Inside:
From The Editor, page 4
Around Town, page 8

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RHODE ISLAND HERALD

THE ONLY ENGLISH-JEWISH WEEKLY IN R.I. AND SOUTHEAST MASS.

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Kirkpatrick, Operation Moses Receive Jabotinsky Award

NEW YORK (JTA) — Jeane Kirkpatrick, former United States Ambassador to the United Nations, and Operation Moses, the rescue mission that brought 10,000 Ethiopian Jews to Israel, are the co-recipients of the 1985 $100,000 Jabotinsky Prize-Defender of Jerusalem Award.

In announcing the awards at a news conference here recently, Eryk Spektor, chairman of the Jabotinsky Foundation said, "We are proud to honor Ambassador Kirkpatrick for her valiant support of Israel and the Jewish people during her tenure at the United Nations. Mrs. Kirkpatrick spoke out tirelessly and eloquently in the face of constant hostility and harassment.

"We are also pleased to honor Operation Moses," Spektor continued. "This rescue mission, which brought endangered Ethiopian Jews to the State of Israel, embodies the spirit of Zeev Jabotinsky, who in the late 1930's warned the Jews of Europe to flee the impending Nazi Holocaust. The award to Operation Moses affirms the crucial importance of rescuing beleaguered Jews of the diaspora."

Jeane Kirkpatrick

Spektor announced that the Operation Moses award funds will be used to create 50 Jabotinsky scholarships at Israeli institutions of higher learning for young people brought to Israel by Operation Moses. The scholarship program will be administered by the three Jabotinsky Prize judges who live in Israel. Alexander Grass, national chairman of the United Jewish Appeal, reacting to the Jabotinsky Foundation's selection of Operation Moses, said, "We are tremendously gratified." He described Operation Moses as "a joint humanitarian effort of the American Jewish community and the people of Israel."

Grass noted that the UJA/Federation Campaign "joined the government of Israel and the Jewish Agency Department of Immigration and Absorption in the reception and absorption in Israel of the Ethiopian Jewish community."

The UJA/Federation conducted special Operation Moses appeals in more than 600 Jewish communities across the U.S. between December, 1984 and April 1985, which raised over $63 million toward the initial cost of absorbing the Ethiopian immigrants, including housing, medical care and language and vocational training, Grass said.

The 1985 Jabotinsky Prize will be awarded at a ceremony October 30 in New York City. The guest speaker will be Israeli Ambassador Meir Rosenne.

Hilary Salk: A Busy Woman Who Makes Time To Make A Difference

by Susan Higgins-Bostian

Hilary Salk wants women to take back control over their bodies, assume responsibility for making decisions about their health care and talk back to their doctors.

Referring to herself and fellow members of the Rhode Island Women's Health collective as "trust busters," she tells of encouraging women to question the advice of physicians (a profession that has at times approached the status of demi-gods) and explore alternative health practices.

"Doctors do not always give all the contra-indications. They say 'leave the worrying to me, trust me." Salk shakes her head, "I just don't think it is safe to just rely on doctors. You must get information on your own. Tremendously important alternatives exist, such as chiropractors and nutritionists who have been dismissed by the traditionalists as being a 'crock.' If you look at other cultures and your own health care experiences, you realize the way we deliver health care is really bizarre."

The hopelessness of the imbalance of power and inappropriate healing methods is reflected in a chapter Hilary Salk co-authored, in the book, Our Bodies, Our Selves, (the new edition). Originally conceived by members of the Boston Women's Health Collective the book is written by women, for women, and attempts to impart factual imformation pertaining to all facets of women's lives. Another goal of the book is to present choices to women and expose some of the ways the existing medical system dominates and trivializes women. In the chapter, The Politics of Women's Health Care, Salk challenges the omnipotence of physicians and champions the female patients rights.

This dynamic, reformer stresses a revamping of the current medical system, an end to doctor-centered care and a complete reexamination of women's natural biological functions. "Many concerns now under the domain of physicians are simply needs of healthy women," Salk admonishes. "We must recognize the importance of using other practioners to teach us about contraception and technically qualified persons such as midwives to deliver our children. Midwives tend to have better outcomes than obstetricians in high risk populations and contraception is better

(Continued on page 9)

A New Calendar For 5746

GIFTS FOR THE JEWISH NEW YEAR — Start the 5746 Jewish New Year off right this September, with a colorful gift for relatives and friends: the 1985-86 "Living Waters" calendar, complete with superb photos of Israel's waterscapes. Printed in Israel, with award-winning photographs in full-color. With each purchase you'll also be helping Israel's natural treasures: all profits go to the Society for the Protection of Nature in Israel. The calendar is available through the Board of Jewish Education of Greater New York, for $9.95.

Other materials at the BJE include games, books, posters, records and audiovisuals. For a complete listing of holiday items, call the BJE Department of Sales and Customer Service, at (212) 245-8200, or write: Board of Jewish Education of Greater New York, 426 W. 58th St., New York, NY 10019. Visa and Mastercard accepted for orders over $15.

Local News

Temple Torat Yisrael

Shabbat Shuvah — September 20, 21
Friday ..... 6 p.m.
Shabbat Morning ..... 9:30 a.m.
Mincha-Maariv ..... 6:30 p.m.
Kol Nidre — September 24
Tuesday ..... 6:15 p.m.
Yom Kippur — September 25
Wednesday ..... 9 a.m.
Torah Service ..... 10:30 a.m.
Sermon ..... 11:15 a.m.
Yizkor ..... 1:30 p.m.
Mincha-Maariv ..... 5 p.m.

Temple Am David

SHABBAT SHUVA
Friday, Sept. 20: Evening Service — 8:15 p.m.
Saturday, Sept. 21: Morning Service — 9:30 a.m.
MEMORIAL SERVICE AT LINCOLN PARK CEMETERY
Sunday, Sept. 22 at 2:30 p.m.
YOM KIPPUR
Tuesday, Sept. 24: Kol Nidre — 6 p.m.
Wednesday, Sept. 25: Shacharit — 8 a.m.; Junior Congregation and Pre-Hebrew School — 10:30 a.m.; Rabbi's Message followed by Yizkor Service and Dedication of New Memorial Plaques — 10:30 a.m.; Special Junior Congregation — 3 p.m.; Mincha, Neilah, Maariv — 4:15 p.m.; Sounding of Shofar — 7:25 p.m., to be followed by a Break the Fast reception.

Cong. Beth David

YOM KIPPUR
Tuesday, September 24
Kol Nidre ..... 6:30 p.m.
Wednesday, September 25 . 9:00 a.m.

Temple Habonim

YOM KIPPUR
Tuesday, September 24: Evening Service (Kol Nidre) — 8 p.m.
Wednesday, September 25: Morning Service — 10 a.m.
Wednesday, September 25: Young People's Service — 10 a.m.
Wednesday, September 25: Children's Service — 1:45 p.m.
Wednesday, September 25: Afternoon Service — 3:15 p.m.

Cong. Ohawe Sholam

YOM KIPPUR
Kol Nidre — Tuesday evening, September 24, 6:30 p.m.
Wednesday, September 25 — Shaharit, 8:45 a.m.; Yizkor, 12 p.m.
Rabbi Chaim Pearl will be officiating at the services during the High Holy Days after which his successor, Rabbi Isaac Jacobs from Louisville, Kentucky, will assume the position of Rabbi at Congregation Ohawe Sholam.

Cong. Beth Sholom

Rabbi Dr. Shmuel Singer of Congregation Beth Sholom will be delivering his annual Shabbat Shuva Lecture on the afternoon of Saturday, September 21. It is customary for a talmudic discourse to be given on the afternoon of this Sabbath, which always occurs between Rosh Hashanah and Yom Kippur.
The lecture is entitled Erev Yom Kippur, Yom Kippur Eve, in the Halacha. It will be held at 5:15 p.m. at Beth Sholom. Both men and women of the general community are invited to attend. No previous background in Talmud is necessary.

Yom Kippur Services

Cong. Sons Of Jacob

Friday, September 20
P. Vayelach, Shabbos Tshuva ..... 6:26 p.m., 6:35 p.m.
Saturday, September 21
Morning Service ..... 8:30 a.m.
Mincha Service ..... 6:35 p.m.
Shabbos Ends ..... 7:28 p.m.
Preparation for Yom Kippur
Tuesday, September 24
Morning Service ..... 6:30 a.m.
Mincha Service ..... 2:00 p.m.
Yom Kippur Eve ..... 6:00 p.m.
Kol Nidre ..... 6:15 p.m.
Wednesday, September 25
Morning Service ..... 8 a.m.
Yizkor ..... 11:15 a.m.
Mincha Service ..... 5 p.m.
Neilah ..... 6:15 p.m.
Friday, September 27
P. Naazinu ..... 6:13 p.m.
Saturday, September 28
Morning Service ..... 8:30 a.m.
Mincha Service ..... 6:15 p.m.
Shabbos Ends ..... 7:15 p.m.

Cong. Shaare Zedek — Sons Of Abraham

YOM KIPPUR 5746-1985
Tuesday, September 24
Lighting of Candles
First Light Yahrzeit Candles 6:00 p.m.
Kol Nidre ..... 6:10 p.m.
Sermon ..... 6:50 p.m.
Wednesday, September 25
Schcharith ..... 8:00 a.m.
Sermon ..... 10:30 a.m.
Yiskor ..... 11:30 a.m.
Musaf ..... 11:45 a.m.
Mincha ..... 5:15 p.m.
N'eelah ..... 6:15 p.m.
Conclusion of the Fast ..... 7:20 p.m.

Temple Emanu-El

Yom Kippur services will begin with Kol Nidre on Tuesday, September 24, at 6:15 p.m. On Wednesday morning, September 25, services will begin at 9 a.m. At 2:30 p.m. an "Ask the Rabbi" session will be held in the Alperin Meeting House. Rabbis Franklin and Rosenberg will be the panelists and Dr. Richard Kumins, President of the Temple Men's Club, will act as moderator. Also at 2:30 p.m., Rabbi Liben will conduct a story hour and a "Junior Ask The Rabbi" session for our children. Yom Kippur will conclude with the Neilah service, beginning at 5:30 p.m. and the sounding of multiple Shofarot in each location. Students of the Religious School will participate in the Havdalah ceremony immediately following.

Temple Emanu-El will hold its annual Memorial Service at Lincoln Park Cemetery on Sunday, September 22, 1985, at 12 noon. The service will be conducted by Rabbi Wayne M. Franklin, Rabbi Daniel H. Liben and Cantor Ivan E. Perlman in the Chapel just inside the main entrance to the cemetery. Following the service in the Chapel, participants may proceed to the graves of their loved ones for personal prayer. (The service will be held rain or shine.)

Cong. B'nai Israel

Tuesday, September 24
Erev Yom Kippur-Kol Nidre
Candle-lighting ..... 6:00 p.m.
Mincha ..... 6:00 p.m.
Wednesday, September 25
Yom Kippur Day ..... 9:00 a.m.
Torah Service ..... 10:45 a.m.
Sermon ..... 11:45 a.m.
Yizkor ..... 12:15 p.m.
Neila ..... 5:45 p.m.
Conclusion ..... 7:25 p.m.

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Carrot Cake	$ 5.99 lb.
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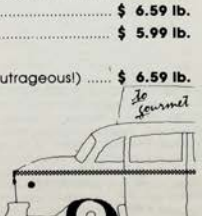

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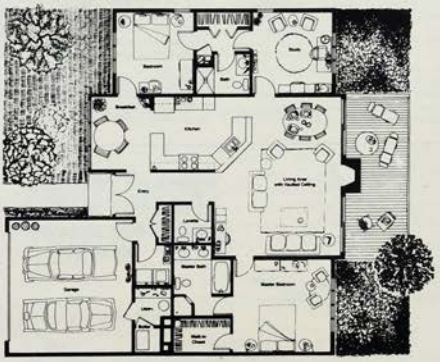

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Temple Sinai

Temple Sinai's observance of Yom Kippur begins with the chanting of Kol Nidre by Cantor Remmie Brown at the Kol Nidre service on Tuesday evening, September 24 at 8:15 p.m. Rabbi Astrachan will present a sermon entitled "The Memories of the Past — The Dreams of the Future."

Services continue on Wednesday morning, September 25 at 10:30 a.m. At the same time a youth service for those children 9 and over will be held. The youth service will be conducted by student Rabbi Michael White. The sermon will be delivered by Rabbi George Astrachan.

At 1:15 p.m. an "Ask the Rabbi" discussion will be held. Children's services for those children 9 years of age and younger begin at 2:15 p.m.

Afternoon services are scheduled to begin at 3 p.m. Memorial (Yizkor) services begin at 4:30 p.m. Concluding services begin at 5 p.m.

All services with the exception of the youth service will be led by Rabbi George Astrachan and Cantor Remmie Brown. Student Rabbi White will assist at Kol Nidre services and all afternoon services.

Cong. Mishkon Tfiloh

Shabbas Shuvah - Sabbath of Repentance, Friday evening, September 20. Light Sabbath Candles at 6:27 p.m. Friday evening service at 6:30 p.m.

Saturday morning, September 21, at 9 a.m. (Parshas Netzavim) Sermon at 10:45 a.m. Saturday evening, September 21, Mincha and Maariv at 6:30 p.m.

Tuesday evening, September 24, Light Yom Kippur Candles at 6:20 p.m. Kol Nidre, 6:30 p.m. Sermon "Once In A Year" 6:45 p.m. Maariv at 7:05 p.m.

Wednesday morning, September 25, Shacharis at 9 a.m. Reading of the Torah (Leviticus 16: 11 a.m. Sermon "Are We Really Remembering" at 12 noon. Yizkor Memorial Service at 12:20 p.m. Musaf at 1 p.m. Mincha at 5:15 p.m. and Neilah at 6:15 p.m. Maariv and Blowing of the Shofar at 7:25 p.m.

Temple Beth-El

Services for Yom Kippur will begin at 8:15 p.m. on September 24. Rabbi Gutterman will deliver a sermon entitled: "God, Torah, Israel and related Subjects." Services for the morning of Yom Kippur will begin at 10 a.m. when Rabbi Silverman will speak on "Ma Nishtana: What Makes This Day Different." Each year, following the morning service, there have been many congregants who have remained in the sanctuary to meditate. Beautiful string music and readings from Jewish literature will add a special dimension to the solemnity of this day.

Children's services for Yom Kippur will begin at 1:30 p.m. followed by afternoon services at 2:15 p.m. and Yiskor at 4:30 p.m. The Temple's Sisterhood will sponsor an annual Break-the-Fast supper immediately following the day's worship. For more information on Temple Beth-El, call Executive Director Rob Goldberg at 331-6070.

Cong. Beth Sholom

Congregation Beth Sholom located at 275 Camp St. will be holding Yom Kippur services according to the following schedule: Tuesday, September 24, Erev Yom Kippur, Shachrit will be at 6:45 a.m. and Mincha at 3 p.m. Kol Nidre services will begin that evening at 6:15 p.m. Wednesday, September 25, Yom Kippur Day, Shachrit will begin at 8 a.m. and the rabbi's sermon and Yizkor will be held at 10:30 a.m. Mincha will be at 5 p.m. and the Neilah service at 6 p.m.

Child care will be provided during the services at 10:15 a.m.

Simchat Torah Luncheon At Beth Sholom

Congregation Beth Sholom, located at 275 Camp St., will be holding a festive Simchat Torah luncheon on Tuesday, October 8. The luncheon, which will consist of a chicken dinner, will take place at approximately 1:00 p.m. immediately after morning services on that day. The entire Jewish community is invited. Pre-paid reservations are necessary and should be mailed to the Beth Sholom office by October 1. The charge is $5 for each adult and $2.50 for each child under ten. Zemirot and communal singing in the holiday spirit will accompany the luncheon.

Temple Emanu-El News

A number of activities will take place in the coming week at Temple Emanu-El. On Sunday, September 22, 1985, the USY group will begin its program year with a barbecue at 12:15 p.m. at the Temple.

On Monday, September 23, 1985, the Temple's Gabbai Committee will meet at 6:30 p.m. All those on the committee are requested to attend.

On Wednesday, September 25, 1985, an annual tradition will be continued at the Temple. Temple Emanu-El's singles will break the fast together at the end of Yom Kippur at 7 p.m.

Finally, on Friday, September 27, 1985, the Temple will host its first Singles Service and Oneg Shabbat. The service and Oneg will be held at the Temple's Bohnen Vestry and will begin at 7:30 p.m. All those interested are cordially invited to attend.

Mancini Appointed At Sinai

Temple Sinai proudly announces the appointment of Paul M. Mancini of Cranston as Temple Musical Director.

Mr. Mancini has degrees in music from the University of Rhode Island (BS) and Rhode Island College (MS). He has also done advanced graduate work with Composer Alice Parker at Westminster Choir College. He has been Guest Conductor for numerous choral groups including The Rhode Island Philharmonic, Cranston Public Schools All-City Choruses and The Cranston Dialogue Group Interfaith Choruses.

The internationally known Mr. Mancini has conducted choruses in many countries including tours in Italy, the U.S.S.R., Germany, Austria and Spain. He has also conducted exchange concerts with many schools throughout the Northeast.

Mr. Mancini is currently Choral Coordinator, Teacher in Cranston, and is also very active in many educational and professional musical organizations.

Holocaust Literature Enters The Classroom

by S. Mitchell Weitzman

(JSPS) — Forty years after the end of World War II, the memory of the Holocaust is being transmitted to a new generation. At New York University, some thirty students read and discuss works by Elie Wiesel, Chaim Kaplan, Primo Levi, and Abraham Sutzkever among others. They are enrolled in the course "Literature of the Holocaust," a relatively new but growing area of study throughout the country.

As a youth, the instructor, Professor James Young agonized over the "hows" and "whys" of the Holocaust and turned to the available literature to answer his questions. Later, with a degree in English from the University of California at Berkeley where he had set out to write a dissertation on John Keats, he eventually wrote his doctorate on Holocaust literature, then a relatively uncharted area of literary study. After years of research in Europe and Israel, he taught one of the country's first courses in Holocaust literature at the University of California at Santa Cruz. He is currently completing a critical study of Holocaust literature to be published next year.

Since the 1960's hundreds of works of Holocaust literature have appeared in dozens of languages. The decade following the Holocaust, however, might be characterized by its literary silence. This was due partly to the survivors inability to express their pain and partly to the world's unwillingness to listen.

Though Holocaust literature is part of a larger literary continuum, according to Young, these writers' reasons for writing are often different from the traditional reasons for art and literature. Specifically, many of the survivor-writers had an overwhelming impulse to bear witness and to testify in their work to both their experiences and to their own existence after the Holocaust. "In fact," says Young, "many survived their experiences only in order to write about them."

The course at NYU is structured along general chronological lines. For instance, *The Warsaw Diary of Chaim Kaplan*, written within the ghetto, is read first. Memoirs written after the events, such as Primo Levi's *Survival in Auschwitz* and Elie Weisel's *Night* follow, offering a different perspective. Finally, more imaginative works like the poetry of Paul Celan and novels such as *The Last of the Just* by Andre Schwarz-Bart are read.

Student response to the course has been encouraging. Of the students queried, all said they would recommend the course to others. One student, Anna Cohen, echoed the sentiments of her classmates who were wary of the course being a loosely structured "rap session." Instead, she discovered, "the topic is covered in a variety of perspectives: religious, philosophical, and psychological."

At the present time, similar courses are being offered in approximately thirty colleges and universities nationwide as well as in Israel. As more institutions seek to add Holocaust literature to their curriculum, Young fears that the instructors hired to teach such courses may lack the training and qualifications to deal with substantive issues, instead handling the material in a naive, rhetorical way — perhaps only one step ahead of their students. He notes that at Yad Vashem in Jerusalem, there is currently a program training individuals to teach the Holocaust. Young himself lectured to perspective teachers of Holocaust literature there.

In an article for *Commentary* magazine, Robert Alter expresses a common fear that the Holocaust may become the only thing taught in Jewish education. The rich Jewish life before the Holocaust would be neglected and it wouldn't matter how they lived, but only how they died. Keeping in mind these reservations, Young maintains that although the Holocaust was a unique event, it must be taught within a historical and literary continuum. Adds Young: "The literary responses themselves are inescapably part of the larger tradition."

Perhaps the main contribution of Holocaust literature, says Young, is that it enables the reader "to understand not so much that it happened but how it happened." For instance, in Kaplan's ghetto diary we see how the writer himself understood events as they unfolded.

Recently, some have questioned whether too much Holocaust literature continues to appear on the bookshelves. At last month's annual *Present Tense* magazine Literary Awards in New York, the issue was addressed by guest speakers David Wyman, author of *Abandonment of the Jews*, Gerald Green, who wrote the television mini-series, *Holocaust*, and Henry Feingold, author of *The Politics of Rescue*. Each resoundingly affirmed that the literature should continue to flow. Wyman, noting a "vast reservoir of ignorance" in this country concerning the Holocaust, praised Green's work of 1978 as "opening the eyes of millions" to what is a world — not just a Jewish — problem. Green pointed to David Wyman's recent revelations concerning American government's gross failure to act on credible information that could have saved millions of Jews as a good reason why Holocaust literature should continue.

James Young also has no doubts that Holocaust literature should continue. "How can there already be enough," he asks, "when in a number of years the survivors will be gone? In the next generation without survivors, only the literature will be left."

Greetings for the New Year

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From The Editor

by Robert Israel

Greeting The New Year

NARRAGANSETT — Facing the New Year is to say goodbye to an old year, to greet the changing season, and to prepare for a busy new season. A New Year is a season of holidays, remembrances, note-taking and list-making.

In summer, there is more of a chance to dream, even though impending realities often shatter that dream. The autumn is a more reflective time in the woods and fields around me. But the nature of the season demands activity. In summer I would lounge, if I had the chance. And I always try to search for that chance, finding serenity in small doses.

Traveling in Israel for the month of July and then coming home, to this yard and garden and the sea close by, took some adjusting. I felt like I missed a chunk of life. I found myself trying to fill in, catching up on stories and ideas that have become part of those long list-making responsibilities of the new season.

The month of August was a catching-up time. I reacquainted myself with the many issues facing this community. A friend of mine told me he didn't think I missed all that much — just more prolonged agony. But, I had to see for myself. I got home in time to report on our state government and how deteriorated it has become, suggesting ways, through citizen participation, that we help R.I. clean up its act before more of us become alienated and lacerated. And I caught up on developments in our country — reading about hurricanes that punish the Southern coast and a President that punishes an entire nation with platitudes potentially as devastating as thirty hurricane Elenas.

Observing my life here, contrasting it with the month spent in Israel, is to learn that there is never any such thing as catching up. I carry with me wherever I go an urgency that we must work for change, and find peaceful solutions to the explosiveness around us.

* * *

The road I live on ends at my cottage and becomes an overgrown field with trees and shrubs. All summer there are wildflowers growing there. At one time, when a neighbor living off the wooded road farmed his land, there were goats and horses stabled nearby and I often walked to visit them with apple peelings. But like many people, he sold the land to a developer who wants to put up row after row of condominiums. When the land is cleared — and eventually it will be cleared, despite the protestations of the neighbors who want to preserve the country-like character of our street — a part of this town will disappear, never to be reclaimed.

I have always referred to this patch of woods as my buffer zone, a couple miles of overgrown field and woods that provides me with quiet and separates my cottage from the roar of the highway. It will be difficult to leave it or to see it changed. It is one of those wild places that we need to preserve in order to keep sane when the pressures of society bear heavy on us.

I have often wandered down the road into the woods with my dog and sat by the stream for hours contemplating the day's events. I could walk in the other direction, to the rocks off Hazard Avenue, where the waves continually crash onto the rugged coastline and there are always sailing vessels out at sea, rounding the curve of land at Pt. Judith, sailing past Block Island to the open sea. To have those options, to live quietly but not isolated from my neighbors, is what keeps me here.

* * *

Now, the summer season here is gradually quieting. There is a noticeable let up in traffic. Gone are the endless parades of people surrendering to that magnetic force: the beach.

Friends have packed up their summer homes, closed them down, returning to cities. There are fewer lines at the stores, but the restaurants, which I always avoid in summer, are hopping.

When one is a native of an area, one naturally acquires stories. Your past is never far away. And there is a deeper sense of past beyond your own; this region and its people are imbued with lore, with a stubborn pride about the past.

This New Year I will review many of those stories, those images of people whose histories have become part of my history. There are many people to talk to, notes to take, facts to double-check. To forget something someone has done or is doing or will do is never desireable.

But I'm not closing my house for the season. If anything, I'm opening it, sweeping it clean, making room for the new year. I am settling in for a new season, searching for order among the patches of crab-grass and weeds, among the many scattered things.

* * *

Greeting the New Year at sunrise: moist colors in a pastel sky, a beach that people have deserted, loosening their magnetic hold, freeing a single morning of new hope, new possibilities for peace.

A Fund For The Community

by Simon Pressman

Seniors Helping Others is a South County volunteer organization which was developed less than five years ago to fill a need for providing services to older citizens, handicapped people and a variety of health support groups locally. Originally, SHO had the good fortune of utilizing some Vista workers through the URI Volunteers in Action, a federally-funded program. This provided two Vista workers at a stipend of $97 per week for the office. SHO had no other federal or state funding. It was therefore imperative to seek other sources for operating funds.

I became involved with SHO because of my volunteer work as a teacher's aide in the Narragansett Elementary School system in the fall of 1981. When I was asked to become a member of the Board, I soon learned that the primary function of a board member was to help raise funds to keep SHO operational. This meant a series of minor fund-raisers: a car wash (with the generous assistance of a local Scout troop), a white elephant sale, yard sales, candy drives, arts and crafts shows, raffles and potluck dinners. Even though the activity was rather fun, it meant spending many hours in the effort with only limited funds coming in.

In 1982, a request was made to a private funding group known as The Rhode Island Fund, which granted $10,000 in 1983, $7,000 in 1984 and $4,000 in 1985. This provided SHO with sufficient funds to hire a full time Director with an acceptable salary. In addition, SHO was able to retain a Vista worker as an office aide and use money from small fund-raisers for administrative and office supplies.

In 1983, Senator William O'Neil was asked to assist SHO in securing some more permanent funding, since the Rhode Island Fund had a limited span. Eventually, the Rhode Island legislature approved an appropriation of $10,000 to SHO to be administered by the Department of Elderly Affairs. All of this meant hours of maneuvering, meetings, phone calls and letters by myself (as two term president) and the acting director, with Senator O'Neil (D) and Senator Robert Goldberg (R) who co-sponsored the bill. With this funding SHO is now assured of having sufficient funds to keep a full time Director, who would be able to devote time in securing volunteers and placing them in positions of need around the county.

Theoretically, this type of service to the community should have come under one of the existing Federal programs which began with President Johnson's "Great Society" program. Needless to say, the erosion of Federal funding during the Reagan administration has hurt many worthwhile projects in the name of budget-cutting (while adding huge sums to the military buildup).

Another source of funding became imperative, after repeated rejections for consideration by the United Way of Rhode Island. The final straw, which shows how eclectic the United Way chooses clients, was when the Cancer Fund was added this year after that agency was exposed as using a very large percentage of its donations in its original national fund-raising campaign.

SHO applied to the Fund for Community Progress and asked to be considered for funding. Since the Fund requires a delegate from each agency, I gladly volunteered to represent SHO at the monthly meetings of the Fund Board. At the first board meeting I attended I learned of the scope and extent of this developing organization. Operational expenses are minimal, with only one paid director. His main job is to help the Fund members gain access to the many commercial enterprises around the state. They request that the Fund for Community Progress be given equal opportunity to solicit funds from employees as an alternate to other charitable funding groups.

It would be of interest to look into the composition of the present members of the FCP to see what their status is in the community and why they need financial assistance to survive and be viable. Here is a short resume of the group members and their main function:

Amos House — extends hospitality to the needy in South Providence. Provides clothing, shelter, social services, breakfast and lunch six days a week; and most importantly, love and respect.

La Communidad en Accion — organizes in the Hispanic Community of South Providence around issues of jobs, education, social services and community relations.

Dorcas Place Parent/Child Literacy Program — provides in-home and on-site motivational and support services to increase parent-child literacy, child care and parenting skills.

Foundation for Community Organization — operates Beacon College program in R.I., serves as a center for educational assistance in management, staff and leadership development. Comprised of several community groups.

Hope Neighborhood Association — operates the Silver Lake Center in Providence. Offers daily meals for the elderly and handicapped. Provides day care, educational and other youth services.

Injured Workers of Rhode Island — Assists injured workers with legal, educational and other youth services.

Newport County Women's Resource Center — combats the effects of spouse battering. Operates a 24-hour emergency hot-line and provides temporary safe shelter and advocacy support.

Ocean State Economics and Employment Project — initiates programs on day care, emergency shelter, utility and utility shut-offs, welfare and tax policies, provides research and technical assistance for the unemployed and underemployed.

R.I. Mobilization for Survival — educates the public on issues relating to nuclear information. Provides technical assistance concerning areas of job conversion.

R.I. Public Interest Research Group Educational Fund — Involves college students in work on environmental concerns, provides an outlet for younger people and an entry into broad-based systems management issues.

R.I. Women's Health Collective — provides: counseling, advocacy, educational workshops, information and referral to women on health and medical concerns such as childbirth, midwifery, menopause, Pre-Menstrual Syndrome, breast cancer and contraception.

R.I. Working Women — works on the inequalities still suffered by working women, low pay, high stress, lack of day care; provides counseling, advocacy and public education. No paid staff. Run entirely by volunteers.

The function of the Fund for Community Progress is to obtain tax deductible contributions either by the payroll deduction system or direct contribution with the expressed purpose of:

1. supporting the unmet needs of thousands of disadvantaged Rhode Islanders;

2. effecting social change and safe-guarding the rights of all people to lead productive lives;

3. helping to further the growth of the Fund and insuring that no Rhode Islander is ever turned away in time of need for lack of available resources;

4. creating a more just and humane society.

Finally, the Fund for Community Progress is committed to opening up additional payroll-deduction programs to allow every Rhode Islander a real choice for their charitable gift-giving.

Simon Pressman, who lives in Narragansett, will be teaching a Yiddish course at URI-Hillel through the Learning Connection this fall.

★ ★ ★ ★

To The Editor:

Once again, Dottie Snyder has done a magnificent job in capturing the essence of a special Jewish Rhode Islander. This time the object of her attention was Wendy Billig, a truly wonderful and unique individual.

I have had occasion to get to know Wendy quite well, through her association at Torat Yisrael, her attendance at services here, and through our mutual love for Jewish music and the performing arts.

Wendy's contributions to the quality of Jewish life here in the Ocean State cannot be overstated; her talents have touched so many within this community.

May Wendy be blessed with many more years of productivity, and may we all be fortunate enough to share in her offerings.

Cantor Stephen Freedman

Candlelighting

September 20, 1985

6:29 p.m.

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FRIDAY, SEPTEMBER 20, 1985

Understanding Sukkot

by Irving Greenberg

In modern times, the image of the Jew as outsider has gained tremendous currency. Jewish sources have portrayed the Jews as moral gadflies, the "conscience of the world." The general culture has glorified (or criticized) the Jews as shakers and movers who disturb humanity's sleep. George Steiner pointed out that the epitome of the Jew's role in modern times is Einstein, Freud and Marx. All three are symbolic outsiders who shook up established systems of thought and values, and moved humankind in new directions.

Others have argued that this is a falsification of Judaism. In his letter to the Jewish exiles, the prophet Jeremiah called on them to ". . . build houses . . . plant gardens . . . marry wives and have sons and daughters; get wives for your sons and give your daughters to husbands . . ." (Jeremiah 29:5). According to this view, Judaism is a lot closer to bourgeois standards than to subversive life styles. Milton Himmelfarb and others have pointed out that the most traditional Jews in American society possess conservative, law-and-order oriented political and cultural values.

So, which represents the true Jewish value system, the true classic Jewish role — family and establishment, or critic and disturber of the peace? Which is the religiously superior way — insider or outsider? The Jewish answer, as given in the holiday of Sukkot is: both. Not only is each approach needed for a full religious life but both positions together strengthen each other.

Rootedness and mobility are great contradictions which humans wrestle with in the course of their journey to autonomy and freedom. The Torah's approach is not to choose between these opposing poles of human experience but to affirm both and to yoke them together in a never ceasing dialectic of advance and correction.

Nowhere is Judaism's proclivity for dialectical living — not either/or but both/and — more manifest than in the holiday of Sukkot. Sukkot is an annual commemoration of the Exodus from Egypt in which Jews reenact the journey through the desert toward freedom. The *sukkot* (booths) represent the portable dwellings on the trip. But the Torah also presents Sukkot as the holiday of the harvest, celebrating the produce of the fields and the sharing of the divine bounty. By combining the harvest festival with the anniversary of historical liberation, the Torah set up a fascinating interplay of themes that challenge and illuminate each other constantly.

Rootedness and connection are essential to human beings. Deprived of roots, people get sick; deprived of human connections, they become mad. Therefore, humans appropriately sink roots wherever they are. The holiday of Sukkot celebrates rootedness in the land. The Sukkot ritual affirms that the harvest is God's gift and it is there to be enjoyed. "You shall rejoice in your holiday" says the Torah (Deuteronomy 16:14). All the holidays are joyful occasions but Sukkot is *the* "time of our rejoicing." The harvest is in, and the sense of establishment and rootedness is at its strongest.

During Sukkot, Jews are instructed to take of the fruits of the land — the many splendored *etrog* (pri etz hadar), the palm, myrtle and willows and to hold them up and wave and parade them before the Lord. On the holiday, one prays for rain, that is, one prays for the economy and for material will being.

There is a tradition of hospitality. Every night, one of the Jewish greats (Abraham, Moses, etc.) is invited to the sukkah as a guest. With them, it is a *mitzvah* to invite both friends and the needy. Hospitality means that instead of redistributing wealth by political action, individuals share wth others out of the goodness of their heart or *noblesse oblige*. But that is O.K., says Jewish tradition. The pleasures, the possessions, the connections that people form have religious sanctity and value, according to Judaism.

The whole holiday of Sukkot is an exercise in appreciation of possessions and security. Home and livelihood, family and friends, are what humanness is all about. Human dignity is built on material welfare as well as spiritual insight. This is why the prophet, Micah, speaks of the messianic era as a time when "each will sit under his own vine and his own fig tree and none will disturb . . ." (Micah 4, 4)

However, rootedness can go too deep. People start by loving their homes, their places, their time. Then they so invest themselves that they can conceive of no other home, no other time than the present one. The value becomes rarefied and projected outside themselves onto the land and the home. Thus rootedness becomes pathological. "I must have these possessions or I am nothing."

People become so invested in their local turf that they accept its norms and gods as absolute. "I will stop at nothing to obtain acceptance and status in this society." Therefore Judaism fights the gods of space as idolatrous. The ability to move on as represented in the moveable *sukkah* — is the correction to idolatry.

Mobility undermines idolatry. A variety of experiences and settings relativizes the local gods. The *sukkah* taught Jews that they could root deeply into particular cultures but that their faith was portable. Jews are affected by the world view and ethic of their culture, but their vision is fixed on a point beyond this era and value system. So Jews easily become critics; they refuse to accept the absolute claims of local cultures.

Their enemies were angered at the Jewish ability to be outsiders and to walk away. They called the people of Israel "wandering Jews" and deemed it to be a curse. But the holiday of Sukkot taught Jews that only those who journey know the value — limitations — of a homeland. Wherever Jews went, God went with them. Jews withheld their ultimate obedience to the idols of the tribe; thus the message of Sukkot saved them from idolatry and pathological rootedness.

Does that mean that Jews must remain perennial outsiders, never truly at home anywhere? Stalin called Jews "rootless cosmopolitans." The term "cosmopolitans" is correct; but the term "rootless" is a falsification. "Provincials" are those who orient themselves by the local culture exclusively. Jews who orient themselves by the Exodus event and the goal of redemption live by the norms that transcend the local. Thus they are "cosmopolitans" — outsiders who serve as gadflies and sources of higher standards — because they hold themselves to an ultimate standard of total redemption of the world.

In truth, Jews are dialectical — rooted and mobile, insiders and outsiders. While waiting for the world's redemption, Jews, are pledged to journey toward the last Exodus. Perforce, Jews are in, but not totally of the society integrate into their host culture, they assimilate and lose their way. The *sukkah* reminds them to push on. There are miles to go along the Exodus way; and promises to keep until the whole world is transformed into a Promised Land.

• • •

Black and Jewish Teens Share Heritage In Africa & Israel

by Lorraine Meyer

PHILADELPHIA (JTA) — A group of 12 Black and Jewish teenagers from this city shed tears together at Yad Vashem in Jerusalem and at Ile Goree in Senegal, West Africa, site of slave shipments to America. They spent a month visiting Israel and Senegal on a trip planned by Black and Jewish leadership in Philadelphia led by George Ross, former Board chairman of the American Jewish Committee's Philadelphia chapter, and U.S. Rep. William Gray III (D. Pa.).

"I saw the strength of both people," said Loree Jones, recalling both countries upon her return home. "The slaves got by by being strong. And in Israel, Jews had hope and courage to protect their lives and their homeland."

The themes of strength gained from history and hope to be shaped in the future were repeated frequently as the students spoke of Black-Jewish relations and the lessons learned from their travels.

"We participated in something that's never been done before. One of the main points that came out is how close we got. We bared our souls to each other," said Steven Segal, a senior from Girard College in Philadelphia.

"We learned so much," they all agreed. "Each night, we met to discuss how different things affected us," said Tamara Ross of Bodine High School for International Affairs. "We each found our place in the group and learned to work together," Jones added. "And it wasn't just us, but we could look to the adults, like Congressman Gray and Mr. Ross working together, to see what Black-Jewish relations could be," she continued.

The project, over 11 months in the planning was originally suggested by Gray after he learned of a Black student trip to an Israeli Kibbutz. He expanded the idea to include Black and Jewish students and a visit to African culture.

A Special Poignancy

For the Jewish students, seeing their own roots with Black friends took on special poignancy. "If you grow up not knowing you should hate each other, we can start young and be an example for others to show we can get along. I want to share with everyone in Philadelphia and everywhere that it can be done, and it will be done," states Steve Segal.

At Beit Hatefutzot in Tel Aviv, the students began to understand the history of exile and dispersion of Jewry around the world and the centrality of Israel to Jews. "I brought back an impression about the culture, the state of mind, the hopes and fears of the Jewish people," Jones explained. "They will be strong to protect their homeland — and Blacks know what it means to be strong." Tony Stills was impressed that "no matter what happened to Jews, they are a family."

Part of the itinerary was planned to allow the students time to discuss the differences in perceptions, feelings and history about themselves and the two other countries. In Senegal "people were very proud of their heritage and also of their technological advances. Past and present were mixed together wherever we went," added Brett Singer of George Washington High School. Singer learned that Senegalese today often repeat their names in greeting since "slaves were stripped of everything — their identity, their names, their clothes. So, to say your name over and over meant you were proud of who you were." Jews and Blacks alike were impressed with Senegalese hospitality. "There is so much poverty, and yet they shared anything they had with you," said Michele Seligman, of Girls High School.

Barriers Can Be Broken Down

The students will be speaking to the press, radio and television before returning to school and addressing assemblies and youth groups throughout the year. Irving Broudy, a member of the board of the AJCommittee's Philadelphia chapter, added "the leadership and planning committee made lasting friendships in working on the project, and that is one important result too.

Five Jewish theological student-seminarians are visited by representatives of JWB's Commission on Jewish Chaplaincy at the Naval Chaplain School in Newport, Rhode Island, where the seminarians received eight weeks of basic chaplaincy instruction. From Left to right: Rabbi Barry Hewitt Greene, Short Hills, N.J., Chairman, JWB's Chaplaincy Commission; Chaplain Arnold E. Resnicoff, LCDR, Providence, R.I., who is on the faculty at the Naval War College; Ensign Martin J. Pasternack, New York City, seminarian at Jewish Theological Seminary; Ensigns Richard Baroff (Easton, Conn.), Julie S. Schwartz, and Steven A. Ballaban (Cincinnati, Ohio), all students of Hebrew Union College-Jewish Institute of Religion; Rabbi David Lapp, Director, JWB Chaplaincy Commission, and Ensign Jon E. Cutler, Philadelphia, Pa., Reconstructionist Rabbinical College. Ensigns Julie Schwartz and Steven Ballaban are the first husband-and-wife student-seminarian team to attend the Naval Chaplain School.

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Social Events

At the annual meeting at Solomon Schechter Day School: (left to right) Robert Fain, treasurer; Rabbi Alvin Kaunfer, Director; Wileen Resner Snow, Vice-President; Ruth Berenson, co-chairperson; Sheila Alexander, President; Ruth Page, recording secretary; Rabbi Wayne Franklin; Edward Green, Vice-President.

"In this room, and in the Solomon Schechter Day School family, are many who have given so much for their children, for the Community's children, and therefore for the comunity. Now and in the future, that is, indeed, the Jewish way. We are, after all, uniquely invested in our children, and we hope that what we do may make a difference. I believe that Solomon Schechter Day School helps make that difference, and I am proud to continue in this position."

With these words, Sheila Alexander accepted a third term as President of the Solomon Schechter Day School of Rhode island, at its annual meeting, held at the school on September 5. She saw this evening as "providing a sense of beginning to coincide with a new board, and a new academic year, and looked forward to the culmination of our development campaign to assure a first class physical plant to house the K-8 school."

Rabbi Wayne Franklin of Temple Emanu-El installed the officers and Board of Directors. He told of his recent trip to Poland, where Day School education was so valued that children there endured many difficulties to obtain it, i.e. passing through a series of guards and security posts to enter their school each day.

Rabbi Alvan Kaunfer, Director of the School, highlighted the past year's numerous exciting events, including a R.I. Philharmonic special musical program, and interschool choral concert with students from local private schools, and the fourth grade's performance of the musical *Fiddler on the Roof* entirely in Hebrew.

Installed as officers for 1985-86 were Sheila Alexander, *President;* Wileen Rosner Snow, *Vice-President;* Edward Greene, *Vice President;* Samuel Shamoon, *Vice President;* Ruth Page, *Recording Secretary;* Shira Goldberg, Corresponding Secretary; and Robert Fain, *Treasurer.*

Honorary Presidents are Daniel Kaplan and Sanford Kroll, and Honorary Vice President is Penney Stein.

Also installed were new Board Members, Gerri Schiffman and Cathy Singer, and 1985-1988 Board Members, Cilia Borenstein, Minna Ellison, Alice Goldstein, Dr. Michael Ingall, Faye Mandell, Dr. Steven Sacks, and Richard Saltzman. Members of the Parents Association to the Board are Barbara Feldman, Joseph Lubiner, Diane Newman, Carolyn Roseman, Joanne Singband, Jacqueline Sisun, and Roberta Sultzer.

Ruth and Jon Berenson served as Co-Chairpeople for the evening.

Classes Offered At BJE

The Bureau of Jewish Education is offering the community an opportunity to study Hebrew language and Rabbinic literature. Classes will be offered in Hebrew during day and evening hours on all levels. There will be a class in Pirke Avot offered on Thursdays from 11:00 - 12:30 p.m.

This class can be used towards Bureau certification. For specific information about Hebrew classes, call Carol Ingall at 331-0956. Classes begin the week of October 2.

BJE Acquires New Video

Through a special gift of the Jewish Federation of Rhode Island, the Bureau of Jewish Education of Rhode Island has added a new videotape and teaching guide to its Holocaust collection. The Holocaust, produced by the Jewish Federation of San Antonio, uses primary source material, maps and timelines, to augment its 43 minute video presentation. The videotape and teachers guide, like the rest of the Bureau's Holocaust collection, is available for use by the entire community.

Nancy Gertz Married To Michael Cohen

Nancy E. Gertz, daughter of Mr. and Mrs. Junius Gertz of Cranston, and Michael L. Cohen, son of Mr. and Mrs. Robert Cohen of West Orange, N.J., were married on September 21.

Rabbi George Astrachan officiated at the evening candlelight ceremony at Temple Sinai, Cranston. A reception followed at the home of the bride's parents.

Mrs. Junius Gertz, mother of the bride, was matron of honor. Best man was the bridegroom's father. Ushers were Barry M. Gertz, brother of the bride, and Keith Rand.

The bride is a graduate of Clark University, Worcester, Mass., and received her master's from the University of Washington, Seattle. She is the national director for Healthcare Management for Equitable Life Assurance Company, New York City.

The bridegroom is a graduate of Clark University, Worcester, Mass. He received his master's from the University of Washington, Seattle. He is employed by Valueline as a securities analyst.

The couple will reside in the New York area.

Diane Levy Married To Stewart Caesar

Miss Diane Levy, daughter of Mrs. Jeanette Levy of Providence and the late Mr. Max Levy was married on September 8 to Mr. Steward Caesar son of Mr. and Mrs. Sidney Caesar of Brooklyn, New York. Rabbi Jan Katzew performed the ceremony in Southhampton, New York.

Honor attendants were Anita Kaufman and Jeri Tobier, sisters of the bride and Marvin Caesar brother of the groom.

Mrs. Caesar is a management consultant with the accounting firm of Coopers & Lybrand of New York. Mr. Caesar is an account executive with Integrated Resources Equity Corporation of New York. After a wedding trip to England and France, they will reside in New York.

Egyptian Chief Justice At RIC

Chief justice of the High Court of Egypt, Dr. Said Al-Ashmawy, will lecture on Islamic government Thursday, September 26, at 1 p.m. in Rhode Island College's Gaige Auditorium.

The lecture is free and open to the public.

Al-Ashmawy is noted for his opposition to the fundamentalists, considered by many to be fanatics, in his home state as well as in Iran and other Middle-East locales, and this despite the fact that he, too, is a Muslim as are most of the fundamentalists.

Sisterhood Of Cong. Mishken Tfiloh

The sisterhood of Congregation Mishken Tfiloh will meet at 1:30 p.m. this Sunday in the synagogue. The program will feature a round-table with Rabbi Philip Kaplan. Refreshments will be served. For more information call Jeannette Resnik at 728-6423.

Suburban Jewish Singles Hold Friday Service

On Friday evening, September 27, the Suburban Jewish Singles of Temple Emanuel, Newton Centre, will hold their first Friday evening service and Oneg Shabbat program of the year. The service will be held in the Chapel of the Temple, 385 Ward St., Newton Centre. This service initiates a series of Friday evening programs sponsored by the Suburban Jewish Singles Group. Singles ages 30-45 are invited to attend.

The service will be conducted by Rabbi Mark Friedman with members of the group participating. This service is geared for the singles population and children are welcome to attend with their parents.

Temple Emanuel is easily accessible to the Mass Pike and Route 128.

For further information on this unique singles program please call Chester Rubin, Director of Youth & Adult Activities at Temple Emanuel, (617) 527-6906 or (617) 332-5770.

Shalom Singles Discussion Of Couples

Join Shalom Singles (40-55) of the South Area Jewish Community Center for a special discussion group, "Being Single in a Coupled World — Ways to Survive and Enjoy" on Wednesday, October 16 at 7:30 p.m.

The transition from married life to single life can be difficult and challenging. Living a single lifestyle amid a world of couples has unique issues. This open discussion, facilitated by Liz Diamond, the Center's Adult Services Director, is for sharing concerns and successful strategies for coping and enjoying your life in a supportive, comfortable setting.

This group will meet at the Center, 1044 Central Street, Stoughton. There is no fee for members, and a $2 fee for nonmembers. You must pre-register by Wednesday, October 9 by calling Liz at the Center, (617) 821-0030 or (617) 341-2016 or by mailing a check payable to SAJCC, to the Center.

Newcomers are especially welcome.

SAJCC Invites All To Game Night

Join Shalom Singles (40-55) of the South Area Jewish Community Center for "Game Night" Wednesday, October 9 from 7:30-11 p.m. at the Center, 1044 Central St., Stoughton. Bring "Trivial Pursuit," cards, Boggle, and other games.

Refreshments will be served. The cost is $2 for members and $3 for nonmembers. You must pre-register by mailing a check, payable to SAJCC by Friday, October 4.

For further information please call Liz at the Center, (617) 821-0030 or (617) 341-2016.

RIJCC Singles Meet

The Jewish Community Center Singles will hold a HAPPY HOUR at the Center, 401 Elmgrove Avenue in Providence on Thursday evening, September 26 at 7:30 p.m. Enjoy wine and cheese while dancing and meeting old and new friends.

The cost is $2.50 for Center members and $4.00 for nonmembers. For further information call Judith Jaffe at 861-8800.

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Herald Editor To Speak In Cranston

The next meeting of the Cranston Senior Guild will be held on Wednesday, October 2, at 1 p.m. at Temple Torat Yisrael, 330 Park Avenue, Cranston. Robert Israel, editor of the *Herald*, will be guest speaker. He will be sharing his impressions of his recent trip to Israel.

There are still a few more spaces left for people interested in visiting the Mohawk Trail. Ruth Rotenberg will provide details at 751-9338.

Seats are still available for the trip to Atlantic City on November 3, 4, and 5, to visit the fabulous Caesar's Boardwalk Regency. Bessie Lett will assist with details and reservations at 942-5067.

The annual Chanukah Party will be held at the Ramada Inn, Seekonk, Massachusetts on December 4. Make reservations soon by calling 274-9586. Departure for Florida is set for January 6. Harry Portney offers more information and can be reached at 467-4964.

The Cranston Senior Guild is also offering a new service. They will select and mail a card for you to commemorate a birthday. anniversary, get well or sympathy. Eva Dress will explain more at 331-3840.

For more information on these and other activities planned by the Guild, call one of the following resident representatives: At Charlesgate, Retha Neidorf, 861-6488; 4 Seasons East, Louise Lyons, 438-2634; Meshanticut Vista, Bessie Lett, 942-5067; Shalom Apartments, Ethel Sackin, 732-3582.

Hadassah To Meet

The opening meeting of the Cranston-Warwick Chapter of Hadassah will be held on September 23 at 7:30 p.m. at the Letter Carrier's Hall at 174 Mayfield Ave., Cranston. In keeping with the theme for the season, which is "Jews of Other Lands," this program will be "Jewish Roots of Hungary." A slide presentation and readings will be tendered by Pat Cohen, Joyce Starr and Bonnie Ryvicker.

A rummage sale is planned for October 16 and 17 chaired by Sheila Miller and Elaine Silk.

A crafts and knit sale will be held at the Warwick Mall on October 24 and 25. This event is chaired by Florence Hanzel.

A series of book reviews is planned by Alice Schneider. On November 6 at 10:30 a.m. Beatrice Feldman will be delivering a reviewing *The Haj* by Leon Uris at the Cranston Library on Sockanosset Road which will be open to the public.

Internatl. Institute Offers Classes

The International Institute of Rhode Island is holding its registration for adult English as a Second Language classes on September 25, 1985, at 9:00 - 12:00 a.m. and 7:00 - 9:00 p.m. Morning and evening classes are available. Tuition: mornings $55, evenings $30 per semester. Registration in person only at 375 Broad St., Providence. September 25 is the only day of registration this year.

RIJCC

The Newcomers Club of the JCC will sponsor a walking tour of College Hill and the Benefit Street area led by the Providence Preservation Society.

The tour will meet at the Society's headquarters at 24 Meeting Street shortly before 10 a.m. on Sunday morning, October 6, and will last until 11:30 a.m.

The group will then proceed to the JCC for a kosher deli lunch.

The fee for both the tour and lunch is $6 for adults, $2.50 for children under 12. For reservations call Ann Miller at 861-8800.

Nutrition, Additives And News For Asthmatics

The Rhode Island Lung Association's Asthma Support Group for adults under a doctor's case for asthma will meet Wednesday, October 2 at the Evergreen House Health Center, Route 6, East Providence from 7 to 8:30 p.m.

"Nutrition, Additives, and the Asthmatic" will be the topic presented by Ms. Bea Brown, Registered Dietitian at Rhode Island Hospital. Following her presentation there will be group discussion and refreshments will be served.

The asthma support group is sponsored by the lung association as a Christmas Seal service, and there is no charge.

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

Project Inspiration

A three-day celebration of the achievements of Rhode Islanders with severe physical disabilities will be held during September 19-21.

"Project Inspire '85," co-sponsored by the PARI Independent Living Center and the American Heart Association Stroke Club, will focus on sports, the arts, and social awareness. The Rhode Island project coincides with an international forum for disabled persons, in which President and Mrs. Reagan will participate in Washington, D.C.

Amy Brill, Executive Director of the PARI Independent Living Center, described Project Inspire as, "an event to make all Rhode Islanders aware of the contributions made by persons with severe disabilities to the cultural environment of our state. We hope this will be a yearly project which will involve more people in these activities."

Three major events are scheduled during Project Inspire '85:

September 19 — Wheelchair Basketball game — PARI Rhode Runners vs. Warwick Police Athletic League, 7 p.m., Winman Jr. High, Warwick, $2 in advance, $3 at the door.

September 20 — Arts and Crafts Exhibit — Works by Physically Challenged Artists, 11 a.m.-4 p.m., Jewish Community Center, 401 Elmgrove Ave., Providence.

September 21 — Appreciation Luncheon — 12 noon, Providence Marriott, $10.

Anyone interested in attending these events may contact PARI at 725-1966.

Seymour Glantz To Exhibit In Barrington

An exhibit of small sculptures created by Seymour Glantz will be on display at the library until the end of October. These sculptures reflect the wit, talent and vision of their creator. In his hands a piece of driftwood becomes the supple body of a fish, or the sleek one of a bird. Old keys are reshaped into weightlifting strongmen, a metal hose becomes an energetically vibrating snake, scraps of tin become dolphins, a clown with lighter than air balloons, a cheerful whale, a curving abstraction.

Other pieces capture the body language of the animals represented with uncanny precision. In one a carved wooden lizard seems about to step ponderously off his perch, in another a duck stands, comically bottom heavy, on webbed-wood feet.

Seymour Glantz, a Barrington resident, is currently the head of the Art Department in the Barrington School System. He studied art education at Brown and the Rhode Island School of Design.

Zambarano Road Race

Zambarano Hospital, a few miles north of Pascoag, Rhode Island on Wallum Lake, will host its first annual five-mile road race on Saturday, September 28, to help raise money for the hospital's patient activity fund.

The five-mile race is co-sponsored by Fleet National Bank. It will be run at 11:00 a.m. The entry fee is $5 or $7 on the day of the race. Top finishers will win trophies and prizes and the first 100 finishers will win a tee-shirt.

Food and beverages will be free to runners.

At 10:30 a.m. there will be a free, one mile "fun run."

For further information call Steve Westerman or Dr. Ed Martin at 568-2551.

Sarah Doyle

An exhibition of paintings and sketches of "People Around Providence" will be featured at the Sarah Doyle Gallery, 185 Meeting St., Providence. The show opened Thursday, September 19 and can be seen through October 4.

Sen. Kerry Feted By JNF

Standing: Rabbi Michael Mayersohn, Temple Shir Tikvah; Senator John F. Kerry; Honorable Michael Shiloh, Israel Consul General; Wesley E. Finch, Treasurer, Senator John F. Kerry Committee. (Not pictured: Rabbi Richard Yellin, Congregation Mishkan Tefila)

Senator John F. Kerry received Jewish National Fund's Highest Honor, the "Tree Of Life" award at a dinner dance tribute held at the Copley Plaza Hotel in Boston on Sunday, September 8, 1985. Presenting the award to the Senator was Rabbi Isaac Swift of the Jewish National Fund of America.

In accepting the award Senator Kerry acknowledged his great respect for Israel, and American's commitment to continue its support of its staunchest ally in the Mideast. He was especially pleased to be honored by the Jewish National Fund, an organization dedicated to the greening of Israel through its tree planting program. He also restated his own commitment to conservation and ecology.

According to Robert T. Abrams, President of the New England Region of the JNF, this event was the highlight of the year. He noted that it was exciting to see so many distinguished friends of Senator Kerry and the Jewish National Fund.

In addition to receiving the award, a "Scroll of Honor" listing the special sponsors and patrons of the event was presented by Wesley E. Finch, a prominent developer and treasurer of the John F. Kerry committee. Closing the evening was a full course meal and dancing.

The Jewish National Fund is the Prime Land Development Agency in Israel. Funds are raised for afforestation, land reclamation, construction of roads and preparation of sites for new settlements both in the Galilee, the northern section of Israel and in the Negev Desert.

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Around Town

by Dorothea Snyder

The Cook's Choice

Stained with oil, flour and honey, those favorite family recipes like old friends re-enter our gastronomical lives during special holidays.

When I think of recipes as old friends, my favorite kugel recipe pops into mind. So tattered, torn and yellowed with the yank of use, I finally had to classify it as endangered.

The paper on which it proportioned measurings and ingredients would never survive another holiday. The threat of disintegration found me at the xerox. Now I have six copies of the favorite kugel recipe crisp and unused.

Gentle readers, that is not to say I abandoned the kugel recipe. Without realizing it, I had learned it by heart. The shock of fresh new paper unfolded this revelation.

Favorite kugel recipes never fail to show up when you prevail upon the culinary talents in the community.

The subject was Break The Fast. The search was for six recipes. One step further was why these were each cook's' choice.

Rona Nachbar's kugel has been a delicacy in the Nachbar household. "A friend spotted the kugel recipe in a Jewish cookbook and gave it to me five years ago," she says. "It's become a traditional dish during holidays. It's sweet and delicious so it must be fattening. But it's worth it! Plus it's easy to make."

No hesitancy was in Cynthia Levin's voice when she chose to give me a grape mold recipe. It might even help to curtail her on-going duplication efforts. "Everytime I serve it to guests," she says delightedly, "I'm asked for the recipe. I make it for Break The Fast and dairy brunches. It's an all-year round favorite with my family.

"The grape mold, prepared in a swirled mold pan, is a beautiful accompaniment to a dairy meal. Dairy is usually very light and bland looking . . . blintzes, sour cream, kugels, tuna fish. When the grape mold is unmolded, the top layer forms a grape topping. The opening in the middle enables you to improvise with cut-up melon balls."

Gloria Jarcho immediately thought of her blintz souffle.

"Light and fluffy," she smiled. "and very easy to make. I vary the fruit blintz with the cheese. Sometimes I use apple, blueberry or cherry."

A red heart apple sauce was plucked out of Susan Kaplan's recipe collection.

"It's a favorite family recipe Mother (Celia Adler) has made for years." Susan said that the cinnamon and nuts addition to the apple sauce was her contribution. "I'm always sending copies of this recipe to college kids. Everybody loves this apple sauce. It warms up the heart and the home!"

Violet Halpert chose her mother's salmon souffle recipe for Break The Fast.

"Whenever my mother or I served it, people always enjoyed it very much. The dish is heavy on the caloric side, but it's fluffy to eat."

Violet indicated one need not be afraid to juggle quantities itemized in the recipe. "It's pretty much foolproof. You can't do much wrong with it. It'll come out well."

She suggested a lime ginger pear mold to serve along with it. "The tartness of lime sets off the sweetness of the souffle." When I mentioned Cynthia Levin's grape mold as a possible accompaniment, Violet liked the idea.

Elaine Strajcher finds her honey cake recipe to be successful all the time. "Personally, I don't like a very heavy, strong tasting honey cake. This one is mild and light."

Elaine gave me a bonus . . . her mohn cookie recipe. The honey cake, she said, is for the eve of Yom Kippur and the mohn cookie for Break The Fast.

"The mohn cookie dough rolls easily. It's also versatile with sugar, mohn or colored options. You can dip the cookie in chocolate after it's baked. It's fun to make and fun to eat!"

Elaine Strajcher's
HONEY CAKE
(Suggested for eve of Yom Kippur)

1 cup shortening
1 cup sugar
2 eggs
5 cups sifted flour
3 tsp. baking soda
1 tsp. vanilla
3 tsps. cinnamon
½ tsp. nutmeg
1 tsp. salt (optional)
2 cups honey
2 cups hot coffee, not too strong
1 cup raisins

Cream shortening and sugar until fluffy. Add eggs one at a time. Sift flour, baking soda, salt, cinnamon and nutmeg. Set aside. Combine honey, hot coffee, vanilla. Set aside. Add half the dry ingredients with half the liquid. Mix well. Add remaining liquid and dry ingredients. Beat till smooth. Add nuts (optional). Add raisins. Beat till smooth. Bake in greased pan 350° for 45 minutes. Cool and cut. 2 loaf pans or one 9 x 13.

Cynthia Levin's
GRAPE MOLD

1 8-ounce bottle Welch's unsweetened grape juice
1 6-ounce package grape jello
1 6-ounce package lemon jello
2 3-ounce packages cream cheese
2 8½-ounce fruit cocktail cans
1½ cups sour cream

Heat grape juice and water to make four cups. Do not overboil. Mix with grape jello and pour into 3 quart mold. Partially set. Strain fruit cocktail. Heat juice to boil. Mix with lemon jello. Add cream cheese, sour cream and fruit to lemon jello mixture. Pour onto grape jello. Set. Serves 15 to 20 people. (Optional: Canned pitted bing cherries can be drained and added to top layer when partially set. Let fully set.)

Rose Woleon Halpert's
SALMON SOUFFLE
Submitted by Violet Halpert

1 large onion
2 pounds of fresh salmon
(2 large cans of tinned salmon may be substituted, but fresh is preferable)
Butter or margarine as needed
½ pound of mushrooms
2 shredded carrots
2 eggs
¼ cup of milk
¼ cup of ricotta cheese
2 full tbsp. of soured cream
Bread crumbs as needed
1 can cream of mushroom soup
1 tablespoon grated cheese

Lightly poach the salmon, but do not let it become completely done. Saute the onions and mushrooms. Mix the salmon and the onion mixture together. In a blender whip the eggs, the milk, the soup. Blend the ricotta and soured cream in with the fish. Add the contents of the blender. At this point season with salt and pepper if desired. Mix the carrots in. Stir the whole mixture well. Put into a well greased casserole (two quart). Put breadcrumbs, grated cheese and dots of butter on top. Bake at 325° for 90 minutes. Test at an hour. If it seems dry do not bake for the other 30 minutes. Serves 6-12.

Celia Adler's and
Susan Adler Kaplan's
RED HEART APPLE SAUCE

12 medium/large Macintosh apples
½ cup water
1 cinnamon stick
⅛-¼ cup sugar (to taste)
¼ cup tiny red cinnamon hearts
¼ tsp. fresh grated nutmeg

Rinse and quarter apples. Place in large pan with water and simmer hard over medium heat until soft. Process apples through a food mill. (The cinnamon stick will crush.) Add sugar, nutmeg and hearts while sauce is still warm.

Serve with potato pancakes or with any main course meat or poultry.

Elaine Strajcher's
MOHN (POPPY SEED) COOKIES
(For Break the Fast)

5 plus cups flour to form a not-too-sticky pliable dough.
2 tbsp. baking powder
3 eggs
½ tsp. salt
*¼ cup mohn (poppy seeds)
1 cup sugar
¾ cup oil
¼ cup orange juice
1 tsp. each orange and lemon rind (optional)
1 tsp. orange extract
1 tsp. lemon juice
1 tsp. vanilla

Beat eggs and sugar. Add all ingredients in order with mohn last in mixer. Chill in refrigerator for a few hours. Roll out on floured board about a quarter inch thick. Cut in cookie shapes. Bake 400° 12-13 minutes on greased cookie sheet. (If no mohn desired, add ¼ cup more sugar plus cinnamon. Food coloring can be added if desired.)

Gloria Jarcho's
BLINTZE SOUFFLE

1 doz. frozen blintzes (fruit filled or cheese)
1 stick melted margarine
1½ cups sour cream
4 eggs
1 tsp. vanilla
1 tsp. salt
¼ cup sugar
¼ cup orange juice

Melt the margarine in the glass pan right in the oven set at 350°. While margarine is melting, beat eggs in bowl and combine with all the other ingredients including excess margarine after pan has been coated. Arrange blintzes in glass pan and pour the batter over. Cover and freeze or just bake.

9 x 13 glass pan. Bake at 350° for 45 min.-1 hr. Serves 6-12.

Rona Nachbar's
KUGEL

1 lb. broad egg noodles
½ lb. margarine melted and cooled
1 pt. sour cream
1 pt. cottage cheese
4 beaten eggs
¾ sugar

Cook noodles 7 minutes. Drain. Mix all other ingredients. Add noodles. Put in ungreased pan. Cinnamon on top. Bake 350° for 1 hour.

Drawings by Miriam Levin

Hilary Salk

(continued from page 1)

taught by an intimate group of women sharing information and experiences."

This radically sound advice is a result of a personal desire to explore alternatives, a very positive birthing experience many years ago and the wish to share the accumulated wisdom with other women.

Through friendships with members of the Boston Association of Childbirth Education, Salk met people who thought that giving birth should be a wonderful, pleasurable and natural process that should not be diminished by drugs or medical infringement. Salk who gave birth to two children without anesthesia, the second child coming into the world at home in 1969, is an adamant advocator of keeping medicine out of the process.

Until the whole medical system is revamped and the incessant creeping of medicine into unnecessary areas of women's lives has been squelched like so much unwanted crabgrass, Hilary Salk feels health care for women is a totally unsatisfactory institution and getting worse.

"Things are not improving. There were very optimistic signs in the late '70's. Kennedy was trying to institute a national health care system and many programs were effectively reaching a significant portion of the population. Then Reagan took office. We are now losing services we once had and valued. Although many services were inadequate they were better than the sad situation that exists. The Providence Health Centers are having a terrible time trying to maintain any kind of decent funding level for low income people." Salk sighs, "It's going to be a long time before we have a system that deals with health instead of crisis and acute."

In the meantime, Salk directs her energies toward advancement of the Providence Women's Health Collective. Founded by Salk over 10 years ago, a core group strives to meet several goals. This non-profit collective provides referrals, names of obstetricians, midwives, and alternative care in Rhode Island. They advocate and lobby to maintain and establish rights for women. They were recently successful in convincing Medicaid to cover the costs of a woman's first pregnancy. Previous to this, Medicaid would only pay for the costs of the second and subsequent children.

The Development Disabilities Council has funded the collective's proposal to create a cookbook for women who can not read. For Hilary Salk, these are meaningful successes that must spawn others. To this vivacious and ambitious woman, social conciousness is as natural as the act of breathing. She is another busy woman (mother and partner with her husband in the real estate firm of Sidney, Salk, and Rotkin), who makes time to make a difference in the lives of others.

The Providence Women's Health Collective is experiencing a renewed interest by community members. In response they will be holding an open membership meeting soon. For more information call 461-0280.

Sukkot

The Jewish Community Center's Succot activities will begin on Thursday, September 26 from 4-6:30 p.m. when the Center's succah will be constructed on the patio outside the senior adult lounge. Anyone wishing to help frame the succah should call Laura Berkson, Family Life and Jewish Experiences Director at the Center, 861-8800 by September 20.

Continuing with the Succot activities, on Sunday, September 29 from 2-4 p.m., a harvest celebration will take place as the Center's succah is decorated. Volunteers are asked to bring fresh fruit and vegetables or hand-made works of art to decorate the succah. Holiday refreshments, Israeli folkdances, and "surprise" guests will add to the celebration — fun for the entire family!

For those wishing to fulfill the mitzvah of bensching (blessing) lulav, a lulav and etrog will be available at the Center. For more information, call Laura Berkson or inquire at the Center's reception desk.

Beginning on September 26, food collection boxes will be placed throughout the JCC for donations of canned and (unopened) boxed food. These donations will be distributed through the East Side Community Food Network. Please help those in need with a contribution.

Yankelev To Perform At Beth-El

On Sunday, September 29 at 2 p.m., Temple Beth-El, its Sisterhood and Brotherhood will present virtuoso violinist, Yosef Yankelev. He will be accompanied by pianist, Diana Smirnov.

The program will include works by Pugnani-Kreisler, Prokofiev, J.S. Bach, Ravel and many twentieth century Russian-Jewish composers.

Mr. Yankelev has delighted many audiences throughout this country and is currently Artist-in-residence at Rhode Island College and visiting artist at both Emory and Georgia State Universities.

Inter. String Quartet Opens Season

The renowned International String Quartet will begin its sixth season in residence at Brown with a concert in Alumnae Hall today at 8:30 p.m.

Violinists Chihiro Kudo and Machie Oguir-Kudo, James VanValkenburg on the viola and cellist Michelle Djokic will play three selections: Wolfgang Amadeus Mozart's Quartet in C, K. 465 "Dissonant"; Sergei Prokofiev's Quartet No. 2, op. 92; and following an intermission, Quartet in F, op. 135, by Ludwig von Beethoven.

Quartet members teach string instruments in the Applied Music Program at Brown and coach chamber music and section rehearsals of the Brown Orchestra. The group also serves as quartet in residence of the Rhode Island Philharmonic.

Founded in 1974, the International String Quartet has earned a reputation as one of the foremost chamber ensembles in America today. The group has performed in the major cities of North and South America, Europe and the Orient and has won several notable prizes, such as the Grand Prix in the First International Chamber Music Competition at Evan and the Munich Competition.

No reservations are required. Tickets are $6 general admission, $3 with a Brown I.D.

Exciting Lineup

NAAM is pleased to announce its new 1985-86 pre-aliyah seminar schedule.

The next seminar is scheduled for October 21-November 4, and is open to all ages. The retirees seminar, for people 65 years and older or people younger who will be retired at the time of their aliyah, will take place during November 12-26, and will deal with the special concerns and interests of retirees. NAAM is happy to introduce a new seminar for students and young adults and professionals in December (December 25-January 8). The dates of the other tours are: February 3-17 (for all ages); May 19-June 2 (for retirees); July 8-22 (for singles); and August 18-September 1 (for all ages).

Each trip includes meetings with experts in the fields of aliyah and klitah who discuss housing, banking, employment, medical care, and other aspects of life in Israel.

The seminars are two weeks long, but it is advisable to stay in Israel at least an extra week to follow-up on information obtained during the tour. The round-trip (NY-Tel Aviv-NY) airline ticket issued by NAAM is good for six months and includes a free optional stop-over in Europe. Accommodations are in 3 star hotels with two kosher meals a day and three meals on Shabbat. There is no travelling on Shabbat.

For more information, please contact Ms. Irit Benyakir at NAAM, 515 Park Avenue, New York, NY 10022, tel.: 212-752-0600, ext. 230.

Calling All Thespians

The Poorhouse Players of Rehoboth will hold simultaneous auditions for their fall/winter productions on Sunday, September 22 and Tuesday, September 24 at 7 p.m. each evening at Goff Memorial Hall, Bay State Road, Rehoboth, MA.

The Tale of Sleeping Beauty will be performed November 7-10, and *Of Mice and Men* will be performed December 5-7. All are welcome to audition, male and female, adults only. For more info call Tom Harris at 617-252-3181.

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Obituaries

HARRY I. TESLER

ATTLEBORO, Mass. — Harry Isaac Tesler, 85, died September 13 at the Pleasant Manor Nursing Home. He was the husband of Evelyn (Halpern) Tesler.

Born in Russia, a son of the late Abraham and Sarah (Spitz) Tesler, he lived in Attleboro for many years.

Mr. Tesler operated the former Charles Fruit Stores from 1930 to 1942, and the Charles Liquor Store before retiring in 1978. He was a former president and treasurer of Congregation Agudas Achim, a former member of the board of directors of the Attleboro Chamber of Commerce, and was a member of the Elks and Moose in Attleboro.

Besides his wife he leaves a son, Marvin G. Tesler of Pawtucket; a daughter, Eleanor L. Rand of South Kingstown; two sisters, Pearl Curran, Gertrude Zenofsky, both of Providence, and four grandchildren.

A funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

SELMA RUBIN

NEWPORT — Selma Rubin, 60, of 76 Broadway, died Monday, September 9 at home after illness.

She was born in Providence, a daughter of the late Louis and Goldie (Schwartz) Rubin. She lived in Providence most of her life until moving to Newport 10 years ago.

She leaves a son, Michael Walder of Brockton, Mass.; a daughter, Mrs. Cheryl Fraga of North Dartmouth, Mass.; two brothers, Leonard J. Rubin of Newport and Gerald S. Rubin of Middletown; two sisters, Mrs. Sylvia Ziman of Providence and Mrs. Rosalyn Joseph of Yarmouth, Mass., and a grandchild.

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

CHARLES BRYNES

CRANSTON — Charles Brynes, 69, of 276 Glen Hills Drive, died Thursday, September 12, at the Cedar Crest Nursing Home. He was the husband of Adele (Lamchick) Brynes.

He was born in Providence a son of the late Abraham and Rachel (Wasbutsky) Brynes. He lived most of his life in Cranston.

He was an investment contractor.

Besides his wife he leaves a daughter, Sherry Hunter of North Miami Beach, Fla.; two sons, Howard A. Brynes of Cranston and Peter J. Brynes of Miami, Fla.; a sister, Mrs. Dorothy Weinstein of Boston; a brother, Nathaniel Brynes of Providence and five grandchildren.

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

MEYER SAVAL

PROVIDENCE — Meyer Saval, 79, of 285 Elmgrove Ave., died Friday, September 13, at Miriam Hospital. He was the husband of Jeanette (Kopelman) Saval.

Born in Pawtucket, a son of the late Joseph and Eva Saval, he lived in Providence for 27 years. He previously lived in Medford and Everett, Mass., for many years.

Mr. Saval was executive vice president of the American Universal Insurance Co for 30 years before retiring four years ago. He attended Harvard University and Boston University. He was a member of the board of directors of Temple Emanu-El, and a member of its Men's Club. He was a member of board of trustees of the Jewish Home of the Aged, and a member of the National Conference of Christians and Jews. He was a past president of the B'nai B'rith Lodge, Everett. Before his 30-year association with the American Universal Insurance Co., he had been in the retail field for 25 years.

Besides his wife he leaves two daughters, Mrs. Dorothy Levy of Providence and Mrs. Lois Finstein of Framingham, Mass.; a son, Richard Saval of Wayland, Mass.; a sister, Mrs. Rose Zang of Marblehead, Mass.; three brothers, Maurice H. Saval of Boston, Jack Saval of Marblehead, Samuel Saval of Revere, Mass., and six grandchildren.

A funeral service was held at Temple Emanu-El, Morris Avenue. Burial was in Sharon Memorial Park, Sharon, Mass. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St.

MORRIS H. GORDEN

NORTH PROVIDENCE — Morris H. Gorden, 72, of 1655 Douglas Ave., a liquor salesman until retiring in 1972, died Wednesday, September 18, at Miriam Hospital. He was the husband of Gertrude (Nulman) Gorden.

A World War II veteran, he served with the Armored Corps during the Normandy Invasion. He was a member of the Jewish War Veterans and the Disabled American Veterans.

Born in Providence, a son of the late Samuel and Sarah (Feinberg) Gorden, he had lived in North Providence since June. He previously lived in Cincinnati, Ohio for five years.

Besides his wife he leaves a son, Leslie Gorden of Grenada Hills, Calif., a daughter, Roberta Hall of Framingham, Mass., a brother, Irving Gorden of Providence and a grandson.

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

JULIA M. HURTIG

ONTARIO, Canada — Julia M. Hurtig of Ottawa, Ontario, Canada, died August 3, 1985.

She was the 20-year-old daughter of Mrs. Dorene Hurtig of Ottawa, Ontario formerly of Providence, R.I. Besides her mother she is survived by her maternal grandmother, Mrs. Esther F. Schwartz of Warwick, R.I. and the late Harry M. Schwartz.

LAWRENCE K. ZELKIND

BARRINGTON — Lawrence K. Zelkind, 58, of 8 Strawberry Drive and Palm Beach, Fla., president and chief executive officer of Garelick Farms and Dragone Savarese Cheese Corp., died Thursday, September 12 in the Jane Brown Unit of Rhode Island Hospital. He was the husband of Elinor (Garelick) Bernon-Zelkind.

For the past 14 years, Mr. Zelkind had served as head of Garelick Farms of Franklin, Mass. Since he joined the company in the early 1970s, the firm grew to become the largest independent dairy company in the nation. He also headed the Dragone Savarese Cheese Corp., based in Woburn, Mass., for the past 14 years.

Mr. Zelkind was involved in the textile industry throughout the country for many years, serving as president of the former R.C. Harvey Textiles in Waltham, Mass. and Woonsocket until the firm closed. He also was a former officer and director of Zelkind Waste Co. in Worcester, Mass.

He was a resident of Barrington for two years and earlier lived in Providence for many years. He was graduate of Riverside Military Academy and attended Boston University.

He was a member of Temple Beth El in Providence and Temple Habonim in Barrington. He was a board member of the Jewish Home for the Aged and of the Jewish Federation of Rhode Island. He was active in the food industry division of the Combined Jewish Philanthropies in Boston.

Mr. Zelkind also served on the advisory board of the South Shore Bank in Massachusetts. He was a member of Ledgemont Country Club in Seekonk and of High Ridge Country Club in Palm Beach. an avid yachtsman for 35 years, he was a member of the Cat Kay Yacht Club in the Bahamas. He also was a Mason. During World War II, he was an instructor at West Point Academy.

Born in Worcester, he was a son of the late I. Samuel and Anne (Kalish) Zelkind.

Besides his wife, he leaves three sons, Peter M. Bernon, Alan J. Bernon, both of Wellesley Hills, Mass., and Jonathan R. Bernon of Cambridge, Mass.; a daughter, Ronnie L. Gallina of Scarsdale, N.Y.; a sister, Divyra Pollock of Boca Raton, Fla., and six grandchildren.

A funeral service was held in Temple Beth El. 70 Orchard Ave., Providence. Burial was in B'nai Israel Cemetery in Woonsocket. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

Lecture Series On Violence

Dr. Kertsi Yllo, co-author with David Finkelhor of *License to Rape: Sexual Abuse of Wives*, will speak on "Sexual Violence in Marriage" on Friday, September 27, at 2 p.m. in the Rhode Island College Faculty Center.

Dr. Yllo, who is assistant professor of sociology at Wheaton College, is the first speaker to appear in a lecture series at RIC entitled "Family Violence: New Perspectives."

Other speakers scheduled to lecture include: Dr. Lee Bowker of Augustana College "Etiology of Marital Violence and its Elimination," Dr. Hussein Abdilahi Bulhan "Violence in the Black Family," and Dr. David Sugarman of Rhode Island College "Risk Factor Analysis of Adult Domestic Violence."

A panel discussion on "The Response of Government and Private Agencies to Family Violence in Rhode Island" will take place on Wednesday, February 12. Panelists include: Arlene Violet, state attorney general state of Rhode Island; Victoria S. Lederberg, state senator and a RIC professor of psychology; Janice Fisher, director, Women's Center in Providence; Andrew DeLong, counseling coordinator of Brother to Brother; Deborah Thompson of Dorcas Place — Parent Child Literacy Program.

The lecture is sponsored by: the college lecture series, the women's studies program, and the departments of psychology, sociology, political science and social work.

Tenth Annual Harvest Festival

Historic South Main Street in Providence will once again be transformed into a colorful, thriving and exciting marketplace with the Tenth Annual Harvest Festival on October 5 and 6. Arts, crafts, entertainment, special events, exotic food and the famous International House of Rhode Island Oktoberfest Beer Garden will create the festive atmosphere that attracted over 20,000 people to the Harvest Festival last year. The festival will run from 10 a.m. to 5 p.m. each day. There is no admission charge.

Entertainment will include mimes, fiddlers, puppeteers, a German band, and world yo-yo champion Larry Sayco, all strolling the street or performing on the festival's two stages. All crafts are handmade by the people selling them, among them batiks, stained and cut glass, wooden toys, calligraphy, pottery, jewelry, quilts and oriental arts and crafts.

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Jewish Books in Review

Jews In An Arab Land: Libya, 1835-1970. Renzo De Felice. University of Texas Press, Box 7819, Austin, TX 78712. 1985. 406 pages. $22.50.

The Jews of Moslem Spain: Volume 3. Eliyahu Ashtor. Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103. 1984. 310 pages. $19.95.

The Last Arab Jews: The Communities of Jerba, Tunisia. Abraham L. Udovitch and Lucette Valensi. Harwood Academic Publishers, Box 786, Cooper Station, New York, NY 10276. 1985. 178 pages. $36.00.

The Dhimmi: Jews and Christians Under Islam. Bat Ye'or. Fairleigh Dickinson University Press, 285 Madison Avenue, Madison, NJ 07940. 1985. 444 pages. $25.00 (cloth) $9.95 (pap).

The Jews of Islam. Bernard Lewis. Princeton University Press, Princeton, NJ 08540. 1984. 245 pages. $17.50.

Reviewed by Arnold Ages

There is a marvellous dictum in French which comes to mind in scrutinizing the vast literature which deals with Jews and Arab-Islamic civilization. "Tout peut etre prouvé contre quelqu'un. La culpabilite est une notion elastique. Cela depend de l'eclairage," (Anything can be proved against an individual, guilt being an elastic concept. It all depends on the lighting.)

This tendency to focus the lighting for polemical effects has been all too common in recent years in the arena of the Arab-Jewish encounter. Arab sources have been portraying the historical aspect of that meeting as a congenial condominium rent asunder only by the unhappy emergence of political Zionism and its step-sister, Israel. The obverse side of that coin is the depiction of Jewish life under Islam as uniformly oppressive and dark.

The truth about this phenomenon is, of course, much more complex, as a host of new books on the subject shows. A consensus elicited from a selection of these studies suggests even more pointedly that both versions of Jewish-Islamic civilization have elements of truth in them.

Renzo De Felice's study of Libyan Jewry and Bat Ye'or's survey of the concept of the *dhimmi* concentrate on the infelicitous experience of Jews (and, in the latter case, of Christians as well) under Islamic hegemony. The term itself means the "protected one," but it shows merely that the Arabs had a gift for euphemism.

The *dhimmi* represented non-Muslim groups in conquered lands who were required to submit themselves to various incivilities as part of Islam's colonization efforts. In the early stages the *dhimmi* sometimes outnumbered the followers of Allah and restrictions against them were administered with circumspection. When the Muslims became the dominant population the rigors of *dhimmi* status became more pronounced.

Dhimmi status conveyed inferiority and in the case of Jews promoted contempt by Arabs, the magnitude of that sentiment being dictated by the era in question, the form of Islam, and the political status of the Arab population. The Jews of Libya seem to have gone through various stages of negative stereotyping and treatment during the Ottoman period, the epoch of Italian rule, and the current Quadaffi regime.

The harsh conditions under which Jews lived in Islamic society were often mitigated, however, by accommodations through which the Jewish spirit endured and often flourished.

The Jews of Moslem Spain, so ably described in Ashtor's third volume on the subject, reached great cultural and religious heights under Islamic civilization. Spurred in part by Arab intellectual and artistic energies, Jews in that society produced poetry of great technical brilliance and made significant advances in philosophy, Biblical criticism, and other pursuits.

In tracing the daily life style of a Jew in eleventh-century Spain, Ashtor shows that despite discriminatory taxes, housing regulations, and commercial restrictions, it was possible to maintain one's Jewish equilibrium in the synagogue and the home.

That equilibrium was perpetuated right into the twentieth century. The Udovitch-Valensi volume on the Jews of Jerba demonstrates the astonishing resilience which Jews under Islamic rule manifested. Jerban Jews, the descendants of one of the oldest Jewish collectives to populate an Islamic area, are shown in striking photographs and essays to have been a strikingly vital community.

The Hebrew of Jerban Jews is said to be pure and pristine and they still retain characteristic Jewish dress, body language, occupations and trades. The religious traditions and rites which the community observes to this day are poignant reminders of an authentic Jewish ritual.

Bernard Lewis, the dean of orientalists today, feels that the current Arab anti-Semitism and the consequent embitterment of Arab-Jewish relations is strictly the product of political turmoil related to Palestine and the emergence of the State of Israel.

In his magisterial survey of several centuries of contact between Jews and Islam he also discourses on the question of the *dhimmi*, pointing out that the issue of tolerance is really an irrelevant one. No societies before the Age of Enlightenment (and not many after) entertained the concept of tolerance, and it would have been unthinkable for Muslim civilization to have invoked it.

What is remarkable, as Lewis suggests, is that in the face of Islamic restrictions, Jews achieved important symbioses with Arab cultures and borrowed heavily from them in many areas. He also shows that in many instances there was reciprocity. In Turkey, for example Jews made contributions to medicine, the performing arts, and printing.

"There have been many chapters in the long history of the Jewish people," writes Lewis. "The Judeao-Islamic symbiosis was another great period of Jewish life and creativity, a long rich, and vital chapter . . . It has now come to an end."

The experience has ended but the composition of books and monographs on the theme is just beginning. The fine studies represented in this survey of recent texts show that the intellectual task of reconstruction and criticism is an exciting and important exercise.

Arnold Ages is a professor in the Department of French at the University of Waterloo. A Killam fellow, he is currently writing a history of the correspondence genre in 18th century France.

* * *

Family Program

An eight-week discussion group about Mothers and Infants will be held on Wednesdays beginning October 2 from 12:30 to 2 p.m. at the Jewish Community Center, 401 Elmgrove Avenue in Providence. Sponsored by Jewish Family Service in conjunction with its FAMILY LIFE EDUCATION series, this group will allow mothers to share and discuss the growth and development of their babies as well as the changes that occur in themselves and their new family life.

The workshop, which is co-sponsored by the Jewish Community Center and the Young Women's Division of the Jewish Federation of Rhode Island, will be led by Yael Cohen and Ivy Marwil of Jewish Family Service. Mothers are encouraged to bring their infants (up to eight months) to the discussion group.

The cost is $40. Pre-registration is required. Call 331-1244 for registration information.

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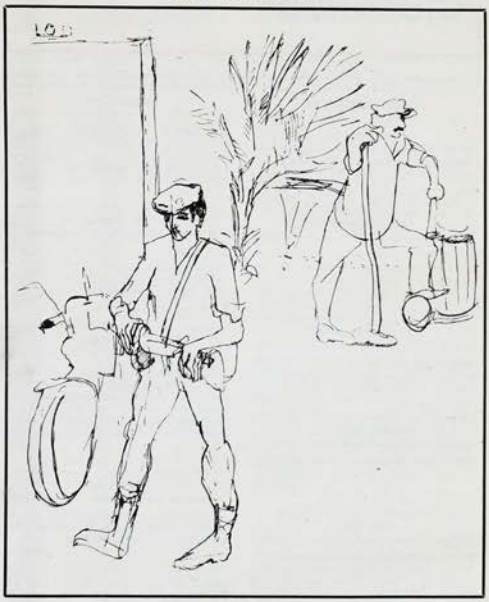

by Lilah Tov

No one could believe their ears when the wailing sound began — pitched very low at first and slowly gathering volume, filling the still heat of the hushed 2 o'clock afternoon. "Is this an air raid?" I asked. "No!" my newly returned from London, Israeli neighbors replied. "This has to be an accident — a loose wire or a bad joke by the Arabs." Not convinced, I turned to my boys, "Let's fill the bathtub with water — and all our pots and pans." I dragged our canned goods from the closet, placing them in boxes. Another neighbor had turned on the radio. "Yes, the sirens are real! Israel is at war!" "What? On Yom Kippur?" We huddled together. The announcer suggested getting the shelters ready. "This war won't be like '67. We've been caught with our pants down." This statement we found out later was literally true. The boys at the Suez line were playing soccer in their shorts. They could see the tanks lining up in formidable formation, but since this had occurred frequently during the past few months, they thought nothing of it. Several days later everyone knew that Israeli and U.S. intelligence had made the prime minister and the cabinet aware in the strongest language that a war was imminent.

Jerusalem became a dead city. All the young men poured into battle. The lonely streets were patrolled by the old man's army. For the first few days the supermarket at Ramat Eshkol was inundated by the frantic population wanting to load up on supplies. The plaza in front of the Supersol, thronged with a solid mass of people, resembled a compacted version of St. Peter's square on a day of a Papal Blessing. Men left the supermarket with a dozen loaves or more of bread stacked high on either shoulder. After a few weeks, eggs became unavailable which created a black market in eggs.

School carried on as usual. But anxiety was in the air. My son, Joshua, asked me, "If Terrorists should enter the classroom and shoot the kids, would it be all right if I laid under a bleeding classmate and pretended to be dead?" He was five years old. Because kids would be at school and mothers would be at work, families had tensions that they would be separated from their children should the city come under attack. Every child knew that they would stay in the school shelter if the sirens should sound while they were in the classroom.

Stress piled up pretty quickly after a month or so with no end of the war in sight. Social workers were kept busy trying to help mothers and kids deal with a fatherless home. I worried all the time about my two cousins, one who was 45 and driving in a supply line, and the other who was in tanks. Getting soldiers to their pick up destination was a problem.

A transport line was formed with volunteer citizens driving around the clock from Jerusalem to Jericho and back. I got so I could navigate the Jericho road in twenty minutes. In Ceasarean my mother organized a sandwich stand at the soldiers' pick up point so that soldiers could get something good — fast.

Young Israeli men flocked in from abroad. Many thinking they had left Israel forever, came running back in her hour of distress. Students returned by the hordes. Americans came too, wanting to volunteer. We felt united. My neighbors consoled one another. We were a newly inhabited block. Friendships were formed during the war as we helped one another with transportation or food supplies.

Another factor which united us was the weather. Winter started early — with howling winds and slashing rains so relentless the apartments flooded even on the fourth floor level. Power lines would go down in the brutal winds. I spent several nights with a group of girl friends — all of us under a layer of blankets sleeping together on the rug in the middle of the floor in order to keep warm.

For while there was no lack of kerosene for our little heaters, there was a shortage of the wicks necessary to light them. We would be on the floor and watch the water inching toward us from the drenched walls. Listening to the screaming winds, our hearts would ache for our soldiers who had to be outside. An excruciating story for us to hear was about the large shipment of warm, heavy coats and blankets donated by a generous Jewish firm that never was delivered to our boys because customs wouldn't or couldn't release the goods unless the tax (which was 100% of the value of the merchandise) was paid.

Of course, we were glad when the war was over. A grim glad because an awful lot of boys didn't come home.

And who could be jubilant when we were coerced to release the unit of Egyptians we had completely surrounded? And weren't we 35 miles from Damascus? What did it all mean? The country was very sober. My friend Tziporah, a Yeminite who had married a London Rabbi, shook her head. She remembered Israel 10 years earlier when it had less of a Western materialistic view of life. "We prayed for forgiveness on Yom Kippur. Who would think we would be answered so quickly. Such a painful answer!"

Lilah Tov is a freelance writer, artist and a frequent contributor to the Herald.

WICS President Installed

Elaine Sterling of West Orange, N.J., is the new President-Elect of Women in Community Service (WICS), the twenty-year-old coalition of five major women's organizations, representing upwards of 27 million women belonging to American GI Forum Women, Church Women United, National Council of Catholic Women, National Council of Jewish Women (NCJW), and the National Council of Negro Women.

Mrs. Sterling, who represents NCJW, will begin her two-year term of office on October 1 and was installed at the WICS annual meeting in Albuquerque, N.M. Ms. Sterling, who has served as National Vice President of WICS since 1983, succeeds the National Council of Negro Women's Thelma T. Daley of Baltimore as president.

"I accept this office with great pride and with the knowledge that WICS' efforts have had an impact throughout the entire United States," said Ms. Sterling. "WICS has been in partnership with the Job Corps program since its inception. The Job Corps program has been documented as the most cost-effective and long-range improvement program for disadvantaged, poor young people. The Job Corps has trained and given support to more than a million young men and women, most of whom were without high school diplomas and on the road to perpetual joblessness, dependency, and criminality. Through Job Corps, these participants have turned their lives around and have become contributing citizens back in our mainstream communities. The exciting part of the WICS coalition is the number and diversity of women represented and the fact that we were united in our dedication to the WICS mission."

A member and past president of NCJW's Essex County (NJ) Section, Ms. Sterling served on the organization's National Board of Directors for twelve years. From 1975 to 1983, she was an NCJW National Vice President, during which time she was Vice Chairwoman of the organization's National Executive Committee. She is currently an NCJW lifetime honorary board member.

Ms. Sterling has been active in many other community service organizations. She is currently president of the New Jersey-based Board member Institute, a statewide non-profit organization offering training to non-profit board members in effective management of their operations. She is also Secretary of the Jewish Vocational Service of Essex County.

Ms. Sterling has been honored with a number of awards for her community service, including the Community Service Council Award to the West Orange Outstanding Volunteer of the Year, NCJW's Essex County Section's Hannah G. Solomon Award, named after the organization's founder, the State of New Jersey's Department of Community Affairs, Division on Aging's Certificate for participation in the 1980 White House Conference on Aging Community Forums, and the United Jewish Appeal's Award of Merit.

A graduate of New York University, Ms. Sterling majored in retailing, and has worked professionally in that field.

Established in 1893, the National Council of Jewish Women is the oldest Jewish women's organization in America. NCJW's more than 100,000 members in 200 Sections nationwide are active in the organization's priority areas of women's issues, Jewish life, aging, children and youth, Israel, and constitutional rights.

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