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What Do We Learn About Ourselves Because "This Night Is Different From All Other Nights?"

by Jacob Neusner

The single most widely practiced rite of Judaism in North America requires family and friends to sit down for supper. Yet on the eve of Passover, nearly all Jewish Americans and Canadians will join, or invent for the occasion, families to conduct this holy meal. And when they do, they will see themselves as if they were holy Israel, here and now redeemed from the bondage of Pharaoh in ancient Israel. It is an enchanted moment. Why is this rite different from those rites that we nearly as unanimously ignore, such as Sabbath morning services? In other words, in Judaic religious life, why do we do what we do and not do what we don't do?

I find the answer in the peculiar relevance of the rite to our individual experience of home and family. When a Judaic rite speaks to our personal life, inclusive of family, we do it. And when a Judaic rite addresses our public, corporate, and communal life, as a holly people, then we tend to neglect that rite. Let us take, for instance, the words,

For ever after, in every generation, every Israelite must think of himself or herself as having gone forth from Egypt.

This is a curious passage indeed. It is one thing to tell Jews to think of themselves in one way, rather than in some other. It is quite a different thing to explain why Jews respond to the demand — and they do respond.

Let us start with the here and the now of everyday experience. What is it that makes plausible for nearly all Jews all over the world the statement, "We went forth..." and why do people sit down for supper and announce, "It was not only our forefathers that the Holy One, blessed be He, redeemed; us too, the living, He redeemed together with them?" I cannot imagine a less plausible statement, a more compelling invitation to derision and disbelief than that.

We were not there. Pharaoh has been dead for quite some time. Egypt languishes in the rubbish-heap of history. Wherein the enchantment? Why us, why here, why now? The answer derives from the power, within Judaism, through enchantment to transform the here and now into an intimacy of the wholly other. When we see the everyday as metaphor, we perceive that deeper layer of meaning that permits us to treat as obvious and self-evident the transforming power of comparison, of simile applied to oneself: let's pretend, and what if? and why not?

When things are not the way they seem, it is because we have already concluded that beyond the here and now there must be a something else. That is how metaphor does its work. Enchantment calls up a spirit already present and within. The "we" of family too — as we see in our initial encounter with this rather odd occasion of a family meal eaten in the shadow of the pyramids — is told it is someone else, somewhere else, in another time and another place. And that, I think, can take place only because the family and friends now assembled in mind and imagination have already transformed themselves. Then they can be told to change and instructed on their roles. If we review the provocative themes of the script for the drama, we may pick out those components of the everyday that are subjected to transformation.

If we ask, therefore, exactly what experience in the here and now is taken up and transformed by enchantment into the then and the there, we move from the rite to the reality. That progress tells us what troubles these people and makes play-acting plausible as they turn their lives into metaphor, themselves into actors, the everyday into pretense and drama. The question takes on

urgency when we remind ourselves that we confront the single most popular and widely observed rite of Judaism. What speaks so ubiquitously, with such power, that pretty much everybody who wants in joins in? In my view, the message penetrates to the heart of people who remember the murder, in the near-past, of six million Jews, and who know, in the near at hand, that they too are a minority and at risk, if not in politics, then in psychology.

What troubles Jews in a free society is not that they are not free, but that they are uncomfortable with the kind of freedom that makes them what they are: free to be different. And who wants to be different?

But the rite of a family occasion is different; it appeals as synagogue-Judaism does not, and it makes a powerful statement to the individual and family in particular. If I may guess why that is so, let me suggest this. I think the reason is that the rite transforms what people feel into a sentiment they can recognize; they become a simile for something more — and more noble — than what they feel.

In theoretical language of the history of religion, Jews in North America drawn to their dinner parties enter an anguish drawn from mythic being because that anguish imparts to their ordinary life that metaphoric quality, that status as simile, that makes sense of the already perceived.

The Jews are a minority, small in numbers, compensating in visibility. So far as they differ from "the others," a fantasized majority that is alike in all respects because everyone not Jewish is the same, that is, is (merely) gentile, Jews confront not a critical but a chronic discomfort. To be different — whatever the difference — requires explanation; it provokes resentment; it creates tension



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demanding resolution and pain requiring remission. For the young difference is deadly. For the middle aged difference demands explanation and compensation, and it may well exact the cost of diminished opportunity. For the individual may not be different from other individuals, but families always do retain that mark of difference from other families, and that in the very nature of their existence. Passover celebrates the family of Israel and is celebrated by the families of Israel. So Passover, with its rhetoric of rejoicing for freedom, plays out in a minor key the song of liberation: today slaves, next year, free, today here, next year in "Jerusalem" (that is, not the real Jerusalem but the imagined, heavenly one). That is why, when they read, "We see ourselves as if..." they do not burst out laughing and call for the main course.

When people tell themselves that they too were slaves but have been freed, the words invoke the metaphor of the Israelites in Egypt to speak about the real world of Jews in the world today. These people, I think, find deeply troubling a principal side to their existence, so troubling that they invoke it, deny it, celebrate its end in ancient times — and fervently ask that it come to a conclusion once again. Obviously, it is not slavery. That freedom Jews celebrate — but also seek (so the liturgy maintains) is from as much as to, from one thing, to do some other. Let us go back over the language of the Passover narrative once again:

We were slaves in Egypt... and if the Holy One had not..., we would still be slaves...

This year here slaves here, next year free in Jerusalem...

(Continued on page 9)

Preparing For Passover



The children at Temple Torat Yisrael perform the search for Hametz in their classroom.



Passover
Greetings

Local News

Temple Beth El-Fall River

Temple Beth El of Fall River is sponsoring a series of lectures on four consecutive Sundays commencing April 10 and continuing through Sunday, May 1.

Max L. Dimont, author and historian, will open the series with the topic "Jews, God and History," the title of his first book which has become a classic in its own time. His newly completed work *Appointment in Jerusalem* will be published soon.

The second lecture on April 17 will feature Moshe Waldoks, Jewish humorist. His topic is "Messianists, Medicine Men & Movable Furniture: A Short History of Jewish Humor." Dr. Waldoks is the co-editor and

annotator of *The Big Book of Jewish Humor* now in its seventh printing.

The last two lectures are endowed lectures and have been incorporated into the Adult Study Forum. Wolfe Kelman, Executive Vice-President of the Rabbinical Assembly, will deliver the Rabbi Moshe Babkin Memorial Lecture. He will speak on "The American Synagogue: From Supermarket to Boutique." Dr. Kelman has served as Director of United Synagogue and the Seminary.

Anne Roiphe, author of several novels including *Up the Sandbox* which was made into a movie starring Barbra Streisand, will deliver the Ida & Morris A. Freedman Memorial Lecture. Her

topic will be "Assimilation: The Good and The Bad." Ms. Roiphe's articles have appeared in the *New York Times*, *Vogue*, *Redbook*, and other popular magazines.

The lectures will begin promptly at 8 p.m. Refreshments are at 7:30 p.m. Tickets may be obtained by calling the Temple office (674-3529), from any committee member, or purchased at the door. Series tickets are \$10.00, individual lectures are \$6.00 and students \$2.00. The series is open to the public.

Co-chairmen are Rabbi William E. Kaufman and Arline Alpert.

Beth Shalom

Congregation Beth Shalom will be celebrating the holiday of Passover according to the following schedule: Friday, April 1 is Erev Pesach, Passover Eve. Shachrit that day will begin at 7 a.m. immediately followed by the Feast of the First Born at 7:30 a.m. That evening, the first night of Passover, Mincha will begin at 6 p.m. followed by Ma'ariv. Saturday, April 2, the First Day of Passover, Shachrit will begin at 9 a.m. and Mincha at 6 p.m. Sunday, the Second Day of Passover, Shachrit will begin at 9 a.m. and Mincha at 7 p.m.

During Chol Hamoed, the Intermediate Days of Passover, Shachrit will begin every day at 6:45 a.m. The Seventh Day of Passover will start on Thursday, April 7 with Mincha at 6:30 p.m. and Shachrit on the morning of Friday, April 8 at 9 a.m. and Mincha at 6:30 p.m. Shachrit on Saturday, April 9, the Final Day of Passover, will begin at 9 a.m., Yizkor will be recited at 10:30 a.m. and Mincha will be at 6:45 p.m.

Temple Torat Yisrael

Passover Observance

The entire community is cordially invited to share in the celebration of Passover at Temple Torat Yisrael in Cranston. Worship services will take place throughout the festival as follows:

Ta'anit Bekhorim (Fast of the First Born) will be observed on Friday, April 1, 6:30 a.m. Following the Shaharit service, a siyum and breakfast with Rabbi Rosen will take place.

Passover will be formally ushered in Friday night, April 1, at 6 p.m. Other scheduled services: Saturday, April 2 — 9:30 a.m. and 6 p.m. Sunday, April 3 — 9:30 a.m. and 7:30 p.m. Monday, Tuesday and Wednesday, April 4, 5, 6 — 6:30 a.m. and 5:45 p.m. Thursday, April 7 — 6:30 a.m. and 7 p.m. Friday, April 8 — 9:30 a.m. and 6 p.m. Saturday, April 9 — 9:30 a.m. (Yizkor) and 7 p.m.

Individuals wishing to arrange for the sale of their hametz are invited to do so by contacting Rabbi Rosen or Max Rothkopf.

Sons Of Jacob

The Passover schedule for Sons of Jacob is as follows:

Friday, April 1 — morning services 6:30 a.m., Sinyum 7 a.m., deadline for eating chometz 9:15 a.m., candlelighting 5:50 p.m., Minchah service 6 p.m., Ma'ariv service 6:20 p.m.

Saturday, April 2, 1st day of Passover — morning services 8:30 a.m., Minchah 6:00 p.m., Ma'ariv 6:40 p.m.

Sunday, April 3, 2nd day of Passover — morning services 8:30 a.m., Minchah 6:00 p.m., candlelighting 6:53 p.m.

Monday, April 4, 1st day of Chol Hamoed.

Tuesday, April 5; Wednesday, April 6; Thursday, April 7 — morning services 6:30 a.m. (Minchah service 6:00 p.m.)

Touro Fraternal News

On March 23 Touro Fraternal Association held a great deli supper with nomination of officers as the highlight. Many new line officers were nominated and should make for a very interesting slate to run for office this year.

On April 17 Touro Brothers and their wives will have a Sunday Brunch. Time 10:30 a.m. with guest speaker. Watch for your flyer.

April 27 half price dinner at Archies Tavern for Association members only.

Tour members are asked to notify Touro of any changes of address. This will keep you up to date for information on meetings.

Do not forget if you pay your dues on a quarterly basis they are due for April. No reminders are mailed out. To help cut expenses we ask that members pay dues promptly to avoid suspension and to avoid confusion. The Chairman of the Board of Directors and all of its members along with the officers of the Association wish to extend to each and every one a most joyous and Kosher Passover.

Jewish Family Services

"One Marriage/Two Religions"

A couple meets, falls in love, contemplates marriage. When one partner is Jewish and the other is not, the pair often face issues that are difficult to deal with and emotionally charged.

For the past several years, Jewish Family Service has been holding a biennial workshop to explore these difficult issues with couples who are either contemplating marriage or are already married.

Led by Paul Segal, Executive Director of Jewish Family Service, and Rabbi Leslie Y. Guterman of Temple Beth-El in "One Marriage/Two Religions," couples explore the issues with others sharing similar experiences.

Mr. Segal says, "A two-religion marriage has additional stresses. In our workshop we do not place any value judgments on the participants, but rather explore the issues and help each couple arrive at conclusions that will satisfy their partnership. Often it is easier for a partner to express to a group the frustrations, worries

and fears he or she is feeling. There is no right and wrong; each couple must make decisions that are right for them."

What are the issues most frequently discussed? How does one please a mate and the in-laws and maintain one's own identity? Does the couple feel isolated from the Jewish community? What happens at holiday times? According to Mr. Segal, one of the major issues is a feeling of loss of identity. Partners may feel that they are giving up a part of themselves. If a child is to be brought up Jewish, the Christian partner often feels isolated and not a part of the process. If the choice of religion is left to a child, is that delaying a decision and putting a child in the position of choosing between parents? If both partners are neutral, society has no definition and a lack of identity may be experienced.

Another major issue is a feeling of alienation from the Jewish community. Mr. Segal feels that the position of the Jewish community is often misunderstood and offers options and outreach programs. The practice of Judaism, however, is a difficult concept for a non-Jewish partner. The Jewish partner may "feel" Jewish without attending a synagogue or practicing traditions.

"One Marriage/Two Religions" will be offered for three Monday evenings beginning April 25 from 7:30 to 9 p.m. at the Jewish Family Service offices, 229 Waterman St. in Providence. The fee for the series is \$30 per couple. Pre-registration is required. For information call Jewish Family Service at 331-1244.

Cranston Senior Guild

The next meeting of the Cranston Senior Guild will be held on Wednesday, April 6, 1988 at 12:30 p.m. at Temple Torat Yisrael, 330 Park Ave., Cranston. Our guest speaker will be Marcia Rosen, who will speak on "The Lighter Side of Israel."

Make your plans now for the Paid-Up Membership & Installation Luncheon, June 8, 1988 at the Venus de Milo, Swansea, Mass. Helen Forman 521-0455 is chairman.

Balance is due for the June 19-24 trip to the Nevele Country Club and can be paid at the meeting.

Plans for Summer Activities will also be discussed.

PPAC Announces 1988/1989 Season

Celebrating sixty years since its opening in 1928, the Providence Performing Arts Center announces the 1988/1989 Bank of New England Broadway Series.

Executive Director J.L. Singleton said the series will open with the 1986 Tony Award winner for Best Musical, *The Mystery of Edwin Drood*, followed by Joel Grey starring in *Cabaret*, Neil Simon's *Broadway Bound*, *West Side Story*, *My One and Only* and the current Broadway blockbuster *Les Misérables*.

Les Misérables dates will be announced. There will be eight performances of this epic which has set new box office records here and abroad. Adapted from Victor Hugo's novel by Alain Boublil and Claude-Michel Schönberg, this sweeping melodrama spans 17 years and centers on the conflict between the "virtuous thief," Jean Valjean, and Javert, the merciless detective in pursuit of Valjean.

A special return engagement of Andrew Lloyd Webber's *Cats* is scheduled for April 14-16. Subscribers have first opportunity to order tickets for this special along with their series tickets.

Subscriptions for this series are on sale now. For a brochure with complete details, call the Box Office at (401) 421-ARTS.

For group rates and information, call Susan Havens at 421-2997.



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Constitutional Exhibit At Providence Public Library

The Rhode Island Bicentennial Foundation will be co-sponsoring a Constitutional exhibit at the Providence Public Library. The exhibit, "Are we to be a Nation, The Making of the Federal Constitution" will be displayed from March 31 through May 7, 1988. The exhibit has been endorsed by the Rhode Island Bicentennial Foundation, who will provide funding, and the Rhode Island Heritage Commission.

The exhibit will open at the Providence Public Library March 31, 1988. The opening festivities will begin at 5 p.m. with a wine and cheese reception in the auditorium at 5:30 p.m.

The Honorable Joseph R. Weisberger, Associate Justice of the Supreme Court, and member of the Rhode Island Bicentennial Foundation Speakers' Bureau, will deliver a speech on this exhibit and the Constitution. Following the speech there will be a musical presentation by the Pawtucket Rangers and Dr. Patrick T. Conley, Chairman of the Rhode Island Bicentennial Foundation, will present William P. Robinson, III Chair of this event, a check from the Bicentennial Foundation for the partial funding of this event.

Announce your child's Bar/Bat Mitzvah in the Herald. Don't forget to send a photo.

Hadassah Brochure Offers Travel Adventures

NEW YORK — Six new adventures in Jewish life past and present await veteran and first-time travelers in the 1988 edition of the Hadassah Travel Program brochure available now from Hadassah, the Women's Zionist Organization of America.

The 20-page color brochure includes tours of Israel, Egypt, Eastern Europe, Spain and Morocco and Switzerland. The tours range from 11 to 18 days and include sites and events of special interest to the Jewish traveler.

The Eastern Europe tour includes Warsaw — with an optional visit to Cracow — Prague, Budapest and Istanbul. The "Grand Tour of Morocco and Spain" offers stops in Fez, Rabat, Casablanca and Marrakech in Morocco and Seville, Granada and Madrid in Spain.

All Hadassah tours of Israel feature an optional four-day excursion to Egypt and itineraries designed to meet the interests and needs of new visitors to the country as well as experienced travelers.

The brochure is available from the Hadassah Travel Department, Room 105, 411 West Putnam Avenue, Greenwich, Connecticut, 06830, or by calling 203-629-2174. Outside of Connecticut, call toll-free, 1-800-223-1780.

Host Homes Needed For Israeli Students

The American Institute of Foreign Studies is in need of host homes for thirty Israeli high school students and one adult. The students are between 14 and 17 years old and will be requiring living accommodations from June 29 through July 27. All of the students are conversant in English.

The students will be here as participants of a cultural exchange program and will have many scheduled activities. They will attend classes on Monday through Thursday mornings as well as several full-day excursions. Children of host families are welcome to attend these excursions with the students.

The only time the students would be with their host families for the entire day is on weekends. At this time they would fall in with whatever plans the family has scheduled. It is not required for the host homes to have a child of similar age to the students, or any children at all.

Anyone who hosts a student is eligible for a four hundred dollar scholarship towards a four-week cultural exchange program in Europe, Asia or Mexico. The scholarship is applicable to the child of your choice (it need not be your own child) and is good for five years.

For more information, please call Irene Dube at 461-6461.



Judy Alpert and her daughter, Jenny, knead matzah dough at Temple Emanu-El family Passover.

Mother's Day Poetry Reading

Carloyn Schwartz, co-chairperson of the Coalition of Consumer Self-Advocates (CCSA), will give a Mother's Day Poetry Reading of her own works at the day care clinic of the Jewish Home for the Aged on May 9 at 1:30 pm. This is a very special group of poems about mothers and children.

Members of the CCSA are available to read original poetry to the elderly and for those who have suffered mental illness. The readings are offered free, in exchange for the opportunity to sell books which help to finance a CCSA Speakers Bureau. The Bureau works to raise public consciousness about mental illness. For more information, contact the CCSA at P.O. Box 5712, Pawtucket, RI 02862.

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Opinion

Waldheim Not Just A Television Bad Guy

by Michael Fink,

Philip Terzian, new chief editorial writer of the *Journal-Bulletin*, declared in last month's lead introductory piece that Kurt Waldheim is "a once and future villain of the media." Mr. Terzian sees him as "a young German (sic) caught up in the malestrom of the Second World War." And, in this currently fashionable revisionist view of the nature of the war crimes, compares Dresden, Hiroshima, and the scuttling of the French fleet to the Nazi machinery of mass murder. Indeed, he goes so far as to compare Waldheim — in a sudden and capricious contrast — to Menachem Begin, "who really did commit atrocities during Israel's war for independence." He closes with the question, "Who can say how any one of us would grapple with the terror . . . ?"

I find the above statements naive and inadequate as editorial commentary. Let us take each assertion in sequence. The notion that Waldheim is merely a villain of the media, not of substantial fact, is an odd concept to be taken up by a journalist. A free press that judges fearlessly is the legitimate pride of our democracy. The media bring hidden crimes to the public eye. Keep in mind that Waldheim, unexposed by the media, presided over, and diminished the dignity of, a United Nations that determined "Zionism is Racism," unleashing the revisionism that has betrayed the ideals of the allies in the war that shaped the charter of the U.N. The Allies too used "the media" to create a unifying morality and sensibility of revulsion toward Nazi ideology. The Media can perform a function, not merely a disservice.

Second. The blurry word "maelstrom," referring to the condition of war, implies that there were no moral choices available to be made. Yet the war years were an existential decade, in which many made sacrifice of their lives to help victims and partisans, rather than ignore them and go on to conceal all record of witnessing. Not all were heroic on a grand scale, not all are known. But those who served the rally of freedom in those days are the heroes of our century. The comparison of Dresden to Rotterdam, of Hiroshima to Auschwitz, of the scuttling of the French fleet to the

A Time To "Pass Over"

by Hans L. Heimann

On risking the chance of encountering the ire and wrath, not to speak of the hate mail and crank calls of some readers, especially the followers of the Jewish Defense League and the disciples (sic) of Rabbi Kahane, I want to speak out on a subject that has long bothered me, and is even more so nagging at my conscience now. It is the problem of the Israeli occupied territories, of late the cause of most, if not of all the difficulties in that beloved land.

Let me please state that I am by no means anti-Zionist and that I have always actively supported the Jewish homeland. Back in the late forties, after the war of the Holocaust, I lived in southern Italy. There, we worked for Palestine, as it was called then. We drove large trucks from the Displaced Persons camps in the Bari area, to the Adriatic ports, where under the cover of night we picked up refugees and drove them to ships which transported them to the waters outside of Haifa. There they were picked up by small boats, which, evading the British, brought them ashore and settled them in Kibbutzim. Occasionally I asked to be let on board, and when we arrived outside the port we could see Eretz Yisrael, but, alas,

were never allowed on the shores. That was some forty years ago, I was a young man then, waiting for my quota number to be allowed to emigrate to the United States where my future was guaranteed for me.

A lot of water has run under the bridges of the Jordan river since. The several wars in which the Arabs attacked the tiny new born nation, the most famous (or infamous) the one that started on the eve of Yom Kippur when the whole nation was in their respective houses of worship. Israel, of course, was victorious and occupied several territories it did not own when the nation was established in 1948. In my humble opinion, negotiations about returning these territories should start now and I believe that they would show good will and love of peace, rather than weakness and fear of the enemy. As it is well known, I am not a supporter of the current administration in Washington. I firmly believe, however, that the American proposed peace plan is, although not perfect, still a good idea. Only by talking to one another, people shall get together. Let us give it a try, and make this season a "pass over" our differences.

Most important, the film centers primarily on the issue of the Jews of mixed blood — which blood dominates, the excellent German

Two Views On The Territories

by Eric Rozenmann

"I believe Judea and Samaria — as we Jews call it, and it's not a new name, but 3,000 years old — is definitely a road, not a roadblock, to peace," said Maj. Gen. (Res.) Shlomo Gazit. He was speaking to several hundred listeners at a panel discussion during last week's United Jewish Appeal Young Leadership assembly in Washington.

In fact, added Gazit, former chief of Israeli military intelligence and now president of Ben Gurion University, Judea and Samaria "is the only possible road" to peace. The territories — the land called the West Bank by the Arabs, plus the Gaza Strip, Golan Heights and Sinai Desert — captured during the 1967 Six-Day War, "are the number one trump card in our hands."

Gazit said they "create Arab motivation ... to try to reach a solution even if that means for them to pay a very high price — making peace with Israel."

Fellow panelist Haim Ramon — quoting former Likud bloc leader and Prime Minister Menachem Begin — said "sometimes we must take risks for peace." The alternative, the labor Party Knesset member added, is the status quo: 3.6 million Israeli Jews ruling over not only 750,000 Israeli

Arabs who identify themselves as Palestinians, but over 1.5 million Palestinians in the occupied territories (who) ... have no political rights."

According to Ramon, 37, a graduate of Tel Aviv University Law School and former member of his party's "Young Guard," if Israel were to annex the territories and grant political rights to the Arab residents, after the next election "there will be a Palestinian party with 40 to 45 seats in the Knesset ... and Israel will no longer be a Jewish but a bi-national state."

And if Israel annexed the land but did not extend political rights, it "no longer will be a democracy." The solution advocated by some and characterized by Ramon as "Arabs living in Hebron, working in Tel Aviv and voting in Amman" would leave Israel more open to comparisons with South Africa, he said.

While recognizing Jews' "historical and religious links" to the territories, Ramon said Labor and its backers "would like to have Israel Jewish and democratic ... That means (ending) the occupation of 1.5 million Palestinian Arabs in the territories, on their land — and they are not flying in the air like (figures) in a Chagall picture."

Speaking before Ramon, Gazit said, "Have no illusions: No Arab on either side of the (green) line would shed a tear if Israel disappeared. But ... more and more Arabs all over the Middle East realize it is in their interest to get out of the cycle of hostilities — even if it means making peace."

According to Gazit, the Arab world reverses Clausewitz's dictum that war is the continuation of diplomacy by other means.

To get peace, Arabs must abandon their claimed "right of return" to Israel within the green line, he insisted. And even with an Arab-Israeli settlement, instability — social, cultural, religious and political — will dominate the region "for a long time to come."

Ramon said Sadat went to Jerusalem only after being promised he would get back all of the Sinai in exchange for recognition and peace with Israel. The Knesset member added that in return for a withdrawal from most of Judea and Samaria, Israel would insist on the demilitarization of the area and the right to station Israeli troops along the Jordan River. Then, if the Arabs changed their minds, "war would start in the Jordan Valley, not on the road to Tel Aviv."

Letters To The Editor

To the Editor:

As the author of the *Fish Palestine Resolution* providing for a homeland for the Jews in Israel, I am shocked by the way the media is presenting the situation on the nightly news. My resolution provided for a government based on freedom and democracy and never intended to permit Americans the right to tell the state of Israel how they should run their government. Now we find a U.S. Secretary of State ignoring that resolution and telling the Israeli government how and what it should do.

I do not blame the Jewish people in the U.S. for being annoyed and angry over our interference in the government of Israel, which must provide for law and order to apprehend Palestinians throwing stones. The police and soldiers should protect themselves from any stone throwers or anyone with harmful weapons.

If the soldiers do not carry out their orders, there will no longer be a state of Israel. Whatever concession is made must be by the elected officials of Israel and not by the Secretary of State from Washington, D.C.

Hamilton Fish, L.L.D.

To the Editor:

Manfred Korytowski's *Wannsee Conference* recently at the Avon, is some kind of a docudrama that reenacts the 1942 meeting with Heydrich and Eichmann at which the "final solution" was agreed upon and laid out in detail.

I have not read reviews of the film but I have a few spontaneous responses and questions that may be worth sharing.

The opening claim shared by the Nazis states that the refusal of Roosevelt and Churchill to accept the Jews of the Reich forced Hitler's hand to annihilate the unwanted population whose blood polluted the European Aryan breed. Are we supposed to recognize the evasiveness of this claim, or to agree with it? A detail of the film is the pretty secretary who flirts with Heydrich. Is she meant as an ironic indictment of the Nazis, who recorded the crimes with trivial pride, or merely as a distraction?

Most important, the film centers primarily on the issue of the Jews of mixed blood — which blood dominates, the excellent German

blood or the infecting Jewish blood? One Nazi argues for the Jews with their gifts of intelligence which could strengthen the New Order. He resigns in sadness when he loses his argument to spare their lives. Thus, even among the Nazis closest to Himmler and Hitler, there are human beings of sensitivity and responsibility, according to this version.

I do not write to condemn this film. After all, Germans should be studying this event in public. *The Wannsee Conference* is not a blatant whitewash. But it is pretty close to impossible for German directors to deal with the victims. Instead, they try to understand the murderers, who are not worthy of being understood. They are to be "scattered in the wilderness," that is, remembered only to be repudiated. It is the names and faces of the victims which should be recorded and studied.

Artistically I think the problem lies in the concept of docudrama. To look upon the face of Heydrich in a photograph is to read an enigma, to study a dreadful problem. But to admire the performance of an actor who is allowing you to interpret only his own decisions about character is not the same thing.

Perhaps I should not have seen *Wannsee* at the Avon. It shocked and hurt me to see in the subtitles the contemptible language and dreadful statistics of the mass murder, it is obscene. Yet I am drawn to find out what filmmakers of each country involved have to say in 1988 to young people. In a period of revisionism, the War remains a pivotal moral event in civilization. I don't think German artists are capable yet of contributing to our visual vocabulary or our moral tone.

Michael Fink

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This publication is a member of the New England Press Association and the American Jewish Press Association, and a subscriber to the Jewish Telegraphic Agency and the Jewish Student Press Service.

Candlelighting

April 1, 1988

5:53 p.m.

April 2, 1988

6:57 p.m.



Candlelighting

April 1, 1988

5:53 p.m.

April 2, 1988

6:57 p.m.

Bureau Of Jewish Education

The Adult Education Committee of the Bureau of Jewish Education of Rhode Island invites the community to attend the Annual Joseph Teverow Memorial Lecture on Sunday evening, April 10 at 8 p.m. in the Jewish Community Center, 401 Elmwood Avenue, Providence.

Guest speaker for the evening is Hankus Netsky who will speak on "The Rediscovery of Klezmer Music," a lecture with music. Netsky, founder and director of the New England Conservatory Klezmer Band, an internationally known Yiddish music group based in Boston, is chairman of the Jazz Studies department at New England Conservatory of Music. He has produced 5 recordings with the Klezmer Conservatory Band on Vanguard and Rounder labels, featured in the film, "A Jumpin' Night in the Garden of Eden" (a documentary on the Klezmer revival). Netsky is on the faculties of the Yiddish Folk Arts Institute, sponsored by YIVO, and Hebrew College, Boston.

Netsky's lecture with music is widely acclaimed as "delightful, informative, nostalgic." The Teverow Lecture promises to be a special evening.

Joseph Teverow, a past president of the Bureau of Jewish Education, was deeply involved with many aspects of the Jewish community life in Rhode Island. Through this lecture series, his family and friends hope to keep alive his love for his Jewish heritage, his devotion to Israel, and his commitment to adult Jewish education. Donations marking special occasions can be made to the Joseph Teverow Memorial Fund through the Bureau of Jewish Education.

Following the program, refreshments will be served.

Yiddish Eldercamp

The Bureau of Jewish Education's "Yiddish Eldercamp" is pleased to present Nahma Sandrow, renowned scholar of the Yiddish Theatre, in a lecture on Sunday afternoon, April 24 at 2:30 p.m. at the Jewish Community Center.



Dr. Sandrow, a professor of English at Bronx Community College (N.Y.) and a member of the faculty at YIVO Institute for Jewish Research, is the author of several books and articles; she is best known for *Vagabond Stars: A World History of Yiddish Theatre*. In addition, she has translated and adapted from the Yiddish original the off-Broadway show *Kuni-Leml*, winner in 1985 of the Outer Circle Critics Award for Best Off-Broadway Musical, Best Book, Best Lyrics and Best Music. Her *Vagabond Stars* was also produced as a musical. In her Providence appearance, Dr. Sandrow will speak on "The Yiddish Theatre in America." She will include vignettes of Yiddish theatre in Rhode Island.

The Adult Education Committee, under whose auspice Yiddish Eldercamp operates, is co-chaired by Millie and Sam Eisenstadt. Their committee includes: Oscar Baron, Claire Bell, Ilene Bojar, Charlotte Cohen, Caroline Gereboff, Cindy Gilman, Edith E. Grant, Cindy Kaplan, Dorothy Lippman, Mildred Marks, Ruth Ross, Eva Sapolksy, Jacqueline Teverow, and Matilda Woiler.

Dr. Sandrow's lecture is open to the community at no charge. Coffee and... will follow the program. For further information please call Ruth Page at the BJE/RI at 331-0956.



Hankus Netsky

Temple Sinai

Temple Sinai in Cranston will hold its 1988 Grand Drawing and Goods / Services Auction on April 9, beginning at 8 p.m. For tickets and information, call Larry Shwartz, 781-0050.

Barrington Public Library

Children in grades K-6 and their parents are invited to see "The Flying Huevos... A Vaudeville Theatrical Revue" at the Barrington Public Library, between April 1 and April 13.

TOURO FRATERNAL ASSOCIATION

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The Chairman of the Board of Directors and all of its members along with the officers of the association wish to extend to each and everyone a most Joyous and Kosher Passover!

Passover: Jewish Children And Mothers**by Lubavitcher Rebbe Shlita'**

The celebration of Pesach emphasizes the importance of the education of children. The Torah declares that "when, in time to come, your son will ask you, saying, 'what is this?' (the Seder) you shall say to him, 'With a mighty hand the L-rd brought us out of Egypt.'" Our sages incorporated many customs into the seder in order to maintain the interest of young children.

This concept is also brought out by the Torah's description of the Egyptian exile. One of the hardest elements of the Egyptian oppression was Pharaoh's decree "every son that is born, you shall cast into the river." That decree called for the physical death of the Jewish children; but on a deeper level it refers to the spiritual death of Jewish youth. The Nile, the source of Egypt's wealth and prosperity, was worshipped by the Egyptians as a god. Throwing a child into "the Nile" meant immersing him in the ways of Egypt. There he is left to spiritually drown, to be totally submerged from infancy on, in that culture and life-style.

A parallel to that decree exists in our time. There are children who are "thrown into the river"; totally submerged in a secular life-style. To their parents, "the Nile" appears to be the source of prosperity, the only means by which their child can achieve a "good life." Career goals are set from the cradle. The secular education of the child is emphasized, while Torah and Mitzvos are minimized and ignored.

Torah and Mitzvos are the lifeblood of the Jewish people. To turn from them constitutes spiritual death, as the Torah declares, "You who cleave to the L-rd your G-d are all alive today." Furthermore, such actions will not even guarantee material success. A Jew cannot prosper unless G-d wills it. Our people's prosperity is determined by a different process than that which controls the fate of other nations. G-d controls their future through the medium of the

natural order. On the other hand, the success of our people is not a natural phenomenon and is dependent on our relationship with G-d.

This contrast can be illustrated by a comparison between the land of Egypt and the land of Israel. Both are primarily agricultural countries. Egypt is sustained by the Nile river. Each year at a particular time, the Nile rises and waters the land. On the surface, no G-dly influence is seen and the natural order appears to control the water supply. Israel, on the other hand, has no major river and must depend on rain. The Medrash explains that G-d caused the Earth to receive water from above so that "the eyes of all would look upward" for rain. In this manner we become conscious of "He who holds the key to rain." Even when we have ploughed, sown, and completed all the work necessary to bring a successful crop, our work depends on G-d's blessings. Thus, a Jew comes to realize that he cannot possess a "natural, reliable" means of sustenance. In all material, as well as a spiritual sense, Torah is our source of life.

In the time of Pharaoh's decree, the Jewish people, particularly the women, responded with self-sacrifice, hiding their children from the Egyptians and educating them as Jews despite the dangers involved.

Because of this upbringing, these same children were the first to perceive G-d at the time of the miracles at the Red Sea. Moshe, Aharon, Yehoshua, all the elders, and the entire Jewish people were present — yet these children recognized G-d before them all.

Today, just as our ancestors, must ignore the pressure to "cast our children into the river"; to submerge them in secular life. We must instill within our children a love for G-d and for Torah. The primary responsibility for this task has been entrusted to the Jewish women. The Talmud declares, "Because of the merit of the righteous women of that generation, our forefathers were redeemed from Egypt." The

Jewish women in Egypt defied Pharaoh's decree and raised a generation of children worthy of redemption from Egypt. Similarly, in our times, the efforts of the Jewish women to raise a generation of Torah conscious Jews will lead to the fulfillment of the prophecy "as in the days of your exodus from Egypt, I will show you wonders" with the coming of Mashiach, speedily in our days. Just as the children at the Red Sea recognized Him first, so will our children be the first to recognize Him.

Audubon Society**Nature Hike**

Saturday, April 2

Take part in regular nature walks at the Audubon Society of Rhode Island's Caratunk Wildlife Refuge in Seekonk, held on the first Saturday of each month. This month, refuge director John Robinson will lead a group through the area to find signs of Spring. Birds will be singing to mark their breeding territories, insects will be active, and we may find some early frogs and snakes. Dress for the weather and wear waterproof footgear. Call 761-8230 for more information or to reserve a place. Program fee is \$4/\$2 for nonmember adult/child, and \$3/\$1 for member adult/child.

Woodcock Ramble

Saturday, April 9

Mixed with the songs of the frogs on Spring nights, a strange beeping and trilling sound is heard. Come out to Audubon Society of Rhode Island's Caratunk Wildlife Refuge in Seekonk, and experience the extraordinary mating display of the elusive "Timberdoodle," the American Woodcock. We will also be learning what other animals make the chorus of sounds that fill the night air. Dress warmly and wear waterproof boots. Call Caratunk at 761-8230 to sign up or find out more about the walk. Program fee is the standard \$4/\$2 for nonmember adult/child and \$3/\$1 for member adult/child.

Happy Passover

FROM THE STAFF OF THE R.I. HERALD

Handwritten signatures of staff members:

- Brue Weisner
- Virginia D. Adelinde
- Mary Fitzpatrick
- Susan M. Root
- Denise B. Tremblay
- David Rayne
- Raphne Karboski
- Joanne Marcellat
- Dolores Hall
- David Schellz
- Roger Chayenne
- Don Walsh
- Ciff Bettecourt
- Prosser Snyder
- Virginia Pousette
- Craig Winn
- John G. Lewis
- Sandra Silva

Social Events



Benjamin Fox Bar Mitzvahed

Benjamin Dov Fox, son of Beth and Joseph Fox of West Hartford, Conn., celebrated his Bar Mitzvah January 16. Benjamin's maternal grandmother is Sally Farber of Peabody, Mass. Dorothy Frank Fox is Benjamin's paternal grandmother and Charles J. Fox, paternal grandfather, both live in Providence.

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331-6070

Social Seniors Of Warwick

The Social Seniors of Warwick will hold a meeting Wednesday, April 13 at 1 p.m. at Temple Am David.

Frank Davis will show slides of "Booth Bay" trip to Maine. Refreshments will be served. The nominating committee for officers will be appointed at this meeting.

May 1 a luncheon will be held at the Driftwood Inn and then a play at Trinity *Sherlock's Last Case*. May 15 a luncheon at Greenwood Inn and a play *Baby* at the East Greenwich Academy. June 1 lunch at the Larchwood Inn and a play at Matunuck *Sophisticated Lady*. Reservations and money should be paid at this meeting to Anne Greenfield.

CORRECTION

On pages 12 and 13 of last week's paper the directions to make an Elijah Cup by Judy Nagle and Mosaic Matzah Holder by Anne Dansicker were reversed.

Dayna Nepiarsky Weds Howard Glantz



Miss Dayna Nepiarsky was wed to Mr. Howard Glantz on December 27, 1987, at Temple B'nai Israel, New Britain, Connecticut.

The bride is the daughter of Mrs. Elaine Gorfair Nepiarsky of New Britain and Mr. Arthur Nepiarsky of New Haven. The bridegroom is the son of Mr. and Mrs. Everett Glantz of West Hartford. He is the grandson of the late Edward Scherz and Mrs. Ruth L. Scherz of Providence.

Rabbi Mortimer Leifman, Vice Chancellor, and Cantor Max Wohlberg, both of the Jewish Theological Seminary, and Rabbi Stanley Kessler officiated. The bride was presented in marriage by her mother. She wore a gown of white silk-satin and carried callalilies with small white lights.

Cocktail hour preceded a black and white reception followed by dinner and dancing. A lovely evening was had by all.

Mr. and Mrs. Glantz reside in New York City. Mr. Glantz is a cantorial student at the Jewish Theological Seminary. Mrs. Glantz is employed by designer Carlos Falchi.

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Rhode Island Herald

Israel Bonds

Barbara J. Caslowitz has been appointed executive director of the Rhode Island, Southeastern Mass. Israel Bond office, it was announced recently by Brig. Gen. Yehuda Halevy, President and Chief Executive Officer of the worldwide Israel Bond Organization.

Mrs. Caslowitz has served Israel Bonds for nine years, eight as Executive Secretary to the director in Rhode Island, and this past year as the Regional Field Representative.

"We are certain that her expertise and in-depth knowledge of the many-faceted capital investment programs will be invaluable to community leaders with whom she will work closely in the planning and execution of their local drives to promote the sale of Israel Bonds and other instruments for Israel's economic development," General Halevy said.

General Halevy said that "RI and the Southeastern Mass. communities have a proven record of accomplishment in providing vital aid to Israel. We are confident they will achieve even greater results under Barbara's leadership."

Barbara, a Fall River native, lived for several years in New Jersey before returning to Southeastern New England. In New Jersey she served as president of the sisterhoods of Temple Shalom in River Edge and Congregation Beth Am in Teaneck. She served as Vice President for Temple Shalom, Hadassah, and National Council of Jewish Women and was Co-Chairman of the Head Start program in Teaneck.

In Rhode Island, she served as Membership Chairman Career Women's Affiliate of the Jewish Federation, and was the program

developer and coordinator for the Panel of Americans of National Conference of Christians and Jews.

She is currently a member of Career Women's Affiliate and the Community Relations Council of

Federation, National Conference of Christians and Jews, Women's Association of the Miriam Hospital; Women's Association, Jewish Home for the Aged, and a member of Temple Beth-El, Providence.

Eleanor Bohnen Named Honorary Chairman

Daniel S. Kaplan, R.I. State Chairman, Israel Bonds, announces the appointment of Eleanor R. Bohnen, wife of Rabbi Emeritus of Temple Emanu-El Eli S. Bohnen, as honorary chairman of the State of Israel Bonds Tribute dinner in honor of Israel's 40th anniversary. The dinner will be held on Thursday evening, April 21, at 6:15 p.m. at Temple Emanu-El, Providence.

In accepting this honor, Mrs. Bohnen said, "I agreed because of my husband's and my deep love for, and commitment to, the State of Israel. My husband has been an ardent supporter of the Israel Bond program since its inception in 1951 and served as the State Chairman and on the Israel Bond Executive Board for many years. We have visited Israel as tourists, have studied there as students and have lived there as residents, and each time we have been in Israel, our love for this Jewish homeland has grown and deepened."

Kaplan said that while Rabbi Bohnen served as Senior Rabbi of Temple Emanu-El for 26 years, Mrs. Bohnen stood by his side, supporting him and serving as the "rebbezin" not only for the congregants of Emanu-El but also for the entire community. Their home was always open, whether to be counseled by Rabbi Bohnen, to share in a Shabbat meal or a Seder, or for just a friendly visit. The Bohnen endeared themselves to the people of Rhode Island and touched the hearts of many.

In 1973, the Rabbi and Eleanor were the recipients of State of Israel Bonds' Israel Prime Minister's Medal in honor of Israel's 25th anniversary.

Mrs. Bohnen, a graduate of Temple University, has been active in a variety of Jewish organizations, including Hadassah, The Miriam Hospital, Brandeis University, The Jewish Home for the Aged, Temple Emanu-El Sisterhood, and the Temple Emanu-El Garden Club.

Members of the Tribute dinner committee include, Dr. Edward Beiser, Fredda Dressler, Sidney Dressler, Dr. Joseph J. Fishbein, Grace Goldberg, Stanley Grossman, Alexis Hafken, Rabbi Jay D. Jacobs, Barbara Jagolinzer, Jeanette Krasin, Ronald Kurtzman, Eli Leftin, Barbara Lightman, Ernest Nathan, Norton Saltz, Faye Schachter, Hyman Schachter, Andrew M. Teitz, Edythe Witten, and Martin Zawatsky. Serving as Program Chairman is Brian Messing.

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Barbara, a widow of Arthur A. Caslowitz, has a daughter, Judi of Los Angeles, two sons, Bruce, living in Connecticut, and Steven in Boston, and a granddaughter, Sarah Gail Caslowitz.

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World/National News

Israeli Police "Humane And Concerned"

JERUSALEM, Israel — "We expected smoke, tanks, and gunfire, but saw safe and peaceful streets," said Miami's Chief of Police Clarence Dickson at the end of a week-long visit to Israel. He added: "Streets in Israel are safer than in the U.S."

up being criticized by the press."

The focus of the visit was an exchange of views on anti-terrorist activities, criminal investigation and security procedures. It was the second delegation of law enforcement officers organized by ADL in cooperation with Israel's ministry of police. Their itinerary included Jerusalem, the West Bank, and visits with anti-terrorist and border control units.

Maxwell E. Greenberg, honorary national chairman of the League and a former Los Angeles' Police Commissioner, described the visit as "extremely worthwhile because the American and Israeli law enforcement professionals were able to learn from each other and to discuss problems of mutual concern."

Mr. Dickson was one of six American law enforcement officials in Israel for an exchange of views and techniques with that country's national police force. Comprised of police chiefs and sheriffs from major cities in Arizona, California, Florida, Louisiana, Missouri and Texas, the delegation's visit, March 14-March 22, was under the auspices of the Anti-Defamation League of B'nai B'rith, which has an office in Jerusalem.

Mr. Dickson described the country's police as "humane and concerned about the delivery of services under very difficult conditions." His views, expressed at a news conference, were shared by the other members of the delegation.

Police Chief Thomas Windham, Fort Worth, Texas, said: "Israeli police do extremely well in handling stress," adding, "police in the U.S. also have to use force to overcome problem situations on some occasions, and they also end

Most of the police chiefs had never before visited Israel. After high level security briefings, witnessing public demonstrations and being exposed to the close-knit coordination among the various security branches in Israel and to Israeli society in general, they all expressed greater understanding of the country and the complexity of the region's issues.

In addition to Miami Police Chief Dickson and Fort Worth Chief Windham, the delegation included: Sheriff John Carpenter of Santa Barbara, Calif.; Col. Howard Hoffman of the Missouri State Highway Patrol; Ralph Milstead, Director of Public Safety, Phoenix, Ariz., and Chief Warren G. Woodfork, Sr., of New Orleans, La. In addition to Mr. Greenberg, ADL representatives were Bernard Mollen of Edison, N.J., an honorary life member of the agency's National Commission and Betsy Rosenthal of Los Angeles, Calif., ADL's Western States Counsel.

In the U.S., ADL publishes a Law Enforcement Bulletin and works closely with law enforcement officials on a variety of issues of mutual concern, including responses to bias crimes, anti-Semitic and racist incidents, and monitoring and exposing the activities of extremist groups.

Israel Second In Soccer

by Hugh Orgel

TEL AVIV (JTA) — Israel's national soccer team came a step closer to qualifying for the Olympic Games in Seoul this summer when it trounced Taiwan 9-0 during the four-nation Oceania Region play-offs in New Zealand last week.

But a 1-1 tie with New Zealand last Wednesday left Australia with enough points to knock Israel out of the running.

The only hope for Israel is if Australia loses badly to Taiwan in a game in Auckland on Sunday. That seems unlikely considering Taiwan's poor showing in the pre-Olympic matches so far.

After five games, Australia is in first place, Israel is in second, New Zealand in third and Taiwan last. Israel is playing in the Oceania Region because Arab pressure kept it from competing in the Middle East region matches.

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(continued from preceding page)

Malka Drucker describes the search for leaven in her book *Passover: A Season of Freedom* (Holiday House, N.Y., 1981, pp. 32-33). Save ten pieces of bread for the ceremony. Your children hide these pieces around the house with one parent's supervision, so no hametz remains after the search. Once the bread is hidden, extinguish the lights and say the blessing. Then light a candle and let the children lead you to the hiding places. Someone sweeps the crumbs with a feather into a wooden spoon. When you find all the pieces, put them in a paper bag and say the second blessing. The next morning, burn the ten pieces plus any hametz left from breakfast.

Since your child may have a difficult time following the Exodus story in the haggadah, you can familiarize her with the events by reading or telling the story the week before the holiday. Also, look for opportunities to sing the holiday songs so she can sing along with everyone else at the seders. Sing "Dayenu" in the car on the way to the grocery store. Before bedtime, tell about Moses, the burning bush, Pharaoh, and all the other dramatic persons and occurrences in the Exodus.

Don't overlook the prophet Elijah. Children are intrigued with Elijah's cup and opening the door for him at the seder. They may wonder who this Elijah is who's invited each year but has never arrived. Tell them the biblical story of his ascent to heaven in a fiery chariot and about the legends of his return to earth to help the worthy poor. Tell them about the hope of Jews that one day Elijah will announce the coming of the Messiah, a time when people will live together in peace, with no war, hunger, poverty, or slavery. They may be interested to know that the "Messiah" is supposed to appear as

(continued on next page)

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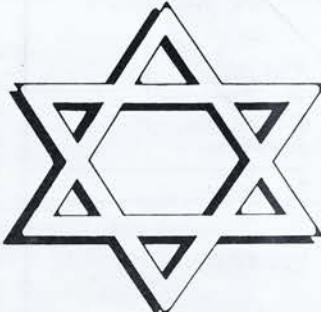
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(continued from preceding page)
a poor beggar who will reveal himself when someone offers to share food with him. This is the message of Passover: that we will all be free when we are willing to share with one another" (Drucker, pp. 52-53).

In addition to these memories formed during the preparation for the holiday, your child will remember certain parts of the seders as well. There are the search for the hidden afikoman and the reward for finding it. At some seders, children try to snatch the afikoman when the leader isn't looking and ransom it at the end of the meal. Children also enjoy dipping the wine for the ten plagues without realizing that this tradition symbolizes the lessening of our joy due to the Egyptians' suffering. Another seder highlight is the opening of the door for Elijah. One custom is to leave his cup empty until the door is opened. Then "everyone pours a little wine from his or her cup into the empty cup and sings Eliyah ha-Navi (Elijah the Prophet). The idea is that this spirit of cooperation will bring the Messiah" (Drucker, p. 53).

Except for these appealing activities, you may find that your child's attention wanders during other parts of the seder. The traditional haggadah does not recount the Exodus story sequentially, but "uses selected biblical verses embellished with much rabbinic comment" (Cardozo, p. 146). Cardozo suggests "having each participant take a turn at telling part of the story in his or her own words, and discussing questions as they arise ... (or) let each participant take the part of one or more characters from the biblical story and then ad-lib each part" (p. 147). In Sephardic communities, the enactment of the Exodus story involves a question and answer ritual. A seder participant leaves the room and knocks on the door. She is asked, "Who's there?" "Where are you from?" "Where are you going?" and so on. (*A Passover Haggadah*, edited by Michael Strassfeld, The Rabbinical Assembly, 1979, p. 10)

Between courses of the dinner, young and old alike can play a game that is a variation of this Sephardic custom. After answering the above questions, the first person names an item beginning with the letter "a" that she will take on the journey from Mitzrayim to Israel. No hametz items may be used. The next person names an item beginning with the letter "b" and repeats the previous item. The game

(continued on next page)

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This Night

(Continued from page 1)

In every generation they rise against us, and in every generation God delivers us...

Forever after, in every generation every Israelite must think of himself or herself as having gone forth from Egypt...

Organized, socially acceptable paranoia? Alas, not at all. The facts of the history of the Jews over the centuries and today as well, both in this country and in the Middle East, where the State of Israel lives out a forty-year siege, transform paranoia into understatement.

The key to the power of the Passover Seder I find in the resentment expressed in the simple, and, alas, in my view self-evidently true, statement, "In every generation they rise against us." Somewhere, some time, that is always so. And if I had in one sentence to explain why the extraordinary appeal of Passover, it is not in the mythic being invoked but in the this-wordly, factual statement: we are hated, we are in trouble, but God saves (or: something happens). Passover is popular now because it speaks to a generation that knows what the gentiles can do, having seen what they did to the Jews of Europe. Passover furthermore speaks to not history alone but personal biography; it joins together history with the experience of the individual, because the individual as a minority finds self-evident — relevant, true, urgent — a rite that reaches into the every day and the here and now and turns that common world into a metaphor for the reality of Israel, enslaved but also redeemed. Whether or not people see themselves as having gone forth from Egypt I cannot say. But I know that they see themselves as slaves in Egypt. And that is what draws them to the

Seder: it explains what, in the every day, things mean beyond the four ells of the private person's world. In terms now familiar, the Seder effects its enchantment by showing the individual that the everyday stands for something beyond, the here and now represent the everywhere and the time: "In every generation they rise against us." True, but also, God saves. Who would not be glad to have supper to celebrate that truth, if only through commemoration. We deal with people who respond to the description of their circumstance here: strangers in a land that is not theirs indeed! That is bad sociology, and, for the free Jews of the Western democracies, worse politics.

Strangers in a land that is not theirs, not because the neighbors are enemies, but because they are different from the neighbors, and that suffices. Canada and America are as much theirs as anyone else's, but still: *strangers in a land that is not theirs*. They could, of course, migrate to a land that is theirs (within its civil myth), namely, the State of Israel. But they do not — and yet they say, "This year here, slaves, next year, free people in Jerusalem."

During its 352 year history, Rhode Island, aptly called the Ocean State, has had thirty-three lighthouses grace its shoreline. Happily, many of these have survived the ravishes of time and continue to fulfill their important mission as well as add lustre to majestic settings. It is their story that the Naval War College Museum addresses in its new exhibit "Lighting the Way, the Lighthouses of Narragansett Bay." Slated to open Monday, April 4, the show features a fascinating collection of regional lighthouse models made by Robert Dennis, a former Coast Guardsman of Middletown, R.I. Among other things, the show also includes photographs of lighthouses by Wally Welsh, author of the recently published *The Lighthouses of Rhode Island*; items from the private collection of Richard Booniar of Norwell, Massachusetts, whose principal area of expertise is The Life Saving Service; lighthouse lenses from the Coast Guard Academy Museum in New London, Connecticut; and postcards from the collection of Mrs. Susan Maddon of Jamestown, R.I.

The exhibit will continue through the summer.

Rhode Island Lighthouses

THE RHODE ISLAND HERALD, THURSDAY, MARCH 31, 1988 — 9

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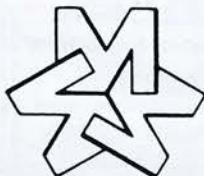
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Business & Financial

What To Do If The IRS Fouls Up

by William Sullivan
of Merrill Lynch

When the IRS gets a mistaken idea about your tax return, setting them straight can be like separating a dog from a bone. Though it's not always easy to make the IRS see the light, it is possible and it doesn't have to be a traumatic experience.

Each year the IRS receives hundreds of thousands of complaints, and 1988, with the confusion caused by the Tax Reform Act of 1986, will probably be, if anything, worse. Though the IRS has gone to great lengths to rectify past problems, the tax law changes present new ones. Taxpayers may feel the effects of some of the new provisions for the first time when they fill out their Form 1040s by the April 15

deadline. In addition, the IRS is now more ambitious than ever about verifying and cross-checking capital gains, IRA contributions, mortgage interest deductions and alimony payments.

The most common IRS mistakes are delayed refunds and improper demands for payment. What can you do if the IRS holds onto your refund or keeps asking you to pay when you've already paid? Where do you turn when the IRS credits you with the wrong deductions or threatens you with a lien against your assets?

Start With The IRS

Begin with your local IRS office. Be sure you speak to a permanent, full-time employee, because the IRS hires many seasonal workers whose tax-related experience may not be extensive enough to satisfy

your needs. If your complaint is ruled valid at the local level, a tax service representative will prepare an adjustment or abatement request (IRS Form 3870). Ask the representative to freeze your account, which has the effect of calling off the computer for up to 15 weeks while Form 3870 works its way through the system.

Keep a copy of the 3870 as well as any correspondence between you and the IRS. It is also a good idea to ask for a copy of your Integrated Data Retrieval System (IDRS) printout, which is the IRS's file of your account. This computer printout will show that a freeze has been put into effect and how long that freeze will last. Make sure it bears the code letters (TC) 470 — indicating a claim is pending.

Call The PRO

If your problem is a late refund check, a mix-up in Social Security numbers or some other administrative matter, you should contact the Problem Resolution Office (PRO) at your regional IRS. The PRO is the point of appeal after you've approached the IRS directly.

Because many people now know about this office, the PRO telephones are often busy. It's best to call early in the week, first thing in the morning. Get the name of the person you're dealing with, keep copies of all correspondence, follow up telephone conversations with a letter summarizing what was discussed and make additional

phone calls if you receive no response within four to six weeks.

Taking The IRS To Court

If you and the IRS still can't agree, you can start an action in the U.S. Tax Court. A tax lawyer can cost several thousand dollars, so you may consider arguing your own case in court — taxpayers have won such appeals but it does take effort.

Begin by getting a copy of the Tax Court's Rules (\$4.00 from Clerk, U.S. Tax Court, 400 2nd St., N.W., Washington, D.C. 20217). The booklet will walk you through the necessary steps in filing a petition (\$60 filing fee) and prepare you for your day in court. You'll need to present a brief of your position (your tax preparer can help you with that). The entire process can take a year or more, but no one ever said that arguing with the government was easy.

Keep Your Records

Obviously, documentation is critical to winning any argument with the IRS. How long should you keep crucial records and copies of past returns? In general, the IRS has three years from the filing deadline to scrutinize your returns.

An exception is a return that omits more than 25 percent of your income — the IRS has six years to audit that. There is no time limit on a failure to file a return or on what the IRS considers a fraudulent return.

A final reminder: Don't commit the taxpayer's most common mistake — forgetting to sign and date your returns. It could cost you a late filing penalty.

"For further information, please write to your local Merrill Lynch office."

NCCJ Names New Interstate Council

A new Interfaith Council has been formed by The National Conference of Christians and Jews, Inc., Rhode Island and Southeastern New England Region, it has been announced by Board Chairman Erskine N. White, Jr.

The Council falls under the aegis of the Program Planning Committee headed by Reverend Richard C. Brown, Executive Minister of the R.I. State Council of Churches.

The chairman of the Council is Rabbi Lawrence M. Silverman of Temple Beth-El, and the other members are: Reverend Brown, Sister Frances Conway, Reverend Elizabeth H. Endicott, Rabbi Alan Flam, Reverend Edward H. Flannery, Rabbi Daniel Liben, Father Jude McGeough, Reverend James L. Lassen-Willems and Charlotte I. Penn, Executive Director of NCCJ.

The Council is currently planning a conference on biomedical ethics to be held on November 16.

Judith W. Cohen of Pawtucket will coordinate the Council's activities and serve as Project Coordinator.



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JCC Worker Honored

Armand LaPolla (right), a 77-year-old Providence resident, was recently honored with a citation from Governor Edward D. DiPrete, in recognition of "Employ The Older Worker Week" (March 11-18). LaPolla works at the Jewish Community Center.

The citation was presented by Adelaide Luber, director of the Rhode Island Department of Elderly Affairs, sponsor of the Older Worker Breakfast at the Inn-At-The-Crossings in Warwick.

Do you want to know what is going on in your community? Read the Herald.

**Passover
Iconography At RISD**

Carla Mathes Woodward, administrator of educational programs at the Rhode Island School of Design, will explore "Signs of the Season: The Iconography of Passover and Easter." The program, to be held at 12:15 p.m., Friday, April 1, is part of the "Lunchart" series. Bring lunch; coffee will be provided. At the Museum of Art, 224 Benefit St., Providence.

**Correspondents
Wanted**

What's happening in your part of the state? We want to expand our coverage outside the Providence area. Are you our "foreign correspondent"? If you live in Kent, Washington (South), or Newport counties, the western half of Providence County, or any of the surrounding areas (Fall River, Attleboro, etc.), and would like to write for the *Herald* on a volunteer basis, please contact Robert Holtzman, Editor.

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Youth B'nai Lights

by Sandra Silva

Jewish Women: Nine To Remember



by Tj Feldman

Long before the era of our mothers there were important Jewish women. These are women who worked to found some of the organizations that today's Jewish women are still a part of. Some of these women were writers, and some were educators, diplomats or teachers. All in all, these women played a fundamental part in making Jewish life a place that included women.

The first of these memorable women was Gracia Mendes (Mendes), a Jewish Philanthropist who lived from approximately 1509-1569. While living in Portugal she was a protector of the Marranos. She was able to do this because she had adopted a Christian name, (Beatrice de Loma). She left Portugal and lived in Antwerp and Venice before settling in Constantinople. Here she professed Judaism and became well known as a Jewish leader whose Philanthropic work, promoting Jewish learning was widely respected. She was also known for helping Marranos who escaped from Spain and Portugal.

Gluckel von Hameln was the writer of memoirs in Early Yiddish, which depicted Jewish Life in the seventeenth century. She lived from 1646 to 1724. While writing she was the mother of twelve children and after she became a widow she was able to support the remaining eight unmarried ones. Her seven volume memoirs are considered an excellent source for the study of Jewish cultural, social, and economic life.

Rebecca Gratz was a pioneer in Jewish Philanthropic studies and education. She was born in Philadelphia in 1781, she lived from 1781 to 1869. During her life

she was the Secretary of the "Female Association for the Relief of Women and Children in Reduced Circumstances." As a result she later founded the Philadelphia Orphan Asylum. Gratz in 1838 was one founder of the first Jewish Sunday School in America. She was also chosen by Sir Walter Scott as the original for the character of Rebecca in *Ivanhoe*, because of her personal charm and social activities.

The poetry of Emma Lazarus who lived from 1849 to 1887 is still influential in Jewish as well as American life today. During her youth Emma Lazarus showed little interest in Jewish affairs but the persecution of Russian Jews in 1882 aroused her to defend the cause. She began her study of Hebrew and later published *The American Hebrew*, which advocated the industrial training of Jewish immigrants as well as the rebuilding of Palestine as the Jewish homeland. Her most acclaimed poem *The New Colossus* expressed her love and aspiration for America as a haven for the oppressed, and was inscribed on the base of the Statue of Liberty in 1903.

Henrietta Szold born in Baltimore, Md. led a full life which lasted from 1860 to 1945. She was a renowned figure in American Social Work and she founded Hadassah (the Women's Zionist Organization of America) in 1912. Its initial objective was improving health conditions in Palestine. It is the largest Jewish women's organization in the world. In 1893, Szold became editor of the *Jewish Publication Society*, she was also its secretary. In 1916 she organized the project known as American Zionist Medical Unit for Palestine. In 1920 she became director of the Henrietta Szold School of Nursing which had been established in 1918. She was also instrumental in the establishment of the Hadassah University Hospital and the Alice Seligberg Trade school for Girls. In 1927 she was chosen to be a member of the Zionist Executive and 1930 she was elected a member of the National Council for Palestine in charge of social service activities. In 1933 she became director of Youth Aliyah and later Kfar Szold was established in her honor. She was recognized as the most respected woman among Zionist leaders.

Rebekah Kohut was born in Hungary in 1864, she lived until 1951. She was an outstanding American Jewess and educator. In 1897 she was president of the New York Section, National Council of

Jewish Women. In 1914 she became the head of the Young Women's Hebrew Association Employment Bureau. Her experience with the problems of unemployment made her an easy choice to head governmental commissions for both the city and the state of New York. In 1924 she was elected president of the World Congress of Jewish Women. She also wrote several biographies and memoirs.

Born in Cincinnati, Ohio, Lillian Wald lived from 1867-1940. She was an American social worker and pioneer in public health. After graduating from the New York Training School for Nursing she established a nursing and sanitation service for the underprivileged. In 1885 she established the Henry Street Settlement House. Miss Wald sponsored the idea of the Federal Children's Bureau and in 1908 it was established. Considered an authority in public welfare she traveled the globe attending conferences and became a prominent figure in movements for women's suffrage, peace and social betterment. After her death a playground and public housing project on New York's East Side were named after her.

Anne Frank lived from 1929 to 1945 and though she was not a social worker or an educator she was a remarkable woman because her journal enlightened a world full of people to a situation that might never have been known about in the detail in which Anne's journal entries described. The talent and psychological insight in her depictions of life under Nazi terror has brought acclaim from critics everywhere. In 1959 Hollywood made a screen production of *The Diary of Anne Frank*. In sixteen years of life Miss Frank's literary talent developed more than that of most other people and her suffering at Bergen Belsen after her family was discovered make Anne Frank someone generations of Jews will learn about.

Golda Meir was the Prime Minister of Israel from February 1969 to June 1973. Born Golda Mahovitz in 1898 in Kiev, the Ukraine. At the age of eight she came to America and in 1917 she married Meir Myerson whose first name she took as her surname. In 1921 she moved to Palestine and in 1948 she became the first Ambassador of Israel to the Soviet Union. From 1949 to 1956 she served as Minister of Labor in Israel. She also held various posts in the Histadrut and the Jewish Agency. Also in 1956 she became Foreign Minister.

The lives of the nine women in this article are examples of the strength of Jewish women throughout the ages. Today there are prominent Jewish women but the plights of the women depicted here represent the plight of the Jews as a whole during these times. If every Jewish woman had one of these women as a role model we would all be famous. Each of these outstanding women has left a legacy for the Jewish people and for Jewish women. The organizations founded by some of these women are still surviving today and the writings of the others are used in Jewish Education as tools in Jewish Education. The paths laid by these women will lead the Jews into tomorrow for generations to come.

(Textual note: biographical facts and dates provided by *The New Jewish Encyclopedia*.)

Human Relations

Film And Video Production Award

Inspired by the pioneering Hollywood feature films of Dore Schary which attacked anti-Semitism and racism, college students across the nation are competing in the fifth annual Dore Schary Awards for Human Relations Film and Video Productions.

Sponsored by the Anti-Defamation League of B'nai B'rith, the Dore Schary Awards are open to all undergraduate and graduate students majoring in film or video productions whose works were completed after January 1, 1987. Productions which focus on prejudice and discrimination, ethnic and minority problems, interreligious understanding, cultural pluralism and safeguarding democratic ideals, etc., are eligible.

The deadline for entries is June 1, 1988. First place awards of \$1,000 and second place awards of \$500 will be given in both film and video categories. The presentations will be made in October in Los Angeles.

The Dore Schary Awards, first given in 1983, honor the late writer-producer-director whose film productions included *Boys Town*, *Blackboard Jungle*, *Crossfire* and *Battleground*. He was the League's national chairman from 1963 to

1970. Mr. Schary died in 1980.

The student entries will be judged by the contest's awards committee, chaired by Alvin H. Perlmutter, a noted TV producer. Among the other members of the committee are: Jack Valenti, president of the Motion Picture Association of America; film critic Judith Crist; Jeremy Zimmer, of International Creative Management and a grandson of Dore Schary; Sherry Lansing of Jaffe-Lansing Productions; Merv Adelson, chairman/CEO of Lorimar Productions, and Jacqueline Grennan Wexler, president of the National Conference of Christians and Jews.

The winning productions will be considered for purchase by ADL for inclusion in and distribution by its Human Relations Audio-Visual Library, one of the most extensive in the world.

To enter the competition, either a 16mm print or a 3/4 inch video cassette must be submitted along with an entry form and a letter of recommendation from a member of the teaching faculty of the applicant's school.

Entries should be sent to Dore Schary Awards, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017. Entry forms are available from ADL or from college and university film and video departments.

High School Students Attend International Conference

Four Rhode Island high school students were awarded scholarships by the National Conference of Christians and Jews to attend the 15th Annual International Youth Conference in Pawling, N.Y. held from March 27 to 29, 1988. The announcement was made by Charlotte I. Penn, Executive Director, who stated that the selection of winners was based on a sincere demonstration of interest and concern for the support of brotherhood ideals and the elimination of prejudice. Scholarships of \$125 were awarded to the following students: Joshua Selle, Hope Essential High School; Michele Levy, Classical High School; and Hope Olds and Donald Booth, both from Rogers High School in Newport.

The 3-day conference brings together American students representing NCCJ's ten Northeastern regional offices as well as students from foreign countries who are participating in the American Field Service (AFS) Exchange program. The goals of the conference, entitled "Preparing Today for a Better World Tomorrow," are to help the students to become more sensitive to the differences in individual cultural experiences so as to create a greater awareness and understanding of critical issues confronting youth today.

Scholarships are provided from funds raised at NCCJ's Annual Brotherhood Award Dinner which will be held on May 4 at the Venus de Milo in Swansea.

Statewide Bicentennial Competition

The Rhode Island Bicentennial Foundation, The Center for Civic Education, Ocean State Center for Law and Citizen Education, and Rhode Island Bar Association will be cosponsoring a statewide competition on Saturday, April 9, 1988. It will be held at the Lincoln Campus of the Community College of Rhode Island from 9 a.m.-1 p.m.

This competition is part of a nationwide competition sponsored by the National Commission on the Bicentennial of the United States Constitution and the National Center for Civic Education.

The participants in this competition will be high school each class one of three questions students from all across the state provided from each unit.

These students will have four taught a six-unit curriculum on the minutes to reply to the question, background and history of the Constitution. The students will be minutes to ask follow-up judged separately in each of the six units. At the end of the ten units. The units are: Political Philosophy, History and Philosophy, Experience, the Constitution,



Emily Fink examines the Elijah cup she is making at Temple Emanu-El.

Israel Legalizes Homosexual Activity

by Hugh Orgel

TEL AVIV (JTA) — The Knesset last week legalized homosexual activity between consenting adults, and raised to 20 years the maximum penalty for rape of either sex under aggravated circumstances.

The amendment to the penal code also bars publication of the name or identifying details of the victim of a sex attack, unless the victim gives permission, in court, for details to be published.

Homosexual activity was not previously included among the details of sexual crimes in the penal code. The new legislation is aimed at clarifying the

government's policy.

Shulamit Aloni of the Citizens Rights Movement, who has been pressing for such legislation for the past 10 years and is herself an outspoken champion of women's rights, nevertheless had objections to the amendment as adopted. She said the law is deficient because it presents women as objects and as passive participants in sexual activity, and does not consider that women may be responsible for rape.

The new law was welcomed, however, by the *Jerusalem Post*, which wrote last Thursday, in an editorial headlined "Protecting Human Dignity," that the Knesset has "banned ancient prejudice and the denial of personal freedom from the civil law bearing on matters of sexual conduct."

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Underground Members Arrested By IDF

by Gil Sedan

JERUSALEM (JTA) — Israeli security forces have arrested the distributors of a leaflet calling for a general strike by Palestinians in the administered territories. Police Minister Haim Barlev announced last Thursday.

He said the detainees, members of the Palestinian nationalist underground directing the unrest in the territories, are residents of the West Bank and East Jerusalem who allegedly support various terrorist organizations.

The leaflet, titled "Communiqué No. 11," ordered the strike last Monday to mark the 20th anniversary of the Israel Defense Force incursion into Jordan to destroy a Palestine Liberation Organization base at the village of Karameh. The strike did not materialize.

The Palestinian populace is regularly flooded with clandestine leaflets from the nationalist leadership instructing them where and when to riot or carry out acts of civil disobedience.

Barlev said that all of the leaflets distributed in the territories so far are from different printing plants.

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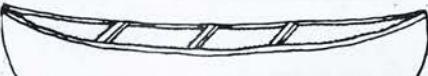
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**Teaching Conference
At The Jewish Home**

The fear of being alone and of suffering terrible pain constitute two of the most prevalent concerns of dying people. Hospice, a movement of volunteers begun in this country in 1974, is a response to the perceived inadequacy of hospitals to deal with these and other needs of dying people and their families. Can nursing homes incorporate hospice principles in caring for the elderly?

This was the challenge that David Rehm MSW, Director of Hospice Care of R.I., presented to the multi-disciplinary audience at The Jewish Home's monthly Nursing Home Teaching Conference on Monday, March 28. In his talk, entitled "Hospice Care in the Nursing Home," Mr. Rehm noted that many nursing home staff members automatically utilize hospice ideas in their care for the elderly. But more could be done.

Important hospice principles that nursing homes should strongly consider adapting to their procedures include the following: 1) placing an emphasis on quality of life rather than quantity of life; 2) allowing the elderly person control and choice over decisions; 3) including the resident's family with the resident as a unit in the care; 4) working together with other staff members as a true team; 5) considering care more important than cure; and 6) offering care to the family during bereavement.

A considerable portion of the talk was devoted to the management of pain for the terminal patient.

The speaker for the next Nursing Home Teaching Conference will be Adelaide Luber, Director of the Department of Elderly Affairs, who will speak on "Integration in an Era of Specialization" on Monday, April 25. Interested long-term health care professionals may register by calling Mrs. Rita Stone at The Jewish Home, 351-4750.

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**Congregations, Hillels
Join For Anti-Hunger**

BOSTON, Mass. — More than 250 congregations, Hillels and other Jewish groups from 31 states and Canada have joined the Afikoman Pledge campaign.

Thousands of American Jews will remember the Passover message of freedom from hunger by making the "Afikoman Pledge": "We renew our commitment to help all who are hungry around the world, so that next year we may all be free!" They will redeem the afikoman by making a contribution to support the work of the American Jewish World Service, the international development and disaster relief organization of the American Jewish community.

"Matzah has special significance during Pesach," said Laurence R. Simon, President of AJWS. "It is called 'the bread of poverty' and symbolizes the redemption of our people from hunger, poverty and slavery in Egypt. We want to remind American Jews that millions of people in the developing world live in hunger and poverty and provide an opportunity to give *tzedakah*."

The American Jewish World Service was founded three years ago with broad support in the American Jewish community. AJWS has projects in 16 nations in Africa, Asia and Latin America which train people in agriculture and health care, and benefit poor families without regard to their religion.

The Afikoman Pledge campaign is supported by the Conservative, Reform and Reconstructionist rabbinical associations, and by the B'nai B'rith Hillel Foundation. Copies of the Afikoman Pledge and more information are available from AJWS, 729 Boylston St., Boston, Mass. 02116, (617) 267-6656.

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Around Town

by Dorothea Snyder



Family, friends and fans of Rubin Zeidman came to rejoice and wish him well at Temple Am David where a Birthday Concert and Celebration honoring his 70th filled the sanctuary with much warmth and love.

Recalling back several years ago when a testimonial for him was given at the Temple, I asked religious school principal Delly Musen, "What makes Rube Zeidman so special?"

Caringly, she replied, "Rube Zeidman's the adhesive that binds and bonds the Temple family together. Everyone loves him. Rube is Temple grandfather to all of our children, quelling at their accomplishments.

"We all rely on him. Without Rube, the minyan wouldn't function, the grass wouldn't get cut, the parking lot wouldn't be plowed, an Oneg Shabbat wouldn't be as festive. All the etceteras wouldn't get done if it weren't for his constant attention.

"His face is the first you see when you enter the sanctuary on Shabbat morning. His voice is the one you recognize as he sings out joyfully at services. Part of his mystique is that you can't say no to him.

"When Rube asks you to volunteer, you know that you can't disappoint him. Rube Zeidman is quite a mensch, and he brings out the "menschlichkeit" in others."

The first half of the program was a concert in song by Cantor Steven Dress. His songs were thematically linked to Rube Zeidman. A program note for the folksong "Bim Bam" explains: 'Celebrating Rube's birthday, our "mouths are filled with laughter and our tongues



Duo soloist violinists Nancy Scheraga and Danny Silverman play for Rube.



The Am David Religious School Chorale sing a medley starting with "Hayom Yom Huledet" ("Happy Birthday"). At left is Rabbi H. Scott White, guitar accompanist. Cantor Dress and Mona Scheraga directed the children. The Temple's Adult Choir, directed by Elena DiNitto, also performed.

Rube, "A Presence"



Rube Zeidman with his aunts, Ann Miller, left, and Ceil Baker, right. A highlight of the afternoon was surprise video birthday greetings from his son Arthur, daughter-in-law, and grandchildren in Mississippi who were unable to be present. They led everyone in singing "Happy Birthday."



In concert . . . Cantor Steven W. Dress, tenor, accompanied by Sylvia R. Pitnof. Presented by the Temple's program committee, proceeds from the Birthday Concert & Celebration will benefit the Eunice Zeidman Memorial and Music Funds.

Photos by
Dorothea Snyder

with joyful singing." (Ps. 126-A Chassidic Interpretation).

In his D'var Torah, Rabbi H. Scott White said, "The person whose birthday we're celebrating is a very special human being, and coincidentally, the birthday he's marking this weekend, his 70th, is a very special birthday.

"Our sages taught in the Talmud that the Torah has 70 faces. The use of the number 70 alludes to the universal application of the Torah. One might say 70 and the Torah are one.

"And Ruby at 70 is the embodiment of Torah, a Jew, if you will. He prays regularly, observes the dietary laws and keeps the Sabbath and holidays. He supports Jewish needy, the State of Israel and helps all who suffer unjustly throughout the world.

"Closer to home, he single-handedly founded and maintains our Temple's Eunice Zeidman pre-school, named in honor of his late beloved wife.

"Ruby's role in our Temple life might best be described as "presence." He's always there. But the most Jewish part of all about Ruby is he asks for nothing in return for his commitment to our Temple, G-d and his people.

"Humility is the supreme mark of a man of G-d as our prophet Micah said 'What does the Lord require of you, oh man. Only to do justice, to love goodness and to walk modestly with your G-d?'

"Ruby's modesty is such that he was against our planning this birthday celebration. He told us his efforts require no rewards.

Directing his comments to Rube Zeidman, Rabbi White said, "Ruby, this event was planned not as a reward for your efforts, but because your measure of devotion to G-d and the Torah cannot go unnoticed.

"You set the standard for the life of a Torah Jew, and we are bidden to raise it before the community to inspire others to meet the challenge.

"And we also planned this, Ruby, because we love you!"

**Michael Feinstein
Debuts Broadway
Show At Berklee**

Great Northeast Productions has announced three pre-Broadway performances by vocalist/pianist Michael Feinstein at the Berklee Performance Center on April 8 at 8 p.m. and April 9 at 7 p.m. and 10 p.m.

Feinstein is considered by many in the music press as the greatest living interpreter of the classic American popular songbook.

For many years he was personal assistant to Ira Gershwin, who with his brother George were the young song-stylist's idols since childhood. Feinstein renders the works of the Gershwins, Irving Berlin, Cole Porter, Jerome Kern and Harold Arlen with genuine passion, sensitivity and respect.

Although he enjoyed great success performing on the west coast in the early 1980s, it was Feinstein's New York debut in January 1986 that launched him on the road to international acclaim. Recently, he returned from a 20-city tour with Liza Minelli.

Tickets at \$17.50 and \$15.00 are on sale at the Berklee Box Office or through Telettron at 1-800-382-8080.



Nikki Parness chops apples for Haroset at the Temple Emanu-El family Passover workshop.

India Won't Send Tennis Players To Israel

by Hugh Orgel

TEL AVIV (JTA) — The Indian government, reversing an earlier decision, announced last Wednesday it will not send its Davis Cup tennis team to play in Israel next month, even though it means India will be barred from the Davis Cup matches next year.

Prime Minister Rajiv Gandhi told the Parliament in New Delhi

that the Indian team will not be allowed to play the Israelis in the qualifying matches, due to be held in the Ramat Hasharon Tennis Center from April 7 to 9, because of Israel's "atrocities against the Palestinians in the West Bank and Gaza."

The International Tennis Federation informed India that as a result, it will be disqualified from the 1989 Davis Cup matches.

What's Cooking?

Readers' favorable responses to "Around Town" recipe pages have inspired thoughts of featuring them more often.

Your recipes will be welcomed such as main dishes, casseroles, vegetable dishes, soufflés, holiday specialties, desserts, etc.

If you wish, write a note explaining why you like the recipe - easy preparation, handed down from generation to generation, or family and company favorites.

Please send to Dorothea Snyder, Rhode Island Herald, P.O. Box 6063, Providence, Rhode Island 02940. Thank you.



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Chamber Music At Brown University

The Rhode Island Chamber Music Concerts will present Boston Chamber Music Society on Tuesday, April 12, 1988 at 8 p.m. in Alumnae Hall, Brown University. The group will play selections from Beethoven, Brahms and Gunther Schuller.

This concert is funded in part by a grant from the Bank of Boston, The National Endowment for the Arts, and the Rhode Island State Council on the Arts, through the New England Foundation for the Arts.

Tickets are available by writing to Box 1903, Brown University or calling 863-2416, and at the Box Office, Alumnae Hall on the evening of the concert.

The Chamber Repertory Theatre



The Old Jew At Roger Williams College

Bristol, R.I. — *The Old Jew*, a one-act play by Murray Schisgal, will be presented at the Roger Williams College Performing Arts Center on Friday, April 15, and Saturday, April 16, at 8 p.m. Senior Dan Sulger will be the sole actor in this one-man show. The performance is the first of this spring's Senior Project Series. It is directed by faculty member Peter Wright. Tickets are \$2 general admission, \$1 student and senior citizen.

The Old Jew is the story of a man who exists only in the confines of his mind.

For further information and/or reservations, contact the box office at 401-253-6616.

Shown is Robert Meksin in Edgar Allan Poe's psychological thriller "The Tell-Tale Heart" to be presented by The Chamber Repertory Theatre at their nationally acclaimed production of "Encore!!" at Boston's Colonial Theatre for four performances April 5 through April 8. The Boston-based professional touring company produces adaptations of classic literature aimed at student audiences. High schools and middle schools from four New England states will be attending the Colonial performances held at 10:30 a.m. each day. For more information, call Chamber Theater Productions at (617) 542-9155.

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April showers bring five performances of *Singin' in the Rain* to the Providence Performing Arts Center Friday-Sunday, April 15-17. Audiences are in for a treat when it actually rains inside the theatre during the unforgettable title number. Tickets are on sale now and may be reserved by calling (401) 421-ARTS.

A lighthearted, satirical comedy, *Singin' in the Rain* is a gentle spoof on the motion picture industry's awkward, amusing and occasionally tragic transition from silent to sound films.

The lead character in *Singin' in the Rain* is based on the downfall of John Gilbert. The show brings to life all the memories of the classic MGM film (for which Gene Kelly is famous) in songs like *Good Mornin', Make 'em Laugh, You Are My Lucky Star* and the uplifting title song.

The "real rain" is possible as a result of a special effects machine designed especially for this national tour. It heats 500 gallons of water to 90 degrees prior to being pumped to the pipes from the stage so it is a comfortable 78 degrees when it falls on the actor.

Singin' in the Rain concludes the 1987/1988 Bank of New England Broadway Series.

Tickets are \$21.50, \$23.50, \$25.50 and \$27.50. Tickets are available at Ticketron locations or Teletron at 1-800-382-8080. For group rates and information, call Susan at (401) 421-2997.

**Concert To Benefit
Parkinsons Support Group**



You are invited to attend a concert given by pianist, Gideon Rubin, on Thursday, April 7, 1988, at 8 p.m., First Unitarian Church of Providence, corner of Benevolent and Benefit Streets, Providence, Rhode Island. Gideon Rubin attends Harvard College

and is an alumnus of Moses Brown School. Winner of the prestigious Boston Symphony Orchestra Youth Concerts Competition, he is soloist with the Rhode Island Philharmonic Youth Orchestra and the New England Conservatory Extension Division Orchestra. He toured Israel twice as a soloist with orchestras. The program for the evening includes piano works of J.S. Bach, Schumann, Liszt and Beethoven. Sustaining members, sponsors, donors and friends are invited to a reception in the Parish House of the Unitarian Church immediately following the concert.

Proceeds from the concert will benefit the Rhode Island Parkinson Support Association. For more information please call RIPSA at 401-722-6000 Ext. 2802 or the Concert Chairperson at 401-463-8497.

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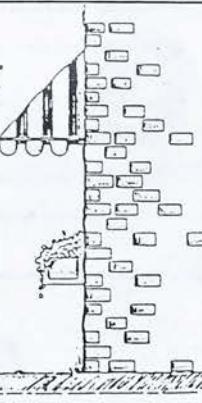
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At the seder, we drink four cups of wine for the following expression of freedom declared to the Jewish People when we were slaves in Egypt.

"I will **bring you out** from under the burdens of Egypt and I will **deliver you** out of their bondage and I will **redeem you** with an outstretched arm and with great judgments; and I will **take you** to me for a people ... and I will **bring you** in to the Land which I swore to give to Abraham, Isaac and Jacob." (Exodus 6:6-8)

Tonight, when we drink the four cups, let us dedicate our thoughts to Soviet Jews.

Our work will not cease until you are **brought out** from under the oppressive thumb of Soviet harassment.

Our hearts and our hands stretch out across the ocean in untiring efforts to **redeem you**.

We pray that our labor will **take you** from repression to liberty.

We anxiously await the day when the expression of freedom will be fulfilled— When the Jews of the Soviet Union are **brought** into the Land of our ancestors.



Happy Passover
from



Senator Claiborne Pell

Best Wishes

from



Your Congressman,

Fernand J. St Germain

THE MATZAH OF HOPE מַצָּה זוֹ—עַל שׂוֹם הַתְּקֻנָּה

*At an appropriate point during the Seder,
the leader takes a matzah and says:*

מַצָּה זוֹ, שֶׁאנוּ מִנְחָרִים, עַל שׂוֹם מָה?
עַל שׂוֹם הַתְּקֻנָּה שֶׁשָׁוֵשׁ לְאַחֲרֵינוּ בְּנֵי יִשְׂרָאֵל, הַוּרוּ
בְּרִיתַת-הַמִּזְבְּחוֹת, מַצָּה וּמַעַלָּה עַל בְּנֵי אֶת
הַקָּשָׁר בְּינוֹנוֹ לְכַיּוֹם אֲשֶׁר בְּלַגְעָה לְעוֹלָם.
עַתָּה, בְּחֵג הַפֶּסַח שֶׁהוּא זָמֵן חֲרוֹתָנוּ, נִזְכֵּר
שִׁיחָרוּרִי בְּרִיתַת-הַמִּזְבְּחוֹת אַيִּם בְּנֵי חֲרוּרִי.
אַיִּם בְּנֵי חֲרוּרִי לְצַאת וּלְעַלְוָת צְוֹנָה. אַיִּם בְּנֵי
חֲרוּרִי לְלִמּוֹד פִּסְתָּרָה אַבּוֹתֵינוּ וּלְשׁוֹבָבָה. אַיִּם בְּנֵי
חֲרוּרִי לְהַכְּשִׁיר מָרוּם וּרְקָנִים לְרוּרוֹת הַקָּאִים.
אַנְנוּ עוֹמְדִים בָּעֵרֶם. וְנַעֲמֵד יוֹמָר אַיִּם עַד שִׁירָאוּ
אֶת קָאוֹר הַגְּדוֹלָה — אָורֶה הַפְּדוּת וּהַגּוֹלָה.

This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of their fathers; to train teachers and rabbis of future generations.

We will stand with them in their struggle until the light of freedom and redemption shines forth.



* MOSCOW 1988

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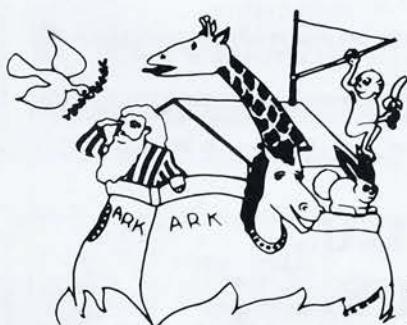
Representative
Claudine Schneider

May you and your family
share together the
meaningful traditions of
the Passover Season.



Joseph R. Paolino, Jr.
Mayor of Providence





NOAH'S ARK

A newspaper for Jewish children

VOL. X, NO. 7

MARCH, 1988 / ADAR-NISAN, 5748

God Saves His People

Fill in the blanks correctly and the word spelled up and down will tell you the name of a great event in Jewish history. The numbers after the questions tell you where the answers can be found in the book of Exodus in the Bible.

1. In what land were the Hebrews held slaves? (12:1)
2. What animal was to be roasted whole? (12:3)
3. Who would have to die at midnight? (12:12)
4. What bitter food was to be served? (12:8)
5. What was put on the believer's door frame? (12:7)
6. What is a word that describes flat bread? (12:17)
7. What was left out to make the bread flat? (12:15)
8. What ruler held the Hebrews in slavery? (11:1)

1.	— — — — —
2.	— — — — —
3.	— — — — —
4.	— — — — —
5.	— — — — —
6.	— — — — —
7.	— — — — —
8.	— — — — —

- Game by Marilyn Senterfitt, © 1988
Answers on page 2.

X-O-Dus

HaShem = God (HaShem) ⚡ = Soldiers ⚡ = Israel ⚡

Finally, ⚡ let the Jewish ⚡ ple ⚡ Egypt. The ⚡ traveled by the Red C. The ⚡ knew HaShem was leading them. Soon ⚡ D-c ⚡ ded he made a mistake. He ⚡ his ⚡ after the ⚡. When the ⚡ ⚡ to ⚡ the ⚡ were ⚡ hind them, they were afraid. Some 1-ted 2 throw themselves N-2 the C & drown. Others 1-ted 2 try 2 save themselves by going ← 2 Egypt and ⚡ing slaves again. A 3rd group 1-ted 2 f ⚡ t the ⚡, even though they knew they could ⚡ win.

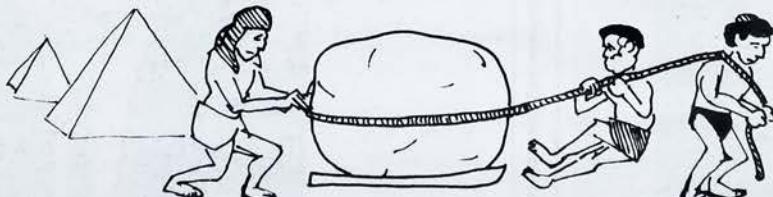
Moses ⚡ld the ⚡, "Do ⚡ afraid. HaShem will f ⚡ 4 U!" ⚡ld Moses 2 lift his ⚡ & stretch his ⚡ over the Red C. All n ⚡t, HaShem caused the C 2 go ← . The ⚡ on each s ⚡d made a ⚡ 2 protect the ⚡ as they passed through.

The ⚡ chased the ⚡ N-2 the C. ⚡ caused the ⚡ 2 ⚡, & the sk ⚡ 2 thunder loudly. ⚡ shook the ⚡ & struck the ⚡ of the ⚡ iots. The ⚡ fell off & the ⚡ were killed. The ⚡ were afraid. They turned 2 run ← 2 Egypt.

⚡ld Moses, "Stretch out Ur ⚡ over the C." Moses did as ⚡ld him. The ⚡ tried 2 save themselves but the ⚡ covered them all.

All of the ⚡ were saved! They ⚡ gan 2 sing: "⚡ will sing unto HaShem ... the ⚡ & the rider HaShem threw N-2 the C ... HaShem is m ⚡ strength and m ⚡ song..."

My Dictionary - (Me-lo-nee) מילוני



לעבד
(lah ah vode)
to work

עבדורה
(ah vo dah)
work

עבדות
(ahv doot)
slavery

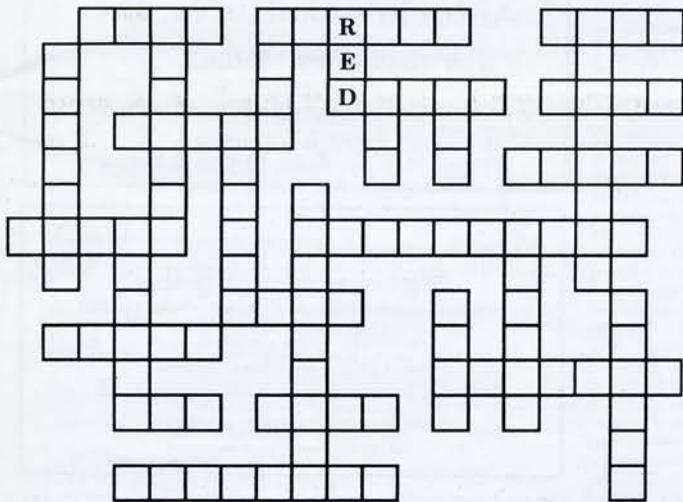
עבדים
(ah vah deem)
slaves

מִשְׁחָק

To play this game, fit the words into their correct places. Use as clues the number of letters in each word and the letters linking the words to each other. The words are listed in alphabetical order, grouped by the number of letters. All of the words have something to do with Passover.

In this puzzle, the first word is filled in for you. Next, you need to find a five letter word, beginning with the letter D. Continue like that until you use all the words. It is helpful to use a pencil and check off each word as you use it.

3 letters	5 letters	7 letters
egg	blood	chametz
red	death	Pharaoh
sea	Egypt	plagues
ten	Moses	
	seder	
4 letters	6 letters	8 letters
cups	Elijah	afikomen
four	Exodus	charoset
lamb	matzah	
lice	pillow	
salt	spring	
wash		
wine		
9 letters	10 letters	



(B'dee-chah) – Joke

How is the Haggadah like the Red Sea?

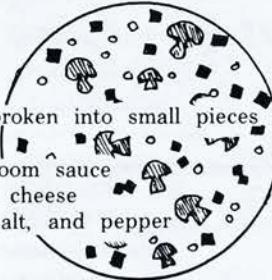


בתאבון
(B'teh-ah-vone) – Good Appetite

If you crave pizza during the week of Passover, here's a delicious recipe that could tide you over! Be sure an adult is with you whenever you use the oven!

What You Need:

- 2½ cups water
3 cups matza farfel or matza broken into small pieces
5 eggs
1 can (10½ ounces) tomato-mushroom sauce
8 slices muenster or mozzarella cheese
garlic powder, onion powder, salt, and pepper



What You Do:

1. Ask an adult to boil the water.
 2. Place the matza farfel in a large bowl.
 3. Ask the adult to pour the boiling water over the farfel and then drain off all of the water.
 4. In a separate bowl, crack the eggs. Beat them well and add salt and pepper to taste.
 5. Pour the eggs over the farfel and mix well.
 6. Spread the farfel in a large pizza pan. Bake for 30 minutes at 350 degrees, until set.
 7. After the farfel has baked, take it out of the oven. Spread the tomato sauce evenly over the farfel.
 8. Grate the cheese or cut it into strips. Place it evenly on the tomato sauce.
 9. Sprinkle with onion powder and garlic powder to taste.
 10. You may add mushrooms or other favorite toppings.
 11. Bake for 8-10 minutes at 350 degrees until the cheese melts. Serve hot.

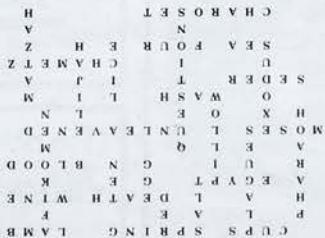
Answers To God Saves

- | | |
|--------------|---------------|
| 1. Egypt | 5. Blood |
| 2. Lamb | 6. Unleavened |
| 3. Firstborn | 7. Leaven |
| 4. Herbs | 8. Pharaoh |

Passover



Answers To Game



NOAH'S ARK
*A Newspaper for
Jewish Children*

Linda Freedman Block
and Debbie Israel Dubin,
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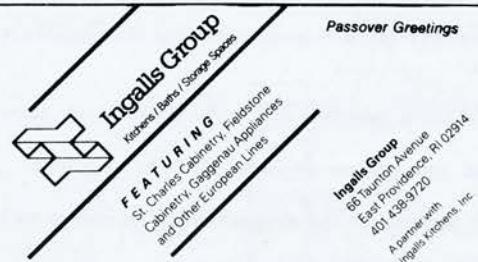
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VALLEY GASCUMBERLAND
RHODE ISLAND**Creating Passover Memories**

by Barbara Diamond Goldin

To create a memorable Passover for your child, think about the parts of the holiday that you remember from your childhood. You might recall how your family sang "Had Gadyah" together, ran out of breath on the last verses, and laughed hysterically until cousin Ben slipped off his chair and under the table; or when all the children searched for the afikoman and couldn't find it because no one thought to look in Grandpa's jacket pocket. Try to imagine yourself as a child experiencing her first Passover holiday. What would you remember a year later? Would it be seeing all the boxes of matzoh and other unusual foods lined up on the kitchen counter? Or cuddling on Bubbe's lap while the grownups sang "Let My People Go" to the mean Pharaoh in Egypt? This year, as your child joins in the family celebrations, pay special attention to those moments you remember and imagine. Perhaps you will notice, as author Arlene Rossen Cardozo did, "how much children love custom; how much the rituals of holiday preparation and celebration are an integral part of them, and of their security; and how much richer their futures will be for the memories of the past ..." (Jewish Family Celebrations: The Sabbath, Festivals, and Ceremonies, St. Martin's Press, N.Y., 1982, p. 130).

Consider the preparation for Passover and not only the seders themselves as material for future memories. Your child's excitement about the holiday will increase as he watches and participates in the cleaning of the house, especially the kitchen. He may ask his own version of the "Four Questions": Why are you packing up the old dishes? Why are you throwing away those good crackers? Why are we using new dishes? Why do I have to clean my room?

Even if your family does not change its kitchen for Passover, purchasing an inexpensive but different set of dishes can bring a special feeling to the holiday. An orange breakfast plate full of sugary matzoh briy is one of your child's warm memories of Passover.

As part of the general house

Grandma,
Greatgrandma Sarah,
A very happy Passover
Love,
Adam, Debby & Meschelle

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PASSOVER
GREETINGS
Selma Weil

cleaning, encourage your child to clean her room. By recycling outgrown clothing, toys, and books to charity and friends, your child can experience the new beginning, or rebirth aspect of this holiday. Besides this tradition of spring-cleaning, assign other specific Passover jobs to your child related to the seder preparation. He will grow to feel these are his yearly, traditional contributions to the seders. He may be the one who borrows the grinder from a neighbor, chops walnuts for the haroses, and places haggadahs on the table every Passover.

After your home has been cleaned for the holiday, try a treasure hunt, similar to the one that delighted the children of Eastern Europe. Called "bedikatz hametz," the search for leaven, this entertaining custom is performed the evening before the first seder, and the prayers for it are found at the beginning of the haggadah.

(continued on next page)

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(continued from preceding page)
progresses around the table as each participant uses the next letter of the alphabet and repeats all the previous items from memory. (Strassfeld, p. 9)

When the seders end, your child can continue the holiday spirit by making an omer calendar to mark the forty-nine days between Passover and Shavuot. Decorate the calendar with symbols of the two holidays, such as Elijah's cup and the Torah scrolls. Beginning with the second day of Passover, your child can mark off one box for each day, using stickers for the Sabbath and other special days.

By remembering what your child likes best about Passover and embellishing the special parts of the holiday with customs, activities, stories, and songs, you can provide a rich storehouse of holiday memories for your growing child.

Passover Holiday Schedule

A Kosher and Happy Passover from Chabad Lubavitch. Search for Chometz — Thursday night, March 31. Fast of First Born — Friday, April 1.

1988 — Friday April 1 — 5748. Providence time only. Eating of Chometz until 9:30 a.m. Burning of Chometz until 10:30 a.m. Passover begins 5:53 p.m. Seder begins 7 p.m. Passover ends Saturday, April 9, at 8:15 p.m.

Candle lighting times for Passover 1988. Providence Time Friday, April 1, 5:53 p.m.; Saturday, April 2, 6:57 p.m.; Thursday, April 7, 6:59 p.m.; Friday, April 8, 7 p.m.

April 1 — First eve of Passover, blessings 3 and 2. April 2 — Second eve of Passover, blessings 1 and 2. Friday — Yom Tov, Eruv Tavshilin. April 7 — Seventh eve of Passover, blessing 1. April 8 — Eighth eve of Passover, blessing 3.

#1 BO-RUCH A-TOH
ADO-NOI E-LO-HEI-NU
ME-LECH HO-OLOM A-SHER
KI-DE-SHA-NU BE-MITZ—
VO-SOV VI-TZI-VO-NU
LE-HAD-LIK NER SHEL YOM-TOV

#2 BO-RUCH A-TOH
ADO-NOI E-LO-HEI-NU
ME-LECH HO-OLOM SHE-
HEH-CHE-YOH-NU VI-KIYE-
MO-NU VE-HE-GE-O-NU
LEZ-MAN HA-ZEH

#3 BO-RUCH A-TOH
ADO-NOI E-LO-HEI-NU
ME-LECH HO-OLOM A-SHER
KI-DE-SHA-NU BE-MITZ-
VO-SOV VI-TZI-VO-NU LE-HAD-
LIK NER SHEL SHA-BOS'V
SHEL YOM-TOV

Special instructions for holidays: (But not on Shabbat) On holidays it is forbidden to create a new fire by striking a match, lighter, etc. However, it is permissible to use a flame already burning continuously since before the inception of the holiday, such as a pilot light, gas or candle flame.

Hag Sameach!

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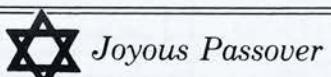
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**Seder For Homeless
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In the spirit of communal responsibility, the United Synagogue of America will host a pre-Passover seder for the homeless Jewish elderly of New York. The event will take place on Thursday, March 31 at 12 noon, at the United Synagogue national headquarters located at 155 Fifth Avenue. The program is being cosponsored by the Educational Alliance who search for the homeless Jewish elderly on the streets, in hospital emergency rooms, and in city shelters.

In keeping with the traditional celebration of Passover, the Seder will be multi-generation. Members of the United Synagogue youth groups will serve as hosts and intermingle with our elderly guests. To heighten the educational value for the young people an orientation session outlining the plight of the elderly homeless will be provided by the Educational Alliance staff prior to the program.

Because of the special psychological and social dynamics of this population, the seder service is being tailored to meet their special needs. As such, the service will center mainly on food and song as symbols of the story of deliverance.

Rabbi Jerome M. Epstein, Chief Executive Officer/Sr. Vice-President, will conduct this Seder. According to Rabbi Epstein, the theme of "Kol Yisrael Chaverim," "All Israel are Brethren," will be emphasized. The importance of the commonality of the Passover experience will be highlighted. In welcoming the poor, homeless, and aomic elderly into the lay arm of the Conservative Movement it is hoped that this celebration will serve to alleviate their plight.

Each small table grouping will create a family like setting and include the elderly, USYers, board and staff members of the United Synagogue.

Franklin D. Kreutzer, International President, indicated that as an innovative pilot project, the United Synagogue of America views this program as a national model. On the drawing board are plans to develop materials for our 850 member congregations which will enable them to replicate this model so that Jewish populations in need may experience a sense of connectedness during holidays and festivals.

The United Synagogue, founded in 1913, is the association of Conservative congregations in North America whose two million members make it the largest branch of the Jewish faith.

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A Passover Message: Freedom For All

"We pray that rational thinking will prevail on all sides and that a way to peace and understanding will be found," Masha Lubelsky, Secretary General of NA'AMAT Israel, said in a Passover message sent to NA'AMAT USA and sister organizations in eleven other countries around the world.

Acknowledging that "we live in a time of unrest, divisiveness and terrorism," Ms. Lubelsky reiterated her organization's "strong belief in the right to freedom for all people." She went on to pledge that with the help of all its chaverot worldwide, NA'AMAT Israel would "continue to pursue our efforts to provide the services and tools that benefit the people of Israel."

Also "heartened" by the arrival in Israel of Soviet Refuseniks, who will "for the first time, celebrate the [Passover] festival of freedom in their own homeland," she nonetheless emphasized the need to continue "the struggle for the release of Soviet Jewry." She added that NA'AMAT Israel maintains close contact with Women Against Refusal in Russia, and recently demonstrated on their behalf at the Western Wall in Israel.

NA'AMAT, an 850,000 member movement of working women and volunteers, has its largest enrollments in Israel and in the United States, but is also organized in Canada, Mexico, Great Britain, Belgium, France, Australia, Argentina, Brazil, Peru, Chile and Uruguay. NA'AMAT USA, which was found as Pioneer Women in 1925, has been an important source of funding for over 1,000 educational, vocational, day care and social service installations operated by NA'AMAT Israel for the benefit of Israel's families.

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Obituaries

ABRAHAM DINER

PROVIDENCE — Abraham Diner, 84, of the Jewish Home for the Aged, 99 Hillside Ave., a custodian in the Providence School Department for 10 years before retiring 15 years ago, died Tuesday, March 22, 1988, at the home. He was the husband of the late Anna (Miller) Diner.

Born in London, England, a son of the late Harris and Sarah Diner, he moved from Warwick to Providence three years ago.

Mr. Diner was a member of Shaare Zedek Synagogue and its Men's Club. He served in the Marine Corps from 1919 to 1920.

He leaves a son, Robert Diner of Warwick; three daughters, Frances Licker of Warwick, Harriet Levi of Portland, Maine, and Arlene Hoyle of Coventry; a sister, Rebecca Fox of Brooklyn, N.Y.; 16 grandchildren and 18 great-grandchildren.

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

BENNETT G. GOLUMBUK

PAWTUCKET — Bennett G. Golumbuk, 58, of 110 Lyman St., founder and president of the Bennett Home Products Co., which he operated for 16 years died February 7, 1988, at Miriam Hospital. He was the husband of Mimi (Kaze) Golumbuk.

Born in Worcester, a son of the late Hyman and Minnie (Ginns) Golumbuk, he lived in Pawtucket for 26 years.

Mr. Golumbuk was a volunteer in the Israeli Army. He was an Air Force veteran of the Korean War and served as a staff sergeant. He was a member of the Moses Michael Hayes Masonic Lodge, Boston.

Besides his wife he leaves a daughter, Lynn B. Golumbuk of Pawtucket; a son, Jeffrey B. Golumbuk of San Diego, and two sisters, Phyllis Levenson of Framingham, Mass., and Eleanor Abrahams of New Gloucester, Maine.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in B'nai B'rith Cemetery, Worcester.

HOWARD LEVINE

CUMBERLAND — Howard Levine, 28, of 122 West Earle St., a courier for Roger Williams Foods, died March 22, 1988, at home. He was the husband of Linda (Moniz) Levine.

Born in Bronx, N.Y., he was a son of the late Louis and Dorothy (Goodside) Levine. He had lived in Cumberland for the last three years, previously residing in Pompano Beach, Fla.

The state medical examiners office is conducting tests to determine the cause of death.

Besides his wife he leaves a daughter, Shantel T. Levine, at home and a brother, Mark Levine of Miami Springs, Fla.

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

DANIEL MILLER

EAST PROVIDENCE — Daniel Miller of 300 E. Shore Circle, an executive for the former Brier Jewelry Manufacturing Co. for 50 years before retiring in 1974, died March 15, 1988, at home. He was the husband of Rose (Shore) Miller.

Born in Providence, a son of the late Morris and Freida (Pastor) Miller, he moved to East Providence 14 years ago.

Mr. Miller attended Northeastern University. He was a World War II Army veteran. He had been a consultant for the B.B. Greenberg Jewelry Manufacturers Co. He was a member of the Manufacturing Jewelers and Silversmiths of America, the Temple Emanu-El Men's Club, the Jewish Home for the Aged, the Miriam Hospital Association and the Providence Hebrew Free Loan Association. He was a member of Redwood Lodge, F & AM, and was recently honored as a 50-year member.

In 1965, the People to People Organization of Rhode Island recognized him for supporting international sport activities as a means of fostering brotherhood.

Besides his wife he leaves a son, Donald E. Miller of Barrington; three grandchildren and two great-grandchildren.

The funeral was held at Temple Emanu-El, Morris Avenue, Providence. Burial was in Lincoln Park Cemetery.

STELLA SEADER

WARWICK — Stella Seader, 76, of Shalom Apartments, Shalom Drive, sales manager at the former Classic Yarns Store, Barrington, for 10 years before retiring 15 years ago, died March 24, 1988, at home. She was the widow of Harold S. Seader.

Mrs. Seader previously had been

employed in the same capacity at the former Jean's Dress Shop, Providence, for 15 years.

Born in Providence, a daughter of the late Henry and Rose Matzner, she had lived in Warwick 10 years.

She leaves a daughter, Fredlyn Barrows of Buffalo, N.Y.; three sisters, Jeanette Dunn of Woonsocket, Lillian Zurier of Passaic, N.J., and Mathilda Moskol of East Providence; two brothers, Joseph Matzner of North Providence and M. Matzner of Providence; and two grandchildren.

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

NATHAN WEISS

PROVIDENCE — Nathan Weiss, 85, of 293 Doyle Ave., chairman of the board of National Office Products, died March 22, 1988, at Miriam Hospital. He was the husband of the late Anne (Kritz) Weiss.

Born in Bayonne, N.J., a son of the late Hyman and Rachel (Lazarus) Weiss, he lived in Providence for more than 70 years.

Mr. Weiss and his brother, Samuel Weiss, founded the stationery and supply business in 1919, and later acquired the A. Arnold Co., the Bene Co., the Pulner Paper Co. and the State Office Supply Co., all in Rhode Island, and Duplicating Products and O'Brien Office Products, both in Massachusetts.

He was a member of Temple Beth-El and its Men's Club, a former member of Temple Emanu-El and its Men's Club, the Touro Fraternal Association, the United Commercial Travelers, B'nai B'rith and the Jewish Home for the Aged.

Mr. Weiss was a member of the Providence Free Loan Association and the Miriam Hospital, a past director of the National Office Furniture Association, a past director of the Criterion, the National Office Products Association and the National Machine Dealers Association, a former member of the Seekonk Club and the Pawtucket Chamber of Commerce.

He leaves a son, Howard S. Weiss; a daughter, Barbara Kaplan, both of Providence, and three grandchildren.

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

Aging Parents Program At Memorial

PAWTUCKET — The challenges of caring for aging parents will be the topic of the next Community Wellness Program sponsored by Memorial Hospital of Rhode Island. John B. Murphy, M.D., and Marcel O. Charpentier, A.C.S.W., will present the program on Tuesday, April 5 at 7 p.m. in the hospital's Sayles Conference Center.

Discussion will focus on the adult child/elderly parent relationship, family interactions and support systems, and available community resources. The speakers will also examine such issues as long term care and healthcare financing.

Chief of Gerontology at Memorial Hospital of Rhode Island, Dr. Murphy is a graduate of SUNY Downstate. He completed his Family Practice Residency at Memorial Hospital, where he also served as Chief Resident, 1982-1983. Director of the Division of Geriatrics in the Brown University Family Medicine Department, Dr. Murphy is an Assistant Professor of Family Medicine at Brown. Dr. Murphy is responsible for the geriatric curriculum for Family Practice Residents at Memorial. A Faculty Associate of the Brown University Gerontology Center, he is currently conducting research concerning physical functioning in elderly people, with emphasis on the prevention of functional decline.

Marcel O. Charpentier has directed the Social Service Department at Memorial Hospital since 1980. He earned a bachelor's degree in Social Welfare from Rhode Island College and a master's in social work from Virginia Commonwealth University School of Social Work. Mr. Charpentier is Past President of the Rhode Island Chapter, Society for Hospital Social Work Directors of the American Hospital Association. He serves as social work field instructor for Providence College and Rhode Island College.

Community residents are invited to attend. There is no charge for the program, but residents are encouraged to register as seating is limited. Call 722-6000, ext. 2459 to register.

An unveiling will take place Sunday, April 17, at 12 noon for Beatrice Lury. Relatives and friends are invited to attend.

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American Rabbi To Conduct Passover Services In Moscow

Rabbi Marc Schneier of Park East Synagogue is in Moscow this week to conduct Passover services and to lead the communal seder at the city's historic Chorale Synagogue.

He is believed to be the first rabbi from the United States to conduct Passover services in the Soviet Union.

Rabbi Schneier has been joined in Moscow for the first two days of Passover by Dr. Joel Seltzer, associate cantor of Park East Synagogue, who will chant the services and sing at the Soviet congregation's seder. For the last two days of the eight-day holiday, Moshe Geflen, cantor of Park East, will be the hazzan at services in the Moscow synagogue.

Rabbi Schneier and the two cantors will be substituting for the synagogue's two regular clergymen — Rabbi Adolph Shayevich and Cantor Vladimir Pliss — both of whom are now enrolled in an intensive program of study at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University in New York. The two will remain in the United States until after the Passover holiday.

2 Tons Of Passover Food Arrive In Moscow

Two weeks ago, Friday (March 18), two tons of kosher food and other Passover supplies contributed by Park East synagogue to the Chorale Synagogue arrived by air in the Soviet capital. The shipment marked the first time that kosher food had been shipped directly to the Soviet Union from the United States.

Arrangements for Rabbi Marc Schneier to serve the Chorale Synagogue in the absence of its regular rabbi, and for the shipment of kosher-for-Passover food supplies to go directly to Moscow from New York, were concluded last January in Moscow by Rabbi Arthur Schneier, senior rabbi of Park East Synagogue, and Konstantin Kharchev, chairman of the USSR's Council on Religious Affairs.

Rabbi Marc Schneier, 29, is the son of Rabbi Arthur Schneier.



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MATZOS FOR MOSCOW — Rabbi Marc Schneier of Park East Synagogue in Manhattan, now in the Soviet Union conducting services at Moscow's historic Chorale Synagogue, stands with portions of two tons of kosher-for-Pesach foods shipped to the Soviet capital in time for the Passover holidays.

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THURSDAY, APRIL 28, 1988

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History In The Making

Goldowskys Anticipate AJHS Conference



Dr. and Mrs. Seebert J. Goldowsky at home in Providence.

by David DeBlois

The American Jewish Historical Society National Conference in Providence? Why Providence?

Dr. Seebert J. Goldowsky explains: "Everyone thinks of Newport because of Touro Synagogue and the Golden Age there, but I thought that Providence had a lot to offer. I spoke to Bernie (Bernard Wax, Director of the AJHS) about it on several occasions, and he said he would welcome that."

Goldowsky and his wife Gertrude (known affectionately as "Bonnie") have been instrumental in keeping the vision of the Rhode Island Jewish Historical Association held by its founder, David C. Adelman, alive. Affiliated with the organization since just after it was chartered in 1951, Seebert and Bonnie have once again lent their time and efforts to a RIJHA-sponsored event: the AJHS National Conference being held in Providence from April 29-May 2.

The Goldowskys provided a natural link between the local and national organizations, as they are two of only a handful of Rhode Islanders who are members of both. In addition, Seebert was already a friend of the AJHS Director. Thus, after the formal application process was completed,

the AJHS announced that Providence would host the 1988 convention.

There were still, however, obstacles to overcome. First, money was a serious problem. To help, RIJHA enlisted the aid of the Jewish Federation of R.I. Without the assistance of their funds, the Goldowskys contend, the conference could never have taken place in Rhode Island. When RIJHA President Geraldine S. Foster could not find anyone to act as directors, the affair was again placed in serious jeopardy. President Foster finally ended up taking most of the responsibility for the event upon herself. She is according to the Goldowskys, the single most-deserving person responsible for the success of the event.

The Goldowskys remained involved. Bonnie joined Mrs. Charlotte Penn to handle the publicity, while Seebert served as coordinator of the Sunday Banquet and Program. Many others donated their time as well. "There's a lot of local talent involved," stressed Bonnie.

Two years after Seebert Goldowsky had discussed the matter with AJHS Director Bernard Wax and a full year after preparations began, a National Conference in Providence is finally a reality. Phew ...

Seebert and Bonnie Goldowsky are a treasure. Their lives speak of endless devotion to the people around them and of service to their community.

"I'm an unusual person in Providence," smiles Seebert. "I'm a native."

Dr. Goldowsky graduated summa cum laude from both Classical High School (1924) and Brown University (1928). "Tuition in those days," he laughs, "was only \$300.00 when I started at Brown and went up while I was there to \$350.00" Still, times were beginning to get tough as the country skidded towards the Great Depression. "We didn't have much to play around with. I gave transfusions in medical school to help pay. They used to pay, you know, in those days." Nonetheless, Goldowsky managed to graduate from Harvard Medical School in 1932.

After serving in the Army Medical Corps in WWII, Seebert returned to his general surgery practice in R.I. He would eventually gain a great deal of prestige in his profession, and served as Surgeon-in-Chief at Miriam Hospital and as Medical Director of R.I. Blue Cross-Blue Shield. In 1960, he became the Editor of the *Rhode Island Medical Journal*, a post he still holds today. Dr. Goldowsky then became heavily involved in RIJHA, serving as Editor for its

publication, *Rhode Island Jewish Historical Notes*, from 1962 to 1978, and as President of the organization from 1982 to 1984.

Bonnie Goldowsky's dossier is no less impressive. After earning her Bachelor's degree in Sociology at Radcliffe, Bonnie embarked on a career encompassing a wide variety of fields, with much of her work done on a volunteer basis. She spent a year at Simmons College Graduate School of Social Work in Boston, but left when her husband returned from the war. At that time, she explained, commuting to Boston was not nearly as common an entity as it is today, especially for women.

Of her connection with the Historical Association, Bonnie explains, "When he (Seebert) became involved, I met Mr. Adelman, too, and he recruited me to do the indexing." Mrs. Goldowsky meticulously devised indexes for each of the first seven volumes of *Rhode Island Jewish Historical Notes*. Each volume is comprised of four issues of the publication. In 1978, she took on the herculean task of creating a cumulative index for Notes' first 25 years of publication. The necessary funds were supplied by the Jewish Federation and the R.I. Committee for the Humanities.

As if this were not enough, Bonnie was concurrently acting as

(continued on page 9)

Solomon Schechter Celebrates Its Tenth Anniversary

by Sandra Silva

Each year of the past decade has represented a milestone for the Solomon Schechter Day School in Providence, and this year is no different. This year, Solomon Schechter is celebrating its tenth anniversary. The occasion will be marked with a gala dinner dance at the JCC, the proceeds of which will enable them to continue offering financial support to those who would otherwise be unable to attend the school.

In April of 1978, five families decided to start the school. They had all received a minimum of formal religious education and wanted something more for their children. Since the families were not Orthodox, they wanted their children to be exposed to something other than an Orthodox education.

At that time, the only alternative to public schooling was the Orthodox Providence Hebrew Day School. However,

Solomon Schechter Schools, which offer a Conservative environment, were a growing national movement and the parents decided to make an attempt to bring the school to Providence.

Solomon Schechter's first class opened in September, 1978. It consisted of a kindergarten with ten students and was located in a spare room in Temple Emanu-El. Rabbi Kauner, then of Emanu-El, volunteered to direct the school in his spare time. Ada Beth Cutler,

one of the founding members, was a certified kindergarten teacher and she became the school's first teacher.

As that class moved up, a new grade was opened. This expansion continued until last year when Solomon Schechter had its first graduating class. Each year brought with it the milestone of a new class level. Last year also experienced the construction of a new building for the school. Up until then, the school had shared classroom space with the Temple Emanu-El afternoon and weekend religious classes.

The coming year will present another major milestone for the school. Enrollment is on an incline and for the first time there will be two kindergartens.

The major goal of the Solomon Schechter school is to help Jewish children become comfortable in their Jewish identity and their role as Americans. Analytical skills are not developed in academics only, but also for use in life and the study of Judaism as well.

Teachers at Solomon Schechter approach Judaism from a unique perspective. Their classes are taught with a policy of open questioning. Any legitimate question a child has will be dealt with in an open environment, even questions doubting Judaic principles.

Situations in the Bible are applied to situations that the children encounter in everyday life in order to help them understand

that the Bible and religion are a vital and relevant part of their lives—that the three are inseparably entwined.

The development of responsibility and a healthy conscience are an integral part of the school experience. In the classroom, students learn values by relating with their peers and teachers. These values are then extended to the community through various programs, such as volunteering at the Jewish Home. The children are encouraged to develop their own interpretations of Judaism, making the faith meaningful in their lives.

Teachers try to enhance the students' understanding of their individual responsibilities to the world. These responsibilities include: ecology, social responsibility, justice, and Jewish and human concepts. These ideas, inherent in the Jewish faith, are an integral part of the school day at Solomon Schechter.

Classes at Solomon Schechter are small—approximately fifteen students per class. This allows teachers to give students vital individual attention and to try creative new teaching methods.

In looking ahead, the school is anticipating a growth spurt of a new kind. It just became a member of the Independent School Association of Rhode Island, joining the likes of Wheeler, Gordon, Lincoln and Moses Brown—some of the most prestigious schools in Rhode Island.



A new generation. Sarah Rosenberg, a kindergarten student at the Solomon Schechter School, is a member of the first class to enter the fully established school.

Local News

Dhawe Sholam

Services this Friday evening at 7:30 p.m. Shabbat morning services are at 9 a.m. with a Kiddush following services. On Saturday afternoon the Rabbi will give his Mishnah class at 6:30 p.m. Mincha is at 7:20 p.m. followed by the Third Sabbath Meal. Ma'ariv is at 8:20 p.m. Havdalah is at 8:30 p.m.

Rabbi Jacobs is giving his lecture series on Talmud at 8 p.m. on Tuesday evenings in the congregation meeting room.

An adult education class is being planned for the middle of May. It will be a survey course on the theology and practices of Judaism.

There will be a Junior N.C.S.Y. miniature golf event on Sunday afternoon May 15.

On the first day of Shavuot, May 22, the congregation will sponsor a Shavuot luncheon for the whole Jewish community immediately following services.

Temple Torat Yisreal

Bernard Wax, Director of the American Jewish Historical Society on the campus of Brandeis University, will be the guest speaker at Shabbat Services at Temple Torat Yisrael on Friday night, April 29, 8 p.m.

Mr. Wax will speak on "The Importance of New England Jewry to American Jewish History."

The American Jewish Historical Society is the largest archive and research center for the study of American Jewish history in the world.

Director of the AJHS since 1968, Bernard Wax has served as advisor and consultant to the Massachusetts Council on the Arts and Humanities; Boston 200, the Bicentennial arm of the City; the American Revolution Bicentennial Commission; and the National Endowment for the Humanities.

Mr. Wax has also served as President of the Bay State Histori-

cal League, a group of some 300 local, regional and state organizations in Massachusetts representing 75,000 individuals interested in promoting historical research, planning and preservation.

Temple Am David

Teenage Chug T'fillah

The Teenage Chug T'fillah will meet Thursday, April 28, at 6:15 p.m. Friday night services will be at 8:15 p.m. with Professor Henry L. Feingold speaking at services about "American involvement in the Holocaust." Saturday morning services will be at 9:30 a.m. Services are conducted by Rabbi H. Scott White and assisted by Cantor Steven W. Dress. On Sunday, May 1, at 9 a.m. a Tay Sachs Clinic will be held, later on in the evening a B'nai B'rith Dinner will be held at 6 p.m. On Tuesday, there will be a Board Meeting at 7:30 p.m.



Learning about the lives of outstanding Israeli leaders, currently and in the recent past, was the focus of a cooperative Library, Religious School program at Temple Emanu-El.

The students in classes Gimel through Prozor discussed the development of Zionism, the leaders in the sciences, politics, art and music.

By creating an original work of art using symbols of Israel, and describing his own reasons for selecting one of these people as a distinguished leader, eight students

were awarded the Morris Percelay Am Ha-Sefer Award. The donors of this gift, which supports the recognition of outstanding effort in School/Library programs, are Mr. and Mrs. Abraham Percelay.

The first recipients are: First row: Mr. and Mrs. Abraham Percelay; Second Row: Lily Fink, Samantha Witman, Richard Suls. Third row: Lillian Schwartz, Librarian, Jessica Bennett, Stephanie Sachs, Emily Fink, Stephanie Wexler. Not present: Meryl Mac-

* * *

Society. Prof. Livingston is an active member of many professional associations dedicated to the study of history. He has published many articles dealing with the history and sociology of the Rocky Mountain Region's Jewish population.

Professor Livingston is a scholar and teacher, and his presentation this shabbat will give us meaningful insights to the way we live our lives. The Oneg Shabbat following the Service is sponsored by the R.I. Jewish Historical Association in honor of Professor Livingston's talk. The service begins at 8:10 p.m.

Sons Of Jacob

This week's schedule for Sons of Jacob is:

Friday, April 29, candle lighting at 7:21 p.m.; Minchah services at 7:30 p.m.

Saturday, April 30, morning services at 8:30 a.m. (Pasha Acharay Motra Kedoshim) Kiddush after services. Ethics of the Fathers No. 2. Minchah service at 7:25 p.m.; Maariv service at 8:15 p.m. The Sabbath is over at 8:25 p.m.

Sunday, May 1 - Morning services at 7:45 a.m. Our regular minibreastfast after morning services. The monthly meeting of the shul at 8:50 a.m.

In this time of great peril and anxiety we encourage everyone to join the congregation in praying for Israel. Please attend services whenever you are able — only in prayer will we succeed.

This week, once again, Rabbi Drazin will be lecturing between the Minchah and Maariv services each day on the Ethics of the Fathers. Minchah all week is at 7:20 p.m. Morning services all week are at 6:45 a.m. Monday, Tuesday, Wednesday, Friday; 6:30 a.m. Monday, Thursdays.

Temple Shalom

Men's Club

The Men's Club of Temple Shalom will hold their Annual Men's Club Sabbath on Friday evening, April 29 at 8 p.m. in the Main Sanctuary. Rabbi Marc S. Jagolinzer will chant the liturgical portions of the service. He will be assisted by the following members of the Men's Club: Dr. Alan Schaffer, William Soforenko, Gerald Siegel, Alan Fisher, Michael Mendell, Howard Solomon, Martin Cohen, Brian Gillson, Paul Zatz, Stephen Schneller, Rick Kadet, Manfred Ziegler.

An Oneg Shabbat will follow the service in the social hall, graciously sponsored by the Men's Club.

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Temple Beth El - Fall River

Temple Beth El will present the final lecture for their Institute of Adult Studies, featuring Anne Roiphe. She will speak on "Assimilation: The Good and the Bad."

This lecture is endowed as the Ida and Morris A. Freedman Memorial Lecture and is open to the community at no charge.

Anne Roiphe, a graduate of Sarah Lawrence College, is the author of several novels including "Digging Out," "Long Division," "Torch Song," and "Up the Sandbox." The latter was made into a moving starring Barbra Streisand. Her latest book is "Lovingkindness," published in 1987.

She has also written a number of non-fiction books, among which are "Generation Without Memory: a Jewish Journey Through Christian America" and "Your Child's Mind," co-authored with her husband, Dr. Herman Roiphe.

Ms. Roiphe's articles have appeared in the *New York Times*, *Vogue*, *New York Magazine*, *Cosmopolitan*, *Hadassah Magazine*, *Redbook*, *McCall's* and *Ms. Magazine*.

Refreshments are at 7:30, lecture at 8 p.m., Sunday, May 1.

Temple Beth El is located at High and Locust Sts., Fall River. Rabbi William E. Kaufman and Arline Alpert are co-chairmen of the Institute.

JCC News



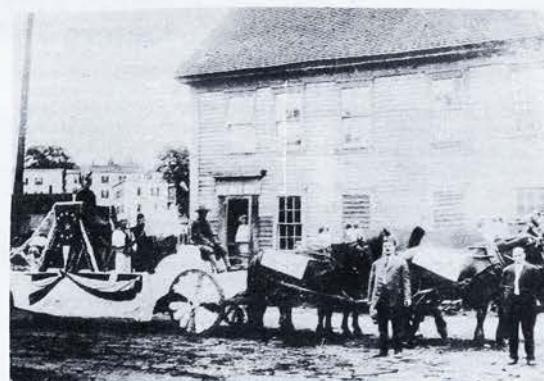
Samuel K. Suls, president of Jewish Community Center of Rhode Island.

Sam Suls Accepts Nomination For Second Term As JCCRI President

Samuel K. Suls will be installed for a second term as president at the Jewish Community Center's sixty-third annual meeting to be held on Wednesday evening, May 11 at 7:45 p.m. in the Social Hall of the Center, 401 Elmwood Avenue in Providence. During his first term as president Mr. Suls has led an effective campaign to tell the community of the diversity of programs and services offered by the Center. Mr. Suls says, "I am proud of the uniqueness of the JCCRI's contribution to the Jewish community. We are proud to be a center that touches more Jewish lives, from infants to seniors, in more ways than any other Jewish community agency."

In addition to Mr. Suls, the officers to be installed are: Bruce Leach, First Vice President; Jeffrey Brier, Kenneth Hersh, Jenny Klein, Judith Rosenstein, Vice Presidents; Marlene Fishman-Wolpert, Secretary; Robin Halpern-Ruder, Associate Secretary; Alan Litwin, Treasurer; and David Casten, Associate Treasurer. Board members to be installed are: for a three-year term, Saul Alpert, Dr. Nathan Beraha, David Cohen, Ellis Frank, Alan Hassenfeld, Marcia Spindell Lentz, Brian Messing, Judy Montgomery, Mark Patinkin, Max Riter, Daniel Rosenstein, Barbara Schoenfeld and Lawrence Soforenko; for a two-year term, Beverly Freedman and Esther Resnik. Nominating Com-

Exhibit Of Jewish Family Owned Business



Bremner Brothers float. Listed as early "junk dealers" in Woonsocket, R.I.

A focal point of the Annual Conference will be an exhibit of early Jewish-owned businesses in Rhode Island. The exhibit will be located on the Mezzanine of the Omni-Biltmore Hotel in Providence. For the past year Rhode Island Jewish Historical Association Archivist and Librarian, Eleanor Horvitz has been collecting artifacts, photographs, store signs, and other memorabilia from families willing to share these important items from their own, their parent's, and grandpar-

ents' businesses. One of the earliest photographs to be seen in the exhibit may depict one of the first Jewish-owned businesses in Rhode Island — the Louis Lewisson Clothing Bazaar at 33 South Main Street in Providence.

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mittee members are: Judith Rosenstein, Chair; John Blacher, Beverly Freedman, Richard Mitteman, Michael Nulman, Louis Pulner and Arthur Robbins.

Chairs of the Jewish Community Center of R.I. 1988 annual meeting are Kenneth Hersh and Leah Ehrenhaus-Hersh.

At the annual meeting, Rabbi Arnold E. Resnickoff, Commander Chaplain Corps, United States Navy will be named the Rhode Island Jewish Citizen of the Year. Rabbi Resnickoff, an active-duty chaplain, serves as an instructor at the Naval Chaplains School and the Naval War College in Newport. During his stay in Rhode Island, Rabbi Resnickoff has been actively involved and has had an impact on the community, serving as guest lecturer and scholar-in-residence for college classes, synagogue and community groups. Among his many interests on a national level, he has been a driving force behind military efforts to remember the Holocaust; a Vietnam veteran, he was one of a small group of veterans whose work led to the construction of the Vietnam Veterans Memorial in Washington, D.C. In August of 1988, Rabbi Resnickoff will leave Rhode Island to begin his assignment as Assistant Staff Chaplain, on the staff of Vice Admiral Thunman, Chief of Naval Education and Training. In that position, he will be part of the team which creates and oversees every educational and training program for Navy men and women, throughout the world.



Rabbi Arnold E. Resnickoff, Chaplain, U.S. Navy, Naval Chaplain's School and Naval War College in Newport.

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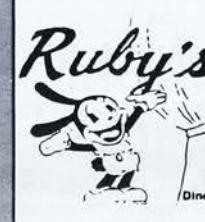
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Opinion

The War On Drugs: A Time For Action

by Robert K. Pirraglia
Associate Judge, District Court
of Rhode Island

While it has taken years to reach this point and while we have a considerable distance to go, events of the last several months suggest that we are finally approaching the threshold of the kind of new beginning in our war on drugs that offers the real promise that the tide of battle can be turned in our favor and the war actually won.

There are a number of reasons for feeling optimistic, and these include both the public's awareness of the high stakes involved and its willingness to support tough, long-term measures to defeat the drug merchants and traffickers. They also include a recognition by the General Assembly and by both local and state governments that only a coordinated, balanced response can finally begin to turn a most serious situation around.

Most promising is the growing consensus among drug enforcement, education and treatment advocates that each of the regimens have a role to play in the defeat of the drug merchants and pushers, and that lack of communication and self-absorption can only help the common enemy.

As chair of the Special Senate Commission to Study Rhode Island's Drug Laws appointed by Senate Majority Leader John Revens, I saw police officials, educators and treatment providers move from a position of mutual suspicion and doubt to one of mutual respect and understanding. I've seen law enforcement officials acknowledge that punishment alone will not solve the complex problem of drug use and abuse and I've seen treatment people supporting stricter law enforcement measures for drug abusers and non-drug users alike.

In the five weeks between the Commission's appointment in January to its interim report to the Senate on February 26, I've seen the marshalling of talent and resources and the assembly and delivery of product unprecedented in my almost twenty years of involvement in state and local government. The results of this effort is both far-reaching and comprehensive with more than thirty bills being introduced into the General Assembly for passage that if adopted can and I believe will spell the beginning of the end of the easy reign of the drug lords in Rhode Island.

These include bills doubling the number of treatment slots and facilities over the next three to five years; providing schools and teachers with the financial wherewithal to develop prevention programs that will work; and it also includes recommended legislation streamlining court procedures involving drug cases as well as bills prescribing harsher punishment for drug users and drug traffickers alike.

Taken together, the legislative package recommended by the Commission and introduced by Senator Revens represents the most complete, most important series of proposals in the drug field ever presented to the General Assembly, and if enacted, would place Rhode Island in the forefront of the states of this nation in effectively dealing with this country's most serious drug problem.

To be sure, adopting this package alone would not mean the immediate elimination of our own state's serious drug epidemic. The program will require the appropriation and the expenditure of many more dollars, but Rhode Islanders have never avoided making the tough decisions when they clearly understand what is involved. It is a desperate battle which affects the health and the lives of this state's single most important resource: our children.

Black & White & Read All Over

by David DeBlois

A famous American patriot once said, "I may not agree with what you say, but I will defend to the death your right to say it." Ari Rath, Editor and Managing Director of *The Jerusalem Post* since 1975, agrees.

Mr. Rath renewed the spirit of that edict with a speech entitled "Effects of the Media on Current Events in Israel" April 18 at Brown University's List Art Center. A question-and-answer period followed the address, which was sponsored by the Hillel Coordinating Council and Campus Israel Coalition.

Rath's qualifications for discussing the topic are impressive. In addition to his work with the *Post*, he has served as a member of the executive board of the International Press Institute and of the executive of Israel's Press Council. He has also served as a member of the Presidium of the Israel Newspaper Editors Committee, and has covered Israeli and world affairs for over 40 years. Obviously, Rath's career in journalism is filled with stellar achievements on an international scale.

The audience, however, seemed to have already made up their minds, before arriving, that the media coverage was substantially detrimental to the Israeli cause. Even the questions directed at Rath at the pre-speech press conference adopted this tone. Rath, as a result, was immediately put in the position of defending the members of his profession.

And defend them he did — quite eloquently. Many people, he stated, are under the impression that Israel's present difficulties would not exist were it not for the media coverage. Rath asserted that this was a distorted view of the situation, an example of overly simplistic reasoning. Life is not so uncomplicated as to allow such clear-cut causal relationships to exist. Biased reporting, Rath said, is not so much "a cause of the disease, but rather a symptom of it." Then, after noting that most of the criticism of the press' coverage of Israel comes from the press itself, Rath added only half-jokingly, "Those of us in the media

exercise quite a bit more self-criticism than some politicians."

Mr. Rath continued by saying that *The Jerusalem Post's* role was not to report the "Israeli side of things," but rather to seek out the truth and simply convey information as objectively as possible. In addition, Rath feels that the paper has a responsibility to provide its readership with a very broad spectrum of political opinion. Hence, Israelis of all convictions, and Palestinians as well, have access to the *Post*. Regardless of personal feelings, Rath says, censorship of material due to ideological differences is in no way beneficial to his readers, just as ignorance of the diversity of opinion of Israel's population is not the solution to her problems. He is quite proud of the fact that many Palestinians (including some quite radical ones) regard the *Post* as a newspaper which is fair to them. He admitted that it is difficult to elicit material from the Arab population in Israel, as this sector seems to prefer to read in its own native language or even Hebrew, while the *Post* is published in English. (Many Israelis, Rath asserts, prefer reading English to Hebrew.)

The Israeli Editor is quite proud of his country's record concerning freedom of the press, and rightfully so. Much of the media, being state-owned, is subject to military censorship. It is imposed by a tribunal which includes representatives of the army, editors, and usually the president of the very prestigious Press Council. Like the United States, though, censorship is only invoked in matters of protecting national security. Numerous publications in East Jerusalem are, by statement of policy, pro-PLO, and yet are still allowed to exist. Rath expressed his wish that the Arab press would report the Israeli position on matters one-tenth as much as their position is reported in Israeli publications. It is a tribute to Israel's dedication to the principle of freedom of the press that policy has remained quite liberal despite the unrest there. Recently, both the U.S. and Great Britain have been guilty of much more serious abra-

gements of the freedom of the press during times of strife (in Grenada and the Falklands, respectively).

The distortion of facts by the foreign press corps in Israel was also downplayed by Rath. Though he acknowledged that bad and biased reporting does take place, he explained that this is not necessarily the rule. He also stressed the limitations of the media, especially those of television. With the time constraints placed on TV reporters, distorted or simplified impressions of events are bound to take place. However, these distortions are not intentionally exaggerated in the case of Israel, Rath said. He also stated that he was opposed to closing off any territory to press coverage, as the implications of such a move would be enormous, leading to only greater problems.

Rath did acknowledge, however, that Israel is the victim of a double standard in judgement by the world press. This, he said, could stem from the religious nature of the state. "Whatever happens in Israel," Rath observed, "draws enormous coverage, more than greater ... events ... involving far more casualties." He suggested that Israel accept this double standard and deal with it, as rebelling against it has proved futile and the situation does not appear as though it will change in the near future. In addition, Rath expressed doubt about whether he would like Israel to be judged on the same criteria as a country like Iran, anyway.

This double standard, coupled with Israel's dedication to the freedom of the press, has resulted in what many feel to be the inaccurate depiction of Israel in the media. One thing is for certain, though: With an additional 1400 correspondents making their way to Israel in the past few months, the situation is not about to improve dramatically anytime soon.

And still Ari Rath remains adamant in his support of free press in Israel: "Any democracy, wherever you want to look at it, can be measured by the state of its press."

Thomas Jefferson would have liked Ari Rath.

Letters To The Editor

To the Editor:

The formal opening and dedication of the Rhode Island Holocaust Museum will take place on Thursday, May 5, 1988 at 5 p.m. This date culminates days, months, years of dedicated and devoted labor.

This has been a labor of love, I, as chairperson of the Opening Day Ceremonies, am deeply indebted to the capable committee without whose thinking, planning and assistance our community would not have seen the completion of this arduous task. I wish to offer my own personal and public words of appreciation to my Opening Day Committee: Bertram Bernhardt, Jeffrey Brier, Laura Cable, Ray Eichenbaum, Rosalie Fain, Rabbi Wayne Franklin, Kenneth Hersch, Betsy Holland, Maj. Gen. (RET) Leonard Holland, Samuel Jamnik, Mark S. Mandell, Judy Montgomery, Max Riter, Arthur Robbins, Harris (Hershey) Rosen, Judith Rosenstein, Toby Rosner, Helen Schwartz, Samuel K. Sulz, Frankie Wellins, Dee Dee Witman, and especially Lola Schwartz, Roberta Segal, Vivian Weisman, Deborah Mattera and Sarah Zacks.

To all of you, to each and every one of you individually, I say "Thanks." Written words are too cold to measure my feelings of gratitude for your willing, ready, helpful participation in this monumental endeavor. The Hebrew expression for such communal concern is "Yishar Kochachem."

Please accept my debt of honor to you.

Jenny Klein

To The Editor:

Australia has asked the World Jewish Congress for assistance in locating witnesses and survivors of the Holocaust.

The Australian government has undertaken a criminal investigation of residents of Australia who were involved in war crimes on behalf of Nazi Germany during World War II.

One of the areas of investigation involves the murder of Jews in and around the city of Libau (also known as Liepaja or Libava) in Latvia. The Australian government would like to speak to witnesses who have any

information regarding the treatment and killing of Jews in Libau or who have knowledge of the activities of the Latvian Security Police, Latvian Political Police or Latvian SD in Libau.

A second investigation involves the murder of Jews in and around the following villages located in Byelorussia (Poland before the war):

1. Kurzeniec (also known as Kurenets);
2. Krasnoye.

The Australian government would like to speak to witnesses who have any information regarding the treatment and killing of Jews in these villages or who have knowledge of the activities of the local police force (known as the Vorschutzkommando) in these villages.

All persons who have knowledge of the aforementioned events should either write to or telephone:

Ms. Bessy Pupko

World Jewish Congress

To the Editor:

I was a very dear friend of a man I lost touch with during the war, forty years ago. At that time he lived or was from Providence. I am currently seeking the good fortune of any knowledge of the whereabouts of him. His name is Mr. Lou Irving. If you or any of your readers could inform me of his status or supply me with any means of contact to him it would be greatly appreciated.

Information can be sent to R.S. Grenadier, 5401 Chimney Rock, Suite 721, Houston, Texas 77081. Please include your name, address and phone number. Thank you.

R. S. Grenadier

Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

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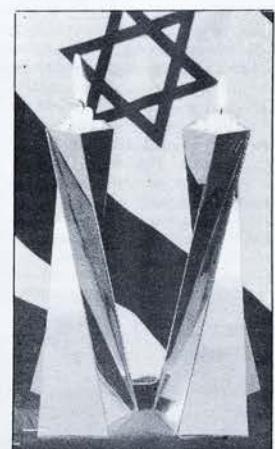
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Candlelighting

April 29, 1988
7:23 p.m.

Thomas Jefferson would have liked Ari Rath.

40th Anniversary Broadcast By Chiam Herzog

This festival of Israel's statehood so clearly rings of a distant time in our nation's past; for forty years, the Jews wandered the desert until they reached the promised land. Today, on the anniversary of Israel's fortieth year of independence, these words have a wonderous meaning for us all.

In forty years, we have created and cultivated, sacrificed but sustained — we have realized a vision. In forty years, through the toil and perseverance of pioneering women and men, we have made the desert bloom. In forty years, we have given substance to the promise of national redemption in

our homeland, predicated on the principles of democracy, equality, and justice. And, finally, in these last forty years, we have ceased to wander. We now nourish the roots of an ancient civilization from which has sprung a new and vibrant society. Our path is clearly drawn to a future of peace and harmony both within our borders and with our neighbors.

As celebrations of Israel's Independence Day begin throughout the world marking forty years of dedication and achievement, we are joined by a world Jewry in the spirit of one nation challenged by a cause. So, too, we proudly stand together

among the family of nations, a democratic state and stalwart contributing partner of the free world. Indeed, we have created a vibrant and thriving democracy, one that will remain resilient to destructive forces and opposing winds — from wherever they may blow. We will not be demoralized by turmoil and terrorism nor will our courage and determination to press on in our relentless pursuit of peace be diminished.

Although the events of the last months in the West Bank and the Gaza Strip are taxing and painful, nothing will cause us to relax our dedication to a peaceful resolution of the burning issues before us. As

a democracy, we have willingly — and often achingly — opened our doors to criticism and debate. We have also allowed our picture to be painted with a brush blurred by double standards and our image viewed through the media's myopic eye. Yet, we have succeeded in standing true to the principles of the Zionist vision and we will continue to do so. We have achieved peace with Egypt, and our hand will forever remain outstretched to all who greet it with a similar embrace of peace.

At this juncture along our route of revival — of language, culture and State — the future resounds with the call of hope, education,

agriculture, science, technology, and industry. The challenges have been great, the advances greater and the potential even more so. We are a people who possess a wellspring of creativity, energy, and wisdom, and with this birthright have charted a course marked by courage, valour, and accomplishment. We pray that we may soon be united with all those Jews who have been barred from joining us on this journey, and that others will be invigorated with the spirit of Aliya. For all of us together must nurture the Zionist dream and with divine help prepare for the history that awaits.

The Dedication Of The Rhode Island Holocaust Memorial Museum

by Morris Gastfreund

May 5, 1988 will be a momentous day for Rhode Islanders, particularly for the small remnant of Holocaust survivors here. On that day a Holocaust memorial museum will be dedicated at the Jewish Community Center in Providence. It will serve as an educational tool for preventing bigotry and hatred in future generations.

As a survivor of the Holocaust, I have for more than forty years tried to find answers to the many questions related to the greatest catastrophe in Jewish history. None have been answered, and the more I read the less I know, the more I study the less I understand why the Holocaust occurred. I understand neither the brutal killers, nor the bystanders. In particular, I fail to understand the deadly silence of the entire world as mass murder was committed on a whole group of people just because they happened to be born Jewish.

To this day no one has an acceptable explanation as to what it was that prevented President Roosevelt or Churchill from sending one or two bombers to cripple the rail lines leading to Auschwitz, where twelve thousand people were gassed daily. Additionally, I find the Saint Louis episode incredulous: A ship with over eleven hundred Jewish refugees, men, women and children, came to the shores of the United States and pleaded to be admitted until the Hitler storm would cease, but somehow the ship was sent back to Germany with refugees still on board. Most of these individuals met their death in the gas chambers. How was this possible? Why didn't the American Jewish community mobilize a march on Washington similar to the protest on behalf of Soviet Jews organized last December prior to President Reagan's meeting with Gorbachev?

I was outraged when, not long ago, I read in the *Jerusalem Post* that at the height of Jewish mass extermination during World War II, Pope Pius XII, asked by an *Observatore Romano* reporter whether he would protest the murders of Jews, responded in the following manner: "Dear friend, do not forget that millions of Catholics are serving the German armies. Shall I put them in conflict with their conscience?" After reading of such a statement made by the Pope, regarded as the world's moral conscience, it was not any more surprising to me that when Hitler triumphantly marched into Vienna on Austria's Anschluss to the Third Reich, he was greeted with the following statement by Cardinal Innitzer, head of the Catholic clergy: "This is the greatest day of my life."

I believe that this era was perhaps the darkest period in the history of mankind. Evil reigned over all the world from the highest authorities down to the brutal killers who carried out their de-

monic orders. And when Hitler's death factories operated day and night annihilating the Jews, when over a million innocent children were thrown into the ovens, the conscience of the world was dead except for a small minority of individuals who risked their lives to save some of us. Where was there to be found an Emil Zola of the twentieth century, who would point his finger at the crimes and stir the conscience of mankind with the cry, "I accuse?"

After Hitler's defeat the world proclaimed that it would never again let anti-Semitism rear its ugly head, yet anti-Semitism has reappeared and again the world has stood by. Today, Nazism in Germany is very much alive. Anti-Semitism is coming back to life all over the globe, including the United States. Strong evil forces exist which are attempting to deny that the Holocaust took place in their efforts to rewrite history. There are also destructive forces whose aim to erase the fact that it was a *Jewish Holocaust*.

There have been, on the other hand some positive developments in the fight against anti-Semitism. Recently a great number of Christian theologians and others have realized that two thousand years of prejudicial teachings played a major role in the occurrence of the Holocaust. It is heartwarming to see that some positive change has taken place in the Christian attitude toward the Jewish people and that some bridges are being laid for mutual respect and understanding.

I am certain that a Saint Louis episode could not occur today, because the response of the Jewish community would not be silent like it was then. As a result of the bitter lesson the Holocaust taught us, the Jewish community has become involved in a more aggressive fashion. Jews throughout the world used to be timid, bashful and frightened and would not dare to speak out against their government. This was also true here in the United States. Now we dare because we have learned from our tragic past. We speak out when we do not like what is occurring in Washington or in other capitals around the world.

We the survivors see the Holocaust as the labor pains of the birth of the state of Israel which arose from the ashes of Auschwitz, Treblinka, Maidanek and other death camps. A glimpse of Israel shows us a country which has not had a single day of peace. The right of the Jewish people to their homeland has been met with either indifference or hostility in many parts of the world. We have witnessed this over the last few months in what many term an Arab uprising. Jeane Kirkpatrick wisely maintains that this is in fact not an Arab uprising against Israeli repression. It is rather, she claims, a different tactic in the continuation of the war that ignited the Arab-Israeli conflict forty years ago, with a goal of destroying Israel and driving the

Jews into the sea.

Selective news coverage of the Palestinian street violence creates a false impression that Israel is an oppressive society, when it actually wishes to maintain peace and order. Most of the criticism of Israel is laced with hypocrisy. Where were the defenders of human rights when Syria crushed an insurrection in the city of Hama, killing 20,000 people? Where were the bleeding hearts, including the Jewish bleeding hearts when the "moderate" King Hussein killed over 2,000 Palestinians during the Black September uprising? Were there protests and sanctions all over the world against Syria or Jordan? No, only silence. From the perspective of the media, which seems to be playing a somewhat suspect role in this situation, the Jew deserves interest only if he is being beaten, humiliated and persecuted. Oh, how one loved Jews when the final solution was invoked, and a humanistic face could be worn at little cost! But when the proud confident Israeli dares to defend himself, then the tone changes. It appears that the only role for the Jew is that of victim.

The Arab agitation with its media aura was extremely well orchestrated by the terrorist organizations whose charters state as their aim, the destruction of Israel and the expulsion of Jews — in other words, a second Holocaust. What should Israel do to thwart this latest in the forty years of enemy tactics? Capitulate? No, it must meet force with force. The Jewish community in America and Jews in the rest of the world must unite behind Israel in its struggle for survival. We must recognize that Israel is central to our lives, and that as a result, Jewish survival is in our hands.

Our remembrance of the Holocaust, our actions for the good of the Jewish people, our insistence on our survival are the best ways to honor the memory of our six million.

The study of the Holocaust has already entered the curricula of high schools, colleges, universities and the mainstream of American culture. This imposes an important responsibility upon the survivors and especially their children and the entire Jewish community to ensure that the Holocaust memorial which is about to be dedicated is not cheapened, commercialized, vulgarized or devalued. It should always serve as a reminder of what prejudice and hatred can do to mankind.

Echoes Of Terrorism

by Eric Rozenman

Khalil al-Wazir, second to Yasir Arafat in the umbrella grouping of terrorist factions the world complacently calls the Palestine Liberation Organization (PLO), was shot down in sight of his wife and two of their children in Tunis on April 16. Wazir — also known as Abu Jihad (father of holy war) — headed PLO "military operations." In addition, he apparently was coordinating the Palestinian Arab uprising in the West Bank and Gaza Strip.

Intisar Wazir — her *nom de guerre* is Umm Jihad (mother of holy war) — was quoted as saying that after commandos killed her husband with automatic weapons, "I turned toward the wall and prayed, waiting for my turn. It never came."

Her fate and that of her children differed from that of those caught in other bursts of violence connected with Abu Jihad. For example: On March 11, 1978, terrorists landed on the Israeli coast. They murdered the first person they found, American photographer Gail Rubin.

Then they hijacked a bus filled with families on an outing. Before security forces stopped them — killing nine and capturing two — the terrorists had murdered 32 civilians, including many children, and wounded 82, firing from the bus at other travelers.

Several years ago the *Jerusalem Post* wrote of one of the wounded. He was a young father, wheelchair-bound as a result of the attack. He had seen his wife and children immolated when the hijackers ignited an incendiary grenade. Israel blamed Abu Jihad for organizing the coastal road massacre.

The point? Not to trade stories of violent loss, but to distinguish between criminals and victims, the prerequisite for justice. Israel — which did not claim responsibility for killing Wazir — held him accountable for other such "military operations." These included the 1975 attack at Tel Aviv's Savoy Hotel — 12 civilians died — and last month's Negev bus hijacking. Then three Israelis — including the widower father of two young children — perished along with the three terrorists.

News stories almost invariably described Wazir as a moderate, comparing him to Salah Khalaf — Abu Iyad — Arafat's ideological chief. Wazir's moderation could be seen in his reported description of the Negev hijacking as "a success."

Coincidentally, on April 18 — as U.S. naval forces blasted Iranian oil platforms and navy ships in the Persian Gulf in retaliation for the mine explosion which nearly sank the USS Samuel Roberts — the State Department termed the Wazir killing "an act of political assassination. ... This violence is not going to be part of the solution. The solution is going to come through a negotiated settlement ... that works toward a comprehensive peace."

Like Wazir and the PLO, Iran and Iranian-backed Lebanese Hezbollah (Party of God) members believe in terrorism. Of course, when they kidnap people like the U.S. hostages in Lebanon, or murder people on buses or planes like the Kuwaiti airliner recently hijacked to Algiers, it is not terror but "armed struggle."

Other armed strugglers include the Japanese Red Army members suspected of involvement — together with "Middle Eastern terrorists" — in the recent bombing in Naples which killed one U.S. servicewoman and four Italians, and the Red Army member stopped in New Jersey with three bombs in his car

Among the Red Army's earlier exploits alongside Middle Eastern terrorists was the 1972 machine gun and grenade attack at Lod — now Ben Gurion — Airport in Israel. Twenty-seven people, including 17 Christian pilgrims from Puerto Rico, were murdered in that joint Red Army-Popular Front for the Liberation of Palestine (PFLP) assault.

Again coincidentally, the PFLP was an early practitioner of piracy.

The American message after the attack on two Iranian oil platforms asserted: "Any further provocative or hostile Iranian military or terrorist actions against U.S. personnel or targets will receive a firm U.S. response." The killing of Wazir was a similar response.



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Social Events

Alison Silver To Wed

Lila and Bernard Silver of Cranston announce the engagement of their daughter, Alison Carol to Marcelo H. Chinsky. Mr. Chinsky is the son of Lea Chinsky Cohen of East Hartford, Ct. and the late Pedro Chinsky. A November wedding is planned.

Napears Announce Birth

Merrill and Barry Napear of Burke, Virginia, announce the birth of their second daughter, Ashley Elena on April 6, 1988. She is the sister of Julie Shaina Napear.

Grandparents are Frances and Jerry Magnier of Providence, R.I., and Blanche Napear of San Diego, CA, and the late Joel Napear.

Social Seniors Of Warwick

The Social Seniors of Warwick will hold a meeting Wednesday, May 11, at 1 p.m. at Temple Am David.

Entertainment will be by Sandy Gertz. Frank Davis will show slides of Booth Bay Harbor trip to Maine.

Refreshments will be served.

Dr. Leeman Joins Deaconess Hospital

Dr. David E. Leeman, son of Rabbi and Mrs. Saul Leeman, has accepted an appointment as cardiologist on the medical staff of the Deaconess Hospital in Boston. He will be assistant director of their Cardiac Catheterization Laboratories and will serve as a member of the faculty of the Harvard Medical School. He will assume his new position on May 1.

Chernik and Kritz Announce Birth

Debra Chernick and Jerome Kritz are pleased to announce the birth of their second daughter, Alizah Josette Chernick Kritz, on April 5, 1988. Alizah's and her sister, Elana's, maternal grandmother is Mrs. Helen Chernick of Panzano Beach, Florida. Paternal grandparents are Cantor and Mrs. Karl Kritz of Narragansett, Rhode Island and Long Beach, New York. Paternal great-grandmother is Mrs. Minnie Kritz of Warwick, Rhode Island. Paternal great-great-grandmother is Mrs. Matilda Neroslavsky of Providence, Rhode Island. Alizah's parents are partners in the law firm of Kritz & Chernick of Wakefield and Westerly.

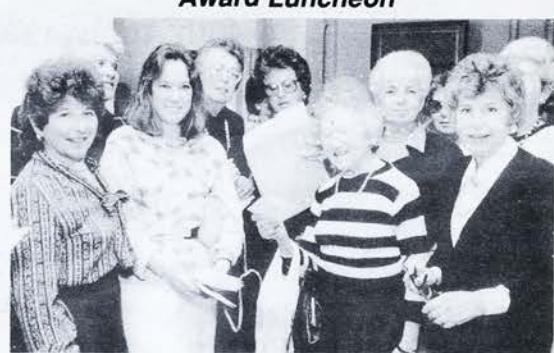
Dr. Leeman received his early education at the Providence Hebrew Day School and at the Maimonides High School in Brookline, Mass. He is a Phi Beta Kappa graduate of Harvard College and received his medical degree at the New York University Medical School. His post-doctoral training consisted of a three-year residency in Internal Medicine and a three-year fellowship in Cardiology, both taken at the Beth Israel Hospital in Boston. He holds membership in the Alpha Omega Alpha Medical Honor Society as well as in the Massachusetts Medical Society and the American College of Physicians. The main focus of his research as well as his practice will be in angioplasty. During the past year he held a similar position at the Maimonides Medical Center in Brooklyn, N.Y.

His wife, Dr. Ramona Leeman conducts a dental practice in Boston. The Leemans reside in Newton and have three children: Rebecca 8, Joshua 6 1/2, and Jonathan 2.

Mr. and Mrs. Howard Rappoport Announce Birth Of Son

Mr. and Mrs. Howard Rappoport of 150 Auburn St., Cranston, proudly announce the birth of a son, Brendan Michael, on April 11. The mother, Helena Rappoport, is the daughter of Mr. Milton Bader of Florida and the late Sheila Bader, and the granddaughter of Mrs. Bertha Ritter of Fall River. Mr. and Mrs. Norton Rappoport, the paternal grandparents, reside in Warwick.

Brendan Michael was born at Women and Infants Hospital in Providence. Mr. and Mrs. Rappoport also have a daughter, Meredith Brooke.



Jane Nelson, chairperson of Community Service Award Luncheon, lower right hand corner, with several committee members and workers at kick-off coffee hour.

Mark the date: Wednesday, May 11 for a noon luncheon at the Marriott Inn in Providence. At that time, the Rhode Island Section of the National Council of Jewish Women will be holding its annual Community Service Award Luncheon. This year, NCJW will be honoring three very special women: The Markoff Sisters - Dorothy M. Nelson, Bernice M. Gourse, and Gloria M. Winston.

As lifelong residents of Rhode Island, Council's three Honorees have been very active members of the community for many years. They have participated in various phases of community service. Although they have now moved to Florida, their hearts are still in the Rhode Island community.

Dorothy Nelson is a past president of Jewish Family Service.

Bernice Gourse is a past president of Temple Beth-El Sisterhood.

Gloria Winston was the Chairman of Rhode Island School of Design's First Annual Fund Drive.

All three women are past board

members of NCJW. In recognition of these activities, as well as many other contributions to the community, NCJW is pleased to be honoring them this year. The award will be presented by Lila Sapinsley, who received the Community Service Award in 1978.

National Council of Jewish Women is dedicated to furthering human welfare locally, nationally, and internationally through programs of education, service, and social action. In 1978, the award was established to honor an individual (or individuals) who best exemplified the highest ideals of the organization.

Proceeds from the event directly benefit the scholarship program and Council's other community service projects.

Please send in your reservation as soon as possible as the response has been very enthusiastic. Categories for the event are: Over \$100.00 - Special Gifts; \$75.00 - Angel; \$50.00 - Benefactor; \$30.00 - Patron; and \$20.00 - Sponsor. Men are welcome to attend. For more information, call 274-2080.

Cranston Senior Guild

The Cranston Senior Guild will hold its next regular meeting on Wednesday, May 4, 1988, at Temple Torah Yisrael, 330 Park Avenue, Cranston at 12:30 p.m. Dorothy Ann Weiner of Wiener Travel will speak to us on our visit to Israel. The Nominating Committee will present the slate of officers for 1988-1989.

Balances are due on the trip to the Nevele Clubhouse: 6 days - 5 nights. This is our annual "Kick-Off to Summer Vacation" - June 19-24 and once again promises to be super!!

Reservations are now being accepted for the installation paid-up membership luncheon, which takes place at the Venus de Milo, Swansea, Wednesday, June 8. Helen Forman is chairman for this outstanding event. Call her at 521-0455.

Many summer activities are also being planned, with a special event - Tanglewood, Sunday, August 14 - a performance of the Israel Philharmonic Orchestra, Kurt Masur, conductor.

Don't miss this interesting and informative meeting where further details on this and other events will be presented: Atlantic City - Williamsburg & Israel to help celebrate her 40th birthday!

Hopewell High Reunion Class Of '63

Hopewell High School, Class of 1963, is planning its 25th reunion on Saturday, August 6 at the Marriott in Providence. There are still many classmates we have been unable to locate. If you have not been contacted by us or need more information, please contact Ann (Feldman) Brown, 723-0135 or Debbie (Kushner) Blitz, 751-7155.

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National Arthritis Month - May

The Rhode Island Chapter of the Arthritis Foundation is proud to announce the hiring of a new Executive Director, Dawn M. O'Brien, who will be starting work with us on May 9, 1988.

A number of important events will be going on this May as part of the National Arthritis Month program. We will be hosting a May Breakfast on Sunday, May 1, at the Metacomet Country Club in East Providence starting at 10 a.m. Tickets may be obtained either by writing to or calling the local chapter office (850 Waterman Ave., East Providence, R.I. 02914 434-5792).

We will be starting a new edition of the Self Help Course on Tuesday, May 3, 1988. This is a comprehensive program designed to teach people with Arthritis about their disease and how to live and cope with the problems that Arthritis creates. Preregistration will be required. This too, can be done through the R.I. Chapter office.

An education program open to the public is going to be held on Friday, May 20. The location is the Barus-Holly Building on the campus of Brown University on the East Side of Providence. The program will begin at 7 p.m. and will cover a variety of topics including:

- 1) Less Common Forms of Arthritis
- 2) What is Lupus?
- 3) Physical and Occupational Therapy
- 4) Surgery for Arthritis
- 5) Fibrositis Syndrome

Providence Chapter Hadassah



Congregation Beth Sholem, Babylon, N.Y. Her community involvement includes membership on the Steering Committee of Bi-County Political Actions Committee which encompasses Nassau and Suffolk Counties.

In 1984, Carol and her husband gave one month as civilian volunteers to Israel serving with the Israeli Air Force.

The State of Israel Bonds has conferred upon Carol the prestigious Negev award and Hadassah selected her Woman of the Year.

This past December Carol and her husband went to the Soviet Union to meet with Refuseniks. Upon their return they played a direct role in securing visa for one particular Refusenik.

Donor Co-Chairman for the event will be Roberta Blum and Erna Oelbaum; Treasurer, Rita Millen; Reservations, Selma Halpern; Decorations, Madeline Gurwitz; Program, Doris McGarry; Invocation, Mrs. Diane Silk; and Arrangements, Helene Bernhardt.

Esther Share and Diane Silk are Ad Book Co-Chairman; Nellie Silverman Ad Book Treasurer; and Claire Bell Ad Book Editor.

For reservations please call Selma Halpern at 272-6342, Roberta Blum at 944-8519, or Erna Oelbaum at 353-6826.

Access RI Update

An interesting variety of programs will be presented in the upcoming month by Access Rhode Island, the Cable TV team sponsored by Temple Beth-El Brotherhood. Be sure to watch for these informative programs.

Sunday, May 1, 8 p.m.; Monday, May 2, 8:30 p.m.; Sunday, May 8, 8:00 p.m.; Monday, May 9, 8:30 p.m.

Volunteers from Dorcas Place talk about solving problems of

adult illiteracy.

Sunday, May 15, 8:00 p.m.; Monday, May 16, 8:30 p.m.; Sunday, May 22, 8:00 p.m.; Monday, May 23, 8:30 p.m.

Yiddish Eldercamp — a summer "camp" for seniors sponsored by the Bureau of Jewish Education of Rhode Island and the Jewish Community Center.

All programs are shown on Cable Interconnect A, Channel 49.

Radio Program Schedule '88

The Eternal Light, award winning radio program produced by The Jewish Theological Seminary of America in cooperation with the NBC radio network, announces the following programs for May. Please check your NBC station for local time.

May 1 — Dr. Ronald Sanders, author of the recently published *Shores of Refuge* talks with Dr. Jack Wertheimer, associate professor of American Jewish history at The Jewish Theological Seminary of America about a century of Jewish emigration.

May 8 — Dr. Arthur Green, president of the Reconstructionist Rabbinical College, talks with host Robert Cohen about the chal-

lenge of educating leaders for American Jewish communities.

May 15 — Eli Evans, president of the Revson Foundation, and author of *Judah P. Benjamin, the Jewish Confederate*, talks with Rabbi Malcolm Stern, eminent American Jewish historian, about the man who served as secretary of state for the Confederacy.

May 22 — Shabot - No broadcast.

May 29 — Monica Devens, editor and public relations practitioner, who directed the department of communications of The Jewish Theological Seminary during that institution's recent centenary, talks about the Seminary at 100.

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Jewish Women's Association

The Women's Association of the Jewish Home for the Aged will hold a board meeting on Wednesday, May 4, 1988 in the Martin M. Chase auditorium at the Home.

A petite luncheon will be served at 12:30 p.m. The meeting will begin at 1:15 p.m. with the President, Charlotte R. Goldberg officiating.

In anticipation of Mother's Day, a Gift Shop Boutique will be held at the Home on May 1, 2, 3, Sunday, Monday and Tuesday from 10 a.m. to 5 p.m. each day.

Barrington Library

Materials On The Constitution

During the month of May, in connection with the town's celebration of the 200th anniversary of the U.S. Constitution, the Public Library will be featuring its Constitutional materials.

A book display on the subject will be offered to the public. In addition, the Library's video collection includes two copies of "That summer in Philadelphia." This video cassette captures the excitement of the 1787 Federal Constitutional Convention through "on the spot interviews" with famous participants there. Several of the participants in this drama (including Ben Franklin, George Washington and George Mason) are portrayed by local Rhode Islanders.

Am I Normal?

The Associates for Adolescent and Family Psychotherapy, Inc. will present a workshop entitled "Am I Normal?" for parents of pre-adolescent children in grades 4-6 at the Barrington Public Library on May 10 from 7:30-9:00 p.m. The free program will be led by Barrington resident Bonnie Cooper, an experienced Psychoeducational Workshop Leader and Teacher, and Livia Weinstein, who has developed and presented workshops on parenting skills throughout Rhode Island.

Topics will cover how to communicate, stress in school, peer relationships, feelings, self-esteem, and how the family impacts on the child. The workshop is limited to 20 participants. To register, please call the Barrington Public Library, 247-1920, and ask for the Children's Department.



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R. I. Holocaust Memorial Museum Dedication



Standing in the entrance to the Rhode Island Holocaust Memorial Museum are: (l to r) David Newman, First President of the Rhode Island Holocaust Survivors; Helen Schwartz, President; and Ray Eichenbaum, Past President

The vision of many Rhode Islanders will become a reality on Thursday, May 5, 1988, at 5 p.m. at the community dedication of the Rhode Island Holocaust Memorial Museum. The structure, a memorial to victims of the Holocaust, is located on the site of the Jewish Community Center of Rhode Island, 401 Elmwood Avenue in Providence.

For many years, the survivors of the Holocaust living in Rhode Island dreamed of erecting a structure that would be a community presence with a twofold purpose: to remember the victims of Hitler's death camps and to teach future generations what can happen when bigotry triumphs.

On May 5 the doors will open on the gray granite structure with panels of smoked glass encasing

barbed wire, a symbol of the death camps. The Museum will serve as an educational center with an active speakers' bureau, an outreach program for schools and organizations and a small exhibit area. A Book of Remembrance with the names of Rhode Islanders who survived the holocaust and the names of their loved ones who perished will permanently be in place.

To enter the Museum, one walks down a ramp, either to the left or the right, through the Memorial Garden, an area of peace and meditation with the Star of David marking its center.

The community is invited to the historic dedication on May 5. For further information call Sarah Zacks, Director at 861-8800.

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Rhode Island Herald

Around Town

by Dorothea Snyder



"My wife Jeanette and I have been to Israel three times, but our fourth recent trip is the most fulfilling trip we've ever had," says Max Riter.

"On March 13th, we were fortunate to be able to join the Unity Flight, Volunteers to Israel, through SAR-EL, an organization that recruits volunteer workers.

"Founded by Retired General Davidi and represented in Rhode Island by Sheldon Sollosy, SAR-EL requested 500 volunteers to join others who were coming from Canada, England and France. This group eventually swelled to about 1500 volunteers.

"The purpose of this special trip called Unity was to demonstrate both to Israelis as well as to others less well inclined towards us the unwavering loyalty of friends. The response from Jews and gentiles were so overwhelming that hundreds from all over the United States had to be turned away.

"Upon our arrival at the Ben Gurion Airport, we were given a choice of work places such as army and navy bases, a hospital, warehouses, kibbutzim or wherever we were needed.

"We chose the navy base Bat Galim in Haifa, which translated means Daughter of the Waves. We lived in the same barracks, ate the same meals as the regular navy.... certainly not a five-star hotel, but adequate.

"Our day began with breakfast at 7, fare of hard-boiled eggs, whole cucumbers and sliced cucumbers, whole tomatoes and sliced tomatoes, diced tomatoes and diced cucumbers mixed together, yogurt, cheese, sweetened coffee, and cans of halavah.

"And Jaffa oranges. Oranges by the cases. Every meal we had oranges. We'd load our pockets in the morning. The uniforms have very large pockets and we filled them up. During the day, we snacked on oranges. They're very easy to peel. When we ran out of oranges, we went in the kitchen and re-filled.

"The oranges helped prevent dehydration. The hot sun can really fool everybody. One day I was a little bit dehydrated, but that didn't last long.

"The Israelis eat a tremendous amount of fresh vegetables with their meals. We ate our biggest meal at lunchtime, either fish or chicken.

"We were issued regular I.D.F. (Israeli Defense Force) uniforms, except our heavy parka jackets were blue to designate the navy. The small blue ribbons worn under our shirt epaulets identified us as volunteers. That's how we

were distinguished; otherwise, we all looked alike.

"At 8 o'clock in the morning when attendance was taken, we waited for the camp commander. He arrived exactly two minutes before 8, and we all snapped to attention.

"The boatswain would sound his high pitched whistle as the Israeli and navy flags were raised. It was quite a sight to see the flags raised, especially when they'd allow both a sailor and volunteer to raise them. I had the privilege one day. It was quite a thrill to see that flag go up fluttering against the sky.

"Immediately after work began, we built fences, painted buildings and fences, cleared brush three feet high, and built gravel walkways where walkways never existed.

"They don't have time to do these things, so this is where we fitted in. Instead of working on different details in different areas, we pulled together on the second and last week of our volunteer mission to build Unity Park which would be a visible result of what we accomplished.

"Most of the people in our group were 20 and up. We were the oldest, but believe me, we worked as hard as anybody. They came from all over the United States."

"Referring to a list containing their names and addresses, Max's index finger stops at a name. "It's really remarkable to see somebody like this young woman from Red Oak, Texas who had never met a Jew.

"She came along with a minister on his fourth or fifth trip to Israel who had convinced her to come along. Another amazing thing was that it was only a first-time experience for a few people. Most had come for their second, third and fourth tour of volunteer work.

"One day we visited our next door neighbor, another navy base. No ships were on our base, but sections of ships. The training, though, was the same mechanics done on ships. This way ships don't have to be tied up.

"We toured all the ships and submarines. It was interesting to see the women who are in the navy. There were two women who caught my eye on top of the mast repairing a piece of electronic equipment. They were happy and jiving along.

"We quit work at 4 p.m. We did have a few breaks in between. At night we'd attend lectures. The nights that we didn't have lectures we'd relax.

"One night, the navy bulldozed

Building Unity Park

Photos by Max Riter



Shovel and wheelbarrow in hands, Max and Jeanette Riter adapt to the land easily.

a whole area along the waterfront and covered it with rocks so we could have a bonfire. We built a tremendous one. And how cold it was! We covered our heads with our parkas. The wind was wicked.

"On another night, the base brought in some people to teach us Israeli dancing. Those who didn't want to attend were allowed to leave the base and go into Haifa. One evening, Jeanette and I went in to the city.

"My gosh, I think I'm the only one who doesn't like falafel because everybody eats falafels. On one block in Haifa, there must be

15 falafel stands. Evidently, it does them no harm because they look nice and healthy looking."

Though it is now all behind Jeanette and Max Riter except for the lingering memory and many pictures they look at fondly, would they go again.

"Oh, I'd love to," Max responds instantly. "I'm going to try. I'd love to go back. It was without doubt the most fulfilling experience I have ever had in my life."

Jeanette agrees. "I feel more people ought to try it, and see how nice it is. I got more out of it than I gave!"



Unity Park underway at Galim Navy Base in Haifa, Jeanette takes time out to kibitz.



Unity Park completed, the Riters' volunteer group enjoy the fruits of their labor. The stainless steel sculpture topped with a Mogen David, Max says, was designed by an artist in the group. Another volunteer welded the angle iron structure. Set in a cement base, its exterior is surrounded with geraniums.

Jeanette Riter with Retired General Davidi, founder of SAR-EL, Volunteers for Israel.

Goldowskys

(Continued from page 1)

RJHA's secretary. "I did all the secretarial work," she explains.

However, with the membership of the Association growing, the feeling was that the infrequently published *Notes* was not enough. "We felt the membership was entitled to know more about what was going on," Mrs. Goldowsky says, "and so we instituted a newsletter in 1977 and I edited that — put it in type, the whole thing." She served as Editor until 1987, and continues to assist in its production as Co-Editor.

Finally, she was the founder and chairman of the highly acclaimed Temple Beth-El Choral Society.

In addition to his work with RJHA, Dr. Goldowsky remains the editor of the *Rhode Island Medical Journal*. He has completed a book, *Yankee Surgeon: The Life and Times of Usher Parson, M.D. (1788-1868)*, which is being published by The Countway Library of Harvard Medical School. Never one to rest on his laurels, he is currently working on a second book, a history of Temple Beth-El.

Mrs. Goldowsky remains furiously busy as well. In addition to her Historical Association work, she is currently a board member of a number of local organizations: The Miriam Hospital Women's Association, the R.I. Section of the National Council of Jewish Women, the Providence Chapter

The Poems And The Pandering

by Eric Rozenman

It has become simply "the poem." Highlighted first in the Israeli press, then in the *New York Times* and *The New Republic*, a poem by Palestinian Arab writer Mahmoud Darwish, tells Israelis to:

"Pile your illusions in a deserted pit, and be gone . . ."

"For we have that which does not please you here, so be gone . . ."

"And we have what you lack; a bleeding homeland of a bleeding people . . ."

"It is time for you to be gone . . ."

"Live wherever you like, but do not live among us . . ."

"It is time for you to be gone . . ."

"Die wherever you like, but do not die among us . . ."

"For we have work to do in our land . . ."

Ten times in the 52 lines of *Those Who Pass Between Fleeting Words* Darwish tells Israelis to "get out." The poet, now living in Paris, handles "cultural affairs" for the PLO's executive committee. He was formerly considered an organizational "dove," calling for coexistence between Palestinian Arabs and Israeli Jews.

The poem "unnerved Israelis," according to the *New York Times*. So Darwish explained that he meant for them to leave "only the territories captured during the Six-Day War, not the state of Israel."

But the *Jerusalem Post* noted Israeli poet Haim Gur's response: "The poem returns us to the true demons. It speaks truth, poems do not lie . . ."

Another Israeli writer, Amos Keinan, described by the *Times* as "a consistent critic of the government's policies," also attacked the poem:

"What is so terrible is that all those thousands of Israelis, who were asleep until now and only because of the uprising started wondering if the time hadn't come to start talking with you, now may decide there is nothing to discuss with you, except through the barrel of a gun."

Darwish's work is not the only signpost pointing toward desolation. In "Arab Rage Inside Israel," in the April 3 *New York Times* magazine, Ze'ev Chafets

of Hadassah, the Sisterhood of Temple Beth-El, and the R.I. Lung Association.

Officially, Dr. and Mrs. Goldowsky are retired.

Retirement sounds exhausting.

Seebert and Bonnie Goldowsky have been a vital part of the preservation of a great deal of this community's history. In addition, their lives have crossed paths with some of the community's local historic figures. History, it seems, is an important part of their lives.

So they must have always loved history, right?

Wrong. "In school, I found history boring," says Seebert.

"I wasn't particularly interested in history, either," chimes in Mrs. Goldowsky.

Dr. Goldowsky stares at the floor, lost in his thoughts for the moment. Slowly shaking his head, he smiles broadly, musing, "You never can tell how these things are gonna turn out."

The AJHS National Conference and Annual Meeting takes place this weekend, April 29-May 2, at the Omni Biltmore Hotel in Providence. Featured speakers include Dr. Anita W. Novinsky ("The Inquisition and the Crypto-Jews in the New World") and Keynote speaker Dr. Malcolm H. Stern ("Jews Without Rabbis: How Colonial Jews Observed Their Judaism"). For information on the conference, call 617-891-8110.

quotes the poem "Here We Will Remain":

"We will lie on your chest like a wall . . ."

"Stick in your throat like a piece of glass . . ."

"We will sing the songs . . ."

"Fill the streets with demonstrations . . ."

"Fill the jails with honor and make children . . ."

"Every generation more revolutionary than the one before it . . ."

The author, Tawfiq Zayyad, does not write from European self-exile but shares with Darwish Galilean roots. Zayyad is the Communist Mayor of Nazareth and a member of the Knesset (NER, Oct. 20, 1986).

Does what Darwish and Zayyad write matter?

Jews, defined and united by a book for millennia, do not have to be taught the importance of a people's literature. And as an early eighteenth-century writer on government put it: "If a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

Israel's task is to prevent the Palestinian ballads from becoming laws, while remaining true to its own songs and statutes.

Now, Haynes Johnson, in the April 8 *Washington Post*, writes that Sen. Albert Gore, Jr. (D-Tenn.) "is the great exemplar of the tactic. He has been aggressively courting the so-called Jewish vote . . . by attempting to portray himself as the best and truest friend of Jews and Israel still in the race."

If that is pandering, what is a politician doing when talking to assembly-line workers about factory closures, or to farmers about grain prices, or to Poles about Poland?

And why "the so-called Jewish vote"? That vote is not monolithic, but who writes of the black, Hispanic or women's vote as "so-called"?

And why is the embassy not in Jerusalem — west Jerusalem, anyway, which Israel has always held? Probably just U.S. pandering to Arab intransigence. Pandering or appeasement?

Setting Priorities In The Soviet Jewry Crisis

by Mark Schneier

At the Moscow summit beginning May 29, President Reagan has promised to press the Soviets on the issue of Jewish emigration. From the very beginning of the Soviet Jewry movement, the highest priority has been given to this basic human right. But when activities in the West relegate to secondary status efforts to train Russian rabbis, supply kosher food, provide Russian-Hebrew bibles and make available other educational materials, I must disagree.

Such a shortsighted policy miscalculates the dimensions of the Soviet Jewry dilemma. And it does our brothers and sisters in the Soviet Union a disservice by ignoring the great majority of Soviet Jews who have not expressed interest in emigrating.

In many cases, their decision to stay is a consequence of religious ignorance and spiritual lethargy. Indeed, if Mikhail Gorbachev were to open the gates tomorrow, a majority of Soviet Jews would most likely choose to remain. And that is the potential tragedy of an "emigration only" approach. It ignores the possibility of a Jewish future for nearly two million Jews in the Soviet Union who know little of being Jewish beyond the word "Ivri" stamped on their internal passports.

The reality of the problem was underscored for me personally earlier this month when I was privileged to become the first rabbi from the West to officiate at a major holiday observance in the Soviet Union. I conducted Passover services and led the communal seder in Moscow's historic Choral Synagogue during the first two days of Passover. Joining me was Dr. Joel Selter, a member of my congregation who chanted the services and the seder, and our cantor, Moshe Geffen, who conducted services during the last two days of the eight-day holiday.

Our group was substituting for the Moscow synagogue's two regular clergymen, Rabbi Adolph Shayeivich and Cantor Vladimir Pliss, both of whom are currently enrolled in an intensive study program at the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University in New York.

The opportunity to conduct services in Moscow was an emotional experience, permitting us as it did to meet Soviet Jews whose strong sense of Jewish identity and synagogue-orientation reflected spiritual courage and determination. Equally significant was the opportunity to meet many Jews who were bereft of any sense of religious identity and who declined to recognize their Jewish heritage because they were brought up in a state where opportunities for religious training had been virtually unavailable for more than half a century. These Soviet Jews are, simply put, the victims of spiritual starvation. Yet I could not help sensing, even among the most apathetic, an unrequited curiosity — perhaps even a deeply-sublimated need — to understand more about themselves by learning more about their Jewish roots.

We went to Moscow bringing with us two tons of kosher food and other Passover supplies contributed by our synagogue in New York to Moscow's Jewish community. The shipment marked the first time that kosher food had been shipped directly to the Soviet Union from the U.S. The food was a source of wonder among the Jews of Moscow; the matzoh and wine and other ceremonial foods led in many cases to long and animated discussions of the meaning of Passover.

On our first night in Moscow, some 20,000 people crowded into the synagogue and overflowed into the street. For many among the religiously ignorant who, out

of simple curiosity or a deeper need, came to the Moscow synagogue that evening to mingle with those who came to worship, there seemed to be a new sense of awakening, a sense of solidarity with other Soviet Jews never felt before. I believe this experience may turn out to be their first step on a journey toward understanding their Judaic heritage.

One leaves with the conviction that Soviet Jews must be provided with the opportunity to learn about Judaism and the means, even on a token basis, to quicken their sense of Jewish identity.

Some things are already being done. Prayer books and bibles have been sent to the Soviet Union, as have Hebrew language materials. Through negotiations with Soviet officials, the Appeal of Conscience Foundation — an ecumenical organization dedicated to

advancing freedom of religion around the world — has arranged for the recent opening of a kosher take-out restaurant in Moscow. Other projects aimed at building awareness and understanding of the Jewish cultural and religious heritage are being planned.

These are small but remarkable gains. The age of glasnost has already seen advances in the religious sphere that would have been unthinkable during previous regimes. I returned from Moscow persuaded that opportunities will soon arise to bring Judaism to a community that knows little if anything about what it means to be a Jew.

By taking advantage of these opportunities, we can help trigger a spiritual awakening among the third largest Jewish community in the world.

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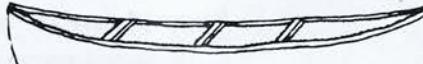
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World/National News

Ukrainian In Toronto Says Jews Will Pay For Demjanjuk Verdict

by William Saphire

NEW YORK (JTA) — A warning in Toronto that Jews will pay for the conviction of John Demjanjuk as they paid for the crucifixion of Jesus has shocked and angered Canadian Jews.

The threat was attributed to Peter Jacyk, a member of the local Ukrainian community. He was quoted by the Toronto Star after a Jerusalem district court last week found Ukrainian-born John Demjanjuk guilty of war crimes, including the murder of 800,000 Jews in the Treblinka gas chambers.

Jacyk is vice president of the Canadian Charitable Committee In Aid of John Demjanjuk's Family, a Ukrainian group that has raised funds for the Nazi war criminal during the 15 months he was on trial in Israel.

According to the Star, Jacyk commented on the guilty verdict, saying "Through the 2,000 years, Jewish people paid for that — rightly or wrongly — but they did pay for that crucifixion. I believe this will have similar results in the future for this conviction of Demjanjuk."

Frank Diamant, executive vice president of B'nai B'rith Canada, called the statement by Jacyk "outrageous and provocative."

"The innuendo that the Jewish community will be held responsible for bringing to trial a Nazi war criminal is repulsive. Jewish people in Canada, and men and women of good faith of all religious persuasions, will not condone the hostility and aggression manifested through these remarks," Diamant said.

There has been friction between the Ukrainian and Jewish communities in Canada ever since Demjanjuk went on trial in Jerusalem in February 1987. The 68-year-old former automobile worker from Cleveland, Ohio, had been stripped of his American citizenship in 1985 for falsifying his wartime activities. He became the first accused war criminal extradited to Israel for trial.

Within hours after the verdict was announced April 18 in Jerusalem, a rock was hurled through a window of the Hillel House on the University of Toronto campus.

Ukrainians, who may number

as many as a half million in Canada, are also disturbed by last year's amendment to the Canadian Criminal Code, which allows Canadian courts to try suspected war criminals for crimes committed on foreign soil. Some Ukrainians and other Eastern European and Baltic ethnic groups have attributed the new measure to Jewish influence.

The amendment, in fact, was recommended by a special commission headed by Quebec Superior Court Justice Jules Deschenes, who spent more than a year investigating alleged war criminals living in Canada.

The Deschenes Commission found only 20 suspects and 200 others who warranted further investigation. So far only one of the 20 has been publicly identified and brought to trial, Imre Finta, a Canadian of Hungarian descent.

Abu Jihad Assassination May Have Dire Consequences

by Hugh Orgel

TEL AVIV (JTA) — The assassination of the Palestine Liberation Organization's No. 2 man, Khalil al-Wazir, will have grave consequences for Israel, whether or not Israel did the deed.

That is the opinion of several experts on terrorism, according to Avi Benayahu, writing in Al Hamishmar. They believe the Palestinian unrest in the administered territories will escalate in the absence of a guiding hand from PLO headquarters.

Wazir, also known as Abu Jihad (father of war), headed Al Fatah, the PLO's military branch. Israelis considered him the mastermind of the Palestinian uprising.

According to the experts cited by Benayahu, if his death results in weakening the PLO's links with the territories, local nationalist leaders will consider themselves "freed" from whatever restraints the PLO might have imposed — such as the prohibition of the use of firearms.

In addition, the new situation could give rise to a local leadership that is much more extreme than the PLO and more hostile to both Israel and Jordan, Benayahu wrote. There is also no guarantee that the PLO will be less brutal without Abu Jihad, he added.

Al Hamishmar quoted Palestinian sources as saying that PLO chief Yasir Arafat will assign responsibility for the West Bank and Gaza Strip to Abu Ali Shahin, who will be in charge of military affairs, and Mahmoud Abbas, who will oversee political matters.

Tourism Down Despite Higher Figures

By Hugh Orgel

TEL AVIV (JTA) — A rise in tourism in March and a 15 percent increase during the first three months of this year are a statistical illusion, according to experts who analyzed the figures released recently. The actual trend is downward, they say.

In March, 138,700 tourists arrived in Israel, compared to 124,000 in the same month of 1987, an 11.7 percent hike. But this reflected the Passover-Easter holiday, which began on April 1. Adjusted on a seasonal basis, March tourism amounted to 106,000 arrivals.

Similarly, the adjusted figure for April was 110,000, compared to 113,000 in April 1987, according to the experts.

The net decline, linked to continuing unrest in the administered territories, is reflected in the poor bookings and heavy cancellations reported by El Al, Israel's national airline.

An unidentified airline source quoted by Yediot Achronot recently said the number of canceled reservations in recent weeks was "catastrophic."

The largest decline in bookings has been on flights from the United States. But there also has been a substantial drop in reservations made in other countries. El Al's computers show a large decrease in the number of Israelis flying abroad, Yediot Achronot reported.

Israel Plans To Expand Navy

by Hugh Orgel

TEL AVIV (JTA) — Israel's navy is negotiating for the construction of three new Saar-5 class missile boats and two Dolphin-class submarines, Rear Adm. Avraham Ben-Shoshan, commander of the navy, disclosed this week.

The vessels, to be built in the United States and West Germany, will cost about \$1.2 billion. Ben-Shoshan said the decision culminated nine "wasted" years of discussion during which no agreement was reached by the defense establishment on the navy's procurement requests.

The original plans were scaled down from four to three missile boats and from three to two submarines. The missile boats moreover will be of 1,200 tons displacement instead of the rumored 3,000 tons. But they will carry the same size crew as the Saar-4 class missile boats presently in the fleet.

The new submarines will be among the most modern conventionally powered undersea craft in the world, Ben-Shoshan said. They will be custom built to the Israeli navy's requirements.

Israel's navy is the smallest of the three branches of the Israel Defense force. Its personnel consists of 10,000 regular sailors and 10,000 reservists. According to the Middle East balance of power listing published by Tel Aviv University's Jaffee Center for Strategic Studies, Israel's navy in 1986 consisted of 26 fast missile patrol boats of various types, three submarines, two hydrofoils, 47 small patrol craft and 151 landing craft.

Passover In Ethiopia: Remembering The Past, Praying For The Future



This Passover, even in the most remote villages and towns, Ethiopian Jews were able to celebrate a traditional "Seder" as did their fellow Jews all over the world; all read the same prayers of hope for freedom.

The American Jewish Joint Distribution Committee (JDC) launched a special operation on the eve of Passover and delivered matzah, wine, and other Passover necessities to the Jews of Ethiopia.

Michael Schneider, the Executive Vice-President of JDC, visited Ethiopia on the eve of Passover and personally witnessed the distribution of Passover goods to a Jewish community whose problems are many and complex. "In addition to pursuing JDC's various ongoing programs in Ethiopia, we wanted to make sure that every Ethiopian Jew would have the means to celebrate a traditional seder," said Schneider.

NBC, Washington Post Accused Of Violating Censorship Rules

by David Landau

JERUSALEM (JTA) — Senior government officials are urging the Israel Defense Force to take legal action against NBC News and The Washington Post for allegedly violating military censorship rules.

NBC broadcast a report that Israel's policy-making Inner Cabinet decided by majority vote to authorize the assassination of Khalil al-Wazir, the No. 2 man of the Palestine Liberation Organization. The Washington Post published over the weekend what it said was a blow-by-blow account of the decision-making process that sent a hit team to gun down Wazir at his villa in suburban Tunis on April 16.

The Israeli media reported that there was pressure from the Prime Minister's Office to act against the two American news organizations and other media that file reports overseas without submitting them to the military censor.

Action could result in loss of accreditation or even of residency permits for American correspondents reporting from Israel.

NBC acknowledged that it had not submitted to the censor its report that the Inner Cabinet voted to eliminate Wazir with dissent only from Foreign Minister Shimon Peres and Ezer Weizman, a Labor Party minister without portfolio.

The network said it had received no prior notice from the censor requiring it to submit stories on this subject to the censor before transmission. It noted it had often done so in the past with no adverse reaction from the censor or other officials here.

Jackson Meets With Jewish Leaders In New York

WASHINGTON — Jesse Jackson didn't get many Jewish votes. No surprise. Now on to the second most populous Jewish state, California. If Jackson continues to substitute fancy but empty rhetoric for substance, his problem with the Jewish community will remain.

Speaking for B'nai B'rith, the world's largest Jewish organization, Executive Vice President Thomas Neumann also made these comments about New York State's Democratic primary:

"In the days to come, we'll see all sorts of theories and explanations about the Jewish vote. Let us be clear about it. Jews chose not to vote for Jesse Jackson because his long-term record and actions still weigh heavily on their minds. Jackson refused to meet with any mainstream Jewish organizations. Despite his protestations to the contrary, he did not reach out. The result? Most Jews still remain unconvinced that anything except the language of political pragmatism has changed. Jews listened to the words uttered in Iowa as well as New York."

"Jews are always in the forefront of supporting minority candidates. Jews supported Tom Bradley in Los Angeles and Wilson Goode in Philadelphia. Jews supported Harold Washington in Chicago when his opponent was Jewish."

"For the first time, Jackson was subjected to some of the same intense questioning and scrutiny the other candidates had faced for months. Until now, because of racial sensitivity, he had a free pass. No one laid a glove on him. Now that's changed, and while he's still ducking the Jewish issue, perhaps he'll deal more forthrightly in the future. As Jackson moves on to California, let him spell out his current position, deal with the tough questions, so that the community can make a judgment, not on rhetoric but on substance."

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Anti-AIDS Drug Licensed For Testing

Israel's Bar-Ilan University reports significant progress with a synthetic compound, developed by its researchers, that is designed to increase the body's ability to fight AIDS.

The drug is called AS-101, with the initials representing the names of its inventors, Michael Albeck, the University's president, and Benjamin Sredni, associate professor of life sciences.

Testing has led the inventors to conclude that the drug may also be useful in treating certain cancers and other immune-deficiency problems.

Now Bar-Ilan, with National Patent Development Corporation, has licensed a leading U.S. drug company, American Home Products Corporation, to manufacture the drug. Payments from the company will provide the University with additional funds to con-

tinue its program.

AS-101 is under "active development" by the U.S. government's National Institute of Allergy and Infectious Diseases, according to a lengthy report on the drug's status in the March 17 issue of *The Wall Street Journal*.

Testing of the drug will soon begin at a major New York medical center that is treating AIDS patients. Additional testing of the drug for AIDS and certain forms of cancer are going on in Israel, France and Mexico.

Bar-Ilan's research program is generating a significant proportion of the funds for its operating budget. The University actively seeks to produce income from its scientific developments.

Israel's third largest university, Bar-Ilan has its main campus at Ramat Gan, near Tel Aviv. It is celebrating its 35th anniversary

this year.

The University is widely known for making Judaic studies a required minor. Yet, it is not a yeshiva because it offers the full complement of university studies, and it attracts a wide range of students. They comprise religious and nonreligious Israelis, including Moslems and Christians, and foreign students, all studying together in harmony.

Widely known also for its personal relationships between students and teachers, Bar-Ilan recently decided to downsize to 100,000 students in order to maintain a 10:1 student-faculty ratio and further develop these relationships.

Financial support from donors in the U.S. and other countries has contributed significantly to Bar-Ilan's growth.

New Invitations To Soviet Jews Require Direct Flights To Israel

by David Friedman

WASHINGTON (JTA) — Israel is now issuing invitations that Soviet Jews need to apply for exit visas with the requirement that they go directly to Israel via Romania. The move is an effort by Israel to stop most Soviet emigrants from going to other countries, including the United States.

But an Israeli Embassy source, who confirmed that the new invitations have been sent out for the last month, stressed that for now, there is no change in how Soviet Jews who receive exit visas leave the USSR.

Emigrants can go to Bucharest, as a small number have done for the last six to eight months, or to Vienna, as most emigrants do, and then on to either Israel or another country.

If the Israeli requirement were to become mandatory, those who receive invitations would not receive their exit visas until they reached Bucharest and would thus have no choice but to go on to Israel.

Karl Zukerman, executive vice president of HIAS, suggested that this mandatory policy would not go into effect until Israel is allowed to open a mission or consulate in the Soviet Union.

Negotiations have been going on for some time between Israel and the Soviet Union, which broke diplomatic relations after the 1967 Six Day War.

The Dutch Embassy in Moscow continues to handle the invitations from Israel, and no changes

have been made despite the new wording, according to Jerry Goodman, executive director of the National Conference on Soviet Jewry.

Both Goodman and the Israeli Embassy source said the new requirement would not prevent Soviet Jews who have relatives in the United States, Britain, Canada or other countries from seeking to join them. Since last July, the Soviets have permitted persons with relatives in the United States and other countries to receive invitations from them, and not just from Israel, as was the previous practice.

Goodman noted that for the past year-and-a-half, the National Conference has advocated a "two-track" approach whereby Soviet Jews who want to go Israel can do so directly, while those who want to go to the United States or another western country can also go there directly without the subterfuge of asking for a visa to Israel. Morris Abram, chairman of the National Conference, and Edgar Bronfman, president of the World Jewish Congress, raised the Romanian route directly with Soviet officials when they were in Moscow in March 1987.

"Israel is putting in place what we accepted in principle a year-and-a-half ago," Goodman said. "If you come out on an Israeli invitation, you pick up your visa in Bucharest."

Goodman added that "everyone supports the two tracks, as long as we make certain that those

Jews who wish to come to America will not be hurt or prejudiced by it."

But the Union of Councils for Soviet Jews charged the new policy will do exactly that. The policy threatens Soviet Jews "by violating their Helsinki-guaranteed freedom of choice to immigrate directly to any country of their choice that will accept them," the group said.

Pamela Cohen, president of the union, and Micah Naftalin, its national director, have been meeting with U.S. and Israeli officials, and prominent Jewish leaders to discuss a response.

"We have found almost universal accord in the need to respect the Israeli government's legitimate concern for the dignity of its visas, while assuring that Soviet Jews retain their internationally guaranteed freedom of choice," Cohen said.

Naftalin suggested the new policy could result in making most of the 400,000 Soviet Jews who want to emigrate "more vulnerable," and reduce the present emigration levels.

"Realistically, Israel is a far weaker advocate than the United States, and the Soviet Union may become increasingly influenced by its client states in the Middle East to set even lower quotas of Jewish emigration than at present," Naftalin said.

Israel has long sought to find a way to stop the "dropout" rate among Soviet Jews who leave the USSR with visas to Israel, and then go to the United States or some other country. Estimates of those carrying Israeli visas who travel instead to another country



Prime Minister Yitzhak Shamir is the subject of a special Israel 40th anniversary feature in the May issue of *Life Magazine*. The exclusive photo essay by (UJA documentary photographer and National Young Leadership cabinet member) Robert A. Cummins profiles Israel's head of state during the recent Palestinian Rioting and U.S. peace initiative. In a photograph by Cummins, Shamir is seen here looking at a picture of himself taken forty years ago when he was a commander in the Jewish underground. (Photo credit: Robert A. Cummins via the UJA Press Service)

range as high as 80 percent.

During a visit to Washington last year, Premier Yitzhak Shamir asked the United States to stop giving Soviet Jews refugee status, allowing them to come to the United States. But the Reagan administration rejected the request, arguing that it believed in freedom of choice.

Shamir argued that it was an insult to Israel to call the Jewish emigrants refugees, since they automatically had Israeli citizenship once they left the USSR.

He also said that Soviet Jews, once in Israel, were free to immigrate to the United States. But the Union of Councils noted that they would then no longer be refugees and have to apply for emigration on the same basis as do other Israelis.

While the union expressed its opposition to the new Israeli initiative, out of fear of what would happen to Soviet Jews who want to join their relatives in the

United States, this was no less a concern for HIAS and the National Conference. All three groups stressed the need to press the Soviet Union to honor the invitations from the United States.

Zukerman said that HIAS has been expanding its program of encouraging letters of invitation from the United States. He said he feels as "the word gets around, many more American letters" will be sent.

He said HIAS was "optimistic" that a "very neat and appropriate system" will be put into effect, "but we are not taking it for granted."

Goodman said that once the two-track system of letters from Israel and the United States is firmly established, the American Jewish community will have to "advocate more strongly for the right" of Soviets Jews to immigrate directly to the United States as well as to Israel.

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Arabs And Jews Live And Study Together

"Despite the riots in the West Bank and Gaza and the enormous pressures from within the Israeli Arab community, not one of our Arab students has absented himself from class or refused to participate in joint cultural and educational programs with Jewish colleagues."

This report highlighted an address to educators this week by Aaron Seidenberg, provost of the Israeli State College, the country's only institute of higher learning that concentrates on promoting Arab-Jewish coexistence and on bridging Israel's social gaps. He spoke at a conference organized by the New York-based Friends of the Israeli State College, in Manhattan's Princeton Club.

Prof. Seidenberg cautioned that although the campus is quiet, "there is growing tension and agitation beneath the surface." He continued:

"Our Arab students — most of them on sabbatical from teaching in Arab schools — are beginning to ask themselves questions about the viability of co-existence with Jews. And they are expressing

increasing difficulty in reconciling their identity as citizens of Israel with their emotional support for their Palestinian brothers in the territories."

While relations between Arab and Jewish students at the college have been "polarized" by the riots, they have not broken down, Prof. Seidenberg said, adding:

"This is especially significant because the Arab and Jewish teachers and intellectuals who meet at the college will not only train the next generation of Arabs and Jews of Israel, they are also likely to become leaders in their respective communities."

Arabs Are 13% Of Student Body

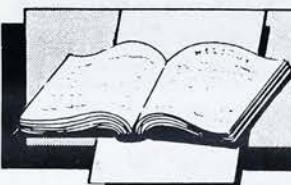
Israeli Arabs comprise 13 percent of the student body, Prof. Seidenberg said. They live in dormitories together with Jewish students at the college, where they pursue liberal arts degrees, receive advanced teacher training and learn about each other's cultures.

At the Israeli State College Arabs study early childhood and elementary education and participate jointly with their

Jewish counterparts in programs geared to community education, youth work and teaching in junior high school.

They also participate in the College's Center for Jewish-Arab Relations, housed in two buildings on the college campus near Kfar Saba, about 15 miles northeast of Tel Aviv. The Center publishes two journals — *Know the Region*, a bi-monthly collection of translations from the regional Arabic press into Hebrew, and *Encounter*, a quarterly literary magazine published in both languages. *Encounter* is published in 15,000 copies and is distributed widely in Israel and also in the Arab world. Some 200 copies of each publication go to Cairo University.

The Center for Jewish-Arab Relations, which is supported jointly by the College and the Histadrut labor federation, also provides cultural activities and summer camps for both Arab and Jewish children and runs science and math clinics for several hundred children from the nearby Arab villages of Taibe and Tirah.



Books in Review

Understanding The Zionist Revolution

Zionism: The Crucial Phase. David Vital. Oxford University Press, 200 Madison Avenue, New York, NY 10016. 1987. \$65. New.

Zion and State: Nation, Class and the Shaping of Modern Israel. Mitchel Cohen. Basil Blackwell, 432 Park Avenue South, New York, NY 10016. 1987. \$24.95.

Reviewed by Asher Arian

In the growing library of scholarly research on Zionism, these two books will have a prominent place. They are books for those who have already acquired a solid introductory background to Zionist diplomatic history and Israeli internal politics. The novice should strive to reach the level of these books, but he or she should not start with them.

The books share two assumptions which are crucial to understanding them. Both agree that Zionism is something unique in Jewish history, and not merely a resurrection of earlier patterns. In its wake, Zionism has generated processes which have changed the ways Jews think and act about things political. Zionism was and is a revolution.

Second, politics is the single most important element in molding and in understanding the revolution. Whether in Vital's history of diplomacy and international politics in the pre-World War I era, or in Cohen's analysis of the internal tensions between left and right in Israel, politics is king. Theology and ideology, sociology and demography all play their parts, but they have impact only when channelled by organized groups and individuals attempting to

further their interests by achieving political goals.

Vital's is the last volume in his trilogy on the political and diplomatic history of Zionism through the end of World War I. This volume highlights the "crucial phase" between the years 1907 and 1920, from the decline of the Ottoman Empire to the emergence of Great Britain as the power relevant to the Zionist revolution in the making.

This is the period in which the waves of pioneers who will have the most lasting impact on Israeli politics, on its economy and on its society, arrive. This is the period in which the British Empire spreads its influence over Palestine and Trans-Jordan. This turn of history will later imprint forms of British law and administration into Israeli political culture in an indelible, if idiosyncratic manner.

Vital's concern is with the unfolding of events in the capitals in which Zionist diplomacy mattered. He pays scant attention to development in Eretz Israel — only later would change there have an impact. This is perfectly legitimate, for the fate of Zionism in this "crucial phase" (and in other periods as well) depended to a large extent on the interests and reactions of the world powers of the time.

If the task of the historian is that of selection, Vital is a skilled craftsman. He focuses on a relatively small number of significant incidents, including the Sykes-Picot agreement and the Balfour Declaration, and recreates the multitude of sentiments, interests, calculations, and forces which played a role in shaping

these pivotal arrangements.

Cohen's focus is on domestic Israeli politics. He analyzes the struggles between contending political ideologies and their organizational expressions from the beginning of Jewish settlement to the present, emphasizing developments in the 1920s and 1930s. Cohen delineates the sources of dominance of the labor movement and the challenges to it by the political right.

His special emphasis is on *mamlachtiut*, the notion of "statism" which calls for the concentration of legitimacy and power in the state. Championed by Ben-Gurion in order to enhance nation-building, Cohen argues that the transfer of emphasis by the labor movement from the concept of class to the concept of state was an important reason for Labor's loss of power to the Likud in the 1977 elections and the subsequent sharing of power with the right.

Vital assesses the intentions, strategies, and personalities of the leadership of the fledgling Zionist movement. With the benefit of perspective and in-depth research, he shows that what seemed terribly important at the moment might in retrospect be much less than that.

These volumes remind us again how much has happened in the last century, and yet how much of the current news is foreshadowed in history. How contentious was the planting of the roots of a sovereign state and how difficult it was for them to take hold. The Arabs were in Palestine and the Zionist leadership was well aware of that fact, Vital documents. Cohen

shows how the Labor party attempted to systematically deny legitimacy to the Revisionists (the precursors of Herut and the Likud) for political as well as for ideological reasons.

Both authors are explicit about the personal stake they have in their topics. This involvement does not detract in the least from their scholarship. Vital's father, Meir Grossman, was one of the group led by Ze'ev Jabotinsky in opposition to the Zionist establishment in the early years of the century.

Cohen identifies himself as a

supporter of the Israeli Labor party and peace movement. Yet his analysis is characterized by a mature mix of scholarly analysis and political involvement. Cohen is penetrating and incisive; compared with some "objective" research which is in reality highly political, it is even refreshing.

Both volumes are attractively presented with extensive bibliographies and useful indices. Vital's high-priced book has plates of some of the actors and useful maps; Cohen's has a helpful glossary.

The Origins Of The Kabbalah

Origins of the Kabbalah. Gershom Scholem; edited by R.J. Zwi Werblowsky; translated from the German by Allan Arkush. Jewish Publication Society, 1930 Chestnut St., Philadelphia, Pa. 19103, and Princeton University Press, Princeton, N.J. 08540. 1987. xvi, 487 pages. \$47.50.

Reviewed by Jay Harris

This very important book is an updated English translation of Scholem's German work on the origins of the *kabbalah* published in 1962. It deals with the rise of Jewish mysticism in Provence (southern France) in the period before the composition of the *Zohar* toward the end of the thirteenth century. It is a magisterial and definitive work, displaying Scholem's investigative talents at their best.

Scholem begins with a statement of the problem: attempts at dating, locating, and explaining the rise of the pre-Zoharic *kabbalah*, in particular the book *Bahir*, the first kabbalistic text, have given rise to a range of theories. Scholem's at-times vicious polemics against earlier writers on the subject are, for the most part, convincing; thus, readers of this work are witness to a revolution in our understanding of the rise of Jewish kabbalistic speculation.

After setting out the problem, the work proceeds to discuss the *Bahir* at great length; from there Scholem surveys the "first kabbalists in Provence," including such figures as RABAD (Rabbi Abraham ben David, d. 1198), best known for his criticisms of Maimonides' code of Jewish law, and his son, Isaac the Blind (d. around 1236), again at great length. From there we move over the Pyrenees to the rise of the kabbalistic center in Gerona, whose most famous representative is Moses ben Nahman, or Nahmanides (d. 1270).

A short review does not allow for a more extensive discussion of the contents; indeed, even a much longer review would not permit one to convey the enormous depth of Jewish learning that is manifest on every page of this book. Suffice it to say that anyone interested in the Jewish spiritual quest will want to struggle with this book.

A struggle it shall be, however.

To some extent this is due to the complex nature of the subject; no serious treatment of *kabbalah* can be easily digested. That having been stated, however, one can still imagine a reorganization of this work that would have facilitated matters. Scholem discusses many texts in painstaking detail; but the reader is often provided with the most meager of summaries of the contents of these texts.

This is particularly the case with Scholem's discussion of the *Bahir*, in which he often refers to a particular paragraph of the text by number, in some cases, many pages after it has been summarized in a cursory way. In some cases no summary is provided at all. I suspect that Scholem assumed his German readership would have access to his German edition of this text, and that Hebrew readers would have access to the many other texts he had published elsewhere, and therefore the mode of presentation would not be that burdensome. The English reader, however, sometimes has to guess as to the contents of the kabbalistic text under discussion based on Scholem's treatment. While this can be done, it requires much time and effort. Perhaps the editor could have appended more extensive summaries, if not translations, of some of the pivotal texts analyzed by Scholem's incisive mind.

The English reader could also have been better served by the translation, which is heavy and at times far too influenced by German syntax. This is particularly the case with the excessive use of pronouns whose antecedents are not clear, a problem far more likely to occur in English than in German. Still, despite having to re-read an occasional sentence or two, the translation can be penetrated. The enormous amount that can be gleaned from this text will surely repay the efforts one must put into it.

Happily, the footnotes are precisely that — footnotes, found at the bottom of every page. The publishers are to be commended for that, and for the handsome format of the book as a whole. In every respect, then, this work will be a welcome addition to every Judaica library.

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Arts & Entertainment



Mensch Meier At Trinity



Richard Kavanaugh, and Mary Francina Golden in Trinity Repertory Company's production of Mensch Meier by Franz Xaver Kroetz. (Photo by Mark Morelli)

by Lois Atwood

Trinity's newest play, *Mensch Meier*, offers one of the best evenings of theater around. Firmly directed by Adrian Hall, with strong performances by the cast, this is a German family drama of father, mother and teenage son. Eugene Lee has designed flat gray walls and ceiling that almost surround the audience, broken only by plain natural-wood doors and the white enamel of the kitchen.

The apartment reflects the drabness of Otto's work on an automobile assembly line and gives visual backing to the parents' insistence that their son Ludwig must not take a laborer's job like his father's. Otto, played by Richard Kavanaugh with strength and delicacy, is like Walter Mitty in that his dreams sustain and enlarge his world. But when he has driven away both his wife and son, he finds the dreams have gone, too.

Mary Francina Golden, as the mother, has never a false note. Everything she is and does flows

integally and inevitably with the play's structure. At first she is a normal, typical wife and mother taking care of house, husband and son with a kind of bubbly good humor, and she ends as a woman who knows that individual identity is necessary to life and must even precede ties with others. Michael Cobb as Ludwig begins as a smouldering if not yet rebellious teenager whose very presence irritates his father, and he emerges from a scene of deep humiliation to start taking responsibility for himself.

In many ways this is an every-man drama, and though set in a society that seems to have fewer choices than ours, it speaks to our condition and that of any industrialized nation where drab work must be done by people. There is humor and beauty in this play by Franz Xaver Kroetz, and hope rather than despair, at least for mother and son. But Otto, diminishing slowly, has yet to know where to turn to get out of his binds. Kavanaugh's performance is probably his best so far at Trin-

ity. He makes us suffer with Otto even while we wish he could loosen up (and we know that if he had more options, maybe he could). Three scenes, mostly quite short, may make a few theater goers uncomfortable: they involve, intercourse, nudity and masturbation. However, one is very moving, one rather funny, and the third just sad.

Kroetz is a playwright with a strong voice; with luck, Hall will direct another of his plays for us in Providence.

ACT Presents Comedy Of Errors

The All Children's Theatre Ensemble, under the direction of Wrenn Goodrum will present William Shakespeare's *Comedy of Errors* April 29 through May 8 at the First Unitarian Church on the corner of Benefit and Benevolent Streets in Providence.

Shakespeare's first play, written approximately four hundred years ago in 1588, is a hilarious comedy about the mistaken identities of two sets of twins. Director, Wrenn Goodrum has adapted the script for a cast of 25 actors ranging in age from 7 to 15. "The language remains the same, although the play has been cut and some of the words updated. We've also added the character of William Shakespeare to our play. His function is to introduce his first play and its characters by using the format of a prologue." Goodrum chose to direct *Comedy of Errors* because of its visual and farcical humor as well as its quickness of pace. "My actors wanted to do Shakespeare again, so what better way to learn comic timing than with a Shakespearean comedy."

Performances are Friday, April 29 at 7:30 p.m.; Saturday and Sunday, April 30, May 1 at 3 p.m.; Friday and Saturday, May 6, 7 at 7:30 p.m. and Sunday, May 8 at 3 p.m. Tickets are \$2.50 for children and \$5.00 for adults. For reservations, call (401) 331-7174.

Ron Lister At BCC

The pastel paintings of Ron Lister will be shown at Bristol Community College May 11 through May 22. The free exhibit, entitled Between "ISM'S", will show over 50 examples of Lister's work. People tend to compact art work that has come before into "isms," such as realism, impressionism, fauvism, cubism and on, according to Lister. Although his pastels vary and overlap into many of these "isms," the majority of his work could be classified as expressionism.

This is Lister's first solo show at BCC, where he works as instructor of art. He also teaches pastels at the Cambridge Center for Adult Education. He has shown regularly in Newport and throughout the Boston area. The show will be moving to Boston when it leaves the College.

He will present an opening talk about "isms" and the meaning of his work on May 11 at 12 noon. The opening reception takes place from 1 to 3 pm in the brick area of the Arts Center. Refreshments will be served. Lister will also be available to speak with people before the Saturday and Sunday presentations of Fall River Little Theater's, the *The Unsinkable Molly Brown* on May 14 and 15.

Final productions Of Trinity's 10th Class

Trinity Rep Conservatory in Providence will present two plays and one original musical as the final productions of its tenth graduating class. The plays are Shakespeare's *The Merchant of Venice*, *A Lovely Sunday for Creve Coeur* by Tennessee Williams, and *Sarah*, a musical drama based on a Rhode Island vampire legend and written by Conservatory Director David F. Eliot and Conservatory music teacher Nancy Rosenberg.

The shows will be presented in rotating repertory May 4-15 at the Conservatory's Arnold Studios, 124 Washington Street. *Sarah* will play May 4, 7, 10 and 13, *Merchant* on May 5, 8, 11 and 14, and *Creve Coeur* on May 6, 9, 12 and 15. All performances are at 8 pm, and all tickets are \$5. For more information, call the Conservatory at (401) 521-1100.

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Obituaries

PAULINE BELL

PROVIDENCE — Pauline Bell of the Jewish Home for the Aged, died April 26, 1988, at the Miriam Hospital. She was the widow of Samuel Bell.

Born in Russia, she was the daughter of the late Morris and Bessie (Wexler) Locke, she lived at the Jewish Home for three years previously residing at the Knightsville Manor, Cranston.

Mrs. Bell was a member of the Jewish Home for the Aged and its newspaper staff, the Knightsville Manor Tenants Association and Congregation Shaare-Zedek Synagogue.

She leaves two sons, Nathan Bell of Binghamton, N.Y. and John Bell of Brockton, Mass.; and one daughter, Marilyn Kabalkin

DR. HENRY D. MARCUS

SOUTH KINGSTOWN — Dr. Henry D. Marcus, 84, of Ledgewood Road, a dentist in Mineola, Long Island, N.Y., for 43 years before retiring in 1972, died at South County Hospital. He was the husband of Janet (Aberback) Marcus.

Born in Nemitz, Romania, a son of the late David and Carol Sue Marcus, he lived in Kingston for two years. He formerly lived in West Palm Beach, Fla.

Dr. Marcus was a graduate of the City College of New York, and Tufts University Dental School, cum laude, with a degree in dental surgery.

He received a commendation from the Midtown Hospital, New York City, in 1960 for volunteer work with the poor. He also received a commendation from Tufts Dental School for 50 years of professional service.

Dr. Marcus was a member of the Tufts Dental Alumni Association, the Friends of the Kingston Library, Temple Shalom of Mineola and the Friends of the Mineola Library. He was a member of the American and New York Dental Associations.

Besides his wife he leaves a daughter, Carol Englander of Kingston; a son, Dr. David L. Marcus of New York City, and four grandchildren.

A funeral service was held at Riverside Chapel, Amsterdam Avenue, 76th St., New York City. Burial was in Mount Ararat Cemetery, Farmingdale, Long Island. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

of Cranston; seven grandchildren and one great-grandchild.

Funeral services were held at the Max Sugarman Memorial Chapel, 458 Hope St. Burial was at Lincoln Park Cemetery, Warwick.

DOROTHY R. ROTHBERG

PROVIDENCE — Dorothy R. Rothberg, 84, of 500 Angell St., died April 25, 1988, at the Rhode Island Hospital. She was the widow of Irving R. Rothberg.

Born in New York City, she was the daughter of the late Harry and Ida (Avner) Avner.

Mrs. Rothberg was a member of the Jewish Community Center Senior Citizens Program, Providence, and the Samuel Fields Y.W.H.A. of Little Neck, N.Y. Mrs. Rothberg lived in Providence since 1986, formerly residing in Little Neck, N.Y.

She leaves one daughter, Geraldine Kass of Barrington; two sisters, Jeanne Aberman of Holbrook, N.Y. and Esther Bookbinder of Valley Stream, N.Y.; three grandchildren and three great-grandchildren.

A graveside service was held in Mt. Ararat Cemetery, Farmingdale, L.I., N.Y. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St.

Public Issues Forums

PROVIDENCE — Public libraries across the state will present forums on three issues critical to Rhode Island's future . . . Land Use, AIDS, and Literacy.

Sponsored by the Rhode Island Foundation and the Governor's Office, the Rhode Island Public Issues Forums were designed to bring together small groups of neighbors, co-workers and friends to discuss important public issues. The discussions will provide insights that help in understanding the issues and the choices we must make about them, as well as how citizens can participate in public life.

AIDS will be the topic at the first forum to be held at the Mt. Pleasant Branch on May 23 at 7:00 p.m. For further information contact Mary McKenna at 521-8770.

Land Use will be discussed at Knight Memorial Library on May 24th at 7:00 p.m. and is co-sponsored by the South Side Community Gardens Land Trust. For more information about this meet-

ing contact Shirley Long at 521-8707.

Literacy will be the final forum topic to be held at the Rochambeau Branch on June 7 at 7:00 p.m. This forum is co-sponsored by the Lipstick Hill Tutorial and the contact for this meeting is Jackie Cooper 521-8744.

Issue Papers on each subject explaining the dilemmas, benefits, consequences and possible alternatives to each of the issues will be available at the designated library in advance of the programs for public review.

Very Special Arts Rhode Island

Very Special Arts Rhode Island (VSARI) Director Barbara Conley is gathering proposals from RI arts groups that serve persons with disabilities or individual artists with disabilities to represent VSARI at the International VSA Festival in Washington, D.C., June 14-18, 1989.

Each state can nominate up to ten participants in four different areas: Performance, a 20-minute presentation of drama, dance and/or music; Art Shop, activities set up for a 2-3 hour period that allows participants to come and go (such as clay, sculpturing, button-making, face-painting, visual arts, paper-weaving, collage or print-making); Participatory Workshop, 30-40 minute periods of group activity (includes music, dance/movement, drama/mime, creative language, literature and puppets); and Art Exhibit, a display of artwork that may include a demonstration of the art form by the artist(s) at an Art Stop.

Proposals from interested groups should be submitted to Conley by May 16, 1988.

The 1989 VSA International Festival is expected to draw more than 1,000 participants from all 50 states and 50 countries. Locations in Washington will include the White House and Capitol Hill, Georgetown University and John F. Kennedy Center for the Performing Arts.

For more information, call Barbara Conley at 277-3880.

Edward B. Robin Named Chairman UJA-North America

NEW YORK, N.Y. — Edward B. Robin of Los Angeles has been elected Chairman of the North American Jewish Forum, a program of the United Jewish Appeal, Martin F. Stein, UJA National Chairman announced today. "Ed's integral involvement in the creation of the North American Jewish Forum makes him an ideal candidate for the job," said Stein. "His desire to chart a new course in Israel-Diaspora relations is evident in the outstanding programs instituted by the Forum thus far."

Robin, whose experience in Jewish philanthropic work is extensive, has served as Chairman of the UJA Young Leadership Cabinet, Vice Chairman of the National Conference on Soviet Jewry Strategic Assessment Task Force, Vice President of the Jewish Federation Council of Los Angeles and Vice General Chairman of the United Jewish Fund Campaign.

The idea for a North American Jewish Forum came about in 1983, while Robin was Chairman of the Young Leadership Cabinet. Eager to have Israelis actively involved with the YLC, Robin invited several Israelis to participate fully with YLC members at their annual retreat. This led to increased reciprocity and a strong feeling on both sides that personal contacts must be expanded. In December, 1983, 150 Young Israeli and American Jews met for several days at the Moriah Hotel in S'dom to get to know one another and look for ways to bridge the widening differences between the groups. The Assembly was so successful that by the next Moriah conference, in 1985, the Israelis had formed their own leadership group, called The Israeli Forum, based loosely on the organizational structure of the YLC.

The Israelis encouraged the Americans to form a group comparable to the Israeli Forum, one which could devote its time to the implementation of programs designed to further Diaspora-Israel relations. In 1987, with a grant from the CRB Foundation of Montreal, the North American Jewish Forum came into being, under the auspices of the UJA and Director Naomi Patz.

Currently the NAJF is sponsoring several programs including:

• LEHAVA III — a three-week summer experience for American

and Israeli youth in Israel — July 11-31;

• The 5th International Young Leadership Assembly (June '89) — representatives of Jewish organizations, academia and the rabbinate from the U.S., Europe, and South America will meet with Israelis from all walks of life;

• OTZMA — a Jewish year-of-service program which emerged out of the International Youth Leadership Assembly process. Otzma is administered by the Council of Jewish Federations in cooperation with local federations.

For more information about the North American Jewish Forum please contact Naomi Patz at the United Jewish Appeal, 99 Park Ave., Suite 300, New York, N.Y., 10016, (212) 818-9100.

Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.



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**American Murderer
To Serve On Kibbutz**
by Hugh Orgel

TEL AVIV (JTA) — An American Jew serving a 25-year-to-life prison sentence for murder arrived in Israel last Tuesday to begin rehabilitation program at a kibbutz.

William Shapira, 62, was paroled by the governor of Florida after Herut Lapid, head of the kibbutz movement's prisoner rehabilitation program, interceded on his behalf.

Under the agreement with the Florida authorities, he will be responsible for Shapira for the 12 remaining years of his sentence. Shapira will reside at a kibbutz and

will share in the routine duties expected of all members.

**Border Dispute
Brought Before Jury**

GENEVA (JTA) — An array of boundary disputes between Israel and Egypt was placed in the hands of an international arbitration panel here recently.

The panel has 90 days to prepare its report, but could render a verdict sooner.

It will determine the ownership of 14 localities along the Israeli-Sinai border, the most important of which is Taba, a half-acre beach resort on the Red Sea, near the Israeli city of Eilat.

Lubavitcher Rebbe Calls For More Meaningful Birthday Celebrations

NEW YORK — "A birthday is an important and joyous milestone in a person's life, and Jewish people should celebrate their birthday in a manner meaningfully Jewish," said the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, world leader of the Lubavitch movement. The Rebbe's remarks about birthday celebrations came in a brief address on the 25th of Adar, the day that his late wife, Rebbetzin Chaya Moussia Schneerson, who passed away a short time ago, would have turned 87.

"Birthdays could and should be of vital significance when marked properly," the Rebbe said. "A birthday, is a unique time of renewal, when the mazzal of the celebrant is dominant. It is a golden opportunity and a propitious time for spiritual stocktaking. On this day, which is like a personal New Year, one should reassess the past and firmly resolve to strengthen his or her commitment to matters Jewish by increasing the measure of Torah study, prayer and helping others."

"As we embark on a new year,

we enter a new stage in our development, and as we grow older we must grow spiritually as well," the Rebbe said.

"Meaningful birthday celebrations are particularly important for children. A child's birthday should become a very special day. Under the guidance of their parents and teachers, they should gather with friends and discuss matters pertaining to their own level of growth, making good resolutions for the coming years," the Rebbe said.

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