheosho nissim la-avoseinu bayomim hoheim bizman hazeh.
Blessed are You, O Lord our G-d, King of the universe, who performed miracles for our fathers in those days, at this time.

The following blessing is said only on the first evening (or the first time one kindles the lights this Chanukah):

ברוך אתה ה' אלוקינו מלך העולם שהתנינו וקדשנו והצונו להקליק לנסו הנה.

III. Boruch atoh Ado-noi Elo-heinu melech ho-olom shehecheyonov v'kiyimonov v'higiyonov lizman hazeh.
Blessed are You, O Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Providence Hebrew Day School Holds Chanukah Festival

The Providence Hebrew Day School will be holding its annual Chanukah Raffle on the evening of Thursday, December 20 at 7 p.m. at the school building, 450 Elmgrove Ave. There will be 15 prizes awarded, including a handsome set of American Tourister luggage and a ten-speed bicycle. Proceeds of the raffle are going towards a scholarship fund for children who would otherwise not be able to benefit from the Jewish educational program offered by the Day School.

The raffle is only one of the highlights of the evening. The P.H.D.S. Chanukah Festival is also a yearly event at the school, one in which students, parents and teachers all participate. The Festival's program of fun and entertainment includes songs, refreshments, the lighting of the menorah, and a special performance by students of the school. Children and adults alike will be sure to enjoy this celebration of the Festival of Lights at the Providence Hebrew Day School.

Temple Shalom Services

A special Late Sabbath Eve Worship Service will be held this coming Friday evening, December 14 at 8 p.m. in the Main Sanctuary of Temple Shalom, Valley Road, Middletown. Rabbi Marc S. Jagolinzer will conduct the service and chant the liturgy.

Following the worship, an Oneg Shabbat program, the Newport Jewish Community Town Forum will take place in the social hall co-sponsored by the Jewish Community Relations Council of the Jewish Federation of Rhode Island, the Israel Task Force, the Domestic Affairs Task Force, the Soviet Jewry Task Force and Temple Shalom.

Presenters at this forum include Norman Tilles, Chairman JCRC, Bill Tilchin, member of the Israel Task Force and Karen Dannin, moderator.

Issues to be discussed include: the separation of Church and State; what is "equal access" all about? the status of the Jews in Ethiopia and the Soviet Union; Israel's coping with its economy and the Lebanese situation.

The Oneg Shabbat for the evening is graciously sponsored by Mr. and Mrs. Joseph A. Dannin.

Joint Meeting At Zionist House

The joint December meeting of the Chug Aliyah, Naaleh, and Boston 50 Plus Chug Aliyah will be held at the Zionist House, 17 Commonwealth Ave., Boston at 7 p.m. on Saturday evening, December 22.

For further information call 326-3238. All are welcome.

Shalom Singles

Shalom Singles (ages 35-55) of the South Area Jewish Community Center is sponsoring a New Year's Eve Party, Monday, December 31 at 9 p.m. at a member's home in Brockton. Join us for a fabulous party with sensational hors d'oeuvres, party favors, and good company.

The cost is \$7 for members and \$10 for non-members. To pre-register and for directions please call Patti or Liz at the Center, 821-0030 or 341-2016 by Monday, December 24.

Chanukah Festival At JCC

The Jewish Community Center's annual Hanukkah festival, from 2-4 p.m. on December 23, will be a magical event from start to finish. Professional magician Lon Cerel will MC the festival and perform his dazzling magic tricks; the JCC's various children's groups, from preschoolers through teenagers, will put on performances of singing, dancing, skits, and tumbling. The festival includes the traditional menorah lighting — and latkes will be served, of course. Gift bags will also be distributed for children to take home. Admission is \$1.00 per person, maximum \$4.00 per family.



CHANUKAH

Supreme Court To Hear Landmark Creche Case

Constitutional guarantees of free speech do not compel government to grant an individual or group permission to display a creche, or Nativity scene, on public property, say attorneys for the village of Scarsdale, New York in a suit before the U.S. Supreme Court.

The landmark case, to be argued before the court this winter, is expected to clarify some of the complex issues involved in the dispute over the private placement of religious symbols on public lands. Confusion on this issue has been widespread among the public and the legal profession since the Supreme Court ruled last February that it was constitutional for the city of Pawtucket, R.I. to sponsor a creche on private property.

The lawyers for the village of Scarsdale are Marvin E. Frankel, a former federal district judge, Steven E. Greenbaum and Marc D. Stern.

Mr. Frankel, now a partner in the firm of Kramer, Levin, Nessen and Kamin, is co-chairman of the Commission on Law and Social Action of the American Jewish Congress. Mr. Greenbaum is an associate at Kramer, Levin. Mr. Stern is assistant director of AJCongress' legal department.

Henry Siegman, executive director of AJCongress, said his organization considers the Scarsdale case a key test in the current national judicial debate on church-state issues.

The attorneys for Scarsdale want the Supreme Court to reverse the U.S. Court of Appeals for the Second Circuit which had ruled, following the Pawtucket decision, that the village was obliged to permit a private group to erect a creche on Boniface Circle, a plot of public land in Scarsdale's business district. The appeals court ruling had overturned a previous decision by the U.S. District Court for the Southern District of New York that the village could not grant permission for such a display on public property.

In their brief to the Supreme Court, the lawyers for Scarsdale contend that the case differs significantly from the Pawtucket controversy. They say that unlike the Rhode Island case, where the Supreme Court found that a municipality,

in its discretion, has the right to pay for and erect a creche on private property, the Scarsdale case centers on the right of public officials to refuse to erect such a display on public land because it would divide the community and alienate residents.

The Scarsdale case stems from a 1981 decision by the village's board of trustees to deny a request by the Scarsdale Creche Committee, a private group, to place a creche in Boniface Circle for a two-week period during the Christmas season. Such a request had been granted to the Creche Committee annually since 1957.

Protests Increased

The board's action in granting permission drew increasingly loud protests each year from Christian and non-Christian residents who objected to the creche because, according to the brief submitted by the village's attorneys, they saw its placement on public property "as giving government sanction to, or support and endorsement of, the religious beliefs thus symbolized."

The creche dispute has escalated into a heated election issue in the Westchester community, with candidates for local office forced to declare their positions on the subject when seeking voter support.

The board of trustees denied permission for the display of the creche at Boniface Circle because it felt the Symbolism gave offense to substantial numbers of Scarsdale residents and the display over a two-week period violated Constitutional principles of church-state separation, says the Scarsdale officials' brief.

Local churches and other establishments volunteered to provide a site for the creche on private property, but the offers were rejected by the Creche Committee, which brought suit in federal district court. The committee charged that in denying permission for the display in a public park, a traditional public forum, the village was censoring its speech on grounds of content in violation of the Constitution as well as interfering with its free speech rights.

The district court rejected the argument and ruled in favor of the village's trustees. Finding that the creche was indisputably a religious symbol, the court held that "when a symbol is placed on public land

the land performs an added and enhanced function. No longer is the land just a place from which a message can be proclaimed; when a symbol is left on public land the land actually becomes the message bearer."

The appearance of state approval, in violation of the Establishment Clause which resulted in these circumstances was a compelling interest which justified the action of the village, said the district court in denying permission to erect the creche. The Creche Committee appealed to the U.S. Court of Appeals for the Second Circuit. While the Scarsdale case was pending, the U.S. Supreme Court ruled on the Pawtucket case, *Lynch v. Donnelly*, and concluded that a publicly-funded creche on private property did not violate Constitutional concepts of church-state separation because it would have only an "indirect, remote or incidental" effect in advancing religion.

Pawtucket Case Is Precedent

The Court of Appeals in the Scarsdale case, basing its decision on the precedent set in *Lynch v. Donnelly*, reversed the district court ruling and found that allowing the Nativity scene at Boniface Circle would not have "the direct and immediate effect of advancing religion." It held, therefore, that the denial of the right to use the park was based on impermissible discrimination against the content of a particular form of speech.

The appeals court reversed the district court ruling and declared that Scarsdale was compelled to provide a public site for the creche, although it did require the Creche Committee to post a prominent sign disclaiming any village endorsement of the display.

The village's appeal to the Supreme Court focuses on the argument that free speech guarantees do not require it to provide such a site. Its brief acknowledges that public parks are the property of the entire community and should be made available for public meetings, debates and other community activities. But it argues that such public lands should not be used to harbor for extended periods symbolic displays that represent the views of only a portion of the community and contribute to a sense of alienation and rejection by community residents.

The brief charges that the Creche Committee, in rejecting offers of private sites, is not concerned with free speech but with seeking "to foist upon their fellow villagers support of their religious statement, a species of forced expression against which the First Amendment is a protection." It declares that simply because Scarsdale in the past has supplied a "public forum" for speakers and listeners on public lands, it is not compelled to provide a site for free-standing symbolic displays.

"The valued conception that parks, held in trust for all the people, are public forums has never signified, and should not come to signify, that they are places where people have a right to place and leave signs or statues or symbols that their neighbors, speaking through elected officials, find disagreeable, repugnant, painful or offensive," the brief says. Moreover, the brief argues, the Court of Appeals erred in finding that the *Lynch* precedent was "controlling" here, particularly because, unlike the Pawtucket creche, the Scarsdale Nativity display was not part of a larger Christmas exhibit, but stood alone, in violation of the Establishment Clause of the Constitution which prohibits government sponsorship of religion.

Scarsdale's attorneys point out that against the Creche Committee's "weak interest in adding a park to all the other places in Scarsdale where Nativity scenes are or may be freely displayed," the Trustees found "overriding, countervailing" interests in denying a site on public lands. These interests, they said, included: avoiding coerced expression; avoiding favoritism, or the appearance of favoritism, of one sectarian position; and avoiding violation in "letter or spirit" of the governmental establishment of a particular religion.

Such interests, said the brief, are sufficiently important to justify the exclusion of all free-standing religious symbols from the park, even if, under the *Lynch* decision, allowing these symbols to stand in the park would not violate the Establishment Clause.



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Prof. Susan Besse At URI-Hillel: Nicaragua, Sandinistas And Jews

The following is text of Talk by Professor Susan Besse at Hillel Luncheon, URI, 11/29/84.

Submitted by Simon Pressman
Hillel member at URI

In May 1983, the Anti-Defamation League published a report that accused the Nicaraguan government of officially sanctioning or condoning anti-Semitism. Since then, the debate over these charges has raged both inside and outside the Jewish community in U.S.

ADL Latin American affairs director Rabbi Morton Rosenthal claimed initially that the entire small Jewish community had been driven into exile and that there were no longer any Jews living in Nicaragua. In fact, on this point, he was mistaken. After the earthquake of 1972, the population of about 150 Jews shrank to about 50. This number declined still further during the late 1970s as the majority of these 50 left Nicaragua in anticipation of the overthrow of Somoza's government. Some said they feared a crackdown against Jews once the Sandinistas took power. Others left as part of a larger exodus of wealthy Nicaraguans who felt their future uncertain under a new revolutionary government. The current Jewish population is now about 12.

Among the more serious charges are the following:

First, Rosenthal charged that Jewish owned properties were among the first to be confiscated. Abraham Gorn, former president of the Nicaraguan Jewish community and his son-in-law, Isaac Stavisky, both of whom left Nicaragua before Somoza's downfall, claimed that their properties had been confiscated because they were Jewish; in other words, that the laws governing the confiscation of private property were applied to Jews in a discriminatory manner.

Second, the ADL accused the Sandinistas of illegally seizing the synagogue.

Third, reports in the official government press were said to reflect an attitude of anti-Semitism and to engage in slandering of Jews.

Fourth, Rosenthal and the ADL charged that the Nicaraguan government was engendering an anti-Semitic environment due to its close links with the PLO and the severing of diplomatic relations with Israel.

President Reagan took up the charges by August, 1983, and White House briefings routinely referred to Nicaraguan "Persecution of the Jews." Reagan also played up the PLO influence in the Nicaraguan regime, which has been widely interpreted as a tactic to gain American Jewish support for his policies in Central America.

In fact, during that summer of 1983, a special study carried out by the U.S. Embassy in Nicaragua failed to find evidence to substantiate charges of Nicaraguan government anti-Semitism. The study concluded that a small Jewish community remains in Nicaragua and that property confiscated were based on

individual's ties — or perceived ties — to the former Somoza government.

I want to examine briefly, one by one, the four charges raised by the ADL: (1) There is no credible evidence to substantiate the charges that Jewish owned property was confiscated in a discriminatory manner. Since the Sandinistas came to power in 1979, several thousand people, including 17 Jews, have had property confiscated. Nicaraguan government decrees allowed for the confiscation of properties of individuals who could be shown to have had close or significant ties to the Somoza regime or family. Abandoned property or properties of individuals who had transferred their economic resources out of the country (i.e. decapitalized their properties) were also subject to confiscation.

Undeniably, in the confusion that followed the Sandinista victory, abuses occurred, including illegal seizures of property and detention without due process of suspected Somocistas. However, many of these abuses have been rectified, and the Nicaraguan Jewish Minister of Justice has offered to reopen and review any case of confiscation raised by any member of the Nicaraguan community in order to assure that due process has been observed.

The Jewish Human Rights Delegation that visited Nicaragua from August 12-17, 1984 (organized by New Jewish Agenda), concluded after meetings with numerous government officials, members of human rights commissions, members of the Nicaraguan Jewish community and others, that there was no evidence to support allegations that confiscations were applied in a discriminatory manner against Jews. Jewish business leaders who have remained in Nicaragua also deny such charges. Jaime Levy, a Managua fabric importer, said: "I have never been persecuted by the Sandinistas because I am Jewish." In fact, as of the end of last year, two dozen Jewish-owned businesses continued to operate in Nicaragua, including the country's largest electronics supply store.

(2) As for the synagogue in Nicaragua that was confiscated by the Sandinistas, there is some confusion over the details of what happened. As a religious institution, it was exempt from nationalization under Nicaraguan law. But apparently the building's ownership by the congregation had not been formally registered with the public registry. The Sandinista government also claimed it had been abandoned since 1978, when the dwindling of the Jewish community led to an end of religious services and social events. Rosenthal, however, claimed that Gorn had left the synagogue in the hands of a caretaker.

After the Sandinista victory, the synagogue was occupied by several homeless families. Later, the families were relocated and the government turned the building into the national headquarters of the ANS (Sandinista Children's Association).

When the ADL raised the issue of the confiscation of the synagogue, the

Nicaraguan government-sponsored Commission on Human Rights found that the title to the synagogue was, in fact, in the name of the Jewish community and that the confiscation was illegal. Since last year, the government has offered to turn over the synagogue to any Nicaraguan Jewish group. But the small Jewish community has stated that they lack funds to support the synagogue's maintenance and operation; and therefore they have not accepted the government's offer. Alternative uses being considered for the building include the creation of a Jewish library/cultural center, a site for religious and social activities for the several hundred non-Nicaraguan Jews currently working in the country, or as a headquarters for Jewish sponsored humanitarian or development assistance projects.

One further point of controversy that should be mentioned is an incident that occurred shortly before the downfall of Somoza. Apparently a firebomb was hurled against the synagogue, and five masked assailants shouted PLO victory slogans and anti-Jewish defamatory language. They then threatened the congregants in attendance with physical attack, causing considerable panic, although no physical harm. Whether this attack was the work of Sandinista fighters or, as is suggested by Sandinista supporters, was instead attributable to Somoza provocateurs, is impossible to

verify at this point. But although it is clearly an act that should be condemned, there is no evidence that it was carried out or condoned by the leaders of the Sandinista forces.

(3) There have in fact occasionally appeared in official or pro-government papers, crude, derogatory or stereotypical references to Jews. Some such references, such as a title, "Jews Bomb Beirut," probably reflect sloppy journalism and gross cultural insensitivity rather than malevolence. Another controversial article which referred to the supposed Jewish control of world finances is certainly more serious. And yet, anyone who is familiar with the sensationalistic, yellow journalism that has been a tradition in the country, has to see this in a somewhat different light. The New Jewish Agenda delegation to Nicaragua this summer found no evidence in the papers of frequent negative statements concerning Jews, nor of any systematic campaign of anti-Semitic sentiment.

Finally, they have even recently agreed to at least consider reestablishing diplomatic relations with Israel.

Susan Besse is a visiting professor of History at the University of Rhode Island. She spent three weeks in Nicaragua last August.

Obituaries

MORTON J. AFRICK

PAWTUCKET — Morton J. Africk, 53, of 84 Marbury Ave., owner of the MAACO Auto Painting & Body Works, Cranston, for the past five years, died Saturday, December 1 at Miriam Hospital. He was the husband of Sandra (Bernstein) Africk.

Born in Brooklyn, N.Y., a son of Shirley (Weintraub) Africk of Brooklyn, and the late David Africk, he lived in Pawtucket for 24 years. He previously lived in Providence for 7 years.

Mr. Africk was a graduate of New York University. He was a past chancellor commander of the Knights of Pythias, and a member of Temple Emanu-El and its Men's Club, the Providence Hebrew Day School, and the Henry Friedman Lodge of B'nai B'rith. He had been a partner in the former Parflex Rubber Thread Corp., Providence.

Besides his wife and mother he leaves a son, Philip J. Africk of Ft. Lauderdale, Fla.; three daughters, Mrs. Davina C. Villeneuve of Cranston, Sherri L. and Lisa R. Africk, both of Pawtucket, and a sister, Mrs. Barbara Handlesman of Brooklyn.

A funeral service was held at the

Boulevard-Park West Chapel, 1901 Flatbush Ave., Brooklyn. Burial was in Beth David Cemetery, Elmont, Long Island, N.Y. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

MORTON MOSS

ELMONT, N.Y. — Morton Moss, 66, of 322 Doherty Ave., died Monday, December 10 in Franklin General Hospital, North Valley Stream. He was the husband of Jeanette (Kaufman) Moss, a former Providence resident.

Mr. Moss was traffic manager for C.M. Gourdon Co. in New York City for 37 years, retiring in 1976. He was a World War II Army veteran.

He was a member of the Elmont Jewish Center.

Born in New York, he was a son of the late Harry and Estelle (Klein) Moss.

He leaves his widow; a son, Harry Moss of Santa Ana, Calif.; a daughter, Robin Moss Allen of Kansas City, Mo.; a sister, Shirley Singer of Boca Raton, Fla., and a grandson.

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

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How To Be Your Own Shamash

by Susan Higgins

How to be your own Shamash or working to improve your self image was the topic of a talk given by Dr. Fredric Friedman last Sunday at the Jewish Community Center. Dr. Friedman likened the process of enhancing our self image to the lighting of the menorah. Before a group of about thirty young adults the counseling psychologist described how we must find the pure bit of oil in each of us, set it aflame and use it to light up the rest of our lives.

Director of Clinical Psychology for the Rhode Island Medical Center General Hospital and Dr. U.E. Zambarano Memorial Hospital, faculty member at Brown University, Rhode Island College and University of Rhode Island, Dr. Friedman's fascinating talk reflected his impressive credentials. As a psychologist Fredric Friedman acts as a catalyst to help people change and grow. Dr. Friedman wants to be the spark that ignites a person's desire to experience life and fulfill their potential. Using the menorah candles as symbols of the steps necessary for growth, he outlined a challenging plan for maximal self-actualization.

In defining our self concept, Dr.

Friedman emphasized "We must remember that self image, the picture we have of ourselves, is not genetic, it is environmentally learned. Parents, friends and social interactions help form a picture of us that may or may not be accurate." Dr. Friedman emphasized "We must strive to know this image and assess its validity." Attaining this knowledge is comparable to lighting the first menorah candle.

All of us have ideals, goals and dreams of what we would like to be. Dr. Friedman identified this as our self ideal. The second step toward growth is knowing who and what we want to be.

Lighting the third candle on our psychic menorah means accepting the discrepancy between our self concept and our self ideal. Acceptance is not synonymous with resignation. It is unproductive to consider yourself a bad person or a failure just because your self concept is not the same as your self ideal. People make the greatest strides in personal growth when they accept their self concept. Referring to Abraham Maslow's hierarchy of needs, Dr. Friedman recounted the universal needs present in all of us. "After the basic needs have been satisfied two higher level needs

become apparent. We all need to love and be loved and to feel worthwhile" the doctor said reassuringly. In a quieter voice he continued, "I see so many very lonely people who feel isolated from other people but are struggling with the same issues. Each of us must meet these needs in our own way. We need to find a way to help people take risks in finding each other and share themselves."

"Assume you are in control" Dr. Friedman asserted. "Many people defeat themselves by focusing on negative issues they can't change. We need to take control of our thoughts, our actions, and our lives rather than being controlled by them." All behavior has consequences. "We can't do anything about the way our mothers treated us, although in the past few years it has become really popular to blame all problems in later life on mothers" the doctor said with just a touch of humor in his voice. We do have choices. "If we don't do something, we may be able to avoid anxiety, but almost assuredly we will feel lousy later. Success tends to lead to success" the psychologist confirmed.

"The past is gone. We tend to build self images on things that happened a long time ago. We must assume responsibility for who we are today" Dr. Friedman said. "Look at the present and accept the responsibility for who you are at this moment."

Dr. Friedman believes the saying 'no pain no gain' is still valid today. "Change is not easy but we must accept it along with the pains that lead to growth. Without the effort that brings change, we remain in our own little mudholes." Mudholes as described by Dr. Friedman are places people tend to stay because they are familiar and safer than what may be beyond their own world." It may be uncomfortable and unsatisfying but people tend to remain in these mudholes long after they should have moved because at least they know what they can expect. Change brings uncertainty and many people are afraid of the unknown.



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ADL Report On Equal Access

The Anti-Defamation League of B'nai B'rith today capped school boards across the nation about implementing a recently enacted federal law that permits student religious clubs to meet in secondary schools.

In a report on the Equal Access Act, issued by ADL's Legal Affairs Department, the agency points out that student religious clubs, such as those sanctioned by the Act, have been ruled unconstitutional in four separate U.S. appellate court decisions arising from cases in Pennsylvania, Georgia, Texas and New York. These rulings have struck down faculty supervised religious clubs that meet before, during or after the school day.

The report, titled, "Religion and the Public Schools, The Aftermath of Equal Access: A Critical Analysis," notes that in ruling such religious clubs unconstitutional, the courts had vindicated U.S. Supreme Court decisions of the 1960s banning prayer and Bible reading in schools. "Religious activities," the report asserts, "do not belong inside the schoolhouse door where they divide students into Christian, Moslem and Jew at a time and place where the state has mandated students to be."

Seymour Reich, chairman of ADL's national Civil Rights Committee, said the report will be sent to the League's 30 regional offices for distribution to state and local officials and lawmakers, including school superintendents, school board members, state legislators and attorneys general. In addition, ADL will monitor abuses of the Equal Access Act.

"If a school board allows Bible and prayer meetings in schools," Mr. Reich said, "it will run the risk of court challenges because the intent of such conduct clearly oversteps the boundary between church and state mandated in the First Amendment."

The ADL report emphasizes, according to Mr. Reich, that the implementation by the schools of the Equal Access Act enacted last August, is discretionary, not mandatory. He pointed out that if a school board confines clubs to curriculum-related activities such as

athletics, language, cheerleading or drama, then it is not required to permit meetings of religious clubs such as those devoted to Bible reading or prayer, which are considered non-curriculum-related. School boards are empowered under the Act to define what clubs are curriculum-related and which are not.

Schools which nevertheless permit religious clubs, the League report said, must ensure that the meetings are voluntary and student initiated; they are not sponsored by the schools; there is no participation by school employees in the religious meetings; and non-school personnel do not direct, conduct, control or regularly attend the meetings.

The League report provides background material and analysis on the Equal Access Act, including legislative history, statutory considerations and constitutional review. It is divided into three main sections: "The Equal Access Act: History," "The Equal Access Law: What It Requires" and "The Unconstitutionality of the Equal Access Act."

In addition to pointing out the ambiguities and legal questions raised by the Act, the League report also calls for sensitizing communities on the implications of the Act for church-state separation.

The Equal Access Act, the report concludes, is of concern to all Americans "in its effect of advancing religious activities in our public schools and in its excessive entanglement of the state in affairs which are religious."

The report is available from the Anti-Defamation League, 823 U.N. Plaza, New York, N.Y. 10017 or through ADL regional offices.



Bulgarian Yosif Nudhakov, a student at the Yeshiva University in New York City who escaped from Eastern Europe less than a year ago, will be celebrating Chanukah next week for the first time in his life. Yosif, 21, defected to the West while with his family on a trip to Tunisia. "I am a lucky person, he said, "but I worry about my brothers, sisters and parents still in Bulgaria." Chanukah, with its theme of freedom for all Jews, begins on Tuesday, December 18.

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