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Local News

James Winoker Honored By Business Associates

James R. Winoker, President of B.B. Greenberg Co. in Providence has been named The New England Council's Vice Chairman for Rhode Island, announced Council Chairman W.N. DeWitt, Chairman and CEO of BankEast, N.H. The New England Council is a regional business association of 1,300 member firms working to improve economic conditions by promoting national and regional policies that enhance New England's business climate.

As Vice Chairman for Rhode Island, Winoker, who also serves on The Council's Executive Committee, will establish a steering committee of Council members in Rhode Island as well as develop a Rhode Island agenda and related programs in conjunction with the Council's 1985 Competitive Strategy for New England.

Winoker resides in Providence, R.I.

Jewish Hall Of Fame Adds Inductees

The Jewish Community Center of R.I. announced the Contemporary Division inductees to the R.I. Jewish Athletic Hall of Fame. Joining the Veterans Division nominees, Lou Farber, Morris Billinghoff and Doris Kelman Dannenhirsch, will be Dr. Milton Hodosh, Stan Abrams and Morris "Moose" Fabricant.

• Stan Abrams — All-state football and basketball player ... Played at Harvard until an injury caused him to turn his talents to golf ... Captain of the Harvard team ... Graduated magna cum laude ... Two time R.I. State Golf Champion.

• Morris Fabricant — Recently inducted into the University of Rhode Island Hall of Fame ... Four star athlete at URI in the 1940's ... Continued his career as teacher, high school coach and administrator in the Westerly/Pawtucket, Conn. area.

Services At Temple Sholom

The Late Shabbat Eve Worship Service at Temple Shalom of Middletown on Friday evening, March 8, will be dedicated to the saving of Falashas, Ethiopian Jews and has been named "Operation Moses." Rabbi Marc S. Jagoliner will chant the liturgical portions, offer a special prayer on behalf of these people and will deliver a sermon on the Falashas entitled, "Exodus Ethiopia." An Oneg Shabbat will follow the service, graciously sponsored by Mr. and Mrs. Alan Schlackman in honor of the forthcoming wedding of their son, Marc, to Doreen Mello.

On Saturday morning, March 9, at 10 a.m. a Shabbat Youth Service and Luncheon will be held. Young people and

their families are cordially invited to attend and participate.

Majestic Seniors Meet

The first meeting of 1985 of the Majestic Senior Guild will be held Tuesday, March 19, at 12:30 p.m. at Temple Torat Yisrael, Park Ave., Cranston. Various trips will be discussed. A trip to "Whites," Westport, Mass., has been arranged for May 14. It will include lunch, entertainment and bus transportation. Reservations and money will accepted at the meeting.

Passover Workshop At Cong. Beth Shalom

Congregation Beth Shalom will be holding a Passover lecture and workshop on Sunday, March 17. The session will be devoted to a detailed discussion of the laws of Passover.

Topics to be covered include which foods are kosher for Passover with or without certification, and the kashering and preparation of the home for the holiday.

The workshop will be conducted by Rabbi Singer and is free and open to all members of the community. It will take place at the synagogue at 11:15 a.m. There will be a question and answer period at the conclusion of the session.

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From The Editor

by Robert Israel



Combating Anti-Semitism In Vermont

Driving along on Route 15 west in Johnson, Vermont, on my way to Jefferson's Notch Ski Area in Stuggersville, I first noticed the building. It's a small, innocuous building, across from a graveyard. What sets it apart from the other buildings is that it is covered with anti-Semitic graffiti, vicious and vulgar, spray-painted on all sides, for all to see.

When I returned home, I telephoned the town clerk of Johnson, Vermont. I wanted to report the incident to the clerk, to have the building painted.

"Yes, I know about the building," the clerk said. "It's been covered with graffiti before."

"How long has the graffiti been on the building this time?" I asked.

"Since the summer," she replied. Mentally, I counted backward until I came up with the number eight.

"Eight months?" I asked.

"I'd say so," she said. "And no one called you before this complaining of the vulgarity on the building?"

"I received one other phone call before yours," she said.

I asked who owned the building. I was told the owner is the New England Telephone Company.

Fred Reedy is an amiable man who works as director of public relations for New England Telephone in Burlington, Vermont. I had tried to call him a few times and missed him — his secretary told me he was in meetings. He tried to call me back — the receptionist here at the *Herald* told him I was out on assignments. We finally connected, beginning the conversation jokingly about our missed connections. When I told him the nature of my telephone call, I could hear his amiable charm disappear. He was upset.

"I'll have to check with my field supervisor," he told me. "I'll call you right back."

Ten minutes later he telephoned again.

"I checked it out with my supervisor," he said. "It's our building all right. And it's not the first time we've had this trouble. We've had problems with this building and with a building in Swanton. We paint them over and the kids — we think it's kids — keep coming back and spray-painting them again. This is the first time it has been anti-Semitic in tone. All the other

times it's just been vulgar. It's a case of ignorance, I think, not anti-Semitism. We were talking about the graffiti on the area — we think it has to do with the kids from Johnson State College, we don't know for sure, but we think so, it's a gut feeling — and we've met with the Dean of Students. He promised to talk with the graffiti. I assume he did. But the graffiti is back there. I'm very sorry. You can be sure we'll take care of it immediately."

I told Fred I had written a letter to the editor of the *Burlington Free Press*, indicating my outrage that the matter had not been dealt with long before this. My letter, published last week also offered my services as a building painter to cover over the vulgarity. The letter concluded with a suggestion that the town utilize the services of the Anti-Defamation League of the B'nai B'rith which sponsors lectures and slide shows in schools to combat the problem through education. I made the same suggestion to Fred, and gave him the telephone number of the ADL in Boston. By way of courtesy, so that the ADL realized I was offering their services, I made the same suggestion to the ADL, giving them Fred Reedy's telephone number and asking that they be brought up to date on all developments.

I am sharing this story with you because I related part of it to the students of Rabbi Saul Leeman's class in anti-Semitism last Wednesday night at Temple Emanuel in Providence. It was asked by a student what an individual should do when faced with incidents of anti-Semitism.

What I have done is to simply find out who, what, when, why and where and bring it to the attention of the proper authorities. Had I not been satisfied with the results, I would have driven to Johnson, Vermont and painted the building over. I am glad I didn't have to — not because of the expense or the inconvenience — but because the responsibility for such an action rests with the community where the incident occurred. My letter to the editor, telephone call to the building's owners and assurance from the ADL in Boston that a representative will visit the schools will adequately address the problem.

What can you do? You should and must do the same as I have done — and more.

Combating Anti-Semitism In Canada

by Robert St. John

Eckville, Alberta, Canada is a long, long way from Baltimore, Detroit, Chicago or almost anywhere else in the United States, and what happens up there might seem to be of remote interest to anyone down here, yet there is something important to be learned from the story of Jim Keegstra.

Mr. Jim Keegstra was a teacher in the high school at Eckville, a town with a population of less than 900, almost a hundred miles north of Calgary, the oil center of Canada. Two years ago he was fired from his job when parents complained about the subject matter being taught in Keegstra's social science classes. Specifically, they accused him of telling his impressionable young charges that the Holocaust never occurred — that the stories about six million murdered Jews were just a hoax invented by the Jews to gain world sympathy — and that there was a worldwide Zionist conspiracy to bring about the creation of a world government.

The case came to my attention when, early this year on a trip through Southeast Asia, I met a resident of Calgary who, although not Jewish, was so incensed by the Keegstra Case that she wanted to talk about it.

Two or three years the case has dragged on. Every now and then the Calgary papers publish another story about the case, always on Page One and generally with a picture of the ex-teacher, thin-lipped, unsmiling, looking very annoyed.

In addition to losing his teaching position, the 50-year-old Canadian has been made the defendant in a criminal case, charged with "promoting hatred against an identifiable group, the Jewish people." Finally a trial date has been set. The selection of a jury is now scheduled for April 9.

A justice of the Queen's Bench several weeks ago handed down a 51-page ruling on the plea of the teacher's lawyer that the charge against him infringed on his rights, specifically his right of free speech. The ruling was that under Canadian law freedom of speech does not permit willfully promoting hatred against any group of people.

However, what is most important is the effect the case has had on public opinion throughout the province of Alberta, where only one out of every 300 inhabitants is a Jew.

In Calgary for years there has been a branch of the Canadian Council of Christians and Jews, commonly called the CCCJ. In fact, it was heard from only once a year, when it held an annual awards banquet. When the Keegstra Story broke the CCCJ remained silent. As one member put it, "We discovered that we had never set up any channels of communication." This greatly disturbed the Calgary community and so the B'nai B'rith League of Human Rights went into action. Phone calls were made to Protestant ministers and Catholic priests. Each was asked:

"What are you doing about the Keegstra Case?"

Most responded negatively, and with embarrassment. The end result was a press conference involving a number of rabbis, ministers and priests. Then the CCCJ was revitalized. New committees were formed. A full-time director was engaged. More meeting of clergy and rabbis were scheduled. Next April 29, following Calgary's synagogue, commemorated the Holocaust. Calgary's church will do likewise. At the University of Calgary a monthly Christian-Jewish theological dialogue will be held.

All this as a result of one man's anti-Semitic stupidity.

No matter whether or not Jim Keegstra is found guilty of violating Canada's anti-hate law, and no matter, if found guilty, what punishment is meted out to him, he has unwittingly and quite ironically done a great service to inter-group relations in Alberta.

If ever anywhere in Canada another incident of this kind occurs, there is now an apparatus that will be ready to deal with it quickly and effectively.

For the rest of us, it's a lesson in how a minus can be turned into a plus; how good can come from an overcropping of blatant anti-Semitism.

Robert St. John writes for the *Jewish Times*.

Ethiopian Jewry Update

by Michael Fink

Demozie Melaku was my interpreter at the absorption center in Gvat Olga — he spoke Hebrew, English, and his native Ge'ez. He asked me for my address, and I took his. Several weeks later, I received the following letter from him. It meant a great deal to me, because thus far we have heard only of hardship and persecution of the Ethiopian Jews, rather than accounts by them directly. We have seen group portraits, not individual portraits. The latest scandal is the report from the Ethiopian government — but one has heard it as a prejudice in the streets as well as that the Falangists have taken thought to Israel as slaves, and further, that they are not Jewish. I offer my personal correspondence as direct witness to the contrary. In addition, Miriam Dubi, a Dutch woman who is writing and publishing stories of Dutch resistance, currently director of the Gvat Olga absorption center, writes a statement of hope and faith in the Ethiopian Jewish community.

Let us not only congratulate Israel and support her in this great campaign. Let us also enjoy and celebrate a remarkable and resourceful people of our people.

Dear Prof. MICHAEL FINK:

How are you I am very well thank you, MR MECHEL I want to tell you about how we reach to ISRAEL. In Ethiopia a state worker. But the state operator for Jewish people He don't give good land for agriculture for praying people. He oppress the religion to convert to the Christian people like them. We every time think to come ISRAEL. In 1976 all the Jewish people start journey from Ethiopia to the border country to come to ISRAEL and I was one of them. The journey takes about 30 days on foot from Ethiopia to the border country with a great secret. And we live in the border country within the R. Cross about 9 months at that time we don't have food, shelter, etc. More than 3000 people had died. And we live about 9 months and we reach in Israel within 10 months. But my father mother brothers and sisters when they start to come the state catch them and take them to prison

and take all their money which they have and now some of them are in prison and some of them are suffering in hunger. Everything I am crying by them. Because they don't have money they are old they are very hunger. I am living good in ISRAEL. But I am thinking every time about you. OK MR. MECHEL I thank you about your letter please send me letter back as soon as possible.

Yours
Demozie Melaku

Dear Prof. Fink,

We thank you very much for your postcard. We are and I mean the Ethiopian people progressing in an amazing speed towards adaptation in Israel society.

As I am interviewing the families more and more I become convinced that the research you are doing will be very important. Many of them know weaving, pottery and other handicrafts and it is important that these arts will not be lost in a few years as is happening with so many cultures today.

I am sorry for my bad phrasing, but I am always in a hurry and many problems have to be solved every day.

Many women already do some beautiful needlework and the designs are gorgeous. Also I try to get the men interested in doing the weaving after classes and I hope we succeed. People want to be different from what they were and what they did in Ethiopia. Of course there are many other things which happen here. Tomorrow for instance we are going to plant together with an army unit 30 new trees around the absorption center.

I wish you and your family good health and many regards.

In the beginning of April I plan to travel to Holland for the publishing of my book.

Miriam Dubi

Michael Fink is an associate professor of English at RISD. His report on Ethiopian Jews in Israel was published last month in the *Herald*.

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FRIDAY, MARCH 8, 1985



Candlelighting

March 8, 1985

5:26 p.m.

Temple Sinai

MARCH
 15 — Social Action Sabbath, 12:30 p.m.
 17 — Seminar: Kids, Drugs, Alcohol, 11:15 a.m.
 19 — Adult Education, 7:30 p.m.
 22 — Sabbath of Song, 8:15 p.m.
 24 — Sisterhood Board and Breakfast Meeting, 9 a.m.
 26 — Adult Education, 7:30 p.m.
 29 — Tri-Congregation Services, 8:15 p.m.
 31 — Model Sedar, 10 a.m.

APRIL
 1 — Brotherhood Supper Meeting, 6 p.m.
 1 — Temple Board Meeting, 8 p.m.
 2 — Adult Education, 7:30 p.m.
 6 — Passover Festival Service, 11:15 a.m.
 9 — Adult Education, 7:30 p.m.
 11 — Service of Dedication/Yizkor, 8:15 p.m.
 12 — 7th Day Passover-Family Service, 7:30 p.m.
 22 — Sisterhood Desert Bridge
 29 — Israel Independence Day Service, 8:15 p.m.

MAY
 3 — Family Service, 7:30 p.m.
 5 — Sisterhood Rummage Sale
 6 — Brotherhood Supper Meeting, 6 p.m.
 6 — Temple Board Meeting, 8 p.m.
 10 — Sisterhood Sabbath, 8:15 p.m.
 13 — Sisterhood Dinner and Installation
 17 — Brotherhood Sabbath, 8:15 p.m.
 25 — Eve of Shavuot-Confirmation, 8 p.m.
 26 — Shavuot Service, 11:15 p.m.
 26 — Yizkor Service, 5:45 p.m.

JUNE
 2 — Picnic, 12 noon
 3 — Brotherhood Supper Meeting, 6 p.m.
 3 — Temple Board Meeting, 8 p.m.
 7 — Family Service, 7:30 p.m.
 Additional Service Times:
 Daily Services Sat.-Thurs., 5:45 p.m.
 Friday evenings (if not specified above through June 28), 8:15 p.m.
 Friday evenings, July and August, 6 p.m.
 Saturday Morning Services, 11:15 a.m.

Additional Information:
 Bingo — Wednesday evenings at Auction City, 6:45 p.m.
 Temple Library Hours: Tuesdays, 2:30-5 p.m.; Sundays, 9-12 noon.

Beth Am-Beth David

MARCH
 Saturday, March 9 — Purim Ball - 8 p.m.
 Monday, March 11 — Sisterhood Board Meeting, 7:30 p.m.
 Tuesday, March 12 — Adult Education Conducted by Rabbi Leibovitz - 7:30 p.m.
 Wednesday, March 13 — Warwick Social Seniors Meeting - 12:30 p.m.
 Thursday, March 14 — Adult Education: "The Empty Nest — What's Next — or Retirement Can Be Fun." - 7 p.m.

Sunday, March 17 — Breakfast for Bingo Workers - 9:30 a.m.
 Monday, March 18 — General Membership Meeting - 7:30 p.m.
 Tuesday, March 19 — Adult Education conducted by Rabbi Leibovitz.

Thursday, March 21 — Adult Education: Parnossah — an Exhibit Based on the History of Jews in Rhode Island 1880-1920 - 7 p.m.
 Friday, March 22 — USY members conduct Shabbat Services - 8:15 p.m.
 Saturday, March 23 — USY State-wide Dance - 7:30 p.m.

Sunday, March 24 — Men's Club Breakfast Meeting featuring area sports personalities - 9:30 a.m.
 Monday, March 25 — Sisterhood Board Meeting - 7:30 p.m.
 Tuesday, March 26 — Adult Education conducted by Rabbi Leibovitz.

Wednesday, March 27 — Warwick Social Seniors Model Seder - 1 p.m.
 Thursday, March 28 — Adult Education: Early History of the Providence Jewish Community - 7 p.m., Panel of Holocaust Survivors to address Religious School's Hey Class - 4:30 p.m.
 Friday, March 29 — Temple choir participates in services - 8:15 p.m.

Friday, March 29 through Sunday, March 31 — USY participation in weekend Regional Convention in Canton, Mass.

Sunday, March 31 — Religious School Model Seder followed by dedication of the Beth David Chapel - 10:15 a.m.

APRIL
 Monday, April 1 — Main Group Board Meeting - 7:30 p.m.
 Tuesday, April 2 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Monday, April 8 — Sisterhood Board Meeting - 7:30 p.m.
 Tuesday, April 9 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.
 Tuesday, April 16 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Wednesday, April 17 — Warwick Social Seniors Meeting - 12:30 p.m., Sisterhood Torah Supperette - 6:30 p.m.

Tuesday, April 23 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Friday, April 26 — Religious School's Daled Class conducts Shabbat Services - 8:15 p.m.

Saturday, April 27 — Hebrew High School Dance - 8 p.m.

Sunday, April 28 — Men's Club Breakfast.

Tuesday, April 30 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

MAY

Monday, May 6 — Main Group Board Meeting - 7:30 p.m.

Tuesday, May 7 — Sisterhood Donor Dinner and Raffle - 6:30 p.m., Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Wednesday, May 8 — Warwick Social Seniors Meeting - 12:30 p.m.

Monday, May 13 — General Membership Meeting and Election of Officers - 7:30 p.m.

Tuesday, May 14 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Wednesday, May 15 and Thursday, May 16 — Sisterhood Rummage Sale.

Friday, May 17 — Men's Club conducts Shabbat Services - 8:15 p.m.

Saturday, May 18 — Annual Raffle Dance.

Sunday, May 19 — Eunice Zeidman School Awards Program.

Monday, May 20 — Sisterhood Election - 7:30 p.m.

Tuesday, May 21 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Wednesday, May 22 — Warwick Social Seniors Meeting - 12:30 p.m.

Friday, May 23 — Federation/Synagogue Relations Program - 8:15 p.m.

Sunday, May 26 — Men's Club Breakfast Meeting.

Tuesday, May 28 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Friday, May 31 — Religious School Awards Program - 8:15 p.m.

JUNE

Sunday, June 2 — Jewish War Veterans Dinner - 6:30 p.m.

Monday, June 3 — Main Group Board Meeting - 7:30 p.m.

Tuesday, June 4 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Tuesday, June 11 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Wednesday, June 12 — Warwick Social Seniors Meeting - 12:30 p.m.

Tuesday, June 18 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

Friday, June 21 — Installation of officers of Main Group and all Temple-affiliated organizations - 8:15 p.m.

Tuesday, June 25 — Adult Education conducted by Rabbi Leibovitz - 7:30 p.m.

JCCRI

The following are special events at the Jewish Community Center this spring:

Sunday, April 6 — Community Passover Seder

Sunday, April 14 — Art Auction

Sunday, May 5 — Pre-School May Breakfast & ITCC Yard Sale

Wednesday, May 9 — JCCRI Annual Meeting

Sunday, June 9 — B'nai Mitzvah Carnival and Talent Show

Gallery 401 — March 3-25 — Judy Singen, *Pencil Drawings: East Side Streets*.

March 31-April 28 — Arthur Swoger, *Adventures in Natural History* — Photography

April 5-28 — Pam Young, *Ceramics* in conjunction with Rhode Island Crafts Month

The Jewish Community Center of Rhode Island is located at 401 Elm Grove Avenue, Providence, RI 02906. Call us at 861-8800 for information on how to become a member, or how to enroll in a class that interests you. We'd love to have you become part of our "family."

Jewish Family Service

The following schedule of Family Life Education programs will take place this spring:

Mothers of Toddlers — March 19, 26; April 2, 9, 16, 23 (JCC)

One Marriage, Two Religions — April 1, 18, 15 (JFS)

Mothers and Infants — April 30; May 7, 14, 21, 28; June 4, 11, 18 (JCC)

Coping with Impairment — ongoing, held on the first and third Wednesday of the month from 12:30-1:30, beginning in April (JFS)

(JFS = Jewish Family Service, 229 Waterman Ave., Providence. (JCC) R.I. Jewish Community Center, Elm Grove Ave., Providence. For more information, telephone JFS at 331-1244.



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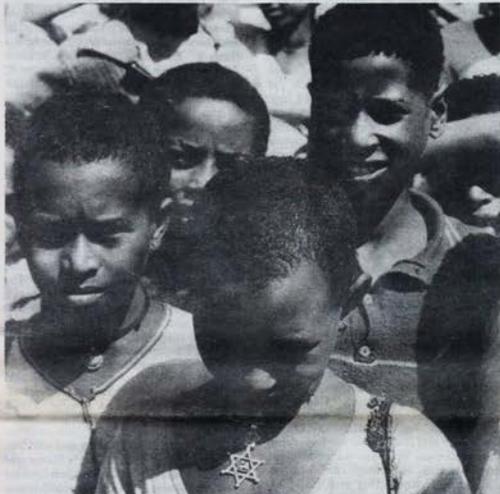
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Israel Report: Ethiopian Jews Resettled



Newly arrived Ethiopian Jews in Israel.

by Nechemia Meyers
Jewish Times

REHOVOT, ISRAEL — The citizens of Kiryat Shmonah in the Upper Galilee were less than enthusiastic when they were informed a year and a half ago that 54 Ethiopian Jewish families were to be sent to their town.

Having suffered for years from PLO Katusha rockets and terrorist raids — as well as from unemployment more recently — they had no desire to be saddled with yet another problem.

Today the townspeople, and especially the residents of the Eshkol Quarter where all the Ethiopian Jews live, are pleased to

have the newcomers in their midst.

The experience of Kiryat Shmonah is encouraging at a time when Israel has not hundreds, but thousands of Ethiopian Jews to absorb.

Real absorption, of course, is not a matter of a year and a half; it will require a generation or even two. And in this sense the Ethiopians in Kiryat Shmonah also have a long way to go before they become true Israelis, whatever that may mean.

While those dealing with them, officials of the Jewish Agency and the Absorption Ministry, are an extremely devoted group,

(Continued on page 10)

Washington Report: Inside Israeli Embassy

by Wolf Blitzer
Jerusalem Post

What do people in Washington talk about these days at an Israeli Embassy diplomatic reception?

Reporters and other guests had a chance to find out when Ambassador Meir Rosenne hosted a wine and hors d'oeuvre party to bid farewell to the Embassy's popular congressional liaison, Oded Eran, who is returning to the Foreign Ministry in Jerusalem. It was also an opportunity to introduce his successor, Neville Lamdan, to the Washington scene.

There were scores of Republican and Democratic senators, representatives and congressional staffers at the affair — as well as many Jewish political activists involved in promoting strong U.S.-Israeli ties on Capitol Hill.

Among those who came to say goodbye to Eran were Democratic Senators Daniel Inouye of Hawaii, Howard Metzenbaum of Ohio, Frank Lautenberg of New Jersey and the recently-elected Paul Simon of Illinois. They were joined by Democratic Congressmen Larry Smith of Florida, Mel Levine of California and many others. The White House liaison to the Jewish community, Marshall Breger, a

Republican, was also present.

Over the years, the job of congressional liaison at the embassy has become increasingly important. He is charged with monitoring Congressional activity and sentiment regarding Israel and the Middle East. Congress, of course, plays a crucial role in shaping U.S. foreign policy. But understanding its ins and outs is one of the most complex aspects of Washington.

There are 100 senators and 435 representatives plus thousands of staffers involved in the complicated process of lawmaking. Following the sessions of the various committees and subcommittees dealing with foreign affairs seems never-ending. The parliamentary procedures can be mind boggling. Getting a real grip on the subject takes years. Thus, the congressional liaison is certainly one of the most challenging jobs at the Israeli Embassy. Lamdan, by all accounts a talented diplomat with a solid track record in the Foreign Ministry, will not have it easy.

In recent years, Israel has been blessed with some first-rate operatives who have filled that role — Amos Eran, Zvi Rafiah (Continued on page 11)

Does Father Really Know Best?



Robert Goldberg and Ira Warshaw.

Photo by Robert Israel

Lewis Lipsitt: Controlling Our Destiny

by Susan Higgins

Lewis Lipsitt provoked responses ranging from anxiety to disbelief to hopefulness when he presented his speech to the Sisterhood of Temple Beth-El last Monday entitled: "How We Live and When We Die Is Largely a Psychological Matter." With the inspiration of an Evangelist, the Director of the Brown University Child Study Center said significant findings from recent studies demanded divulgence. "Solid data now exists demonstrating the importance of assuming responsibility for one's own behavior. It is no longer valid for people to think of themselves as victims of disease," he insists. "I think many of the deaths attributed to cancer and heart disease are actually psychological deaths." Results from his long term studies with newborns have also provided strong evidence of psychological factors contributing to Sudden Infant Death Syndrome.

Two years ago the surgeon general, the authority on life and death statistics, released a report stating 7 out of 10 people in the United States die prematurely. He

further indicated natural longevity is compromised by conditions that killed these people prematurely and were at least in principle controllable. In effect he feels by altering certain life situations more people could live out the full complement of their lives.

Between birth and age 30, the number one cause of death is accidents. Individuals with a certain psychological makeup will take more precautionary measures to avoid being hurt. An accident is the result of people being in control or losing control of themselves and their destinies. As Dr. Lipsitt succinctly put it, "Losing control of the things that influence your life can kill you."

"Life outcomes are due to a whole concatenation of events." Still Lipsitt sees no reason not to assume responsibility for many factors under the control of the individual. "I think many of the deaths attributable to cancer and heart disease are actually psychological deaths." He explains, "We know stress causes cardiovascular disease and that

(Continued on page 10)

by Robert Israel
The Jewish Family Service recently conducted a family life education course "Does Father Know Best?," designed to provide an opportunity for fathers to discuss, with other fathers, the stresses, anxieties and joys of being a male parent. The facilitators of the course were Robert Goldberg, executive director at Temple Beth-El in Providence and father of an infant daughter, and Ira Warshaw, a doctor in private practice who has three children. The Jewish Family Service also formed a separate class for mothers and entitled it "Mothers and Infants." This class provided an opportunity for mothers to bring their infants to the JFS offices on Waterman Street in Providence, and exchange and learn from other mothers.
In an age when nuclear families are often separated from one another because of career and lifestyle demands, the courses offered a refreshing chance to mingle and converse and to share personal histories and problems. The hope was that once these problems were shared, the

burden of raising a family today would become less stressful.

"In planning the course," Rob Goldberg said, "I read a book by Robert Greene entitled *Good Morning, Mary Sunshine* which is a diary of the author's daughter's first year of life. I found it to be a terrific forum for ideas. I next got together with Ira, a father of three, who I knew would be able to offer more of a technical side to the course because of his experiences as a father and as a doctor."

In setting up a syllabus for the course, Rob and Ira decided to focus on the different stages of approaching the birth of a child, the pregnancy, delivery and birth and what initial feelings the men in the group had toward these stages of the development of their yet unborn child.

"Then we wanted to discuss the birth of the child," Goldberg said, "the stresses and strains about being a father of a newborn son or daughter."

The eleven men in the group, Goldberg and Warshaw said, seized upon the (Continued on page 11)

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Local News

Judaic Scholars Speak At Brown

Two experts in Judaism will speak at Brown University Feb. 11 and 19 as part of a year-long series of lectures which are free and open to the public.

On Feb. 11, *Abraham Malherbe* of the Yale University Divinity School, will discuss "Not in a Corner: An Early Christian Apologetic Interest." The discussion will be held at 4:30 p.m. in Room 102 of Wilson Hall on The College Green. Malherbe is Buckingham Professor of New Testament Criticism and Interpretation in the Divinity School.

Nathan Glazer of Harvard University's Department of Education and Sociology will speak Feb. 19 on "Sociology of American Jews: Issues in the '80s." He will deliver his address at 7:30 p.m. in Room 166 of Barus & Holley, corner of Hope and George streets.

Glazer is a professor of education and sociology at Harvard. Two early books in sociology — "The Lonely Crowd" and "Faces in the Crowd" — which he co-authored in the 1950s, propelled him into the forefront of American sociology. In addition to teaching, he has held editorial positions at *Commentary* magazine, and Random House book publishers, where he was an editorial advisor.

The lectures are co-sponsored by the Jewish Federation of Rhode Island and the Judaic Studies Program at Brown. For more information, call the Judaic Studies Program at 863-3900.

NCCJ To Hold Youth Conference

The 7th Annual Human Relations Youth Conference for High School Students, sponsored by the National Conference of Christians and Jews, will be held Saturday, February 9 from 8:30 a.m. to 5:00 p.m. at the Faculty Center, of Rhode Island College. The title of the conference is "Exploring the Value of Our Diversity" and will focus on improving communication between students while demonstrating how they can take an active role in combatting prejudice. The ultimate goal of the conference is to broaden the concept of respect for the racial, religious and cultural diversity of all students.

The main feature of the conference will be the new NCCJ program for high schools — "The Panel of Young Americans." Panelists who have been trained in the Panel of Young Americans program will interact with other students and demonstrate how effective a role the Panel can play. Panel presenters will be selected from the following schools which have already conducted training courses: Central High School, Cumberland High School, LaSalle Academy, Lincoln School, Moses Brown School, Providence Country Day School, and Toll Gate High School. The panel presentation will be moderated by Dory Adams, Head Librarian at Moses Brown School and coordinator of the school's NCCJ "Panel" activities.

The conference has been trained by the following NCCJ Student Committee members: Lisa Krasner and Elizabeth Smith of Bay View Academy; Mark Robbins of Classical High School; David Lisbon and Kevin Smith of LaSalle Academy; Nadeem Ahmad, Mara Label, Beth Sandpiper and Steven Winkler of Moses Brown and Meredith Cohen of Wheeler. College Advisors to the committee are Ann Marie Mulligan of CCRI and Alfred Belluche of Providence College.

Serving as conference facilitator are NCCJ Executive Director Charlotte I. Penn and Meg Little Warren. Program Co-ordinator for the Panel of Young Americans program in Rhode Island. They will be assisted by Miriam Jefferson, Coordinator of Youth Activities at the JCC of Rhode Island, and Brown University Student Interns, Iren Gelch and James Bernard.

For further information contact Charlotte Penn at the NCCJ office by calling 351-5120.

Young Families At Beth-El Increase

From pre-school programs to special family services and holiday celebrations, Temple Beth-El is responding to the needs of growing constituency, its numerous young family members.

Last spring, Senior Rabbi Leslie Gutterman, contacted Temple member Roberta Lasser, a working mother of two young children, to see if she could organize a group of young families to begin Jewish programming for this group. Early this fall, Associate Rabbi Lawrence Silverman met with Rabbi in a small committee to plan some preliminary programs.

The rest is now history. At a Succot Eve Service, over 125 individuals gathered at the Temple to decorate the Succah, participate in a special religious service, and enjoy a pot luck supper together. On the first night of Channukah, 180 members with their children came to the Temple for the traditional outdoor Menorah lighting followed by supper, ladies' special entertainment for the children by Bill Healey.

Also during Channukah, two dozen pre-schoolers enjoyed nearly two hours of special activities led by Rabbi Silverman with assistance from Stuart and Lynn Aaronson in what was the first program of its kind at the Temple.

And last Shabbat Eve, the Temple began a series of special family services. Led by Rabbi Gutterman, Silverman, and Executive Director Rob Goldberg, the service began at 6:45 p.m. and was highlighted by a special reading and discussion of Shel Silverstein's "The Giving Tree" in honor of Tu-B'Shevat. Each of the 40 children received their own challah and were treated to ice cream sundaes prepared by members of the Temple Brotherhood.

The next young family service will be held on Friday evening, February 22, 1985 at 6:45 p.m. in the Temple social hall. There will also be a special Purim celebration on Wednesday evening, March 6, 1985 at which time prizes will be awarded for the best adult and children costume and the best homemade noisemakers. For further information about programs at Temple Beth-El, please contact Executive Director Rob Goldberg at 331-6070.

Men's Club To Meet

The Men's Club of Temple Torat Yisrael will meet on Tuesday, February 12 at 7:30 p.m.

On Sunday, February 17, a breakfast meeting with Hope Lodge No. 2224 of the B'nai B'rith will be held at 9:30 a.m. at the Temple. Gov. DiPrete will be guest speaker.

Dr. Imber To Speak

Dr. Steve C. Imber, columnist for the Rhode Island Herald and creator of "Parents Plights & Rights" will speak at St. Dunstan's School in Providence on Tuesday, February 12 at 7:30 p.m. on "How the Home Environment Can Best Support Success at School." Imber, who is also a professor of Special Education at Rhode Island College and a consultant on learning and behavioral problems to parents and school personnel, will address such questions as "Are you ever frustrated by your conflicting role as friend, counselor, and authority to your child or adolescent?" "Do you ever question when to be supportive and forgiving or when to criticize your child?" and "How can all of us help our children assume greater responsibility for their actions?"

There will be a question and answer session at the conclusion of Dr. Imber's presentation. The public is invited to attend the session which will be held in the library at St. Dunstan's School.

PHDS Wine Tasting

The Parents and Friends Association of the Providence Hebrew Day School is hosting a wine tasting party on Sunday, February 10 at 7 p.m. at the school's Korn Auditorium. An exciting selection of specially imported and domestic wines will be featured, including red, white, sweet, dry and sparkling selections.

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Paul Zim In Concert At URI



Paul Zim

The South County Jewish Music Concert Series takes pride in presenting in concert Paul Zim on Sunday evening, February 10, 1985, at 7:30 p.m. in the URI Fine Arts Center Recital Hall in Kingston. Those who have heard Mr. Zim in concert agree that he has special music charisma. He does not merely sing his songs but rather, he lives them. The *New York Times* said that "Zim is a fine lyric and sensitive singer." "His consummate artistry and his beautiful voice reached the heart," was the comment of the *Jerusalem Post*.

With many outstanding records to his credit, his varied and extensive repertoire includes the best of Opera, Israeli, Yiddish, and Pop American songs. His rich tenor voice has captivated audiences around the world.

Mr. Zim's latest recording, "Sing It Hassidic," is a rare gem in Jewish music. With Jewish artists bringing out pop records, one copying another, it is refreshing to find something original from the Jewish music scene. . . This recording, in my opinion, surpasses vocally and musically all of the modern recordings that have come out in the last few years. And, I am sure, will place Paul Zim where he rightly belongs as a top in Hassidic music, as he is in the field of cantorial music," said Alex Klein of the *Jewish Gazette*.

Mr. Zim recently made his movie debut in "The Children's War," which was based in the book "The Survivor" by Jack Kessner. His voice was recently heard at the Hartman Theater in Stamford, Conn. in a new production of "Cantorial" which was written by playwright and novelist Ira Brown.

Other praises of Mr. Zim include the February 1984 issue of *Variety Magazine* which said "the singing by Paul Zim is a virtuoso treat." "Feet were tapping, hands were clapping, but it was surely the polished style, charm, and presence of Paul Zim that made Saturday evening so entertaining," said *The Rhode Island Herald*.

Tickets cost \$5 for general admission and \$2.50 for students, children, and senior citizens. In addition, series sponsors for \$30 are welcome. Tickets and subscriptions may be purchased through mail by contacting the South County Jewish Music Concert Series at 34 Lower College Rd., Kingston, R.I. 02881-0818. Please include a self-addressed stamped envelope. Tickets will also be available at the door.

For directions or more information, please contact the series at 792-2740 during normal business hours.

Judaic Studies At Brown

A Summer Institute in Judaic Studies will be held at Brown University for about 40 faculty members in various fields who are teaching in small colleges and universities throughout the country.

This is the first such institute at Brown. According to religious studies professor Ernest S. Frerichs, who will oversee the institute. It will be funded by a \$128,796 grant from the National Endowment for the Humanities (NEH).

"We hope to attract some 30 college and university professors from the fields of ancient history, classical studies, religious studies, and general education," said Frerichs, who co-directs Brown's Program in Judaic Studies.

The dates of the institute are June 10 to July 19, 1985. Each attending professor will be offered two six-week courses — "Judaism in Late Antiquity" and "Teaching Judaism: Bridges to Related Fields."

The participants' cost will be paid for by NEH. "Preference will go to professors

in small colleges and universities in states and regions in which no centers or programs of Judaic studies are located," Frerichs said.

Cong. Beth Shalom's Academy Of Jewish Studies

Congregation Beth Shalom will begin the second semester of its Academy of Jewish Studies on Monday, February 25. The courses to be offered include Topics in Genesis II which will cover historical, moral and philosophical problems in the Book of Genesis and American Jewish History, which will be a survey of the history of the American Jewish community from its beginnings to the present. Both these courses will be taught by Rabbi Shmuel Singer. In addition a course in Talmud, Tractate Hullin will be taught by Rabbi Peretz Gold.

The Academy meets on Monday nights from 7:00 p.m. to 9:30 p.m. at the synagogue at 275 Camp St. The courses are open to the general public. Anyone interested should contact the synagogue office any weekday morning between 9:00 and 12:30.

In addition Rabbi Singer teaches a class in Talmud every Saturday afternoon one-half hour before the Mincha service. The synagogue bulletin board or calendar gives the time for each week. This class is free and open to all. A women's study circle on the Torah portion of the week meets every Tuesday morning at Beth Shalom at 11:00 a.m. This class is taught by Rabbi Singer and is open to all.

Services At Temple Shalom

On Friday evening, February 8 at 8 p.m., Rabbi Marc S. Janner will conduct a Late Sabbath Eve Worship Service using the prayerbook *Likrat Shabbat*. In addition to chanting the liturgy and leading the congregation in responsive readings, the Rabbi will preach the sermon entitled, "May I Have A Word With You?" The Oneg Shabbat following the service will be graciously sponsored by Mr. and Mrs. Charles Beckers in honor of Dr. Ralph and Dorothy Mirman's 40th Wedding Anniversary.

On Saturday morning, February 9 at 10 a.m. a Youth Service will take place in the Main Sanctuary, followed by a luncheon in the social hall.

That same evening, at 8 p.m. in the home of Michael and Fran Mendell Rabbi Jagoliner will conduct an adult education session entitled, "American Judaism, Past, Present and Future."

Lunch 'N Learning Feb. 14

The monthly "Lunch 'n Learning" series with Rabbi David Rosen of Temple Torat Yisrael continues on Thursday, Feb. 14. Beginning at noon, the lunch takes place at the Turks Head Club in Downtown Providence.

"Lunch 'n Learning" is an opportunity for business men and women to enjoy lunch with fellow Jews and, at the same time, to participate in some lively Jewish study.

Rabbi Rosen's topic this month: "What Do You Do With an Ox That Gores?" Passages from Mishnah Baba Kamma and Baba Metzia will be studied in an attempt to show how ancient Jewish law can be applied to many of today's social and legal problems. No previous study experience is necessary.

"Lunch 'n Learning" is open to the entire community, to all who work in or near Downtown Providence. Reservations are urged by calling the Temple Office (785-1800) or Sheldon Sollosy (331-4185).

Rabbi Bluming At Chabad

During times of international tension, one burning question has always been asked throughout our history "Is it good or bad for the Jews?"

While the question itself may be half in jest, the meaning behind it is quite serious. In effect, how should a Jew approach the events of the world around him?

To address this issue, Chabad Lubavitch of South Eastern New England invited Rabbi Shlomo Bluming to speak Wednesday, Feb. 20, 8 p.m. at the Chabad House, 350 Hope St. in Providence.

Rabbi Bluming is a noted speaker and educator, and spiritual leader of Congregation Avavas Chesed in New London, Conn. His talk is entitled "Government and Religion A Lubavitch Viewpoint." In

his talk, Rabbi Bluming will discuss Jewish responses to international crises, using examples from both our past history and today's headlines. He'll also cover both politics and religion, and how sometimes they're one in the same.

Rabbi Bluming's talk is free and open to

the entire Jewish community. Last year, Rabbi Bluming's talk, "You Mean You're Still Jewish?"; Holding on in the 80's," was given before a packed house, and was followed by two hours of lively discussion. And this year's event promises more of the same.

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From The Editor

by Robert Israel



Here We Go Again

President Reagan's comment, used during his debates with President Carter and Walter Mondale, "Here we go again," can best be applied to his budget proposals released earlier this week. It should come as no surprise — any citizen watching the trends over the past several years has had to notice the increases demanded by the President and Secretary of Defense Weinberger and others calling for increases to defense spending at the cost of eliminating programs in education, farming, health and welfare. So, yes, indeed, here we go again: another proposal for defense build-up, while the other equally important areas of our country get cut at current levels — which is to say left to flounder and not progress.

And when questioned about these proposals, the President, waxing religious, quotes the Bible. Who can argue with the Bible, after all? Reagan referred a group of business and trade representatives earlier this week to a specific chapter of the New Testament, "Luke 14:31," to be specific, and told them, in essence, that God is on his side. So long as we're on the subject of using the Bible to support one's proposals — a rather inane gesture at the face of it — why not quote from the Old Testament: "and thou shalt beat thy sword into plowshares?" If the President referred to this quote, there would be no need to increase funding for new weapons, because obviously he'd see we have enough weapons already.

Which, of course, we do and have for many years. But that is not what he would have you believe.

Let me describe for you a scene, several years ago, when the first rounds of budget cuts rolled through the public school system I was working for in Boston, Mass.

Fifteen teachers, including myself, got a notice one bright and sunny morning telling us that the program we'd been working for — a literacy program aimed at reaching school drop-outs — had been eliminated under Reagan's budget cuts to education. In the City of Boston, there would be more cuts, eliminating my

choice of restaurants and to his judgment concerning the newsworthiness of those choices. But it is neither a service to the Jewish community nor an example of careful journalistic standards to present as kosher a restaurant which is neither under rabbinical supervision, nor, to our knowledge, makes any claim to be.

I envision a country where a cacophony of voices rises up and demands equality in all phases of government, so that a day we indeed become a nation of and by the people for the people.

During President Nixon's reign there was clear-cut evidence against his wrong-doing, which is why impeachment hearings were initiated preceding his resignation. Unfortunately, there are no clear-cut crimes that President Reagan has committed, unless you consider the one-sided approach to his vision a crime, which I do. It is a crime to deny young people the chance to improve themselves because there aren't enough teachers and programs for them to study in. It is a crime to eliminate funding to a suffering railway service, Amtrak; a crime to cut the farming industry which badly needs a boost, and a crime to freeze current levels of funding to health and welfare. In lieu of the fact that the Senate and Congress will not agree with what I consider a serious violation of the needs of all Americans as a crime, the next best thing is to encourage them that these proposals, with or without Reagan's invocation of the Bible, are not acceptable.

I envision a country where a cacophony of voices rises up and demands equality in all phases of government, so that a day we indeed become a nation of and by the people for the people.

To the Editor:

Your edition of January 31, 1985 contained an article on the Park Avenue Deli which went to considerable lengths to imply that that establishment is in some sense a kosher restaurant. There are a number of businesses in Rhode Island, and some in greater Cranston, which go to substantial expense and trouble to insure proper standards of kashruth by submitting to the supervision of the Vaad Ha-Kashruth of Rhode Island and other Kashruth supervisory bodies. Unfortunately, the Park Avenue Deli is not among them.

Your editor, of course, is entitled to his



Candlelighting

February 8, 1985

4:52 p.m.

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FRIDAY, FEBRUARY 8, 1985

A Senior's View Of Social Security

by Simon Pressman

I would like to share with you an open letter I wrote to the President regarding the issue of Social Security. This issue is of great importance to me because I am a senior citizen, going on age 72.

Dear Mr. President:

As a citizen of the older generation, I am writing to you on an issue of concern by the many recipients of Social Security in our country. You yourself are in that category and are indeed a good example of how people over sixty-five can still be productive and a vital force in our country's welfare.

There are two items you stressed in your campaign for re-election. First, you promised never, ever to mess around with Social Security payments to the recipients. Second, you promised not to raise taxes of our country's citizens.

Regarding Social Security, let me state that I am an expert on the subject, since I have been on the receiving end of that plan for many years. The plan was devised to provide funds for citizens who worked all their lives and had little or nothing to fall back on after retirement. You may say that these citizens should have made plans to have a nest egg for their old age and not depend on a government dole. In my own case, I was never able to gain equity in a retirement fund since the nature of my work made it necessary to change jobs every five or six years to remain productive in the field of equipment sales to institutions, hospitals, commercial enterprises.

I worked for the U.S. Postal Service for a number of years before serving in the Armed Forces during WWII, but had to drop out of civil service after my military stint because the wages at that time were insufficient to sustain me and my family.

At this stage of our lives, my wife and I are dependent on Social Security plus a small investment from the sale of our modest home. And this is where our concern lies. When Congress decided to delay the Cost of Living increase on Social Security last year, it was a financial shock to our life style. To hold it back once again will be an added hardship on our financial

status. If it takes that sum to reduce the deficit, there would be no complaint. But there are other avenues of revenue which would not cause as much suffering to the Social Security recipients.

The withholding of the Cost of Living increase means only 3 1/2% of our Social Security payments. Actually, to us it amounts to only about one dollar a day. But when our apartment lease increases 6% every year, there is no equity in the transaction. It means a quart of milk less every day, or a container of orange juice less every day, or the price of a newspaper for a half a week, or a gallon of gas less every day, or the price of bus fare to town every day.

We could live with that (and are doing so), if only other government expenses would be cut. Like the military budget, for example. We are not opposed to an adequate defense, but certainly a cut in military spending would allow for a meaningful proliferation of first strike weapons are not acceptable to senior citizens.

Finally, many Americans bought your promise for no taxes. Yet some of us were willing to accept a graduated tax formula that would have reduced the deficit. Now there is a plan to tax Social Security for those hearing or over \$30,000 a year. Since when was Social Security a hand-out? Most of us looked at Social Security as a form of insurance to which we paid into to insure a comfortable way of life in our twilight years. Not all of us are just sitting around waiting for the Social Security checks to come in. We are participating in an active, meaningful life style that utilizes the limited dollars of investment and Social Security payments to afford us these pleasures. Mr. President, don't deprive us of these small living joys in your attempt to balance the budget. Other segments of the population can sacrifice some dollars without changing their life styles. We sincerely hope you understand your fellow Senior Citizens' concerns.

Simon Pressman, President of Seniors Helping Others in Wakefield, R.I., lives and writes in Narragansett.

Tel Aviv In New England

by M.J. Rosenberg

In late December, I attended a wedding in Massachusetts which might have taken place in Israel. From the marriage ceremony right down to the last hora, the entire event was suffused with Jewish tradition, culture, and love for Israel.

The music, which helps establish the atmosphere at any event, was Israeli. The lead singer spoke in a heavy Hebrew accent. He exhorted the crowd to sing along in Yiddish (which few could do) and in Hebrew (which, it seemed, everyone could do). Every 20 minutes or so, the musicians would strike up another hora and chains of dancers would fill the floor. At several points, the bride and groom would hula aloft in their chairs and their relatives and friends danced around them.

These friends — in their twenties and educated at the University of Pennsylvania, the University of Michigan, the University of Chicago, Harvard, and law and graduate schools — seemed to be seemed totally at home in the atmosphere. Sure they could (and did) dance up a rock-and-roll storm, but they could also do it "Jewishly." The bride and groom's respect for tradition, love for their families, and sheer joy in being Jewish — and in loving Israel — filled the synagogue.

The style of that wedding in Worcester is one that is becoming increasingly prevalent among American Jews today, young and old. More and more Jews are determined not to permit Judaism to become a burden, a mere set of responsibilities and worries. For them, it is joy and it fills their lives.

At our table, one young mother was talking about how she handled Christmas with her small children. She said that Christmas "doesn't trouble me at all. Our kids are so steeped in their own religion that they don't have a Jewish culture that they can simply enjoy Christmas as our neighbors' holiday. It's a beautiful holiday. Why should we be defensive about it, especially when we have our own traditions that are just as beautiful."

This lack of defensiveness about being Jewish stems, I think, from a sense of being at home with Jewish culture and ritual and, at the same time, feeling at home in

America. It extends to feelings about the State of Israel. I saw in Worcester, and in other places throughout the country, refuse to view Israel as a source of anxiety. Certainly, they are concerned when things are not going well in the Jewish state. They grieve when tragedy strikes there. But their day-to-day response to Israel is the desire for an active, meaningful life style that utilizes the limited dollars of investment and Social Security payments to afford us these pleasures. Mr. President, don't deprive us of these small living joys in your attempt to balance the budget. Other segments of the population can sacrifice some dollars without changing their life styles. We sincerely hope you understand your fellow Senior Citizens' concerns.

I cannot help but contrast these feelings with the attitudes of those whose sole approach to Israel and to Judaism is to anguish over them. For these people, Israel is always at the brink of destruction, the mere possibility of being at home and being devoted to two cultures, two nations.

That is an extreme case, but to a lesser extent, this attitude is all too common. The sad thing is when these people, who treat Israel and Judaism as sources of grief and anxiety, wonder why their children have so little interest in them? Why do they travel to Greece or Spain rather than to Israel?

The answer is simple. For their children, Israel and Yiddishkeit are anything but fun. They reject the joyless Judaism of their parents as they reject their own parents. They think that the Jews are still "waiting at the Wailing Wall."

The Jews I saw in Worcester know better. That Jewish wedding 6,000 miles from Israel was colored a beautiful Mediterranean blue. Or perhaps it was Jerusalem gold.

M.J. Rosenberg is editor of Near East Report.

Popes & Zionism 80 Years Later

by Irving Greenberg

On January 25, 1904, Theodor Herzl had his long-sought audience with Pope Pius X. The meeting was one in a series of encounters between Herzl and leading political figures in Europe, as a part of his search for big-power sponsorship for Zionism. Herzl's goal, in his own words, was "to obtain the spiritual approval of the Church of Rome."

Two days earlier, Herzl met the Vatican Secretary of State, Cardinal Merry del Val, who gave him advance indication of the difficulties he would face. Said the Cardinal: "I do not rightly see how we can take the initiative in this. So long as the Jews deny the divinity of Christ, we certainly cannot side with them. . . . How then, short of abandoning our own highest principles, can we agree to their regaining possession of the Holy Land?"

Herzl's response was: "We are asking for the recognition of the Holy Places are to be extrajudicialized." Del Val's answer was closer to the Vatican's conception than Herzl's: "Ah, but it is virtually impossible to think of them as set apart, one from the other, in such terms."

Out of a sense of the dignity of the Jews, representative as he felt he was, Herzl did not kiss the Pope's hand when the audience began. Later, he wrote in his diary: "I believe that this spoiled my chances with him, for everyone who visits him kneels and at least kisses his hand." Sure enough, Pius answered in stern, categorical manner: "We are unable to favor this movement. We cannot prevent the Jews from going to Jerusalem; we could never sanction it. The ground of Jerusalem, if it were not always sacred, has been sanctified by the life of Jesus Christ. As the head of the Church, I cannot answer you otherwise. The Jews have not recognized our Lord, therefore we cannot recognize the Jewish people."

Herzl argued that surely the Church cannot be happy to have the Holy Land controlled by the Turks. To this, the Holy Father answered, "I know it is disagreeable to see the Turks in possession of our Holy Places. We simply have to put up with it. But to sanction the Jewish wish to occupy these sites, that we cannot do."

The key reason for the Church's negative response to Zionism had little to do with Herzl's not kissing the Pope's hand. It had a lot to do with the Church's attitude toward Judaism. In the words of the Pope: "The Jewish faith was the foundation of our own, but it has been superseded by the teachings of Christ, and we cannot admit that it still enjoys any validity. The Jews, who should have been the first to acknowledge Jesus Christ, have not done so to this day."

Pope Pius X spoke out of an eighteen

hundred year-old tradition. Upon separation from Judaism, Christianity claimed that the promises in Hebrew Scriptures (called by Christians the 'Old Testament') are fulfilled in Jesus and in the new faith. In Christianity's view: by becoming present in human form and by resurrection, God had 'topped' the earlier miracles of revelation and redemption manifest in Jewish history. And now the whole world could join in the Jewish covenant through faith in Jesus. Therefore, Judaism itself had been replaced by Christianity.

It was not reasonable for Christianity to see itself within the circle of the Jewish covenant. It originated within the Jewish people and, at its heart, it was a commentary and elaboration on the Jewish vision of humanity's way to final redemption. But the conclusion that Judaism had been superseded gave a fatal twist to the future relationships of Judaism and Christianity. By Christian logic, Jews should have all followed the new religion and given up the old. Jewish persistence became a contradiction of Christian claims, a body blow to Christian faith. From there it was a slippery slope down to the policies of denial, conversion, persecution, and even murder of Jews to remove this obstacle to the triumph of truth.

As Professor Yosef Yerushalmi has pointed out, the more humane tradition of the medieval Church insisted on keeping the Jews alive — but in a state of exile — to serve as witness to the world of the penalty for not accepting Jesus. The wandering Jew, the permanent exile and indeed degradation, was a necessary proof of the Jewish recalcitrance and disfavor with God until the end of days, when the Jews would convert. That attitude led not only to resistance to Zionism, but a particularly galling feeling for the Church when Jews controlled the Holy Places. By its very existence, the State of Israel makes hope of conversion and disappearance of the Jews a remote possibility and undercuts the Church's claims that the Biblical promises have been transferred to Christianity. To live at ease with the State of Israel, the Church would have to give up its supersessionist theology. It was no wonder that the successors to Pius X could not bring themselves to recognize the State of Israel. In the past two decades, however — ever since Vatican II — the Catholic church has been trying to undo this teaching of contempt. A new tolerance engendered by liberalism, shame, and shock at the Church's failures during the Holocaust, Jewish vitality, and decades of active dialogue have led to a struggle to overcome the supersessionist tradition. Vatican II's own schema on the Jews was ambivalent.

It said that "the Jews remain most dear to God because of their fathers" (implying past but not present validity) but added "(God) does not repent of the gifts He makes nor of the calls He issues . . ." (implying possible present validity). Vatican II opened the door. Further declarations were even more positive.

In recent years, a number of important developments have occurred within the Catholic church which do honor to its conscience and attempt to repent for the past. In 1983, Vatican spokesman Professor at a conference with Jewish organizations, made an unequivocal statement that Jews should not be the subject of conversion activity. Pope John Paul II, in the course of a visit to Germany, made the first unequivocal Papal statement — albeit only with passing reference — that the Jewish covenant remains valid. Recently, the Church again has spoken of dialogue with the Jews, with the Jews being given a unique and special status which implies both their validity and their ongoing existence. The big remaining question is: can the Church take the next logical step, break with the supersessionist tradition, and officially recognize the State of Israel?

Recently, the leadership of the Dutch Jewish community went through a fierce struggle over the question of meeting with the Pope during his forthcoming visit to Holland. They finally voted to meet with him on the condition that he recognize the State of Israel. John Paul II is thus given another opportunity to overcome 1900 years of hatred and of putting down the Jewish people.

The possibility of change has to be seen

as a long shot, at best. On the one hand, the fact that John Paul II has proven to be conservative in doctrine whenever the chips are down suggests that he will not go beyond the past in terms of recognizing Israel. Furthermore, there are political pressures, both from the Arab nations and from Christians living within Moslems' lands, against recognition of Israel. On the other side, there is a continuing theological and philosophical thrust within the Church for recognizing Judaism and the Jewish people fully. John Paul II, himself, has powerfully experienced Auschwitz and the Holocaust through his years in Poland. There is some desire within him for historic status within the Church. Recognizing the State and restructuring the Catholic relationship with Judaism could be a landmark decision.

In 1986, after the Zionist Congress, Herzl noted in his diaries, "At Basel, I founded the Jewish State. If I said this out loud today, I would be greeted by universal laughter. In five years perhaps; and certainly in fifty years, everyone will perceive it." It actually took only fifty-one years from that date for the Jewish State to be created. Is it too much to ask that eighty years after Herzl's meeting with the Pope that the Catholic church break out of the vicious cycle of resistance to Zionism and clucking at the mirage of Jewish invalidity and the future disappearance and/or conversion of the Jewish people? Nothing could do more to free the Church from an incubus of hatred and turn its people and its thinking toward a truly pluralist gospel of love. . . .

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Social Events

Peppers Celebrate 75 Years Of Marriage

by Judy Liberi
News-Journal Staff Writer

A golden anniversary may not be rare with Florida's concentration of retirees, but 75 years of married life? That was an occasion worth celebrating this month by Bella and Harry Pepper, longtime Ormond Beach residents.

The couple were married January 13, 1910, but because of Mrs. Pepper's poor health, there was a small dinner for family only earlier last week to mark the anniversary. On hand to celebrate were the Peppers' children, Milton of Ormond Beach; Leonard of Tallahassee; Mrs. Mervin Katz, Ormond Beach; and Mrs. Murry Schott of Bethesda, Md., and Daytona Beach Shores. The Peppers also have 19 grandchildren and 30 great-grandchildren.

Pepper, 97, was born in Austria and came to the United States at age 6 with his sister. He grew up in Providence, R.I., where he became fascinated with the century's newest invention — the automobile — and became one of the first U.S. licensed commercial drivers. He also met the former Bella Berman, and they were married in Providence in 1910.

The Peppers moved here to Florida in 1912 with their young family and established the oldest permanent Jewish residence in Daytona Beach. The earliest Jewish services here were in the Pepper home and when the community's first synagogue, Temple Israel, was established, he was elected its first permanent president, a post he held for nearly 20 years. The sanctuary of the current temple on South Peninsula Drive was named in honor of the Peppers.

Also a founder of Federated Jewish Charities and Mt. Sinai Cemetery Association, of which he is still president,

Pepper is former area chairman of the United Jewish Appeal and has been honored by the Israel Bond Committee and B'nai B'rith for civic and community service.

Mrs. Pepper was president of Temple Israel Sisterhood for 10 years and active in B'nai B'rith Women and Hadassah. She helped establish the local Jewish Welfare Board during World War II and was active in the resettlement of European refugees here.

On the business scene, Pepper's ventures were varied — from a shop behind his home dealing in automobile parts and metals, to the hotel and restaurant supply business, hardware, furniture, real estate and land development. He has been active in civic affairs and played a prominent role in the chamber of commerce.

Back in the '20s, the Peppers built the city's first public swimming pool, Pepp's Pool, on the oceanfront near the Main Street pier, across from two hotels the family also owned and operated.

At 97, Pepper still goes to his office several days a week and has served as a consultant on various enterprises undertaken by his two sons in developing shopping centers across the state, including Bellair Plaza, Granada and South Daytona centers locally.

He worked closely with the late Mary McLeod Bethune, founder of Bethune-Cookman College, in furthering the growth of the school. An avid sports enthusiast, Pepper has attended nearly all World Series baseball games, and was one time boxing commissioner for Volusia County.

Asked to sum up his long married life, Pepper called it "a wonderful 75 years with a wonderful wife."

B'nai B'rith Women Organize Valentine Dance

The B'nai B'rith Women of Rhode Island will be holding a Sweetheart Dinner Dance, Saturday, February 16 at the Venus DeMilo, Swansea, Mass.

Reservations for this special Valentine Dance will be accepted until February 5. For more information ring Roberta at 944-8519 or Peggy at 723-1739.

SAJCC Plans Sunday Brunch

Shalom Singles (ages 35-55) of the South Area Jewish Community Center, is sponsoring "Brunch Plus" on Sunday, February 10, from 10:30 a.m. to 1 p.m. at the Center, 1044 Central St., Stoughton. Following a delicious brunch will be a Financial Analyst Rudy Ruderoff of the Ryan Financial Group in Boston. Find out about great investments for 1985.

Feminist Theologian To Speak At Brown

Feminist theologian Judith Plaskow will deliver a lecture entitled "Toward a Jewish Feminist Spirituality" at 4 p.m. Feb. 13 in the Crystal Room in Alumnae Hall at Brown University.

Plaskow, associate professor of religious studies at Manhattan College in New York, co-edited the book *Womanspirit Rising: A Feminist Reader in Religion* with Carol Christ. Plaskow is also the author of *Sex, Sin and Grace: Women's Experience and the Theologies of Reinhold Niebuhr and Paul Tillich* and is a founder and co-editor of the *Journal of Feminist Studies in Religion*.

Her talk is the first in a lecture series at Brown called "Women of Faith and Wisdom," which will bring two other women scholars to Brown this spring.

"Katie Cannon" will discuss "The Emergence of a Black Feminist Religious Consciousness, 1619-1984" March 20 at 8 p.m. Cannon is assistant professor of Christian Ethics at Episcopal Divinity School in Cambridge, Mass.

"Elisabeth Schussler Fiorenza will talk about "Quilting Women's Early Christian History" April 15 at 8 p.m. Schussler Fiorenza is Talbot Professor of New Testament at Episcopal Divinity School.

The series is sponsored by the Brown University Chaplains, Sarah Doyle Women's Center, The Third World Center, the Catholic Chaplains, Hill Foundation and the Dean of the College. All are free and open to the public. A reception will follow each lecture.

Todd Brenner To Receive Nev Tamid Award

First Class Scout Todd Brenner of Troop 1101, Woonsocket and son of Mr. and Mrs. Gerald Brenner of Woonsocket, will receive the Nev Tamid religious award for Jewish Boy Scouts at "A Scout Is Revert" Sabbath Services on Fri., February 8, at 8:00 p.m. at Congregation B'nai Israel, 224 Prospect St., Woonsocket.

Presenting the award will be Stanley Turzo, a member of the executive board of the Narragansett Council and a member of the Narragansett Council Jewish

Committee on Scouting. Guest Speaker will be Chaplain Louis Evangelisto, U.S. Army, Ft. Devens, Mass.

Services will be conducted by Rabbi Joel Chernikoff and Cantor Philip Macktag.

An Oneg Shabbat, sponsored by Mr. and Mrs. Brenner, will follow.

SAJCC Offers Workshops On Relationships

Shalom Singles (ages 35-55) of the South Area Jewish Community Center is sponsoring a three-part workshop with psychotherapist Ellen Frishman, "Relationships, Intimacy & Sexuality" on Wednesday evenings February 27, March 6, and March 20 from 6:00 to 7:30 p.m. In a comfortable, small-group setting learn to evaluate present relationships and develop techniques to strengthen and enhance interpersonal skills.

This series, held at the Center, is limited to fifteen participants. You must pre-register no later than Wednesday, February 20. The fee is \$20 for members, \$26 for non-members. Refreshments will be served. Checks should be made payable to SAJCC, and mailed directly to the Center, 1044 Central Street, Stoughton, MA 02072.

Shalom Singles is a vital and growing organization, offering a variety of social and educational events. A \$10 annual membership entitles you to receive our monthly newsletter and reduced rates at all Shalom Singles activities. For membership information, call Liz at the Center, 821-0030 or 341-2016.

Stress Management Offered At RIJCC

A two-hour evening workshop on "Stress Management" will be held at the JCC on Tuesday, February 12, 7:30-9:30 p.m. The workshop will help participants identify sources of stress in their lives and learn ways to begin reducing stress. Instructor Bob Cohen, M.S.W., Ph.D., an assistant professor of social work at Rhode Island College who has taught stress management workshops both in and out of state. Fee is \$5 for JCC members, \$7.50 for non-members. For information and registration, call Ann Miller, JCC Adult Services Coordinator, at 861-8800.



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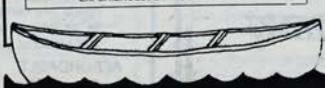
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Around Town

by Dorothea Snyder



"The Tu B'Shvat seder we're having today is a culminating experience to the children's exciting studies and projects these past six weeks," says Delly Musen, principal of Temple Beth Am-Beth David Religious School in Warwick. "I think assemblies are fun if they work well within the curriculum, but that's not the end all."

"The holiday has been part of our curriculum with the little ones making paper trees and planting narcissus bulbs which have fully bloomed. We've emphasized Israel and important customs. In Israel the "New Year of Trees" has come to symbolize the transformation from barren desert to fertile fields and forests."

"Celebrated on the fifteenth of the Hebrew month of Shvat, it is a joyous holiday. Trees are donated to Israel, fresh

fruits and nuts are eaten, and psalms and songs are sung. The date was chosen because it marks the beginning of a new growth cycle of blossoming and fruit bearing for the trees in Israel."

Last Sunday Temple Beth Am-Beth David conducted a Tu B'Shvat seder. "Originally believed to be compiled by 17th century kabbalist Nathan of Gaza," Delly Musen relates, "the service was modeled after the Passover seder which included the drinking of four cups of wine and the eating of 15 different fruits."

"Since there is no formal Hagaddah for a Tu B'Shvat seder, it's more or less improvised as to what you want to feature. "We have featured our kids who are the writers. Their wonderful work was correlated by the editor, Cantor Steven Dress."

YOU CAN PLANT A TREE

*A land was neglected and rebuilt anew,
Trees had to be planted where forests once grew.
The land was made healthful and rid of disease
By the draining of swampland and the planting of trees.
On Tu B'Shevat Jewish people plant trees,
It's a mitzvah worth doing, the Temple agrees.
You too can plant trees with your nickels and dimes,
To celebrate birthdays and other good times.
Somewhere in Israel there can be a tree,
That is named for you or named for me.*



OAK

(Composed by 10- and 11-year-old students of Gimmel Group, Temple Beth Am-Beth David Religious School)

New Year Of Trees



Deann Forman reads a portion of the Tu B'Shvat Hagaddah describing the custom of planting a tree at a child's birth. With her is Delly Musen, principal of Temple Beth Am-Beth David Religious School.



Holding seeds they have planted, watering cans and shovels, children from the Eunice Zeidman Pre-School Department prepare to sing a medley of original songs and poems. From left are teachers Paula Abedon and Dr. Joy Pitterman; teacher aides Jenny Alper and Sharon Silverman. Kneeling is teacher, Mrs. Claire Goodman. (Photos by Dorothea Snyder)



A well deserved curtain call after the Enrichment Club's presentation of "Honi and the Carob Tree" adapted from a Talmudic story by director Mona Scheraga. From left are Lorna Sher, Stacie Pearl, Seth Mendelson, Mark Leibowitz, Steven Blank, Deann Forman.



Marilyn Smith, who chairs the school committee, passes fruits and nuts to Tracey Tebrow, Lori Vinacco, Shayna Pimley, Marc Sholes, all from left to right.



Waiting to hit the first note, Bet class children sing "Kah Holhim Hashotlim" ("Here Come Planters"). In back row from left are Jeremy Smith, Joshua Sklaroff, Ilene Nutinsky, Jed Salisbury. Nancy Scheraga and Daniel Silverman stand by Cantor Steven Dress at the keyboard. Delly Musen holds the mike.

Devar Torah

by Rabbi George J. Astrachan

The Torah portion for this Shabbat (Yitro) contains what most theologians and Biblical scholars believe to be one of the more significant events, not only in Jewish history, but world history as well — the giving of the Ten Commandments on Mount Sinai.

The impact of the Decalogue upon civilization has been tremendous, and regardless of religious affiliation or political commitment, people throughout the world have recognized the Ten Commandments as the foundation of civilized life.

There's a wonderful story that's told about the Versailles Peace Conference which took place at the end of World War I. President Wilson, idealist and dreamer that he was, proposed his famous Fourteen Points which according to his thinking would end wars, invest diplomacy with standards of morality, and remove hostility from the international scene. His contemporaries, Lloyd George of England, Clemenceau of France, and Orlando of Italy, listened patiently and curiously to the American President. Then Clemenceau, the "Tiger of Paris," rose and remarked, "Mr. Wilson, aren't you more strict than Moses who proposed Ten Points only, and you propose Fourteen?" To which Mr. Wilson replied, "My dear

Clemenceau, if the world would have observed the Ten Points of Moses there would be no need for my Fourteen Points."

The story, as far as I know, is midrashic, but the message seems more than clear. Thirty-two hundred years have passed since, as tradition states, our ancestors stood at Mt. Sinai and accepted the blueprint for mankind's survival. And though over a hundred generations have heard these words since, our world seems no better off today than at any previous time. Our survival as human beings seems still to be the subject of idealists and dreamers. The end of wars, poverty, and injustice, seems still to be remote.

We live in a generation that is demanding of relevancy. "Teach us about today!" — "We're not interested in what happened over 3000 years ago!"

The Ten Commandments Are relevant! They Are today! They're anything but outmoded. — Though some are negative in language, they're all positive in meaning.

We must go back to the timeless truths of life and living if we are to survive as a people; indeed, if humanity itself is to survive. We must return again and again to that scene at Sinai, for herein, I believe, is the hope of mankind.

Rabbi Astrachan is spiritual leader of Temple Sinai in Cranston.

UAHC Alerts Parents To Dangers Of Equal Access In Schools

A guide alerting parents and community leaders to the dangers posed by the 1984 Equal Access Act to Jewish children in secondary schools was published this week by the Union of American Hebrew Congregations.

The act, which became law in August, permits extracurricular activities — including religious and political meetings — to be held on public school property before and after class hours. Cult and missionary groups, the Ku Klux Klan, neo-Nazi and other extremist or "hate" organizations could thus meet in the schools, the booklet explains.

Although these meetings must be initiated and led by students, outsiders are permitted to participate on an "irregular" basis as long as they do not "control" the meetings, according to the UAHC guide. Enforcement of this provision is left to the individual school.

Schools choosing not to abide by the terms of the Equal Access Act must prohibit all extracurricular activities, the guide points out.

The 1984 law, whose passage was strongly opposed by major Jewish organizations, offers a "unique" opportunity for missionary and cult groups to spread their teachings, the guide says. It points out that the children

covered by the law may not be old enough or mature enough to resist the peer pressure that will inevitably surround such meetings, and adds:

"It is precisely the most aggressive missionary and cult groups that are most likely to encourage the children of their followers to 'voluntary initiate' such clubs."

The guide urges each synagogue to set up a committee to monitor religious activities in its community's secondary public schools and to form coalitions with other local organizations concerned about the act. Also, school officials should be encouraged to develop special training programs for administrators and teachers who supervise such clubs.

If problems arise, involved parents are told to inform the school board and its administrators. If the matter is not attended to, parents are advised to contact the state superintendent of schools. The guide also points out that any individual who believes his or his children's rights are violated can bring a lawsuit against the school.

The UAHC publication is titled "Equal Access" and subtitled "Protecting Our Children: A Guide for Parents and Synagogues." It was prepared by Julie Vanek and Daniel Swartz. They are

Eisendrath Fellows at the Religious Action Center of Reform Judaism in Washington, D.C. The booklet was published by the Commission on Social Action and the Department of Interreligious Affairs of the Union of American Hebrew Congregations.

Summer Study In Israel

On the heels of its most successful summer program in Israel, the B'nai B'rith Hillel Foundation is offering another set of seminars this year, Rabbi Chaim Casper, University of Rhode Island Hillel Director, announced this week.

Co-sponsored by the United Jewish Appeal and developed with the support of several Israeli organizations, the 1985 program consists of a dozen three- to seven-week seminars.

Rabbi Casper said that the programs are open to both undergraduate and graduate students in good standing and between the ages of 18 and 25.

Rabbi Casper noted many alumni have contributed their thinking in the planning of the 1985 program. "We know that students desire a memorable experience in Israel and if comments by previous participants are any indication, then we are certain that they get it," said Rabbi Casper. He stated that the program is unique in two ways: "First, each seminar

The guide has been distributed to the UAHC's member synagogues. Individuals and organizations may purchase copies at \$1 each, including postage and handling, through the Religious Action Center, 2027 Massachusetts Avenue NW, Washington, DC 20036.

is planned as a total experience; ideas and field trips are introduced in sequence and meetings and experiences are planned in context and cover all dimensions of the theme. And second, the seminars are concurrent, integrating lectures with personal experiences."

Thus, he went on, "one not only learns about the subject intellectually, but he visits it site, meets the people and interacts with those who represent the topic."

Rabbi Casper emphasized that substantial scholarship aide is available.

For applications or additional information, contact Rabbi Casper at URI Hillel at 792-2740 during normal business hours.



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Israel Report (continued from page 1)

they themselves are not sure what policies should be pursued at now, the initial goals — teaching the Ethiopian Jews how to use electricity and gas as well as how to flush a toilet and fill out an application form — have been achieved.

For example, present plans call for turning the Kiryat Shmoneh Absorption Center into a regular housing estate and having the Ethiopian Jews remain there. But this is opposed by some of the people working with them and by most of the Ethiopians themselves because, they warn, it would create a permanent "black ghetto." They believe it would be better to split the group and send a few families to live in each Kiryat Shmoneh neighborhood.

Even more serious are problems that arise from the fact that insufficient attention is being paid to the cultural and religious heritage of the Ethiopian Jews. They were deeply insulted when the rabbinical authorities, who doubted the authenticity of their Jewishness, forced them, at first, to undergo a symbolic circumcision; this was done even though they had already been circumcized in Ethiopia and suffered many generations of persecution in order to remain Jewish. Now all that is required of incoming Ethiopian Jews is a visit to the Mikvah, which they consider no less insulting.

Despite the existence in Israel of Ethiopian rabbis, religious ceremonies in Kiryat Shmoneh are being conducted by local rabbis in a manner that the Ethiopians find foreign. When the Jews had their first Ethiopian wedding, for instance, there was nothing distinctively Ethiopian about it. The rabbi was Moroccan, the clothing worn by the young couple was European and the food was Middle Eastern.

Dr. Ofra Greenberg, a Kiryat Shmoneh anthropologist who has taken a great interest in the Ethiopians, cites many instances where secular officials, albeit well-meaning, have also shown scant understanding of group mores. For example, all the adults in the community, men and women alike, were recently called together for an evening devoted to sex education. Acutely embarrassed by this open discussion of a sensitive subject, they got up and left the room minutes after it began.

They are no less embarrassed, says Dr. Greenberg, by the fact that they can't maintain their customs in regard to a woman's menstruation period. While observant Jewish couples from other countries sleep in separate beds when the wife is menstruating in Ethiopia the woman goes off to live in a separate hut during that time. In Kiryat Shmoneh she lacks this possibility and so she and her husband feel that she is impure.

Such tension-provoking situations may lead to mental illness, says Menachem Amit, Director of the Mental Health Clinic in Kiryat Shmoneh, who goes on to admit that he and his fellow psychologists know far too little about the inner makeup

of Ethiopian Jews. One thing they have learned is that it is normal for the Jews from Ethiopia to be quite superstitious; only when their superstitions cause not only anxiety, but also prompt them to stop eating, is their behavior, by Ethiopian standards, regarded as abnormal.

Whatever criteria are used to define abnormality, when it becomes acute local experts have only one way to dealing with it, namely sending the person affected to a mental hospital. Unfortunately, however, it is far from clear whether the Western methods of treatment used in such hospitals can possibly promote the recovery of Ethiopian Jews, the products of a very different culture.

Overall, Amit is amazed by the resiliency of the Ethiopian Jews, both psychological and physiological. Despite the fact that they have moved from the Stone Age to the 20th century overnight, most manage to find their feet here.

In Kiryat Shmoneh, following ten months of Hebrew studies and vocational training, 90% of the able-bodied men obtained employment in textile factories, packing plants or construction companies. Now, in a radical departure from traditional mores, the younger Ethiopian women are also being trained for jobs outside the home. It only remains to be seen whether their husbands will actually allow them to go to work.

The Ethiopian children have adjusted most quickly and successfully of all.

The educational achievements of the boys and girls from Ethiopia are particularly impressive considering that only four of the Ethiopian adults in Kiryat Shmoneh knew how to read and write in any language when they arrived in the town.

Indeed, when the annals of Israeli immigration are finally written, the Ethiopians may prove as successful as the Yemenites, another group which — though coming from a primitive background — ultimately made enormous contributions to Israeli society.

Miriam Women Plan Kick-Off Event

The Miriam Hospital Women's Association will hold a Kick-off Equipment Event meeting on Monday, February 25 in preparation for the Annual Equipment Event. It will be preceded by a Noon-time mini-lunch in the hospital's Sopkin Auditorium. At this meeting of The Women's Association, chairpeople and workers will receive information on beginning the fund-raising drive for the Annual Equipment Event, which will be held on Sunday, April 14 at Temple Beth-El in Providence. Mi Dori, the 13-year-old Japanese violin prodigy, will appear in concert to benefit The Miriam Hospital. Accompanied by a pianist, Mi Dori will play a virtuoso violin program.

Lipsitt (continued from page 1)

causes cardiovascular accidents. It is clear that smoking causes cancer of the lung. In both cases behavior is responsible and (in most cases) under the control of the person.

Perhaps some of the most startling information has come from Lipsitt's long term study of 28 years following newborns through adolescence and young adulthood. He feels a whole array of events occurring in adolescence can be traced back to birth and subsequent developmental problems. Many factors in people's lives, attributable to mental or psychological conditions, can accumulate and eventually conspire to cause a developmental disaster in a person.

Lipsitt approaches his subject with equal amounts of zeal and sensitivity when he introduces his findings on the subject of SIDS, Sudden Infant Death Syndrome. Each year 10,000 babies die in the United States alone. Statistically, 2-3 babies out of 1,000 will succumb to this mysterious disorder. After long years of investigation and recording information on thousands of children, Dr. Lipsitt feels the data is solid enough to say psychological factors appear to be responsible. It appears there are no appreciable physiological deficits.

Newborns come into the world, dependent on the behavior of others for their survival. If mother doesn't respond, contingent to the babies needs, he or she may go into a condition of risk. The baby may develop a condition of learned helplessness. The baby may feel that whatever he or she does, doesn't make a difference so they stop doing anything (also known as failure to thrive). Without command over conditions in life, depression may set in. Babies seem to have the same symptoms of depression as adults do. Lipsitt thinks there is every reason to believe this is a true environmentally induced psychological depression. If so, he suggests it is not difficult to suspect babies can die of psychological deaths.

Lipsitt is also quick to point out there is a positive side to this mission of his. Recovery from many serious disorders involves psychological factors. After Norman Cousins was told he had a terminal disease, he took full responsibility for his recovery. Lipsitt feels even though Cousins may have over-emphasized the role laughter and humor played in his complete healing, it did work for him. Surgeons admit odds of surviving surgery increase as their patient's optimism for recovery increases. A zest for life is as important in the speed of recovery as good physical condition. Lipsitt knows what a person says and

believes about himself, dramatically affects his outcome.

Bruno Bettelheim studied prisoners in concentration camps and found when a person gave up and believed he was going to die, he ceased to have what is referred to as the appropriate self protective mechanisms and in effect increased the likelihood of dying. He no longer engaged the environment in such a way as to protect himself from the threats around him. However, when a person believed he could survive, he was much more likely to take steps to protect himself and did in fact live longer.

This "will to live" has been noted in others such as Barney Clarke and William Schroeder, two recent heart transplant patients. Lipsitt notes discussion is still continuing about whether Clarke's cause of death was a result of his depression more than actual physiological factors. Psychologists who recognized the importance of these factors are working with Schroeder to maintain his will to live.

Solid data in the literature also confirms positive post-natal conditions of rearing and homelife are exceedingly important in aiding recovery from the assaults of perinatal complications. Lipsitt feels confident that recent data shows post-natal factors can compensate for many deficits during the pre-natal period. Many intervention programs are being initiated based on this data.

As an example of a good psychologically intact person who influenced his environment in spite of serious odds, Lipsitt likes to talk about Sir Alexander Fleming, the doctor who compounded penicillin. Although scorned by his colleagues, considered a recluse and a bit of a crazy person, he worked in his laboratory relentlessly. He believed in his mission. His self confidence helped him overcome difficult odds until his efforts were rewarded by the discovery of penicillin and he was able to make a significant contribution to society.

Ashley Montague, an anthropologist, author, lecturer and sometimes dancer who is somewhere in his eighties, maintains good psychological health is necessary for longevity. He believes that vigor in all aspects of life including one's intellectual curiosity is exceedingly important.

As Lewis Lipsitt knows we are dying prematurely, and it is our own fault. How we live and when we die is largely a psychological matter and it is up to us to shape our own destiny. Lewis Lipsitt has given us the facts. Now it is up to us to accept the responsibility and live long, full, natural lives.

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Washington Report (continued from page 1)

and Yitzhak Lior to name three of the best. They established contacts on Capitol Hill which proved invaluable for Israel to this very day.

Besides most of the accredited Israeli diplomats and military attaches in Washington, there were also several officials from the Democratic and Republican National Committees at the reception. The Embassy's congressional liaison is charged with dealing with these groups, that has meant attending the parties' national conventions every four years as well as many other mini-conferences in between.

In dealing directly with Congress, by the way, the Israeli Embassy is doing exactly what virtually every other embassy in Washington does. The British, French and even Soviet Embassies have specialists assigned to Capitol Hill — just as the U.S. Embassy in Tel Aviv has political officers who regularly work the Knesset.

Thus, the reception was clearly top heavy in politics. That, in turn, was reflected in the conversations. The main subjects — beyond the normal gossip of bureaucratic infighting in Washington — included the plight of Ethiopian Jews, Ariel Sharon's libel suit against *Time* magazine, the Israeli economy, and other issues which have lately received enormous publicity in the U.S. news media. For the most part, the day's newspaper headlines and television news broadcasts continue to shape political discourse in the U.S. capital.

There was also talk of more specific issues involving Israel and Congress, such as the forthcoming 1986 fiscal year foreign aid bill which President Reagan is about to release as well as any new arms sales to Saudi Arabia and other "moderate" Arab states. Congress, under U.S. law, can play a critical role in affecting the final outcome on both of those matters.

There was no shortage of opinions, although a consensus among many of the staunchly pro-Israeli Americans at the reception seemed to emerge on the matter of increased U.S. economic and military aid to Israel. They agreed that the position taken by Secretary of State George Schultz, ultimately, would be decisive.

Schultz is highly respected on Capitol Hill. He is regarded as a strong supporter of Israel. He is also an economist. If he pushes for aid increases to Israel, Congress can be expected to follow suit. But if he hesitates, the Israeli program will be in trouble.

Some things said at the reception were not exactly what Prime Minister Shimon Peres and others in Jerusalem would like to hear. There was broad agreement that Israel will have to be considerably more convincing in coming to grips with its inflationary and budget headaches.

People in Washington are waiting for more sweeping austerity measures and structural changes in the Israeli economy. Schultz is far from certain that Israel has done everything possible to get its house in order.

The Secretary, after all, will have to testify before the House and the Senate in support of the aid to Israel. What he says will be critical in shaping the attitudes of tough-minded legislators who are pressing hard to curtail America's own growing budget deficit. The U.S. economy and dollar may be very strong right now, but the mood in Washington is determined to cut federal spending across the board. This, therefore, is not exactly the most propitious moment for Israel to appeal for increased financial assistance.

There was also a sort of resignation

among many of the guests that President Reagan would permit a new F-15 fighter sale to Saudi Arabia in the coming months, probably involving 40 additional planes plus all sorts of related hardware and missiles. There was no clear strategy expressed at the reception about how Israel and its friends in Congress should best respond. Again, Israel was likely to be faced with a no-win situation. Strongly resisting the sale would seriously irritate the Administration at a time when Israel is more dependent on U.S. support than ever before. But those planes also could pose a long-term danger to Israel's qualitative edge in aerial combat. Thus, there are pitfalls either way.

The betting, however, was that Jordan would not do well in Washington this year. King Hussein, they felt, would probably turn to Britain in the coming months for new fighters. Saudi Arabia would be asked to finance such a deal. There is no great political desire in the Reagan Administration to push hard for an F-16 sale to Jordan right now. And Jordan is not all that anxious to go with the less sophisticated F-20.

There was considerable apprehension about the Ethiopian Jews with a general recognition that the less said publicly about the matter right now, the better. Many voices in Congress have spoken out through private diplomatic channels in calling for some action. Their voices have been heard in various African countries which are extremely sensitive to their own images in Washington, especially in connection with U.S. foreign aid. The lawmakers, however, are refraining from going public at this time.

Sharon, by the way, may not be the most popular Israeli in Washington, but at the reception, most of the Americans were basically hoping he would smash *Time*, which has long had a reputation among the pro-Israeli crowd in the United States as harbouring anti-Israeli views. Ironically, many of the Israelis, while not very fond of *Time*, seemed to have an over-riding concern that a Sharon victory would help him politically back in Israel — a development they openly feared.

Rosenne, as usual, was a gracious host, personally welcoming everyone. He can be quite charming on such occasions. He has a very good sense of humor. Since arriving in Washington nearly two years ago, he has traveled widely across the country pushing Israel's cause. His schedule is always busy.

The other day, for example, after the Israeli Cabinet announced a unilateral withdrawal from south Lebanon, he rose early to appear on ABC's "Good Morning America." At midnight the same day, he was the only guest on Larry King's popular coast-to-coast radio talk show on the Mutual Broadcasting Network. Rosenne answered questions from callers until 3 a.m. In between "Good Morning America" and the Larry King Show, he separately welcomed the new Ambassadors from Egypt and Haiti to the Embassy for what Israeli officials described as courtesy calls. He hosted a reception in honor of the slain civil rights leader, the Rev. Martin Luther King. Washington, D.C. Mayor Marion Barry and many Black leaders gathered at the embassy for that moving event. It was especially important given the recent strains between Blacks and Jews in America. Rosenne also found time to attend a diplomatic function at the Romanian Embassy in Washington.

The burden on Rosenne and others at the Embassy should be eased considerably in the coming months with the arrival of two new diplomats — the new number

two man will be Eli Rubinstein, the outgoing Foreign Ministry Legal Adviser and the new Minister of Information will be Avi Pazner, who has served in recent years as Foreign Minister Yitzhak Shamir's press adviser. Pazner is well-known in Washington, having earlier served very ably as press counselor under Ambassadors Simcha Dinitz and Ephraim Evron. Now he will coordinate Israel's entire habzara campaign in the United States, including the operations of Israel's nine consulates around the country. He has his work cut out for him. So does everyone else at the Embassy, Israel's front-line of defense in the U.S. capital.



Does Father Really Know Best?

(continued from page 1)

opportunity to share their joys and frustrations about the births they had experienced.

"Most of the men talked about how they gained weight," Warshaw said, "because of the demands the newborn baby was placing on their lives. They still had to work and with the new arrival in their family, they found that the child had cramped their style."

"Most of the men in the group felt their were role conflicts involved about being a new father," Goldberg said. "All the men admitted that they felt pulled in all directions — having to be breadwinners, gentle and sensitive husbands, and now, a new role, that of Superdad, having to change diapers, take the child for a walk and so forth."

Several of the men, upon voicing their concerns, admitted that often times the frustrations led them to think violent thoughts toward their children. One man in particular, whose child was a screamer, told the group that he wondered if there was a return policy for the child at the hospital where the child was born. A typical reaction after thinking thoughts like this — and fortunately not acting like them out — was to feel guilty about thinking or feeling them in the first place. These thoughts and feelings were discussed in the group as well.

"Another topic of discussion," Warshaw said, "were the serious problems the fathers confronted when their children were ill. As a parent, we have protective instincts — we want to make sure our children are well and that we're doing all we can for them. But when a child is ill, we have a helpless feeling, and the men in the group discussed this."

"As we continued to meet over the six-week period," Goldberg said, "we

PPAC Presents "Brighton Beach Memoirs"

Neil Simon's new smash-hit comedy *Brighton Beach Memoirs* now on national tour will be on stage at the Providence Performing Arts Center on Friday and Saturday; February 8 and 9 at 8 p.m.

The national tour is directed by Tony Award winner Gene Saks who has assembled an outstanding cast which includes (in alphabetical order): Skye Bassett, Patrick Dempsey, Brian Drillingier, Richard Greene, Lynn Milgrim, Rocky Parker and Lisa Waltz. The setting has been designed by David Mitchell, with costumes by Patricia Zippord and lighting by Tharon Musser. *Brighton Beach Memoirs* is presented under the producing aegis of Emanuel Anzberg, Wayne Rogers and Radio City Music Hall Productions in association with Centre Group/Amhamon.

discussed that we really didn't have role models, except for our own immediate fathers, that showed us how to be good fathers. There is also a stigma in society that men frequently do not meet with other men to discuss mutual problems since men often times do not talk with one another but share their problems with their wives. This course was successful in that it broke down that stereotype."

The eleven men met at the Jewish Family Service offices on Waterman Street in Providence. Following the conclusion of their meetings, they had a party at co-facilitator Warshaw's home with the women and the children, bringing together the entire family unit.

"We learned, at the conclusion of the course," Goldberg said, "that as a parent we had to make a lot of sacrifices and that it was helpful when we had the company of other men to share what those sacrifices were like for us. Several of the men from the group have expressed an interest in meeting on a monthly basis, continuing the group."

Ivy Marwil of the Jewish Family Service also feels the group was successful.

"Because we lead such busy lives," she said, "it's important to connect with one another to share ideas and concerns and to realize that we are not alone with our problems."

Two new groups for mothers will be starting up next month, a Mothers and Toddlers group beginning on March 19 and running for six weeks and a Mothers and Infants group beginning on April 30 and running to June 18. Interested mothers should phone the Jewish Family Service for more information. As of this writing, there is no new father's group scheduled unless men in the community express an interest in forming one.

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Vol. VII, No. 6

FEBRUARY, 1985 / SHVAT-ADAR, 5745

Hebrew Words of the Month

בובה (boo bah) puppet	הצגה (hah tsah gah) show	תלבושת (teel bo shet) costume
-----------------------------	--------------------------------	-------------------------------------

שחקנית (sah chah kah neet) actress	שחקן (sah chah kah) actor
--	---------------------------------

Oh, Today We'll Merry, Merry Be . . .

The main way to celebrate the holiday of Purim is to read the Megillah — the scroll of Esther. Other ways of celebrating include giving gifts and giving charity. But Jews are also told to make this holiday a day of "feasting and gladness"! We aren't always told we HAVE to have fun — but on Purim it's a mitzvah (commandment)!

How do we make Purim a day of "feasting and gladness"? We dress up in costumes, go to Purim carnivals, and make a lot of noise, twirling our groggers at the synagogue when the Megillah is read. Also, we enjoy a special Seudat Purim (a Purim meal) in the afternoon on Purim day.



But for hundreds of years, the most popular way of "making merry" on Purim was to have a Purimshpiel. Shpiel is a Yiddish word, which means a play, so a Purimshpiel is a play about Purim. The Purimshpiel was usually about the Purim story or the Purim characters, but the play was usually funny instead of serious. It made fun of the characters and the events, because the main purpose of the Purimshpiel was to make people laugh.

The Purimshpiel became popular around the middle of the 16th century, when Jewish boys and girls dressed up in costumes and went from house to house. They sang jingles and asked for money or refreshments. They made up poems about the Purim story, or made fun of prayers or Bible stories. Sometimes they imitated the rabbi or people from the synagogue.

The holiday of Purim teaches us that good will win over evil, just like it did for Esther and the Jews of Persia. In the meantime, on Purim we laugh at ourselves and make merry.



(The Purimshpiel in this picture was performed last year by children in the Soviet Union — where the Jewish people live in danger and hope that good will win over evil SOON.)

This year, to celebrate Purim, put on a Purimshpiel of your own. Write your play with your family, friends, or classmates. You can do your show in your class (with your teacher's permission, of course) or at home during your Purim feast! Choose one scene in the Purim story — and perform a funny version of it. If you don't want to act it out "in person", make puppets and do your shpiel that way!

And whatever you do, laugh and make merry on Purim!

Purim Jumble

What is your father's favorite filling for hamantashen?

To find out, unscramble the words below:

YAST	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
OEPH	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
KAPE	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
EPED	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Now unscramble the circled letters to find the answer to the riddle.

— Answers on page 2.

How many books in the Bible were named after Esther?



- ISH +



- KTE +



- DOE +



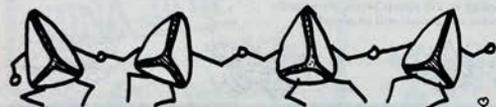
- BAR =

Purim Word Find

Included in this Word Find are words that have to do with the Purim holiday. The words may be written across or up and down — and some are even spelled backwards. (The phrase shalach manot is split; shalach is in one place and manot is in another.)

- | | |
|---------------|---------------|
| Ahashverus | Mask |
| Crowns | Megillah |
| Esther | Mordecai |
| Groggers | Noise |
| Haman (twice) | Persia |
| Hamantash | Shalach Manot |
| Lots | Shushan |

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 G W M A N O T A R A
 I O A S E I O C S L
 L R N K S S L E I A
 L C T I T E B D A H
 A H A S H V E R U S
 H L S R E G G O R G
 M B H A R N A M A H



Contest! Contest!

Make as many words as you can, 4 or more letters long, from the word YERUSHALAYIM. A letter can be used only as many times as it appears in Yerushalayim. (For example, sales is not okay because there's only one s in Yerushalayim). No proper words (words that begin with capital letters) may be used. Plural words are okay as long as the s is used only once in each word.

Entries will be put in two groups: ages 8 and under, and ages 9 and over. The person who sends in the most correct words in each group will win a prize. If more than one winning entry is received, the winner will be selected by a drawing. No help from family or friends, please!

Send your entry with your name, complete address, and age to: Jerusalem Contest, NOAH'S ARK, 7726 Portal, Houston, Texas 77071. Entries will not be considered unless you include your age. (You must be 6-12 years old to enter.)

Deadline: March 10, 1985. The winner will be announced in the May (Yom Yerushalayim - Jerusalem Day) issue.

Book Review And Purim Craft Project

If you're looking for some fun holiday craft projects to make — with things you probably have around your house — this is the book for you. **More Let's Celebrate**, by Ruth Esrig Brinn, includes 57 crafts for children of all ages. This new paperback book, illustrated by Katherine Janus Kahn, was published by Kar-Ben Copies and cost \$4.95.

A Purim craft project, adapted from **More Let's Celebrate**, is printed below.

Hoot Haman

What You Need:

- Paper towel roll
- Waxed paper
- Rubber band
- Colored paper
- Tape or glue
- Fat nail
- Yarn



Katherine Janus Kahn

What You Do:

1. Cover one end of the roll with waxed paper. Keep it in place with a rubber band.
2. Cover the roll with colored paper, using tape or glue.
3. Using the fat nail, poke four air holes on one side.
4. Now poke 2 more holes near the bottom edge and attach yarn so you may wear your Purim noisemaker.
5. Toot into your "horn" to "hoot Haman" when you hear his name read.

To order **More Let's Celebrate** by mail, send \$6.95 (includes postage and handling) to Kar-Ben Copies, 11216 Empire Lane, Rockville, Maryland 20852.

Answer To Rebus

(named before!)
 BAR = FIVE! (The rest were -
 + DOVE + DOE + BEAR -
 FISH - HSI + KITE - KTE

Answer to Jumble

Stay, hope, peak, deep.
 Poppy seed.

Answer to Word Find

H	V	N	V	N	R	V	H	B	M
G	N	O	G	G	E	R	S	T	H
S	O	R	E	A	H	S	V	H	T
H	N	D	R	E	L	I	L	A	V
V	I	E	T	S	S	N	R	T	T
T	S	O	I	E	S	V	O	I	
H	V	V	I	O	N	V	A	N	E
C	V	I	S	N	N	N	N	N	G
H	N	V	H	S	I	L	S	N	

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Obituaries

SADIE R. NEMTZOW

NEWPORT — Sadie R. Nemtsov, 89, of 11 Malbone Rd. died Thursday, January 31 at Miriam Hospital, Providence. She was the wife of the late Morris Nemtsov.

Mrs. Nemtsov worked with her husband in their business, Nemtsov Paint and Hardware Store. The store opened in 1916 on West Broadway and moved to Thames Street, where it closed in 1955.

Born in the city of Vitsbk, part of German state in Latvia, Russia, she was the daughter of the late Menachim and Sosha Slavin.

Mrs. Nemtsov was a life member of the Newport Chapter of Haddassah, the Ladies Auxiliary of Touro Synagogue and the Jewish Home for the Aged in Providence. She was also a member of the Congregation Jeshuat Israel-Touro Synagogue.

She leaves a daughter, Shirley Mintz of Chevy Chase, Md.; two sons, Dr. Irving B. Nemtsov of Newport and Dr. Aaron R. Nemtsov of Providence; 6 grandchildren and 3 great-grandchildren.

Her funeral service will be at the Jewish Memorial Chapel, Fowler Avenue. Burial was in the Congregation Jeshuat Israel section of Braman Cemetery.

MORRIS PREST

SEEKONK, Mass. — Morris Prest, 79, of 922 Newman Ave., a former truck driver, died Monday, February 4 at Roger Williams General Hospital. He was the husband of the late Alice (Dumond) Prest.

Born in Providence, he lived in Pawtucket for 20 years, and in Seekonk for five years.

Mr. Prest worked for the M & M Transportation Co. for 35 years before retiring 15 years ago.

He leaves a son, Morris Marsh of Tampa, Fla.; a daughter, Dorothy Marsh of Seekonk; three sisters, Mrs. Pearl Ross, Mrs. Anna Pennacini, both of Providence, and Mrs. Tillie Rose of Milton; four grandchildren and seven great-grandchildren.

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

Quitting A Bad Habit

The Rhode Island Lung Association's "Freedom from Smoking" clinic will be offered through the Barrington Community School beginning on Tuesday, February 26 at 7:00 p.m. at Barrington High School. Subsequent meetings of the seven-session course will begin at 7:30 p.m. and will run on March 5, 12, 14, 19, 26, and April 9.

Recognized by the staff of the National Heart, Lung and Blood Institute as "the best available program in the country to quit smoking," the program concentrates on the individual coping techniques and lifestyle changes.

Max Sugarman Memorial Chapel

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IRVING MOSSBERG

CRANSTON — Irving Mossberg, 57, of 64 Holburn Ave., a bank employee, died Sunday, February 3, at home. He was the husband of Beatrice (Aron) Mossberg.

Born in Brownsville, N.Y., a son of Solomon Mossberg of Pawtucket, and the late Rose (Bochner) Mossberg, he lived in Cranston for 26 years. He previously lived in Providence.

Mr. Mossberg worked in the operations center of the Fleet National Bank, Providence, for the past three years. He previously worked for 25 years as an agent of the Boston Mutual Life Insurance Co. He was a World War II Army veteran. He was a member of the Knights of Pythias, the Jewish War Veterans and Congregation Beth Shalom.

Besides his wife and father he leaves a son, Paul Mossberg; a daughter, Rose Mossberg, both at home, and two brothers, Jacob and Alfred Mossberg, both of Warwick.

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

BYRON SCHUSTER

NEWTON CENTER, Mass. — Byron Schuster, 52, of 137 Wiswall Rd., a furniture salesman, died Sunday, February 3, at Beth Israel Hospital, Boston. He was the husband of Harriet (Budd) Schuster.

Born in Pawtucket, a son of the late Issadore and Clara (Schuster) Schuster, he moved to Newton Center 16 years ago.

Mr. Schuster was a Korean War Army veteran. He was a member of the Mayflower and Jeremiah Lodges of the B'nai B'rith, Boston, and the Dorchester-Roxbury-Mattapan Association.

Besides his wife he leaves a daughter, Rhonda Vigeant of Bedford; a son, Marc Schuster of Newton Center; two brothers, Albert and Bernard Schuster, both of Cranston, and a granddaughter.

A funeral service was held at the Stanetals Memorial Chapel, 1668 Beacon St., Brookline. Burial was in Sharon Memorial Park, Sharon.

Lung Association Sponsors Better Breathers Program

The Rhode Island Lung Association's "Better Breathers," a support group for people with emphysema and bronchitis, will meet on Wednesday, February 13 from 2 to 4 p.m. at the Evergreen House Health Center, Route 6, East Providence.

The program will consist of a review of breathing exercises, and relaxation tapes will be played. Group discussion and refreshments will follow.

Reservations are appreciated, and may be made by calling 421-6487.

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Assertiveness Training At SAJCC

Are you tired of feeling like a marionette, controlled by situations and people in your life? Sign up now for "How to Pull Your Own Strings," offered by the South Area Jewish Community Center on Thursday, February 28 from 10:15-11:45 a.m. Learn how to define your assertive role by assessing your "victim posture," and then consciously decide how you want to be treated. Learn new ways to be quietly effective.

This workshop held at the Center, 1044 Central St., Stoughton, will be led by psychotherapist Ellen Frishman, LICSW, who has 20 years of clinical experience.

Pre-registration is required by Friday, February 22. The fee is \$3 for members and \$5 for nonmembers. To register, send the fee (checks payable to SAJCC) to the Center. For more information call Liz at the Center, 821-0030 or 341-2016.

SAJCC Offers Hebrew Classes

The South Area Jewish Community Center is offering an 8-week Intermediate Hebrew Class on Thursdays, beginning February 28 at the Center, 1044 Central St., Stoughton. The course, which will meet from 8:00-9:30 p.m., is taught by experienced instructor Nehema Page, author of a Basic Hebrew Text. It will include conversation, reading and writing.

The course fee is \$30 for members and \$45 for non-members. Pre-registration is requested by sending a check, payable to SAJCC, to the Center by Wednesday, February 20. For more information, please call Liz at the Center, 821-0030 or 341-2016.

Marrano Program At Cong. Beth Shalom

Congregation Beth Shalom will be holding a Saturday night Melave Malkah program on February 16 at 8:00 p.m.

The program will consist of a presentation by Mr. Jack Mossberg on the "Marranos — The Hidden Jews of Spain and Portugal and Their Connection to Present Day Providence."

Mr. Mossberg has traveled extensively in Spain and Portugal and will be showing slides of his investigation of the Marranos. He will describe the links he has uncovered between medieval Marranos and the contemporary Portuguese immigrant community in Rhode Island.

The program is free and open to the public. Congregation Beth Shalom is located at 275 Camp Street, Providence. Coffee and dessert will be served.

Dance Festival Offers Unusual Performances

More than one hundred dance students from colleges throughout the New England Region, will participate in an intensive three day dance festival hosted by Rhode Island College. Foremost on their busy schedule will be the many classes, lectures, and workshops available each day, led by guest artists and teachers who are experts in the field of dance. Modern, Ballet, Jazz and Tap are included in the comprehensive teaching program.

Adding to the excitement will be three dance concerts. The first will be a concert by the New York based Daniel McCusker and Company on Thursday, February 14 with concerts on Friday and Saturday, February 15 and 16 performed by students. All concerts will begin at 8 p.m. in Roberts Auditorium on the Rhode Island College campus. Tickets for the Daniel McCusker and Company concert are \$5, \$4 for the student concerts (all tickets are ½ price for senior citizens and \$1 for R.I.C.C. students with I.D.). For ticket information and reservations call 456-9791.

Meeting other student dancers, and being exposed to new dance disciplines are only a part of the Festival's enormous appeal. The students will have an opportunity to study "Elements of Performing" with special guest instructor Pauline Komer, view the work of New York dance/video artist Jacqueline Pine, and attend an informational panel on "Summer Dance Festivals."

The American College Dance Festival is an on-going Festival that began in 1973 so that college dancers might have the opportunity to perform for each other and for established professionals in dance, obtain critiques, and to provide workshops and opportunities for interaction among participants.

For further information and reservations, please call Dante Del Giudice, Festival Coordinator at 456-9791.

Reyna Habif To Perform For RIJCC Singles

On Tuesday, February 12 the RIJCC Singles will present a Cafe night featuring folk singer, Reyna Habif. The evening will begin around 7:30 p.m. Wine, cheese and a sing-along will be part of the fun. \$2.50 for members. \$4.00 for non-members.



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Adult Education At Beth Am-Beth David

Contemporary social issues and Jewish history are the main topics of this winter's Adult Education program at Temple Beth Am-Beth David.

The eight-week program of mini-courses and lectures begins February 7 at the Temple, 40 Gardner St., Warwick, and participation is open to the public.

The courses will be taught by professionals and lay persons with a wealth of knowledge and experience in the field which they are discussing.

The first hour (7-8 p.m.) of the successive Thursday evening programs will be devoted to a choice of mini-courses: "Introduction to Jewish Mysticism," a historical review of Jewish mysticism, presented by Paul Gilman who has lectured on this topic many times.

"The Yiddish Experience," featuring Yiddish drama and folk songs and history and includes practice in conversational Yiddish, taught by Paula Krumholz, also an experienced teacher.

The lecture series during the second hour (8:15-9:15 p.m.) includes the following:

February 7, 14 and 21: "Surviving the Teenage Years," with Paul Segal, executive director, and Ellen Steingold, clinical psychologist, both from the Jewish Family Service.

February 28, March 7 and 14: "The Empty Nest — What's Next, or Retirement Can Be Fun," with Ruth Silverman, clinical psychologist for the Jewish Family Service.

March 21: "Parnassah — An Exhibit Based On The History of the Jews of Rhode Island 1880-1920," presented by Eleanor F. Horvitz, librarian and archivist with the Rhode Island Jewish Historical Association.

RIJCC Plans Ski Trip

The JCC 9th-12th grade Outdoors Club Members are taking reservation for their Feb. 17-18 ski trip to Wildcat and Loon ski resorts. Both downhill and cross-country skiing are available, and the trip includes Sunday dinner and breakfast and lunch on Monday. Skiers should bring a big lunch for Sunday, and extra money if they want to sign up for ski school instruction.

Only 24 spaces are available. Call Mimi Jefferson at 861-8800 for more information and reservations.

Camping Out At RIJCC

The JCC will be offering vacation camps for children and preschoolers during the February school holidays. Preschool day camps, for ages 3-4, will be held from Monday, February 18, through Friday, February 22. Hours are 9 a.m. to 3 p.m., with extended day available until 5 p.m. Children bring a kosher dairy lunch. Fee for the 5-day camp is \$60 for members, \$90 for non-members; extended day is \$2/hour. For information and registration, call Carolyn Roseman, Director of Preschool Services, at 861-8800.

For children in grades K through 6, the Children's Department will offer day camps from February 14 through February 22 (weekdays only). The schedule includes an Israel Day, a Chinese Day, a Michael Jackson Day, a rollerskating trip, swim and gym, and in-Center movies. Hours are 9:30 a.m. to 3 p.m., with extended hours available (8:30-9:30 a.m. and 3-6 p.m.; 3-5 on Fridays). Children bring a dairy lunch, swimsuit and towel. Fee is \$12/day for members, \$24 for non-members; extended day is \$2 for the morning or afternoon session, \$4 for both. For information and registration, call Ruby Shalansky, Children's Services Coordinator, 861-8800.

Real And Artificial Intelligence Series At URI

The University of Rhode Island is sponsoring a Spring Honors Colloquium featuring weekly lectures on "Real and Artificial Intelligence." The schedule follows:

February 13: "Cognitive Wheels and Introduction to the Frame Problem in AI" Daniel Dennett, Department of Philosophy, Tufts University.

February 20: "Neuropsychological Speculations about the Relation of Brain Function to AI" Dominic Valentino, Department of Psychology, University of Rhode Island.

February 27: "Animal Intelligence: Can Apes Learn Language?" Carolyn Ristau, Department of Animal Behavior, Rockefeller University.

March 6: "Learning in Parallel Networks" Geoffrey Hinton, Department of Computer Science, Carnegie-Mellon University.

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B-G U. Working To Solve Problem Of World Hunger



"Closed system" greenhouse agriculture at Israel's Ben-Gurion University of the Negev.

Ben-Gurion University of the Negev, Israel's only university in the desert, will be sharing its expertise in growing cheap and abundant food in arid land thanks to a major grant from the Jacob and Hilda Blaustein Foundation in Baltimore, Maryland. The grant establishes the Blaustein International Center for Desert Studies at Ben-Gurion University's Jacob Blaustein Institute for Desert Research at Sde Boker in the heart of the Negev desert.

Dr. Morton K. Blaustein, president of the family foundation, said, "Ben-Gurion University scientists have already proved they can make the Negev both livable and agriculturally productive. By spreading this know-how, the Blaustein International Center will be able to make a permanent contribution to the lives of people who live in arid regions anywhere in the world. The University's cooperation with Egypt on arid land agriculture is an example."

According to BGU President Shlomo Gazi, "The International Center will be devoted to helping the Jacob Blaustein Institute for Desert Research, already in existence, cultivate international conferences and seminars at Sde Boker."

"The Blaustein Institute, under Director Joe Gale, is located near David Ben-Gurion's kibbutz and gravesite in Sde Boker."

Work will begin shortly on the Blaustein International Center's classrooms, dorms, workshops and offices. Construction will apply the principles of desert architecture developed at the Blaustein Institute.

The Institute was established in 1976 to cultivate the Negev and to apply scientific

techniques to halting the worldwide spread of desert, one-third of the Earth's land surface. The Blaustein Institute's successes to date include growing crops in special desert greenhouses which protect the plants from both the desert's harsh heat and cold; using their desert sun and brackish water to grow protein-rich algae for food in drought-stricken regions; and re-creating ancient methods of desert agriculture using runoff water from winter flash floods.

International programs already in place include instructing Arizona's Navajo Indians in the techniques of runoff water agriculture.

Of special interest in a fuel-conscious world is the Blaustein Institute's adobe house. Using innovative methods of passive and solar heating, the house is cool in summer, warm in winter, with an annual fuel bill of \$20.

These institutions named in memory of David Ben-Gurion and Jacob Blaustein reflect an historic association. Mr. Blaustein, an industrialist who co-founded the American Oil Company, was a leading American Jewish communal leader. He served as President of The American Jewish Committee from 1949 to 1954, as a United States Delegate to the United Nations in 1955-1956, as Senior Vice President of the Conference of Jewish Material Claims Against Germany, and as an adviser to five United States Presidents. His interest in the State of Israel and in defining the American Jewish relationship towards Israel led to a close personal friendship with David Ben-Gurion. Mr.

Ben-Gurion once wrote Mr. Blaustein — or "Yaacov" as he called him — suggesting he come live in Sde Boker "... and together we shall make the desert bloom."

Members of the Jacob and Hilda Blaustein Foundation Board of Trustees include, in addition to Dr. Blaustein, David and Barbara Hirschhorn of Baltimore, Maryland, and Dr. Arthur and Elizabeth Roswell of Bridgewater, New Jersey.

Ben-Gurion University, with campuses in Beersheva and Sde Boker, was estab-

lished in 1969 to carry out David Ben-Gurion's dream of developing the Negev, the arid southern region that is 60 percent of the land of Israel. The University is supported in the United States through American Associates, Ben-Gurion University of the Negev at 342 Madison Avenue, Suite 1924, New York, NY 10173, telephone (212) 687-7721, and in the New England Area at 132 Ipswich St., Boston 02215, (617) 236-4390.

Israelis Debate Nuclear Defense

Three Tel Aviv University professors are involved in Israel's growing controversy about whether to build — or not build — nuclear weapons. The debate has also revealed that two of these figures have altered their long-held political viewpoints.

Minister of Science and Development Yuval Ne'eman, former president of Tel Aviv University and a leading Israeli hawk, declared in a recent Jerusalem speech that Israel's best interests would not be served by basing her defense on nuclear deterrence, "because the nuclear balance of terror that exists between the superpowers would not work in the Middle East."

The card-carrying dove who has come out in favor of nuclear weapons is Dr. Shai Feldman of TAU's Jaffee Center for Strategic Studies. In his controversial book, "Israel's policymakers to make nuclear weapons the cornerstone of their country's defense system, recommending an arsenal of 30 to 40 such weapons in the 20 to 60 kiloton range."

Prof. Ne'eman, a renowned nuclear physicist, says that while Israel has a nuclear infrastructure, "she has never crossed the threshold into the nuclear weapons club." Minister Ne'eman, who believes that Israel's boundaries should embrace the West Bank and the Gaza Strip, is convinced that any nuclear deterrent, which would be employed only if Israel were about to be overrun militarily, would not lessen her need to maintain conventional forces. He also pointed out that a nuclear device detonated close to Israel's borders to destroy massed Arab armies would also destroy much of Israel itself.

Prof. Feldman, who does not share Minister Ne'eman's territorial views, has called for an Israeli defense policy based on nuclear deterrence so that Israel could then withdraw to borders approximating the 1967 armistice lines. At the same time, he declared, "Any significant attempt by Arab armies to cross these borders would meet with nuclear punishment."

The Tel Aviv University strategist believes that an openly nuclear-based defense policy would permit Israel to cut the vast expenditures for conventional weapons and a large standing army, which are draining her economy.

This view is disputed by Feldman's colleague, Dr. Yair Evron of TAU's Faculty of Social Sciences, who declared: "No Israeli policymaker would be willing to rely exclusively on a nuclear deterrent."

However, both Feldman and Evron agree that in the long run Israel will be unable to prevent her enemies from acquiring nuclear weapons. To ameliorate this situation, the Tel Aviv University professors have called for the establishment of a Nuclear Weapons Free Zone in the Middle East, with on-site inspections by investigators from the region, similar to the zone established in Latin America under the Treaty of Tlatelolco.

"That way," Prof. Ne'eman declared, "the Iraqis could make sure that nuclear weapons weren't being produced in Israel, and we could do the same in Iraq."

Nutrition And Starvation Lectures Planned

Myron Winick, M.D., Williams Professor of Nutrition at the Columbia University College of Physicians and Surgeons in New York will present a lecture on "Nutrition and its Effects upon the Developing Nervous System." The lecture will be held on Thursday, January 31 at 11:00 a.m. in Sopskin Auditorium.

In addition to the first lecture there will be a second one held later in the day. Morris D. Morris, Ph.D., Henry R. Luce Professor of the Comparative Study of Development, from Brown University and Dr. Winick will present a Symposium on the Roots of Starvation. This lecture is in conjunction with Temple Beth-El Synagogue, St. Martin's Church and the Chaplaincy of Brown University and will be held on Thursday, January 31 at 8:00 p.m. at the Temple Beth-El Synagogue, 70 Orchard Street, Providence, R.I.



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Bridal
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BIANCHI CAPTURES THE MOOD OF YOUR MOST IMPORTANT DAY WITH THE ROMANTIC GOWNS ON THE FRONT COVER AND ON OTHER FULL PAGES IN THIS ISSUE.

Front Cover: Traditional Bridal Bodice Puff/slender sleeve in Beaded Alencon lace swirls of beads dress the illusion yoke. Bouffant skirt and train in Summer Satin completely bordered in lace. The headpiece is a flowered and lace garland, long silk illusion veil.

Page 3: The Bride is wearing a gown with a deep V'd neckline and short puffs, entire bodice dressed with Swiss appliques. The Grande skirt and train in Silk Organza, scrolls of lace and appliques trim the hemline. Her hat is appliqued with a long illusion veil.

The Bridesmaid: All-over-Organza, slide neckline, ruffles shelter the shoulders, dropped torso controls the full skirt.

Back Cover: All-over beaded Lyon lace, traditional bridal bodice dropping somewhat on the hipline, full grande skirt and train. Headpiece is a floral bridal wreath with puff back, long illusion veil.

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Photos courtesy of Bride magazine

Traditional Rituals Of A Jewish Wedding



Scènes from a traditional Jewish wedding: The bride and groom stand beneath the Chuppah. A Klezmer band waits for the service to end before playing their delightful frenzied music.

by Robert Israel
A traditional Jewish marriage is a joyous and sacred event, approached with the same solemnity accorded Yom Kippur and the Sabbath. Although many of the traditional rituals are seldom followed today, those who adopt them for their wedding day have found them deeply significant and inspirational.

A non-Jewish wedding can be performed in the presence of only two witnesses, and often includes the "giving away" of the bride. A Jewish wedding should take place only in the presence of a minyan (a quorum of 10). No one "gives the bride away." Following the service, the bride does not throw her bouquet to her guests, but retreats with the groom to a private room for 10 minutes to ceremonially consummate their marriage. This moment alone, called *yichud*, is the first opportunity the couple has had to eat all day, since it is customary for the couple to fast before the wedding day. In this sense, there is a similarity to Yom Kippur, the Day of Atonement, when Jews fast to have their past sins forgiven. Traditionally, a wedding day is a day of repentance of past sins and the beginning of a new life together.

Badeken
Before the wedding begins, there is a traditional custom called *badeken*, in which the groom places a veil over his bride's face. This ceremony takes place in the rabbi's study or bride's room. In many cases, it is attended only by the immediate families.

The custom of *badeken* is said to have originated with Rebekah when she was brought to marry Isaac. It is considered to be a universal symbol of bridal modesty.

Ketubah
The *ketubah* is a marriage contract and during the wedding ceremony it is read aloud. The *ketubah* is written in Aramaic. It details the rights and responsibilities of the newly married couple. A folk custom that has been carried into modern times is to have a *ketubah* made by a local artist or calligrapher, and in many Jewish homes one can find the *ketubah* framed and hanging on the wall. They are beautifully illuminated and decorated documents.

The *ketubah* is required by Jewish law. It is the document that states the marriage is a legal and moral commitment, not just

one of physical and emotional union.

The Chuppah
During the wedding ceremony, the bride and groom stand under the *chuppah*, or marriage canopy, which represents the litter in which the bride was transported in the long-forgotten days. The bride wears white, a symbol of purity and, according to tradition, a touch of mourning (for white is also the color of a burial shroud) for the destruction of the Temple. The groom also wears a white robe, or *kittel*, such as is worn on Yom Kippur. The *chuppah* must be affixed to the top of poles. When the ceremony is held outdoors, the families or friends of the bride and groom hold the canopy above the couple's heads.

The Ceremony
During the ceremony, the assembled guests hear the blessing over the wine. The members of the wedding party should stand. In most American weddings, the bride and groom face the rabbi, who faces the guests. In Hasidic weddings, it is the custom for the couple to face their guests.

The wedding ring is slipped onto the bride's finger, or during a double ring ceremony, over both the bride and groom's fingers. It is important to note that the ring or rings be smooth with no ornamentation, to insure a smooth and unbroken married life.

The *ketubah* is read aloud, and following this the seven blessings are recited. One of these, translated into English, is as follows:

"Blessed be thou, O Lord, our God, King of the universe, who has created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopy, and of youths from their feast of song. Blessed be thou, O Lord, who makes the bridegroom to rejoice with the bride."

Two cups of wine are used during the ceremony, one for the betrothal ceremony and a second for the nuptials ceremony. Two separate cups are used to ensure that

(Continued on page 4)

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Traditional Rituals Of A Jewish Wedding

(continued from page 2)

both ceremonies retain their individual identity.

Another custom that is a feature of traditional Jewish weddings is the circling of the groom. The bride walks around the groom either seven or three times in order to demonstrate the Biblical verse: "Therefore shall a man leave his father and mother and cleave to his wife and they shall be one flesh."

When the bride encircles the groom, she stakes out a new relationship in which her husband is now the center of her life and her parents — although still respected and loved — are now in the periphery. As she steps inside the circle and takes her place to the groom's right inside of the symbolic home, she is carrying out the Biblical injunction to be "one flesh."

Following the recital of the seven blessings, the ceremony concludes with the traditional breaking of the glass. The groom smashes the glass with his right foot as a reminder of the destruction of the Temple. In modern weddings, a lightbulb wrapped in a cloth is used because it makes a louder smashing sound.

Following the ceremony, the couple moves to a private room for *yichud*, or a moment alone. After spending about 10 minutes or so alone, the couple is free to mingle with guests and the photographers. The meal is begun with the ritual washing of the hands and the recitation of the *motzi*, generally over a large braided challah.

Sheva Brochet

At the conclusion of the meal, the blessings are recited over a cup of wine, followed by the *Sheva Brochet*, or seven blessings, recited over a second cup of wine. The wine remaining is mixed together and the newlyweds then sip from it as a symbol of their union.

The guests are then invited to partake in the marriage revelry, which includes folk dancing, singing and toasts to the newlyweds with many glasses of wine. The newlyweds are often hoisted on chairs above their guests as part of the celebration.

In traditional weddings, the newlyweds continue to celebrate for the next seven days; neither go to work nor even begin their honeymoon vacation. They live in their new home, and friends and relatives entertain and feed them. This custom is believed to afford the newlywed an opportunity to get adjusted to their new surroundings, instead of dashing off to a honeymoon where they might feel estranged from their community.

Honeymooners' survival kit

Late in your wedding day you'll both drive off with tin cans clanking, while friends and relatives yell your car with rice or bird seed for good luck. Alone at last!

Somehow the breakfast you both missed for pre-wedding jitters, and reception dinner missed for all the dancing and excitement of the day, begin to catch up with you. Now that the day's events have come to a close, you find yourselves hungry and relaxed for the first time all day.

Stopping at a restaurant would hardly seem magical, and even ordering room service at the hotel would be another unwanted interruption.

Ah, but you find a gaily decorated basket in your getaway car en route to the hotel. A note attached reads: "Food Is Love," and is signed by a thoughtful member of the wedding party who packed the surprise.

The basket is filled with all the essential treats for two famished honeymooners: Fresh French bread, cold lemon chicken, a wedge of cheese and luscious strawberries.

There is sparkling Perrier for pure thirst quenching, and Lindt bittersweet chocolate truffles for pure indulging. The final ambrosia is two slices of wedding cake and a split of champagne.

And tucked into the side of the basket is a small bunch of daisies, because daisies don't tell.

The Psychology Of Love

Freud counted the ability to love, along with the capacity for work, as a hallmark of full maturity. Yet psychology's study of emotions has been oddly deficient in examining the nature of love. While such feelings as aggression and depression have been the objects of intense research, love has not.

That deficiency has begun to be remedied, with new research, public discussion and professional reports. Some of the new observations from psychological research and from the clinic, while perhaps less profound than the insights of poets, are nevertheless surprising and meaningful.

For example, the best predictor of how satisfied and happy a couple are in a relationship, according to one recent study, is not how much or how little the partners love each other, but rather how equal their love is.

Also, it may come as a surprise to many men — but not to women — that women, on average, report loving their best friends as much as they do their lovers. And they report liking, as opposed to loving, their best friends a bit more than they do their lovers.

These are among the results reported by Robert Sternberg, a psychologist at Yale University, who is one of those doing major research on the nature of love. Dr. Sternberg has undertaken a comprehensive study that uses all the major measures in order to assess love's essential nature.

When it comes to the success of a romantic love relationship, men and women for the most part name the same factors as important, according to a report Dr. Sternberg published in the *Journal of Personality and Social Psychology*. The single most important element was found to be sharing ideas and interests with one's lover. Also high on the list was the sense of growing — personally — through the relationship, as was taking pleasure in doing things for the other person.

Not of particular importance in the success of a romantic relationship, though, were such things as feeling that one's lover has great sex appeal or is seductive, feeling the lover to be particularly unique or feeling that other people would be impressed by one's lover.

While the sexes largely agree on what is important for success in romantic love, there were a few differences. One of the more striking, Dr. Sternberg finds, is that women, but not men, feel it is their own

unselfishness that is crucial in the success of a relationship.

"Women, traditionally, have been more the maintainers of relationships than have men," Dr. Sternberg commented. "Even though sex roles are changing, this still seems to be true."

While romantic love has its special qualities, Dr. Sternberg finds that the different loving relationships in a person's life have much in common.

"There is a basic core of what love is that is the same in any loving relationship, whether with a lover or with one's child," according to Dr. Sternberg. That core includes such elements as being able to count on the loved one in times of need; having a mutual understanding and sharing oneself and one's things with the loved one; giving and getting emotional support; promoting the welfare of the person, and valuing and being happy when with the person.

"These are the things that really seem to matter when it comes to love," Dr. Sternberg said in an interview. "These qualities of loving are quite general. They can apply equally to a lover or to your child."

"But there are some additional components that differ in each kind of relationship that give love its different qualities," he added. "For example, with your parents there's a sense of gratitude and devotion for all they've done for you, while with your children, there's a strong element of identification — you see yourself in them." In a romantic relationship, Dr. Sternberg's research has shown, the single most important variable in how satisfied partners are with the match is whether they love each other in roughly equal degrees, not the absolute amount of love they feel. Here, he says, the least happy situation is when one loves one's partner much more, or much less, than the partner is perceived to love one in return.



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Planning Your Jewish Wedding With Options

by Robert Israel
Herald Editor

There are a lot of pressures on a couple planning to get married. In addition to the pressures of career, life-style and finances, when a couple is going to announce their intention to get married, they might find themselves in a situation where their families are dictating to them how the wedding should be, leaving them on the outside. This needn't happen. A couple planning a Jewish wedding should realize, before the announcement is made, that they have options available to them.

I have attended very formal Jewish weddings, complete with gorgeous garlands of flowers hanging from the rafters, the wedding party dressed elegantly in tuxedos and gowns, a four course meal and an endless flow of champagne and music. My own wedding was simpler, but that was the choice we made: an outdoor ceremony on a Sunday afternoon under a chuppah held by our parents, with friends and family gathering afterward for dancing, dinner and a wine-punch.

A lot depends, of course, on the level of commitment to Judaism, whether the couple is Orthodox, Conservative or Reform, and whether the couple wants to have a synagogue wedding or a private reception. Before making the announcement, the couple should decide where the wedding will take place. If a synagogue wedding is preferred, either the bride or the groom usually are members of that synagogue, or their parents are members.

There are synagogues that rent their social halls out to non-members. Also, if a wedding in a private hall is decided upon, Rabbis must be consulted in advance to see if they are not scheduled to be out of town or attending other functions. If a synagogue is preferred, a couple should call the synagogue and arrange to make an appointment with the executive director or in advance of the wedding. The executive director will then proceed to help you plan your wedding.

For this report, I consulted Robert Goldberg, executive director of Temple Beth-El in Providence, asking him what a couple planning to be married at Temple Beth-El will experience.

"At Temple Beth-El, which is a Reform synagogue, the parents of the couple or the bride and/or groom have to be members of the congregation in order to be married here," Goldberg said. "At Temple Beth-El, we consider a marriage a Jewish occasion and that a Jewish ceremony will take place."

"The first step a couple will do is to call and make an appointment with me. Together we'll decide on a date and then I'll check to see if there are no conflicts at the Temple on that date. In the Jewish religion, a person cannot be married during the Sabbath. Weddings take place either Saturday night, after

sun-down, or on Sunday at noon.

"At the time of the initial appointment, another appointment is made with the Rabbi at the Temple because there are a number of religious questions that have to be asked before the wedding ceremony can take place," Goldberg said. "Some examples of questions that will be explored during the conference with the Rabbi will concern vows, whether or not the ceremony will be a double ring ceremony, whether or not the ketubah will be read and so forth."

There are a number of helpful books which explore the religious significance of a wedding, and it is recommended that a couple consult one of these books before meeting with the Rabbi. There are two books available, published by Shoken and Doubleday in New York, that answer a number of religious questions. (Both these books are available at the Brown University bookstore in Providence in the Judaica section, or consult the library at your synagogue.) The books give a brief history of Jewish weddings and explain the religious significance of the ketubah, the rings, the chuppah and so forth. If you have further questions, bring them with you when you meet with the Rabbi.

"Once a date for the wedding is set," Goldberg continued, "a contract is signed. A couple can expect to pay between \$250.00 and \$350.00 for use of the social hall at the synagogue. This fee is not to make money for the Temple, but rather to cover expenses of setting up the room, paying for the custodial help, using the utilities and so forth. Working with a budget is important because weddings can be very expensive. When renting the social hall, other options for consideration are hiring security — Beth-El is located in the city, and if it is a large wedding and many of those attending will be driving expensive automobiles, security might be in order. We can also arrange to have a cost-check person on hand and so forth. Also, when a couple plans a wedding with us, we also set a date for a rehearsal and we will provide the names of bands, caterers and florists we've done work with in the past, should a couple request this information."

When choosing a caterer, a couple should first find out what the policy of the synagogue is regarding kosherity. Beth-El, for example, does not require the caterer be a kosher caterer, but other synagogues in the area do require that the caterer be kosher. Also important in choosing a caterer is to find out what comes with the price and what is extra. How much does it cost for the caterer to coordinate the table settings and linen, or should the couple consult someone else for that service? At this time, a menu can be planned and decisions regarding use of liquor must be determined. Does the couple want to have an open bar or just a wine or champagne toast after the ceremony? These

and other questions regarding the menu must be asked.

"Other questions the couple should ask when meeting with the executive director of a Temple," Goldberg said, "are what the Temple's policies are toward photographers, the use of video-taping, what time the caterer can deliver food to the Temple, and whether music will be part of the ceremony. Some couples leave the music up to the Cantor. Others use an organist or musicians from the band during the ceremony. Another important decision is what kind of chuppah should be used. At Temple Beth-El, we have several different types. Some people like the chuppah decorated, others prefer it unadorned."

The executive director of the Temple is prepared to explore these questions with the couple, but it is helpful if the couple thinks the questions through before the appointment is made. In other words, the couple should decide who the wedding is for — is it for the parents and their friends, or will it be for the bride and groom?

"When you decide who is in charge," Goldberg said in conclusion, "you'll be able to figure how many guests will be coming to the wedding and whether or not the Temple can accommodate them. It is also important to word the invitation correctly and include accurate directions to the Temple for out-of-town guests. Making sure you have the correct information from all parties you will be utilizing and that the wedding is designed to meet the needs of yourself and your families is the most difficult, but the most rewarding, challenge that awaits you."

Wedding Toasts

There is only one hard-and-fast rule to remember about toasts at weddings: the first toast is to the bride, proposed by the best man. Other toasts to the bride's mother by the groom, to the bridesmaids, etc., are nice but not necessarily "musts."

Wedding Lore

Rabbinic literature contains extensive rules governing a bride's trousseau and wedding expenses. Because the sages recognized the potential for extravagance in wedding preparations, they encouraged moderation. But they regarded as holy the raising of funds for poor brides.





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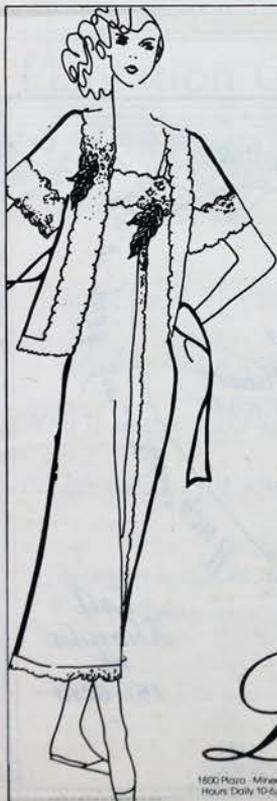
The hairpiece is a bridal mantilla edged in lace.

Standing: Accompanying this vision of delight is a bridesmaid dressed in a romantic gown with a slide neckline with short sleeves, semi princess silhouette, all-over embroidered organza with sweep train.

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Sensible suggestions help control wedding costs

Like everything else in these inflationary days, getting married can be expensive. A wedding includes items such as a bridal dress, flowers and a reception, not to mention photography, music and a honeymoon trip. When you add it all up, that one special day can cost a lot.

But does it have to cost more than you can afford? According to Barbara Tober, Editor-in-Chief of *BRIDE'S* Magazine, it doesn't and it *shouldn't*. "The wonderful thing about weddings is that they can take so many different forms," she says.

How to do it

Mrs. Tober feels that no couple should miss out on a wedding because they think they can't afford it. Here are some tips for making sure that costs don't get out of hand.

- Set priorities early on. Do this by finding out what a wedding in your area actually costs and then deciding what you must have, and what you can sacrifice or spend less on.

One strategy is to go all out on one or two things that will make your wedding unique and economize on the rest.

For example, at your reception you might serve your guests a full sit-down dinner, but limit the music to a single strolling musician and choose only in-season, and therefore less expensive, flowers.

Or, for an afternoon wedding, you could scale down the meal to simple finger sandwiches but splurge on the most memorable wedding cake you can find.

- Try, whenever possible, to get the look you want without full cost. For example, the lushness of a country club garden wedding might be duplicated at much less expense in a city park.

The same basic style wedding dress can cost anywhere from a few hundred to a few thousand dollars depending on the fabric and other fine points of design.

- Start your wedding planning early. This is always a good idea, but doubly so when money is a factor, because you'll have the time to shop around and find the best prices or single package-price.

Comparison shopping tips

Don't be afraid to tell a prospective caterer, florist or whatever, that you're comparison shopping and taking bids. He may try a little harder to get your business.

- Shopping early also helps you avoid the pitfall of paying higher prices by default: You won't have to take a reception hall or a honeymoon suite that's out of your price range just because everything else is booked solid.

- Carefully read any contract you sign to avoid budget-draining rip-offs. Watch out for agreements that say they'll take care of everything. Will there really be no extra hidden costs?

Consider contingencies

Find out answers to the "what-ifs" too. What if you want the band to play another hour? A dozen more four-color prints made?

- Finally, consider reducing the burden of wedding costs by redistributing them. It's traditional in this country for the bride's parents to foot the whole wedding bill but, according to Mrs. Tober, all signs

are that this is changing toward a sharing of the expenses by the two families.

The groom's family often offers to cover specific expenses — for example, the flowers, the music and the liquor.

Or, the two families might decide that one will pay for the ceremony (flowers, church rental, limousines), and the other will pick up the reception tab.

Many modern wedding customs originated in the Victorian era

At royal and society weddings, six or eight bridesmaids were necessary to help carry the elaborate train of the bride's dress. Even at less flamboyant weddings, the weight of the bride's clothes necessitated at least one attendant to help maneuver her gown, and of course she needed assistance with the pre-wedding dressing in order to accomplish the drastic corseting that was in vogue during the Victorian and Edwardian periods.

Then, as now, the maid of honor would

help the bride with assembling the trousseau and planning the details of the wedding.

Bridesmaids are no longer needed to aid in the uncomfortable donning of the corset, and in most cases the bride's train trails gracefully behind her as she walks down the aisle.

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Sharing Experiences

by Susan Edmiston

Sometimes a man tells you one thing, just one thing, and he's got you. It's as if he's cracked a code. The fragment appears to represent an entire universe. He says something and you think, "That's it. That's where I want to live." On the basis of a slim remark the mind fabricates a universe as an anthropologist induces a man from an ankle bone. A friend once fell in love with a man who said to her: "Remember, if you ever go to India, a Brahman eagle is the same as a Pondicherry kite." That's the way it was. That's the way it sometimes happened.

The first time I really fell in love he told me a story from Herodotus. The story was about the dream that came to Xerxes, the King of Persia, telling him to invade Greece, and about how to tell a true dream from a lying dream. This was a question that perpetually perplexed the ancients and from then on was to puzzle me. His story was as potent as the dream, launching as lengthy an invasion.

The second time it was more a matter of gesture. The mailbox crammed with Valentines. Candy thrown through the open window, clattering to the floor, as when Akhmatova, finding Modigliani not at home, scattered red roses in his studio. The time you were window-shopping when he said, "Wait here," and returned, like some fairy tale Fitzgerald prince, bearing a glittering ring. The understatement, so close to the edge most people didn't get it. To say nothing of the understanding.

In between there were all the others, the ones where it didn't quite happen. But nevertheless there were other kinds of moments, other kinds of love. The words that were pretty or witty that sent you, if not into love, at least into rapture.

The one who said, "It's the sushi chef antipode of your Oriental personality," as he watched you chop shallots. And you drank white wine and simmered and shimmered and cooked.

The one who had Ten Rules for Women, beginning: "If she doesn't go for you she doesn't go for you." And: "Never go back. It will always be the same." What was charming was that he always broke all his rules. And when he went back it was different.

The one who was a psychiatrist and who said: "A good relationship is like a good ski binding. It holds you tight enough but not too tight. It represents a compromise between holding you and releasing you so no permanent damage is done. Like a ski binding, a relationship also requires periodic adjustment to reflect the terrain, the state of the art and your skill in skiing."

Once there were two who spoke in similar cadences.

One said, handing me four things he'd written:

"This will tell you about me,

"This will tell you how well I can write,

"This will tell you how imaginative I am,

"And this will tell you how I can't put it all together."

The other, putting the record on the turntable, said:

"In the first movement the composer is showing off all he knows about music.

"In the second how deeply he feels,

"In the third what a good sense of humor he has.

"And in the fourth how glad he is that it's over."

There was the one who arrived on bicycle or, having run miles through the rain, who said ordinary things but in charming accents: Oxford-Indian, Street-Smart Black, Very Puerto Rican.

There was one who said, "Lord, take away my heart of stone, and give me a heart of flesh," and left you for days trying to figure out Ezekiel's vision — how the four creatures each with four faces and four wings and the sapphire throne and the beryl wheels within wheels looked.

And who walked up and down as the wind rustled the leaves, hands clasped behind his back, saying "I feel things I don't feel."

And the one who said: "Doesn't the sky look like mahogany?" and "I'd like to photograph her against cirrus clouds like the main pyramid at Teotihuacan, in all the grandeur and dignity and subtle

violence of her personality." And: "Look at the grass — all this orderly composure, all these smooth stalks, and then, ruffled like rhubarb, a caravan passing through."

And enlarged forever the way you saw. Others were lovable even when they were leaving; they saved their best lines for last.

The one who said: "You're beautiful and you're brilliant and you're hilarious, but it's not enough!"

The one who said, "I know not to say yes to his no," and won your friendship forever.

Their words did not embody the dream, or the dream they made was fleeting, evanescent. Or perhaps it was that you just weren't ready. After all, to choose one was to lose all the others. And each was an adventure, an education. Or perhaps it was, as Melville said, "the intrepid effort of the soul to keep the open independence of her sea."

Then things started to change. In the great crises of life you wanted to be with someone. You needed someone on your side. There were things you had to do you could not do alone. You needed someone always, not intermittently; someone who knew you so well he could hear the sound below the superficial static, could stay tuned to the essential you.

The words started to sound different; the dream came closer, gathering on the horizon, beginning to rise. You began to listen more carefully.

There was the one who said: "I almost fell in love with you last night at dinner. You almost had me. I was hovering on the brink." And then finally said it later in a concerto for six automobiles and French horns that he conducted as the tears streamed down your face. You thought it was the happy ending, and he turned out to be just that: a finale but not a beginning.

There was the one who called himself "the woman writer's Angelo Dundee," comparing himself to Muhammad Ali's trainer. He said, trans-Atlantically, "The next sound I want to hear is the thump of the manuscript hitting the phone."

And the one — you loved him for his character — who simply said, "I'm proud of you."

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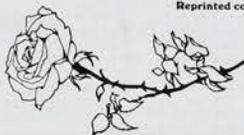




Create long-lasting memories with this Irish linen gown highlighted with Dutch lace inserts, a slide neckline leading into puffs, complemented with a satin sash.

Gown by Bianchi

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Wedding Plans?

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Jewelry gifts for the wedding party for that special day

For brides and grooms, wedding plans include the selection of gifts for each other, their families and their close friends, and jewelry is the number one gift item exchanged on this special day.

Jewelers of America (JA), the national association of retail jewelers across the country, would like to offer suggestions to the bride and groom on buying fine jewelry for the special people who are close to them.

Bridal couples often exchange gifts to commemorate their marriage, and the items they choose for each other are worn during the wedding.

The groom should take into consideration the style of his bride's wedding dress when choosing something "new" she can wear that day. For example, a strand of pearls with a scoop-neck wedding dress, a gold bracelet on a bare arm, diamond earrings, the discreetly elegant watch all complement a wedding dress.

Some gift suggestions for the bride:

- A strand of cultured pearls, choker or princess length (18");
- Sapphire or ruby earrings;
- Gold or diamond bracelet;
- Locket;
- Diamond stud earrings;
- Gold and diamond thin watch.

For the Groom:

- Cufflinks in gold with onyx are the most popular gift;
- Pocket watch with gold chain;
- Gold tie clasp;
- Belt buckle;
- Gold watch;
- Gold cigarette lighter;
- Money clip;
- Gold and diamond tie pin;
- Studs in gold or in onyx to match cufflinks.

The mother of the bride and the mother of the groom will be glowing with pride during the ceremony. For such a special occasion, many couples or adoring husbands will give them a remembrance they can wear that day:

- Double strand of cultured pearls with a diamond clasp;
- Gold and diamond necklace and bracelet set;
- Diamond and colored stone bracelet

and earrings;

- Large gold and colored stone ring;
- Diamond pin.

The fathers-in-law-to-be also deserve something special:

- Cufflinks;
- Studs;
- Gold and diamond ring;
- Gold watch;
- Collar pin.

For the maid of honor, some gifts include:

- Colored stone ring;
- Pearl bracelet.

Some suggestions for bridesmaids' gifts:

- Gold chain necklace or bracelet;
- Freshwater pearl necklace or bracelet;
- Lapel pins in gold or silver;
- Colored stone earrings or pendant in bridesmaid's birthstone;
- Gold hoop earrings;
- Charms with wedding date;
- Watch in new vibrant color;
- Wall clock.

For the best man, couples can consider:

- Signet ring;
- Credit card case;
- Pocket watch.

For ushers, popular gift ideas are:

- Pen and pencil sets;
- Key chains;
- Cufflinks;
- Tie pins, or personalized tie tacks;
- Cigarette lighters;
- Collar bars;
- Gold chain or bracelet;
- Money clip;
- Mustache comb;
- Desk clock;
- Travel alarm.

For a couple's wedding gift plans, a local jeweler is the best source for advice on buying mementos of jewelry for family and friends on their wedding day. He can show a wide selection of gifts in all price ranges to suit all tastes and can provide service and convenience.

To learn more about fine jewelry, couples can obtain Jewelers of America's brochures by writing to Jewelers of America, Department CS, 1271 Avenue of the Americas, New York, NY 10020.



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Do you want an action-packed vacation with activities around the clock? A chic resort where the elite play? A luxury cruise to a variety of sun-kissed isles? A cottage in the mountains or at the edge of the sea? Or an enchanting capital city where history, shopping, and gourmet restaurants abound?

Choosing A Special Honeymoon

Do you share the same love for sports as you share for each other? Tennis is played almost everywhere, day and night. Championship golf courses are carved around the sea and through lush valleys all over the world. Skiers can follow snow-kissed trails down towering mountains in different parts of the world all year.

There are special areas for water sports — with scuba diving, snorkeling, and windsurfing as the highlights. Or you might want to try your hand at reeling in a prize game fish. If any of these sports appeal to you both, you can honeymoon in a resort where they're featured.

Have you ever thought about rowing across a quiet lake in summer? Talked

about horseback riding through lush valley trails in autumn? Dreamt of strolling through technicolored gardens in springtime? Or pictured yourselves schussing down a powdery ski slope in winter?

In the evening, you also have a wide variety of choices. Would you prefer to dance under the stars in a tropical setting, disco until dawn, or be entertained by top-name performers? You won't be gambling with your future, but if slot machines and roulette wheels have appeal, choose a casino resort.

If you decide to discover special places on your own, and explore the wilderness, you can rent a car, or drive your own, but make sure to headquarter early in the

evening. It isn't easy to find accommodations during the high season if you simply "drop-in."

Think about rafting on a river, being bathed by waterfalls, or finding a silent cove on a tropical island for your own private picnic. Or how about a multitrail, where you visit different destinations?

The best way to make sure your honeymoon is a success, is to do your homework. Planning can make your dreams come true. There's no doubt that you'll come to a mutual decision on a honeymoon spot that's just perfect for two in love to claim as your own.

Reprinted from *Modern Bride*, Dec. 1984/Jan. 1985

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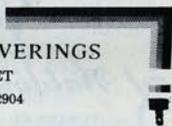
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Love At First Sight

Different Insight

An entirely different sort of insight into the nature of passionate love was offered at a recent conference sponsored by the Columbia University Center for Psychoanalytic Training and Research in New York.

Among the observations offered there was that passion — an intimate sexual abandon — amid the conventional responsibilities of matrimony can provide "an internal wildness that preserves marriage," in the words of Dr. Otto Kernberg, and eminent psychoanalyst.

On the other hand, sexual inhibition resulting from guilt is "a major source of boredom in otherwise happy couples," Dr. Kernberg said at the conference.

That inhibition "limits a couple to conventional standards which stifle passion," said Dr. Kernberg.

Overcoming guilt and inhibition, and the subsequent sexual freedom, according to Dr. Kernberg, can be salutary, provided

"the increased sexual temptations that go with increased sexual freedom are redirected into the couple's sexual life." If so, their sex life can be a major source of stability even in the face of conflicts in other areas.

Love, of course, has its pathologies. Dr. Kernberg, writing in *The Journal of the American Psychoanalytic Association*, describes a continuum in people's ability to fall and remain in love that ranges from severe problems to simple misunderstandings.

The roots of that mystery, Dr. Kernberg has written, can be seen in children's "intuition of an exciting, gratifying and forbidden relationship that links the parents and excludes the child, and their longing for and excitement about forbidden knowledge — particularly sexual knowledge."

"The experience of orgasm," Dr. Kernberg writes, "does not by itself represent sexual passion."

What is missing in orgasm alone is the psychological baggage of love, which brings to the union a set of inner meanings that resonate with the lovers' deepest identifications, conflicts and fantasies.

Passion in sexual love, in his view, is the result of a unique facet of mature loving relationships: the crossing of psychological boundaries between oneself and one's lover. The sense of becoming one with the loved person, while simultaneously retaining one's sense of oneself, generates a feeling of transcendence.

This same sense of transcendence, in becoming one with the lover, can, paradoxically, add to love a poignant feeling of loneliness and longing at the frailty of such relationships, in Dr. Kernberg's view.

Emotional maturity is no guarantee of a couple's stability, Dr. Kernberg cautions. The complication is that as people change, the psychological grounds for the relationship are continually renegotiated, sometimes successfully, sometimes not.

If emotional maturity is no guarantee that a relationship will work out, what does matter?

Negative Feelings

"Marriages can rise or fall on how couples handle negative feelings," in the view of John Gottman, a psychologist at the University of Illinois, who has been studying marital satisfaction.

At the annual meeting of the American Psychological Association last summer, Dr. Gottman reported that in loving couples, the husband and wife each play a crucial, but distinctly different, role in managing negative emotions. The key interaction revolves around handling feeling such as anger.

In unhappy marriages, perhaps understandably, there is more open expression of negative feelings such as anger, fear, disgust and sadness, Dr. Gottman reported. Moreover, these feelings, once expressed, are reciprocated more often. Loving marriages, though, have a very different pattern when it comes to managing emotions.

"Happy couples are characterized by the ability to de-escalate conflicts," Dr. Gottman said in an interview. "When

tensions are low, it typically is the husband who plays the role of managing negative feelings. The wife will say something negative, and he'll respond in a positive way, keeping things from escalating. These husbands have a marvelously gentle way of deflecting their wives' negative feelings.

"But when things flare up, it's the wife who takes the crucial role in managing things," Dr. Gottman added. "Husbands don't seem as flexible as wives when feelings are intense; for example, men in both happy and unhappy marriages tend to respond to anger with anger. In happy marriages, though, the wives are able to switch to a de-escalating response during intense conflicts.

"In unhappy marriages, there is an interlocking of negativity, which neither husband nor wife seem able to de-escalate," he said. "The couple gets caught in a pervasive negative arousal pattern, which interferes with their ability to think of a new response. They get locked into a negative cycle where they fall back on an overlearned, automatic and negative response, which locks them into a destructive cycle."

There is a certain symmetry in the complaints made by husbands and wives in unhappy marriages, Dr. Gottman reported. Wives, he finds, complain that their husbands are too withdrawn; husbands complain that, their wives complain too much, which may make the husbands withdraw more.

The most loving couples in Dr. Gottman's study discussed their conflicts and disagreements during moments of calm, not during arguments.

One reason women more readily confront their spouses than do men, Dr. Gottman asserts, has to do with the different health consequences of negative emotions for each sex. He reported data showing that marital arguments are more damaging to the husband's health than to the wife's.

"Since marital arguments are more punishing for men than for women, men are more conciliatory," Dr. Gottman said. "They have more to gain from trying to head off arguments than do their wives."

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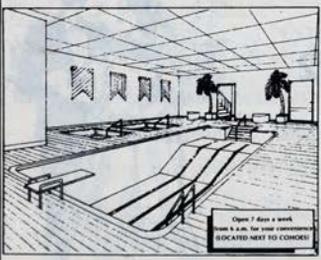
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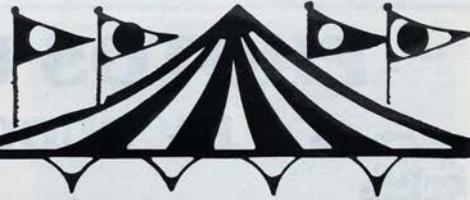
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Making Love Stay

by Susan Higgins

It is a question that plagued the ancients, sages and mystics and I think it's worth repeating. It is one of the questions that has plagued mankind and Tom Robbins attempted to answer in his book, *Wild Life With Woodpecker*. I think it is an important issue for anyone contemplating marriage. It is the question of making love stay.

Rising divorce statistics cast dark shadows on the dream of falling in love and living happily ever after. Romantics are out of style; indeed the realities of love are chronicled in our modern day fairy tales such as *Dynasty* and *Dallas*, where couples have trouble maintaining a commitment from one commercial break to the next.

Still individuals gaze into each other's eyes and pledge their undying devotion to one another. They express the desire to unselfishly bestow their most precious gift to the chosen one: a lifetime of love. I talked with Ivy Marwil, A.C.S.W., Clinical Director at the Jewish Family Service in Providence. I wanted to hear some good news. In spite of some rather unencouraging statistics Marwil noted that perhaps the most important positive indicator of a successful marriage may be the couples determination to succeed. She says she has never counseled a couple contemplating marriage who have cancelled their wedding plans. "I've been very surprised by this because I've seen couples who faced tremendous conflicts. But perhaps couples who seek help from a therapist, also share a commitment to each other and are willing to put some effort into making their marriage work. When a couple comes to me they are really saying they want to confront and resolve their problems or they would have just broken the relationship off."

In addition to this, Marwil feels there are other positive traits that characterize a successful marriage. Both partners must practice good communication, and honesty. Each partner must be willing to work, to compromise, and grow and change. Marriage is a continual process; when one partner moves or the other must adjust. Remaining static or stagnant is surely toxic to a relationship.

According to Robbins, some people lack the imagination and generosity it takes to keep a marriage alive. Short-sightedness has killed many well-intentioned unions. Ultimately the responsibility for fulfillment must come from inside each person. We crave the mystery of another, and discard the lover who is discovered not to be perfect. Robbins feels we should work to create the perfect love instead of seeking for the perfect fantasy.

Marwil feels we must accept the challenge to understand the differences and uniqueness of the other person. "Each person comes from a totally different family, bringing values, idiosyncrasies, beliefs, and opinions to a marriage. Both people must appreciate

the diverse characteristics of their spouses. "Problems arise when one partner tries to make the other person more like themselves.

"There are so many things I would like to tell couples before they get married, but so often I don't think they are ready to hear it." Marwil feels timing is crucial in receiving information and many couples feel her words are not relevant to them. When two people are excited and in love, Marwil feels they sometimes lack the ability or desire to comprehend that marriage takes hard work and commitment.

Each partner needs to realize when they encounter a problem they should talk about it. "It's important to make the time to sit down and talk about what is going on with the other person." Marwil is insistent on this point. Couples need to be direct and not assume the other person can read their mind. "You can't be angry if the other person doesn't know what you want or what makes you feel good if you haven't expressed it." Marwil regrets this is a common disappointment.

Robbins sees it this way. "Love is the ultimate outlaw. It just won't adhere to any rules. The most any of us can do is to sign on as its accomplice. Instead of vowing to honor and obey, maybe we should swear to aid and abet." "For couples who have lived together for many years, marriage may bring little change to their relationship and their identity." Marwil notes, "Some couples have a higher tolerance for problems. Maybe they saw their parents struggle and feel it's o.k. to go through it. They don't expect to have a perfect marriage. I've seen people who can go on disengaging for years, but people decide it is not worth it and want to discontinue the relationship."

"Couples need to learn how to listen and respond to each other. Everyone needs positive feedback. Each must tell the other 'This feels good,' or 'I appreciate this,' or 'thank you.' Respect the other person and don't take him or her for granted. Just as it is easy to criticize, it's o.k. to emphasize the good," Marwil emphasizes.

So after all the opinions have been voiced and analyzed, you might ask is there a definitive, decisive, authoritative, enlightened path to follow to make love stay? I can only tell you this. There are lots of positive signs that indicate one can indeed make love stay. Perhaps more importantly I would hate to live in a world where it wasn't possible. Now if only we dare to wish a little harder and make it come true, well, I think anything can happen.



Bridal: La dolce sposa in this precious sweetheart open neckline extending into the bias-laced short sleeves. Entire bodice in delicately beaded Alençon lace, and borders the hemline and sweep train.

Headpiece: Turn-up-back picture hat of organza crowned with matching lace, long and lovely illusion veil.

Gowns by Bianchi

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The word for weddings today is "traditional." Anyone who attends a nuptial 1980s-style can see why right away. The barefoot-in-the-park ceremonies of the 1960s and '70s have disappeared as completely as flower children and love beads. Elegant clothes, age-old ritual and a spirit of nostalgia are the rule.

Fewer "rules" of etiquette plus a climate that favors personal expression have led couples to add their own creative touch. "But today's individuality is very different from the 'do your own thing' brand of the last decade," says Mrs. Tober.

Couples don't throw out the whole ceremony and start from scratch; they must change or add little things. For example, they have their own special music played, have a little girl instead of a boy as a ring bearer, or pass out printed ceremony "programs."

Modern weddings also break with the past over the ideal of equality. Today's bride may be dressed in a demure turn-of-the-century style. But that isn't necessarily indicative of her approach to marriage. For example, because couple after couple decided that ritual phrases such as "love, honor and obey" and "man and wife" just didn't fit anymore, these phrases have largely disappeared.

The "giving away" (a part of some ceremonies in which the celebrant asks,

"Who gives this woman in marriage?") has also changed with the times. Today, a couple might rewrite the question to read, "Who blesses this marriage," with both the bride's and groom's parents answering "We do."

The same kind of thinking has likewise revised the idea of who pays for a wedding. Traditionally, the bride's parents shouldered the whole bill.

"But for the first time," says Mrs. Tober, "there's a definite trend toward the sharing of expenses by the groom's family." This is partly economic — inflation for some families means everyone has to chip in for there to be a wedding at all.

But it's also a sign of the times. A bride's parents are no longer considered to be "darrying off" their daughter. Rather, the wedding is seen as a joining of two people and two families.

Finally, equality means a new role in the wedding for today's groom. In the past, a groom often felt like a spectator at his bride's "big day." Modern couples simply take for granted that it's his wedding too!

Grooms have new responsibilities: They help pick the wedding site, choose chifra partners, address invitations and write thank-you notes. And they bask in a larger share of the limelight: Some men wear engagement rings, appear with the fiancées in newspaper announcements, and even have showers thrown in their honor.

About The House Of Bianchi

The House of Bianchi has been for the last thirty-five years the foremost creator of bridal fashion in the United States. From their headquarters in Boston have come each season designs which have been the pacesetters of the bridal industry.

The Bianchi gown is . . . "The Couture" of the bridal market . . . for each design is shaped with the finest of detail in magnificent fabrics. The construction of a gown, which basically takes six to eight yards of fabric, is individually thought out so that its entire architecture is sculptured to perfection, regardless of fabric. Each silhouette is given the total look encompassing its own headpiece and veil, all scaled to a perfect balance, complementing the overall gown. Shaping luxury fabrics, often undorned, are masterpieces of couture designing that only Bianchi can give.

To produce magnificent designs is one thing; to manufacture them to

perfection is quite another, especially when one considers the many thousands of gowns that are made to be shipped all over the United States and abroad. To insure that each dress is made exactly as the vision in the designer's mind, The House of Bianchi has perhaps the most modern computer-directed manufacturing facility in the country. Here the many departments of skilled craftsmen — headpieces and veiling — original hand-beading with that great Italian touch — handmade flowers — special design rooms to handle exquisite lace, appliques, and re-embroidered laces — these many departments, some practicing very ancient crafts, are coordinated by a modern computer to insure that every piece reaches its proper place in a gown and is precisely as created by the designer.

Each season with great bustle and excitement the new designs are created. It is a challenge that Bianchi loves —

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Wedding Symbols

Why do we throw shoes after the bride? Probably it dates from the ancient Middle East, where men would exchange their sandals to symbolize the exchange of property. So shoes signify transfer of authority from the bride's father to her husband.



History of Veils

In 15th century Europe, the wedding veil, a gift from the groom, was always made with spun gold. Gold was later removed from the veil as a sign of mourning over the destruction of the Temple in Jerusalem. In Near Eastern countries, Jewish brides have long worn community-owned headresses, lavishly embroidered with beads, coins and decorative chains.

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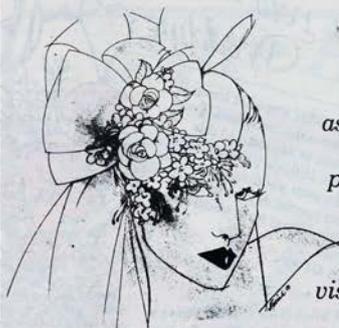
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Bridal: Visions of flowers. The bride is wearing Summer Satin and La Champagne designed to inspire reveries. The vision is further accentuated by lovely roses dropped here and there.

The final complement is an open floral bonnet with long illusion veil.

Gowns by Bianchi

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Honeymoon In Israel

Traveling to Israel soon? American tourism to Israel is reaching all-time records, with 1984 showing a 15 to 20 percent increase over 1983 figures. The Israel Ministry of Tourism projects that in 1984, an impressive 400,000 Americans will visit Israel, compared to 350,000 in 1983 and 265,000 in 1982.

When you get to Israel, you will find several new developments. Here's the latest update on hotels, tours, services and more.

Hotels

Jerusalem's newest luxury hotel, the Ramada Renaissance Jerusalem, opened in April. The 400-room hotel is located in western Jerusalem, near the Hebrew University, and boasts the capital's first indoor and outdoor pools in a hotel. Reserve through Ramada reservations.

Moriah Jerusalem has expanded, and is now a 300-room four-star hotel. Located in downtown Jerusalem, the hotel is a favorite of budget-conscious travelers.

Three new hotels are opening in Jerusalem: The Menorah Hotel (located near the King David Hotel) [two-stars on application]; the Caesar [three-star grading on application] and the King Solomon, in the southern Jerusalem neighborhood of Talpott [applying for a four-star grading].

A new company called Friends International Hotels and Resorts has been formed. Friends International is a hotel representative which will be representing 10 small to medium-size Israel hotels, not formerly represented in the United States. Friends International will be opening a New York office with nationwide toll-free Watts-Line; meantime, all these hotels can be reserved with a letter to: 12 Shlomo Hamelech Street, Tel Aviv 61112.

Sound and Light (Son et Lumiere)

Two major Sound-and-Light shows will be available for visitors throughout the summer and fall season of 1984:

In Jerusalem, a new sound and light performance at David's Citadel in the Old City. In English, nightly except Friday, at 8:45 p.m.

At Masada, formerly only presented for

special occasions, the Sound and Light show at the Mountain of Masada takes place nightly, except Friday at 8:45 p.m. Shown from the mountain's Arad approaches. Tickets are \$4 per person, or \$3 per person for groups of 15 or more.

Transportation Services

Eilat-Cairo Bus Service: A regular daily bus service (except on Saturday) now operates from Eilat to Cairo via Sharm-el-Sheikh. Travellers commute by regular Egged bus from downtown Eilat to the Egyptian border crossing at Taba. The bus leaves Taba at 2 p.m. daily and travels to Sharm-el-Sheikh, arriving at 12:30 a.m. for an overnight stop. At 7 a.m. the following morning, the bus continues on to Cairo.

A more luxurious Eilat-Cairo bus alternative is a one-day trip, leaving twice a week, at 6:30 a.m. on Tuesday and Friday. The service is conducted by Johnny Tours, Mercas Shalom Eilat, Tel 059-7677, who should be contacted for bookings. All persons intending to use either service should be in possession of a valid passport, suitable visa, and pay the border tax of \$6 U.S.

Circular Tel Aviv Tourist Bus Route: United Tours recently introduced a new circular bus route (No. 99) which passes through many points of interest in metropolitan Tel Aviv (hotels, museums, markets, Old Jaffa, etc.). The bus leaves from the "Independence Park" station on the seashore (c/o Hayarkon and Nordzee Streets) daily (except Saturdays, service terminates on Friday at sundown). Prices are \$1 U.S. for one single journey on any length of the route, \$4 U.S. for unlimited all day travel.

New Shuttle Service Ben-Gurion International Airport-Tel Aviv: A new shuttle bus service, United Tours (No. 222), has recently commenced service from Ben-Gurion International airport and return. The service will operate every hour on the hour all year round starting at 4 a.m. from Ben-Gurion International Airport, passing through the Air Terminal at the Railway Station (c/o Arlozoroff Street and Haifa Road), to the Palace Hotel on Hayarkon Street.

Special Tours and Activities

Bedouin Camel Tours Ltd. is now offering a unique Bedouin experience for the tourist. The tour consists of a traditional Bedouin welcome, a two-hour camel ride through exotic desert countryside before returning to the Bedouin encampment for Bedouin hospitality in an authentic Bedouin tent with bitter fragrant coffee, strong and sweet tea, piping hot soft pitas (Arab bread) and condiments. Site is Mount Ben Yair (on the Masada-Arad road); price, \$12.50 U.S.

The same company is also offering overnight accommodation at a Bedouin Encampment in Arad (next to the Margoa Hotel). Kosher food and the hotel's swimming pool are part of the package. Price is \$13 U.S. per person for full board. Details on both Bedouin experiences from Yehoram Roded, Tel: 057-950697.

The Arava Riders' Club of Kibbutz Ketura (50 km. north of Eilat) offers regular tours on horseback of the kibbutz and surrounding desert. The tours, every Friday at 8:30 a.m., include complimentary transport to and from hotels in Eilat. Other excursions, ranging from one hour to five days, are available by prior arrangement.

Guided tours of historic Kibbutz Ramat Rachel situated at the southern approaches to Jerusalem, are conducted every Sunday at 11 a.m. The tours, offered in several languages, demonstrate life on the kibbutz as well as the history of Ramat Rachel and the surrounding areas.

The Israel Government Tourist Office has a complete list of some 50 archaeological digs being conducted in Israel through the summer. All these digs accept volunteer workers. Contact the Office for details.



Hints for pre-wedding stress

• Don't be afraid to admit you're upset. Tell your partner what's bothering you, whether it's a serious question about your relationship or a relatively trivial worry that you'll go blank when it comes time to say your vows.

• If you try to keep the stressful feelings to yourself, you'll only transfer them to something else, such as getting overly irritated at a late train, or a run in your stockings.

• Take positive action whenever possible: Sign up for a pre-marital workshop. Practice reciting your vows in front of a willing friend.

• Pace the wedding responsibilities. If you're the bride, don't assume you have to do everything yourself. This idea is old-fashioned, as well as exhausting.

• Ask your fiancé to join you in picking out a catering hall and registering for gifts. He can write a share of the thank-you notes, handle all the honeymoon arrangements.

• Also gather any business cards, fabric swatches or magazine clippings you accumulate all together in one place — either a wedding planner made for this purpose or a simple manila envelope. Organization has the magical effect of reducing anxiety to a manageable level.

• Pace yourself — don't plan to scout for reception sites the same day you have a report due at work. You'll make it through those pre-wedding months if you promise yourself you won't tackle more than one major job a day.

• Guard your health. Don't let a hectic schedule keep you from eating right, or often enough. You'll feel even more jittery from the weakness that results from a drop in blood sugar.

• Be sure to get enough rest and exercise too. Did you know that exercise increases the body's level of norepinephrine, a substance that gives you a feeling of calmness and well-being?

• If sleep eludes you at night because you have too much on your mind, try the time-tested soothers: A hot bath, warm milk or a back rub.

Spring in Bloom

• Features • Stories • Fashions • Pictures

FRIDAY, MARCH 1, 1985

Phone Kathi Wnek, Advertising Director

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SPECIAL! FRIDAY, MARCH 22, 1985

Identify yourself as a woman in business in the

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Getting a head start on honeymoon hair care

Looking for versatile honeymoon hairstyles that are appropriate for longer hair? You'll want to look your best with the least possible fuss during this happy but busy time. Why not experiment with all the alternatives, from piling it all on top of your head to drying curly hair straighter?

To create looser curls, towel dry first, then blow dry sections of hair from the roots to the ends while pulling hair straight with your hand or a styling brush.

By pulling more firmly you'll stretch the curl for a straighter, longer look. You can put some curl back where you want it with a curling iron or brush. Be sure to wrap the ends of your hair snugly around the barrel for an even curl.

If your hair is straight or limp, put in some body and curl while blow drying. Wrap a damp section of hair around a styling brush, while directing the airflow of your dryer on the brush.

Do this once or twice on each section until you've achieved the wave effect you

like. To make it even curlier, use a curling iron. With straight hair you'll probably have to hold each curl for a longer time, and be even more careful about getting the very ends onto the barrel.

Since for longer hair you need styling as well as drying appliances, it's good news that now for the first time you can get them all in one unit. The unique new Norelco Satin convertible has a single power handle that operates a 1200-watt turbo hair dryer and also heats up separate chrome barrel curling iron and curling brush attachments. Just switch attachments as needed to get the finished look you want.

If it's volume you're looking for, try bending over, letting hair fall freely towards the floor while blow drying. Brush through once and flip head back to upright position. Notice the soft but full effect this creates.

By following these simple tips your hair can be as beautiful and manageable as your honeymoon will be memorable.



"ON YOUR WEDDING DAY, the look you want is natural, soft and radiant," says Elizabeth Arden's Glenn Roberts. "Select pretty pastel pinks for lips and cheeks, muted misty blues and greys for eyes. Blend foundation carefully, keeping the look light and graceful."



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Michael's Caters To Your Taste



by Susan Higgins

Since Monday, February 4, opening day, Michael of Michael's Catering has made driving down Hope Street without stopping a more difficult task. From the little store front at the corner of Hope and Rochambeau in Providence exquisite temptations lure food aficionados. Gazing at the aesthetically luscious displays I imagine this could be a scene from a dream of Julia Child.

Michael, who was once almost lost to the field of education, has created an irresistible gourmet take-away heaven. Michael offers delicacies guaranteed to tickle the palate, treat the heart with kindness and enrapture the uninspired. From appetizer through soup, salad, entree, and dessert, Michael's magic hands create edible masterpieces. Aromas entice, well-stocked display cases appeal, the sweet nectar of exotic coffee drips temptingly, making me feel sure I've eaten too many enchanted cookies.

A visit to this heavenly eatery is necessary to truly appreciate this appeal to the senses. Michael has no intention of retiring from his infamous catering business. Rather, many visits to catouriers

inspired Michael to offer daily delicacies which those who wished to make an occasion more special. A sincerely charming presence, Michael's hours lend themselves to office-bound individuals whose daily demands may necessitate a compromise on preparing gourmet meals at the end of a tedious day. Business lunches would also benefit from a trip to Michael's.

It is overly ambitious to attempt to describe all of the appetizing delights at Michael's. Suffice to say the full deli is complemented by a selection of fresh herbs. Exotic patés compete with delectable sweets. Voluptuous mushrooms from far away places befriend mouth-watering prepared dishes such as poached salmon. Michael is also prepared to create a basket of these goodies to mail to someone special. The best part of Michael's new store? He wants to hear your food fantasies. If he doesn't have it, he will make it for you. Who else is going to cater to you like that?

Michael's new store is open seven days a week. Although still experimenting with times, the hours are as follows. Monday, Tuesday, Wednesday 9-6. Thursday, Friday, 9-8. Saturday 9-6 and Sunday 9-3.

How to select the wine for your reception

Like the wedding of individuals, the marriage of food with wine unites separate entities to create a stronger whole.

And like the selection of a mate, the selection of the wine to match your wedding reception meal takes time and thoughtfulness. The goal, of course, is to offer your guests the most satisfying, enjoyable meal possible.

How is that done? A good caterer can be enormously helpful in this area. In addition, it's wise to keep in mind a few basic guidelines.

The most important is: Don't be intimidated by a barrage of tongue-twisting foreign wine names or elitist debates about vintages. Consider what tastes good to you, not the so-called experts.

Experiment a little with your caterer, or in your own kitchen. Pair wines with foods, and see how you like the combinations.

While you can work from various charts specifying certain wines for particular dishes, remember to follow your own taste instincts. Simply avoid choosing a wine that overpowers your food, or a wine that is overwhelmed by your meal.

Generally, if serving hearty and robust red meat, such as steak or roast beef, the accompanying wine should probably also be robust.

Red wines such as French red Burgundies or California Cabernet Sauvignon are full-flavored and full-bodied wines, and go well with heavier dishes.

With chicken, fish or shellfish, it is better to serve lighter, chilled wines like the Chardonnays, Johannisberg Rieslings or dry Sauvignon Blancs.

Consistent rosé wines, such as Lancers from Portugal, can be an all-purpose compromise between red and white, suitable for almost all dishes from cold cuts to red meats.

But keep in mind that some flavors fight with wine. Very sour, bitter or salty foods do not fit at all with wine.

Vinegar and pungent ingredients like garlic, onions, curry and hot mustard tend to cancel the delightful balance of a wine and food match.

What should you use for the traditional toast to the bride and groom? Champagne,

or sparkling wine, is popular, but it is also perfectly acceptable to toast with your red or white dinner wine. Again, choose what makes you most comfortable.

Glassware is another consideration, one you won't have to spend much time on. Although traditional wine glass shapes evolved for different wines, the best is really an all-purpose, simple, clear, six- to eight-ounce, tulip-shaped, stemmed goblet. It will satisfy all wines.

As far as cost is concerned, there's no need to invest your dowry in the reception wine. Many fine domestic and imported products are reasonably priced.

For example, Valbon from France's respected Bouchard family, which is poured in many of this country's finest restaurants, costs about \$4.00 for the standard 750-milliliter bottle. A domestic wine, Inglebrook Navalle, is a popular restaurant "house" wine suitable for your reception bar, or as a dinner wine.

A good-tasting wine can only enhance your wedding reception. By following these basic guidelines, and using your own preferences, you're certain to add a personal and delicious touch to this special occasion.



*Mine is an unchanging love,
Higher than the heights above;
Deeper than the depths beneath,
Free and faithful, strong as death.*
— William Cowper

*I have loved flowers that fade,
Within whose magic tents
Rich hues have marriage made
With sweet unmemorial scents.*
— Robert Bridges

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Serve bride a buffet of spring treats

Planning a bridal shower for a friend or relative? To be sure the occasion is as memorable as the wedding day, start with a traditional menu for a buffet luncheon, and give the shower a practical theme that is appropriate for the bride's needs.

Not every bride, for example, will need sheets for the bedroom or towels for the bathroom. In fact, she may just have a wish list of needed items to complete her new home. If that is the case, hold a Miscellaneous Shower that might include any kind of gift.

If the bride-to-be is interested in cooking, consider holding a Recipe Shower and ask guests to bring their favorite rec-

ipe with a small kitchen utensil.

Or, try a Picnic Shower, which can be informal and fun. Ask guests to pack a gift which is well-suited to a picnic or backyard barbecue.

Whatever the theme may be, choose luncheon fare that will please all. Keep the entree light, whether it is a casserole, sandwiches or salad. Fresh fruits and vegetables with dips are always popular.

Make dessert the special treat—serve fancy petit fours, fruit tarts or a pretty cake. A suggested bridal shower menu follows:

Sunshine Celebration Punch*
Cheese Ball with Assorted Crackers
Deviled Eggs
Assorted Raw Vegetables with Dips
Party Dill Seafood Salad*
Crusty Bread or Rolls
Cool and Minty Bridal Cake*
Fruit Cheese Tarts*
Coffee, Tea

*Recipe follows



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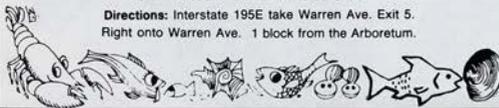
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SUNSHINE CELEBRATION PUNCH

(Makes about 4-1/2 quarts)

- 1 (46-ounce) can pineapple juice, chilled
- 3 cups orange juice, chilled
- 1/2 cup lemon juice
- 2 (32-ounce) bottles ginger ale, chilled
- 1 quart orange or pineapple sherbet, scooped into balls

In large punch bowl, combine juices; mix well. Just before serving, add ginger ale and sherbet.

PARTY DILL SEAFOOD SALAD

(Makes 12 servings)

- 1 1/2 pounds small raw shrimp, cooked, peeled and deveined
- 3 pounds fresh sea scallops, chopped and cooked, or bay scallops, cooked
- 1/2 cup chopped celery
- 1/4 cup finely chopped onion
- 1 tablespoon prepared mustard
- 1 cup mayonnaise or salad dressing
- 1/4 cup lemon juice
- 1 teaspoon dill weed
- 1/2 teaspoon salt
- 1/2 teaspoon pepper

In large bowl, combine ingredients; mix well. Chill thoroughly. Garnish as desired. Refrigerate leftovers.

COOL AND MINTY BRIDAL CAKE

(Makes one 9-inch cake)

- 1 (14-ounce) can Eagle® Brand Sweetened Condensed Milk (NOT evaporated milk)
- 2 teaspoons peppermint extract
- 8 drops green food coloring
- 2 cups (1 pint) whipping cream, whipped (do not use non-dairy whipped topping)
- 1 (18 1/2-ounce) package white cake mix
- Green creme de menthe
- 1 (8-ounce) container frozen non-dairy whipped topping, thawed

In large bowl, mix sweetened condensed milk, extract and food coloring. Fold in whipped cream.

Pour into aluminum foil-lined 9-inch round layer cake pan. Cover. Freeze 6 hours or until firm.

Meanwhile, prepare and bake cake mix as package directs for two 9-inch round layers. Remove from pan; cool completely.

With table fork, poke holes in layers 1 inch apart half-way through each layer. Drizzle small amounts of creme de menthe in holes.

Place cake layer on serving plate; top with ice cream layer then second cake layer.

Frost quickly with whipped topping. Garnish as desired.

Return to freezer until ready to serve. Tip: Cake can be made 1 week ahead and stored in freezer.

Suggested garnishes: Gumdrop candy, spearmint leaves, chocolate flavored syrup, mint leaves, toasted slivered almonds, etc.

FRUIT CHEESE TARTS

(Makes 12 tarts)

- 12 (3-inch) prepared graham cracker or pastry tart-size crusts
- 1 (8-ounce) package cream cheese, softened
- 1 (14-ounce) can Eagle® Brand Sweetened Condensed Milk (NOT evaporated milk)
- 1/2 cup lemon juice
- 1 teaspoon vanilla extract
- Assorted fresh fruit (strawberries, blueberries, kiwi fruit, grapes, pineapple, etc.)
- 1/4 cup apple jelly, melted

In large mixer bowl, beat cheese until fluffy. Beat in sweetened condensed milk until smooth. Stir in lemon juice and vanilla.

Spoon equal portions into crusts. Top with fresh fruit. Brush with jelly. Chill thoroughly. Refrigerate leftovers.

Cake is the one ingredient no wedding reception can do without. But it doesn't have to be the all-white confection that's traditional. According to *BRIDE'S* Magazine, today's brides and grooms are personalizing their wedding cakes in any or all of the following ways.

• **The Flavor:** White spongecake is customary and still the choice of many. But brides and grooms who are chocolate lovers or carrot-cake fans are determined to be recognized too.

Some couples are striking a compromise with tradition by offering vanilla in one tier, chocolate or some other flavor in another. Unusual and very gourmet fillings are also showing up.

There's a lot of interest in ethnic roots in this country right now, and this is helping to change the idea of what's "right" for a wedding cake. Brides and grooms who want to honor their heritage are celebrating their marriage with slices of Italian cheesecake or Irish fruitcake.

• **The Shape:** Three or four round tiers are being replaced at some weddings by square, rectangular or even heart shapes. And the familiar white swirls and curlicues are sharing the stage with pink hearts, pale blue scallops, bright marzipan flowers, and fresh roses and daffodils inserted into water-filled vials.

• **The Toppers:** The ornament that sits on top of the cake offers the greatest room for imagination. The time-honored bride and groom, wedding bells and lovebirds remain popular.



Stocking your first kitchen requires careful consideration, advance planning

Newlyweds mean new households, and new households mean new kitchens to be stocked. For several reasons, equipping their new kitchen is a step that all about-to-be-married couples should consider very carefully.

For one thing, while it is still the most frequently used room in the home, the kitchen is no longer the domain of the woman of the house.

With more and more working couples — more than half of today's married women work outside the home — husbands, of necessity, are becoming increasingly self-sufficient and competent in the kitchen.

On top of that, more men than ever before are cooking because they enjoy it . . . and, to the delight of their mates, they are good at it.

Working couples with jobs that place unique demands on their time may well find that their jobs are the major factor in establishing their cooking and eating patterns.

Often, a newlywed couple's first home is a cozy apartment in which space — including kitchen storage space — is at a premium.

Add to this the proliferation of kitchen equipment available to today's new homeowner, and it's easy to see why prospective newlyweds need to plan their kitchen well

in advance.

They need to review the lifestyle they expect to live, their diets and eating habits, and their individual and combined cooking talents.

Couples who take time to envision their kitchen and how it will be used are in a better position to select sensibly from the broad array of kitchen tools and equipment available.

They also make it easier for their friends and relatives to select appropriate shower and wedding gifts.

With the growing number of variables involved in planning and stocking a modern kitchen, probably the most important word to keep in mind is "versatility."

That's not to say the couple should consider nothing but "combination" units — equipment, gadgets or tools that do a number of kitchen jobs. The products with the most buttons or functions are not necessarily the best.

Five general areas to consider in stocking a new kitchen are electrical appliances, range-top cookware, bakeware, cutlery and utensils. Add everyday dinnerware and flatware if the kitchen is also the main eating area.

Electrical appliances include everything from refrigerators and ranges through the latest microwave or convection ovens to toasters and coffeemakers.

The major determining factors in choosing electrical appliances are usually



Tradition has inspired this glorious gown made of dreams come true! All-over Schifflin beaded lace is touched with Alençon high stocked neckline, the full train trilled in lace.

Like an angel's halo, the headpiece is a bridal floral garland with pearl springs, long illusion veil.

Gown by Bianchi

Reprinted courtesy of Bride Magazine.

their cost and their size relative to the space available.

Versatility and durability should be the major factors in choosing cookware and bakeware. Few materials offer the cookware versatility of glass and glass-ceramic.

The idea of preparing, cooking, storing and serving all in one vessel originated with Corning's development of heat-resistant glass overware in 1915, and was extended in 1958 with the development of glass-ceramic cookware and casseroles.

Corning has now developed a transparent glass-ceramic cookware line for range-top use. With all the versatility of its Corning Ware line, Corning's new Visions cookware lets cooks see what's happening and helps prevent messy boilovers.

Glass cookware can go from refrigerator or freezer directly into a microwave or preheated conventional or convection oven. Glass-ceramic cookware is even

more versatile and can be used on any range-top or under the broiler.

Cutlery for the new home should include not only the knives themselves, but a proper storage device such as a knife block or rack. Besides helping the knives hold their sharp edges longer, this is a safety factor.

The cutlery assortment a couple may choose will vary, but a basic array should include 3 and 4-inch paring knives and an 8 or 10-inch chef's knife.

Utensils is a catch-all category that includes but is not limited to spatula, scraper, slotted and regular spoon, two-pronged fork, tongs, colander, whisk, cutting surface, measuring spoons, and dry and liquid measures.

New open-handled glass liquid measures that nest take up less cupboard space and are microwave-safe, making them ideal for preparing sauces.



BASIC KITCHEN TOOLS include an assortment of cutlery, utensils and small appliances, liquid and dry measures, mixing bowls, bakeware and cookware. In today's smaller kitchens, sets that nest are a must, as are bakeware and even liquid measures that can be used in conventional or microwave ovens. Versatile new see-through range-top ware (right) not only helps avoid messy boilovers but can also be used in conventional or microwave ovens.

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Falling In Love

by Janet Bode

On a wintery afternoon one July, Cynthia noticed a man dressed all in white — white shirt, white pants — hurrying down a Manhattan street. Her instant response was, "he's so cute!"

Until that moment, Cynthia had been perfectly happy being single and had no intention whatsoever of falling in love. Compelled to meet the captivating stranger, she followed him into a store. Before the sun set, she had read his Tarot cards and informed him that by incredible coincidence she saw a dark-haired woman in his future. Then she smiled. And he smiled back. Zing.

Does love at first sight exist? "Absolutely," asserts Cynthia, a self-described expert on the topic. "You bet," agrees Peter, the man in the white suit. After a few weeks, they moved in together; in less than a year they were married.

Many people experience love at first sight; what's more, it's often the real thing. Unfortunately, you can't make it happen. "Love at first sight is an internal event over which you have little control," says Audrey Kavka, M.D., a psychiatrist in private practice and an associate assistant clinical professor of psychiatry at the University of California, San Francisco. "It occurs on those rare occasions when both your conscious and unconscious fantasies are fulfilled. You have the experience but can't explain why, because half the explanation is in your unconscious."

"Take Cynthia, for example. Though she had no sense of anything logical or rational about her immediate attraction to Peter, and wasn't consciously aware of her thoughts, somewhere in her unconscious fantasies he met her picture of the ideal male," Dr. Kavka says.

"In your unconscious are repressed memories — thoughts and fantasies that are unavailable to your conscious mind — that in a sense you've forgotten. Although you don't know they're part of your image of what you're looking for in a mate, they are," continues Dr. Kavka.

"Your conscious fantasy might be: I want somebody warm, not like my father, a cold, uncommunicative person to whom I never felt close. Meanwhile, your unconscious may contain long-forgotten memories of pleasure with that same parent: the times you raked leaves, made angels in the snow or read stories together. And those unconscious repressed memories both influence you and can't be modified by your conscious thoughts. You can't say, 'I'm not going to fall for a man like my father,' because you may not even know that you're looking for a man with his qualities."

So the core ingredients of love at first sight are twofold: conscious fantasies — the physical, intellectual, emotional, maybe even financial attributes you're searching for in a partner — and more important, unconscious fantasies — the repressed memories that outline a possibly

different profile of Mr. or Ms. Wonderful. Ken is a romantic stock analyst, you by age twenty-eight had "despaired of ever meeting anyone compatible." Then one day during a workshop on corporate relocation, he glanced around the table and his gaze stopped at Sarah, "a woman with the most beautiful, soulful eyes." Zing. "Two hours later when I overheard her breaking a date to be with me that evening, I felt that something magnificent and exciting was taking place," says Ken. The conscious and unconscious fantasies had swung into action.

Every time you meet someone new, you match the checklist of your conscious fantasies against the new person. You also make inferences and judgments about what that other person must be like, which can't be confirmed until you know him better. In addition, you have an unconscious reaction.

"Sexual matters form a prominent aspect of the unconscious, because their forbidden qualities cause them to be relegated there," Dr. Kavka explains. "With love at first sight, there's always a sexual component, something in the person that reverberates in you."

Margaret Hayner, a New York City therapist who specializes in marriage counseling, concurs that the "very specific agenda or contract you have for a mate is usually unconscious, based on factors like your position in your family, your parents' marriage."

"You experience your parents' relationship in an extremely profound way at an early age, and that becomes your model for what you either want or don't want. When you meet somebody, you have a gut reaction that tells you whether this person fits or doesn't fit this model. Often with love at first sight there's a powerful feeling that some strong needs are going to be met."

Ken recalls, "My initial thoughts about Sarah were, 'Wow, what a stunning face, but I'm sure she'll have a voice with a nasal twang.' Then she spoke and her voice was lovely, I thought. 'Her politics will be an embarrassment.' Then she detailed several points that mirrored my views. She was sensitive, a person of character, a whole succession of surprises unfolding before me."

Ken quickly sensed Sarah was what he wanted in a wife. She reminded him of his mother. She reminded him of a former girlfriend. She also reminded him of a nobody he'd ever met before. The two of them had an immediate capacity for unlimited conversation paired with an ability to feel comfortable being quiet together. He says, "With ninety-nine out of a hundred people you meet, you feel a

degree of discomfort. You want to feel as comfortable with the person you love as when you're alone. With Sarah, I didn't feel the need to exhibit myself; I just was. From the start, we had an easy and natural fit; our individual neuroses met like a ball and socket."

When Melinda and Frank first met, Melinda was suspicious. Frank was so presentable she knew her mother would adore him, she explains jokingly. But she felt right away that he was everything she'd always wanted in a partner, and had the same gentle humor as her father. Right away he also brought out the lust in her, that reverberation, that chemistry. "Lust. That's why love at first sight happens," Melinda declares. "Lust is what makes it more than just friendship. I certainly wouldn't want to spend any portion of my life with a man for whom I didn't feel passion." Besides the instant sexual attraction, Melinda found that "...love at first sight is an intuitive knowledge that you like each other. There's also something going on that I like to call cosmic timing: the universe deciding to be kind, providing you with this great introduction."

Their "great introduction" took place three years ago, when Frank, the president of a young, expanding Boston management consultant firm, was in Chicago on business. Friends suggested he meet Melinda, a Chicago native with a public relations background, to discuss the possibility of her working for his company. Zing. The discussion led to a drink, which led to dinner, which led to a nightcap, which led to her roommate's dry observation the following morning when Melinda tumbled home, "I assume you got the job."

"No, but I got the boss," Melinda said. "Some say men fall in love at first sight all the time," Frank observes. "In fact, I've read that we're supposed to have eight sexual fantasies a day. But when it happens, the real thing, you definitely know. Melinda was, and is, different."

In record time, less than two months, as their phone bills mounted in direct proportion to their feelings for each other, Melinda packed up and left for Boston. They've been living together for three years.

And now for the bad news. Unfortunately, in some cases, bad reality steals onto the scene: Your initial positive assessment of the loved one turns out to be disastrously wrong. Perhaps you made too many fast inferences based on faulty evidence. For example, you may have met a gorgeous man leaving a bank carrying an Italian leather briefcase, and fallen in love assuming he was a successfully employed rock of stability. You later discover your man had just been refused a loan and that his briefcase contained only an aging tuna

sandwich. Or you were instantly drawn to a man at a party who was bright, charming and successful, but after a month of near bliss you find out he's an incorrigible womanizer.

More likely, love withers when familiarity peels away idealization to reveal your lover's flaws. Every couple has to go through a demythologizing process. Originally, you may have felt nurtured and taken care of; later you feel he's controlling you. Or, at first you may have found him easygoing; now you see he's just sleeping through life.

Sometimes the woman sets herself up for failure. On some level she may not be ready for a serious commitment. "If falling in love at first sight is a pattern, if you're making the same mistake over and over, there's usually some important reason for it," Hayner says. "Often there's a powerful unresolved relationship elsewhere in your life — generally with a parent — that should be examined more closely," she explains.

Sometimes, mere infatuation is mistaken for true love at first sight. "You can't take a twenty-point test to find out if it really is love or infatuation," points out Dr. Kavka. You may not be able to distinguish them until the relationship has stood the test of time.

Put to that test, can love at first sight endure? Absolutely, says Cynthia, the Tarot card reader, and Peter, the man in the white suit, wife and husband of seventeen years. Yes, says psychotherapist. "Couples who have a positive initial experience have a much better prognosis for making it through the difficulties of day-to-day adjustment. Whether it's a strong sexual relationship or a very intense first attraction, it is something that sustains them through the rocky times," says therapist Hayner.

Love at first sight, in Cynthia's opinion, is like the unicorn. If you search for it, you won't find it. You can't tell yourself, "Today I'm going to fall in love." But when you're not looking — zing. She confides that whenever she sees Peter she still lights up with that same glowing smile, still feels the same warm rush that she did the day they met.

Peter in turn emphasizes the rightness of their relationship. He cites Cynthia's emotional dependability — a constancy, a quality he somehow sensed on that very same day. "If we were a trapeze team, I'd be the jumper and she'd be the catcher," Peter believes. "Granted, right after catching me, she'd be racing out the door, hollering about a meeting to go to and leftovers in the fridge, but when it counts, she's always there."

So what many have perceived as superficial — "only" love at first sight — may in reality be the true key, the essential element that holds two people together in a long-lasting, deep and rewarding true love.

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The First Year Of Marriage

The first year of marriage is a time of constant learning and growing, a time when foundations are laid and, often, lifelong patterns are set. Preparation for marriage should begin long before the wedding vows.

"We spend a tremendous amount of time planning weddings, but engaged couples should also devote time to discussing and planning marriage," advises Rabbi Donald Berlin of Temple Ohel Shalom. "When couples come to see me before their weddings, I bring up topics of marriage, topics which have a new ring to them when discussed with a third party."

"I try to get a sense of their attitudes toward marriage and their long- and short-range goals. This becomes the basis for discussion," the rabbi said, "in the hope that where there are differences in attitude, discussion will bring about compromise and understanding."

Compromise and understanding are two of the keys to a successful transition to married life. But a variety of issues must be discussed and negotiated in forming the new total relationship that constitutes marriage. The five big issues confronting newlyweds are leisure time, religion, in-laws, money and sex, according to Betty Jacobs, Clinical Director of the Jewish Family and Children's Services (JFCS), Beverly. Necker, Associate Director of the JFCS's Family Service Department and Rose Goodman, Director of JFCS's Randallstown office.

"Two people coming from different families must negotiate tasks in day-to-day living," Jacobs says. "They need to lay down ground rules — what will work for them. Marriage is a developmental process, a process of accommodating and blending to meet the needs of both partners."

Mitch and Lisa Reitman, both natives of the San Francisco Bay area, California, set up their home in Baltimore this past September, following their August wedding. Both stress the importance of compromise in marital adjustment.

"You're no longer two independent people. You must learn to work as one and make a lot of concessions, but they are concessions you're usually ready to make when you decide to get married," says Mitch, a 24-year-old Campaign Associate at the Associated Jewish Charities and Welfare Fund. "Even simple things like keeping the checkbook requires discussion and agreement," he points out.

Lisa, a 23-year-old service representative for a local insurance company, emphasizes the importance of talking everything out and finding happy mediums in the early months of a marriage.

"You must learn to share everything in your life," she says. "I was an independent person for a long time and was used to making my own decisions, often doing things on a whim. It was a bit tough at the beginning, realizing that now I had to consult Mitch on just about everything, but it's becoming more and more natural."

Rabbi Jim and Susan Rappoport Bleiberg, who celebrated their first wedding anniversary last month, reflect that they more or less slid into married life.

"The biggest step for us was making the commitment to get married," says Jim, a 31-year-old Associate Rabbi at Baltimore Hebrew Congregation. "I somehow thought there would be a lot more changes than there were."

The one thing the couple did have to work hard at was creating blocks of time to spend together, since both have rigorous schedules. "We set at least one night a week aside for each other," notes Susan, a 27-year-old special education teacher at The Children's Guild. "The time that we spend together is very special."

Research on the most problematic areas for young couples finds that communication is the most important, Ephross explains. "The first year of marriage is a good time to initiate new communication patterns, since it constitutes a new stage in the life cycle. The intensity of the communication in marriage is different than that at the workplace or at school. How to communicate with each other, when to communicate and what to expect from communication is very important."

Ephross suggests that young couples concentrate on improving their listening skills, including their ability to pick up on non-verbal communication and feelings. She stresses learning to say what one means, and recommends that spouses

check with one another to make sure they have understood exactly what the other is saying.

Certain topics should be discussed thoroughly, either prior to the marriage or in its earliest stages. This helps to bring out expectations regarding male and female roles and decision-making responsibilities, according to Ephross.

Jewish identity and the role of Judaism in the marriage is another crucial area of discussion. Rabbi Berlin encourages young couples to observe some aspect of Shabbat each week. "Couples must realize that one's life is greater than oneself and they should try to be committed to that greater element," he says.

"They should make Shabbat at least a part of it, something that is uniquely there. It's a value that affirms the relationship. That value is often identified as the presence of G-d in the marriage, the third partner which the transition ascribes to Jewish marriage," Rabbi Berlin observed.

A particularly tough area of adjustment for young couples is conflict and conflict resolution, Ephross declares. She suggests that the couple set time limits for arguments in order to minimize the chance of anger turning into irrationality. Partners should express anger directly, dealing with the situation when it happens, and they should refrain from bringing "old" grievances into "new" arguments.

"Optimally, the couple, should try to learn communication and problem-solving skills prior to the marriage in pre-marriage workshops, as a preventive mental health technique," she says. "Sharing feelings and ideas with other couples dealing with many of the same issues is a good way of beginning a marriage."

JFLE offers six-week pre-marriage and marriage enrichment programs, both of which are educational in focus and with a heavy emphasis on communication. Each will begin in the spring.

Pre-marriage discussion also helps to dispel some of the myths of marriage, Ephross points out. "Many couples have idealized views about marriage," she says. "They may see their spouses as their 'princess' or 'knight in shining armor' who will fulfill all their needs, or they may expect constant emotional intensity and intimate communication between themselves and their spouses. These myths need to be discussed and put into proper perspective."

In addition to pre-marriage meetings, Rabbi Berlin suggests a "six-month check-up" for newlyweds, the idea of a rabbi friend of his in Oklahoma City. "I ask couples to come see me after several months of marriage to discuss how well they have acclimated to the marriage and how things are going for them," he explains.

Rabbi Berlin measures success in marriage through individual and collective growth, successful interrelationships and mates' feelings that they are better people as a result of their marriage.

"Marriage is a human being wanting to share his or her life in the most intimate way possible with another human being," he says. "It's the ability of two people to positively affect and touch each other's lives. It seems a miracle in the modern world, but it happens, fulfilling the expression 'to sanctify life,' which means to make special, to feel safety and to be at one."

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For brides: At last, the crystal facts!

When choosing or registering for wedding gifts, who doesn't think of traditional stemware? Or, the practical salad bowl? What about the elegant pitcher? Or, the beautiful wine carafe?

Because crystal is married to the wedding tradition and its inherent characteristics make it a priceless treasure for future generations, it is only right for you to learn the crystal facts before making your final choice.

When selecting crystal, be careful... Don't be deceived. Not everything that looks translucent, brilliant, crystalline and elegant is fine crystal.

To help you in your selection, here's a list of questions many brides often think of when choosing their crystal, but never know whom to ask. At last, Princess House, a leading manufacturer of full-lead, handblown and handcut crystal, provides you with the answers.

Q: Are air bubbles imperfections or a sign of low-quality crystal?

A: Absolutely not. Tiny bubbles, marks and variations are unique traits of high-quality handblown crystal. They represent the "signature" of the glassblower's finished art.

Q: How can you tell if crystal is handblown or machine pressed?

A: Handblown crystal is mouth blown, one piece at a time, and is more graceful, delicate and finer in detail than machine pressed crystal. One piece of handblown stemware may require the work of up to 18 artisans.

On the other hand, pressed crystal is heavier than handblown and its density gives the items a rich tonal ring when delicately tapped.

Q: What's the difference between crystal and lead crystal?

A: Crystal is a glass that contains lead oxide, a substance which gives crystal its weight and lustre. High-quality crystal should contain at least 24 percent lead oxide, and is commonly called full-lead crystal.

Lead is fundamental since it enables crystal to retain its attractive qualities during the shaping process. The more lead, the brighter, the clearer and the richer the tone is.

Q: What are the most popular crystal gifts for wedding gifts?

A: A stemware collection is a long awaited favorite among brides. There are three basic types: The water goblet, the wine glass and the closed "tulip" champagne. Eight of each is the magical number for a complete set.

Table accessories include the salad bowl, the romantic candlesticks, the hurricane lamps, the useful pitcher and the coffee carafe.

Also, crystal dinnerware is growing in popularity. More brides are choosing it because its versatility complements any color or table decor.

Q: Is it socially correct to turn a water goblet into a dessert dish or a pitcher into a flower vase?

A: Yes! It is not only correct, but it shows imagination. After the excitement of the wedding is long gone and you have a chance to settle down, you will soon realize you are missing a few essential items. Use your crystal! It is more versatile, practical and durable than most people suspect.

For instance, a candlelite vase has many uses. It can be a cigarette, pencil or toothpick holder. Place it in the center of your fresh vegetable dip dish and make your carrots, celery and zucchini stand up.

With crystal there are no limitations to its use.

Q: Should crystal be used only at night and/or for selected formal parties?

A: Definitely not. The beauty of crystal is its all-around use. Crystal can be dressed up or dressed down depending on the occasion.

Your salad bowl can serve fruits and crossants in the morning, punch or potato chips at a picnic lunch, and elegantly displayed vegetables at a formal dinner. Be creative. Crystal does not have a season or a time of day.

Q: Does weight determine the quality of crystal?

A: Not at all. Weight doesn't say anything about the quality of crystal. You should look for the craftsman's detail work and the tonal quality.

Q: When delicately tapping the crystal, what does the bell-like ring tell us?

A: The clearer the tone, the better the quality.



Left: Contemporary design, elegance flows from the soft neckline edged in Venezia lace to the tip of this Intermezza length vision of loveliness. A full bowed sash controls the circular skirt.

Right — Ode to Grecian classicism with a modern flair. The bodice is delicately flounced and the over-skirt controls the sheath, satin ribbon waist in all-over-Chiffon.

Gowns by Bianchi

Reprinted courtesy of Bride Magazine.

Alaska Honeymoon

Once upon a time, plans for the wedding trip were a bridegroom's prerogative and responsibility. Can you imagine today's bride being packed off to an undisclosed destination at the climax of weeks of wedding preparation and celebration? With a trunkful of smart city clothes to a fishing camp? With a backpack of jeans and boots and sweaters to a glamour resort? No temporary bridegroom in his right mind would take such a risk!

The honeymoon's a mutual decision these days. Choosing a destination is a time for real up-front honesty about preferences... maybe even compromise.

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easy to feel you have the world to yourself in Alaska, where the scenery is spectacular, where the opportunity to explore the wilderness is unlimited and where warm hospitality prevails — from cosmopolitan Anchorage to wilderness lodges.

Do your homework early, before pre-wedding stress sets in. The best place to seek advice on travel to Alaska is the state's Division of Tourism. Your 1985 Alaska Vacation Planner, which includes information on travel throughout Canada's Yukon, is free, and can be ordered by writing to the Alaska Division of Tourism, Pouch E-603, Juneau AK 99811.

All the information you need

A wealth of information is crammed into the 100-page book. In addition to facts, figures, maps and detailed information, the Vacation Planner combines practical advice with personal reflections of many who've traveled north to explore America's last frontier.

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Picture yourself and your bridesmaid in this romantic fantasy.

Bridesmaid: A scoop neckline, is accentuated with full puff sleeves. Delicate lace trims this all-over striped beautiful Organza dress in Intermezza length.

Bridal: Romantic and sensual, the gown is designed with a Sabrina neckline, long fitted sleeves, all-over embroidered Organza with Satin Trim.

The open lace back bonnet is in matching embroidery, with a long illusion veil.

Gowns by Bianchi

Reprinted courtesy of Bride Magazine.

Bridesmaids' dresses: Romantic, traditional

Romantic and traditional are the two biggest trends in bridesmaid dressing today. More and more bridal parties are wearing either frilly off-the-shoulder Scarlett O'Hara looks or lacy covered-up Victorians, both of which lend an aura of charm and femininity to the wedding.

The most popular fabrics are taffeta and satin while chiffon still holds its own. Pastel shades are the favorites, with pink the leader and aqua "coming on strong," according to buyer Janice Gibney of Susie's

Casuals, a national chain that specializes in bridal and prom dresses.

"Bright red looks like it will be an important color as well," Ms. Gibney notes.

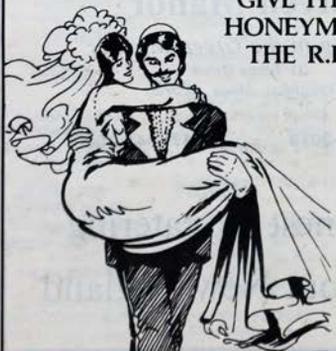
Lengths are generally to the floor, although there seems to be some interest in tea lengths, which end mid-calf.

Nearly as important as the dress itself are accessories. Gloves, both wrist and elbow length, are extremely popular, while hats, hoops, crinolines and jewelry all add a feminine touch.

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Bridal: Balance in fabric and design, La Champagne and Summer Satin are artfully combined in a basic beaded bodice as well as the graceful full skirt which features a beaded hemline matching the bodice. Glimmering beaded bridal wreath graces the head with elegance.

Bridesmaid: The demi-princess silhouette beautifully complements a moire faille

Gowns by Bianchi

Reprinted courtesy of Bride Magazine.

Just look where the boys are now: the bridal registry!

Proof that the young American male is as interested in the dinner plate as the home plate is the fact that, in the past few years, bridal registries nationally report that more and more brides selecting silver, china and crystal patterns are accompanied by their husbands, says the Jewelry Industry Council.

It's all part of the trend toward men enjoying acting the host in their own homes, and taking up gourmet cooking, or at least the ability to prepare one or more special dishes, the experts say.

Interestingly enough, surveys show young couples are choosing fine china twice as often as casual tableware. Men, with less exposure to preconceived ideas about table setting, have more flexibility in mixing and matching patterns than

women.

Men tend to select cups, silverware and glassware that "feel right" in their hand, and are particularly interested in outdoor cookware.

Bridal registry personnel help couples analyze which lifestyle they prefer, and guide them in selecting tableware to blend with their entertainment and daily living needs.

Young husbands, familiar with their wives' choices, find it easy to select gifts for their home in the future.

With today's more integrated lifestyles—with women more and more in the business world, and men taking an interest in the home—choosing tableware patterns together follows naturally, the Council observes.



Advice on how to choose a wedding photographer

One very important item on your wedding checklist is hiring your professional photographer. While relatives and friends may take photographs of the occasion, you'll want to be sure an experienced professional has been contracted to capture the mood and scenes of this memorable occasion.

A professional photographer is trained to consider not only the technical aspects of your photographic needs, but is also people-oriented and knows how to photograph you with sensitivity to capture the mood and feeling of the day, without interfering with the solemnity of the ceremony or the fun of the reception.

Here are some suggestions to help you select the right photographer:

- Begin early — particularly if you are getting married in the popular months of June, July, August or December, the busi-

est seasons — in order to book your choice of photographers.

- "Interview" a variety of photographers. Look at samples of their work. Select a photographer whose style suits the images you'd like to capture.

- Arrange for a formal bridal portrait for the newspaper at the time of your final gown fitting.

- Don't change your hair style, or have it cut or frosted, just before taking your portrait — you want to look like you. Keep jewelry and other accessories to a minimum. Your makeup should not be excessive.

- Enlist a friend or relative to identify special friends and relatives for the photographer. At the reception, request photographs of your guests at various table groupings.

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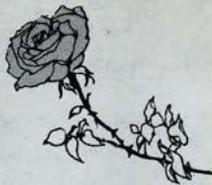
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