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THURSDAY, DECEMBER 1, 1988

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50 Years Ago This Week: Dec. 2-8, 1938 200 Young Refugees Land In England

LONDON, Dec. 2 (JTA) — Two hundred Jewish boy and girl refugees from Germany landed at Harwich today from the British steamer Prague. They were the first contingent of 5,000 German-Jewish children to be trained in England for future work in overseas countries.

Wave Of Conversions, Spurred By Fears Of New Laws, Sweeping Hungary

BUDAPEST, Dec. 5 (JTA) — Spurred by rumors of new anti-Jewish legislation, an unprecedented wave of conversions was sweeping Hungarian Jewry today. Jews desiring to cover connections with the Jewish community are daily forming long lines in front of the rabbinate.

Jewish Ministers Not Invited To Ribbentrop Dinner: Discrimination Denied

PARIS, Dec. 6 (JTA) — A Foreign Office spokesman today denied that any discrimination was involved in the failure to invite two Jewish Cabinet members to tonight's dinner in honor of Joachim von Ribbentrop, German Foreign Minister, following the signing of the Franco-German agreement. Education Minister Jean Zay and Colonial Minister Georges Mandel were not invited to the dinner, the spokesman said, because it was a function of a diplomatic nature to which only those Cabinet members directly interested were customarily invited. The Socialist newspaper *Le Populaire* had asked editorially in connection with this incident: "Does Hitler Already Make The Law In France?"

Nazis Reported Preparing To Act On Mixed Marriages

NEW YORK, Dec. 8 (JTA) — The Associated Press reported from Berlin today that foreign diplomatic quarters were advised that the next Nazi anti-Semitic legislation would decree that existing marriages between Jews and non-Jews must be dissolved or the Gentile partners will be declared Jewish, thus sharing all the restrictions imposed on Jews.

Fundraisers Fear Impact Of 'Who Is A Jew'

by Andrew Silow Carroll

NEW YORK (JTA) — "If they're going to tell me, 'You are not a real Jew, you are not welcome here,' that's a real serious thing," said multimillionaire Peter Kalikow.

"It hurts me to do this. But somebody must stand up. It's the only way to get their attention over what I think is wrong."

Kalikow, who owns the *New York Post*, was explaining why he has threatened to curtail the nearly \$1 million he commits annually to the United Jewish Appeal and State of Israel Bonds Organization, if Israeli politicians pass legislation redefining who is a Jew.

The legislation, seen by Reform and Conservative Jews as an attempt to delegitimize them further, is the price being demanded by Israel's politically powerful Orthodox parties for their participation in a new government coalition.

Although Kalikow is one of the rare few willing to admit publicly that the "Who Is a Jew" controversy would affect his financial contributions to Israel, it seems he is not alone.

In discussions taking place around the country, culminating in heated meetings at the recently completed Council of Jewish Federations General Assembly in New Orleans, philanthropists have been threatening to stop their giving altogether or to direct their gifts in such a way that they would not benefit proponents of the legislation.

Fund-raising executives interviewed recently disagreed on the extent of the problem, but all seemed concerned.

The strongest expression of that

concern came from Ernest Michel, executive vice president of the United Jewish Appeal-Federation of Jewish Philanthropies of New York, the country's largest Jewish community fund.

"The feeling is very widespread. I'm getting it every hour, in phone calls and letters, from major contributors," said Michel. "I just got a phone call from a guy who gives half a million. 'Ernie,' he said, 'I'm rethinking what I'm going to do.'"

"I've never seen this kind of reaction before," added Michel. "This is the most difficult time between Israel and Diaspora Jews since the establishment of the State of Israel."

His apprehension had its echo in the words of the president of San Francisco's Jewish federation, Annette Dobbs, who told the CJF General Assembly recently that "major contributors, in the six and seven figures," were threatening to withdraw their donations.

Among those preferring to play down the possibility of cutbacks were two of the largest national organizations.

"There has been no impact at this point, but we would not want to predict what would happen one way or another in the future," said a spokesman for the State of Israel Bonds Organization.

"There's been some concern, but we wouldn't say it's been a widespread wave," said Raphael Rothstein, vice president of the United Jewish Appeal.

But even those executives who played down the scope of the problem described their efforts to convince reluctant givers to, in the words of many of those executives, "remain calm."

Angry major givers have been

reminded that the recipients of UJA contributions "should not be victims of political developments," said Rothstein.

"We know that there have been a lot of rumblings," said Rabbi Daniel Allen, assistant executive vice chairman of the United Israel Appeal.

"But I go back to what Shoshana Cardin said recently. This is not a time to lessen contributions, but to double them and allow the Jewish Agency to be the advocate of Diaspora concerns that it was designated to be."

Cardin, immediate past president of CJF, is heading a high-level delegation of Diaspora leaders that arrived in Israel recently to meet with Premier Yitzhak Shamir on the issue.

Morris Stein, executive vice president of the Jewish Federation of Greater Dallas, said he has calmed contributors by describing lobbying efforts being undertaken by the national fund-raising organizations.

But even leaders at the General Assembly had to shoot down an amendment to the resolution adopted, which would have called on the Jewish Agency and individual givers to "cease providing funds to organizations anywhere in the world which support the proposed change in the Law of Return."

The proposal seemed aimed at, among others, the Lubavitch Hasidic movement of Rabbi Menachem Schneerson, which has advocated strongly for a change in the law.

Raymond Epstein, the former CJF president who proposed the amendment, said his effort did not succeed because delegates thought

(Continued on page 13)

N.Y. State University Campus Hit With Anti-Semitic Act

by Susan Birnbaum

NEW YORK (JTA) — On the morning following a vigil marking the 50th anniversary of Kristallnacht, anti-Semitic slogans were discovered spray-painted on the inside walls of the Jewish Student Union offices at the State University of New York in Binghamton.

Subsequently, two students instituted proceedings against an associate professor for his "unprofessional" reaction in class to the anti-Semitic act.

On Thursday morning, Nov. 10, faculty adviser Shalom Shoer found three large anti-Semitic spray-paintings, including one on a wall of the center's sanctuary which read "Kill Kikes." It was emblazoned with a swastika.

A mural paying homage to Israel was defaced by graffiti reading "Zionazi Racists," and a third wall contained a swastika painted over a Star of David.

According to reports in *The (Broome County) Reporter*, Sid Thomas, an associate professor of philosophy of religion, raised a tirade in class the day following the anti-Semitic vandalism.

Thomas allegedly blamed the

Jews for having helped elect Bush, for always lamenting the Holocaust and for having betrayed the United States by "colonizing Israel under Menachem Begin."

The Reporter quoted student Jeff Weinstein, who said Thomas used a four-word expletive to curse the Jews for commemorating the Holocaust.

Weinstein quoted Thomas as saying he could condone the vandalism because the Jews had "continually ripped off Palestinian literature from the door of a Palestinian professor at the school."

Jewish Student Union President James Oppenheim told the *Jewish Telegraphic Agency*, "There have been anti-Semitic incidents on the campus before, but nothing of this magnitude."

Oppenheim said his dormitory door was defaced by a swastika at an earlier time and a poster of Israel had "Israel" crossed out.

In Albany, Michael Winograd, New York state regional director of the Anti-Defamation League of B'nai B'rith, said, "There has been a history of pro- and anti-Israel students tearing down or defacing

one another's posters and leaflets at SUNY Binghamton."

Oppenheim presented university officials with demands from the Jewish Student Union relating to the physical security of the group's premises, and for response to a letter by Professor Thomas published Sept. 15 in "Pipe Dream," the school's newspaper.

The student paper had previously published anti-Christian letters by Thomas, employing profanities. He also allegedly blasted so-called Jewish influence in the State Department in an internal memo to the philosophy department.

University President Clifford Clark, who was a concentration camp liberator 43 years ago, forwarded the complaint about Thomas to a standing committee on professional ethics.

SUNY Binghamton's acting director of university communications, Lois Peters, said three investigators have been posted to the vandalism case and university law enforcement was working with the state police on the matter. Winograd said ADL was cooperating with the investigation.

Jewish Leaders Meeting With Sununu Is Upbeat

by Susan Birnbaum

NEW YORK (JTA) — A meeting held last Wednesday between Jewish leaders and White House chief of staff-designate John Sununu was characterized as "very positive."

The lunch meeting was hosted by Jewish Republican leader Jacob Stein, who wanted to provide Jewish representatives and Sununu a chance to meet each other personally and discuss differences and common agendas.

About 30 heads of major Jewish organizations met for more than an hour at the Princeton Club with the retiring New Hampshire governor. President-elect George Bush's selection recently of Sununu to the chief staff post at the White House had elicited concern by Jewish groups because of his pro-Arab leanings.

His refusal two years ago to sign a petition denouncing the United Nations' 1975 resolution equating Zionism with racism raised the ire of many Jewish leaders.

But Sununu "stated his position that he thoroughly supports the repeal of the resolution (and) that he was a major architect who set forth clearly in the record that this position should be expunged," according to Stein.

Sununu's father's family is of Middle Eastern origin. The family came to the United States from Beirut and Jerusalem's Greek Orthodox community at the beginning of this century. His mother was born in El Salvador of Greek heritage.

Sununu's rejection of the controversial U.N. resolution was confirmed recently by Julius Berman, a past chairman of the Conference of Presidents of Major American Jewish Organizations, who was at the meeting.

Berman said Sununu "was unequivocal that he clearly takes the position now that the resolution should be revoked."

Sununu was described as "affable and informing" by another participant, Theodore Ellenoff, American Jewish Committee president.

Ellenoff said Sununu was questioned "with a great deal of interest with regard to positions he had taken on the Middle East." He said it "became clear that he was good-natured about the differences and anxious to talk about them."

According to one participant, Sununu acknowledged that he had publicly stated that positions taken at times by the organized Jewish community are "in his opinion not helpful in the overall position advocated for Israel."

Sununu was described by one participant as interested "in continuing the talks with the people present" and "in establishing the mechanisms in which there could be broad dialogue on subjects like Israel and the Middle East."

The talks were described as "no-holds barred" and also veered at times from Israel and the Middle East to such issues as education and taxes.

Everyone interviewed said Sununu clarified that he "sees himself not as a policymaker but as an implementer of the president's policy."

Also present at the meeting were Abraham Foxman, national director of the Anti-Defamation League of B'nai B'rith; Seymour Reich, international president of B'nai B'rith; Morris Abram, outgoing chairman of the Conference of Presidents; and Malcolm Hoenlein, executive director of the conference.

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Local News

Temple Am David

Friday, December 2 — 8:15 p.m. Social Seniors Hanukkah Party, 1 p.m.
Saturday, December 3 — 9:30 a.m. service; Junior congregation 10:30 a.m.; E.Z. Shabbat 10:30 a.m. Services are conducted by Rabbi H. Scott White and Cantor Steven W. Dress.
Sunday, December 4 — Religious School Open House and Hanukkah Party, 10:30 a.m.
Monday, December 5 — Temple Board Meeting, 7:30 p.m.
Wednesday, December 7 —

Sons Of Jacob

Friday, December 2 — Candlelighting (Birchas Hachodesh) 3:55 p.m.
Saturday, December 3 — P'Vayeshev morning services 8:30 a.m. This Saturday is the blessing of the new month of Chodesh Tevet. (Rosh Chodesh is one day — Friday, December 9 — Services at 6:30 a.m.) The Holiday of Chanukah begins Saturday night December 3 with the lighting of the first candle after Havdolah, at 5:10 p.m. The last day of Chanukah is Sunday, December 11. Saturday December 10, after Havdolah is the 8th candle.
Saturday, December 3 — Minchah services are at 3:50 p.m. The Sabbath is over at 4:54 p.m.
A Happy and Healthy Chanukah to everybody!
Please join the congregation throughout the Chanukah Holiday and particularly for our Sunday Latka annual breakfast.

Temple Beth-El

Beth-El Brotherhood Nominated for Awards

Access Rhode Island (ARI), the Temple Beth-El Brotherhood's public access cable television group, has been nominated for four awards to be presented at the first annual Rhode Island public access cable video production contest in December. The contest is sponsored by the Rhode Island Division of Public Utilities and Carriers.

A one minute clip of the four programs will be shown at the awards ceremony. First place winners in each category will be announced and recognized and the entire ceremony will be carried live from the cable interconnect.

Production coordinator for ARI is Milton Nachbar. Past and present members of the cable group are: Sam Stepak, Bob Lippert, Herb Wagner, Sidney Long, Toby Rosner, Judy Labossiere, Garshon Levine, Liliana Figman, Vernon Bryant, Rob Goldberg, Rebecca

Handy, Ronny Ash, Lisa Ricci, and Patricia Meagher Dwyer.

Beth-El Installs Rabbi Miller

Congregation Sons of Israel and David, Temple Beth-El will formally install Rabbi Susan L. Miller at a Service of Dedication to be held in the Temple Sanctuary on Friday evening, December 2 at 8:15 pm. Rabbi Kenneth E. Ehrlich, Dean of the Cincinnati campus of Hebrew Union College - Jewish Institute of Religion and Director of the Rabbinic School, will be the guest speaker. The Congregation will also welcome more than 70 new member families who have joined the congregation since January. The Sisterhood will participate in the service and sponsor the Oneg Shabbat in honor of Rabbi Miller and the New Member Families. For more information, call 331-6070.

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Congregation Beth Sholom

Congregation Beth Sholom will be holding a Chanukah Family Dinner on Sunday, December 4, the second night of Chanukah, at the synagogue. The program will begin at 5:30 pm with a menorah lighting ceremony. This will be followed by a Chanukah festive dinner in the congregational social hall. A delicious full course chicken meal will be served. The cost of the dinner is \$6.50 for an adult and \$2.50 for each child under the age of twelve.

During the meal a children's grab bag will be held along with an adult Chinese auction. Each child should bring a wrapped gift not exceeding \$1.50 in value, and every adult, individual or couple, a wrapped gift not to exceed \$3 in value.

The children of the congregation will also present a Chanukah chorale performance. The entire community is invited to this event.

Congregation Ohave Sholom

This Friday evening services are at 4:05 p.m. Saturday morning. A Kiddush will follow services at 9 a.m. Rabbi Jacobs will give his class at 3:30 p.m. Mincha will be at 4 p.m. followed by the Third Sabbath Meal. Maariv will be at 4:55 p.m. Havdalah will be 5:05 p.m. Saturday night is the first night of Chanukah. Candles should not be kindled until 5:05 p.m. Sunday morning services will be at 7:45 a.m. throughout the week of Chanukah (Mon.-Fri.). We will be davening at 6:30 a.m. in the morning.

On Saturday evening, December 10, the last night of Chanukah, the congregation will have a Chanukah party, for the whole Jewish community. Adults and children of all ages are invited to the festivities which begin at 7 p.m. for a nominal cover charge. There will be free homemade latkes and applesauce, dreidles for all the children, musical entertainment by Rabbi Mordecai Fried and a presentation by Junior N.C.S.Y. There will be plenty of other food available for sale. Reserve the above date on your calendar and bring your children. For more information call 724-3552.

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Touro National Heritage Trust

The Fall Seminar of the Touro National Heritage Trust will be held at Touro Synagogue on Sunday, December 4, at 2 p.m. Participating in the seminar will be Professors Sammy Smooha and Alan Zuckerman of Brown University. The subject of the symposium will be "The Israeli and American Elections: The Overview One Month Afterward."

Professor Smooha, Associate Professor of Sociology at the University of Haifa, is presently a Visiting Professor of Sociology and Judaic Studies. He specializes in comparative ethnic relations and has written extensively on the problems facing minority groups in Israel. He has just returned from a visit to Israel during the election period.

Professor Zuckerman is Director of Graduate Studies, Department of Political Science at Brown. He has been a Visiting Professor at Tel Aviv University in 1977-78, 1982, and 1985-86, and is very familiar with the election processes in both countries.

The Symposium will be moderated by Professor Ernest Frerichs, Director of the Program in Judaic Studies at Brown University. Professor Frerichs has been involved in the Touro National Heritage Trust since its inception and is one of its most devoted friends.

The Touro National Heritage Trust was founded in 1986 to preserve Touro Synagogue's unique heritage for future generations and to provide a platform for the articulation of issues which are of great importance to both the Jewish and Christian communities of our country. Early on, the trust was formally affiliated with the American Jewish Historical Society, Brandeis University, Brown University, the John Carter Brown Library, and the Newport Historical Society.

Following the program, there will be a Collation in the Jewish Community Center's Social Hall, at which the Chanukah candles will be lit.

There is no charge for the Symposium but because of the limited seating capacity in the Touro Synagogue, it is requested that reservations be made by writing to 85 Touro Street, Newport, R.I. 02840 — or by telephoning 847-0810.

Pawtucket-Central Falls Hadassah

The Pawtucket-Central Falls Hadassah will hold an open board meeting on Wednesday, December 7, at 7:30 p.m. at the Jewish Community Center in Providence. Janice Ziegler, Life Chairperson, will speak about her recent trip to Israel. Chanukah refreshments will be served and we will light the Menorah.

Am David Sisterhood

The Women's League of Temple Am David will hold a Chanukah celebration on Thursday, December 8. To honor the tradition of having different generations perform holiday rituals together, the children of the religious school will be invited to join in a supperette with the sisterhood members. After the familiar Chanukah Latkes are served, the young people will entertain and the Candles of the Menorah will be lit. The supper will begin at 6 pm. There is no charge for this meeting to which all members are invited, but an RSVP to the Temple office is requested, 463-7944.

The Temple Am David Gift Shop, which is organized by The Women's League, is stocked for the holiday and year round gift needs. Wrapping paper, candles, Menorahs, games, books and many other items are on display. It is open Sunday mornings and by appointment.

Chabad Chanukah Concert



Over the last six years, Chabad has treated the Southeastern New England Jewish community to the best in Jewish entertainers and Jewish entertainment. As part of their annual Chanukah concert, Chabad had brought in such well-known and respected performers as the Piamanta band, Rabbi Moshe Shur, Shimon Goffin, Uncle Moshie and his Mitzvah Men, and Cantor BenZion Miller.

This year's concert follows the tradition. Moshe Yess is a singer, composer and guitarist who's spent the last twenty-five years performing throughout the world. No matter whether he's singing an Israeli song, playing a Yiddish melody on his guitar or just "rapping" with the audience, Moshe Yess communicates honesty, sincerity, and just plain fun.

As a talented instrumentalist, Moshe Yess has worked with David Crosby, Jose Feliciano, Glen Campbell, Herb Alpert, and many other stars of popular music.

As a singer and Jewish minstrel, he's performed with Mordechai Ben-David, Theodore Bikel, and Shlomo Carlebach, as well as on his own throughout Israel, Europe and America.

As part of the duo Megama, he was greatly responsible for the immense popularity of contemporary Jewish song.

Moshe Yess has over nine albums to his credit. He has written dozens of songs, including *My Zaide*, *The Fight in the Man*, and *Prayer Book Blues*. And he has performed in concert at 25 army and air force bases in Israel, Town Hall in New York, the Barbra Streisand Theater in Los Angeles, and in more than 200 cities and towns on five continents.

Moshe Yess' appearance in Rhode Island will give the Jewish community in Southeastern New England a rare opportunity to experience one of the great performers of our time.

The Joy of Judaism Chanukah Concert will take place Wednesday, December 7 at 7 p.m. in the Alumnae Hall at Brown University.

Tickets are available for just \$10 each in advance, \$11 at the door. Children, student and senior citizen tickets are available at \$5 each, \$6 at the door. Sponsorships to help cover the cost of the event are available and sponsors will be entitled to reserved seating. Refreshments and a variety of Judaica will be available before the concert and during the intermission.

For tickets or more information, contact Chabad at 273-7238 or 272-6772. In keeping with the spirit of the evening, separate seating will be provided.

In addition to the Joy of Judaism Concert, Chabad Lubavitch will be carrying on its tradition of bringing the Light of Chanukah to area hospitals, nursing homes and universities.

The largest menorah in Southeastern New England will also be lit nightly at the Chabad House, 360 Hope St. in Providence, as well as on Kennedy Plaza.

Finally, free Chanukah calendars that outline instructions, blessings and times for lighting the Menorah are available by calling Chabad at 273-7238.

Moshe Yess to perform at Chabad Joy of Judaism Chanukah Concert Wednesday, December 7 at Alumnae Hall.

Solomon Schechter Day School

Called "one of the outstanding new ensembles performing today," the Charleston String Quartet, Brown University's Quartet-in-Residence, will spend "a morning of music" with the students of the Solomon Schechter Day School of Rhode Island.

The young people's Concert will be held on December 5 at 10 a.m. and at 10:45 a.m. in the Eli & Eleanor Bohnen Vestry of Temple Emanu-El. Sponsored by the SSDS Parents' Association, this event is part of an ongoing program of cultural enrichment made available throughout the school year to Schechter students.

The Quartet will present a program of chamber music interspersed with instruction on the various instruments, the bow, techniques of plucking and bowing, and recognition of musical themes. The students will have a chance to listen to this fine ensemble and to ask

questions about the music, the instruments and the musicians.

Members of the Charleston Quartet include Charles Sherba, violin, Daniel Harp, cello, Consuelo Sherba, viola, and Lois Finkel, violin.

The Charleston String Quartet has received numerous honors and awards including two unprecedented full residency grants administered through Chamber Music America and the prestigious Chairman's Grant awarded by the National Endowment for the Arts.

In 1986 the CSQ made its European Debut in Paris and it has performed at such outstanding summer festivals as the Aspen Music Festival and the Grand Teton Festival.

According to Channing Gray of the *Providence Journal*, "It would be hard to find a more musical group... full of warm, spirited playing."

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Opinion

A Rabbi's Thoughts:

Reflections On Heritage

by Rabbi Joel D. Chernikoff
Congregation B'nai Israel

At this holiday season of Thanksgiving and Chanukah there is much for us to consider as proud American Jews. We are the children of immigrants who in large part left Eastern Europe to escape religious and economic discrimination, much as the Pilgrims left the Old World to attempt to make a better life on the shores of America. It was the prayers of both groups that they would bequeath to coming generations a life better than the one they had chosen to leave behind in the lands across the sea.

Approximately three weeks ago the dream and the hope of those earlier generations was severely challenged in the form of a major anti-Semitic desecration of our congregational cemetery. The signs of cultic neo-Nazism were to be found on both monuments and the roadway running through our cemetery. We were all left with deep pain and sadness, along with the lingering questions about who we were and where we stood in this community some 95 years after the acquisition of our cemetery on Mendon Road. The answers to those deep and lingering questions about our place in this community will not come quickly or easily. We were reminded of the importance of remembering our history, for it was the 50th anniversary of Kristallnacht, the beginning of the Holocaust in Europe, which followed by one day the discovery of the dastardly act in our cemetery. In marking Kristallnacht, as we did in our community, we reminded both ourselves and our neighbors of the great dangers which still face us in America some 43 years after the liberation of the survivors of the Nazi concentration camps in

Europe.

I am happy to say that the reception of the cemetery desecration in the eyes of the general community stood in sharp contrast to the apathy and indifference of the general populace of Germany and Austria fifty years ago when over 1000 synagogues were burned and pillaged along with Jewish-owned homes and businesses. The support and encouragement of Mayor Baldelli and Mrs. Mary Lamoureux, City Council president, along with Police Chief Francis Lynch, in determined efforts to apprehend those responsible for the desecration are heartening. The numerous calls and letters from the leadership and the general public of Greater Woonsocket help to ease the pain we will feel for many years to come. Efforts are now being completed to restore the cemetery to its physical form by Dr. Harris Harnick, our congregational vice-president and cemetery chairman.

In closing I wish to call to your attention, following my remarks, two expressions of solidarity and concern from the general community in this time of our ordeal. The first comes in the form of a letter from Father Alfred Desrosiers and the parishioners of Our Lady of Victories Parish and signed by some five pages of individual signatures. The text is as follows:

Dear Brothers and Sisters:

The Our Lady of Victories Parish publicly condemns the desecration of the B'nai Israel Cemetery. Such acts are an affront to our entire community and cannot be tolerated.

Rest assured that we stand with you in shock and anger. On this, the anniversary of Kristallnacht, please know that we will not be

silent. We will oppose such contemptible behavior with you.

We have called upon the people of Greater Woonsocket to publicly stand up and be counted. We have urged all members of the community to publicly and privately make their voices heard that those who perform such acts shall find no comfort here.

God be with you.

Over these past two years, Our Lady of Victories Parish and our congregation have co-hosted the annual city-wide Holocaust Memorial Service held in our community.

The second expression of concern and support comes from the Burrillville Clergy Association dated November 15, 1988. The message of the five clergymen speaks for itself.

To Our Brothers and Sisters of B'nai Israel:

Let it be known that we, as members of the Burrillville Clergy Association and as spiritual Semites, wish you to know of how grieved we are over the desecration of your cemetery. We wish you to know that we in no way condone these outrageous and blatant disrespectful acts of desecration. We pledge our prayerful assistance and ask if we can be of material assistance to correct the profanation of the graves of your beloved dead.

I close with the hope for a joyous Chanukkah for all of you and your families.



Agudath Israel President: Stop Orthodox Bashing

In connection with the current widely-disseminated media reports concerning the raging controversy between Reform, Conservative and secular Jewish groups vs. the Orthodox, a statement was issued by Rabbi Moshe Sherer, president of Agudath Israel of America, a 66-year-old broadly based Orthodox Jewish coalition movement. In his statement, Rabbi Sherer refers to the media coverage of the controversy and the tactics used by the non-Orthodox groups, and appeals to the non-Orthodox leaders to "tell the truth."

The following is the text of the statement:

For the last few weeks the Orthodox Jewish community has been the target of an unprecedented, vicious hate campaign by secular, Reform and Conservative Jewish organizations. Aided by misinformed journalists, they are engaged in mud-slinging at Orthodox Jews and an intensive disinformation effort that unfortunately is tinging root throughout the world.

In the last few days, this anti-Orthodox barrage reached its nadir with the dispatching of American Congressmen to Israel (New York Times 11/19/88) to warn the government that if it agrees with the Orthodox view on "Who is a Convert?" Israel will suffer serious financial and political repercussions. To use American government officials as weapons in this war is political blackmail of the worst kind, an act that these same non-Orthodox leaders would be the first to condemn if it were the Orthodox who were employing such tactics.

Moreover, using the Jewish charity dollar of the

Thought For The Week

The idol-worshipping Greek rulers of the Holy Land, in collaboration with some Jewish sympathizers (called "Hellenists" because they acclaimed and emulated Greek culture), entered the Hechal (Inner Sanctum of the Beis Hamikdash — Holy Temple) and defiled all the oils. When the Hasmoneans defeated them, one cruse of oil was found, which evidently had not been touched by the Greeks. It contained enough oil only for one day. The Menorah was rekindled and the oil miraculously lasted eight days, until new oil could be prepared. Chanukah celebrates the miraculous victory over the Greeks which culminated in the cleansing and re-dedication of the Beis Hamikdash. The Hasmoneans, who brought about the miracle of Chanukah by their resistance against overwhelming odds, had a secret weapon — mesiras nefesh or self-sacrifice.

The purpose of all our festivals is to take the lessons of the ancient events which the festival commemorates, and apply those lessons to the present day — to the daily life of the Jewish individual and the Jewish community. When we apply the lessons of the ancient Chanukah miracle to the present day, several points stand out in bold relief.

First, we see that even so holy a place as the Beis Hamikdash can be made impure under certain circumstances, though outwardly remaining intact. Second, in such a case, cleansing and re-dedication of the sanctuary can be achieved only through Mesiras Nefesh, a self-sacrificing determination to resist the "forces of darkness" without entering into any calculations whatsoever as to "what the odds are" in the struggle. For, since there can be no compromise with an enemy bent on defiling that which is sacred in Jewish life, the only Jewish answer can be unconditional resistance, leaving the final outcome of the struggle to the Divine Will. However, it is a perennial lesson of our history that, when we possess the "secret weapon" of the mesiras nefesh attitude, the outcome of the battle is never really in doubt.

The ancient events of Chanukah emphasize yet another "fact of life" for the Jew; namely, that in Jewish life, material welfare is always linked to spiritual well-being. Thus, in the case of Chanukah, although the Greek persecution started with a spiritual assault, with an attempt "to make them forget Thy Torah and to transgress the statutes of Thy Will," it was soon followed by a policy of robbing the Jews of their material wealth also — and of their children. The same link of physical and spiritual welfare was again evident in the deliverance of the Jews. When, under the leadership of the handful of Hasmoneans, the Jews resisted assimilation with steadfast faith, G-d helped them to completely get rid of the enemy, thereby saving not only their souls but also their wealth and children.

Nowadays, as often before, Jews who want to remain loyal to the heritage of their fathers find themselves outnumbered, and endangered by the "forces of darkness" threatening to engulf the world in general and the Jewish world in particular. Nowadays, our "sanctuaries" are the Jewish home, the Yeshiva (Torah-school) and the synagogue. These Sanctuaries of G-d are not immune from defilement, and it still requires the same kind of Hasmonean determination to preserve their purity and holiness. But although the odds may seem overwhelmingly unfavorable, the reward for resistance is more than worth the effort — for, with G-d's help, the outcome of the "battle" is certain to be miraculous, the victory is certain to be complete (spiritually and materially) just as it was in the days of Chanukah.

Submitted by Rabbi Y. Laufer. Adapted from the works of Rabbi M.M. Schneerson.

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DAVID DEBLOIS

ACCOUNT REP.:
MARY FITZPATRICK

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Candlelighting

December 2, 1988

3:58 p.m.

Notice

The opinions presented on this page do not necessarily represent the opinions of this establishment.

Why We Must Unite

by Mendel Kaplan

The Jewish Agency for Israel, which by covenant with the State of Israel must be consulted on issues affecting the Agency, has the obligation and responsibility to act on the issue of Who Is A Jew, and specifically on the possible amendment within the next few months of the Law Of Return.

Speaking both as one who is happy to observe the Orthodox Mitzvot, and as Chairman of the Board of Governors of the Jewish Agency for Israel, I maintain that the proposed amendment should be rejected out of hand, as it tampers with the unity which exists among the Jewish People, jeopardizes their concept of the centrality of Israel, tries to impose upon this diverse People the concept of homogeneity and is perceived as threatening their disenfranchisement as Jews by the State of Israel.

Further, it is abhorrent to even think of considering the imposition of one's own view on another person; diversity in our People is a strength which must be respected. Judaism has been defined, in part, as a way of life; and this way of life in this century must include the right to exercise freedom of choice over which path of Judaism to follow.

The burning question is: Should Israel be pluralistic or theocratic? Or, in blunter terms, should the very legitimacy of the State of Israel be challenged in legislation emanating from the Orthodox community of Brooklyn, New York? Should the very nature of the State of Israel be determined by similar groups in Bnai Brak and Mea Shearim?

The issue of Who Is A Jew is then both international and particular in scope. As the Jewish Agency's mandate includes its function as the bridge between Israel and the Diaspora, I would like to address what strategy should be employed in dealing with the "tachlis" of our categorical objection to any change in the Law Of Return.

First, Jewish opinion must be mobilized and coordinated throughout the world, an admittedly difficult, but essential undertaking. Then, we must ensure the continuation of discussion of the issue with Israel's political leadership, despite the fact that the issue does not belong in the political arena, but should instead be viewed in Israel as a raging inferno in the American Jewish community.

How can one best accomplish the complex maneuver of avoiding politicization of the issue while giving the highest priority to the expression of the American Jewish community's most heartfelt desire to maintain its predominant identity while identifying fully with Israel?

By bearing in mind that the mandate of the Jewish Agency, due to the passing in 1954 of the Law of Status and the contractual agreement signed in 1979 on the Agency's behalf by Max Fisher, calls for the right of consultation with the Government of Israel, the Agency can and must assume its responsibility to its constituents by exercising that right.

To this end, an American Jewish community leadership delegation, including representatives of the United Jewish Appeal, United Israel Appeal and the Council of Jewish Federations, went to Israel on November 20 to define to the Prime Minister the threat posed to American Jewry by the proposed enactment of the change in the Law Of Return.

In addition, the Jewish Agency will utilize its most effective lobbyists in Israel to discuss the issue with Members of the Knesset, who will be reminded that they should play a role in any discussion of the Law of Return in their legislative body.

taken by the Jewish Agency; the American Jewish community also bears responsibility and has an obligation, not only within its own ranks, but to the people of Israel: You cannot abdicate your responsibility; speaking in the American idiom, of which I have become familiar in my travels around your country, you dare not pick up all your marbles. You cannot rejoice over Entebbe and turn your back over the shame of Sabra and Shatilla.

Likewise, you cannot turn your back on Israel now. You must not take the counter-productive action of withdrawing your support over the issue of Who Is A Jew at this critical moment. Instead, your support must remain unconditional. We must widen the bridge between our peoples, and we must persuade Members of the Knesset to fight for the very soul of the Jewish People - for a tolerant,

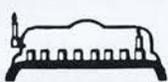
democratic and pluralistic State of Israel.

I am confident that American Jewry will realize that Israel's needs, both materially and morally, have nothing to do with the issue of Who Is A Jew. And I am confident that in the spirit of the unity of the Jewish People of Israel and the Diaspora, a unity forged by the Holocaust and our redemption, we will continue to walk "intertwined."

Diversity is not new to the Jewish People. Our leadership's role is to examine the threat that links us — from Sinai to the future — Diversity will not sever that thread, but strengthen it.

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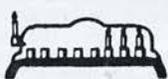
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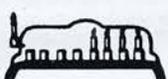
1. Saturday, December 3, 1988
After the Shabbat ends at 5:05 p.m., recite the *Havdalah* (separation between Shabbat and weekday) prayer. Place one candle in the extreme right holder of the Menorah. Light the Shamesh-Servant candle (the candle shown in the far left of the illustration), then recite blessings I, II and III and with the Shamesh kindle the Chanukah candle. Then place the Shamesh in its appropriate holder.



2. Sunday, December 4, 1988
At nightfall, from about 5:00 p.m. and on, place 2 candles in the Menorah, at the right. Recite blessings I and II and kindle the 2 candles, from left to right.



3. Monday, December 5, 1988
At nightfall, from about 5:00 p.m. and on, place 3 candles in the Menorah, at the right. Recite blessings I and II and kindle the 3 candles, from left to right.



4. Tuesday, December 6, 1988
At nightfall, from about 5:00 p.m. and on, place 4 candles in the Menorah, at the right. Recite blessings I and II and kindle the 4 candles, from left to right.



5. Wednesday, December 7, 1988
At nightfall, from about 5:00 p.m. and on, place 5 candles in the Menorah, at the right. Recite blessings I and II and kindle the 5 candles, from left to right.



6. Thursday, December 8, 1988
At nightfall, from about 5:00 p.m. and on, place 6 candles in the Menorah, at the right. Recite blessings I and II and kindle the 6 candles, from left to right.



7. Friday, December 9, 1988
All the below should take place before Shabbath begins at 3:57 p.m. (Eastern Standard Time in Providence. For the proper time in other cities, consult a Rabbi.) Place 7 candles (large enough to burn at least until 5:30 p.m. in Providence) in the Menorah at the right. Recite blessings I and II and kindle the 7 candles, from left to right. Then the women and girls should kindle the Shabbat candles, reciting the appropriate Shabbat blessing.



8. Saturday, December 10, 1988
After the Shabbat ends at 5:05 p.m., recite the *Havdalah* (separation between Shabbat and weekday) prayer. Then place 8 candles in the Menorah, at the right. Recite blessings I and II and kindle the 8 candles, from left to right.

Before kindling the lights,
the following blessings are recited:

- I. Boruch atoh Ado-noi Elo-heinu melech ho-olom asher kidshonu b'mitzvosov v'tzivonu l'hadlik ner Chanukoh
Blessed are You, O Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.
- II. Boruch atoh Ado-noi, Elo-heinu, melech ho-olom sheosho nissim la-avoseinu bayomim hoheim bizman hazeh.
Blessed are You, O Lord our G-d, King of the universe, who performed miracles for our fathers in those days, at this time.
- III. Boruch atoh Ado-noi Elo-heinu melech ho-olom shehecheyonu v'kiyimonu v'higiyonu lizman hazeh.
Blessed are You, O Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

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Social Events

Sisterhood Mishkon Tfiloh

Sisterhood Congregation Mishkon Tfiloh regret the error of omitting our entertainer at our paid-up membership luncheon of November 20. Rebecca Silverman is the Concertmistress of the Symphony Orchestra of the Young People's Symphony of R.I. She started playing violin in the third grade and joined the Young People's Symphony in 1980 where she was Concertmistress of the Symphony Orchestra for the last two years. She performed pieces by Bach, Brahms, Rameau and Boccherini.

A combined Chanukah Party of Congregation Mishkon Tfiloh and Sisterhood will be held on Sunday evening, December 4 in the Social Hall of the synagogue.

There will be the lighting of the candles ceremony, followed by a buffet and traditional refreshments will be served.

Committee in charge is as follows: Rose Bernstein, Sarah Goodblatt, Jessie Connis, Samuel Rotkopf, ex-officio and Dorothy Berry, ex-officio.

We are looking forward to seeing all our members at the party.

Abby Joy Goldstein To Wed

Miriam and Leonard Goldstein of Providence proudly announce the engagement of their daughter, Abby Joy Goldstein of Cedarhurst, N.Y., to Mark Craig Goldberg, also of Cedarhurst. He is the son of Pauline and Melvin Goldberg of New York.

Abby graduated from Boston University in 1981 with a B.A. in sociology, and is now employed as a recruiting coordinator with the Arthur Anderson Co. in New York City. Mark graduated from the State University of New York at Binghamton in 1981 with a B.S. in political science, and Hofstra University in 1984 with a Master's in accounting and taxation. He is now a CPA with the firm of Shapiro and Goldberg CPA's in New York.

A May 28, 1989 wedding is planned.

Temple Emanu-El Sisterhood

Make your reservations early for the Sisterhood Mitzvah Event. This year an Accessory show has been planned for their Annual Sisterhood Mitzvah event on Thursday, December 8 from 11:30 to 1:30 in the Meeting House.

Those present will view: "Gem Place" by the Bresnicks. "Accessories" by Ronnie Golden Engle. "Something Special" by Sam Goldberg. "Stationery" by Lyn Grant. "Sunrise East" by Phyllis Priest and Lynda Schwartz and many more.

All will be given a Brown Bag Lunch to chew on while they move from setting to setting to view Sam Goldberg's appliqued handpainted clothing to fit all from 24 months to extra large adults. The Bresnicks custom-made Jewelry is always a treat. For this special



Alison C. Silver of New Britain, Conn., the daughter of Lila and Bernard Silver of Cranston, was joined in marriage to Marcelo H. Chinsky of New Britain, Conn. He is the son of Mrs. Lea Cohen of East Hartford, Conn. and the late Pedro Chinsky.

The ceremony took place on November 13, 1988 at Temple Am-David in Warwick.

Jan West, the bride's sister, was matron of honor. Bridesmaids were Amy Winters, cousin of the bride; Graciela Chinsky, sister of the groom; and Lisa Perrin. David Bornstein served as the best man, and ushers were Allen Bornstein, Samuel Zucker, and Andrew Davis. The bride's niece, Rachel Silver, was flower girl.

The bride, educated at Rhode Island College, is employed by Connecticut Bank & Trust. The groom is a graduate of Manchester Community College and is employed by F&I Alternatives.

The couple will reside in Connecticut.

If you are celebrating a special anniversary, announce it in the *Herald*.

Include a photo with the announcement. Black and white only, please.

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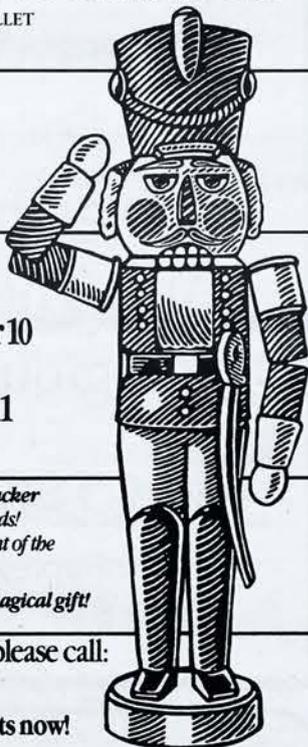
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occasion, Sam and Evelyn have created for the first time a piece of Judaica. Phyllis Priest and Lynda Schwartz represent wonderful

artists — special among these people is Cathie Helander whose belt designs are found in the leading stores and galleries across the U.S. — a treat just to view. Lyn Grant will have wonderful stationery for us. We all will look forward to many wonderful surprises as Ronnie Golden Engle unveils the most interesting accessories. Yes, those in attendance may purchase or order merchandise from the above people that day — Bring your checkbooks — all checks will be made to Temple Emanu-El.

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Jewish Home Women's Association

The Women's Association of the Jewish Home for the Aged of R.I. will enjoy an afternoon of song at its regular meeting on Wednesday, December 7 in the Martin Chase Auditorium at the Home. This Hanukkah program will feature Cantor Marcos Salman of Temple Emanu-El. Dessert will be served at 12:30 p.m. The meeting will be at 1:15 p.m.

Cantor Salman was born in Buenos Aires, Argentina, the son of a cantor. He began singing in the synagogue choir at the age of 6. Under his father's tutelage, he attained professional status as a chazan by the age of 22. There is extensive breadth to his musical career, having trained with notables in the music world. He is a professional lyric tenor and opera singer.

The Hanukkah candlelighting will be performed by Jenny Klein. Hospitality is under the chairperson, Doris Jacobs. Estelle Klemer is in charge of this Hanukkah meeting. The presiding officer is Claire Ernstof, President.

Friedenn's Celebrate 60th Anniversary

Ben and Gertrude Friedenn of Miami, Florida, recently celebrated, with relatives and friends, their 60th wedding anniversary at a party given at their daughter's home on November 12, 1988.



Pictured here are (left to right) Robin Baron, Jill Jaffe, and Barbara Wallick. Robin Baron and Barbara Wallick were co-chairmen for a Cocktail Party sponsored by the Elm Grove Chapter of Women's American ORT which was held on November

12, 1988 at the home of Jill and Bob Jaffe.

ORT, the Organization for Rehabilitation through Training, is a worldwide system of vocational and technical schools. It is the largest non-governmental training agency in the world.

Ira And Anna Galkin Hanukkah Concert

Temple Torat Yisrael is delighted to announce that 'Safam' will perform at the 1988 Ira and Anna Galkin Hanukkah Concert on December 10.

Founded in 1974 'Sepham' has shown itself to be one of Boston's most enduring and popular musical institutions. To date, the group has released five best selling albums.

The band has travelled extensively throughout the United States playing sold out concerts in all major cities.

Their material focuses on many aspects of modern Jewish life and is a blend of tradition and contemporary music.

The concert, which begins at 8 p.m., is free and open to the public.

Profiles IV

by Michael Fink

Their house was built just beside and below ours on a small parcel of land that we three Fink boys used to play in with our heavy metal toy trucks and steamshovels. Our house was only a year or so old, but still we felt like little farmers who hate to see surrounding land taken over and defiled by new construction. But the moment little Faithie moved into that brand new house and walked the few feet up our spanking fresh sidewalk cluttered with pitching cards and scratched marbles we know she was here to stay and take over. Like Lucy in *Peanuts* she assumed charge at once. A bossy bit of a thing, she had a good scream and knew a few Yiddish curses as well. Faith's Jewish name was Faygola — Birdy — and she had a shrill jay cry of joy or protest. We all played loud games in our driveways, Relievio and Giant Steps, and hung a thread from our window just across to hers to send along messages after dark. Faith was a year older than I was. We didn't meet in school and had no friends in common. Only that thread, that sidewalk, and our future on the street.

Faith shared her house with her younger brother Howie, their mom Ann and dad Hy, a former football star who now ran a tiny local deli. He knew how to talk back to customers of the depression. He could hold his own and give as good as he got. Ann, the mom, was a helpful dainty lady. This was the world of 1940: the still moment between depression and war.

Faith had red hair, later emphasized by Miss Clair. Red suited her flaming spirit. In those days all Jewish girls looked like budding stars. Faith collected pictures of her favorites, framed them, and hung them on the pink walls of her bedroom. She took singing lessons as well, and I loved the sound of her practice in the twilight. It amused and comforted me.

Howie was more of a dreamer, the opposite of his dad. To tell the truth, Howie seemed embarrassed by Hy. Howie liked figure skating. In their teens, he was concerned about his appearance and image, changed his nose, his jaw, his hairline, even his name. Yet Hy slavishly, lavishly loved Howie, washed his car, polished his shoes. He would buy them pink chicks in

springtime. Their dog, Buddy, with a crooked white spot on his neck, chased cars, slipped through the hedge into our yard to crap, and then aged patiently by their hearth. Over and around that fireplace a pink tinted mirror enlarged and enhanced the tiny salon, lending it glow and glamour. Sad to report, the mirror could not pinkly soften the tragedy that lurked in that parlor.

We Finks went off to camp in the summer of 1942, the first year of war. Mrs. D did not go to work in a factory. Instead we were told the September day of our return from camp, she had been stricken with multiple sclerosis and would never recover. A mother struck down mysteriously in her own home! Faith took charge of her brother. They would lunch together at Rice's Grille on Hope Street. Howie might breakfast with us. A cousin or an aunt might help them. Ann lay still in a hospital bed in her dining room. Ramps led off that room down the front or rear doors, to accommodate her wheelchair during brief good spells. Then she could be seen taking a spot of sun. It was surreal to see the once vital lady diminished like a deposed Queen to a tiny domain.

Or, I stopped in to chat with Ann. I very much liked her, gave out good neighborhood gossip and got a bit back in return. Yet there is no disguising it: it was a grim and dreadful fate.

As for Hy, he coped as best he could. The shop closed, and Miller's replaced it. Hy converted their garage to a tiny pickle factory. Barrels of brine added spice and aroma to the driveway where we had played Hopsotch and Throwies Up. The sweet smell of fresh bagels wafted from the storage bins. Hy delivered the fare to shops in his truck himself, until diabetes forced him to hire teenage truck chauffeurs to aid him on his routes. My first job was driving a truck for Hy. I even asked him to recommend me to Yale.

Absurdly, schools seem to define the periods of our lives. Away at college, and my travels, I turned my steps and eyes away from the house next door until I came back to another Providence, another house.

The same house, the same city, only I had changed. I was working to earn my own keep, and I had experienced my own private

sorrows. Faith had had a dreadful car accident. A friend had been killed. Faith was in the hospital. When she came home from The Miriam, and I from New York, we formed a simple routine together that endured well over a decade. Each Saturday morning, after my morning ablutions, Faith in her robe would pop over and open my kitchen door for coffee and a chat. She would recount the details of her week. What interested me mostly was her romantic odyssey. I would do the same. I might suggest that we go out for brunch, but she always sneaked out of it. Ours was definitely a next door neighbor friendship, nothing other. Nevertheless, if I brought home a woman, a sweetie, I would test out my prospective bride by seeing how she took to Faith. If she acknowledged that a neighbor has a strange kind of priority over everyone and everything else, I trusted my lady. If not, it gave me cause for concern. Perhaps I was entirely wrong to measure a guest so harshly. But Faith burned with the candle wick of our past, a powerful lure, the claim of a childhood chum. When I did get married, sure enough the ceremony was held in my father's house. Faith was the only guest from outside my family.

At that time, she moved away and I haven't seen her in all the years since that ritual of passage. Faith and Howie have not married. They remain a devoted duo, brother and sister in a folk tale. She has never set eyes upon my three children or seen the changes wrought in my house since we changed the garden, raised our kids, put out French windows and our deck.

Nor has she glimpsed her own house bought now by an attractive young couple. They have yuppie tastes and green thumbs. The lawn Hy mowed is a classy carefully designed field of wildflowers. They are also Yankee sailors, and that garage stores a collection of sails and nautical gear.

I call Faith from time to time at her out-of-state number. Not to pester her about memory or a visit. Just to let her know we're still here and I still like her. She has kept the ghost of my childhood in a kindly fashion. Faith is the candle of my faith. Maybe I'll dedicate this piece to Chanukah, and light a special candle to the community we shared.

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Cathy Levitt



Around Town

by Dorothea Snyder

These delightful youngsters, ranging in age from 5 to 9, attend the religious school at Temple Am David in Warwick.

They had a variety of thoughts on Chanukah. With the holiday several days away, the children express their colorful commentary on the meaning and celebration of Chanukah.



Alexis Shapiro, 5

"I've been learning to make a menorah out of clay. My mom shares the menorah with my dad. I like getting presents and eating bread and matzoh ball soup. Sometimes we eat Chanukah dessert. The Chanukah dessert is apple with honey. Chanukah is the best thing for me because, once, Auntie Sherry gave me a pony named Whizzer."



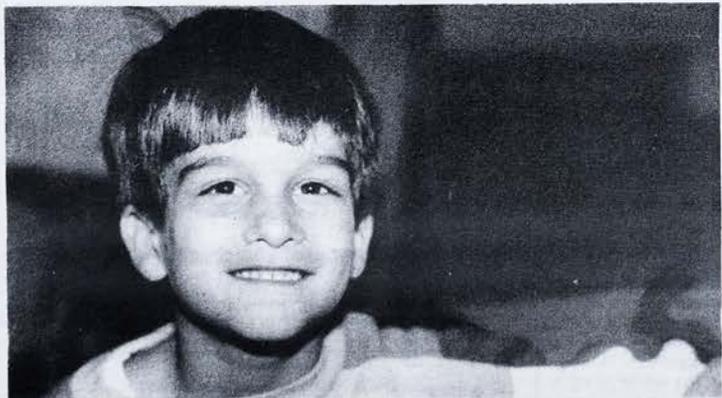
David Scheraga, 8½

"Chanukah is freedom. The Greeks wanted the Jews to worship Zeus, but the Jews say no, and they have a war. The Jews won because they were more aggressive. They knew Judea better. Chanukah means dedication. Chanukah is about freedom. If the Jews had worshipped the gods and goddesses, then we'd be Greeks. We wouldn't know what Judaism is. Judah Maccabee led the army, and if he had died, they probably would have lost. We also celebrate Chanukah at home playing dreidel games, singing songs and opening presents."



Aviva Fink, 8

"Judah the Maccabee saved the Jews. Chanukah is a miracle because G-d thought Judah the Maccabee was doing something good, so he made the light burn for eight days. If Judah and the Maccabees hadn't won, I wouldn't be here today, and there wouldn't be Chanukah."



Noah Corin, 6

"I made a big dreidel with a pad on it, but not out of clay. I made a menorah, and I made cards for Emma and Abbah. I'm going to a Chanukah party on Sunday at the Temple. It's good to have presents at Chanukah, and it's good to celebrate it."

Chanukah Is Freedom



Lydia Paull, 9

"The people of Israel wanted freedom, so they fought for it, and Mattathias's five sons, the Maccabees, got a group to fight. After years, they won the freedom they wanted. Chanukah means for us to be able to be free and study our religion, and go to the schools we want. Chanukah is one of our favorite holidays. First of all, I get gelt. Secondly, I usually go with my grandparents the first few days of Chanukah, then with my aunt and uncle. It's really fun."



Adam DiNitto, 8½

"I think Chanukah is a nice Jewish holiday because you get eight presents and you sing lots of songs and get to light the menorah. I get so excited the day before Chanukah, and I can't wait to go to bed that day. I can't wait to open my presents, and see what they are. I like singing songs. I love playing the dreidel game with my family. I think the story of Judah and the Maccabees is great. I like hearing it. In public school, we had a filmstrip about Chanukah, and they showed how Judah the Maccabee fought the Syrians, and Judah Maccabee's people won. And I also know that Judah Maccabee's father was Mattathias."



Heather Carlin, 5

"You light eight candles, and there is a ninth. I eat latkes and I know about the oil that lasted for eight nights was in a genie bottle. In another story I read at home, all the toys in the store were sold on Chanukah, and only two dreidels were left, and they were sad, but two children came before the shop closed and got the dreidels. In another book, two children, their grandma and grandpa were magic. They could fly in the air and they helped light the menorah. They helped make the latkes. They helped do everything. That's all I know."



Grant Brown, 5½

"Chanukah is about love. In the old days when they squeezed olives, they wanted it to last one day. It lasted eight days. The love part is that people give you presents. You light candles on Chanukah. Judah the Maccabee got some helpers. He went out for a war, and the "Judahbees" won. We got away. Let's see. That's a lot of it. Then, Judah came back to the temple, and he saw that the temple was wrecked, and the statues were wrecked, so he built a new temple. I like getting presents, and giving presents to other people, like my mom. Chanukah is in a week. I can wait. Yes and no. Half and half."

Photos by Dorothea Snyder

JCCRI

Community Celebration Of Hanukkah December 4 At JCCRI

All ages are invited to attend a community celebration of Hanukkah at the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence on Sunday, December 4 at 2 p.m. in the Social Hall.

There will be the traditional candlelighting and latkes as well as films, games, crafts and entertainment by Kol Simha, the JCCRI chorus.

The fee for the celebration is \$1.50 per person; maximum \$5 per family.

For further information call Vivian Weisman at 861-8800.

KidSpace Hanukkah Dinner To Be Held December 5 At JCCRI

The children of KidSpace and their teachers are planning and preparing the menu for the Hanukkah KidSpace dinner to be held on Monday, December 5 from 6 to 7:30 p.m. in the Social Hall, Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence.

The menu includes roast chicken, potato latkes, cole slaw, cookies and fruit. A Hanukkah art activity will follow the dinner.

The cost of the evening is \$3 per child; \$4 per adult; maximum \$15 per family of 6.

For information call Ruby Shalansky at 861-8800.

JCCRI Singles December Activities

• Wednesday, December 7 from 7 to 8:30 p.m. the JCCRI Singles will tour the Rhode Island Holocaust Memorial Museum followed by a film and discussion. The fee is \$1 per person.

• Saturday, December 10 at 8 p.m. Enjoy latkes and friends at a Hanukkah party. The fee is \$5 per person.

• Tuesday, December 13 from 8 to 9:30 p.m. in the gym there will be a Volleyball night. The fee for non-members is \$3.50. Ages 21 to 40 are invited.

• Thursday, December 15 from 5

to 8 p.m. there will be a get-together at the Holiday Inn at the Crossing.

• Sunday, December 18 at 11 a.m. the monthly Singles Brunch will feature a guest speaker from Project AIDS. The fee is \$3.50 for members; \$6 for non-members.

"Purim 1989 In Israel" Trip Offered By JCCRI

Celebrate Purim 1989 in Israel at the carnival parades of Tel Aviv followed by Jerusalem-style festivities.

The Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence is planning a two-week trip to Israel from March 15 to 29 which will include the festival of Purim. The trip will emphasize cultural activities such as museums and concerts as well as historical sights. A day-long archaeological seminar with an opportunity to attend a dig under the tutelage of an archaeologist is on the itinerary.

The beauty of Israel in the spring will heighten impressions of traditional stopovers. In addition, plans include a visit to an Ethiopian absorption center, visits to the homes of artists and musicians and a first-hand view of the new settlements in the Golan.

The tour is open to Center members as well as to the community. Reservations must be made by December 30.

For details, call Susan Popper at 861-8800.

Vacation Camps At The Jewish Community Center Of Rhode Island

The Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence will hold vacation camps for children from Preschool through preteen.

• **PRE-SCHOOL VACATION CAMP** will be held from Tuesday, December 27 through Friday, December 30 from 9 a.m. to 3 p.m. Early Arrival (8 to 9 a.m.) and Extended Day (3-5:15 p.m.) are also available.

For fees and details, call Debbie Blitz at 861-8800.

• **CHILDREN'S DEPARTMENT VACATION CAMPS** will be held from Friday, December 23 through Friday, December 30 from 9 to 3 p.m. There will be no camp on Monday, December 26.

• **Children's (Grades K-3):** Activities will include daily trips and special events as well as swim and gym time.

• **Pre-teen camp (Grades 4-6):** Daily events and trips are planned in this popular pre-teen camp with Lisa Waldman.

The fee is \$20 per day; early drop off from 8 to 9 a.m. is \$2 per day; late pick up from 3 to 6 p.m. is \$4 per day. Children may attend on a per diem basis. Pre-registration and pre-payment by Friday, December 16 is required.

For information, call Ruby Shalansky at 861-8800.

"Mother And Daughter: The Happy Medium" To Open At Gallery 401

An unusual exhibit will open at Gallery 401 at the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence on Sunday, December 4 with a reception from 2 to 4 p.m.

The work is a collaborative effort of colleagues Patricia Simons and Holly Berry Moiles, both artists with degrees from Rhode Island School of Design, who met as senior staff members at a summer camp. The show, named "The Happy Medium," includes animal sculptures on stoneware and porcelain and altered pieces by Ms. Simons. Colorful porcelain objects thrown by Ms. Simons have been hand-decorated in collaboration with Ms. Moiles and Elissa Reann Simons (Patricia's daughter). The exhibit introduces the artistic endeavors of Elissa and is dedicated to Holly's new daughter, Isabel.

The show will continue through December 23. Gallery hours are Monday through Thursday, 9 a.m. to 10 p.m.; Friday, 9 a.m. to 4 p.m.; Sunday 9 a.m. to 5 p.m., closed Saturday.

For information call Ann Miller at 861-8800.

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CORRECTION

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World and National News

American Jews Consult Aide To Shamir

by Andrew Silow Carroll
NEW YORK (JTA) — A top aide to Prime Minister Yitzhak Shamir took the brunt of North American Jewish leadership's anger over the "Who Is a Jew" issue recently during a closed-circuit television broadcast from Jerusalem.

Yossi Ben-Aharon, director general of the Prime Minister's Office, could do little to assuage the indignation of leaders who called in to the two-hour program, carried over the Council of Jewish Federations' satellite network to federations across North America.

In fact, Ben-Aharon inflamed passions with declarations that a proposed change in the definition of who is Jewish — or, in its most narrow interpretation, who is a convert — is not an issue of "disfranchising anybody."

The sometimes heated exchange indicated that a distance exists between how American and Israeli Jews perceive the consequences of the "Who Is a Jew" controversy.

Despite Ben-Aharon's inflexibility, former CJF President Shoshana Cardin insisted on the broadcast that a delegation of North American Jewish leaders that arrived in Israel recently had "had an impact" in conveying the Diaspora's distress over the issue. The delegation, led by Cardin, met with Shamir last Tuesday morning.

Cardin said Shamir would give no commitment that the issue would be excluded from his Likud party's negotiations with the religious parties on forming a new

government. The four religious parties, whose participation is necessary if Shamir is to form a narrow-based coalition, have been demanding assurances of a change in the Law of Return in exchange for their support.

The law currently grants automatic Israeli citizenship to Jewish immigrants to Israel. The religious parties want to exclude from automatic citizenship those converted to Judaism by non-Orthodox rabbis.

Reform and Conservative Jews say the move would serve to delegitimize their movements and alienate their cohorts in the United States and elsewhere.

But for Ben-Aharon, who spoke on behalf of Shamir, the "Who Is a Jew" amendment "is not a question of delegitimizing or depriving any Jew his status as a Jew."

"It is not for us to recognize or not," he explained later in the broadcast. "The question pertains to what happens in Israel and Israel alone. And today, questions of personal status — marriages and the like — are delivered to the rabbinical courts and them alone."

Ben-Aharon's assertions that North American Jews only perceive "Who Is a Jew" as something more than an internal issue for Israelis led to a storm of protest from callers.

"Yossi, you must understand that the issue, as you articulate it, is perceived as the disenfranchisement that we are talking about," said George Caplan, president of the Jewish

Federation of Greater Los Angeles. "The issue so narrowly stated ignores the concerns of American Jews."

"I am distressed by the remarks of the director general," said Lou Weinstein, a former president of the Combined Jewish Philanthropies of Greater Boston. "You said that 'rabbis are rabbis.' Well, Jews are Jews, and we're not going to take any nonsense!"

Ben-Aharon was asked by one caller what he would tell a little girl who had been adopted and then converted by a Conservative rabbi.

"If she is considered Jewish by your community, then she is Jewish," said Ben-Aharon. But under the "Who Is a Jew" amendment, "if she wants to move to Israel, she will have to go through a confirmation procedure by the rabbinical court."

A question on halachic standards of conversion led Ben-Aharon into a statement that seemed to reflect Israeli dissatisfaction with the religious pluralism of American Jewish life.

In America, said Ben-Aharon, someone who is not accepted by one synagogue or community can go next door and find another.

"But we are not just another community, but a state. We have security concerns. We have to know who comes into this state."

"Theoretically, someone who wanted to exploit the Law of Return and doesn't want to become a Jew could take an easy conversion, and come in for reasons against the security of Israel," he said.

Morton Kornreich, national chairman of the United Jewish Appeal, closed the broadcast by thanking Ben-Aharon and by urging the North American Jewish communities to "remain calm."

JNF Launches Tu Bi Shevat Program

Responding to the wave of arson attacks against Israel's forests, the Jewish National Fund has launched a campaign entitled, "A Tree for a Tree."

During the summer and spring of 1988, 1.2 million trees planted by the Jewish people through JNF have succumbed to the flames of destruction. Arsonists have set over 1,200 fires, ravaging over 40,000 acres at a cost of over \$40 million. Police officials have confirmed that most of the fires were deliberately set by hostile elements.

"Last year's 40th anniversary of Medinat Yisrael," stated Dr. Solomon Goldman, director of the JNF Department of Education, "was targeted by our enemies to become a year of national tragedy instead of joy. They have not succeeded. By setting fire to many of Israel's forests, they have only succeeded in proving who loves the land and who is bent on destroying it. It is in this spirit that the Department of Education has announced the motto of this year's Tu Bi-Shevat celebration, 'A Tree for a Tree.'"

Tu Bi-Shevat, the New Year of the Trees and the traditional time in which Jews around the world plant trees in Israel, will take place on January 21, 1989. Close to 2,000 educational institutions, including schools, resource centers, Jewish Community Centers, Boards of Jewish Education and Hillel Foundation chapters throughout the country are expected to participate in the Department of Education's comprehensive program. This annual Tu-Bi-Shevat program has been developed to cover the entire spectrum of Jewish education, whether formal or informal, from nursery school to campuses and the community at large. In addition to the regular material, some units of the program have been produced in Hebrew, and will be distributed to day schools, yeshivot and intensive Hebrew classes of the supplementary schools.

This year's program is expected

to reach an unprecedented number of students. Over 250,000 students and 17,000 teachers in Jewish schools, as well as many thousands of students on campuses, will join in the effort to restore Israel's forests. "C resolve," Dr. Goldman emphasized "is that for every burnt tree, new trees will be planted."

President Chaim Herzog of Israel recently spoke of the devastation, stating, "In place every tree that is destroyed, the s will bring forth many new trees and flowers of peace. Israel's Torah orders us to watch over a preserve the trees of the land a not to damage them, even i military purposes. It is writte 'You shall not destroy trees... m is as the tree of the field.' The 'T for a Tree' project gives no expression to Israel's tradition a to the ethics of our people; it is demonstration of love and loyal to the soil of Israel."

To help students a communities understand t reality of the arson emergency, special 4.5 minute "Emergen Forest Fire" video is available loan from the Department Education. Also available are th audio-visual units that w enhance the celebration of T Bi-Shevat for young and old alike. "Grandpa's Tree" and "Trees f Tomorrow and Tomorrow" con in video tape form, while "Ne Frontiers" is a slide presentati accompanied by an audio casset.

This year's Tu Bi-Shevat celebration on Saturday, Janua 21, 1989, will coincide wi Shabbat Shira, and has be proclaimed by JNF nationally Shabbat Ha'aretz. "As such," D Goldman concluded, "it will dedicated toward the planting trees in Israel and we call o Jewish students, their parents a the community at large to fulf the mitzvah of building an redeeming the Land of Israel."

For further information, conta the Jewish National Fund, 1 East 32nd Street, Suite 1501, Ne York, N.Y. 10016, (212) 779-031

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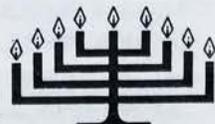
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Meir Kahane Fined \$10,000 In Kansas City

by Rick Hellman
Kansas City Jewish Chronicle

OVERLAND PARK, KAN. (JTA) — Rabbi Meir Kahane was fined \$10,000 last month for assaulting a Palestinian activist who heckled him during a speech Nov. 18, 1986, at the Doubletree Hotel in Overland Park.

Neither Kahane nor a representative in his behalf appeared at the hearing, held Monday, Oct. 17, in Johnson County District Court before Judge Janette Sheldon.

During the brief court hearing, Kahane was found guilty of one count of assaulting Mousa Shukair by striking him with his fist.

But Shukair's attorney, Steven Zieber, said there is doubt about Shukair's ability to collect. Shukair, a 43-year-old Kansas City resident, is a member of the Palestine Human Rights Coalition.

The Brooklyn-born Kahane, 56, was a member of the previous Israeli Knesset and founder of the Kach political party there. He gained fame as founder of the Jewish Defense League in New York in the 1960s, before immigrating to Israel.

According to testimony, the incident began as Kahane was speaking at the local hotel when Rita Shukair, Mousa's wife, shouted at him.

"During the speech, he told the audience that Israel gave the Palestinians land and homes and inside toilets," said Mousa Shukair. "My wife stood up and said, 'You took their lands away from them.' He told her to shut up and became disturbed."

Shukair testified that he was holding a sign saying "Peace for Jerusalem" during the speech, and that he shouted back at Kahane.

After the shouting began, Shukair said, Kahane ran down the podium to where he and his wife were standing in the back of the auditorium.

Shukair said that knowing Rabbi Kahane's reputation "for terror and killing Palestinians on the land... When he run to me, I fear for my life. I felt I had to defend myself."

During the scuffle between the men, Shukair said, Kahane hit him with a closed fist and spat on his wife three times.

In a written response to an interrogatory letter from Zieber, Kahane claimed Shukair struck him first.

Kahane had filed a counterclaim for assault and battery, asking for damages in excess of \$10,000.

But that case was dismissed when the rabbi failed to appear in court.

"I was scared for my life, even after it happened," Shukair said. He testified that out of fear, he bought a gun and carried it with him for a time after the incident.

During his questioning, attorney Zieber recounted the history of Kahane's JDL and Kach involvements, listing a number of bombings and other violent acts linked to the groups.

He offered to show a videotape of the Doubletree incident that was recorded by a WDAF-TV news camera.

Judge Sheldon ruled that based upon the evidence that Kahane "intended to do bodily harm," Shukair was entitled to damages of \$10,000 on one count of assault.

Zieber said that collecting on Shukair's judgment against Kahane "seems to be the question of the hour."

"If Rabbi Kahane owns property in New York, certainly this judgment can be registered in the New York courts and levied upon him," he said.

"In international law, there is a question of whether a U.S. state court judgment can be registered and enforced in Israeli courts. We have not researched that yet."



Richard Licht, right, issues a proclamation from Governor DiPrete commending the Baptistas of East Providence, who were being honored in a ceremony at the State House as the Rhode Island Adoptive Family of the Year.

Dov Shilansky Elected Knesset Speaker

by David Landau

JERUSALEM (JTA) — Dov Shilansky, a Likud hard-liner with a penchant for provocation and confrontation, was elected speaker of the 12th Knesset.

It was the opening session of the new parliament, by tradition a festive occasion.

That it turned out to be the most raucous and bitter opening session in memory seemed to some observers to be a foretaste of things to come should the next government be a narrowly based coalition of Likud with the right-wing and ultra-Orthodox parties.

Labor and its left-wing allies had hoped to postpone the vote for a week, hopeful apparently that a new government would have been installed by then.

But the acting speaker, Yair Sprinzak of the extremist Moledet faction, ruled that the vote be held immediately.

Shilansky was an easy winner, getting the votes of Likud, the far right and the ultra-Orthodox. Laborites, centrists and left-wingers managed 55 votes for Shlomo Hillel, the Laborite who was speaker of the last Knesset.

Shilansky, a Likud veteran, headed the 11th Knesset's Interior Committee. He made a habit of leading committee members on tours of Jewish-Arab trouble spots in Jerusalem and around the country.

But in a brief acceptance speech, Shilansky promised to govern the Knesset according to the rules, not ideology.

Pledge to Erase U.N. Resolution

NEW YORK (JTA) — The Women's League for Conservative Judaism pledged to conduct an educational campaign to repeal the decade-old "Zionism Is Racism" U.N. resolution, and has won the support of Mayor Andrew Young of Atlanta, who called the clause a tool for racists and radical forces.

Israel to Play Ball in Moscow

TEL AVIV (JTA) — The champion Hapoel volleyball team from Kiryat Ata will be the first sports team to break the ice that has frozen Israeli-Soviet sports competition for more than 20 years.

They will go to Moscow to play the Muscovite "Dynamos" in the European Cup contest. A week after that, the Russian players will come to Israel for a return match.

The good news was a disappointment for Maccabee Tel Aviv, Israel's championship basketball team. They had expected to be the first Israelis to play in the USSR.

CJF to Conduct National Census

NEW YORK (JTA) — The Council of Jewish Federations will conduct a 1990 national survey of American Jews, the first since 1970-71, as part of a worldwide series of national surveys of Jewish populations.

The purpose of this historic survey, which will coincide with the bicentennial census of the United States, will be to assess various components of the Jewish community.

It will include the demographic, social and economic structure, migration patterns, changes in size, composition and distribution, as well as patterns and levels of births and deaths.

Israel Raids Targets in Lebanon

TEL AVIV (JTA) — Four rocket-firing Israeli air force jets leveled buildings at the Ein Hilweh refugee camp, near Sidon in southern Lebanon.

They were followed by four helicopter gunships that strafed the coastal road southwest of Sidon.

The Israel Defense Force claimed at least three terrorists were killed and nine wounded in the dual attack, Israel's 24th air strike against targets in Lebanon this year.

Targets included bases and equipment used by Force 17, a unit of the Palestine Liberation Organization close to Yasir Arafat, and the Popular Front for the Liberation of Palestine, headed by George Habash.

Three IDF Soldiers Killed

TEL AVIV (JTA) — The Israel Defense Force lost three soldiers in less than 24 hours, after a road accident in the southern Lebanon security zone and a bizarre incident at a military trial, in which a private ran amok.

One died and four were injured when their armored personnel carrier, on a routine exercise, plummeted 10 feet off the road into a dry riverbed and overturned.

The accident occurred near the Rosh Hanikra border checkpoint at the coastal end of the security zone. The dead soldier was identified as Yaacov Ohana, 20, a medical corpsman from Bat Yam.

Pvt. Itzhak Halfon was given a 21-day jail term for breach of discipline. On hearing the sentence, he grabbed an M-16 rifle, wounded a young soldier and fatally shot Capt. Yair Levy of Holon in the chest.

Halfon then rushed from the building and shot himself to death. Neither of his two victims was in any way connected with his trial and sentence.

Six Jewish Leaders Win Seats In House Of Commons

by David Landau

JERUSALEM (JTA) — The Labor Party leadership said that there was "no further basis for negotiations" with Likud for the creation of a broad-based coalition government.

Likud had no comment, but some observers believe that despite the apparent finality of Labor's official statement, efforts to establish a new Labor-Likud partnership have not yet been exhausted.

They believe it hinges on Prime Minister Yitzhak Shamir's ongoing bargaining with the ultra-Orthodox and extreme right-wing factions.

The fierce opposition of Diaspora Jewry to the proposed "Who Is a Jew" legislation may yet be the decisive factor, observers say.

But there are strong factions within the Labor Party absolutely opposed to another alliance with Likud, even if it means being out of power.

They feel that now Labor need not make "dishonorable concessions and compromises," but can wage an honorable fight against the rightist-religious government from the opposition side of the Knesset.

Haim Bar-Lev, a Labor member of the outgoing Cabinet, said the talks are over for good, "unless Shamir decides he really wants us in."

Bar-Lev, who is police minister, and his colleague, Energy Minister Moshe Shahal, had been conducting the talks with Shamir's lieutenants, Moshe Arens and Dan Meridor.

According to reliable sources, the talks foundered on Labor's insistence on both the Treasury and

the Foreign Ministry portfolios in the new Cabinet and on having parity in the Inner Cabinet, the government's top policy-making body.

The two sides reportedly had reached agreement on policy guidelines, similar to those that governed the Labor-Likud unity government formed in 1984.

First Jew To Conquer Everest

by Craig Degginger
The Jewish Transcript

SEATTLE (JTA) — Dr. Geoff Tabin of Chicago last month became the first Jew to climb Mount Everest, the world's highest peak at 29,108 feet. Tabin reached the summit Oct. 2.

Tabin, 32, has been rock climbing and mountain climbing for the past 15 years around the world.

This was his third attempt to scale Everest. "I always focused on my goal and that was to get to the top of Mount Everest," he said.

Tabin was elated at his success and described the summit as beautiful and much more distinctive than he had anticipated.

Two other members of the 1988 Northwest American Everest Expedition, Stacy Allison of Portland, Ore., and Peggy Luce of Seattle, both non-Jews, also reached the top, Allison becoming the first American woman to do so.

During the Northwest Expedition's climb, several other groups were also making the ascent. Nine died on the mountain during the fall climbing season.

But the American group, Tabin said, "with luck, good planning and execution, and good teamwork, came away both safe and successful."

A graduate of Yale University and Harvard Medical School, Tabin is now in his fourth year of residency at Michael Reese Hospital in Chicago.

'No Further Basis For Negotiation' Says Labor Of Likud

by Michael Solomon

OTTAWA (JTA) — Six of the eight Jewish candidates in Canada's parliamentary elections won seats in the new House of Commons.

Most of them bucked the popular tide that returned the Progressive Conservative Party of incumbent Prime Minister Brian Mulroney to office with a comfortable majority of 170 seats in the 295-member house.

Big winners in Quebec were 38-year-old David Berger and Sheila Finestone, who were re-elected after serving four year terms in Parliament.

Both are members of John Turner's Liberal Party, which won 82 seats. Finestone defeated a Jewish Conservative candidate, Robert Presser.

In Montreal, Jewish Conservative Jerry Weiner, a member of the Mulroney Cabinet, handily won re-election. He has been minister for multiculturalism.

Two Jews who held Cabinet posts in the last Liberal government also won re-election. Robert Kaplan of Toronto, the former solicitor general, and Herb Gray of Windsor, Ontario, former minister of national revenue, retained their seats in Parliament.

In Winnipeg, Manitoba, David Orlikov, a veteran member of Ed Broadbent's New Democratic Party, was defeated. But another Jewish member of the NDP, former British Columbia Premier

David Barrett, was re-elected to Parliament.

Finally, in the Outremont district of Montreal, a massive turnout of Hasidic voters secured victory for a Conservative candidate, Jean-Pierre Hogue, in what traditionally has been a Liberal stronghold. Neither Hogue nor his opponent is Jewish.

BBW Calls On Supreme Court To Uphold Roe Vs. Wade

WASHINGTON, D.C. — B'nai B'rith Women recently expressed concern over the Reagan Administration's most recent attempt to upset the 1973 Supreme Court ruling guaranteeing women the right to choose abortion.

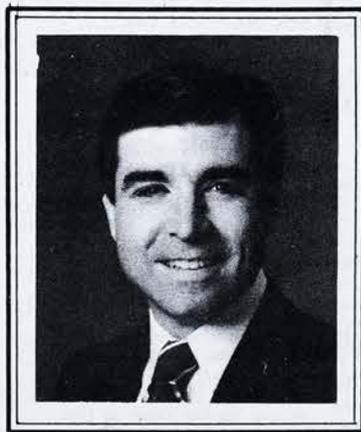
"We see the Administration's request for the Court to hear an appeal in a Missouri abortion case as part of a series of assaults designed to chip away at the landmark Roe vs. Wade decision that legalized abortion," said BBW President Hyla Lipsky. "Since George Bush made it clear during his election campaign that he shares President Reagan's views on abortion, we fear that these attacks will continue."

Calling on the high Court to uphold its Roe vs. Wade ruling, Lipsky said that "reversing that decision would bring us back to the era when most women had to depend on back alley abortions, often at the cost of their health and even their life."

Since 1974, BBW has been on record supporting women's right to freedom of choice in reproductive matters. B'nai B'rith Women unites Jewish women to promote social advancement through education, service and action.



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for a
Happy Holiday Season*



**Happy Chanukah
and Best Wishes
for the New Year**

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**Hanukkah Lamp Featured
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For information please write to P.O.B. 4415, N.Y., N.Y. 10163.

The History of Hannukah

Hanukkah: The Feast of Dedication, also called "Feast of the Maccabees," celebrated during eight days from the twenty-fifth day of Kislev (December), chiefly as a festival of lights. It was instituted by Judas Maccabeus, his brothers, and the elders of the congregation of Israel, in the year 165 B.C., to be celebrated annually with mirth and joy as a memorial of the dedication of the altar or of the purification of the sanctuary. In the Talmud it is principally known as the "Feast of Illumination," and it was usual either to display eight lamps on the first night of the festival, and to reduce the number on each successive night, or to begin with one lamp the first night, increasing the number till the eighth night. The Shammaites, usually representatives of the older traditions, favored the former custom; the Hillelites advocated the latter. Josephus thinks that the lights were symbolical of the liberty obtained by the Jews on the day of which Hanukkah is the celebration.

The Talmudic sources ascribe the origin of the eight days' festival, with its custom of illuminating the houses, to the miracle said to have occurred at the dedication of the purified Temple. This was that the one small cruse of consecrated oil found unpolluted by the Hasmonean priests when they entered the Temple, it having been sealed and hidden away, lasted for eight days until new oil could be prepared for the lamps of the holy candlestick. A legend similar in character, and obviously older in date, is that the relighting of the altar-fire by Nehemiah was

due to a miracle which occurred on the twenty-fifth of Kislev, and which appears to be given as the reason for the selection of the same date for the rededication of the altar by Judas Maccabeus.

The actual reason for the selection of the twenty-fifth of Kislev by Judas Maccabeus for the dedication of the altar is stated to have been that on the very same day three years earlier Antiochus Epiphanes had a pagan altar set up at the altar of burnt offerings in the Temple of Jerusalem and sacrifices offered to his idol, the heathen god "Zeus Olympius." The twenty-fifth of Kislev was accordingly a day sacred also to the heathen before it became a Jewish festival. Moreover, it had been celebrated as the winter solstice feast by the Jewish people before it became a historical festival associated with the great Maccabean victory.

Chief importance is attached to the rabbinical law to the kindling of the Hanukkah lamp, the sole object of which, however, was originally not the lighting of the house within, but the illumination of the house without, so that passers-by should see it. Accordingly lamps were set up near the door leading to the street; and when a house had doors on several sides, lamps were placed in front of each door. As many lights were kindled as there were persons in the house. Only when there was danger of persecution, as was the case in Persia under the rule of the fire-worshippers, were the lamps placed indoors. As the lights were intended only for illumination in honor of the feast, reading by them was prohibited.

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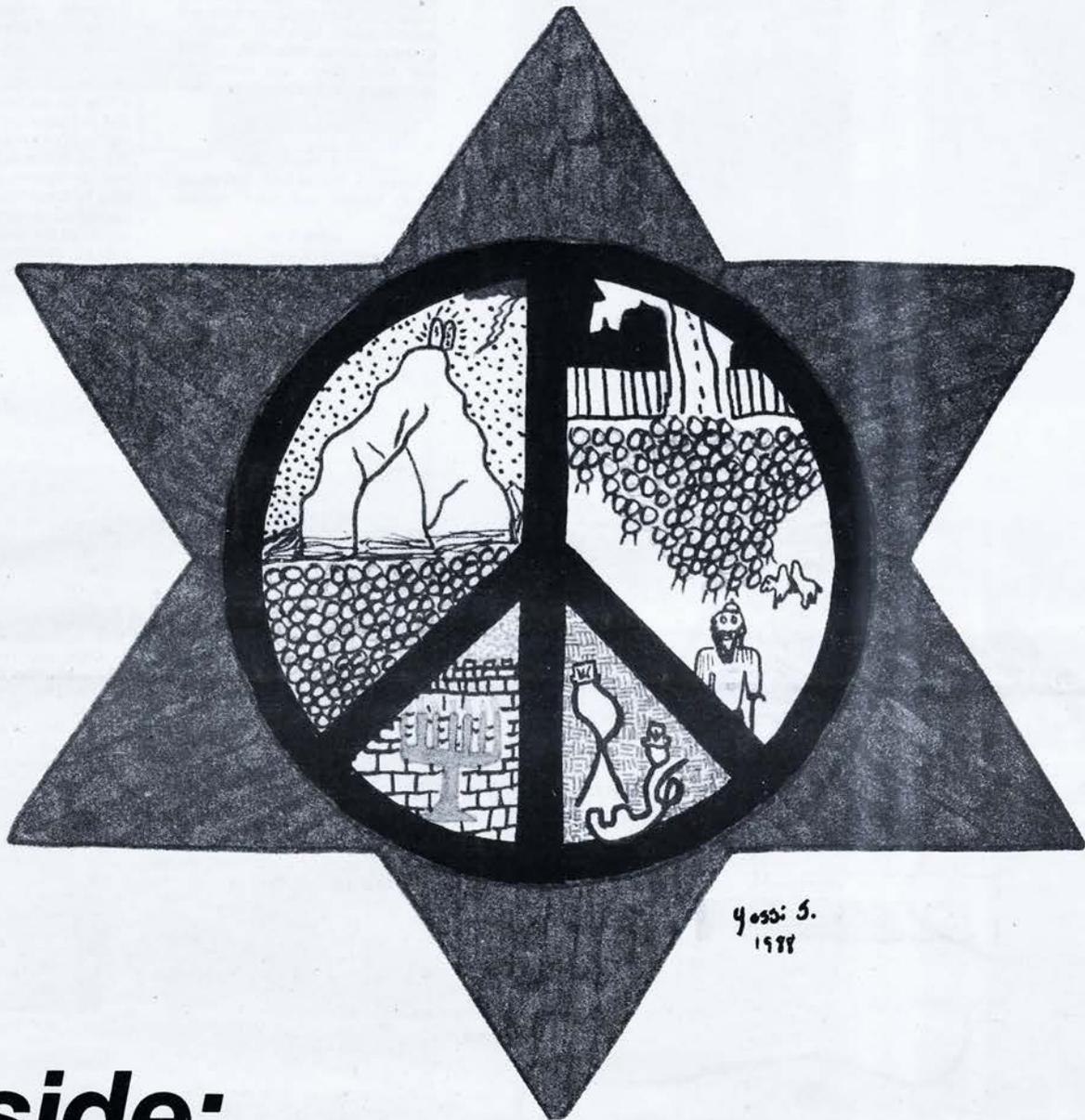
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**HAPPY
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Inside:

Chanukah Drawing

Contest Winners

Chanukah Activity Pages

Chanukah Drawing Contest Winners

Age 6 and Under



First Place

Ilanna Ball, age 6.

Here are the results you've all been waiting for! We received many entries for the third annual Chanukah Drawing Contest and the judging was fierce. Winners were chosen on originality and creativity; names of the winning entrants were unknown to the judges at the time of their decision. Judged in three categories: 6 and under, 7-9, and 10-13, winners will receive prizes from our generous sponsors. Along with first, second and third place, one honorable mention in each category was chosen.

The winners are as follows:

Age 6 and Under

1st place, Ilanna Ball; 2nd place, Noah Sholes; 3rd place, Joshua Konoff.

Ages 7-9

1st place, Seth Konoff; 2nd place, Benjamin Keir Blackman; 3rd place, Shayna Kulik.

Ages 10-13

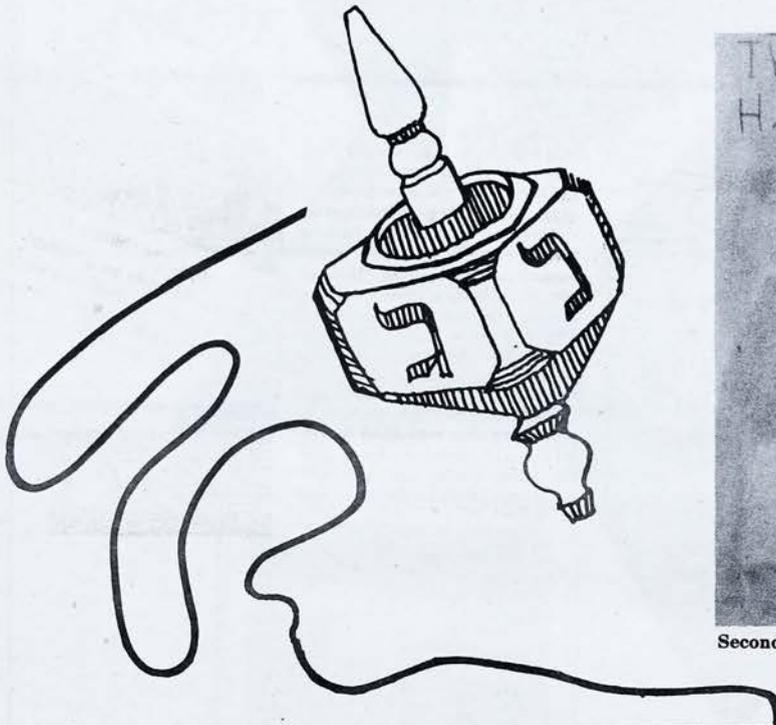
1st place, Yossi Subar; 2nd place, Uri Japolsky; 3rd place, Shye Tzadok.

HONORABLE MENTION

Elyssa Monzack-age 5, Evan Binstock-age 8, Faige Gorkin-age 12.

All contest entries will be on display this week in the lobby of the Jewish Community Center on Elm Grove Avenue, Providence. Parents who wish to pick up their children's artwork may contact the Jewish Community Center after the Chanukah holidays.

The Rhode Island Herald would like to thank the sponsors, judges and to the Providence Hebrew Day School, Solomon Schechter School and the Bureau of Jewish Education for their involvement and cooperation. A special thanks goes out to all the children who participated in the contest and their parents and teachers who assisted them in this endeavor.



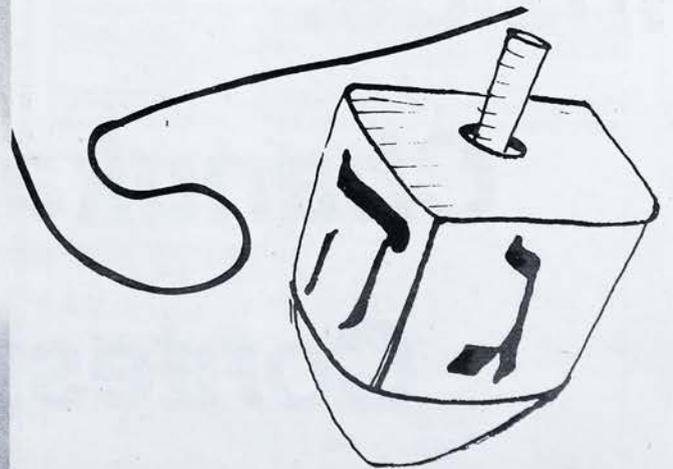
Second Place

Noah Sholes, age 6.



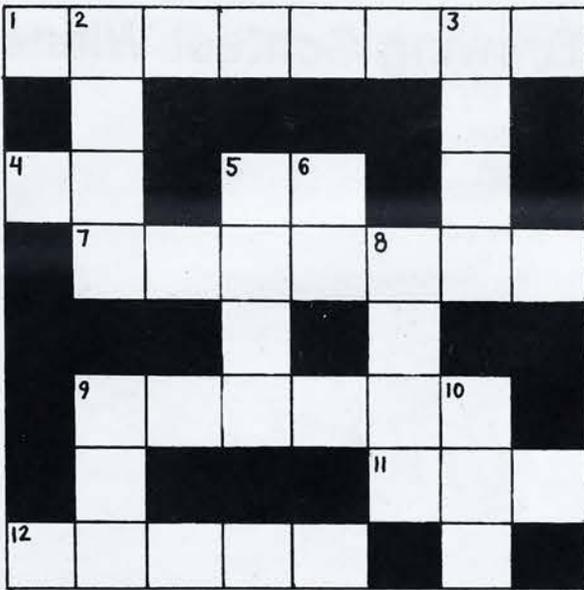
Third Place

Josh Konoff, age 6.



ESCAPE FROM MODIN

Once Mattathias had spoken he and his sons and some of his followers had to escape. The soldiers would have killed them if they had stayed. But which was the fastest way out of Modin? Help them out. Find the path which spells the words **ESCAPE FROM MODIN** just as you see it here. But be careful!



ACROSS by David DeBlois

- 1. 8-day festival of freedom
- 4. 12 Across' initials
- 5. Preposition
- 7. The candles on the _____ are lit.
- 9. Glows; rays
- 11. Masculine possessive
- 12. Hebrew novelist and Nobel laureate, Samuel Joseph _____

- DOWN
- 2. The first man
- 3. _____ Minim ("Four Kinds")
- 5. _____ Shabbat ("Sabbath Joy")
- 6. Negative
- 8. Bible book read during Shavuot services
- 9. _____ Be-Omer
- 10. _____ -Day War



Give Of Yourself

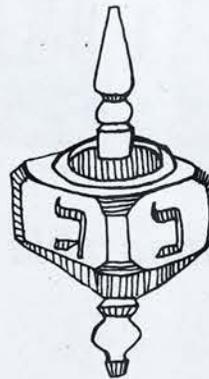
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Signed _____

Some of the most special gifts that can be given at Hanukkah do not come from a store. These are the gifts that we give from the heart. They come from inside of us. A pledge to do an extra chore or favor for Mom and Dad would mean just as much to them as something from a store — maybe more. A promise to try harder in school or to be nicer to brothers and sisters can have the same effect. Other relatives and special friends are also sure to appreciate these gifts from the heart that keep giving long after Hanukkah is over. So if you're unsure of what to give this Hanukkah, use the gift certificate provided here — and give of yourself.



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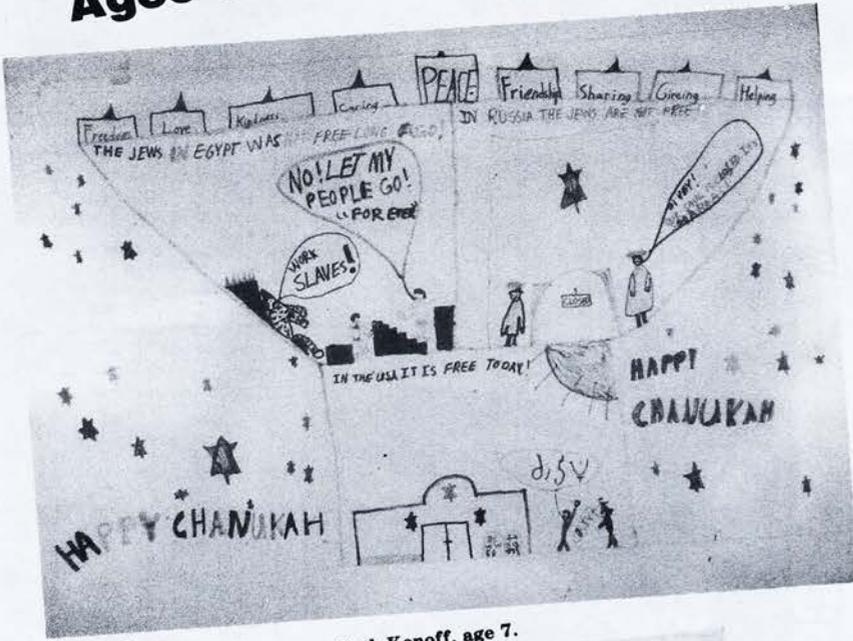
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Ages 7-9

Chanukah Drawing Contest Winner



First Place

Seth Konoff, age 7.



Second Place

Benjamin Blackman, age 9.



Third Place

Shayna Kulik, age 7.



Honorable Mention



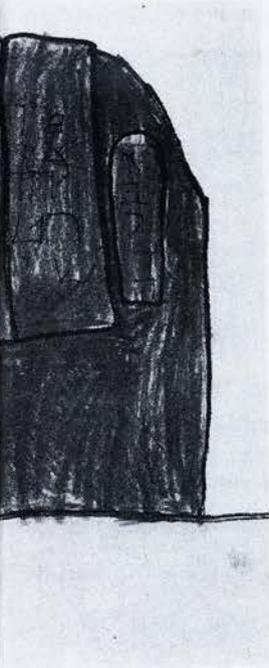
Elyssa Monzack, age 5.



Evan Binstock, age 8.

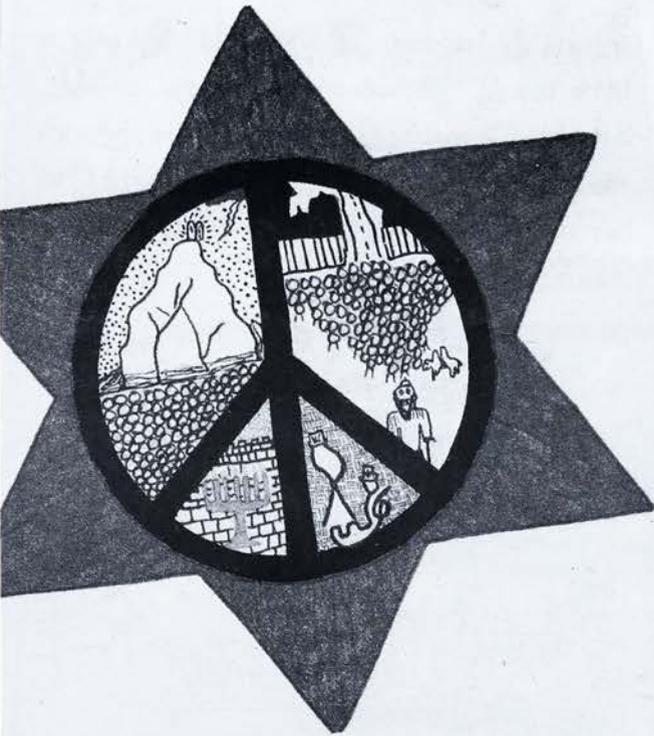
Chanukah Drawing Contest Winners

Ages 10-13



Second Place

Uri Japlosky, age 10.



First Place

Yossi Subar, age 13.



Yossi 3
1988

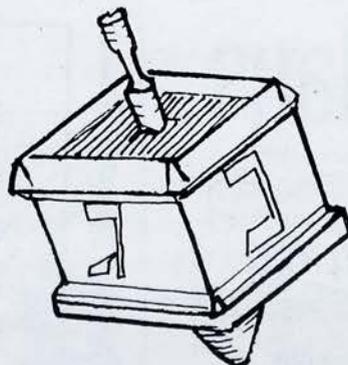


Third Place

Shye Tzadok, age 10.



Faige Gorkin, age 12.



MATTATHIAS SPEAKS OUT!



Here is Mattathias **מתתיהו** speaking to the people of Modin. First Mattathias **מתתיהו** told them that he and his sons would always be true to God's laws. And then he said:



The soldiers came to the town of Modin where Mattathias and his five sons lived. The soldiers told the people to bow down to an idol or be killed. Would Mattathias do what the soldiers ordered him to?

One man was about to obey the soldiers. This made Mattathias so angry that he killed the man! Then he killed the soldier! In a loud voice Mattathias spoke to the people of Modin. What did he say? Use this code to help you find out.

A	B	C	D	E	F
	G	H	I	J	
K	L	M	N	O	P
	Q	R	S	T	
U	V	W	X	Y	Z

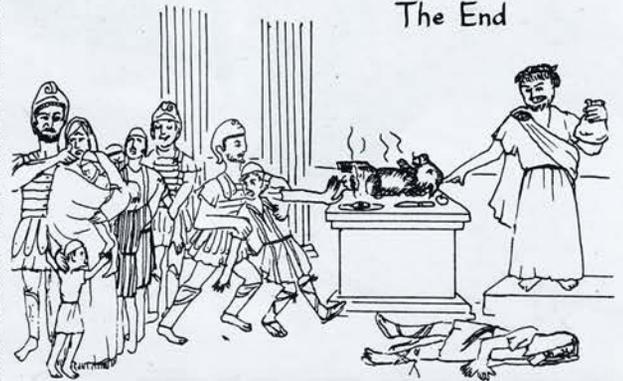
HANNAH AND HER SEVEN SONS

At this time, there was a **1** named Hannah who lived in Judea **2**gether with her **7**. The **1** took Hannah & her **7** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**. They **1**dered the **1**st **2** eat **3** meat which had just been sacrific**4**ed **2** their gods. When the **1**st **5** do this, the **1** tortured him until he was dead. Hannah was made **2**. So it was with the next **5**. Each was **1**dered **2** eat some **3** meat. When they **1**, the evil **1** tortured & killed them. Each time Hannah, their mother, was made **2**. Each **1** was very brave & stayed true **2** God's laws.

The **7**th **1** was the youngest **1**. **1** said **2** him, "**U R** only a little boy & **U** have a long life a **1** of **U**. Eat the **3** meat & **1** will make **U** rich. **1** will give **U** lots of **1**." But the little boy did **1** listen **2** these words & he & Hannah were put **2** death.

This is a very **1** story. But we should always remember these very brave **1** ple who gave **1** their lives **4** God's laws.

The End



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HAPPY
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RULES FOR PLAYING DREIDEL

A dreidel is a spinning top with four sides. There are four letters, נ (nun), ג (gimmel), ה (heh) ש (shin)—one on each of the four sides. The four letters represent the four Hebrew words **נִסְגְּדוֹל הִיָּה שָׁם** meaning "A great miracle happened there." In Israel, the four letters are נ, ג, ה, and פ (peh). They represent the words **נִסְגְּדוֹל הִיָּה פֹּה** — "A great miracle happened here." The miracle, of course, is the miracle of Hanukkah.

To play dreidel, each player should begin with an equal number of candies. Raisins, nuts, or pennies could also be used.

Each player puts one candy in the center. The players then take turns spinning the dreidel.

If the dreidel lands on the נ (with the נ facing up) the player does nothing.

If the dreidel lands on the ש the player puts one candy in the center.

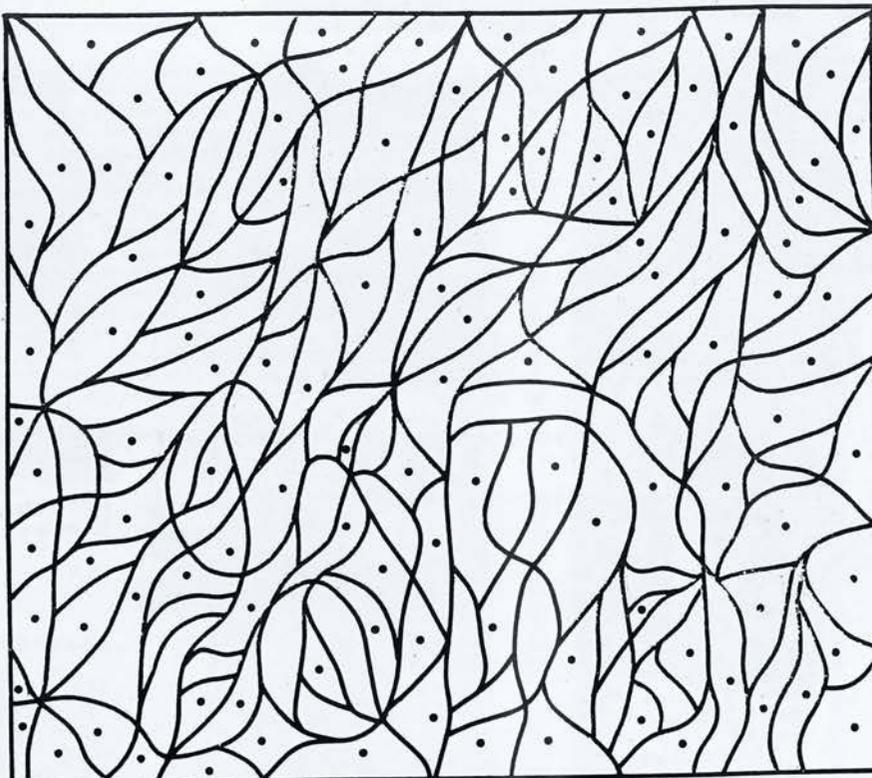
If the dreidel lands on the ה the player wins half the candies in the center. If there is an odd number of candies, the player takes the smaller portion. For example, if there are 5 candies, the player wins 2.

If the dreidel lands on the ג the players wins all the candies in the center.

After a ג each player again puts one candy in the center. The next player to go then takes his turn.

You can decide before you begin that the game will end at a certain time. You could decide instead that the game will end after a certain number of gimmels, or you could play until one player has won all the candies.

How Many Candles?



A new box of Hanukkah candles has enough candles to last for all eight nights of the holiday. Do you know how many candles there are in a new box? Each night we use one more than the night before. Each night one candle is used for the shammas. How many candles do we need in all? The answer is hidden in this puzzle. Color in all the spaces which have dots in them and you will know how many candles there are in a new box of Hanukkah candles.

Crossword Solution

X		N	O	N	O	N	G	A
S	H							A
S	L	I	G	H	T	S		
		U		E				
H	M	E	N	O	R	A	H	
	B		O	N				S
	R							A
H	A	N	U	K	K	A	H	



The activities in this section, with the exception of the crossword puzzle, were provided by the Bureau of Jewish Education of Rhode Island. The activity book that these games were chosen from is available at the Bureau.

CHANUKAH GREETINGS

From Your Friends at



- Jay Readyhough, Broker
- Carolyn Johnson
- Eleanor Bennett
- Robert Gunning
- Janice Judge
- Tom Manganaro
- Jennifer Walsh
- Madelyn Allaire
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- Marge Poirier

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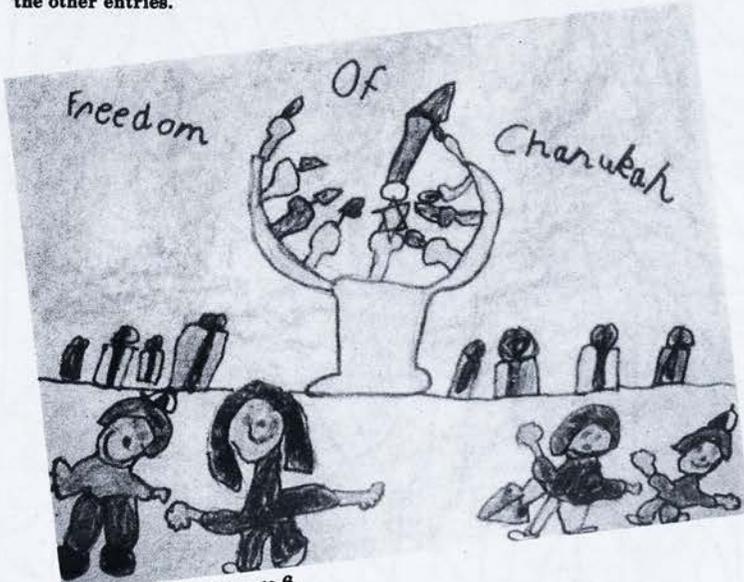


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*****Some Other Entries*****

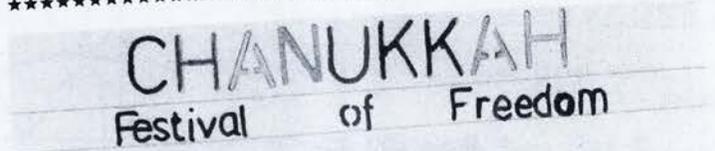
One of the most important lessons we learn in life is that as long as we try our best, we can never truly lose. Even though we could only choose twelve winners, we feel that everyone who expended the time and effort to enter our contest has the special qualities of a winner. Here, we would like to show you some of the other entries.



Rachel Balckman, age 6.



Lori Wilfand, Age 5.



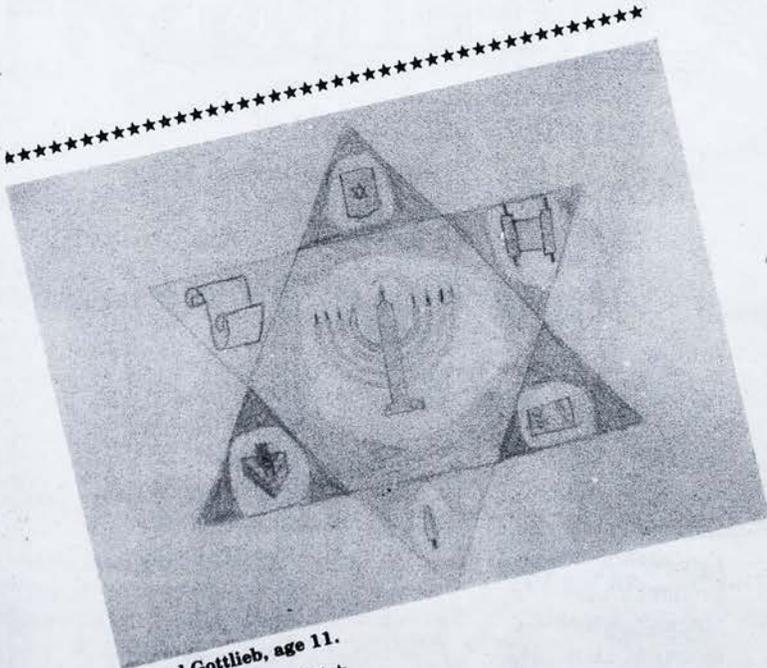
Aliza Gutman, age 8.



Kayla Monzack, age 7.



Phyllis Asher, age 13.



Leead Gottlieb, age 11.



R. Katzoff Appointed At URI



Richard G. Katzoff has been appointed acting assistant vice president for business administration at The University of Rhode Island. He was formerly director of the W. Alton Jones Campus since 1985, and served as acting director since

1983, supervising all aspects of the 2,300-acre executive conference center and retreat in West Greenwich, RI.

In his new capacity, he will manage and direct the business and support service functions for the University's campuses and oversee the planning and management of business administration departments, including purchasing, property and postal services, public safety, and facilities and operations.

The position also involves serving as chairman of the Business Services Council and managing the University's space allocation program.

Katzoff has served in a variety of positions since joining the University as major events coordinator in 1975. He was assistant director and acting director of student activities, and also served as adjunct assistant professor in the Department of Education from 1977-78.

From 1978-79, he assumed the position of acting administrative assistant to the president, and was

project director from 1979-80, managing an \$80,000 Fund for the Improvement of Postsecondary Education grant project to develop support services and a peer counseling program for adult students. He was responsible for the coordination of institutional long-range planning and the development of a University-wide budget rebalancing plan as policy assistant to the president from 1981-82.

A graduate of Tulane University with a bachelor of arts degree in political science, Katzoff received a master's degree in counseling and student personnel administration from Central Connecticut State University in 1975. He is vice president of the Board of RI Project/AIDS, a member of the Samaritans of Rhode Island, and serves on the Board of Family Service, Inc.

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Social Seniors Of Warwick

The Social Seniors of Warwick will hold a meeting, Wednesday, December 14, at 1 p.m. at Temple Am David. Karen Stein will be the speaker. She is an associate English professor at U.R.I. She will discuss seven books by Ann Tyler, one book entitled *Accidental Tourist* which will be made into a film in the future.

Refreshments will be served. December 7, a Chanukah dinner and party will be held at the Temple at noon. Entertainment will be furnished by "The Late Vibrations." They will leave you in a happy frame of mind.

There will be prizes.

Fundraisers Fear Impact Of 'Who Is A Jew'

(continued from page 1)

the proposal too divisive and punitive.

"It was meant to keep our constituents with us by assuring them that their money would not be directed to people" who support the "Who Is a Jew" amendment, said Epstein.

Other leaders said that media reports of a thaw in relations between Premier Yitzhak Shamir and Labor Party leaders, a move that could weaken the Orthodox parties' bargaining position, had comforted the most vocal of the big givers.

But "what we don't know is how under the surface" the negative feeling toward Israel is, said Hans Meyer, executive director of the Jewish Federation of Greater Houston.

Likewise, Jonathan Jacoby, executive director of the New Israel Fund, said he was concerned about the future of fund-raising on behalf of Israel in the wake of the "Who Is a Jew" challenge.

The New Israel Fund, which raises money for alternative civil rights and human services organizations in Israel, has not yet been threatened with cutbacks, Jacoby said.

But he added, "My concern is that people are going to start shifting. I think it's souring people's feelings about Israel."

Chanukah Festival

Guest Quarters Suite Hotel, 400 Soldiers Field Road, Boston, will host an "Eight Nights of Chanukah" celebration, featuring art, music and food demonstrations, and storytelling for children on Sunday, December 4 through Sunday, December 11. The hours are Sundays, Noon to 6 p.m.; and Monday through Saturday, 5 p.m. to 7 p.m.

The week-long holiday event will celebrate the wonderful art, music, and food associated with Chanukah. Among those performing will be flutist Donna Heiken and harpist Ruth Saltzman.

Art Exhibition And Sale

Rhode Island Artists Against AIDS announced their 2nd Annual Benefit Exhibition and Sale to be held from December 2 through the 18 at various sites around Providence.

Sites include: Gallery One, 75 John St. (Fri.-Sun. 12-4 p.m.); Modulus Gallery, 150 Chestnut St. (Mon.-Fri. 12-5 p.m.); Barros Gallery, 198 Ives St. (Mon.-Thurs. 7-9 p.m.); RISD Museum of Art, 224 Benefit St. (Tues.-Sun.); and AS220, 71 Richmond St. (Tues.-Fri. 2-5 p.m., Sat. 5-8 p.m.).

In addition, there will be a performance on December 9 at AS220 at 9 p.m. All proceeds to benefit R.I. Project/AIDS. For information, call 277-6502.



During this holiday season, we celebrate our beliefs, our heritage, and the prosperity of our family, friends, and our City of Providence.

Let us all remember to take the time to count our blessings and share together the joy of the season now and throughout the year.

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



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...s was hairy-cell leukemia, ...rm of leukemia and one for ... treatment was still ... n and experimental. ...hite blood cell count was ... spleen would have to be ... at once; hopefully that ...nd the white cell count up ... and move him out of ...rm danger. ...ctors assured him it was a ... procedure, and he would do ...ut none of the doctors with ...he spoke would give him the ...ring words he needed for the ...erm. ...he rested in his hospital

"Who shall live, and who shall die" took on a new and stark meaning for Hirshel Jaffe. So did the list of members who had died in the year just ended; would his name be on that list next Yom Kippur, he wondered. Stoically he read the list, but inside he cried. At the same time, he and his congregants noticed positive changes. While some members began wondering out loud whether it might be time to seek a replacement for their beloved, but sickly rabbi, other congregants began seeing him as even more effective than before. His



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A Hannukah Reading List

For Children And Their Parents By The Bureau Of Jewish Education

Hanukkah: A Family Learning Kit. (Everyman's University, Israel) Games, party suggestions and recipes in an attractive gift box. For all ages.

Adler, David, A. — *Hanukkah Fun Book: Puzzles, Riddles, Magic and More.* 8-12 year olds.

Bearman, Jane — *The Eight Nights: A Chanukah Counting Book.* Lively rhyme for each of the eight nights. Lovely graphics. 3-6 year olds.

Becker, Joyce — *Hanukkah Crafts.* 100 ideas for family projects. For parents.

Burstein, Chaya — *Hanukkah Cat.* A stray kitten becomes a Hanukkah gift when he helps a little boy find his way home. 3-6 year olds.

Chaikin, Miriam — *Light Another Candle: The Story and Meaning of Hanukkah.* For 10 years to adult. Wonderfully illustrated chapters on the history and customs of Hanukkah.

Chiel, Kineret — *The Complete Book of Hanukkah.* Stories, poems,

legends and history about the holiday. 11 years to adult.

Drucker, Malke — *Hanukkah: Eight Nights, Eight Lights.* Hanukkah anthology, including history, crafts, games and recipes. 8-11 year olds.

Gellman, Ellie — *It's Chanukah!* A heavy board book with Hanukkah shapes, colors and numbers. 1-4 year olds.

Goffstein, M.B. — *Laughing Latkes.* Simple story with delightful drawings. 3-6 year olds.

Grishaver, Joel — *Building Jewish Life. Hanukkah Activity Book.* Introduction to the basic symbols and customs of Hanukkah for 5-6 year olds.

Grishaver, Joel — *Building Jewish Life: Hanukkah* — The story of Hanukkah acted out in photos, plus activities and a read-aloud bedtime story. Includes a parents guide. 7-10 year olds.

Grossbard and Gardner — *Happy Hanukkah Activity Book.* The Bureau of Jewish Education's own activity book for 5-8 year olds. Call 331-0956 for a copy.

Hirsch, Marilyn — *I Love Hanukkah.* History and tradition for the very young. 3-6 year olds.

Hirsch, Marilyn — *Potato Pancakes All Around.* A Jewish version of "Stone Soup." 6-10 year olds.

Levoy, Myron — *The Hanukkah of Great Uncle Otto.* Hanukkah links the generations. 8-11 year olds.

Saypol, Judyth and Winkler, Madeline — *My Very Own Hanukkah Book.* Hanukkah story, customs and crafts. 6-10 year olds.

Sherman, Bluestone Eileen — *The Odd Potato: A Chanukah Story.* Deals with death and healing power of tradition in a most sensitive way. 8-11 year olds.

Shostak, Myra — *Rainbow Candles.* An eight night rhyme heavy board book. 3-5 year olds.

Singer, I.B. — *The Power of Light: Eight Stories for Hanukkah.* Touching short stories for ages 10-adult.

Winkler, Madeline and Saypol, Judyth — *Miracle Meals. Eight Nights of Food and Fun for Chanukah.* 4 years olds and up.

Books are available at your synagogue library, your synagogue gift shop, Melzer's (831-1710) or the Israel Book Store (800) 327-7723.

Shabbat For Ethiopian Jews

LOS ANGELES — Hinenu: "Here we are." On the eighth day of Chanukah, December 10, 1988, American Jewry has the opportunity to stand and be counted for Ethiopian Jews.

The close of the "Festival of Lights" is being declared International Chanukah Shabbat for Ethiopian Jewry by a national coalition of Jewish groups who are asking one million Jews to participate through their synagogues, campuses and organizations and declare "Hinenu" to the world. To say, "We are here for the 10,000 Jews still left in misery and poverty in Ethiopia, waiting to be reunified with their immediate families in

Israel."

The Hinenu campaign was started by the American Rabbinic Network for Ethiopian Jewry in response to appeals from the Israeli Ethiopian Jewish community who asked American rabbis to keep the issue of their families' deliverance alive.

The Rabbinic Network, which educates rabbis on the issue of Ethiopian Jews, advocates on their behalf and raises funds for family reunification, joined with the American Association for Ethiopian Jews (AAEJ), the Washington DC Association for Ethiopian Jewry, the World Union of Jewish Students, International B'nai B'rith Hillel Secretariat and

B'nai B'rith Women-Program Division in creating the Hinenu campaign.

On the eighth day of Chanukah, International Shabbat for Ethiopian Jewry, rabbis across the country will speak out and their sermons will be delivered to Congress. Congregants will be asked to write letters which each synagogue will collect asking U.S. Congresspeople to help negotiate a family reunification program with the Ethiopian government for the Jews of Ethiopia. One million Jews will be asked to participate in contributing one dollar or more on the eight nights of Chanukah, to raise funds for direct assistance to Jews in Ethiopia.

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Books in Review

Why Me?

Book Review: Why Me? Why Anyone? By Hirshel Jaffe, James Rudin, and Marcia Rudin.

Reviewed by
Rabbi David B. Rosen
Temple Torat Yisrael

I remember it only too well. There I was, a second-year rabbinical student just back from a year of study in Israel. Sitting in the library, I was deeply absorbed in a passage from the Midrash Mekhilta d'Rabbi Yishmael which had been assigned earlier that morning, and which I was finding arduous and obtuse.

A tap on the shoulder brought me back to the real world. The Dean of Students leaned over me and said softly: "David, we've just received an urgent call from the hospital down the street. A Jewish fellow is there with cancer, and things look grim. He wants a rabbi before he goes. Could you go?"

Without hesitation, I said, "Of course." The Dean thanked me and walked away, leaving me in my chair worried over what I had just agreed to do.

A man dying of cancer? What would I say? I had not yet taken Human Relations or any of the pastoral counseling courses. Was I expected to say a prayer? Which one exactly?

I didn't even own a Rabbi's Manual yet. If only this man knew that his "rabbi" was going to have to check a copy of the manual out of the library!

The hospital was a short walk away, but I walked slowly, agonizing each step. Yes, I knew this was rabbinical work, and I was glad to be of help. At the same time, I was afraid I would let this poor man down. He had asked for a rabbi, and instead was getting me, a second-year seminarian who had never delivered a sermon, who wore jeans and had longish hair.

I entered the hospital, was directed to the man's room in CCU, and stood before the open door. Perhaps he would be asleep, I hoped, and I could leave a very nice note.

I learned then that God does not always answer one's prayers, for the man was awake and alert; he looked at me with tearful eyes.

"I'm from the seminary," I said. He reached for my arm and clutched it tightly. "Rabbi!"

My first thought was to pull away; he was grabbing me; was he alright or perhaps delusional. I drew closer.

"I'm dying, Rabbi; I need a Mi She-berach before I go," he said softly; his whole body seemed to collapse from exhaustion and relief; he then waited for my words. I fumbled through the Rabbi's Manual with my one free hand, until I located the prayer for healing.

"What is your Jewish name?" I asked, but no answer came. He was too exhausted to reply; he was in a trance, focused entirely on the prayer. He did not hear me.

I said the prayer too quickly, nervously, inserting his English name in the appropriate place. The blessing finished, I closed my book and leaned over his weak, frail body. "Our prayers are truly with you," I offered. But he was no longer listening. The prayer, the few words of faith, had put him at peace. He was ready to die.

I never forgot that experience, for it was in many ways a transitional moment for me. I returned to the seminary library feeling different about myself and what I was going to be doing with my life.

That hospital experience was of course to be repeated countless times in the years ahead. I have learned that it never gets easy; that

the power of faith is at times a limited one which leaves many painful questions unanswered.

"Why me?" is the one understandably asked most often, and over the years I have learned that any attempt to truly answer that plea is by its nature inadequate.

Still, the Rabbi is expected to comfort and to affirm the tenets of our faith. And most people, it seems, do find solace and encouragement in Judaism's teachings. And though I and my many colleagues in the pulpit rabbinate leave the hospitals each week saddened by the sight of so much sickness and pain, still we are by nature an optimistic lot, inspired by the many examples of courage and faith we witness so often.

But what happens when the comforter becomes the one needing comfort? What happens when the Rabbi is the patient, when he is the one calling out for help, for — a Rabbi?

This is the dilemma raised in the powerful and inspiring book, *Why Me? Why Anyone?*, written by my colleague Rabbi Hirshel Jaffe in collaboration with his close friend Rabbi James Rudin and his wife, Marcia. The book is written in the form of two diaries, one by Hirshel, the other by his friend, Jim, each bringing his own perspective to the situation.



Rabbi David Rosen

Hirshel Jaffe knew the power of faith, and conscientiously strived to be with his congregants in Newburgh, N.Y., whenever they needed him. Ordained in 1962, his first 20 years in the rabbinate were successful ones; his congregation loved him, and he had a beautiful family.

A jogger for 10 years, he ran and successfully completed the New York Marathon in 1978; everything seemed to be going his way in life.

Shortly thereafter, however, at the age of 46, he began feeling rundown. His endurance level seemed diminished, and in general he felt lousy. Fighting off suggestions he visit a doctor (he had, after all, never been sick, and didn't even have a doctor), he finally gave in.

To his shock and horror, the diagnosis was hairy-cell leukemia, a rare form of leukemia and one for which treatment was still uncertain and experimental.

His white blood cell count was low; his spleen would have to be removed at once; hopefully that would send the white cell count up quickly, and move him out of short-term danger.

The doctors assured him it was a routine procedure, and he would do fine. But none of the doctors with whom he spoke would give him the reassuring words he needed for the long term.

As he rested in his hospital

room, his wife Judi by his side for hour-after-hour, his thoughts turned to the irony of his situation. He wrote in his diary:

"Why should someone like me who's trying to do God's work, a rabbi trying to preserve Judaism and help people lead better Jewish lives, be afflicted? Is this the reward I get? This illness will interfere with my goals. Doesn't God want me to succeed? Then why would He put such a difficult stumbling block in my way? It doesn't make sense."

Time and again, he was told by visitors of all religions to "have faith." "There's something very scary about those words," he wrote, "Will [God] help me?" (italics mine).

As happens so often, the surgery was a success, but the patient nearly died. Complications soon set in and the white blood count plummeted. As one procedure after another was attempted in vain, Hirshel's arms became swollen from the IVs, to the point that usable veins could no longer be found; medication had to be injected in more unusual and, at times, painful procedures.

As his condition noticeably deteriorated, he began feeling depressed. Unable to think clearly, he began questioning the need to fight the illness; he only wanted to sleep.

And then, in his diary, he described a scene which transformed his attitude and renewed his courage:

"Today Rabbi Marty Freedman came to visit. Marty is so reassuring.

"I guess I've never realized the power of a personal blessing. It's not really a matter of theology. It's the strength of one human being praying for another, praying to God.

"I was vulnerable and childlike and clinging to Marty's hand. My feelings welled up inside of me, and I looked up at him, and tears came into my eyes, and he spoke to me reassuringly.

"And I said, 'Rabbi, hold my hand and give me your blessing.'

"He did give me his blessing, and I realized how much my bringing comfort has meant to all the people I have visited these past twenty years and why people are showing me such love and concern now. . .

"Like Rabbi Yochanan [in the Talmud], I had asked a colleague to hold my hand and pray for my recovery, to help me break free from the spiritual prison of my illness and the physical prison of my hospital room."

Rabbi Hirshel Jaffe's recovery was a slow one, but recover he did; the leukemia finally went into remission, and he was able to return slowly, very slowly, to his work.

He returned to a familiar job and schedule, but he found nothing quite the same.

The services at which he officiated seemed different to him; the prayers which had always seemed so familiar now took on a more personal meaning for him. On Yom Kippur, in particular, he found himself all-but-paralyzed by his welling tears and emotions.

"Who shall live, and who shall die" took on a new and stark meaning for Hirshel Jaffe. So did the list of members who had died in the year just ended; would his name be on that list next Yom Kippur, he wondered. Stoically he read the list, but inside he cried.

At the same time, he and his congregants noticed positive changes. While some members began wondering out loud whether it might be time to seek a replacement for their beloved, but sickly rabbi, other congregants began seeing him as even more

involved than in the past; but the time and love he was giving seemed more genuine, more personal.

This phenomenon was noted by Hirshel in his diary, when he wrote in early 1983:

"My congregants notice [changes] in me. They say, 'You put more meaning into the services.' They tell me suddenly I'm listening much more to them. I've always been so hyper. One of my congregants told me the other day, 'You're not in such a rush anymore. You were always the Running Rabbi. . . Now you're waiting for us spiritually and in every way. You seem to be more open, and we can lean on you even more.'"

In remission, Hirshel began rebuilding his strength, and soon was able to run short distances. He ruled out ever running a marathon again, but even so, he started feeling good again, strong and healthy and alive. The assistant rabbi which the Temple had retained was let go; Rabbi Jaffe, it seemed, was able to take the reins again.

But Hirshel's remission was unfortunately short-lived. And in a moving, beautifully-written series of chapters, we share with him, his colleague and their families the trauma of facing and overcoming a major affliction.

Why Me? Why Anyone? is not a depressing or morbid book. To the contrary and perhaps surprisingly, it is an inspiring and ennobling work. For Hirshel Jaffe is no

Superman; in his diary, he echoes the sentiments and prayerful hopes of any man, woman or child who would be similarly afflicted.

He is challenged, as we are, by the teachings of Judaism, and, with James Rudin's help, many of these teachings are sensitively described and discussed.

One finishes this short book feeling moved, hopeful, more sensitive to the pain and suffering of others.

It's been nearly 15 years since I walked into a hospital for the first time, and there confronted the angel of death with words of hope and prayer.

Hirshel Jaffe's heroic experience and elegant writing challenged me as a Rabbi to even more fully appreciate the power of our magnificent faith and the God we both serve and, at times, lean upon.

But *Why Me? Why Anyone?* is not just for rabbis, ministers and priests; it is truly for every sensitive and caring soul among us, for every human being who, like Hirshel Jaffe, has been touched by sorrow and grown stronger by it.

Rabbi Harold Kushner, the author of *When Bad Things Happen to Good People*, has described Hirshel Jaffe's book as "a moving, personal witness to the legitimacy of doubt and anger, and the healing power of love and faith." Like Rabbi Kushner, whose own volume deserves careful reading, I warmly recommend *Why Me? Why Anyone?*



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Happy Chanukah



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Miracles In The Gulag

Dr. Ari Volvovksy, presently of Efrat, Israel, is a man with a ready smile which belies the years of hardship and imprisonment undergone as one of the most beloved unofficial teachers of Hebrew and Judaism in the USSR. In a recent American visit, the 46 year-old computer engineer described some of his background at a meeting organized by the Student Struggle for Soviet Jewry. "One book changed our life," Volvovksy said. "We had to return it the next day, so with my wife Ludmilla we read it 18 hours straight. It was Leon Uris' *Exodus*. When I was arrested one of the charges was that I gave others that book to read. A few days ago I got to meet Uris himself.

"When we moved to Moscow we began to study Hebrew. At our first lesson, I asked the teacher if we Jews had any holidays. I was 32,

and I didn't know. The first holiday we celebrated was Purim 1971. And the last holiday we celebrated before we left for Israel was Purim.

"Many miracles happened to me in my life. In 1985 I was sentenced to three years in a labor camp. I was sent very far from my home in Gorky, about 6,000 kilometers away in Siberia, where it went down to -60°C. In the camp I met a Jew, Mikhail, the only one I saw during my imprisonment. Like me when I began my Jewish study, he was 32 and knew nothing about Judaism. I told him about our traditions, Torah and language. About two months before my release, which was also on Purim, I told him this season ushers in a time of miracles. I don't know if he believed me.

"After the lesson, I returned to my bunk. There I found a long let-

ter in Hebrew, the only message in that language I was to receive in the camp. My wife Ludmilla had asked people to write me in Hebrew, and one woman had opened a Mishnah and copied out the first pages of the tractate on Rosh Hashanah. It went through the censor. I returned to Mikhail, reminded him about our discussion, and immediately began studying the Mishnah.

"Three days later I received a Bible. Ludmilla had tried every-which way to send me one, and finally succeeded.

"A couple of days before my release from the camp the commandant called me in. 'We have a special parcel for you,' he said. It was from Israel, the first one I'd gotten in the camp. What was inside? Not books, not letters, but fruit. I explained to the chief that Purim was approaching, and one of the mitzvahs was to send *shalach monos*. 'My relatives in Israel were obligated to do it. And God made you their *shaliach*, their agent of delivery.' The commandant opened his eyes and wished me a good holiday. I showed the fruit to Mikhail, and told him it was indeed a time of miracles.

"Mikhail was released just before Yom Kippur. He returned to his home in Rostov and called me. I congratulated him and told him to go to the local synagogue on Yom Kippur and meet one of my friends.

"A month later Mikhail wrote me a letter — in Hebrew. A month after that I met him in Moscow, where he'd come to get a *brit milah* (circumcision). He was trying to go to Israel, but having problems. When I emigrated I gave him my prayerbook.

"What can I tell you now? We're practically neighbors. He lives in Jerusalem. So even in our not-so-simple life we have some *nachas*."

"Social Security"



Giving notes is Director Bob Kaplan (R) during a rehearsal of The Players production of *Social Security*, described by Clive Barnes as "a real honest-to-goodness Broadway comedy"! Pictured are (sitting) Diane Wellins Gaus, (on arm) Beth Denice, (standing L to R) Shelly Goldberg and Tee Harris. Performances are Wednesday, December 7 through Saturday, December 10 at 8 p.m. and Sunday, December 11 at 2 p.m. at Barker Playhouse, 400 Benefit St., Providence. For more information call 421-2855.

When you send a wedding or engagement announcement, why not include a photo? Black and white only please.

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Out Of The Past

Reminiscences from the Archives of the Rhode Island Jewish Historical Association.
by Eleanor F. Horvitz

The Jewish Community Center has a long history of celebrating Chanukah by offering a number of gala programs.

In 1952 Chanukah week commenced with a First Sunday. The Fundayers, as the children were called, enjoyed a Chanukah program of group parties, games, mass programs and other activities geared to the holiday season.

The "Jewish Center News of Hanukkah 1953" listed a variety of programs for all ages, ranging from pre-schoolers to golden agers. The Parents Association included a "Latke Party" as part of their holiday program. A special "Hanukkah Workshop" was held as the spirit of the holiday was felt in every phase of the Center's program.

Charlie Brown's Chanukah, produced by the Dramateens of the Jewish Community Center was performed on December 6, 1967. The actors and actresses in the photograph below are:

Left to Right: Henry Klein, Wendy Miller, Diane Kami, Marcia Spindell, Robert Stewart, Judy Metz, Bert Max and Philip Kerzner.

The *Rhode Island Herald* of December 8, 1972 devoted a full page entitled, *Hanukah at the Center*. A highlight of the week was the Torch Run. A group of fifty runners left the Green Airport, Warwick with the torch which had been flown from Israel in memory of the Israeli Olympic athletes slain at Munich. At right, Runner Leonard Kortick is shown kindling the Jewish Community Center's giant outdoor Hanukah menorah. He had run the entire ten miles to the Jewish Community Center from the airport, carrying the torch the entire distance.

An interesting and full Chanukah program has been offered every year by the Jewish Community Center and 1988 is no exception.

Because there is an archives kept by the Rhode Island Jewish Historical Association the Jewish Community Center Chanukah celebrations are recorded through sources such as the *Rhode Island Herald*, the *Center News* and photographs carefully labelled and preserved. For history buffs it is a reliable research source, for others it provides a bit of interesting nostalgia.



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"I Ask For Wonder"



David Brenner and his daughter, Abby, share a moment of celebration as they raise their spirits in the joy of acceptance.

The inspirational story of humanity's endless quest for direct, personal contact with the supreme power is experienced directly and personally in the lives of Jewish families whose beliefs have been strengthened through challenge, in *I Ask for Wonder: Experiencing God*.

The moving family special airs on the ABC Television Network, Sunday, December 4 (2:00-3:00 pm, ET).

The need for understanding and acceptance of a "spiritual entity in the universe" and the search to "unlock the wonder" is seen in many, many facets. The thoughts and studies of philosophers and theologians are examined along with the deeply felt experiences of individuals who have been led to doubt God during times of personal tragedy.

Birth, pain and death are all seen

as basic elements of life itself. Music, poetry and art are celebrated as reflections of this ultimate mystery. Religious study, simple faith, Jewish tradition and time-honored rituals are all seen as keys to unlocking the wonder, as part of what a great American religious thinker called the need "to sanctify the secular and to humanize the religious."

Sunday, December 4, 2 pm, ABC-TV

The executive producer of *I Ask For Wonder: Experiencing God* is Marjorie Wyler. The producer-writer is Yale Roe and the editor is Allen Banting. The program is produced by Yale Roe Films for The Jewish Theological Seminary of America.

David and Joy Brenner

As the parents of Abby, a severely handicapped child, David and Joy Brenner have lived with a constant heartache. After caring for Abby for two years in their home, they had to make one of the toughest decisions of their lives: Abby was placed in the Richmond Children's Center. Their initial pain and doubt has rebounded into a pervasive sense of gratitude and growth as their family continues to heal in the wonder of faith.

Dr. Fritz A. Rothschild

Fritz A. Rothschild is the Chairman of Jewish Philosophy at The Jewish Theological Seminary of America. Born in Germany, he immigrated to Northern Rhodesia in 1939 and then to the United States in 1948. He is active in adult Jewish education and has lectured extensively throughout the United States. He is the author of *Between God and Man: An Interpretation of Judaism from the Writings of Abraham J. Heschel* and his works have appeared in many publications.

Robin and Ted Metzger

After the death of their 10-month-old child, Robin and Ted Metzger found solace and support in the framework of Judaism. Turning to God as a source of com-

fort, they were able to turn suffering into a compassion that reaches out to others. Their tragedy has been transformed into a joyous new life as parents of two adopted sons. Robin and Ted Metzger are both practicing attorneys.

(continued on page 23)

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Holiday Delicacies

Mr. Harold Jaffe, chef and general manager of the world famous Carnegie Deli, has donated to the Herald, for your pleasure, a suggested Hannukah menu complete with his own unique recipes. Four of these dishes comprise a full meal, three are desserts.

The Carnegie suggests starting your Hanukkah dinner with Barley Soup, followed by Lockhen Kugel with Apples and the Stuffed Cabbage as a side to the Fresh Brisket of Beef.

Mr. Jaffe has then devised recipes for Rugelach Dough with Franzipan and Subganiyot (Jelly Donut Roll) for dessert.

We hope that these recipes will make an appearance as a delicious addition to your Hanukkah dinner table.



BARLEY SOUP

- | | |
|---------------------------------|--------------------|
| 1 pound flanken (Plate Brisket) | ½ cup pearl barley |
| 1 marrow bone | 2 onions, diced |
| 2 quarts water | 2 carrots, diced |
| 2 teaspoons salt | |

Cover meat and marrow bone with salted water, bring to a boil. Reduce heat and simmer for 1 hour. Skin, wash and drain barley. Add barley and vegetables to stock. Simmer until barley is tender (about 1½ hours). Add pepper. Serves 6.



STUFFED CABBAGE WITH APRICOT PRESERVES

- | | |
|-----------------------------|----------------------------|
| 12 large cabbage leaves | ½ teaspoon salt |
| boiling water | pepper to taste |
| 1 pound ground beef | one 2½ oz. can of tomatoes |
| 2 tablespoons uncooked rice | juice of 2 lemons |
| 1 egg | ¼ cup brown sugar |
| 1 onion | ¼ cup apricot preserves |

Soak cabbage leaves in boiling water while preparing the meat. Combine meat, rice, egg, onion and seasonings. Drain cabbage leaves. Place a portion of meat mixture in the center of each cabbage leaf. Roll up and fasten with toothpick. Place in deep kettle. Cover with the remaining ingredients. It may be necessary to add more water just to cover. Bring to a boil, reduce heat, and simmer gently about 2½ hours. Serves 6 to 8.



LOKCHEN KUGEL WITH APPLES

- (Noodle Pudding, served as an accompaniment to an entree or as a dessert)
- | | |
|---|-----------------------------|
| 2 eggs, beaten | 1 cup shredded tart apples |
| 3 tablespoons sugar | ¼ cup raisins |
| ¼ teaspoon cinnamon | ½ cup chopped nuts |
| Pinch of salt | 4 tablespoons melted butter |
| ½ pound broad noodles, cooked and drained | |

Combine eggs, sugar, cinnamon and salt then add to the noodles. Add apples, raisins, nuts and melted butter. Mix thoroughly, place in a well-greased 1½ quart casserole. Bake at 400° until brown on top (about 1 hour). Serves 6.



FRESH BRISKET OF BEEF

- | | |
|--|-----------------------|
| 8 pounds fresh brisket of beef | freshly ground pepper |
| 6 large onions, sliced ¼" thick | salt |
| 12 large potatoes, peeled & quartered | garlic |
| 1 large stalk of celery, sliced ¼" thick | chicken broth |
| 4 large carrots, sliced ¼" thick | |

Preheat oven to 350°. Place brisket in roasting pan. Put chicken broth in pan until it just reaches top of brisket - don't cover. Sprinkle generously with salt, pepper and garlic. Place onions, celery, carrots on both top and sides of brisket along with potatoes. Cover entire roasting pan with tin foil and roast for approximately 3 hours until meat is tender. Roast for additional ½ hour without foil to brown off brisket. Serves 6 to 8.



RUGELACH DOUGH

- | | |
|--------------------------|-------------------------------|
| 2½ lb. cream cheese | vanilla & lemon zest to taste |
| 2½ lb. butter | crushed hazelnuts |
| 1½ lb. powdered sugar | raisins |
| 2½ lb. all purpose flour | cinnamon sugar |
| ¾ oz. baking powder | |

FRANZIPAN MIX

- | | |
|--------------------|----------------------|
| 1 lb. butter | 1 lb. cinnamon sugar |
| 1 lb. almond paste | |

Mix all ingredients at room temperature into a smooth dough without overmixing it. Refrigerate 1 hour. Roll dough on a lightly floured dough cloth into ¼" thickness. Coat dough with Franzipan mix. Cover dough with crushed hazelnuts, raisins and cinnamon sugar to your preference. Then roll all ingredients lightly with a rolling pin to incorporate it into the dough. Cut dough lengthwise with a pizza cutter in 2½" width strips. Each strip will then be rolled like a jelly roll. Then cut each strip into ¾" cookies. Brush lightly with egg and sprinkle with cinnamon sugar. Bake in a 375° oven until lightly brown.



SUBGANIYOT (Jelly Donut Roll)

- | | |
|----------------------------------|-------------------------------|
| 2 tbsp. dry yeast | pinch of cinnamon |
| 3 tbsp. sugar | pinch of nutmeg |
| (3) ¼ cups warm milk (separated) | 1½ tbsp. softened butter |
| 2½ cups all purpose flour | apple or strawberry preserves |
| 2 egg yolks | vegetable oil |
| touch of salt | granulated sugar |

Dissolve yeast and sugar in warm milk. Place flour in bowl and add yeast mix, egg yolks, salt, cinnamon and knead well. Add butter and knead until dough is elastic.

Cover and let rise 1½ hours. Sprinkle flour on table and portion out to 2½ oz. balls. Let rise again 15 minutes.

Pour 2 inches of oil in a heavy skillet. Heat to 375°. After dough has risen ½ in size, drop into hot oil — 4 to 5 at a time. Turn when brown. Drain on towels.

Insert each donut with jam or preserves of your choice and roll in sugar and serve warm.



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Health and Fitness

Repressing Memories Helps Holocaust Survivors

HAIFA — Could Freud have got it all wrong?

New research on sleep and dreaming indicates that people who have suffered a major traumatic experience in the past — like Holocaust survivors — cope better in later life if they actively deny and repress all memories of the event.

This startling finding comes from an extensive study of Holocaust victims and their sleep patterns conducted at the Sleep Laboratory at the Technion — Israel Institute of Technology.

The results of the study directly contradict current treatment practices like those based on Sigmund Freud's theory of psychoanalysis. According to Freud and his followers, trauma victims should be encouraged to speak as much as possible about their experiences. Dreams, Freud felt, provide the "royal road to the unconscious" where memories and wishes are stored. Therefore, the analysis of dreams plays an important part in treatment as dreams reveal the emotional damage caused by events too awful to face when awake.

And yet, the Technion study reveals that Holocaust survivors who were found to have adjusted well to post-war life not only recall their dreams far less than others in the study, but the dreams they do remember deal almost exclusively with trivial, everyday matters.

In other words, well-adjusted survivors have somehow managed to repress memories of the Holocaust, and, in fact, have almost no recall of their dreams at

all. The research, conducted by doctoral student Hanna Kaminer under the supervision of Professor Peretz Lavie who heads the Sleep Lab, caused a stir at the Ninth European Congress of Sleep Research held recently in Jerusalem under the auspices of the Technion. More than 350 experts on sleep research from around the world attended the five-day conference.

The study involved 33 subjects — 23 Holocaust survivors plus 10 control subjects. Eleven were survivors of Nazi concentration camps, while 12 had spent most of the time in hiding or constantly on the move in fear of their lives. All had immigrated to Israel soon after the war.

The control group consisted of 10 Israeli-born individuals who had no history of trauma.

After clinical interviews and a battery of psychiatric tests, the survivors were divided into two groups according to their adjustment to daily life and their style of coping more than 40 years after the Holocaust. A person was judged to be "well-adjusted" if he or she had not suffered marital or family problems, undue problems at work, had no major physical or mental complaints, and expressed a general satisfaction with daily life.

But what do the scientists mean by "coping style"? This refers to how often vivid memories intrude or are avoided in the person's daily life or in dreams.

All the subjects spent four nights at the Sleep Lab. Using

polysomnographic recordings, their brain activity, breathing levels, rapid eye movements (REM) and leg movements were constantly registered. Results showed that "ill-coping" subjects suffered more from sleep disturbances as compared with the other two groups. But the most striking difference among the groups showed up in how many dreams they remembered.

During three of the nights, the subjects were awakened several times when they showed signs of dreaming, and were asked to recall their dreams. The Israeli-born subjects remembered eight to nine out of ten dreams. The ill-coping survivors remembered about 61% of their dreams, and these were found to contain a high level of death anxiety and self-oriented hostility.

In sharp contrast, the well-adjusted survivors recalled their dreams only 30% of the time, and most didn't recall dreaming at all. Furthermore, the few dreams they did remember were qualitatively different from the others in that they were shorter, devoid of emotional content, and dealt only with trivial everyday events.

These results indicate that the better-adjusted survivors were not allowing their memories of the Holocaust to intrude into their dreams.

Repression of memories also helped members of the well-adjusted group to cope in their daily lives. Most of them reported that they completely avoided talking about the Holocaust, even though they emphasized that they had never forgotten what they had undergone. In some, the suppression was so dominant that

even their close relatives did not know of their experiences during the war.

Thus, suppression and repression used so effectively in daily life were also active during sleep. To avoid the risk of distressing thoughts and memories, the well-adjusted survivors had developed massive dream suppression which led to almost complete amnesia regarding dreaming in general.

But is this kind of repression healthy? Apparently so, according to Prof. Lavie. "The repression of dreams is a protective device," he said. "Maybe it is better to let them alone and not follow current psychiatric wisdom of facing trauma head-on."

The finding that repression is an effective coping mechanism after severe traumatic events points to a different therapeutic method than those traditionally used. "Assisting patients to seal off or consciously attempt to forget the terrors of the past may have a highly adaptive value for the long-term adjustment of some severely traumatized Holocaust survivors," Hanna Kaminer reported.

The study involving Holocaust survivors, which was funded by the Deutsch Foundation of the United States, was only one of the many major projects on the diagnosis and treatment of sleep disorders conducted at the Sleep Lab, which is part of the Technion's Faculty of Medicine.

We spend almost one-third of our lives sleeping. After the common cold, sleeping problems are perhaps our most prevalent health complaint. Worldwide, it has been found that 20-30% of the population have difficulty sleeping. Surprisingly, Israelis generally sleep well despite the stress of their daily lives, according to Prof. Lavie.

He and his colleagues are currently testing a new drug called "Midazolam" to help night shift workers and those suffering from

jet-lag to readjust their sleep-wake cycles controlled by their internal biological clocks. Significantly, most industrial accidents mainly occur at night.

While studies have shown that looking at bright lights can reset a person's sleep-wake cycle, Prof. Lavie has found that Midazolam, which is not available on the market, is very helpful and has no side effects if used for a limited period. Israel is the only country now conducting experiments using this particular drug for this purpose.

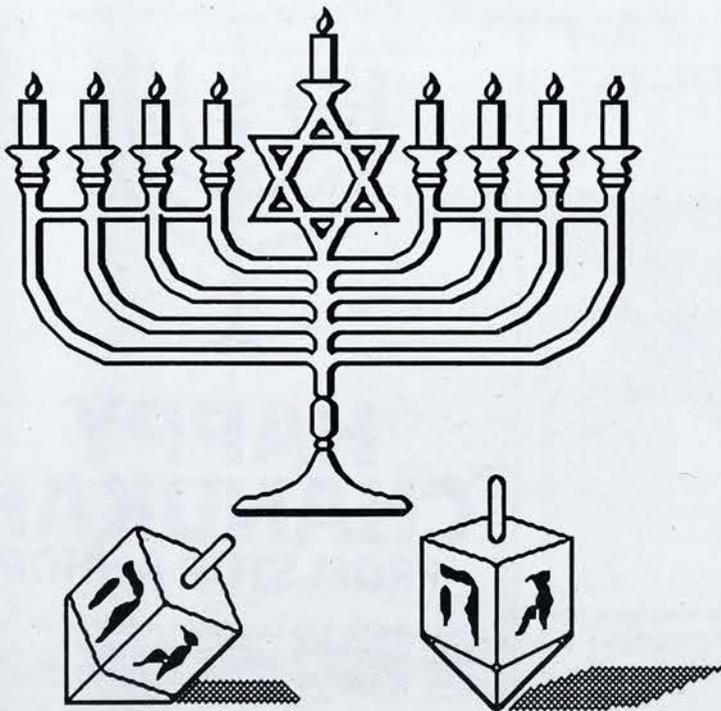
Other recent research conducted at the Sleep Lab involved the sleeping patterns of blind children, weight and weight loss in relation to sleep apnea syndrome, hypertension and sleep disturbances in shift workers, and clinical research on sleep disorders of infants.

The Sleep Laboratory was established in Haifa in 1976, and in Tel Aviv in 1985. The average number of patients helped by the Sleep Lab last year was about 130 per month, and since the centre opened, more than 7,000 people from around the country and from out-of-state have received help with various sleep disorders.

These disorders include chronic insomnia, automatic behaviour in sleep, narcolepsy, sleep apnea syndrome, and chronic and disturbing snoring. Patients are referred to the centre by general physicians, psychiatrists, neurologists, internists, and pediatricians.

Treatment within the centre is confined to insomnia and some of the organic sleep disorders. These are carried out individually, usually by a variety of techniques without using prescription drugs. The diagnostic sleep recordings made at the Technion Sleep Lab are recognized by the Israeli Ministry of Health and are covered by medical insurance.

A third branch of the Sleep Lab is scheduled to be opened in Jerusalem this year.



ש ל ו ם

"Not by might
nor by power;
but by Thy Spirit,"
says the Lord.

--- Zechariah



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Avoiding The Holiday Blues

by Linda Desrosiers, RN

John was still at his desk at 8:30 pm on the eve of Thanksgiving. He realized he had little chance of finishing the project without coming back to the office the next morning. For this he felt a measure of relief. He envied his coworkers who had left early to prepare for the following day's events. Being new in town, John's own friends and family were too far away to visit on his budget, and his shyness had kept him from confiding to his new acquaintances that he would spend Thanksgiving Day alone.

Karen looked toward Christmas with anxiety. The holiday was just a week away, yet her shopping wasn't finished and her plans were uncertain. Would her children, now in college, spend the day with her? Or would they opt for the gathering at their dad's with their younger stepbrother and step-sister?

Ada smoothed the wrinkles from her apron and smiled as she looked toward the dining room table. She could almost hear the voices and see the faces of sisters and parents long passed away when she remembered the years of Hannukah festivities in this familiar place. She would, she knew, mourn each of her loved ones again as the images passed before her mind's eye. Soon, other faces, newer, younger voices would compete for the places in this room and in her life.

For some, the smell of a turkey roasting, colorful wrappings under a Christmas tree, and the glow of Hannukah candles mean only joy, friendship and family. But for oth-

ers of us, like John, Karen and Ada, the holidays can also be times of concern, loneliness and depression.

Steven A. Rasmussen, M.D., Director of Outpatient Services at Butler Hospital, and a member of the HMO Rhode Island Medical Staff Association, offers some practical suggestions for those who experience loneliness or depression during the holiday period:

Keep expectations realistic. If you're aiming for a perfect day, or finding that perfect gift, disappointment is inevitable.

Avoid the extremes. Too much anticipating, shopping, and partying, can leave you with too little time, money and sleep. You may be physically and emotionally drained, and more susceptible to irritability than affection.

Be kind to yourself. Curl up with a good book, buy take-out instead of cooking, go for a walk — you will find you have more to give if you first remember your own needs.

Be with others if you can. If not, phone family or friends, or write. When you think of loved ones who have passed away, reminisce about them with others.

If you are without family or friends, contact a church or volunteer group for fellowship — you may even find that you can help out by donating a needed item, or by volunteering your services.

If you or someone you know is seriously down — that is losing sleep or not eating, refusing to see others, or unable to cope with his or her usual activities, consult a mental health professional.

Keeping the holidays a happy

time always, for everyone, is impossible. But, a healthy perspective and a willingness to share your feelings with others can go a long

way toward avoiding the holiday blues.

This article was written by Linda Desrosiers, RN, director of

HMO Management Services at Butler Hospital and affiliated with HMO Rhode Island, Inc.

CJF Listens As Jew With AIDS Tells Of Need For Support

by Mark Joffe

NEW ORLEANS (JTA) — "Shalom. My name is Hal Wakker and I am a person with AIDS," said the tall, slender man with a knitted yarmulke on his head and a quiet smile on his lips.

A crowd of about 60 rabbis, social workers and other Jewish communal professionals listened in attentive silence as Wakker spoke about his medical and spiritual battle with acquired immune deficiency syndrome.

It began in December 1986, when Wakker, already suffering from symptoms then called AIDS-related complex, began feeling weaker.

"I felt I didn't have the energy to light the eighth candle" of the Chanukah menorah, he recalled.

A few days later he was diagnosed with pneumocystis carinii pneumonia, a telltale sign of AIDS, and told he probably had only three days to live.

But rather than accept the doctor's prognosis, Wakker mustered the emotional support of his lover and his own internal reservoir of spiritual sustenance.

"I said the Shema several times, not as a precursor to death, but to give me strength," he said.

Nearly two year later, Wakker is

very much alive and evidently stronger, both physically and spiritually.

He works with Project Nechama, an AIDS education and outreach program funded by the Jewish federation in Los Angeles.

Wakker also speaks to Jewish groups about the need to support PWAs, or people with AIDS, and to prevent the disease from spreading.

Wakker spoke here at a seminar on the Jewish communal response to the AIDS crisis, one of more than 100 sessions at the 57th General Assembly of the Council of Jewish Federations.

Joining him for a panel discussion were Andy Rose, AIDS project coordinator at the Jewish Family and Children's Services of San Francisco; Florence Rabinowitz, coordinator of the AIDS Volunteer Project at the Jewish Board of Family and Children's Services in New York; and Jerome Chanes, who coordinates domestic policy at the National Jewish Community Relations Advisory Council in New York.

Wakker spoke about the importance of hope and support from others in combatting illness.

"Our Jewish history and

philosophy teach us that where there is no hope, there is no life," he said.

"Social and family contact is very important in maintaining the well-being of people with AIDS," he said. "It is equally important that Jewish PWAs not be estranged from the Jewish community."

Those fighting AIDS, and particularly gay Jews with the disease, feel "that the Jewish community has no interest in them," Wakker said.

Jewish PWAs "would like to be invited to someone's house for Shabbat dinner, or Chanukah or Purim," he said.

Wakker said that despite the response of some Jewish social service agencies to the AIDS crisis, the Jewish community "is still in a state of denial that this is a problem affecting them."

As a result, he said, many Jews with AIDS have turned to other religions for aid and comfort. "They feel their own tradition has nothing to offer them," he said.

"When I was little, I was taught that Jews always took care of their own," said Wakker. "Now is the time for the Jewish community to prove it. Actions speak louder than words."

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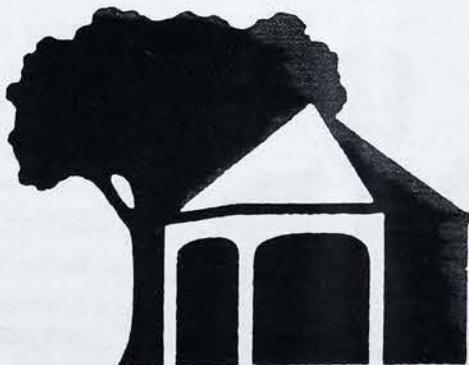
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Obituaries

HELEN ANGERT
PROVIDENCE — Helen Angert, 77, a resident of the Jewish Home for the Aged, 99 Hillside Ave., died November 16, 1988, at the home. She was the wife of Benjamin Angert.

Mrs. Angert was a bookkeeper at the former Boston Cleaning Co. in Providence for 30 years before retiring in 1970.

Born in New York City, she was a daughter of the late Edward and Anna (Shapiro) Neukrug. She had lived in Providence since 1958.

Mrs. Angert was a member of Temple Emanu-El, Cranston Hadassah, the Providence Hebrew Day School, and the Shalom Tenants Association.

Besides her husband, she leaves two daughters, Eleanor Hoffman of Westerly and Arlene Leibowitz of New York City; two sisters, Bessie Gotlieb of Flushing, N.Y., and

Tillie Wasserman of Harrison, N.Y.; and five grandchildren.

The funeral service was at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Mount Hebron Cemetery, Long Island.

GEORGE B. BEZAN
WARWICK — George B. Bezan, 73, of 133 Aurora Drive died November 21, 1988, at the Pawtuxet Village Health Care Facility. He was the husband of Rose (Greenberg) Bezan.

Born in Providence, a son of the late Morris and Ida (Abedon) Bezan, he lived in Warwick for 33 years.

Mr. Bezan was co-founder and co-owner with his two late brothers, Benjamin and Max Bezan, of the Humpty Dumpty and Jack and Jill Ice Cream Vending Co. The company operated in

Cranston, Warwick and Providence from 1945 to the 1970s.

He had been associated with the former Yellow Cab Co. for 10 years until 15 years ago. He was an Army veteran of World War II and served in the European Theater. He was a member of Sackin Schocket Post 533, Jewish War Veterans. He was a charter member of Temple Am David and its Brotherhood.

Besides his wife he leaves a sister, Corene Graboyes of Warwick.

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

DAVID CHERNACK
WARWICK — David Chernack, 76, of 400 Narragansett Parkway, a businessman in the importing business for 20 years before retiring in 1976, died at home, November 21, 1988. He was the husband of Lucille (Radlo) Chernack.

Born in Russia, a son of the late Jacob and Sophia (Matusow) Chernack, he moved to Pawtucket as an infant, and lived in Providence for 25 years before moving to Warwick 17 years ago.

Besides his wife he leaves two daughters, Judith Smith of Pawtucket and Karen Tannenbaum of Greenwood, S.C.; a son, Kenneth Chernack of Natick, Mass.; a brother, Joseph Chernack of Richmond, Va., and five grandchildren.

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

CARD OF THANKS
We wish to express sincere thanks to our relatives and friends for the thoughtfulness and sympathy extended us during our recent bereavement. Your support is deeply appreciated.
The Family of
the late Tillie Sterling

EDWARD CHORNEY
CRANSTON — Edward Chorney of 201 Hoffman Ave., a supervisor for the former Providence Gravure Co., now Maxwell Graphic, for 14 years before retiring in 1968, died November 24, 1988, at Rhode Island Hospital. He was the husband of Judith (Shlavin) Chorney.

Born in Providence, he was a son of the late Max and Frieda (Braun) Chorney. A former Providence resident, he lived in Cranston 11 years.

Mr. Chorney previously had been a supervisor for Livermore Knight Lithography Co. for 25 years. He was a member of the Lithographers Union 239 and a member of the Photo Engravers Union.

Mr. Chorney was an Army veteran of World War II and served in the European Theater. He was a member of Sons of Jacob Synagogue and its Brotherhood.

Besides his wife, he leaves three sisters, Selma Chorney of Cranston, Jean Sokol of Los Angeles, Calif., and Dorothy Bearman of Pensacola, Fla.

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

ANNA L. FOX
PROVIDENCE — Anna L. Fox, 98, of 13 Ogden St., died November 22, 1988, at Miriam Hospital. She was the widow of David Fox.

Born in Carolina, R.I., she was a daughter of the late William and Sarah (Rosenthal) Levenson. She lived in Providence for 70 years.

Mrs. Fox was a member of Temple Beth-El and its Sisterhood. She was a member of the Women's Associations of Miriam Hospital and the Jewish Home for the Aged.

She is survived by her children, Wilma M. Meyers and Aaron M. Fox of Providence, and her grandchildren, Dr. Steven P. Meyers of Cleveland Heights, Ohio; David C. Meyers of Providence; and Sarah Meyers-Wilson of Encinitas, Calif.

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

LEONARD LAZARUS
FOSTER, R.I. — Leonard Lazarus, 53, of 158 Howard Hill Rd., Foster, R.I., died November 19, 1988, at the Rhode Island Hospital. He was the husband of Linda (Marcu) Lazarus.

Born in Providence, he was the son of the late Joseph and Minnie (Belovitch) Lazarovich. Mr. Lazarus lived in Foster for five years, previously residing in Warwick for eight years. He was a maintenance worker for Kelly and Picern for 11 years.

Besides his wife, he leaves two brothers, Harold Lazarovich and Sheldon Lazarus, both of Providence.

Funeral services were held at Swan Point Cemetery, Providence. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

FLORENCE R. LEVENSON
PROVIDENCE — Florence R. Levenson of the Jewish Home for the Aged, 99 Hillside Avenue, died November 23, 1988, at Miriam Hospital. She was the widow of Abraham Levenson. She was born in Somerville, Mass., a daughter of the late Lewis and Sophie Warshaw. She had lived in Providence over 60 years, previously residing in Boston.

Mrs. Levenson was a Navy veteran of World War I, serving as a yeoman. She was a member of Beth Shalom Synagogue.

She leaves a daughter, Edith Rugg of Needham, Mass.; and two grandchildren.

Funeral service and burial was private. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

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JFK Remembered As President Who Interceded On Behalf Of Jews

by Susan Birnbaum

NEW YORK (JTA) — In November 1961, members of the board of trustees of the Union of American Hebrew Congregations, holding their convention in Washington, presented President Kennedy with a Torah that had been brought to America by Rabbi Isaac Meyer Wise, the founder of Reform Judaism.

After the presentation in the White House Rose Garden, labor leader David Dubinsky shook hands with Kennedy and said, "Mr. President, that was wonderful, you're taking this Torah scroll. But why weren't you wearing a yarmulke?"

Kennedy replied, "Because I'm Reform, David."

That gem, remembered by Gunther Lawrence, then public relations director for the UAHC, as well as Albert Vorspan, who was director of social action for the UAHC, was one of the reminiscences about Kennedy's strong connection with the Jews that was recalled in telephone interviews conducted by the Jewish Telegraphic Agency.

Vorspan remembered that day in the Rose Garden when "Kennedy was very moved by the significance of the Torah, very emotional."

Kennedy's ebullient personality was matched by what Vorspan described as "a big and good track record on Jewish subjects."

The Torah remained in the UAHC Religious Action Center until two years ago, when it was sent to the Kennedy Archives upon their request.

Lawrence, unearthing a treasure trove of stories about the JFK-Jewish connection, wrote

about them in his book, *Three Million More?*

He recalled the personal involvement of four Jews who worked during the Kennedy years: Meyer Feldman, then White House counsel; Arthur Goldberg, first appointed by Kennedy as secretary of commerce, then Associate Justice of the Supreme Court; Abraham Ribicoff, Kennedy's appointment as commerce secretary; and the late Sen. Jacob Javits, a New York Republican.

Lawrence's material is largely based on a confidential memorandum known for years only to a handful of American Jewish leaders.

The memo, written by Phil Baum of the AJCongress, details a meeting held by Goldberg with presidents of Jewish organizations, regarding a meeting of the three Jewish members of the Kennedy White House held with Soviet Ambassador to the United States Anatoly Dobrynin.

Lawrence recalled that Kennedy had paved the way for that meeting in talks with Soviet Foreign Minister Andrei Gromyko.

Kennedy raised the issue of divided families with Gromyko, who could not respond publicly but said the matter would be looked into "sympathetically."

Goldberg, Ribicoff and Javits held a four-hour meeting with Dobrynin on the issue of Soviet Jewry on October 29, 1963, in which Dobrynin disagreed loudly with all their charges.

Goldberg, Ribicoff and Javits had found Kennedy already completely apprised of the problem, having already discussed it with White house legal counsel

Meyer Feldman, who had a personal interest in the problem.

Feldman, who was in charge of several areas including the Middle East, said Kennedy and he "had as a goal to relieve the pressure on Soviet Jewry insofar as we could, and to provide for their emigration to Israel."

He said he met with Israeli Prime Minister David Ben-Gurion and Foreign Minister Golda Meir on the Middle East and the issue of refugees, and that Kennedy himself met with Meir twice.

Feldman said U.S.-Israeli relations during Kennedy's tenure "was excellent."

Goldberg, in recalling his meetings on Soviet Jewry, said he also spoke to Kennedy about Catholic-Jewish matters, after Jewish leaders asked him to intercede.

Kennedy, said Goldberg, asked him to personally intervene with Pope Paul VI in an attempt to bolster the Vatican declaration on Jews and Judaism, Nostra Aetate, which declared that the Jews were not responsible for the death of Jesus.

After expressing "my opinion" to the pope, said Goldberg, the pontiff "understood that it was a concern of Kennedy and our government."

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