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Soviet Official: Rally Won't Increase Jewish Emigration

TEL AVIV (JTA) — The massive demonstration for Soviet Jewry in Washington December 6, just prior to the Reagan-Gorbachev summit meeting, will have no effect on Soviet emigration policy, a senior Soviet official told Israel Radio's Washington correspondent.

According to Vitaly Jurkin, deputy director of the Soviet Institute of the U.S.A. and Canada, the "Freedom Sunday" rally "will have no influence at all on the situation." The rally drew more than 200,000 people of all faiths to demand free emigration for Soviet Jews.

He said "the Soviet Union is moving ahead along many areas of human rights, including the issue which I personally consider to be a very difficult issue — that of emigration."

He defended new regulations that Soviet Jewry activists say make it more difficult to apply for an exit visa. "The new regulations, as you know, were adopted and the Soviet Union started implementing them at the beginning of this year. The number of emigrants from the Soviet Union increased," Jurkin said.

But he disputed the number of Jews said to be seeking permission to emigrate. "Anyone on the Soviet side who deals with this problem considers as fantastic the figures which are sometimes mentioned — 400,000, 40,000 — I don't know how many thousand.

"So in this sense I don't think the demonstration influenced the Soviet position," Jurkin said. "But at the same time, in this dimension which has nothing to do with the demonstration — in the dimension of the increasing democratization in the Soviet Union, of glasnost (openness), an attempt to settle really many of the problems which do exist — I think this process will continue."

Jurkin maintained that relations between Israel and the Soviet Union have improved in recent years, and he suggested that the issue should be discussed "calmly and practically."

Foreign Minister Shimon Peres, meanwhile, said he was pessimistic about chances that the summit meeting between President Reagan and Soviet leader Mikhail Gorbachev has changed the Soviet position toward the Middle East.

(Continued on page 9)

Chanukah Greetings



A young woman lights the Chanukah candles. Chanukah continues through December 22, 1987.

Strike Is Averted At Jewish Home: 3 Year Contract Ratified

by Robert Israel

PROVIDENCE — A strike at the Jewish Home for the Aged has been averted. A new, three-year contract between the employees and members of the New England Health Care Union, District 1199 has been ratified, according to union spokesperson Stan Israel (no relation to this reporter) and the Home's management.

"We met throughout the night (Monday, December 14) and early Tuesday morning," Israel said in the lobby of the Home at a press conference. "Our members voted to approve the contract, 86-8. It's a three year contract which calls for an increase in salaries. There were language improvements made and the give backs that were mentioned previous to this settlement were taken away."

Israel was referring to what he termed the "negative incentives" that surfaced during initial contract negotiations with the Home's management which called for cut-backs on benefits.

"There were language improvements and a benefits package including dental and disability benefits for workers," Israel said. "I'm glad there wasn't a strike and I'm looking forward to peace here for the rest of the year. Let's hope we can all get back to the business of running the Home up to the inspection level it should be."



An elderly resident is helped from her wheelchair into a waiting car at the Jewish Home for the Aged earlier this week. A total of 87 residents were relocated, although a strike was averted. (Herald photo by Robert Israel)

Residents Relocated

On Sunday, December 13, and Monday, December 14, a total of 87 residents were relocated, to prepare for a strike. According to Home social worker Norma Cohen, 60 residents were relocated to their families' homes, 20 residents were relocated to other nursing homes

and 7 residents were brought to nearby hospitals. All 87 residents that were relocated were due to return to the Home by today.

Although the relocation process was conducted in an orderly fashion, the elderly residents were clearly upset by the move. This re- (Continued on page 9)

Violence Erupts In West Bank

JERUSALEM — Two more Palestinians died December 14 as a result of clashes with security forces in the occupied territories.

The deaths raised the toll to eight dead in six straight days of clashes that some Israeli commentators and United Nations relief officials describe as the most violent in recent years.

Throwing rocks and barricading streets with burning tires, hundreds of Palestinian youths fought Israeli soldiers again today in the squalid refugee districts of the Gaza Strip, while Arab towns in the West Bank were shut down in the third day of a general strike.

The growing violence in the occupied territories is causing growing concern to the Government, with Israeli newspapers speaking of a "civil revolt."

Comparison To Past Outbreaks

Yehuda Litani, a specialist in Arab affairs for The Jerusalem Post, described the current round of fighting as more violent than the major previous outbreaks of unrest in the occupied territories in 1975-76 and 1980-81.

"The difference is," Mr. Litani said in an interview, "that now it lasts longer, more people are involved, and they are not afraid to confront the army. It's like a fire, it catches and spreads."

"They're in despair," he said. "I'm talking about the youth, they have nothing to lose."

Israeli soldiers shot dead a 25-year-old Palestinian, Hassan Jarhoun, during a clash near the Khan Yunis refugee district in the

Gaza Strip this morning, according to both the Israeli Army and Palestinian sources.

Four Wounded In Clash

The army announcement said he had been shot while throwing a gasoline bomb at the soldiers, and that four other Palestinians were wounded.

After the young man was killed, youths paraded his body in a coffin through the district, attracting a crowd of several thousand, leading to further clashes with the troops, with more shooting and more casualties, one of whom, Shaban Mohammed Mifleh, 25, was critically wounded in the head.

Ahmad Abu Khussa, a 21-year-old Palestinian shot in the head by soldiers dispersing a crowd in Gaza on December 9, died at Tal Hashomer Hospital near Tel Aviv, the Palestine Press Service, a Palestinian-owned news agency in Jerusalem, reported.

The current round of clashes, part of an increasing cycle of violence in the last year, began after a traffic accident last Tuesday in which an Israeli Army truck collided with two vans bringing day laborers back home to Gaza, killing four Palestinians.

Rumors spread in the volatile district, packed with some 650,000 Palestinians, most of them refugees, that the crash had been deliberate, in retaliation for an incident the previous Sunday in which an Israeli was stabbed to death in Gaza's main square.

Demonstrations quickly spread through Gaza to the West Bank, and the Israeli Army and Border

Police responded with patrols, roadblocks, curfews and, on a number of occasions, gunfire.

The unrest, a United Nations relief official said, was "the most serious revolt in the Gaza strip in the 20 years of Israeli occupation."

"We are definitely at a new phase here, both in terms of the Palestinians and the Israeli reaction," another United Nations official said.

"Increasingly the younger kids are no longer afraid," he added. "They are willing to stand in front of the Border Police and bare their chests. And when they throw a stone, they hit what they're aiming at. Now the Israelis are shooting first."

"In my opinion," the military correspondent Zeev Schiff wrote in the newspaper Haaretz, "the day will come when we will beg someone to take the Gaza Strip and all its problems away from us."

"Some people here say this is the worst since 1967," said a senior United Nations official in the Gaza Strip. "Others say no, since 1948"

A key factor in the clashes, some commentators say, is the effect of the daring hang-glider raid at Gibror army base in northern Israel last month in which a Palestinian guerrilla killed six Israeli soldiers before being slain.

Mr. Litani wrote in The Jerusalem Post that Palestinian youths were attacking Israel Defense Force patrols "with stones, bottles, Molotov cocktails and iron bars, knowing the I.D.F. soldiers would shoot back at them, killing and wounding at least some."

Local News

Hanukkah At JCCRI

Hanukkah will be celebrated on Sunday, December 20 at the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence with events for all ages and interests.

• From noon to 2 p.m., all are in-

cluded in a community celebration featuring Michael Bressler who will entertain with storytelling and song. A surprise visit from Judah Maccabee is expected as well as a pre-school sing-a-long, Israeli dancing, crafts and latkes.

JFS Selected By People's Bank

For the month of December, a transaction at the new PAT (People's Automatic Teller) at the Wayland Square branch of People's Bank will earn money for Jewish Family Service.

To promote the installation in the bank, People's selected two non-profit agencies to receive 10¢ per transaction. Yankee 24 and Cirrus cards may be used as well as PAT cards.

Please consider making your withdrawals, deposits, transfers, payments or simply check your balance. All transactions must be made at the People's Bank in Wayland Square. Every time the PAT machine is used, Jewish Family Service will receive a 10¢ donation from the bank, up to \$500.

Mothers And Infants Group

The Parent Exchange at Jewish Family Service is offering the popular eight-session workshop for new mothers and their babies, "Mothers and Infants," on Tuesday afternoons from 1:15 to 2:45 p.m., beginning January 12. The sessions will be held at the Jewish Community Center, 401 Elm Grove Avenue in Providence. The fee for the workshop is \$50; enrollment is limited and preregistration is required.

For further information or to register, call Jewish Family Service at 331-1244.

Soviet Emigrees At Beth-El

This Friday, December 18 Shabbat services at Temple Beth-El will feature a discussion and readings on Soviet Jewry. The annual "Women's Plea for Soviet Jewry" will be led by members of the Temple's Sisterhood and the Temple's newest members, recent Soviet emigrees Zhanna Volinsky and her daughter, Julia, Mila and David Shrayner and their son Maxim and Zhanna and Mila's mother, Anna.

The Volinskys and Shrayners are an extraordinary family; David is a microbiologist and novelist, Mila an English professor and Zhanna a professor of music. Their stories are compelling and the message poignant. They will speak about what it means to be a Russian Jew and what it means to be a new American in the Temple's Meeting Hall following services.

The community is welcome to join members of the congregation in the fellowship of worship. Services begin at 8:15 p.m. in the Bennett Chapel. For more information, call 331-6070.

Film Series At Beth-El

The Brotherhood of Temple Beth-El in cooperation with the Temple Adult Education program, "The Learning Encounter," will present a three-part film series entitled, "Jewish Marriage in Films." The series of three outstanding full-length American and Israeli films focus on the theme of mixed or conflicting marriages. The first film, "The Way We Were," starring Barbara Streisand and Robert Redford, will be shown at 7:30 p.m. on Wednesday, January 20, 1988. Following the film, Ivy Marwil, MSW will lead a discussion on questions raised by the film.

Soviet Jewry Shabbat

To mark the plight of their brothers and sisters in the Soviet Union, the Congregation of Temple Shalom of Middletown will hold their annual Soviet Jewry Sabbath on Shabbat Chanukah, Friday evening, December 18 at 8 p.m. in the Main Sanctuary of the Temple. Rabbi Marc S. Jagolinzer will conduct the worship and preach a sermonette on "What A Difference A Week Makes - After the Washington Summit." A highlight of the service will be special prayers and readings commemorating the persecution of the Jews of Russia and in thankfulness for those who have emigrated. An unlit Chanukah Menorah will stand along side a lit one to symbolize the darkness of Jewish life in the Soviet Union. An Oneg Shabbat will follow the service, graciously sponsored by the children of Dr. Joseph and Dale Blumen in honor of their parent's twenty-fifth wedding anniversary.

On Sunday, December 20, at noon, the Congregation will be having a Latke Luncheon - Chanukah Party. A lunch will begin the afternoon of festivities of fun with chicken and hot dogs, potato pancakes and drinks. Games, contests, raffles, and a mini-auction will all be part of the party's activities. Dessert will conclude the event at 2 p.m. Reservations are needed to attend. Please contact either Carol Bazarsky at 847-8442 or the Temple Office 846-9002 on or before Friday, December 18.



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Galkin Concert Features Klezmer Band



The fourteen-piece Klezmer Conservatory Band will be the featured entertainment at this year's Ira and Anna Galkin Hanukkah Concert on Sunday, Dec. 20, at 1 p.m. The program will be free, and open to the community.

The Klezmer Conservatory Band has performed concerts from coast-

to-coast, and has released three albums on Vanguard Records. The Boston Globe, Montreal Gazette and Jewish World have all praised the group's vitality and spirit in glowing reviews.

The Hanukkah Concert is an annual gift of Ira and Anna Galkin to the membership of Torat Yisrael,

and to the Jewish community at large. Adults are invited to bring their children for a beautiful afternoon of music!



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From The Editor

by Robert Israel



The Vacuity of Television

PROVIDENCE — Ah, the vacuity of television! I succumbed the other night and turned on the tube for a few minutes to watch news of the U.S. and U.S.S.R. summit meeting in Washington, D.C., only to be rebuffed by the idiocy I found there.

First of all, it seems Russia-fever has infected the networks. Why, even the most mundane programs are now featuring Soviets in lead roles. But don't expect anything new. Don't expect progress: it's still the old "good guys versus the bad guys" stuff that I saw on television when I was a child. We haven't come far in thirty years. We're still being played for simpletons.

"This *glasnost* business," said the actor, portraying a gruff Soviet general who is holding a gun to McIver's head. "I don't follow the party line. I don't believe in leniency." At that point, in addition to pointing the gun at our American hero, he attaches a highly explosive collar to the neck of a would-be defector, a comely lass who speaks with an accent that sounds more like she's from the South Bronx than the South Urals.

"Get me that Ming dragon," said the General, referring greedily to an object of great worth that is being stored in an impregnable display case in the museum that he wants our hero to steal for him. "Get me this dragon, and you shall have the girl. Otherwise, I push this button here, and..." Switch to a new frame: Another explosive collar has been attached to a nearby fence post and when the button is pushed, boom! The fence post explodes right on the screen! The fireball of the explosion rises above the astonished actors heads.

I don't need to tell you there is also a romantic interest here, between our hero and the young woman, a would-be Soviet defector. And I don't need to mention that the "pushing of the button" refers to something else of darker portent, namely the atomic bomb.

"To be continued," said the title, as the music reaches a crescendo.

"Stay tuned for a CBS Special Report," said the announcer.

Among the promised topics in the Special Report were to be highlights of the summit meeting in Washington, taped interviews with Soviet officials and U.S. policy makers, and, now get this, interviews with the actors of the film "The Day After," and what they thought of making the film. All of this is to be discussed in light of the accords limited nuclear weapons.

You may recall that the film "The Day After" was a fictionalized account of what might happen if an atomic bomb is dropped in Lawrence, Kansas. It was at that point that I decided to put the television back in the closet and shut the door. If I want to find out what happened at the U.S.

U.S.S.R. summit, I knew then that I have to wait for the next morning's copy of *The New York Times*.

To interview actors who were involved in the making of a film seems so artificial to me. What ever happened to the days when television had an air of authenticity about it? When broadcast journalism was gutsy, not the cosmetic garbage we get today?

When Edward R. Morrow reported the news straight and clean without the pancake and mascara, the hyped-up soundtracks, the special effects?

We have living among us actual survivors of Hiroshima and Nagasaki, the hibakusha I interviewed this past summer in Japan, who can testify what they have seen and lived through that no one should ever see or try to live through again. Wouldn't it have been more effective — not to mention more honest — to have these people speak?

Yes, the film "The Day After" sparked debate among many hundreds of thousands of people, but it was fiction. It was *Hollywood*. The real thing was captured in a documentary film, in 1945, when it happened. The real people that survived the nuclear bombings — the Japanese hibakusha — only they can speak with authenticity. What can the actors tell us? That they ran from a color-enhanced mushroom cloud that was created by computerized special effects at Universal Studios?

If we are talking about nuclear proliferation, let's get it straight. Let's deal with the realities. And let's confront those realities in light of daily events, like the U.S. — U.S.S.R. summit.

Russia-fever has infected the television networks. Even the most mundane programs are now featuring Soviets in lead roles. But don't expect anything new. Don't expect progress: it's still the old "good guys versus the bad guys" stuff I saw on television when I was a child.

But we are a culture that thrives on television shows like "McIver," packaging our problems in simplistic terms. The good guy versus the bad guys. The "evil empire" versus the Grand Old Republic. Color and computer-enhanced tragedies. News programs that are hard to tell apart from the fantasy programs. We might as well just watch the cartoons on Saturday morning. There is no substance to be found except on the non-commercial stations, and even these channels have to be watched only on certain occasions.

The vacuity of television: no commentary, no news, no follow-up, no "broadcast journalism," no education, no enlightenment, nothing. Just the grainy signals that have no depth to them at all.

Out Of The Question

by Eric Rosenman

Late last month the United Nations staged its annual irrelevancy on the "Question of Palestine." This "debate" required three days of General Assembly time and the participation of dozens of countries, most of whose representatives unreel anti-Israel clichés.

During this year's rhetorical ritual the PLO's Farouk Kaddoumi — a top associate of Chairman Yasir Arafat — recalled the century of "violence, terrorism and murder" faced by "the people of Palestine." He dwelt on the "material and moral support" the British gave to "illegal" Jewish immigration and the Jews' subsequent oppression of the Arabs. The Jewish state, Kaddoumi asserted, brought to the apparently otherwise peaceful Middle East "wars, religious and racial... violence."

To accomplish this, Israel managed to "align itself with all the forces of evil in the world." As it celebrates its 40th anniversary, Israel should realize it pushed the Palestinian Arabs "into a Holocaust not less than (the one) the Jews experienced."

The Jordanian representative insisted that early Zionist leaders recognized that "the presence of Jews in the region" would be "in total negation of the presence of Palestinians." Thereafter, Israel's policy always was that of aggression, systematic terror, and colonial expansion rather than concession and coexistence. It still denies the inalienable rights of the Palestinian people; instead, "the campaign for the Judaization of Palestine goes on.... Israel has no desire for peace.... One must not be deceived by Israeli declarations...."

The Kuwaiti delegate outdid most of his Arab and Islamic colleagues: He, too, noted the 70th anniversary of the "sinister" Balfour Declaration — in which England looked with favor on the establishment of a Jewish homeland in Palestine — and thundered that it was granted "by one who did not possess to those who did not deserve...."

As if he could not believe it himself, the Kuwaiti informed the General Assembly that "basically, the creed of Zionism holds that the land of Palestine belongs to the Jewish people." But, citing the 20th

anniversary of "the Zionist entity's occupation of the rest of Palestine," he offered hope: This year is also "the 800th anniversary of the liberation of Jerusalem from the European crusaders."

What, if anything, does the yearly vituperation mean?

Some U.N. observers point to tacit Jordanian-Israeli cooperation, to Arab states restoring diplomatic ties with Egypt despite the latter's peace with Israel, to the diminished status of Arafat and the PLO. Even at the U.N., anti-Israel behavior has begun to recede. In this view, the annual "Question of Palestine" grotesquery is becoming the last showcase for posturing — a cost-free arena in which to cheer the PLO.

But just in case, Israel had its reply. Ambassador Jochanan Bein, deputy permanent representative, suspected that "what this debate really wishes to question is Israel's inalienable right to exist. What they really wanted — and did not dare — was to title this debate 'The Question of Israel.'"

"Let there be no doubt — Israel is not a question. It is an answer.... Israel is here to stay, even if some delegations would like to undo this fact."

But maybe the "Question of Palestine" should not be answered. Maybe it should be expanded — to include its major component, Jordan. Amman vehemently rejects the idea that Jordan is Palestine, or at least 77% of the original Palestine Mandate. Yet King Hussein inadvertently recognized this recently, recalling the connection between his Hashemite dynasty and Palestine and "Jordan's support for the Palestinian brothers, who are linked to us throughout history and kinship. Above all that, we are one people having common destiny and common objectives."

Perhaps the annual debate should be joined by other questions. No doubt the "Question of the Ottoman Empire" could shrink to historical scale the national myths and ambitions of Syria and Iraq, and illuminate the uncertain pedigrees of Kuwait and Lebanon.

Certainly, the "Question of the Hejaz" could reveal much about the recent, dubious creation of Saudi Arabia. Why, with a little more diligence, the General Assembly could be in session year-round....

Candlelighting

December 18, 1987

5:37 p.m.

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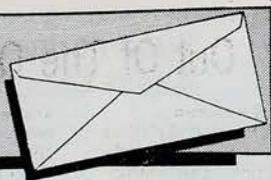
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Letters to the Editor



To the Editor:

We at the Bureau value our relationships with the Orthodox community. We were therefore surprised by some of the remarks made by the couples interviewed in your December 3 issue.

We pride ourselves on being responsive to the needs of the schools we serve. Last year, Providence Hebrew Day School asked for our help in offering special conferences for their staff and in teacher supervision. We delivered on both counts.

In addition to our meeting Orthodox teachers' needs, we have utilized their talents as well. On the very day in which the *Herald* interview appeared, the Bureau was offering a teachers' workshop to the entire community, featuring a Providence Hebrew Day School teacher. A course in The Ten Commandments was taught by an Orthodox teacher under Bureau auspices to the entire community, regardless of denominational affiliation.

We were surprised to learn that our library was inadequate. We have over 3,000 pieces (books and media) which circulate widely — to schools of all denominations. Our library contains over half of the materials published by Torah Umesorah, including books, curricula and filmstrips. In addition, we have always been receptive to special requests. Our media coordinator, who has been working at the Bureau for nine years, recalls no special requests for "Orthodox teaching materials."

We would welcome the addition of any interested and qualified teachers to the community's schools, regardless of denomination. There are at least seven Orthodox teachers teaching in non-Orthodox schools. If there are others out in the community seeking employment, we encourage them to come forward.

We are troubled by Ms. Estrin's remark that those (non-Orthodox) students who are attending Hebrew schools on Sundays are not learning "the way they should" because of the lack of Orthodox teachers on the faculty. Educators believe that students learn in many ways, not in *one* way. They succeed due to their teachers' teaching skills, their mastery of content, their personalities, and the kind of parental support they receive. It is simplistic at best and insulting at worst to say that only Orthodox teachers can teach and serve as role models.

Providence Hebrew Day School fares well in the community's allocation process. The Jewish Federation of Rhode Island allocated \$444,146 to the Bureau in the name of Jewish education — for the education of the entire community. Providence Hebrew Day School is, in fact, the single largest recipient of Bureau funds. This year the school is receiving \$103,969, almost one quarter of our total grant. Last year it received \$37,000 from Federation's Endowment Grant funds for its expansion; this year an additional \$10,000 was granted.

In addition, the school is a heavy user of Bureau services like our Resource Center. (Nearly one quarter of the users of the Center are Providence Hebrew Day School teachers.) Several PHDS teachers have received substantial grants from the Bureau to attend conferences of their choice. These costs are not borne by the schools, the principal beneficiary, but by the Bureau.

Members of the Bureau's Board of Directors represent all of the schools in Rhode Island and come from eleven communities. All

three denominations are well represented on the Board, which includes an Orthodox rabbi. Three of our eight officers are Orthodox.

We welcome the opportunity of exploring these issues more fully. The couples interviewed, and any other members of the Jewish community, can pursue this topic with us at any time, as we always welcome the opportunity to address misperceptions and misinformations.

Cindy Kaplan
President
Carol K. Ingall
Executive Director

To the Editor:

History repeats itself, indeed it does. In a letter to your paper, reader Edith Breen tells you about the outrageous opinions of Rabbi Kahane, that "in your heart, you know he is right." Shades of Barry Goldwater, another extremist.

Ms. Breen states that she is not a Kahanist in every sense of the word, which by the way is like calling a woman "a little bit pregnant," either you are or you are not.

To call the Rabbi's opinions "wisdom" in the same paragraph as the wisdom of our prophets, is, in this writer's opinion, utter sacrilege.

Hans L. Heimann

To The Editor:

We have recently returned from California where we very happily renewed a lifetime friendship with Mrs. Mary Schusheim, the widow of Rabbi Morris Schusheim, who served this community for over forty years. Mrs. Schusheim is living with her daughter, Ruth Roth at 1965 Elden Drive, San Jose, CA 95124.

Mrs. Schusheim carries on a correspondence with many old friends and would appreciate hearing from others who may not have had her address.

Claire and Bernard Bell

To the Editor:

The Demonstration of over 200,000 Jews in Washington, D.C. on December 6, 1987 for the freedom of Soviet Jews is most commendable. The question remains, however, are these Jews serious or is this a futile gesture.

To defeat the attempt of Hitler and Stalin and their followers, attempts to exterminate the Jewish people and the Jewish culture, there is clearly only one effective way. All of us and our children and grandchildren must commit ourselves to a lifetime of intensive and quality Jewish education so that we will develop a love, understanding and commitment in depth to our great heritage and ethical ideals set forth in the Torah.

No other system to preserve Judaism and defeat our detractors has worked throughout the centuries. After all isn't this our covenant?

Thomas W. Pearlman, Esq.

To the Editor:

We enjoyed and appreciated our lengthy talk with you about some of our concerns regarding the Providence Jewish community ("Religious Couples Speak Out," December 3, 1987). The overall feeling of those present was one of appreciation of all that Providence offers. We realize that the brevity needed to fit our conversation into a small editorial space made long quotations impossible. We are concerned that this necessary abridgement may have led to misinterpretation of our meaning. Therefore, we would like to clarify the context in which we spoke.

For example, the comment that the Federation meets the needs of

"those they know," was stated in the context of the larger point that the religious community must participate in the Federation if it wants its concerns and goals known to the Federation. Indeed, the Federation leadership has on a number of occasions met with representatives of the Orthodox community in order to understand the concerns of that constituency. The new mikveh could never have been built without the Federation, and the Providence Hebrew Day School receives essential — and much appreciated — aid from a number of Federation agencies. The Bureau of Jewish Education, in fact, is particularly eager to be of assistance.

Regarding the local meat market issue, we all spoke in the context of examining certain needs of ours which were not being met. We think it was left unsaid that many of us do patronize the local meat markets for many of our kosher needs. Those who adhere to *glatt* kosher standards for beef, however, must look outside of the community, as *glatt* kosher meat is generally not available here. The cooperation of the local meat markets with our efforts to bring in *glatt* meats has been exemplary.

In short, the interview was a fair and honest one; our quotes, pretty much correct. But the meaning and context of our words were misunderstood by some as being negative. To them, we express our sincere apologies.

Debbie Raskin and Russ Raskin

Devorah Dayan Na'Amat

The Chanukah meeting of Devorah-Dayan Na'Amat will meet on Monday, December 21 at the home of Ceil Krieger on Cole Ave. at 7:45 p.m.

Guest speakers will be Dr. Elaine Fain and Dr. Audrey Kuchan, who will speak on "Women In Medicine." Husbands and friends are invited.

Chased Schel Amess Officers

The Chased Schel Amess Association, Lincoln Park Cemetery, held its 76th Annual Meeting and election of officers on Sunday 13, 1987, at the Priest Memorial Chapel at the cemetery.

Louis Brown was elected and installed as president for the year 1988. Other officers elected and installed were Louis Bloom, 1st vice president; Ralph Rottenberg, 2nd vice president; Remmie Brown, treasurer; Stanley Grebstein, financial and recording secretary.

Members of the Board of Directors are Louis Rottenberg, Simon Chorney, Irving H. Levin, Abraham Ponce, Jack Mossberg, George Labush, Sheldon Blustein, Max Kerzner, Philip Rosenfield, Samuel Jamnik, Nat Rosenfeld, Philip Simon, Ruby Zeidman, Sidney Eisenstadt, Samuel Eisenstadt, Joseph Gladstone, Michael Kerzner and Michael Fink.

Installing officer was State Representative Irving H. Levin.

Shabbaton To Be Held

Services this Shabbat at Ohave Sholam will be centered around the Junior N.C.S.Y. Shabbaton taking place at the congregation on East Ave. Friday evening services will be at 4 p.m. for the children; dinner and a full program of activities will take place Friday night. Saturday morning services will be at 9 a.m., followed by Kiddush. The Shabbaton participants will have lunch, sessions and game time in the afternoon. Mincha will be at 3:30 p.m. Seudah Sh'lisit will be at 4 p.m. All congregants will be invited to this third meal. Ma'ariv will be at 5 p.m. Followed by a moving Havdalah ceremony, the Shabbaton concludes with the Chanukah party, Sat. night, December 19, 7:30 p.m.

Chanukah Greetings



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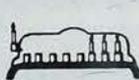
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CHANUKAH CALENDAR 5748/1987

Before kindling the lights, the following blessings are recited:

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

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



3. Thursday, December 17, 1987
At nightfall, from about 5:01 p.m. and on, place 3 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 3 candles from left to right.



4. Friday, December 18, 1987
All the below should take place before Shabbat begins at 3:57 p.m. (Eastern Standard Time in Providence. For the proper time in other cities, consult a Rabbi.) Place 4 candles (large enough to burn at least until 5:32 p.m. in Providence) in the Menorah at the right. Recite blessings I and II and kindle the 4 candles, from left to right. Then the women and girls should kindle the Shabbat candles, reciting the appropriate Shabbat blessing.



5. Saturday, December 19, 1987
After the Shabbat ends at 5:05 p.m., recite the Havdalah (separation between Shabbat and weekday) prayer. Then place 5 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 5 candles, from left to right.



6. Sunday, December 20, 1987
At nightfall, from about 5:03 p.m. and on, place 6 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 6 candles, from left to right.



7. Monday, December 21, 1987
At nightfall, from about 5:03 p.m. and on, place 7 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 7 candles, from left to right.



8. Tuesday, December 22, 1987
At nightfall from about 5:04 p.m. and on, place 8 candles in the Menorah, at the right. Recite blessings I and II, and kindle the 8 candles from left to right.

Social Events

Brier Accepts Fourth Term As President Of JORI

At the fifty-first annual meeting of Camp JORI, the only Jewish overnight camp in Rhode Island, Jeffrey Brier was installed as president for a fourth term. At the dinner meeting held at Ledgemont Country Club, Mr. Brier reviewed the active year and the community

commitment that the camp has enjoyed during its fiftieth season.

During the past year, five cabins were dedicated and are currently in the process of being renovated. The work has been made possible through the generosity of the Rumpler family in honor of Alexander Rumpler's ninetieth birthday, Reika and Samuel Rappaport, Jr. in honor of Alexander Rumpler's ninetieth birthday, Helene and Bertram Bernhardt, the Hassenfeld Foundation and Edwin and Lawrence Soforenko in beloved memory of their wife and mother Miriam.

In addition, the camp added a miniature golf course this past summer made possible by the Engle family and friends in honor of Leonard Engle's birthday.

This spring, renovations will begin on the recreation hall. The family of the late Samuel Kadsivitz-Kay has created a living memorial to their brother's love of children. Five of Mr. Kadsivitz-Kay's brothers and sisters and six of his nieces and nephews enjoyed summers at Camp JORI.

Also, a VCR projector system has been donated to the camp by Sylvia Forman in memory of her husband, Mack Forman.

Camp JORI Looks forward to the second-half century of its history. The camp, originally founded to provide a summer of fun for the foundlings of the Jewish Orphanage of Rhode Island, now serves children from all areas of Rhode Island as well as from other states. Campers come from a wide variety of backgrounds and interests.

As the camp looks forward to its fifty-first year, the slate of officers, in addition to Mr. Brier, are vice presidents, James Engle and Samuel Suls; treasurer, Steven Bienenfeld; and secretary, Theodore Winston.

Susan Lubusky To Wed Adam Gilbert

Mr. and Mrs. Jerry Lubusky of 39 Farmstead Lane, West Hartford, Conn., announce the engagement of their daughter, Susan Beth Lubusky, to Mr. Adam Gilbert of Wellesley, Mass. He is the son of Mr. and Mrs. Gary Gilbert of Wellesley, Mass. Susan is also the granddaughter of the late Aaron and Evelyn Parness and the late Harry and Sadie Lubusky.

Susan is a graduate of Hall High West Hartford, Conn., and the University of Connecticut, class of December, 1984.

Adam is a graduate of Tufts University, class of 1985, and the JFK School of Government, Harvard University, class of 1987.

A June 5, 1988 wedding is planned.



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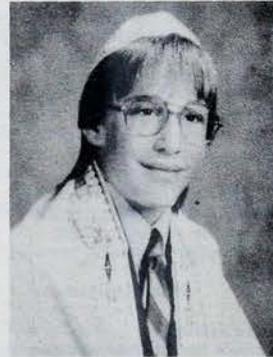
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Joel Gershman Bar Mitzvah



Joel Michael Gershman, son of Joan and Sidney Gershman of Stoughton, Mass., became bar mitzvah on Saturday, Sept. 5, 1987. Joel is the grandson of Bertha Gershman of Cranston and the late Hyman Gershman. Maternal grandparents are Nathan and Ann Stairman of West Warwick, and the late Thelma Stairman, Mass.

The morning bar mitzvah service was held at Ahavath Torah Congregation, Stoughton, Mass. An evening reception was held at the Sheraton Tara Hotel in Braintree, Mass.

Guests attended from California, North Carolina, Maryland, New York, Florida, Massachusetts, and Rhode Island.

Don Futterman At BJE

Don Futterman, nationally known Jewish storyteller, will be teaching "The Art of the Jewish Story: A Storyteller's Perspective" for the Bureau of Jewish Education of Rhode Island on the first four Tuesday evenings of January, 1988 from 7-9:30 p.m.

The first two sessions of the course will focus on the development, variety and passionate concerns of the Yiddish story. Don will tell some stories and others will be read and discussed in class. Special attention will be paid to some of the nonrealistic allegorical and absurdist efforts of Yiddish writers, and to Isaac Bashevis Singer's classic story, "Gimpel the Fool." The next two sessions will turn to the art of telling Jewish stories. Participants will learn simple techniques to bring Jewish folktales and written stories off the page, to make them come alive as oral works. Finding and choosing appropriate stories for different audiences, age groups and situations will also be considered.

Please pre-register for this course by calling the Bureau at 331-0956.

Neil Arbor Included In Who's Who

Neil Craig Arbor is one of 59 outstanding students at Bryant College who has been tapped for membership in the 1987-1988 Who's Who Among Students in American Universities and Colleges honors program. Nominated earlier this year by his school's nominating committee, Arbor has recently been informed of his selection.

Mr. Arbor is married to Elaine (Weissman) Arbor. He is a graduate of URI and is a C.P.A. and principal in the firm of Levin, Arbor and Barocas, P.C. The honor is for graduate studies at Bryant College for his Master of Taxation degree. He has also been admitted to the National Honor Society of Delta Mu Delta.

Mr. Arbor is the son of Mr. and Mrs. Gerald Arbor of Pawtucket.



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Lena Weiss Celebrates 90 Years



Lena Weiss has been attending the Jewish Family Service kosher mealsite in Cranston for five years. Last year she suffered severe heart failure and was hospitalized for several weeks. When she was released from the hospital, her daughter, Shirley, was told that her mother's health was fragile and her condition showed little signs of improvement.

In Shirley's words, "Her doctors had no objection to my taking her out, so I took her to the mealsite. From the day she returned, her mental and physical improvements were astounding. She was back with her "family!"

When Lena reached her ninetieth birthday this fall, what better way to celebrate than with her friends and her "adopted" daughter, Gladys Kaplan, JFS Mealsite Coordinator. Each month the Mealsite holds a joint party for the birthdays currently celebrated, but all felt that Lena's was a special event. The Seekonk Seniors entertained with old-time favorites and joined the mealsite for lunch. Shirley donated a

decorated cake. Henry Szykarsky sang a special birthday song in Yiddish. All birthday celebrants received gifts from Jewish Family Service.

The JFS Mealsite in Cranston offers residents of Cranston and Warwick a hot kosher meal and an opportunity to socialize five days a week, Monday through Friday. A variety of programming, guests, films, discussions, bingo, exercise, is offered from 11 to 12 daily, with the meal served at noon. On Fridays, a special Shabbat meal is served, complete with candles, challah and kiddush. Holidays are celebrated with festivities; special trips are planned.

Gladys Kaplan, JFS Mealsite Coordinator, is known for her warmth and understanding. In the words of Shirley Weiss, "Gladys, with her ever-present smile, is truly an extraordinary person. Her marvelous personality, disposition and expertise personify the ideal Mealsite Coordinator."

Transportation to the mealsite is available from Cranston and areas of Warwick. Reservations for meals must be made one week in advance by calling 781-1771.

Rec Hall Dedicated To Samuel Kasivitz-Kay At JORI



Samuel Kadsivitz-Kay spent his years on earth embellishing the lives of children — his brothers and sisters, his nieces and nephews, young people outside of his family.

At the age of fifteen, Sam, as he was lovingly called, assumed the role of head of the household when his father died at the age of 47 leaving mother, Sarah, and seven children ranging in age from thirteen months to nine years.

Sam became the stabilizing force, giving up his own formal education to ensure that his family would stay together. His family describes him as a fun-loving prankster, a highly-principled man who never allowed his family to want for anything. He traveled anywhere in the country to earn money to send home. He provided for their comfort and for an environment of warmth and love.

Five of the eight Kadsivitz-Kays spent their summers at Camp JORI. For some, the happiest memories of childhood were spent at the camp. The youngest — Robert Kay, Harold Kay, Betty Plotnick, Nathan Kay (who won many awards as a star camper) and Rose Sagan are all alumni of Camp JORI.

Although older sisters Molly Granoff and Sylvia Greenfeld never attended the camp

themselves, they sent their children, the second generation to attend JORI. The Granoff twins, Sara and Fay, and the Greenfeld children Neil and Cheryl (Teverow), have been JORI campers. So have Harold's daughter, Sara and Rose's daughter, Cindy. Eleven in the family have shared the JORI experience.

When Sam died this past August, his family sought a fitting memorial for the man who loved to laugh, to dance, who was the

strength to so many in his family. They learned that the recreation hall at Camp JORI was badly in need of renovation. Sam's brothers and sisters decided that the site of so many pleasant memories, the place where children will put on plays, dance, relax and have fun, the room that will hold children's laughter, would be a fitting tribute to a man who always asked his loved ones, "What can I do for you?"

In loving memory of Samuel Kadsivitz-Kay, his family will dedicate the recreation hall for future generations to play, live and laugh at Camp JORI.

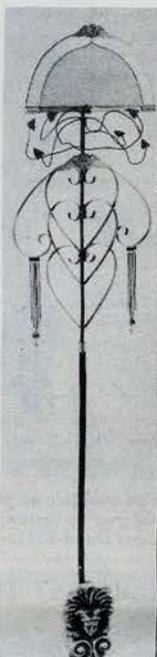


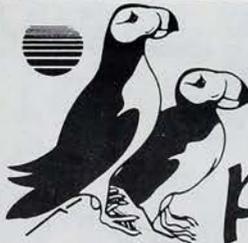
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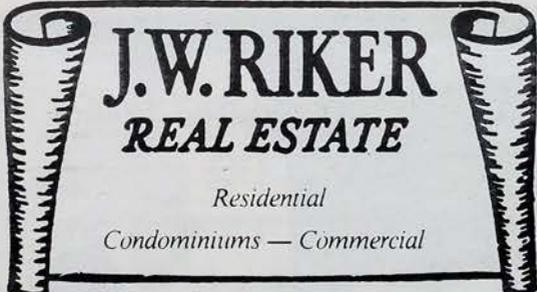


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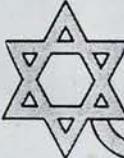


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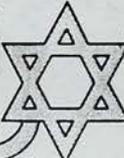
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CHANUKAH GREETINGS



FROM THE STAFF OF THE R.I. HERALD

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<i>Denise B. Tremblay</i>	<i>David Payne</i>
<i>Raphne Kurboski</i>	<i>Joanne Seeger</i>
<i>Holmes Hall</i>	<i>JoAnne Navilliat</i>
<i>Robert Israel</i>	<i>Roger Champagne</i>
<i>Don Walsh</i>	<i>Virginia Doucette</i>
<i>Patricia Snyder</i>	<i>John</i>
<i>Craig Winn</i>	<i>M. Kearney</i>



Around Town



by Dorothea Snyder

Miami Beach's biggest spread, even bigger than the Early Bird Special, was sampled by 40,000 visitors to the International Kosher Foods and Jewish Life Expo Dec. 4-7 at the Miami Beach Convention Center.

The first course to this giant nosh was held last March in New York City.

Easily, it could have been mistaken for a kosher cook-off judging by smiles of satisfaction written across vendors' faces when tasters jabbed for seconds.

Expo manager Irving Silverman is convinced "Kosher is in!" Backing his belief,

he waved a full-page feature article from the New York Times touting the kosher foods market.

"We're living in a status period right now where ethnic is in. And the kosher food market is in!"

The triumvirate of knishes, kishke and kreplach alone doesn't lead the palatable parade of kosher foods today.

What's caused the change?

Silverman pins it to the *Fruppies*, *Frum Yuppies*, who want to choose from a gamut of health and haute cuisine foods.

Kosher Is In!

photos by Dorothea Snyder



If you've dined kosher while airborne, Wilton Foods of Spring Valley, New York, most likely was your host. In a festive mood at this bevy of balloons booth, Dov Peikes, national sales manager, waves hi to all.



You couldn't go wrong with either flavor of Leben. Hailed as the best Israeli treat you've tasted and made from its original recipe, Daniel and Edith Weinberger stand behind their Mehadrin Dairy products based in Brooklyn.



"It's not shrimp, it's not lobster, it's not crab!" blazed the signs at this show-stopper stall. Made from imported premium pollock, Mendel's Haymish Brand is housed in Brooklyn. Rabbi Benjamin Gifter tastes.



Tofu vegetable lasagna and tofu chocolate bars were the main course and dessert at Legume's booth served by Estelle Kirsch and Esther Lerner of Miami Beach. Sampler is Larry Lazar of Jewish World press. Legume, which has a complete line of frozen entrees, all natural, low in calories and cholesterol free, was developed by Gary and Chandri Barat of Montville, New Jersey. Their sweet, minus the white sugar, is billed as Barat Tofu Chocolate, The Healthy Passion.



Marilyn Levine and Jean Wax of Boca Raton can't wait to dive into a hot frank from Shofar Kosher Foods served to them by Sylvia Ellis, far right. Shofar is headquartered in Newark.



Barney's, The Hors D'Oeuvres People, have a hit! It's Bernie's east bagel dog, an all beef kosher frank wrapped in a crisp 'n chewy bagel. Sheara Baum tastes one served by Louis Moloff, plant manager. At right is Matthew Fulks, a regional sales manager. Both are with Bernan Foods of Newark.



A visitor samples a turkey delicacy from Hod Lavan Turkey Products of Israel Ltd. located in Jamaica, New York. Shown are Meir Goldberg, sales manager, and Robin London, marketing sales-assistant.

Strike Is Averted At Jewish Home: 3 Year Contract Ratified

(continued from page 1)

porter watched as the daughter of one elderly woman was led into a waiting station wagon. The elderly woman, seated in a wheelchair, was bundled up with a blanket against the chill of the December morning. There were tears in her eyes, and she was crying out, "If I move from here, I'll die!"

The remaining residents were to be cared for by a volunteer force which was in place, according to the Home's volunteer coordinator Bonnie Ryvicker. Volunteers had been altered to the potential of a strike occurring by letter a month and a half before the contract was finally negotiated, and last week they assembled in Chase auditorium at the Home for further training. In 1984, during the three week strike, several hundred volunteers kept the Home running until the strike was settled.

The relocation of residents brought about angry reactions from the children of the residents who telephoned this reporter on Sunday and Monday of this week.

"There are staffing problems at the Home that have to be addressed, but the way the Home is being run is also an issue," a woman, whose mother is a resident at the Home said. Like many people who telephoned this reporter, she asked not to be identified for fear of possible actions against her mother as a result of her critical comments.

"It seems to me that a problem like this could have been avoided," the woman continued. "Didn't the management of the Home learn anything from the last strike? When an elderly and infirm person is relocated, it traumatizes them. In some cases, that person never recovers from the trauma."

"No one is saying that the work is easy," another woman telephoning this reporter said. "And I realize it is difficult to find help because there is a nursing shortage. But the workers that come from the nursing pool are not interested in caring for the patients. For them, it's just a job, and often-times they don't know the names

of the patients. It worries me when drugs are being administered. I also think it is the responsibility of the management to make sure things run correctly, and, frankly, I just haven't seen it. Whenever something happens, there is chaos among the administrative staff. A breakdown in negotiations should never have happened. And another thing, why weren't the residents represented in the negotiating process?"

Return To Normalcy

On Sunday and Monday of this week, the atmosphere inside the Home was tense. But on early Tuesday morning, following the press conference announcing that a contract with the union workers had been ratified, the atmosphere inside the Home was noticeably calmer.

"I'm just so thankful there wasn't a strike," said Bonnie Ryvicker, volunteer coordinator at the Home. Her comment was shared by the residents and their children, the workers, and administrative staff alike.

Rally

(continued from page 1)



The March and Rally, December 6, as seen from the stage. Jews of all types, Catholics and Protestants, blacks and whites, political leaders and presidential candidates, saw this, too, and how strongly American Jews demand Soviet Jewish freedom. (Photo by Robert A. Cumins)

Speaking to reporters during a visit to Kiryat Shemona, near the Lebanese border, Peres said, "I don't think it (the summit) will have a direct effect on Israel."

When asked if Moscow might stop supplying Syria with SAM-2 anti-aircraft missiles and other weapons, he said, "I wish it would — but I'm not sure." He added that the Soviets recently supplied Damascus with more guns and artillery.

The foreign minister appeared disappointed that Reagan and Gorbachev apparently did not discuss an international conference on the Middle East, which Peres strongly advocates as the only feasible opening for direct peace nego-

tiations between Israel and its Arab neighbors.

He noted that the issue has not come up so far and that five months would elapse before the next summit meeting in Moscow. But Peres added that he would not allow the time to be wasted.

Asked if he would take any initiatives for an international conference in the interim, Peres replied, "Yes, yes, I think it is our problem. I would like to see peace with our neighbors."

"Maybe for the Soviet Union, it is not as burning an issue as it is for us. But I intend to continue and act tirelessly for peace in the future," the foreign minister said. He

likened an international conference to the "open fence" between Israel and Lebanon, "an opening to peace."

Peres was more hopeful with respect to the treaty banning intermediate range nuclear weapons, which Reagan and Gorbachev signed at the White House. "We shall, all of us, breathe better air and have more hope as citizens of this globe," he said.

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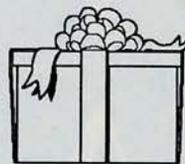
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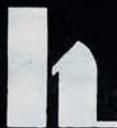
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Book Review: Learning About Judaism

Judaism: A Primer, Lawrence H. Schiffman. Anti-Defamation League of B'nai B'rith, 823 United National Plaza, New York, 10017. 1985. 42 pages. \$4.95 paper.

Judaism: An Introduction for Christians, James Limburg, editor and translator. Augsburg Publishing House, 426 South Fifth St., Minneapolis, Minn. 55440. 1987. 285 pages. \$5.95 paper.

Embracing Judaism, Simcha Kling. The Rabbinical Assembly, 3080 Broadway, New York, N.Y. 10027. 1987. 189 pages. \$9.95 paper.

Reviewed by Lydia Kukoff

As the North American Jewish community approaches the end of the twentieth century, it faces serious questions about Jewish survival and the nature and quality of Jewish life.

Forty percent of Jews marry individuals who were not born Jews. Less than half of those non-Jewish spouses convert to Judaism. One out of every 35 Jews in this country is a Jew-by-Choice.

These statistics clearly reveal that we are facing a major change in the demography of the Jewish community, a challenge which can no longer be ignored.

In creating its outreach program at the end of 1978, the Reform Movement called public attention to inter-marriage and developed concrete, programmatic responses to these issues.

Since then, the other branches of Judaism have begun to address these concerns and develop their own responses.

The three books being reviewed here all can be seen as explaining Judaism, a need which becomes increasingly pronounced as more non-Jews come into contact with the Jewish world. (And as more adult Jews, realizing they lack a solid background in Judaism, seek

to learn more about their heritage.) Although the three are not necessarily geared to the same audience, they all face the same challenge: trying to condense Judaism — its history, practices, beliefs, values, customs, and traditions — into one volume.

Judaism: A Primer is the briefest of the three, but its brevity is deceiving. Lawrence H. Schiffman, Professor of Hebrew and Judaic Studies at New York University, has done a masterly job of delineating a very complex subject in a book of 42 very easily read pages. The book is exactly what its title implies: a primer. It is only a very preliminary overview of Judaism but therein lies its usefulness. Anyone could easily read it in one sitting, get the big picture, and then pursue topics further in subsequent reading, excellent suggestions for which are included at the end of the book.

Judaism: A Primer is a model of clarity both in content and design and ideal for anyone seeking a brief yet comprehensive presentation of Judaism. It would be useful for Jews who have a minimal Jewish background, as well as non-Jews who want to learn about Judaism. It includes a brief but helpful glossary by Judith Herschlag Muffs.

Judaism: An Introduction for Christians, translated and edited by James Limburg, Professor of Old Testament at Luther Northwestern Theological Seminary in St. Paul, originated in Germany as a series of 25 pamphlets designed "to provide new insights into Judaism for ordinary people." These pamphlets were then collected and edited into a book, and subsequently that book was translated and adapted for a North American audience.

As its title implies this book is

specifically written to explain Judaism to Christians, and it is successful in doing so. It covers such topics as Jewish history (including a chapter on the Jews of North America), Israel and Zionism, Jewish worship, Jewish teachings, and Jesus. Each chapter is further subdivided. One extremely helpful feature is the inclusion at the end of every chapter of excerpts from original documents pertaining to the material covered in that chapter.

The chapter on Christians and Jews is an important one, presenting an honest discussion of Christianity and anti-Semitism and the Holocaust. In fact, throughout the book, Christians are reminded that they bear responsibility and that they should look into their hearts and look into their history, as well as learn more about Judaism. Christians also have an obligation to learn about Judaism in order to learn more about Christianity. As is so eloquently stated, "The task is for Christians to accompany the Jews along their way in critical solidarity."

One of the most helpful features of the book is the section entitled "Statements on Jewish-Christian Relationships." The author has collected the relevant statements made by the Protestant and Catholic Churches. These statements are followed by suggestions for group study, which are a series of discussion questions on each chapter in the book.

The section on recommended resources includes an extensive bibliography as well as a list of films and videocassettes. Also found in this section is a list of regional offices of the Anti-Defamation League of B'nai B'rith and its Canadian

counterpart. Other helpful resources are a list of scriptural passages cited and indices of names and subjects.

On the whole, this is a valuable and welcome book, written from a Christian perspective and very sympathetic to Jews and Judaism. It is extremely valuable for Jewish-Christian dialogue.

Jewish readers may have some difficulty with the discussion of Jews who "confess Jesus as the Messiah of Israel and of their lives," yet who wish not to be separated from the Jewish people. While acknowledging their number as small and recognizing that Jews view them as "apostates," the author states "Christians who live in minority situations will have an appreciation for their special situation, will hear their witness, and will stand at their sides."

Embracing Judaism was written by Simcha Kling, a Conservative rabbi from Louisville, Kentucky. It, too, is written to serve as an "an introduction and guide to the vast panorama of Jewish religious civilization." Clearly it is written with the potential convert in mind since, in addition to presenting Jewish history, holiday and life cycle observance, worship and teaching, it begins with an overview of conversion, written by Rachel Cowan.

Each chapter contains suggestions for further reading and there is a comprehensive index, although there is no glossary. For those considering Judaism and, therefore, new to the Jewish world, a glossary is an invaluable tool.

Although written from a Conservative point of view, Rabbi Kling explains Orthodox and Reform practice as well.

This book would be useful for those considering conversion under Conservative auspices.

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Toward A New Partnership

by Samuel Rosenbaum

The rabbi speaks, the hazzan sings, the educator teaches and the administrator worries about the budget.

This is the way too many of us have compartmentalized the roles of those who devote their time and energies to running today's synagogue. It is especially troubling in the area of synagogue music, where a major struggle is under way between those who want the synagogue to be a place where the congregation takes part in a kind of Mitch Miller sing-along and those who want the cantor to play his traditional role as the voice of the congregation in addressing the Almighty.

The struggle is as old as the synagogue itself. For centuries, synagogue music has absorbed indigenous rhythms of every folk culture where Jews have lived. In this century, our synagogue music has been battered by incursions which — in style and pattern if not in musical mode — include excerpts from the Yiddish theatre, tunes from popular musicals, rock, Israeli pop tunes and Hassidic melodies. All these have, at one point or another, been grafted onto the traditional text and woven into the congregational service.

If the results of the debate are resolved in favor of the popularists, will the cantor turn into something akin to the television anchor-person who has little of his own news to report but is used primarily to provide modulations from one in-the-field reporter to another?

And what will this do to the age-old pattern of synagogue prayer? Who will provide meaning and exegesis to the liturgy if the congregation is not allowed time for reflection, for study and for self-examination, which traditional prayer was designed to inspire.

Indeed, what will happen to the synagogue itself?

Today's younger cantors are, I believe, better trained and better educated — musically and Judaically — than many of their older colleagues.

But they are given little opportunity to utilize their skills as *baaley-tefillah*, leaders of prayer. They are too busy piloting the congregation from one tune to the next. Today's hazzan is becoming a kind of paste that holds the service together, rather than the steel beam on which the traditional service always rested.

Gone is the hazzanic recitative which so impassioned our grandfathers and over which our grandmothers wept. Gone is the feeling of awe, the sense of immediate contact with the Almighty that the chant of the hazzan created. Today the goal for the service seems to be to make worshippers feel good, happy with themselves and the world. And so the synagogue-goer leaves the slick, jolly, up-beat service, not inspired or moved, but feeling very much like one who has spent two hours in a luke-warm bath: placid, content and clean.



Cantor Rosenbaum

What concerns me is how long today's more sophisticated and better educated shulgoers — including many young families who have chosen to return to the synagogue — will accept spiritual pap? What will happen to their enthusiasm after they become tired of the simple sing-along service? How long will it be before

they realize how empty of content and inspiration it is? And what can be done about it?

My first suggestion is that we take a serious look at the curricula of both the rabbinical schools and the cantorial schools. As a beginning, the rabbinical school curriculum should require courses that will lead to a fuller understanding and appreciation of Jewish music. All too often the rabbi, busy with rabbinic concerns, is unaware of the impact that music can have on a congregation. Such courses, particularly if they are taken by rabbinical and cantorial students together, will enrich the rabbi's perspective of the cantor's role and the place of Jewish music in the synagogue.

For his part, the hazzan of the future will need to enlarge his repertoire of skills. He must learn to use dance, poetry, liturgy and related art forms to create new spiritual experiences to advance the broader congregation and the community.

Ideally, the partnership between the rabbi and the hazzan will help

raise the standards of and renew interest in Jewish music, thus helping to bring fresh and creative ideas to Jewish worship. At the least, it will insure that the synagogue becomes less an arena of power struggle and more an oasis of sensitivity and mutual respect.

Forty years of personal experience have taught me that the most innovative and creative

congregations are those where the rabbi and cantor understand and appreciate each other's potential for service. Only with this kind of partnership can the synagogue serve the needs of its congregants today.

Hazzan Rosenbaum is Executive Vice President of the Cantors Assembly, the world's largest body of hazzanim.

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University of the Negev. The laboratory, owned by the Negev Jojoba Company, employs some 30 Ofaqim residents on the vegetative propagation of jojoba plants by tissue culture methods or cloning. They are sharing in the development of a new and valuable crop for the Negev and

for desert areas all over the world. Research on jojoba, a plant native to the deserts of the southeastern United States, was started in Israel in the early sixties by Meir Forti of BGU's Boyko Institute for Agriculture and Applied Biology. The jojoba beans contain a liquid wax resembling



Researcher Shula Zohar brings new techniques to desert agriculture.

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Jojoba Company, established on BGU initiative by foreign investors and the Delek Company, set up its Ofaqim laboratory three years ago to propagate the plant by cloning and to extract wax from the beans. Dr. Birnbaum is serving as its Chief Scientist for the first few years of operation.

In his laboratory at the Boyko Institute, Dr. Birnbaum and his colleague, Dr. David Mills, are applying tissue culture knowhow to the production of other "test-tube" plants. They are working on the cloning of asparagus, together with the Ramat Negev Experimental Station, to select a salt-tolerant variety which Negev farmers can grow for export. They are also selecting salt-tolerant eucalyptus varieties for the desert, which can serve for landscaping, biomass or in the paper industry.

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Hanukkah Gift Books For Children

I Love Hanukkah. By Marilyn Hirsh; illustrated by the author. Holiday House. unsp. Ages 3-8. \$11.95

The Odd potato: A Chanukah Story. By Eileen Bluestone Sherman; illustrated by Katherine Janus Kahn. Kar-Ben. 32 pp. Ages 6-10. \$9.95 hc, \$4.95 pb.

The Hanukkah of Great-Uncle Otto. By Myron Levoy; illustrated by Donna Ruff. The Jewish Publication Society of America. 48 pp. Ages 8-12. \$10.95

Reviewed by Marcia Posner

There are several new children's books this year about Hanukkah which describe its history as well as its pleasures, and demonstrate its basic theme of responsibility and resistance to oppression with stories of children making responsible choices — if not to

resist religious oppression as the Maccabees did, than to overcome problems.

Marilyn Hirsh's introduction to *Hanukkah: I Love Hanukkah* is an example of the special relationship between children and older people. Here, a grandfather transmits the story of Hanukkah to his three-year-old grandson. The child, while helping his mother polish the brass menorah, admits to her that he remembers very little of the previous year's Hanukkah. Grandpa takes him on his lap in a big easy chair, and reads a simply told, beautifully illustrated story of Hanukkah to him (and the readers).

Returning to the present, grandpa and child light the "shamus" together while mother and father watch; grandpa brings

him a plate of latkes; the boy plays draidle; receives gifts and enjoys a family Hanukkah party. The grandmother does not enter into the story, perhaps readying a young child for the time when he will not have both grandparents.

Not every child is able to spend Hanukkah with both parents. *The Odd Potato: A Chanukah Story*, a sympathetic narrative told from Rachel, the older sister's point of view, is about two children trying to celebrate Hanukkah despite the death of their mother some eighteen months before. This is the first time they will be alone, however, because the previous year they had spent the holiday with relatives. Rachel remembers the beautiful menorah their mother used to light and although she searches, cannot find it. Her

father, morose since his wife's death is no help, refusing to look for it. Rachel persists. A strong sense of family history permeates the story. Rachel recalls her mother's stories of her own mother's life and is determined to continue in the tradition. She will have Hanukkah.

Rachel has saved money for gifts for her father and brother, and for candles. At school her teacher shows them how to make potato latkes just like her mother's. Rachel decides that even if she doesn't have the menorah, she will at least make latkes, but she has waited too long. All the potatoes, save one, are sold. It is a misshapen potato rejected by other shoppers, but she is inspired by the potato to use it for something else, something that unexpectedly is the catalyst needed to help her father realize that he must not give in to depression.

Katherine Kahn's expressive illustrations show the children's determination to have a normal, happy life and reveal their father's struggle with depression. The story sensitizes us to how difficult

holidays are for those who have suffered a loss or who are alone.

The Hanukkah of Great Uncle Otto is another story of great sensitivity and "hesed" where young and old have a special relationship. Great-Uncle Otto is a shadow of his former self. The booming-voiced Otto of the repair shop, the teller of tales and source of wisdom is a shaky and dependent old man in the home of Joshua's parents, with whom he lives. His growing infirmity alarms young Joshua and he is glad when the old man grows brighter in planning a special Hanukkah gift for the family, a menorah like the one he had in pre-Hitler Germany; a wondrous menorah embellished with flowers and vines. For a while the work goes well and Otto's spirits soar, until he realizes that he is unable to recreate the menorah. Joshua will not allow Great-Uncle Otto to sink into lassitude again. He makes a courageous and risky choice to try and save the situation. How he accomplishes this is the surprise ending of a beautiful story, made even more so by Donna Ruff's expressive illustrations.

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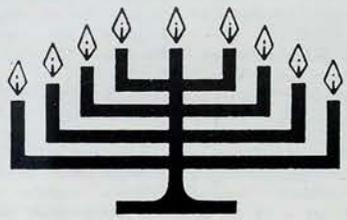
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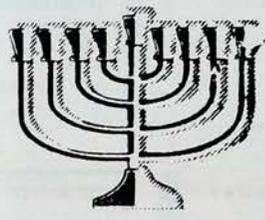
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Senator Claiborne Pell

Chanukah Contest Winners

In the second annual Rhode Island *Herald* Chanukah drawing contest over 130 drawings from religious school students and children from around the state were judged by the Herald Graphic Art Department. Winners were chosen on originality, creativity and use of color; names of the winning entrants were unknown to the judges at the time of their decision. Judged in three categories: 6 and under, 7-9, and 10-13, winners will receive prizes from six sponsors. Along with 1st, 2nd and 3rd place, three honorable mentions in each category will also be honored.

The winners were as follows:

Age 6 and Under

1st place, Seth Konoff, age 6; 2nd place, Emily Warshow, age 6; 3rd place, Esther Shafran, age 6.

Ages 7-9

1st place, Ben Blackman, age 8; 2nd place, Chana Gibber, age 9; 3rd place, Lauren Warshow, age 8.

Ages 10-13

1st place, Ethan Sholes, age 13; 2nd place, Aaron Zev Gibber, age 12; 3rd place, Phyllis Asher, age 12.

HONORABLE MENTION

Ages 6 and under

Shayna Kulik, age 6; Luna Bloom, age 5; Jonathan Brennan, age 4.

Ages 7 to 9

Sarah Rubinstein, age 9; Penina Strajcher, age 9; Uri Toplosky, age 9.

Ages 10-13

Chaya Estrin, age 11; Elinora Bronshrayg, age 13; Sam Baron, age 12.

All winners and Honorable Mentions will receive award ribbons, certificates and assorted prizes from our sponsors.

The awards ceremony will be held at The Bridge to Learning, Loehmann's Plaza, Warwick, R.I. on Sunday, December 20, 1987, at 2 p.m. All are welcome to attend.

A selection of all the children's art work will be on display at the Bridge To Learning, Loehmann's

Plaza, Warwick, R.I. and their location on Wickenden Street, Providence from Saturday, December 19 through December 31.

Parents who wish to pick up their children's art work may do so by stopping in at the Warwick location after December 31.

The R.I. *Herald* would like to thank everyone who entered the contest, the judges, Emblem & Badge Inc. for the award ribbons and our sponsors: The Bridge to Learning, The Party Warehouse, Incredible Edibles, Brown Bookstore, AAA of South Central New England and Melzer's Religious Goods for making this a joyous and artistic success.



1st place, Seth Konoff, age 6.



2nd place, Emily Warshow, age 6.

Ages 6 And Under

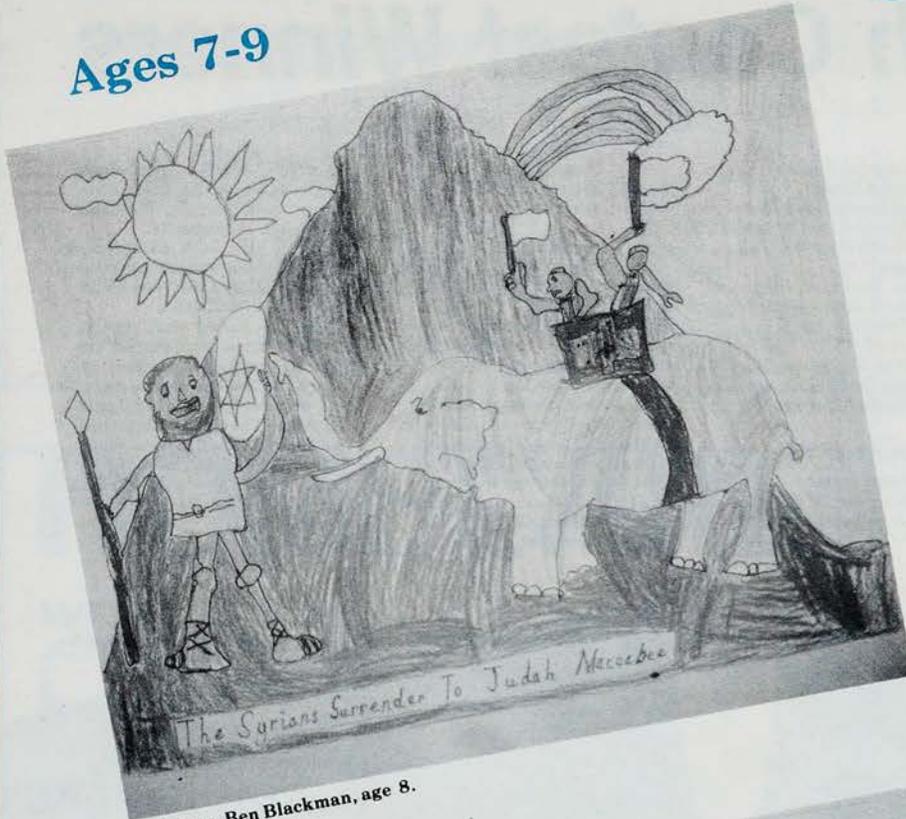


3rd place, Esther Shafran, age 6.

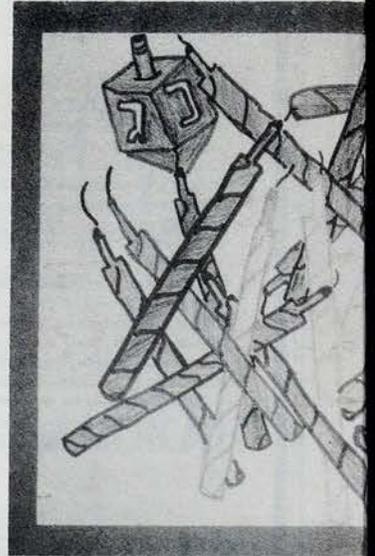


Chanukah Co

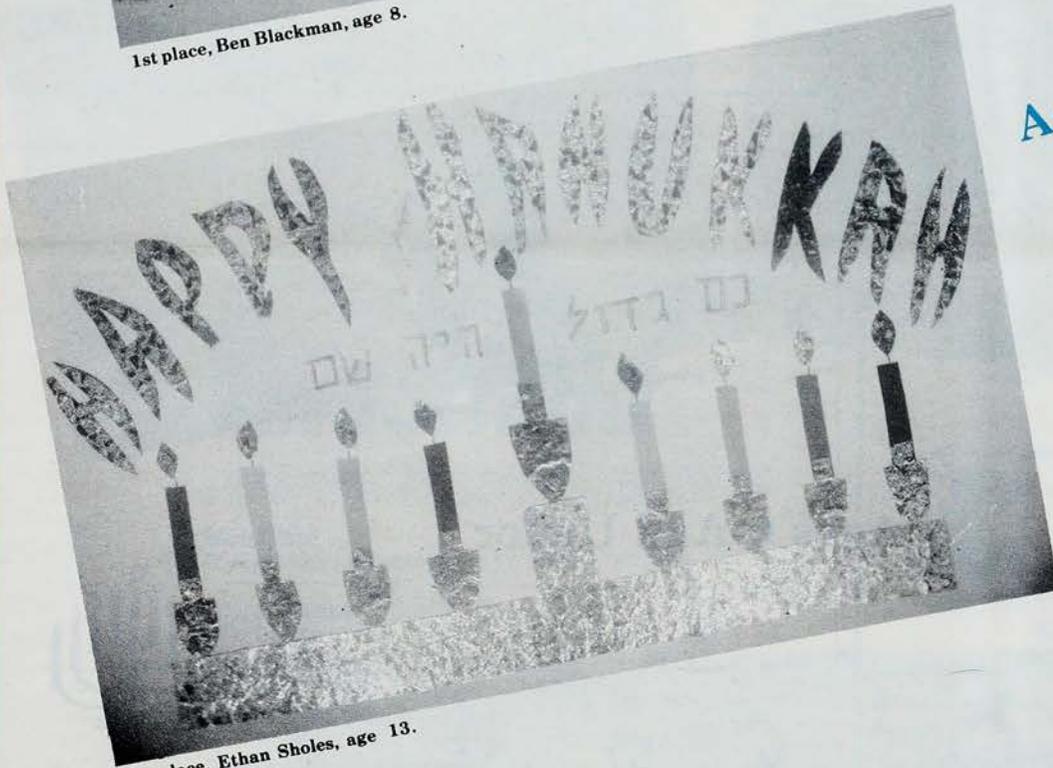
Ages 7-9



1st place, Ben Blackman, age 8.



2nd place, Chana Gibber, age 9.



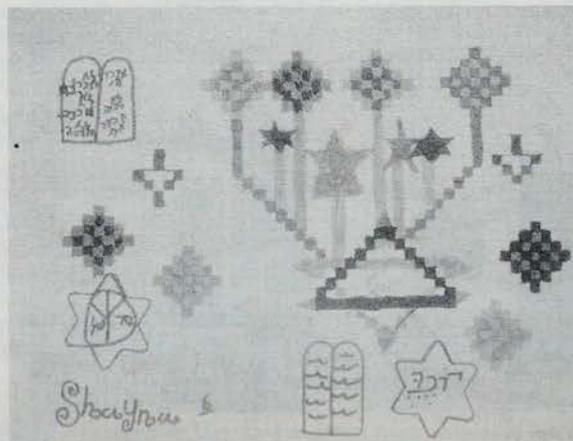
1st place, Ethan Sholes, age 13.

Ages 10-13



2nd place, Aaron Zeb Gibber, age 12.

Honorable

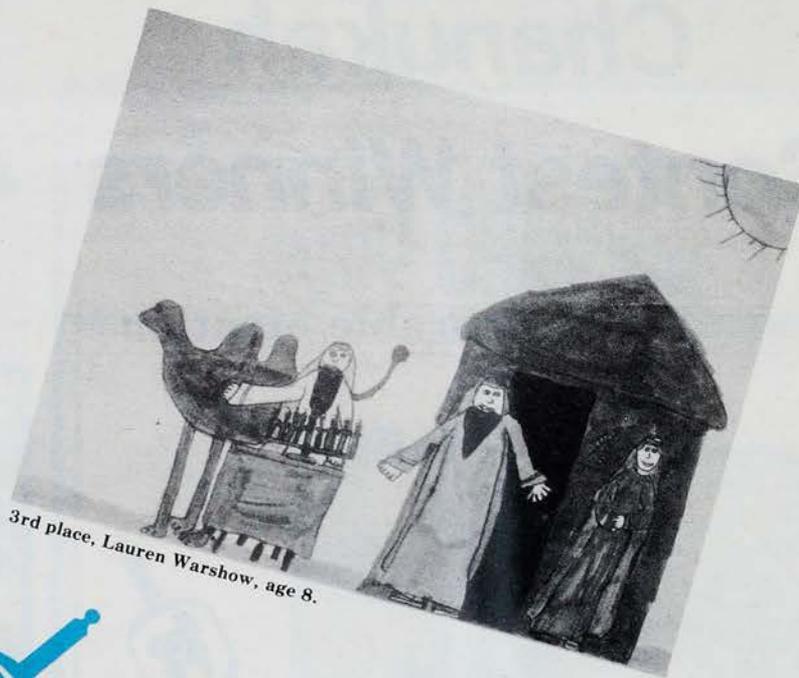
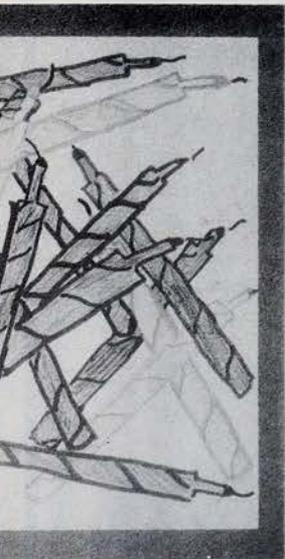


Honorable mention, Shayna Kulik, age 6.

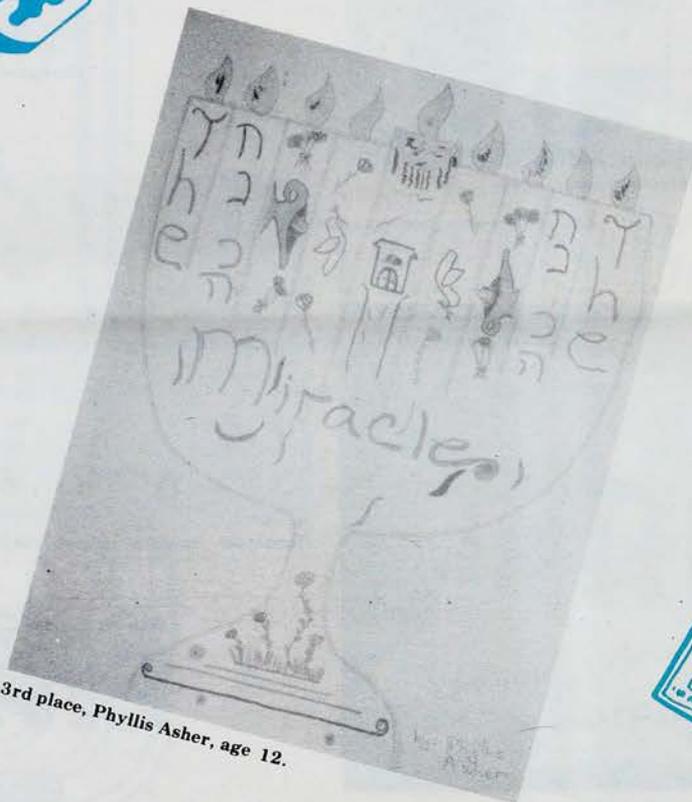


Honorable mention, Jonathan Brennan

test Winners



3rd place, Lauren Warshow, age 8.



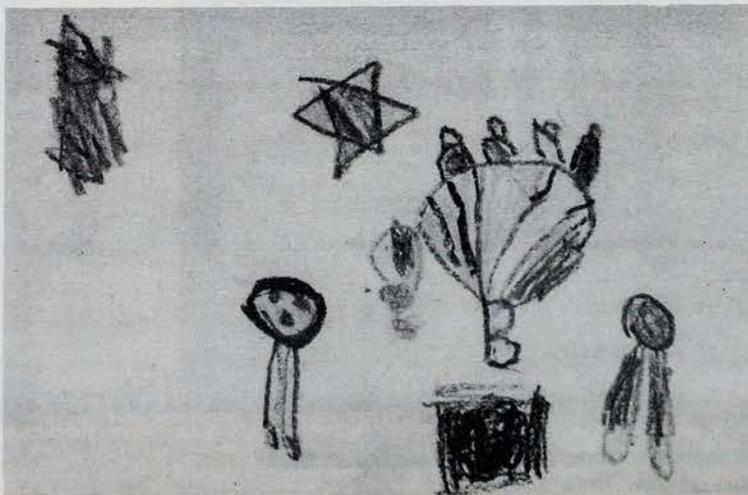
3rd place, Phyllis Asher, age 12.



Mention



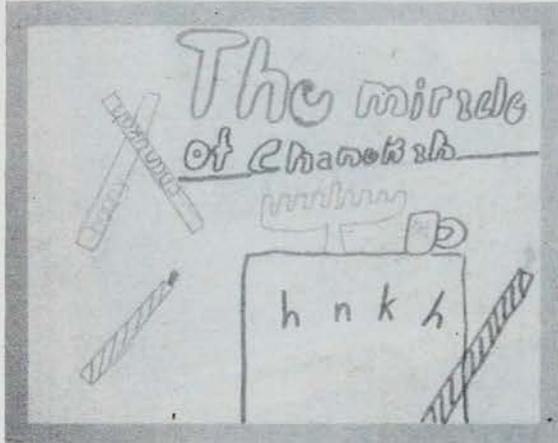
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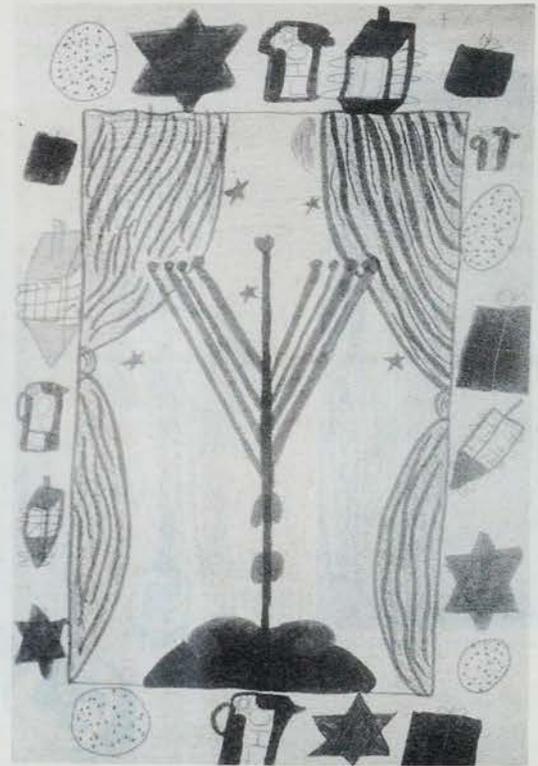
Honorable mention, Luna Bloom, age 5.

Chanukah Contest Winners

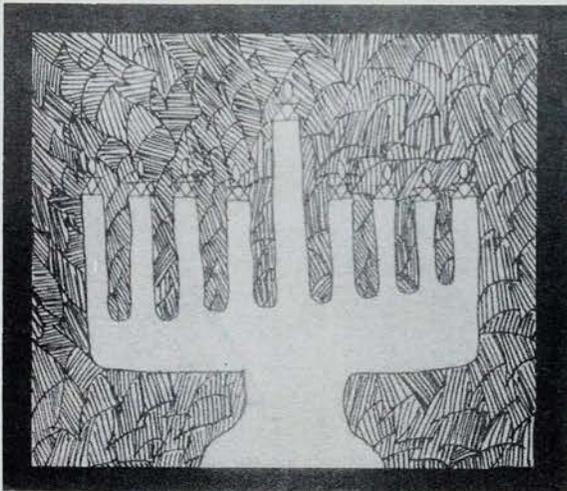
Honorable Mention



Honorable mention, Penina Strajcher, age 9.



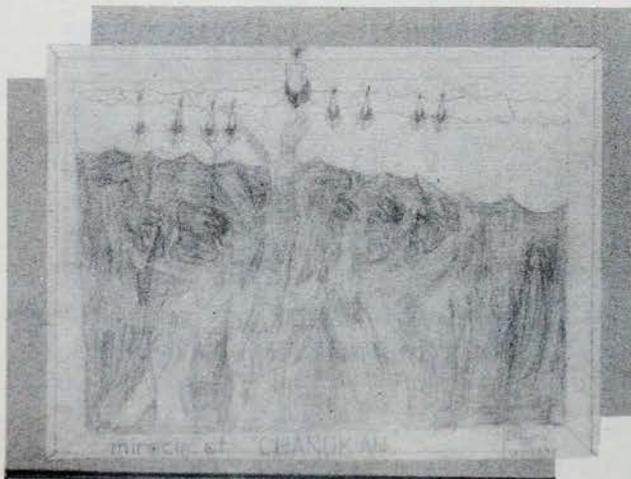
Honorable mention, Uri Topolosky, age 9.



Honorable mention, Elinora Bronshrayg, age 13.



Honorable mention, Chaya Estrin, age 11.



Honorable mention, Sam Baron, age 12.



Honorable mention, Sarah Rubinstein, age 9.

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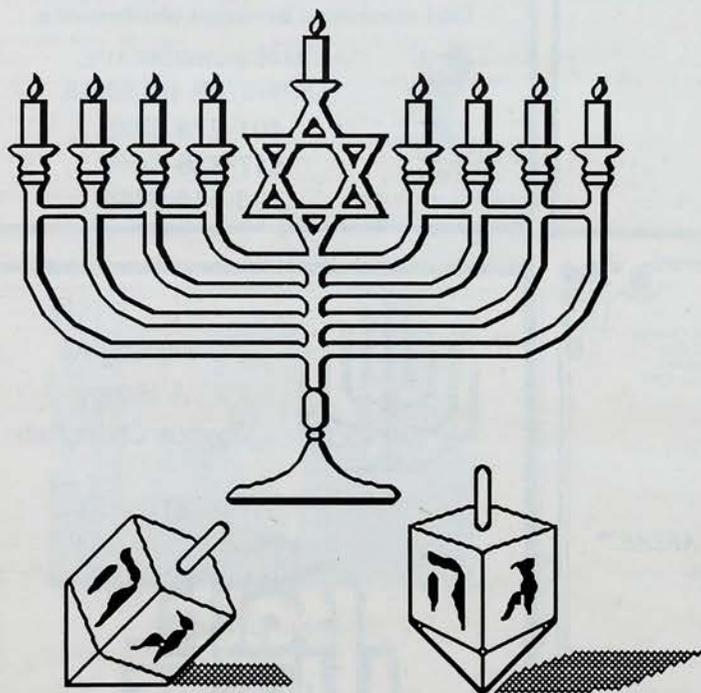


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Gorbachev Calls Soviet Jewry "Brain Drain"

NEW YORK (JTA) — Soviet leader Mikhail Gorbachev, in an interview with NBC News correspondent Tom Brokaw Monday night, November 30 assailed America's interest in the struggle of Soviet Jews.

The extraordinary hour-long interview, broadcast nationally, was arranged in light of this week's summit conference between Gorbachev and President Reagan.

Gorbachev claimed the United States is "organizing a brain

drain" by pushing for emigration, and the Soviet response is, therefore, one of self-protection. He added that the Soviets "will never accept a condition when the people are exhorted from outside to leave their country."

Appearing defensive, Gorbachev assured Brokaw that the Soviet Union is considering "all the specific individual cases . . . in a very attentive and thorough manner," which, he said, Congress and the president know very well.

Assuring Soviet good will, Gorbachev said his government would "continue in a spirit of humaneness to seek to resolve every individual case, but within the framework of our own laws."

Using an unusual phrase for a declared atheist, he warned the United States not to "go into another man's monastery with your own charter."

Gorbachev admitted that family reunification was a problem, and he said "we shall do our best to have those problems resolved."

The Soviet leader cited "state security" reasons when Brokaw asked what Gorbachev thought "man to man" about long delays in the processing of visas for 4,000 Jews, including cancer victims, who wish to be reunited with their families in "their closing days."

Gorbachev claimed there remain "only those who cannot leave because of state security reasons. There are no other reasons, and we will continue to act that way."

In Washington, State Department spokesman Charles

Redman disputed this claim at a news conference, saying, "There are prospective emigrants who have not done any secret work for 10 or 15 years and they're getting turned down again and again. That's a fact and it's documented."

Rejoining Gorbachev's parry that Soviet rules of behavior shouldn't be fashioned by outsiders, Redman said that the United States is simply asking the Soviets to live up to the human-rights provisions of the Helsinki Accords.

Redman said that "If indeed those are the views, then there are probably going to be some good exchanges" at the summit.

Responding to Gorbachev's "brain drain" comment, Redman said the Soviets shouldn't attempt to use that as a basis for emigration visa denials, because the right to emigrate "belongs to all people, whether they are intellectuals, workers or any sort of person."

In New York, Alan Pesky, chairman of the Coalition to Free Soviet Jews, said that Gorbachev had offered "more of the same — and less." He reminded that under Gorbachev, emigration is "only a fraction of what it was" under Soviet leader Leonid Brezhnev.

Pesky also cited laws instituted in January "that virtually barred emigration to the vast majority of the tens of thousands of Soviet Jews" who have begun the application process.

Despite Gorbachev's "unique

opportunity to make a substantive statement to the American people" about Jewish emigration and human rights, said Pesky, Gorbachev had instead indicated "that his policies are more, not less, restrictive."

Meanwhile, the National Conference on Soviet Jewry announced that 910 Soviet Jews emigrated during the month of November. To date, 7,250 Jews have left the Soviet Union this year, compared to a total of 914 for all of 1986, only four short of the November figure.

The figures for May through November reveal a series of ups and downs, with the November tally two less than that for October, and the 912 figure for October contrasting favorably with the 724 Jews who left the Soviet Union in September of this year. In May, 871 Jews emigrated; in June, 197; in July, 819; and in August, 787.

Commenting on November's figure, the NCSJ said, "Jewish emigration has apparently leveled off and in fact fell again for the fourth time this year. This disappointing development indicates that 'glasnost' does not work for the tens of thousands of Soviet Jews who have indicated their desire to leave the USSR."

Happy Chanukah to the Staff and Readers of The Herald



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Lieutenant Governor



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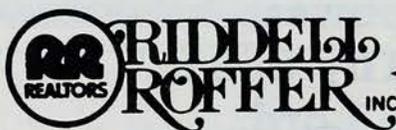
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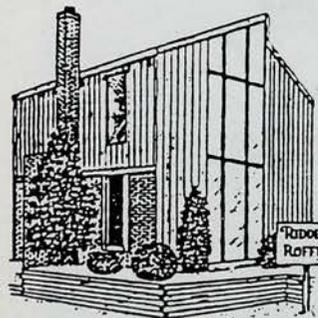


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Hebrew Union College Seeks Americana



A national search for Jewish Americana — from greeting cards to fine art, from kitchenware to *ketubahs* (wedding contracts) — is being conducted by the Hebrew Union College Skirball Museum's recently launched Project Americana.

Project Americana is an effort to locate, catalogue and collect items which illustrate the experience of Jews in America on all levels: domestic, educational, occupational, communal and spiritual. As such, it is part of the process of developing the Hebrew Union College Cultural Center for American Jewish Life which will be built on a 15-acre site midway between West Los Angeles and the San Fernando Valley.

"The Cultural Center will serve as a national resource to document and explore the adventure, struggle and opportunity America has afforded its religious and ethnic groups," noted Dr. Uri D. Herscher, executive vice-president of the four-campus college. "To make sense of the future, we need to be aware of the past, to reclaim the past. That is why Project Americana is so important."

Mark C. Levy, Project Americana chairman, further explained that "What we hope to achieve, first and foremost, is to get the message across that materials from daily life do matter in our study of the American Jewish experience. Each object has a story to tell, and encountering the 'real thing' does make a difference."

The kinds of items being sought run the gamut from mementos of daily life to historical artifacts, and from folk art to ceremonial and fine art. "The range of items we're looking for is enormous, and objects can be found anywhere," said Project Coordinator Lynne Gilberg. "We found several items, including a sign in Yiddish for High Holy Day seats, in the crawl space beneath a former synagogue. We're asking the public to help us by searching their 'attics' as well as those of their community organizations and synagogues."

Among objects already located are a 1920's ceramic butter crock with the inscription, "Mrs. Kaplan's Store, A Good Place to Trade," a tailor's shears, a set of "dog tags" engraved with an "H" for Hebrew worn during World War II by a member of the Women's Army Corps, a wooden case carved in California in 1870 for a *shofar* (a ram's horn used during Jewish High Holy Day services), a 1912 Rokeach kosher scouring powder can, a stained-glass folk art box, a sign engraved in Yiddish advertising a steam bath in New Mexico, New Year's cards, and wedding clothes along with mementos of the people who wore them.

The Skirball Museum, currently located on the HUC campus near downtown Los Angeles, will relocate in a much expanded facility within the Cultural Center which is expected to open in 1990. In addition to the Skirball Museum, the Hebrew Union

College Cultural Center for American Jewish Life will include an auditorium and an academic and conference center.

Objects found through Project Americana will be incorporated into interpretive exhibits designed to give the visitor a context for understanding the lives of the people who made or used them, explained Museum Director Nancy Berman.

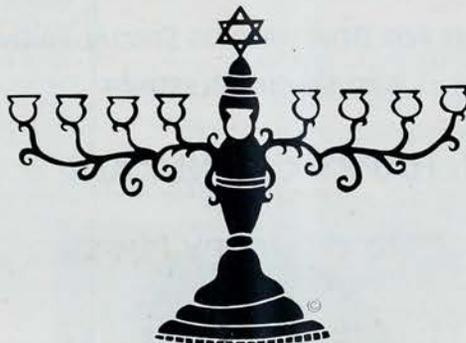
A network of volunteers is being organized, and a slide show on Project Americana is available. For more information, contact Lynne Gilberg by calling (213) 749-3424, or by writing Project Americana, Hebrew Union College Skirball Museum, 3077 University Ave., Los Angeles, Calif. 90007-3796.



With all good wishes
for a Healthy and
Happy Chanukah

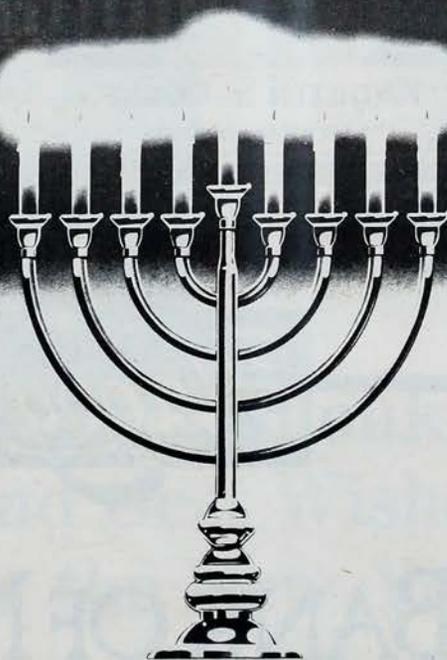
Representative
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Mayor Michael A. Traficante



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Theatre Review:
"Ma Rainey" At Trinity Rep



Ricardo Pitts-Wiley, Michael Genet, Akin Babatunde, and Lawrence James in Trinity Rep's production of August Wilson's *Ma Rainey's Black Bottom* in the Downstairs Theatre playing through January 17.

by Lois D. Atwood

Ma Rainey's Black Bottom, playing at Trinity Rep through January 17, is a very moving play. Written by a black playwright, August Wilson, about blacks, it is set in a white man's recording studio in Chicago in the late twenties. The production is highlighted by the four talented actors who play the members of the band and by Barbara Meek as Ma Rainey, mother of the blues.

Ricardo Pitts-Wiley, Lawrence James, Michael Genet and Akin Babatunde as the band spend most of their time hanging around waiting, but the ensemble playing and the accuracy and quality of the dialogue make their scenes sparkle. Rather than being the backdrop for the blues mother, the band becomes the primary thrust for the play. They are funny, outrageous, refreshingly honest, silly, wise, by turn, but their black speech is set in the certainty that they operate in a white man's world, and this gives it an immediacy not always present in the theater.

Ma is no shrinking violet; she knows she's a star as long as the white men need her, one to keep his record company afloat and the other as her manager, and she keeps them on edge. David Kennett is amusing in his worried bustle as her manager; he and Howard London as company owner are the only two whites in the play except for Vince Ceglie in a cameo role as a crooked cop. Rose Weaver and William Christian play Ma's nephew and his girl, a role calling primarily for seductiveness and cunning on her part and earnest simplicity on his.

Ma Rainey moves back and forth between two scenes, the recording studio and the rehearsal room. The scene changes are a few beats slow, which dissipates some of the tension, and the recording scenes with Sylvester are looser than they need to be... not much, but enough to flaw this very interesting production. The music is wonderful,

whether it's Meek singing, the band playing or the musical intros to both acts. Meek is good as the blues queen, but she, too, in her scenes with Sylvester is not as effective as she might be. There's a slight letdown in these scenes, especially compared to those of the band alone. Pitts-Wiley, on whom much of the play depends, is very good, though eventually somewhat heavy.

That's not meant to be damning with faint praise. This production moves, keeps you gripped, excites, entertains, amuses. It's got good new and experienced actors. The music is integral and great. The assumptions of an oppressed minority strike your heart and mind, even as you enjoy the work in which they are presented.

Peninnah Schram
At Emanu-El

The Peter and Anna C. Woolf weekend will feature Peninnah Schram, storyteller. Peninnah Schram has been called "the Foremost Storyteller of our generation." Since 1970, she has been a professional storyteller performing and conducting workshops around the country. She has produced several storytelling albums and cassettes. Her book, *Jewish Stories One Generation Tells Another*, was chosen recently as a main selection by B'nai B'rith Jewish Book News. Peninnah Schram is Associate Professor of Speech and Drama at Stern College of Yeshiva University.

On Friday evening, January 22, Sisterhood, Chaired by Sandra Rubin and her committee, Ruth Berenson, Janice Newman, and Phyllis Shapiro will host a Shabbat Dinner for the congregation. Peninnah Schram will delight those present with Jewish Folk Tales for Shabbat and the Jewish Family. (Advance Registration Required)

A TIME FOR REMEMBERING SPECIAL FRIENDS
AND SPECIAL BLESSINGS

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KATHLEEN S. CONNELL
SECRETARY OF STATE

Happy Chanukah

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Parents Plights & Rights

by Dr. Steve Imber



While Hanukkah may not be one of the most significant Jewish holidays from a religious perspective (when compared to Rosh Hashanah, Yom Kippur, or Pesach), it certainly is the most festive. In many Jewish homes, Hanukkah has become a time when parents treat their children to exciting and often very expensive gifts. These gifts are traditionally distributed over the eight days of the holiday, each night after the candle blessing is recited and the menorah has been lit. In the excitement of the holiday season, the increased emphasis on ever expanding advertisements, and the overstimulation provided by hurried shopping excursions, some of the traditions of Hanukkah may be lost.

The celebration of freedom from religious persecution, the rededication of the Temple of Jerusalem, and the miracle of light are explored in every Jewish religious school; however, many children or adolescents may believe that the custom of gift giving is as traditional as the lighting of the menorah.

Parents have an opportunity to celebrate the traditions of Hanukkah in vivid detail. Family relationships can be enriched through the retelling of the story of Judah Macabee's awesome faith and courage, attendance at a religious service during the holiday, participation in a Temple celebration, or viewing a television special on the theme and customs of Hanukkah. Discussion of the raison d'être for the many and varied traditions of Hanukkah such as the lighting of the menorah for eight days, the sharing of gelt and the symbolism behind the dreidel ("A great miracle happened here") serve to enrich our children and renew our observance. The enjoyment of foods traditionally associ-

ated with Hanukkah further enhance our renewal.

Some parents have responded to eight nights of gift giving by varying the types of presents they offer their children. Toys and games are often a part of the tradition though recent technology has expanded our options to include computers, videogames, videotapes, and compact disc players. Certainly fine jewelry continues to be shared. For some, the giving of money is still emphasized. However, parents also give books on Judaism and other subjects, clothing, and pets (live or facsimiles thereof). Hanukkah can also be a time of sharing gifts which emphasize family involvement. Parents can select presents which serve to initiate or extend hobbies which they may enjoy with their children. Parents may also choose to present their children with tickets to a special concert, theater production, or museum membership for family enjoyment. Parents may also consider offering their time and commitment to an activity which their children would like to share throughout the year.

Children can become rather egocentric through a materialistically oriented celebration of Hanukkah. Hanukkah can also be a time where children are integrally involved in the preparation for and celebration of the holiday. Sharing in the cooking, the decorations, and gift giving to one's parents, siblings, and friends can further the significance of the holiday. Children can provide material presents for their parents, even if they earn additional money through participation in special family chores or by other employment. Giving the time and thought to individualizing a present to relatives and friends requires some special sensitivity. However, children may give themselves in other (perhaps more meaningful) ways. They can choose to give of themselves by

making something for their parents or friends, committing their time and assistance to their parents, or through volunteering their talents to those in need. Susan Liberman has authored a book entitled, *Let's Celebrate* which outlines her own creative approach to enriching her family's celebration of Hanukkah. She includes a "big and small gift night," a poem night, and giving of self night.

The celebration of Hanukkah may be filled with tradition; however, each family celebrates it in its special way. This year, my family will engage in some very traditional sharing of gifts, but with some ideas shared within this column. The celebration of a holiday can be dynamic as well as traditional. As we begin to celebrate Hanukkah in 1987, some of our thoughts may reflect on future Hanukkahs as well.

Happy Hanukkah!

Dr. Imber is a professor of Special Education at Rhode Island College, President of Psychoeducational Consultants, Inc. and a past president of the International Council for Children with Behavioral Disorders. He also serves as a member of the professional advisory board to the Association for Children and Adults with Learning Disabilities. Questions about learning and behavioral problems of children or adolescents may be addressed to him at 145 Waterman St., Providence, R.I. 02906 (401) 421-4004. All communication will be held in strict confidence.



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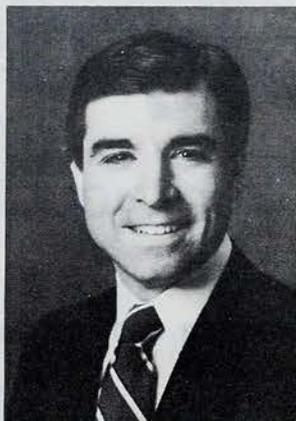
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by Dvora Waysman
(WZPS) Chanukah, known as the Festival of Lights, or - more correctly - the Festival of Dedication, is the only important Jewish festival that is not mentioned in the Bible. The story is recounted in the First and Second Books of the Maccabees, which form part of the Apocrypha. It occurs each year on the Hebrew date of 25th Kislev, with candles being lit each night for eight days as a symbol of the miracle which occurred in 165 B.C.E.

The story is well-known. Chanukah commemorates the victory of Judah the Maccabee and his tiny band of loyal followers over the forces of the Syrian king Antiochus, who tried to subdue Palestine by wiping out the Jewish religion. The Greek language, gods and customs were introduced and giant sports stadiums built; the temple was defiled and a giant statue of the Greek god Zeus was placed there, with the Jews ordered to worship it. When Judah the Maccabee's army triumphed and he re-established an independent Jewish government, his first priority was to purify the Temple.

The miracle of Chanukah is acknowledged as being that of the cruse of oil. There was just one cruse of pure oil left in the Temple, but instead of burning for just one day, as it was meant to do, it burnt for eight days until the Jews had time to acquire more. It was also something of a miracle for such a small army to have been victorious against great battalions, but we are not told that it was due to any supernatural phenomena. It was not a miracle in the sense of other Biblical miracles...the parting of the sea in the crucial moment after the Exodus from Egypt; the staying of the sun in the days of Joshua; or

when the great walls of Jericho came tumbling down at the blast of a trumpet. The Jewish victory in the Chanukah story was evidently due (as in the modern Six-Day War) to superior military tactics and strategy, and a strong motivation on the part of the Jews that their ancestral faith should survive.

Nevertheless, the victory of the Maccabees appears to be the visible and perceptible enactment of God's will. The festival possesses human significance and is far more than a Jewish national celebration - it is a festival of liberty which glorifies the right of freedom of worship for all peoples.

This fight for the right to practice Judaism did not vanish with King Antiochus. The Jews of the Soviet Union are still denied this right, and "refuseniks" continue to dwell in the darkness of oppression. Similarly, Syrian and Ethiopian Jews long for the right to worship without fear of reprisal and the right to make aliya to Israel.

The true relevance of the Festival of Lights can be felt in Israel, particularly in Jerusalem where the events of the Chanukah story took place more than 2000 years ago. In Israel, one's loyalty is not divided, and there is nothing to compete with our own national and religious holidays. Almost every Jerusalem home is bedecked with a Chanukah menorah during the eight days of the festival, and each evening the little candles are a beacon of light as voices all over the city sing "Maot Tsur."

The miracle we are proclaiming is not an act of supernatural grace. Our miracle is that the Jewish people and the State of Israel continue to survive, and that our light will never be extinguished.



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Heirs Of The Maccabees

by Yosef Ben Shlomo HaKohen

Physical and Spiritual Rebirth

(WZPS) Of all the traditional Jewish holidays, Chanukah most embodies the spirit of modern Israel, for it was born out of an armed struggle by Jews fighting for freedom against an enemy more numerous and militarily stronger than itself. If one travels to kibbutzim and moshavim throughout the land during the eight day festival, one will hear teachers tell their students, "we are the heirs to the Maccabees."

There is another side to the Chanukah celebrations in Israel, and that, of course, is the religious aspect. In homes and synagogues throughout the country, Jews light the menorah, the symbol of the nation's inner strength — the light of the Jewish spirit. The portion of the prophets said for this holiday reads, "Not by might, nor by power, but by my spirit, says the Lord of Hosts." And in the Yeshivot, the traditional centers of Torah study, Rabbis tell their students, "we are the heirs to the Maccabees, for it is we who are continuing the struggle against assimilation."

These two sides of Chanukah in Israel have come to reflect a growing and bitter conflict over the very definition and purpose of the Jewish state. To many secular Jews, the Yeshiva world is betraying the very spirit of the Maccabees by not serving in the army and participating in the defence of the country, with the exception, of course, of the religious Zionists. And to the spiritual leaders of these Yeshivot, secular Israelis are abandoning the values that inspired the Maccabees to begin the struggle. "Did not the Maccabees fight to preserve the Sabbath when the Greeks forbade the Jews to obey the Sabbath Laws?"

Of course, Yeshiva students forget that the Zionist movement has always made strong efforts against assimilation, and that if there were Zionist ideologists who wanted the Jews to become a nation like any other, then there were many who called on Israel to become a light unto the nations in the spirit of the ancient prophets and sages. Secular Jews also forget that religious Jews began building the new neighborhoods outside the Old City walls even before the modern Zionist movement began, and that some even attempted agricultural settlements, such as Petah Tikva. Yet somehow, Chanukah has come to represent the differences, rather than the similarities, between the two camps.

Are the two different ways of viewing Chanukah mutually exclusive? Surprisingly, the ancient prayer that the sages wrote for Chanukah provides an answer. "And for the miracles, and for the salvation, and for the mighty deeds, and for the victories, and for the wonders...and for the battles which you performed for our forefathers at this time." An clear reference to the Jewish military struggle is evident. But the prayer continues, "You delivered the strong into the hands of the weak, the many into the hands of the few...the wicked into the hands of the righteous, and the insolent into the hands of diligent students of your Torah." And so the prayer also reminds us of the ethical and moral victory of the Jewish people. Perhaps Chanukah can therefore be seen as a celebration of both the physical and spiritual rebirth of the nation. And perhaps in the spirit of this prayer, known as the "Al HaNisim", each side of the two debating camps in Israel will one day turn to the other and say

"Shalom, my brother, you too are a Maccabee."
Yosef Ben Shlomo HaKohen is the former director of the Martin

Steinberg Center for Jewish Artists, and currently working for Ohr Torah in Israel.



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A Hair Salon With Much To Offer

Vincenzo began his apprenticeship in 1957 in a small town in Italy called Pico. One year later his family brought him to America to live, where he continued his apprenticeship in Rhode Island with Mr. Alba. Vincenzo attended school and worked on Saturdays. When his apprenticeship was completed Mr. Alba gave Vincenzo his first full time position, which he kept for the next five years. Then Vincenzo was drafted. . . . He continued to cut hair in the service for

the next two years.

In 1966 when he arrived home from his tour of duty, Mario Persia, a local stylist, gave him a position in his salon off Hope Street. That year Vincenzo entered The New England Hair Styling Competition and took first prize.

In 1967 Vincenzo decided to open his own salon in The Wayland Manor. Initially Vincenzo employed only a friend and himself, his friend a manicurist. Eventually he hired his first female bar-

ber apprentice. Within the next few years Vincenzo joined the Rofler Organization. Here he taught hair cutting and styling and judged many competitions.

In 1976 his first place trophy for the Rhode Island competition got him appointed team captain and made him eligible to participate in the National Hair Stylist Competition in Chicago. Vincenzo's team placed sixth out of 128 participating teams.

The following year Vincenzo moved the location of his salon to 461 Angell St. where he has been expanding for the past eleven years. He now offers the choice of seven stylists together with nail care services, hair removal, facials and massage.

"I have a great respect for my staff and feel that in one year we will have another location."

Vincenzo cares and wishes to do all he can to accommodate his clientele. He is an artist who cares how people look and feel. He is always willing to listen, learn, teach and help his staff and clients.

Vincenzo's wishes all to look good and feel better! Call us or stop by. Vincenzo's Hair Salon, 461 Angell St., Providence, R.I. 277-9500.

Hillel College Directory

WASHINGTON — With thousands of colleges and universities in North America to select from, how does a Jewish student choose a school where there are many other Jewish students, kosher meals and vibrant Jewish life?

Probably the easiest and most informative way is through the latest edition of "Jewish Life on Campus," an annual directory published by the B'nai B'rith Hillel Foundations. The 1987-88 directory, just off the press, lists Jewish enrollment, Jewish courses, kosher dining, Hillel units, and other related information in 402 colleges in the United States, plus 23 in Canada and 16 abroad, all of which have a Jewish student population.

Edwin Shapiro of New York, chairman of the B'nai B'rith Hillel Commission, calls the directory

"very valuable to Jewish families with children in high school."

"It is extremely helpful in selecting the school that will provide whatever the student and his family want in regard to Jewish life," Shapiro said.

The directory lists each school alphabetically and by state (in Canada, by province). Included in the information about the schools are the names, addresses and phone numbers of the staff members of each B'nai B'rith

Hillel Foundation and other Jewish organizations.

The cost of the directory is \$8.95. In bulk purchases up to 99 copies, there is a 25 percent discount while orders of 100 or more will gain a 40 percent discount. All your orders, including check payment, should go to B'nai B'rith Hillel Foundations, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036.

Sesame Street Chanukah

With Hanukkah fast approaching, parents, grandparents, uncles, and aunts are faced with the challenge of providing their children with a gift that is both entertaining and in keeping with the true cultural spirit of the holiday. The answer — *Shalom Sesame* — a series of five half-hour videocassettes that introduce American Jewish children to the people, places, language, and culture of Israel. Israel is the setting, but the program is much more than a travelogue. It's an inviting way for Jewish-American children to connect with their cultural roots by providing a foundation for Jewish education and encouraging their curiosity about their values and history.

Violinist Itzhak Perlman and television star Bonnie Franklin host the series, along with the *Sesame Street* Muppets and new Israeli puppets Kippy ben Kipod, an oversized Hebrew-speaking procupine, and Moishe Oofnick, an Israeli cousin to Oscar the Grouch.

From a street cafe in Tel Aviv, to the amphitheatre in Caesaria, to Kibbutz Ein Gedi near the Dead Sea and the Arab Market in Jerusalem, American audiences will travel with Itzhak Perlman, a native-born Israeli, and Bonnie Franklin, a first-time tourist, as they explore the sites and sounds

of Israel. They'll learn the Hebrew alphabet, songs, sight words — even the Hebrew version of "Rubber Duckie."

Audiences travel with Franklin as she visits her first Kibbutz and learns from its members about their unique communal way of living. With a young Yemenite friend name Ofira as her guide, Bonnie will visit the old and new cities of Jerusalem, experiencing the blend of different cultures and traditions. Highlights are an excursion to the Jerusalem Theatre, a trip to Mea Shearim, a religious neighborhood, and a visit to the Shuk. Kippy also visits the Knesset (Israel's Parliament) in session.

Shalom Sesame presents American audiences with a side of Israel often overshadowed by evening newscasts: the Israel which blends an ancient and modern culture, beautiful landscapes and rich traditions, and the Israel of warm friends, neighborhood, and tolerance.

Shalom Sesame is available from the American Friends of Rechov Sumsum, One Lincoln Plaza, New York, New York, 10023. The set of five half-hour cassettes is \$150; individual cassettes are \$34.95. A copy of *Shalom Sesame's* Family Magazine is included with each order.



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My wife, Lianne and our daughters, Jennifer and Christina, wish you and yours a very happy Hanukkah.



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What Tzedakah Is All About

by Gary A. Tobin

The "Holiday Season" used to make me feel like Scrooge, bah and humbug-like. Chanukah was starting to make me all grumpy because it became more difficult to tell Chanukah and Christmas apart. That was part of the problem, but not most of it, before my family discovered the best way to celebrate Chanukah.

I dreaded the shopping. It was not the lines, the Muzak, the phony Santa Clauses, and the incompetent salespeople that were most annoying. Take away the Santa Clauses, and it is much the same the rest of the year anyway. The problem was *having* to buy something for *everybody*, whether or not they needed something or wanted something. I had to find gifts that were fun, creative or meaningful. What a task!

While I experienced the joy of mandatory consumerism, I was constantly bombarded by the sound of "Wayne Newton Sings Christmas" permeating the mall. Wayne, joined by the Chipmunks, was all mingled with the greedy cries of children who already had more toys, gadgets and equipment than they could possibly know what to do with. The checkout lines are always populated by families shopping together. The tension builds. As one comedian asks, why do parents bring their children to stores to beat them?

I was in the malls so much because Chanukah now requires many presents. New shelving has to be erected in the basement for the accumulated haul from past years for the kids. The basement is the only place for it, because no one touches the stuff after a few days. It's not just the kids who need presents. As the Dodo told Alice in her trip to Wonderland,

everyone shall have prizes. So back to the mall.

Presents are often hidden in the basement, with their forgotten mates of years past unless, of course, they are something *big*. And big they might be. In the never-ending quest to demonstrate love and caring through retail receipts, some people find bigger and more expensive presents necessary. Fancy cameras, jewelry, an expensive case of wine, vacations, and cars are no longer too extravagant for some. The success of the holiday is measured by how much is spent.

Celebrating Chanukah in this way is antithetical to basic Jewish values. Aside from its thinly disguised imitation of the worst aspects of commercialized Christmas, it is such a terrible waste. Now, of course, it would be Scrooge-like to suggest that we do not buy presents for children or spouses, or parents or friends. The holiday offers a wonderful time for exchange and a good time for families to be together and share gifts. Lighting candles together and celebrating the holiday are fun. Watching children make latkes at a JCC pre-school, or light candles at a temple or synagogue is a wonderful part of the holiday.

Exchanging gifts is an important part of the holiday too. But do these gifts have to be so many and so expensive? Think about it. Chanukah is a celebration of our Judaism. As long as we have opened up our wallets and purses, we should insure that *tzedakah* is part of the picture. Let me share with you what our family decided to do.

This year, as last year, we bought smaller gifts and fewer of them. We calculated how much we

would have spent on many and more expensive gifts, doubled that amount, and gave the money to a number of Jewish philanthropies. Our friends and relatives received a note thanking them for their Chanukah gift to an organization that helped someone who needed food or clothes or medical care more than we needed one more toy, or one more sweater, or one more pair of earrings. Everyone felt part of a richer Chanukah celebration.

Join us. The more expensive the gifts you normally buy, the more you can help. Your synagogue or temple, the Federation, MAZON, and a host of worthwhile organizations can make better use of your Chanukah gelt than Neiman Marcus and Bloomingdales. The holiday gifts should not substitute for other charitable contributions that you make at other times of the year. A difficult "shopping" decision becomes which necessity you will help provide.

Such a gift will teach your children, and grandchildren, and other friends and family what *tzedakah* is really about. Make the decision together about where the money should go and why. That way, the giving becomes a living act. Chanukah then assumes a character steeped in Judaic roots, rather than a trip to the mall at Christmas time. We owe one another the joy of *tzedakah* more than any other present we can buy.

Gary A. Tobin is Director of the Center for Modern Jewish Studies at Brandeis University in Waltham, Mass.

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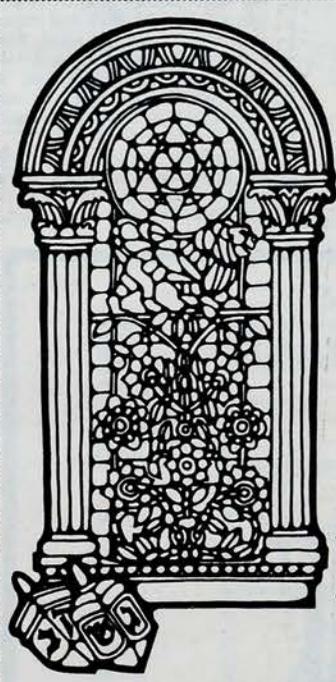
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Toward Zionism For American Jewry

by Jacob Neusner

Canadian and American Jews remain Zionists in affirming that the Jews are a people, one people, that the Jews constitute a political, not solely a religious entity, and that the state of Israel,

forms not merely another nation but the Jewish state. The prevailing consensus leaves slight space for the anti-Zionist positions that a secular state violates Judaism or that statehood betrays Jews' universalist mission,

and in an age of many commitments in the global village, no one is afraid of the charge of "dual loyalty" any more. The State of Israel, the centerpiece of Zionism, moreover, defines one important concern for American and Canadian Jewry.

But Zionism in its North American formulation leaves ample room for many opinions on the affairs of the moment. Only *apparachiks*, or people who want to hold office in Jewry, fear to say what they think. No one has to drink hemlock for asking whether Lebanon in 1982 accomplished its goals. Administrative excommunication isolates the organizations from the mind and heart of Jewry, rather than the intellectuals from the life of the community, which they sustain. And since Zionism solved Jews' problems but presented no final solution to the Jewish problem, intellectuals confront a considerable task indeed.

Whence then the cool, stiff breeze? For we do sense a sea change nowadays. Relationships between American Jewry and the state of Israel, once marked by our submission to their dictates, so change that, in not a few aspects of shared discourse, we take the unfamiliar role of the self-confident party, and the equally strange role of the uncomfortable one. We are telling them precisely what we think, even when they do not want to hear it, and, after decades of manipulating us, they do not like the worm's turning, not one bit.

That represents a change in our sense of ourselves, and therein lies a shift, also, now clearly perceived in our attitudes toward the State of Israel. We remain Zionists, but we also affirm *who* we are, which is Jews of a different kind from those who correctly see "being Jewish" as being state-builders and Jewish citizens of a Jewish state. We remain Zionists, but we continue to affirm *where* we are, which is, in the diverse societies of America and Canada. And we recognize a new age in the history of the Jewish people, Israel, but we affirm *when* we are, which is, in the age at hand, long prior to the coming of the Messiah, and not in a messianic age in which the eschatological in-gathering of the exiles will take place and a totally-other, new epoch in the history of holy Israel, the Jewish people, will begin.

So we say yes to being Jewish and in political loyalty, something more, which is American or Canadian. We say yes to living

here, and not in the State of Israel. And we say, even, yes to the age of history in which we find ourselves, the continuing age of exile from redemption, which has not yet happened. These represent considerable differences in perception, and if our vision of the realities of the hour for Israelis causes vertigo, well, their vision makes us dizzy too.

But so far as the State of Israel made promises to the Jewish people, I think it has more than kept the promises that ordinary people, in an unredeemed world, doing only what a person can do, can keep. The Jewish problem of homelessness has been solved. The Jewish problem of political impotence has been solved. We Jews can now act together and with effect, through powerful institutions, the single most effective organized ethnic-religious community in this country, and the State of Israel has taught lessons to Jews throughout the world on how to become a political entity of power and effect. The Jewish problem of cultural confusion has been solved, for a centerpiece of common concern shared by nearly all Jews throughout the world focuses discourse on a common question of meaning and purpose. We may not find compelling what happens to Jews in Sydney or Cape Town, and they may not care what is going on in Providence. But all of us share concern for Jerusalem, and, through Jerusalem, for one another too.

In the context of complete success in achieving precisely the goals that Zionism set forth to accomplish and did gain in the creation of the State of Israel, Jews rightly define for themselves new goals, and that accounts for criticism of the State of Israel, its policies in particular, but also its character as a country and a society. That criticism forms a healthy response not to Israeli failure but success. What people set out to do they have now done. But life goes on, and people now discover that one enormous flaw inherent in success: there really is a tomorrow. The State of Israel solved the Jewish problems that Zionism identified. But the Zionist theory of Israel, both the world-people and also the particular State, has not kept pace. While American Jews can explain to themselves who they are, where they are, and when they are, their counterparts in the State of Israel find considerable difficulty in framing an equivalent account of themselves — or of us.

They said they would build a home and a refuge and they have. But they also claimed it would form the spiritual center of world Jewry, and it does not, cannot, and will not. The issues of its national

life realized in education and culture and scholarship prove remote from the issues of our national life, as these come to concrete expression in our education, culture, and scholarship. What about the spiritual center in Jewish scholarship? Alas, in Jewish learning, to us they appear mere collectors and arrangers of facts, asking no important questions, proposing no interesting hypotheses, with nothing much at stake in whether or not they are right. Dull-witted, narrow-minded, uneducated, and therefore also brutish, they can learn nothing from us, and we, little from them beyond the facts they witlessly celebrate. Above all, they had in mind a "normal" state, only to find that no state is "normal," and all nations have problems. So Zionism through the State of Israel was going to mark the end of history as Jews had known it and the beginning of a new age in history. But it is only a fresh chapter in a story that has no end in sight. What criticism on the part of Jews in the Golah represents therefore is three things:

first, our affirmation that we count too;

second, our contention that we are not second-class citizens in a world in which to be Israeli is the normal way to be a Jew but to be a Jewish American/American Jew is the abnormal way;

and, third, our quite reasonable expectation that our opinions will register too.

That is not to say we who do not pay taxes, serve in the army, make our careers and live out our lives in the State of Israel should stand in judgment of those who do. It is only to say that, if we are a people, one people, and if the State of Israel is the Jewish state, and we are and it is, then we too expect a hearing for our views. And we are not going to apologize for being who we are, living when we do, and also taking pride in our own country. Nor would Israelis want otherwise for us but what they have for themselves, with their well-justified pride in being who they are, where they are, and when they are. For we share, with them and because of their achievements as much as ours, one of the great ages of the life of Israel, the Jewish people.

Jacob Neusner, who teaches at Brown University, is the author of *Self-Fulfilling Prophecy: Exile and Return in the History of Judaism* (Beacon) and other books.



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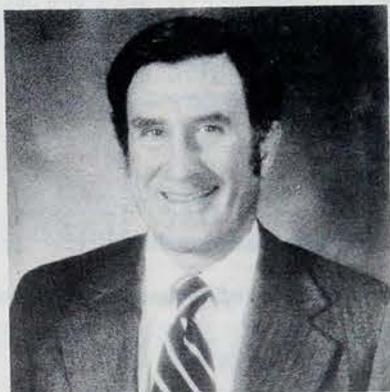
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Obituaries

MARION GLASSMAN

EL PASO, Tex. — Marion Glassman, 71, of 6205 Snow Heights Court died Friday, December 4 at home. She was the wife of Sidney Glassman.

Born in Providence, a daughter of the late Barney and Hermina Hartman, she moved to Texas 20 years ago.

Mrs. Glassman was a graduate of the Rhode Island Hospital School of Nursing in 1937. She served in the Army Nurse Corps with the rank of lieutenant. She had been a public school nurse in Texas.

Besides her husband she leaves two daughters, Berna Lynn Glassman of El Paso; Joan Glassman of Boston; and two grandchildren.

The funeral service was held in El Paso.

MARTHA TOMMASINO

BOSTON, Mass. — Martha Tommasino, 65, died at Brigham and Women Hospital Tuesday, December 1. She was the widow of Peter Tommasino.

Born in Providence, she was the daughter of the late David and Anna Rosenberg. She lived in the Boston area for the past thirty years.

Her survivors include a daughter, Dale Larkin of Boston; a brother, Malvern Ross of Pawtucket; and a granddaughter, Danielle Sears of Mendon, Mass.

A funeral service was held at Stanetsky Memorial Chapel in Brookline, Mass. Burial was in Evergreen Cemetery in Brookline.

EDITH GREBSTEIN

PROVIDENCE — Edith Grebstein, 78, a resident of the Jewish Home for the Aged, died Monday, December 7 at St. Joseph Hospital, North Providence. She was the widow of Abraham Grebstein.

Born in Russia, a daughter of the late Samuel and Sarah

(Baskin) Rapoport, she lived in Providence most of her life.

Mrs. Grebstein was active in community service throughout Rhode Island for most of her adult life, and was responsible for aiding Jewish immigrants from Russia upon their arrival in Rhode Island. She was active in fundraising for the American Cancer Society and the March of Dimes.

Mrs. Grebstein, who was awarded the jeweled sword for outstanding service by the National Cancer Society, was past chairwoman of the Membership Committee of the Jewish Home for the Aged and was named Woman of the Year by its Ladies Association in 1963. She was chairwoman of the Spiritual Adoption Committee of the Pioneer Women.

She leaves a sister, Florence Fruchtman of Woodmere, Long Island.

Funeral services were held at the Jewish Home for the Aged, 99 Hillside Ave. Burial was in Lincoln Park Cemetery, Warwick. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

ANNE SELTZER

PAWTUCKET — Anne "Honey" Seltzer of 50 Dartmouth St., a former pianist and organist, who worked in the sheet music department of the Outlet Co., Providence, before retiring, died Sunday, December 13 at Miriam Hospital. She was the widow of Harry Seltzer.

Born in Providence, a daughter of the late Max and Rebecca (Klein) Rubin, she moved to Pawtucket six years ago.

Mrs. Seltzer was a volunteer of the Women's Association of the Jewish Home for the Aged, Providence, and played piano in many of the variety and fashion shows at the home for more than 20 years. She was also an honorary board member of the home. She was a member of the board of the Provi-

dence chapter of Hadassah, and a member of the Women's Association of Miriam Hospital, the B'nai B'rith and the Leisure Club.

She leaves a son, Allan Seltzer of Providence, and a sister, Ida Pollack of Hollywood, Fla.

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

CLARA BRODY

Mrs. Clara Brody, 81, of 442 Prairie Ave., Providence, died at her home on Friday, November 27, 1987. Born in Russia, a daughter of the late Morris and Bessie Bigunetz, she was a resident of Providence for over 70 years.

She and her late husband, Benjamin Brody, operated the former Brody's Bakery that had been located on Douglas Avenue.

She leaves one son, Louis G. Brody, Providence.

Funeral services were held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was at Lincoln Park Cemetery.

ALBERT B. SHATKIN

LAUDERHILL, Fla. — Albert B. Shatkin, 76, formerly of Providence, died December 9, 1987, at Florida Medical Center in Ft. Lauderdale. He was the husband of Henrietta "Honey" (Willner) Shatkin.

Born in Providence, a son of the late Harry and Bessie (Weintraub) Shatkin, he lived there until moving to Florida 12 years ago.

Mr. Shatkin attended Brown University. He was a past president of the Rhode Island Jewish Bowling Congress.

While living in Providence, he was active in his family's real estate management business, Friendship Realty, and also in James Perry Jewelry Manufacturing Co., which he owned with his father for 25 years.

Besides his wife he leaves a son, Stephen D. Shatkin of Brookline, Mass.

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

RACHEL FAUST

PAWTUCKET — Rachel Faust of 130 Clay St., a secretary for Hasbro for more than 30 years before retiring, died Sunday, December 13 at Miriam Hospital. She was the wife of Jack Faust.

She was a daughter of the late Steven and Sabina Hollander, came to this country from Italy in 1948, and settled in Pawtucket.

She was a lifetime member of the Sisterhood of Ohave Shalom Synagogue. Member of the Jewish Home for the Aged and Hadassah.

Besides her husband she leaves two daughters, Sabina Faust in Australia and Regina Faust in Canada; a brother, Jerry Hollander in Florida, and a grandchild.

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

ESTHER WOLFE

WARWICK — Esther Wolfe, 80, of the Shalom Apartments, 1 Shalom Drive, died Tuesday, December 8, 1987, at the Miriam Hospital, Providence. She was the wife of Maurice Wolfe.

Born in Poland, a daughter of the late Max and Mary Tetelbaum, she had lived in Warwick for the past 20 years, previously residing in Providence.

Besides her husband, she leaves two nieces, Ruth Weinreich of Pawtucket and Rosalie Feinberg of Cranston, and a nephew, Samuel Green of Warwick.

A graveside service was held at Lincoln Park Cemetery. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence, R.I.

FRANCES R. SCHECHTER

CRANSTON — Frances R. Schechter, 89, of Hall Manor, 70 Warwick Ave., a saleswoman for more than 50 years for the former Pinkerson's Store, and the Cherry & Webb Co., both in Providence, until retiring in 1976, died Monday, December 14 at Rhode Island Hospital.

Born in Providence, a daughter of the late Mendel and Leah (Levenson) Schechter, she moved to Cranston 22 years ago.

Miss Schechter leaves a brother, Charles Schechter of New York City.

A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

RALPH J. ROTKIN

PROVIDENCE — Ralph J. Rotkin of 113 Woodbury Street, a realtor in Providence for over 30 years, died Wednesday, December 9, 1987, at home. He was the wife of Shirley (Norman) Rotkin.

Born in New York City, a son of the late Louis and Rebecca (Vogel) Rotkin, he had lived in Providence over 50 years.

In 1956 he was co-founder of the realty firm of Rotkin and Sydney, now known as Salk, Rotkin and Sydney. The firm is noted for its East Side residential activity and statewide commercial and industrial business. After the firm was sold, Mr. Rotkin remained affiliated with it until several weeks ago.

He was a member of the executive committee and a trustee for life of the Jewish Home for the Aged. He had been a board member and treasurer of the Gordon School, East Providence, and a board member of Rhode Island Youth Guidance Center.

Mr. Rotkin attended Columbia University. He was a member of Temple Emanu-El.

Besides his wife, he leaves a daughter, Marjorie L. Rotkin of Providence, and a brother, Charles Rotkin of Manchester, N.H.

The funeral service was held at Temple Emanu-El, Morris Avenue at Sessions Street. Funeral services were coordinated by Mount Sinai Memorial Chapel. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

SADYE FOXMAN

FRANKLIN, Mass. — Sadye Foxman, 86, died Friday, December 11 at Norwood Hospital. She was the widow of Abel Foxman.

Born in Russia, a daughter of the late Frank and Bessie L. (Burroughs) Finegold, she lived in Providence most of her life before moving to Massachusetts 15 years ago.

While living in Providence, she was a volunteer for the American Red Cross, a former treasurer of Hadassah, and was active in the Pioneer Women of Providence. She was a bookkeeper for the Hebrew Free Loan Association.

She leaves a son, Norman Foxman of West Hartford, Conn.; a daughter, Anne Sirkis of Franklin; five grandchildren and four great-grandchildren.

A funeral service was held at the Schlossberg-Goldman-Sollmon Memorial Chapel, 824 Washington St., Canton. Burial was in Sharon Memorial Park, Sharon.

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JOHN CHERNOV
FREDERICK, Md. — John Chernov, 78, formerly of Providence, died Thursday, December 10, 1987 at Frederick Memorial Hospital here. He was the husband of Ann (Kasper) Chernov.

Born in Dorchester, Mass., a son of the late David and Sarah (Goldberg) Chernov, he had lived in Providence most of his life, moving to Maryland two years ago.

Mr. Chernov was a salesman at E.L. Freeman Co., retiring 10 years ago.

Besides his wife he leaves a son, Harvey Chernov of Frederick; a daughter, Charlotte Storiuzzi of New Haven, Conn.; a brother, Harry Chernov of Massachusetts; and 10 grandchildren.

Funeral services and burial were in Frederick.

DAVID E. PALZER

LIVINGSTON, N.J. — David E. Palzer, age 34, died suddenly at Saint Barnabus Hospital in Livingston, New Jersey on December 3, 1987. He is survived by his wife, Sharon (Levy) Palzer of Livingston and previously from Warwick, R.I. and three daughters, Lauren, Allison and Jennifer, all at home. He was the son of the late Alvin Palzer and is survived by his mother, Bernice M. Palzer of New York City and a sister, Joanne Wagner of Parsippany, N.J.

Funeral services were from the Bernheim-Apter-Goldsticker Suburban Funeral Chapel in Maplewood, N.J. on Friday, December 4. Interment followed at the Mt. Zion Cemetery, Maspeth, N.Y.



Drop-In Day At JCCRI

On Friday, December 25 the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence will hold a drop-in day for Center members. From noon to 3 p.m. the JCCRI will have an open swim, an open gym and a video and refreshments in the Teen Lounge. There is no charge.

CORRECTION

The headline Lynn Abrams To Wed Alan Yetra in last week's Herald should have read Lynn Abrams To Wed Harris Alan Yetra.

WASHINGTON (JTA) — The State Department was acting within its legal rights when it ordered the closing of the Palestine Liberation Organization's information office here, a U.S. District Court judge ruled.

Judge Charles Richey said the claim by the Palestine Information Office and its director, Hasan Abdel Rahman, that the order violated the group's constitutional rights, including that of freedom of speech, was "utterly meritless."

Richey's ruling rejects a request by the American Civil Liberties Union for an injunction against the State Department order, which was issued September 15.

The office must now close, although the ACLU plans to make another attempt for an injunction, this time before the U.S. Court of Appeals.

The move was immediately hailed by the American Jewish Congress, which had filed a brief in support of the government with the district court. This was the first time AJCongress had been on the opposite side of the ACLU in a lawsuit.

Does Not Infringe On Rights

The district court order "confirms that the closing of the PLO office in Washington in no way infringes on the protected rights of Americans or forecloses or even narrows debate on the Mideast policy," said Phil Baum, associate executive director of AJCongress.

"Americans remain free to consider or advocate any issue, including the claims of the Palestinians, without penalty or impediment," Baum said.

He said the State Department decision was an "expression of our country's resolve to go beyond preaching and rhetoric in the fight against terrorism. The action by the State Department effectively declares that all ideas are welcome in this country, but the operating centers of terrorist agencies will not be tolerated."

The court decision also was applauded by Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith.

The State Department order came in the wake of strong pressure from Congress to close both the information office here and the PLO's observer mission at

the United Nations in New York. The department said it could close the Washington office, which it considered a foreign mission, but not the U.S. office, because of treaties with the United Nations.

'Concern Over Terrorism'

In announcing the order to close the office, the State Department stressed that "the action is being taken to demonstrate United States concern over terrorism committed and supported by organizations and individuals affiliated with the PLO."

The department stressed that the order does not violate the First Amendment protection of speech, since Rahman and other employees of the Palestine Information Office, all American citizens, are free to continue advocating their cause. This argument was reiterated by Assistant U.S. Attorney Sharon Reich in district court.

But Steven Shapiro, the ACLU lawyer who represented the office, claimed that Rahman was being denied his right to advocate the Palestinian cause.

He also argued that the information office was not an arm of the PLO, but acted as a foreign agent for it, as do many other American groups for foreign countries. However, he conceded that the PLO provided the \$350,000 annual expenses for the office, while Rahman's salary was paid for by the Arab League.

The State Department originally ordered the office to close by October 15, but then granted an extension to December 1. Richey extended the stay to give him time to study the various briefs after he was brought into

the case suddenly when the original judge, Stanley Sporkin, withdrew.

Shapiro challenged Sporkin's right to hear the case since he may have received information on the PLO when he was general counsel for the Central Intelligence Agency.

The district court decision may increase congressional action to have the PLO's New York office closed too.

A Senate-House conference committee is considering the State Department budget authorization bill.

Emily Halsband Appointed

Emily J. Halsband has been appointed as vice president at Shearson Lehman Brothers in Des Moines, Iowa. Ms. Halsband was formally an officer with E.F. Hutton & Co.

She is a 1971 graduate of East Greenwich High School and a 1974 graduate of the University of Colorado.

Emily is the daughter of Arthur and Louise Halsband of 18 Ledge Road in East Greenwich.



Emily Halsband

Classifieds



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Zimriyah '87 will take place on December 22, at 7 p.m. in the Meeting House of Temple Emanuel. A book fair to be held in the Vestry will precede the songfest.

This year the theme of the Zimriyah is Ma'agal Ha'Shanah, the Circle of the Year. Songs and dances will chronicle the events that occur throughout the year: Shabbat, holidays, and even summer vacation.

Admission is free. Refreshments will be available for purchase.

De-Mystifying AIDS

As the AIDS epidemic continues to increase, a lot of information and some misinformation is being disseminated. B'nai B'rith Women has put together a comprehensive fact sheet that answers the most frequently asked questions about AIDS. The fact sheet is objective and attempts to clear up any misconceptions which may exist. It is concise, clearly written, in an easy-to-read format.

For a free copy of the AIDS fact sheet, contact the New England Regional Office of B'nai B'rith Women at (617) 371-0308.

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