

Inside: Local News, pages 2-3
Opinion, page 4
Around Town, page 8



RHODE ISLAND

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50 YEARS AGO IN HISTORY: Dec. 23-29, 1938

Third-Century Synagogue Unearthed In Palestine Sheds Light On Jews' History

JERUSALEM, Dec. 26 (JTA) — Excavation of an early third-century synagogue at Sheik Aberik in southern Palestine, shedding new light on the Jews of the era following the destruction of the Second Temple, was announced today by an expedition of the Palestine Jewish Exploration Society. Dr. Benjamin Meizler, head of the expedition, said he believed a much older synagogue lay underneath and digging would continue.

Greek and Hebrew inscriptions found on the walls of the synagogue's antechamber are being turned over to the Hebrew University for study. It is believed that the discovery will afford a link between the Palestine Jews in the era of the Second Temple — which was destroyed by the Romans in 70 A.D. — and those of the Talmudic epoch after the dispersion of the Jews.

Troops Clash With Arab Band

JERUSALEM, Dec. 27 (JTA) — Heavy losses were reported inflicted on a rebel Arab band by a detachment of the first battalion of the Green Howard Regiment in a clash on the Nablus-Tulkarem road today. An Arab peasant and several members of his family were seriously injured near Palestine's northern border when terrorists hurled three bombs into his home because he objected to their using his property as a hiding place for contraband munitions.

Reich Press Attacks Gandhi For Urging Passive Resistance On Jews

BERLIN, Dec. 28 (JTA) — Mohandas K. Gandhi, whose struggle for the independence of India has until now elicited German approbation, today was subjected to German press attacks for his alleged selection of Jews as collaborators and for recommending his own policy of passive resistance to the Reich Jews.

The National-Zeitung of Essen declared it had been informed Gandhi had decided to surround himself with Jewish collaborators. Pandit Jawaharlal Nehru, former chief of the Nationalist Congress Party, has appointed four Jewish experts as technical counsellors to the Bihar Provincial government.

URI Women's Gymnastics Team To Visit Israel

When a flight carrying members of the University of Rhode Island Women's Gymnastics team touches down at Tel Aviv Airport in Israel on January 5, it will mark the first time an athletic team from the University has visited the Middle East.

The visit, from January 4-15, is sponsored by the Institute for International Sport based at URI. The Institute's Sports Corps program sends athletes, coaches, trainers and administrators around the world to work with youth and handicapped athletes.

While in Israel, the 14 student gymnasts will conduct clinics, demonstrations and compete against the Israeli national team at the Wingate Institute, Israel's national sports training and sports research center. The team will also tour the ancient cities of Jerusalem, Galilee and Jaffa. A highlight of the trip is a special breakfast meeting with the American ambassador in Tel Aviv.

The team members are: Annmarie Bergey of Telford, Pa.; Tracy Connery of N. Kingstown, R.I.; Sherry Faucher of Taftville, Ct.; Lynn Holzer of Cockeysville, Md.; Vickie Hughes of Hamburg, N.J.; Lan Incardone of Wood-Ridge, N.J.; Val Liszewski of Gaithersburg, Md.; Sheri

Pedersen-Mencke of Danville, N.H.; Anne Quinlan of Towson, Md.; Kris Reaman of Portland, Me.; Mary Shevlin of Bowie, Md.; Jane Signorelli of Peacedale, R.I.; Tina Takeuchi of Honolulu, Hawaii; and Kris Yates of Chester, N.J.

The team will travel along with Coach Charlie Connery; athletic trainer, Ralph Hadley; student assistant, Tracy Gizzarelli; Tim Flaherty, assistant director of the Institute of International Sport; and Dr. Richard Polidoro, associate director of the Institute for International Sport.

According to Polidoro, "The real purpose behind the Institute is to improve the understanding and communication between all people through the medium of sport. These athletes will act as goodwill ambassadors."

When Connery was offered the chance to visit Israel, he strongly considered the lifetime opportunity it presented. "I felt many of the girls would have the opportunity to go to Europe in their lifetime, but when would they ever go to the Middle East? Religion is an important part of the lives of most of these girls, and the appeal of going to the Holy Land was very attractive. I was also impressed with the fact that we will visit Israel's

national gymnastics training facility."

To raise money for the trip, which cost \$23,000, the team offered clinics for Rhode Island gymnasts. In addition, each team member contributed \$400 toward their own expenses. Parents, friends and alumni of the Ram Blue White also contributed generously to make the trip possible while a Big Band Dance raised \$1,500. The trip became reality when the Wingate Institute offered free room and board to the young athletes during their stay in Israel. Their generosity will be reciprocated next year when an Israeli team is scheduled to visit URI as guests of the women's gymnastics team and the Institute for International Sport. Connery says he will need to raise funds to host the visiting Israeli athletes.

Prior to the trip, the student-athletes attended seven, hour-long seminars on Israel's history and culture. These seminars were taught by URI faculty and staff including Dr. Polidoro, Daniel Doyle, executive director of the Institute for International Sport; Rabbi Rena Sky Wolfgang of URI's Hillel organization; Dr. Robert Weisbord of the History Department, Dr. Phyllis Brown of

(continued on page 15)

The Changing Tide In Club Discrimination

by Livia D. Thompson

"No person other than Gentiles and members of the Caucasian Race, shall be qualified for admittance."

"No one will be received as a member or guest against whom there is a physical, moral, social or race objection . . ."

[If women are allowed in the club,] "the chatter and noise will be like Macy's basement at a post-Christmas sale."

The quotes above reflect the thinking of private clubs — whether social, business, fraternal, athletic or otherwise — who for decades claimed the right to decide for themselves who they chose to allow in and who they kept out. Generally, restrictive membership and guest policies have excluded racial, ethnic and religious minorities as well as women, often on the grounds that members have a right to associate with "their own kind."

This exclusion had negative effects that went far beyond mere social snubs. The ambiance of a clubhouse offers a setting where business deals are concluded and where professional colleagues form close friendships which often lead upward on the ladder of success. The denial of these benefits and the stigma of being "outcasts" has had a long and powerful impact on women and minorities.

A major victory in this seemingly endless struggle occurred earlier this year when the U.S. Supreme Court unanimously upheld the constitutionality of the New York City Human Rights Law, which prohibits

discrimination by large private clubs. The Anti-Defamation League had filed an amicus (friend of the court) brief in *New York State Club Association vs. New York City* in support of the statute holding that clubs, with more than 400 members, which provide regular meal service and regularly receive payments for dues and other services as public accommodations, cannot discriminate on the basis of race, sex, national origin or creed.

The clubs affected — including the Century Club, the Union League Club and the University Club — had challenged the law on the grounds that it infringed on its members' rights of association and expression under the First Amendment. The Supreme Court decision rejected this argument and upheld the authority of the city.

This was the third in a series of recent Supreme Court decisions that demonstrate that the tide has turned, favoring the right of government to legislate against discriminatory activity by private clubs. Legally sanctioned by statutes and judicial mandates for many years, this discrimination is now meeting increased political, legislative and litigative action.

For many years, ADL has monitored discriminatory club activity, working with community leaders, legislators and litigators. The League's initial approach was informal and aimed at change from within. For example, in 1956, following lengthy discussions with the leadership of the Lebanon Country Club of Lebanon, Pa., the

club agreed to drop a membership requirement that excluded from membership "other(s) than Gentiles and members of the Caucasian Race."

A few years later, ADL contacted a New Jersey real estate development which incorporated as a private club and required potential members to state they were not members of the "Negro or Hebrew race or blood." Subsequently, the development rescinded the regulation.

In 1959 ADL adopted a new policy reflecting the agency's increased awareness and concern over such practices by social, fraternal and ritualistic organizations. The League initiated educational programs aimed to eliminate this discrimination.

ADL explored the scope of the problem in two major studies of private club discrimination in the 1960s. In the first, completed in 1962, 67 percent of all social clubs surveyed were found to practice religious discrimination. A second study, in 1968, found that out of 38 athletic clubs surveyed in major metropolitan areas, only three maintained open membership with respect to race and religion. Fourteen clubs barred Jews and blacks, while 21 admitted Jews but not blacks.

The civil rights movement of the 1960s and increased public pressure for integration led to the opening of many clubs to racial, ethnic and religious minorities. However, many continued to keep the doors closed to women.

While the 1970s and 1980s have

seen a sharp decline in overt racial, religious and ethnic discriminatory club practices, ADL has continued to work towards ending the still-existing de facto minority and overt gender discrimination in clubs in many areas of the country. Besides working with club and community members, the League has assisted local legislators in their efforts to pass anti-discriminatory private club statutes. ADL has also drafted model legislation which prohibits discriminatory clubs from receiving liquor licenses and certain kinds of tax credits as well as other state benefits. Other aspects of the model legislation include an amendment to public accommodation laws to define when a club will fall within that definition (as in the New York State Club Association case) and provisions to preclude public officials from holding government-related events at discriminatory clubs.

Moreover, a rapidly developing public sentiment — impatient with continuing practices of racial, gender and religious discrimination — has led to more litigation in both federal and state courts against clubs whose membership often includes the business and social leaders of the community.

In addition to the New York State Club Association case, ADL has participated as an amicus in a number of other cases including another favorable Supreme Court decision, *Board of Directors of Rotary International vs. Rotary Club of Duarte* (1987).

In that case, the Court was asked to decide whether a California unit of Rotary International, the non-profit international civic organization for men, had to abide by California law which specifically prohibits business establishments from discrimination on the basis of sex. The Court held that the law did apply, emphasizing that local Rotary units were neither small nor selective and that no criteria other than gender was employed for judging applicants. Moreover, nonmembers of both sexes regularly participated in Rotary activities. The Court also found that California had a compelling interest in eradicating gender discrimination and noted that Rotary's ability to engage in its constitutionally-protected activities would be unimpeded by the admission of women.

ADL has made similar arguments before the Maryland Supreme Court in a pending case, *Maryland vs. Burning Tree Club, Inc.*, which involves a golf club discriminating against women, and a case out of California which the losing club has asked the U.S. Supreme Court to review, *Jonathan Club vs. California Coastal Commission*. In the latter case, as a prerequisite to signing a lease with the state, the Jonathan Club refused to sign a statement that it did not discriminate in its membership policies.

(Just prior to press time, the Supreme Court let stand the ruling preventing the Jonathan Club from adding to its beachfront

(continued on page 15)

Local News

"True Shabbos Weekends" Scheduled By Chabad House

Shabbos has been called "an island in time," a weekly opportunity for families and friends to enjoy the pleasures of each other's company in an atmosphere of peace and Jewish spirituality.

Yet many people have not had a chance to participate in a true Shabbos experience. So Chabad House along with the Providence Hebrew Sheltering Society are sponsoring a "Shabbos Experience" project.

According to Rabbi Yehoshua Laufer, the program represents an opportunity for people to explore the concept of Shabbos by experiencing it. "Our sages have stated that more than the Jewish people have kept the Shabbos, the Shabbos has kept the Jewish people."

"During the course of the program, we'll examine what they meant. We'll take a look at how our sages defined 'work' and 'rest.' We'll also explore Shabbos from the perspective of the Jewish family and society. And we'll show you how individuals can use Shabbos for both intellectual and spiritual growth."

There are other facets to the program, adds Rabbi Michael Phillips. "Prayer has always been one of the foundations of the Jewish way of life. On Shabbos, we'll look at prayer, especially in

light of the Chassidic tradition."

Accommodations for the weekend are being provided by the Providence Hebrew Sheltering Society. Notes Leibel Estrin, president of the society, "Our forefather Avrohom ran an inn where he not only provided food, drink and shelter, but Jewish spirituality as well. This program will allow us to fulfill the same mitzvah in a very meaningful way."

The "Shabbos Weekend Experience" program is open to all members of the Jewish community, including families, young adults, and college, high school and Hebrew school students. During the weekend, guests will be joining members of Chabad at their homes for the traditional sumptuous Shabbos meals. The program begins each Friday afternoon approximately 30 minutes before sunset and lasts until Saturday night.

Anyone interested in a Shabbos Weekend experience is invited to call Rabbi Laufer at 273-7238 or Leibel and Barbara Estrin at 272-6772.

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Temple Beth-El

Scott Wolf To Speak

On Friday evening January 6, Scott Wolf, a political and public policy consultant and recent candidate for congress, will address the Congregation. He will be the first speaker in a new series featuring Temple members speaking on "My Dreams for the Future."

Wolf has participated in a diverse set of Rhode Island civic activities including Leadership Rhode Island, the Jewish Federation's Community Relations Council and the Rhode Island Black-Jewish Forum. A political consultant with 15 years of experience, Wolf has advised candidates for federal, state, and local office, national issue groups, Democratic party organizations, and economic development commissions. A 1975 Phi Beta Kappa graduate of Brown University, Wolf's first run for public office this summer met with unexpected success insuring high hopes for his future entry into public office.

The community is welcome to attend Shabbat Worship services at Temple Beth-El which begin at 8:15 p.m. to be followed by a festive oneg shabbat.

Family Committee Plans Sabbath Dinner

On Friday evening January 27, 1989, the Family Program Committee of Temple Beth-El, sponsor of "Family Times," will present its third annual traditional sabbath dinner. Beginning at 5:30 p.m. in the Temple's meeting hall, the catered meal will feature traditional sabbath foods, the recitation of blessings and the singing of sabbath songs led by cantorial soloist Alice Solorow. The cost for the dinner is \$13 for adults and \$7 for children under 10. Following the dinner, the Temple will host its monthly family service beginning at 7:30 p.m. in the Temple Sanctuary. This monthly service, at a time more appropriate for younger families, will honor children celebrating birthdays in January. For more information on the sabbath dinner or family programming at Beth-El, call Rabbi Susan Miller at 331-6070.

Solomon Schechter Names Honor Roll

The Solomon Schechter Day School of Rhode Island is proud to announce those students named to the Honor Roll for the first term of the 1988-1989 school year:

Honor Roll: Rachel Anter, Noah Borenstein, Maurice Dressler, Lital Herskovits, Sam Kaplan, Oren Kaunfer, Jeffrey Martin, Erica Newman, Paul Ryan, Jonathan Sadler, Abrah Salk, Jessica Schiffman and Danny Silverman.

High Honors: Zev Alexander, Deborah Bojar, Michael Gereboff, Daphna Gutman, Jeremy Isenberg, Hyla Kaplan, Ruth Kaplan, David Mangiantine, Alan Mizrahi, Rachel Roseman, Miriam Rycvicker and Liat Savin.

Social Seniors Of Warwick

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

The speaker will be William Speck and will talk about catastrophic illness. Refreshments will be served. January 19 a day trip is planned to the West Valley Inn, West Warwick for dinner and bingo. February 15 a trip is planned to see *Shear Madness* in Boston. Payments should be made in advance for this performance. Many interesting trips are planned for the coming year.

Temple Habonim The Wright Brothers



The Wright Bros., First Prize winners of the 1987 International Clown & Mime Festival, will be performing their zany antics in their vaudeville performance at the Zeiterion Theatre in New Bedford, Sunday, February 9, 1989, at 2 p.m.

Temple Habonim brings the Wright Brothers Comedy Act to New Bedford's Zeiterion Theater.

Temple Habonim takes great pleasure in sponsoring the Wright Brothers Comedy Act, Sunday, February 19, 1989 at 2 p.m. at New Bedford's Zeiterion Theater.

The Wright Brothers can best be described as a combination of the Marx Brothers, a Swiss Watch, an Olympic Athlete, a three-ring circus and a Chagall surreal painting all mixed together in a blender. The Wright Brothers have been described as "the most exciting new troupe in the new vaudeville movement today." They are First Prize winners at the 1987 Inter-

national Mime and Clown Festival.

Tickets are general admission and cost \$8, \$6 for Students and Senior Citizens.

Tickets are available at Temple Habonim, 9 a.m.-12 noon, Tuesday through Friday and Sunday (401) 245-6536; The Little Imp, 10 a.m.-5 p.m., Monday through Saturday (401) 245-5873; The Zeiterion Theater Box Office (508) 994-2900 and at all Ticketmaster locations (Visa, MasterCard and American Express accepted) (617) 787-5664.

For further information, call Joseph Shansky, (401) 331-9138.

Congregation Beth Sholom Dedicates New Doors

Congregation Beth Sholom marked a significant milestone when a new mezzuzah, donated by Mr. and Mrs. Edward O. Adler, was affixed to the doorpost of the new entrance to the synagogue at ceremonies on Sunday evening, December 18. The mezzuzah was placed by Mr. Meyer Tenenbaum, donor of the doors, which are a centerpiece of the synagogue's renovation project. Mr. Tenenbaum was assisted by Mr. Edward O. Adler who recited the Hebrew blessing.

The ceremonies were presided over by community leader, Malcolm Bromberg, who serves as co-chairman of the building project, along with Dr. Joseph J. Fishbein. Mr. Bromberg explained the details of the \$300,000 project, which is now approaching completion.

Rabbi Shmuel Singer, spiritual leader of Beth Sholom, stressed the particular significance of dedicating doors in the Jewish tradition. The Hebrew phrase "Shaarei Tzedek," - Gates of Righteous-

ness - underscores the concept that it is at the doorway that the Jew meets the outside world. Jews are required to exhibit the highest ethical and moral conduct in their relations with all of their neighbors, Rabbi Singer explained.

Rabbi Leslie Gutterman of Temple Beth-El paid tribute to Mr. Tenenbaum and his late wife, Helen, making particular mention of their work on behalf of refugees after World War II. Rabbi Gutterman expressed the hope that the newly dedicated doors would prove wide enough to welcome all who come seeking spiritual comfort, and yet narrow enough to exclude bigotry and pettiness.

Others receiving recognition during the program included Dr. Howard Mintz, president of Beth Sholom, Mrs. Pearl Woolf, past president, and Mr. Sheldon Sollosy, who represented the Jewish Federation of Rhode Island.

Dedication of the newly renovated building is scheduled for April, 1989.

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Congregation Ohawe Sholam

This Friday evening services begin at 4:10 p.m. at the congregation on East Avenue. Shabbat morning there will be a Kiddush following services which begin at 9 a.m. Saturday afternoon. Mincha will be at 4:05 p.m. followed by the Third Sabbath Meal. Ma-ariv will be at 5:05 p.m. Havdalah will be at 5:15 p.m.

Next Shabbat, January 6-7, there will be a Jr. N.C.S.Y. Shabbaton held in our building for about 35 children between the ages of 10-13. There will be a full range of activities, meals, davening and ruch. Any adults interested in helping with this weekend can call Rabbi Jacobs at 724-3552.

This Sunday morning services will be at 7:45 a.m. Monday, being a holiday, we will daven at 8 a.m. The rest of the week morning services will be Tuesday, Wednesday and Friday, 6:50 a.m.; Thursday, 6:40 a.m.; evening services, 4:15 p.m. when possible.

Sons Of Jacob

Friday, December 30 — 22 days in Tevet. Candlelighting is at 4:02 p.m. Minchah services are at 4:07 p.m.

Saturday, December 31 — The Torah reading is P'Shemot. Bircat Hachodesh — next Saturday, Jan. 7, 1989 is Rosh Chodesh Shevat — one day only. This Sabbath is the "announcement" for the new Chodesh, with a special prayer. Morning services are at 8:30 a.m. Kiddush follows immediately. Minchah service is at 4:02 p.m., followed by the "third meal." The Sabbath is over at 4:58 p.m. Havdalah will be at 5:03 p.m.

Sunday, January 1, 1989 and Monday, January 2, 1989 morning services will be at 7:45 a.m.

Minchah services for the entire week is at 4:15 p.m.

Many thanks to the Hanukah party and festival provided by our Men's Club. In particular to the chef, Izzy Friedman. Delicious!!!

Chased Schel Amess Association

The Chased Schel Amess Association, Lincoln Park Cemetery, held its 77th Annual Meeting and election of officers on Sunday, December 11, 1988 at the Priest Memorial Chapel at the cemetery.

The following members were elected and installed for the year 1989: Louis Bloom, President; Ralph Rottenberg, 1st Vice President; Sheldon Blustein, 2nd Vice President; Rennie Brown, Treasurer; Stanley Grebstein, Financial and Recording Secretary.

Members of the Board of Directors are: Louis Rottenberg, Simon Chorney, Abe Ponce, Irving Levin, Jack Mossberg, George Labush, Max Kerzner, Philip Rosenfield, Joseph Gladstone, Samuel Eisenstadt, Michael Fink, Michael Kenner, Gladys Kapstein, Lewis Salk, Philip Simon, Ruben Zeidman, Irving Zaidman, Jerome Tesler, Murray Gereboff, Sidney Schaeffer, Herb Wagner, Ernest Schleifer, Harold Fink, Aaron Davis, Ernest Newman, Aaron Falcofsky, Herman Wallock, Harold Silverman, Carl Passman, Jacob Temkin, and Louis Brown, ex-officio.

Installing officer was State Representative Irving H. Levin.

Women's Association-Jewish Home

The Women's Association of the Jewish Home for the Aged will hold its first Board Meeting of 1989 on Wednesday, January 4, in the Martin Chase Auditorium at the home.

Dessert will be at 12:30. The meeting will be at 1:15 pm presided over by Claire Ernstof, President.

Pianist Arthur Papazian To Be At Philharmonic

The Rhode Island Philharmonic Orchestra, under the direction of Andrew Massey, will feature Arthur Papazian, Piano, as well as a world premiere composition by Brown University's Gerald "Shep" Shapiro, as part of their next Classical concert on Saturday, January 14, 8:30 p.m. at the Providence Performing Arts Center. This concert is sponsored by the Freestone Foundation. The program will include: Mr. Papazian performing Rachmaninoff's Rhapsody on a Theme of Paganini, Mr. Shapiro's piece — *Mount Hope in Autumn* — commissioned by the Philharmonic especially for the orchestra and the great Tchaikovsky Symphony No. 5.

Arthur Papazian was born in Erevan, Soviet Armenia in 1954. He began playing the piano at the age of six and was accepted into the prestigious Tchaikovsky Musical High School at age ten. He first gained wide attention in 1979 when he won first prize in the Vienna Da Matta International Competition in Lisbon, Portugal, although his performance career began in Armenia in 1972. Mr. Papazian continued to gain acclaim through his international tours and three successful albums. In 1984 he relocated to the United States and his American debut at Carnegie Hall in 1985 was described by the *New York Times* as "one of the season's most exciting concerts." In recent years

he has continued to impress audiences during his American and European tours.

Gerald "Shep" Shapiro has been a faculty member at Brown University since 1967 and is currently an Associate Professor as well as the Chairman of the Department of Music and the Director of the McCall Studio for Electronic Music. A prolific composer specializing in electronic music, he has collaborated with numerous artists on original works and has composed and recorded incidental music for numerous plays, films and radio and television advertisements. Mr. Shapiro is also a member of the Music Advisory panel of the R.I. State Council on the Arts and Vice President of the Board of Directors of the Providence New Music Ensemble.

The Freestone Foundation was founded three years ago by Robert and Ann Kalian of Providence, R.I. to stimulate support from the general public for sponsorship of performances by world-class musicians. This is the second year they have sponsored a performance with the Philharmonic.

Tickets for this concert are now on sale. Prices are \$13, \$16 and \$19, with \$9 for seniors and students and special discounts for groups of 20 or more. For more information and to charge by phone call (401) 831-3123.

Na'Amat Scholarship Fundraiser

NA'AMAT USA has begun a special fundraising drive for its vocational training schools and programs in Israel. The campaign, which includes a dozen different types of scholarships, was announced by Edythe Rosenfield, National Fund Raising Vice President of NA'AMAT USA.

Contributors will be able to choose from scholarships for college-level academic, professional and technical programs; high school vocational, agricultural and academic programs; or vocational training courses for working women and women returning to the work force. In addition, there is

a scholarship available that provides pre-school day care for the child of a working mother.

Scholarships range in cost from \$5,000 for a 20-year "perpetual" scholarship for college-level studies, to \$100 for a beauty culture course. Those wishing to dedicate a scholarship in honor or in memory of a loved one can request an inscribed certificate for each scholarship funded.

Additional information on NA'AMAT USA scholarships may be obtained from Edythe Rosenfield, National Fund Raising Vice President, NA'AMAT USA, 200 Madison Avenue, New York, New York 10016.

NA'AMAT USA supports a broad network of services in Israel, including child care, educational and vocational training, cultural projects and legal counseling for women and children. In the United States, NA'AMAT USA serves as a strong advocate for progressive legislation on women's rights and child welfare.

Jewish Family Services

"Fathering: A Dad's Perspective" Offered by the Parent Exchange

Fathers are often the least remembered member of the family. To enhance the art of parenting as a father, the Parent Exchange at Jewish Family Service is offering a 3-session workshop beginning Wednesday, January 11 from 7:30-9 pm at the agency, 229 Waterman Street in Providence.

The workshop, led by psychologist Dr. Jon Berenson, is designed to have fathers share the joys and difficulties of parenting from the male perspective. The group will discuss the "ideal" vs the "real" roles. Topics may include discipline, cultural expectations, expressing love and affection to children. Share the joys and difficulties of parenting from the male perspective.

Registration is open to the community. The fee is \$25 per person; pre-registration is required. For information call Jewish Family Service at 331-1244.

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

Weisenthal Center Hosts Premiere



The Simon Wiesenthal Center recently hosted a benefit premiere of *Hanna's War*, a Menachem Golan film, starring Marushka Detmers (pictured left). *Hanna's War* is the story of one of history's great female personalities, Hanna Senesh, a young Jew who parachuted into Nazi-occupied Yugoslavia in the hopes of saving her family and other Jews from deportation to Auschwitz. Hanna was captured as she entered Hungary, and was tortured and tried for treason. But in the face of death, the 23-year old never lost her strength and courage, nor her pride in her Jewish heritage. Proceeds from the gala premiere will be used to further the work of the Wiesenthal Center's nationally acclaimed Educational Outreach Program, which, to date, has reached over one million students and adults. Pictured with Marushka Detmers is Rabbi Marvin Hier, Dean of the Simon Wiesenthal Center.

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GET THE FACTS- READ THE HERALD !

Opinion

Judaism In 1988

by Jacob Neusner

In a year of strife and contention, the headlines of 1988 did not always highlight the events that would make their mark beyond year's end. Though not nearly so widely noted as the Palestinian Arab chapter in the long Arab war against the State of Israel, which not only formed the center of attention but also soured the celebration of the fortieth birthday of the State of Israel, the ground-breaking for New York's Museum of the Jewish Heritage, "a living memorial to the holocaust," in the perspective of time will certainly highlight the year.

The tragic events of 1933-1945, when most of the Jews in continental Europe were killed in German death-factories, remain a formative event for contemporary Judaism. At issue in the memorialization of what is called "the Holocaust" is whether and how Judaism as a living religion has been changed because of the European catastrophe. Writing in the *Jewish Advocate* (April 14, 1988) Sholom Stern pointed out that the exemplars of Judaic learning who survived the war "directed their energies at having their students learn Talmudic methodology . . . Their mission was to get us to become students of Torah who would walk in the path of the Lord. In the yeshiva we were to assert our commitment to the goals of intellectual scholarship and purification of the soul." The Holocaust as such was rarely mentioned, Stern says, but the Torah formed the monument. "My teachers," he wrote, "never permitted the Holocaust to become a substitute for" study of the Torah, because "the challenge of Jewish survival was best met by the study of Judaism."

In that same spirit the New York "living memorial to the Holocaust," which broke ground for its massive museum in June,

would be called "Museum of the Jewish Heritage." Celebrated through education, not mere display, the heritage of Jewish life and faith would be transmitted to a broad public in the new Museum, which, in the words of the director, David Altshuler, is "about life and the values of human life and the continuities of Jewish traditions and faith."

The headlines about the Palestinian Arab war against the State of Israel which predominated, however, registered political and military events bearing religious meaning. The war precipitated, Leon Wieseltier wrote in the *Baltimore Jewish Times* (March 11, 1988) "Israel's moment of truth." The war for political goals — the destruction of the State of Israel — precipitated debate within the Jewish communities throughout the world. The norms of the debate proved more broadly ethical and religious. Wieseltier referred to, "an experience of moral dissonance," involved in fighting against what the Palestinians called "the awakening." Whether or not Israeli policy in the West Bank/Judea, Samaria is expedient politically did not form a moral or religious concern. Whether or not it is right did. What Wieseltier called "Meir Kahane's racist schemes for the expulsion of the Palestinians" presented one alternative, rejected by the vast majority of Jewry. But despite its capacity to mount massive rallies in favor of the American peace plan, Peace Now in the State of Israel also did not gain support of the majority.

Yet another political controversy bearing religious meaning in Judaism swirled around the candidacy of Jesse Jackson for the Democratic nomination for the presidency. Jackson, widely held in Jewry to be an anti-Semite and unfriendly to

the State of Israel, precipitated debate in American Jewish circles. On the one side a candidate from a long-oppressed minority, on the other side himself distrusted as unfriendly, Jackson elicited mixed feelings. Mayor Koch's statement that any Jew who voted for Jackson is "crazy" provoked Norman Mailer, the novelist, to reply (*New York Times*, April 18, 1988) in language reminiscent of the prophetic tradition: "What made us great as a people is that we, of all ethnic groups, were the most concerned with the world's problems. . . We understood as no other people how the concerns of the world were our concerns. The welfare of all the people of the world came before our own welfare . . . The imperative to survive at all costs . . . left us smaller, greedier, narrower, preternaturally touchy and self-seeking. We entered the true and essentially hopeless world of the politics of self-interest, 'is this good for the Jews?' became, for all too many of us, all of our politics." Mailer concluded, "The seed of any vital American future must still break through the century-old hard-pack of hate, contempt, corruption, guilt, odium, and horror . . . I am tired of living

in the miasma of our indefinable and ongoing national shame."

Controversy from without in 1988 did not preempt discussion of the inner life of the community of Judaism. Professor Yehoshafat Harkabi, Hebrew University, raised in a stunning public statement the issue of the divisive power of the Jewish religion within the Jewish people itself. Harkabi raised the possibility that "the Jewish religion that hitherto has bolstered Jewish existence may become detrimental to it." He pointed to manifestations of hostility against gentiles, formerly repressed, but ascendant in the past decade. In the State of Israel, in particular, that hostility took such forms as these. The Chief Rabbi Mordechai Eliahu forbade Jews in the State of Israel to sell apartments to gentiles. A former Chief Rabbi ruled that a Jew had to burn a copy of the New Testament. A scholar who has received the Israel Prize in Judaic Studies, Rabbi Eliezer Waldenberg, declared that a gentile should not be permitted to live in Jerusalem. The body of a gentile woman who lived as a Jew without official conversion was disinterred from a Jewish cemetery. Explaining these and many other expressions of anti-Gentile prejudice, Harkabi pointed to the belief of what he called "religious radicals" in the imminent coming of the Messiah as explanation for these developments. They are not limited to the State of Israel. Harkabi called for "discarding

those elements" of Judaism that instill or express hostility to outsiders. He said, "Demonstrating to Orthodoxy that some of its rulings are liable to raise general opprobrium may facilitate the achievement of a *modus vivendi* between it and the other streams in contemporary Judaism."

Finally, Rabbi Harold M. Schulweis of California addressed the character of Jewish law, which many within the faith perceive to be mechanical and legalistic, and called for expanding the sense of the law to deal with personal, emotional connections as well. His "expanded notion of law" (in Hebrew, "Halakhah") would involve not only going through the forms of the law, for instance, the preparation of a writ of divorce in accord with Jewish law. It also would require concern for "the pained and confused parents and children whose need is for spiritual guidance and direction." He commented, "We who bemoan the emptiness of riteless passages must not settle for passageless rites that belittle the majesty of the halakhah." Schulweis argues, writing in the *Baltimore Jewish Times* (January 29, 1988), "We have conceded too much to the secular world and narrowed too much of the halakhic arena. The halakhic process must regain its holistic approach to the guidance of a Jew. The rites of passage that punctuate the critical stages of our lives beg for halakhic wisdom and morality."

Beyond "Who Is A Jew?"

by Marc D. Angel

Reprinted from the *Boston Jewish Advocate*, December 12, 1988.

The hysteria over the so-called "Who Is a Jew" issue is perplexing. The State of Israel, in a democratic election, has given increased representation to religious parties who wish to promote their causes. Because many American Jews do not care for the positions of the religious parties, they are in a frenzy.

American Jews are spending fortunes in time and money to fight the Israeli religious parties in particular, and Orthodoxy in general. Even the UJA-Federation networks, which are supposed to be apolitical, are trying to get one million signatures on petitions to influence the Israeli government not to accept the demands of the religious parties.

The commotion and emotion within American Jewry have clouded people's ability to deal with the issue at hand in a calm, reasonable way. The non-Orthodox have made strident claims that the "Who Is a Jew" issue will divide Jewry, that the Orthodox are denying the Jewishness of the non-Orthodox, that the Orthodox are divisive.

Non-Orthodox Jews threaten to cut their financial and political support of Israel. All this reaction, they say, is over the "Who Is a Jew" question. The plea is being made on many fronts that defining Jewishness according to Halacha will shatter precious unity.

Let us consider this question in a different light. Every non-Orthodox rabbi and leader knows, and has always known, that conversions not performed according to Halacha are not valid according to Halacha. This is a tautology which should be obvious to anyone. Regardless of what the Israeli government decides on the issue, non-halachic converts will remain non-Jews in the eyes of Halacha. This will remain the fact in Israel and everywhere else.

Those who oppose divisiveness and who work so diligently for the unity of our people should be mounting a petition drive against non-Orthodox conversions. They are a central factor for disunity. Halachic Jews follow the pattern of conversion accepted by Jews everywhere for thousands of years.

It is the non-Orthodox who have changed the rules; and who now become angry because the faithful

have rejected their changes. The blame, though, does not belong with those who maintain Halacha; it rests with those who have deviated from it and have misled thousands of people into thinking their conversions are acceptable.

Those leaders who speak so passionately for Jewish unity ought to have launched a major attack on the decision of Reform Judaism to consider "patrilineal Jews" as Jews. There has probably been nothing more divisive in modern Jewish history than this decision to unilaterally change the definition of Jewishness. Thousands of "patrilineal Jews" are simply not Jewish according to Halacha.

The hysteria of the "Who Is a Jew" issue, thus, is not an issue of maintaining Jewish unity. Many far more divisive issues pass uncriticized by the American Jewish leadership and public. It is not an issue of responsible American Jewish involvement in Israeli life. Actually, to try to force an opinion on democratically elected officials in Israel is irresponsible. To use UJA-Federation funds to lobby on this issue is perhaps even illegal, not to mention unsavory.

The real issue is this: American Jewish leadership, most of whom are non-Orthodox Ashkenazim, feel jeopardized if the Israeli government doesn't reflect their "values." There has long been a worry, stated and unstated, that Jews of African and Asian background will take over Israel's government. American Jewish leadership is nervous at the prospect that Israeli leaders will have an entirely different background and world view than they; that they will therefore lose influence; that Israel will somehow become something different from what it has been.

American Jewish leadership is all the more nervous that the religious parties have gained so much power in the Israeli political scene. The religious will become even more powerful. They have large families; they are learning to use their numbers and their energy to promote their ideals and goals. The people of Israel have every right to elect whatever officials they wish; and if they will one day choose to elect a large percentage of religious Jews, then Israel will indeed change.

This perfectly legitimate process

frightens non-Orthodox American Jewish leaders (as it frightens "secularists" in Israel). The non-Orthodox spokesmen of American Jewry will not have control over the religious parties and politicians in Israel.

The real issue here, then, is not Jewish unity or pluralism; the real issue is power. American Jewish leadership — non-Orthodox, Ashkenazic, with many intermarried members in their families — is afraid that Israel will follow its own independent political identity. The American Jewish "machers" will lose power and influence.

Israel is not another Jewish organization. It is an independent country. Israel is obligated to govern itself according to the wishes of its citizens, not according to those of us who live in the diaspora. Israel will have gained maturity when it insists on its independence from intrusion by diaspora Jews in Israeli government matters. American Jews will have gained maturity when they will be able to support and love and respect Israel as an independent Jewish country, with the right to determine its own destiny. Any Jew who threatens to withhold support from Israel because Israel is not in his image — such a Jew is not such a true friend of Israel after all.

The "Who Is a Jew" question is serious; that is certain. But it must be addressed calmly and wisely by people who are respectful of all its ramifications. Emotionalism, name-calling, threats against the Orthodox and against Israel — these are the wrong ways to deal with the question. We must be wise enough to speak to each other quietly, calmly, without public fanfare. We must be strong enough to love Israel not as a dependent child, but as an independent adult capable of making independent decisions.

Marc D. Angel is a rabbi of Congregation Shearith Israel of New York City and first Vice President of the Rabbinical Council of America. Rabbi Angel won the 1988 National Jewish Book Award in the category of Jewish thought for his book, *The Orphaned Adult: Confronting the Death of a Parent*. The foregoing essay represents his own views and not necessarily those of the Rabbinical Council.

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Candlelighting

December 30, 1988

4:06 p.m.

Notice

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

Letters To The Editor

JWV Memorial

As an addendum to your article about the Jewish War Veteran's Memorial Exhibit in Washington, D.C. (*R.I. Herald*, dated December 22, 1988), I was deeply impressed not only with reading the article but also by being there at the dedication on December 11, 1988. There is a lot of room for more displays and memorabilia. I would like to also add that in order to maintain this lasting Jewish War Veteran Memorial financial help is needed. An individual can become a member of the National Memorial; they can purchase a "brick" in their "brick" purchase program, or they may join one of the local Jewish War Veterans Posts or Auxiliaries.

Further inquiries may be made to Dept. Commander Eli Leftin, 941-3093 or to the Jewish War Veterans of the U.S.A., 1811 R St. N.W., Washington, D.C. 20009-1659 (202-265-6280).

Thoughts At 70

by Louis Mack

I am approaching the 70th birthday of my life and no congratulations are in order. However, instead of an occasional "Happy Birthday," I wish that certain things could happen.

I wish that we did not have pain and suffering, especially at this age, when we are least able to cope. I wish that there would be no more hardships for those without family, health or money; no worrying about billpaying; no worrying about a roof over your head; and, above all, no crying in the night from loneliness.

I wish that, just for one day, we would discover the fountain of youth, and for that one day, go back to a time when the women could have smooth and unwrinkled skin and the men would be strong and untiring. I wish that we could do away with the terrible trouble of possessions. We need nothing more than work, a roof over our head, health, food and friends. We have been happy with nothing else.

I fear what everyone fears: a lingering life of no meaning, nursing homes, the inability to take care of oneself. I wish that one's partner in life did not die. I wish that I did not lose so many friends and relatives. I would not like to know about all the terrible accidents and diseases that afflict the old. I would like to know what it feels like to be a whole person; I would like to run through a field and I would like to march in a parade. Just for one day I would like to see people throw away their prosthetic devices, their crutches, their walkers, canes and hospital beds.

I would not like to think about eternity without my wife. I would like to stop that terrible clock that keeps slowing down. Thank God I have my wonderful wife, but I still miss, even at my age, my family long gone.

A life, fellow human beings, particularly a long one, is made up of millions of events. They make a crowded tapestry with many patterns woven into it.

Most of all, we will miss life as it was, when we were young.

Reprinted from the *Israel Light*, Congregation B'nai Israel Newsletter.

'Call Me Yassir'

To the Editor of The Jerusalem Post

Jane Fonda is still hated in the U.S.A. for her trips to negotiate in Hanoi during the Viet Nam war with this country's enemies. And she was an American, speaking for her own nation. I can only imagine how Israelis must regard the five Jewish Americans who undertook to negotiate with Mr. Arafat ("call me Yassir") in Stockholm. Not party to the Israeli political discourse, not responsible for what may come of it all, they cannot enjoy very much regard for what they undertook to do. And that was before the fact. Now that we see

the entire charade, we can only regard their action as moral charlatanism.

Nor can I locate even the remotest parallel to such action: negotiating the affairs of a third party with that country's sworn enemy! Who has heard of such a thing? and where has it happened, beside with us Jews? I wonder how much longer the Israeli people are going to stand for the arrogance cum innocence that characterizes their Jewish American cohort: who will free you from the burden of this unwanted love?

Jacob Neusner
Providence, R.I.

Torah And Unity

It is tragic that we Jews of all people not only cannot learn from history but cannot even learn from our own mistakes. How many times does G-d have to punish us before we will understand? Our Holy Temple was destroyed and we were dispersed among the nations because we strayed from our observance of G-d's Holy Torah; Hitler exterminated one third of our brethren because we strayed from our observance of G-d's Holy Torah. How many more tragedies must we inflict upon ourselves before we learn? (Is it only coincidence that Arafat's sudden legitimization and therefore strength occurs as we divide and fight among ourselves?)

I am at a loss to understand the propaganda that has been spewing forth on the "Who is a Jew" issue. I want to emphasize that I do not represent any group or faction. I believe that there are other Jews who may agree with some of what I say but I am speaking only for myself.

It has been said that "certain elements" of American Jewry are successfully working to complete what was, thank G-d, unsuccessfully started in Nazi Germany. I have unfortunately begun to feel over the five years I have lived in Providence that this is true. I must reluctantly admit that the worst cases of anti-Semitism I have witnessed have come from within the Jewish community; and worse yet neither side is without blame.

This entire issue of Who-is-a-Jew is difficult to understand. According to Torah, a Jew is defined as one who is born of a Jewish mother or converted according to the Law. That is it. Though well intentioned, what is being feebly attempted by the so-called supporters of this issue is not in any way a change in the law but a clarification of the true and original meaning which has been followed by all Jews until recently. Due to the total disregard of the Laws by some Jewish leaders and many of their followers, some observant Jews felt this clarification to be necessary. Observant Jews explicitly follow the law now and will continue to do so whether or not it is clarified.

The only real issue to be addressed in this matter is the validity of some conversions. Orthodoxy only recognizes conversions done PROPERLY by an Orthodox rabbi, the way it has always been done. Conservative Judaism recognizes Orthodox conversions AND conservative conversions, and the reform recognize conversions performed by Orthodox, conservative and reform. The only conversions universally accepted by all Jews are those done by Orthodox rabbis. Those are valid now and will continue to be valid regardless of whether or how this issue is resolved.

G-d's laws are not intended to be nor are they in fact democratic — only just, true, and eternal. G-d's laws have not, do not and will not change. The fact that a person is or is not a Jew does not make one either a bad or good person. A Jew who observes G-d's laws is an observant Jew and a Jew who does not observe G-d's laws is a

non-observant Jew. Any other descriptions or titles are superfluous, and usually the result of trying unsuccessfully to rationalize behavior forbidden by G-d. This of course is similar and in many cases the result of the same rationale used by some non-law abiding citizens in today's liberated society.

One example of the undemocratic nature of G-d's Laws is the double standard set up for Jew and non-Jew. Unlike most other religions we are taught that a person does not have to be Jewish to be righteous. A Jew regardless of his or her opinion or belief is held accountable for adherence to the 613 commandments (some of these only apply only to certain Jews, under certain conditions and some do not apply outside of Israel) whereas a non-Jew is only held accountable for the Seven Noahide Laws. A non-Jew who observes the Seven Noahide Laws is equal in Righteousness to a Jew who observes all 613 commandments. A Jew who intentionally and knowingly violates any of the commandments is guilty of sin, no matter how hard he or she tries to rationalize.

Whereas in some religions it is necessary for outsiders to convert to be considered righteous or to be saved, this is not the case in Judaism and therefore the main reason for converting to other religions does not exist in this case.

Until the last century there was only one Judaism. In the 1800's the Jews of Germany experienced freedoms that had been virtually unknown since the destruction of the second Temple.

One result of this freedom was the opinion that by accepting the ways, manners and lifestyle of their non-Jewish countrymen they would be accepted as equals. This of course is a self-deluding hypothesis because if they were being accepted as equals they would not have to give up or modify their beliefs. The result of this thinking was the eventual formation of what became known as Reform Judaism. Some of those Jews who had originally broken away from Torah Judaism felt that the Reform movement had gone too far and started what has come to be known as Conservative Judaism as a balance.

If one accepts (as an observant Jew unequivocally does) that the Torah (what non-Jews refer to as the Old Testament) was written by G-d then one cannot pick and choose which laws or commandments to accept.

I am at a loss as to explain why this would become such a major issue since, once the dust finally settles and hurt egos mend, it will have in reality little effect on the Jewish community and virtually no effect on the non-Jewish community.

Man-made laws can and should be changed as society changes. G-d's laws are eternal and will not be changed.

Justin Guberman
Providence, R.I.

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Statement by Rabbi
Alexander M. Schindler,
President, Union of American
Hebrew Congregations, on
Formation of a Coalition
Government in Israel

"The agreement to form a Likud-Labor unity government is a victory for sanity and common sense. It permits the people and the parties of Israel to close ranks and reach decisions on issues vitally affecting the life of the country, especially in responding to the American decision to open a dialogue with the PLO. Only a broad-based consensus for national unity can muster the clarity of policy and sense of determination required to move toward that peace for which all of Israel's people yearn, and

which remains Israel's highest priority.

"The new unity government should also act promptly to enact electoral reform, so that the impasse resulting from the present system of determining the membership of the Knesset will not occur again.

"I am especially heartened that the contentious issue of Who Is a Jew can now be taken off Israel's political agenda, where it never belonged. This encouraging development provides an opportunity for the various streams of religious life — Orthodox, Conservative and Reform — to meet and discuss the matter in an atmosphere of mutual respect and devotion to the common good."

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Social Events

Grosbergs Announce Birth

Arlene and Gary Grosberg of Foxboro announce the birth of their second son, Gregory David, on July 7, 1988. Gregory's brother is Benjamin Joshua; his grandparents are Shandelle and Dick Kenler of Pawtucket and Marilyn and Marshall Grosberg of Sharon, MA; his great-grandparents are Gertrude and Percy Newman of Providence and Francis and Jack Rosenberg of Westboro and Abram Kenler of New Bedford.

Are you celebrating a major event in your life? Let us know about it! Black and white photos welcome.

Queen Lake Reunion

Queen Lake Camp, Athol, Mass. is planning a reunion celebration on May 21, 1989 to be held in Boston. All former campers and staff members are welcome, but since pre-registration is required, we are attempting to locate as many current names and addresses as possible.

The camp was founded in 1921 continuing till 1969 to provide young people with an opportunity to experience a Cultural/American recreational program. QLC was considered one of the most comprehensive summer resident camp facilities in the U.S.

Come celebrate with us! If you or anyone you know attended QLC please send their names, addresses and information to: Dr. P. Becker, 1614 Beacon St., Brookline, Mass. 02146.

Ira Magaziner And Mark Patinkin AT PPL

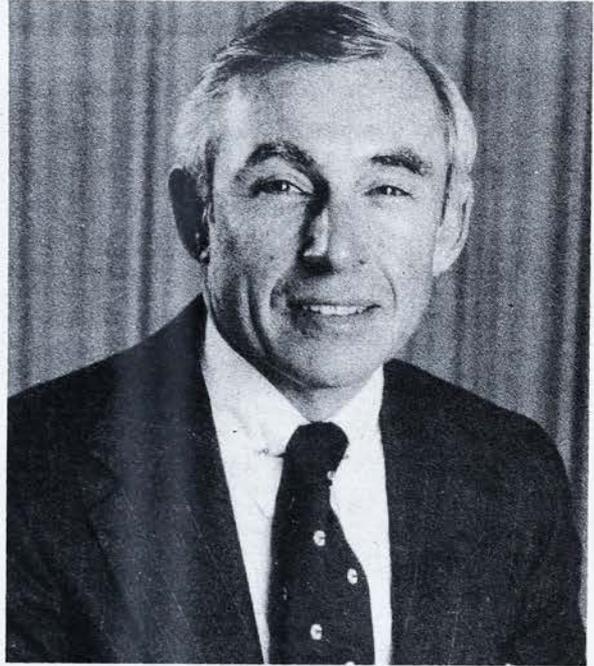
Ira Magaziner and Mark Patinkin will be featured lecturers at a January 24, 1989 Book and Author Reception at the Providence Public Library.

Magaziner, a '69 valedictorian graduate of Brown University, who is currently serving as President of Telesis Incorporated, an international consulting firm, will present a lecture with Mr. Patinkin on their recent co-authored publication, *Silent War: Inside the Global Business Battles Shaping America's Future*.

Patinkin, one of 2 finalists for the Pulitzer Prize in international reporting for a series he did on religious violence in Northern Ireland, India and Beirut, is a '74 graduate of Middlebury College in Vermont, who has for the last 9 years been writing a column four times a week for the *Providence Journal*.

The wine and cheese reception, which will be held at 5 pm in the Barnard Room, 3rd floor of the Central Library, 225 Washington Street, is free and open to the public.

George Graboys To Head NCCJ Brotherhood Award Dinner



George Graboys, Chief Executive Officer of Citizens Financial Group, has accepted the position of statewide chairman of the 37th Annual Brotherhood Award Dinner for the National Conference of Christians and Jews. Joseph A. Beretta, President of Robinson, Green, Beretta Co., will serve as Vice Chairman for the event. Both men are members of the NCCJ Board of Trustees.

Graboys, a resident of Barrington since 1957, graduated from Dartmouth College and the University of Pennsylvania Law School. He was named president of Citizens in 1975 and CEO in 1981. He was named "Businessperson of the Year in the December (1988) issue of *New England Business*, a monthly regional business magazine.

Well known for his involvement in business and civic affairs, Graboys holds leadership positions on the national and local level including his present directorship

of the U.S. Chamber of Commerce. He also serves as a member of the State Board of Governors for Higher Education in R.I., supervising the university and college system throughout the state. Other positions include serving as a trustee of Miriam Hospital, the International Institute of Rhode Island and as a director of the Center for Financial Studies at Fairfield University.

The campaign will begin with an advance appeal in December to major corporations to become Pacesetters. The official campaign will kick-off in late February with a series of events hosted by Graboys. A schedule of meetings and receptions will be held around the state for the fundraising solicitors who volunteer to assist Graboys by serving on the Dinner Committee. The dinner, which is NCCJ's annual major fundraising event, is scheduled to be held on May 4, 1989 at the Venus de Milo Restaurant in Swansea.

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Wolperts Announce Birth

Mr. and Mrs. Bruce A. Wolpert are proud to announce the birth of their second son, Jonathan Ian, on November 17, 1988. Jonathan's big brother, Michael Richard, is 2½ years old.

Maternal grandparents are Mrs. Morris Fishman and the late Morris Fishman of Waterford, Conn. Paternal grandparents are Mr. and Mrs. Irving G. Wolpert of Providence. Jonathan is named after his maternal great-grandfather, the late Joseph Weintraub, formerly of Providence, and his paternal great-grandmother, the late Mrs. Ida Wolpert of Millis, Mass.

Jonathan's mother is an epidemiologist at St. Joseph Hospital in Providence/North Providence. His father is a partner in the law firm of Hines, Patz and Wolpert, Inc. of Providence.

Camp Jori

Camp JORI, Rhode Island's only Jewish overnight camp located on 13.5 acres in Narragansett, will celebrate its 52nd season the summer of 1989.

The kosher coed camp for boys and girls seven through 13 offers a complete program of sports, swimming, dramatics, arts and crafts and field trips with an emphasis on Jewish culture. The highly qualified staff under the direction of Marshall Gerstenblatt, who with his wife, Barbara, has been with Camp JORI for seventeen seasons, places emphasis on individual needs.

Pat campers should note that this year the camp has extended the age for girls to include those who are not 14 before July 1, 1989.

The goal of the camp, "A summer of fun with Jewish warmth," has been maintained since the camp was founded in 1937. Many campers are the sons and daughters of JORI alumni.

Camp JORI has two four-week sessions: Trip I is from June 27 to July 23; Trip II is from July 25 to August 20. Camperships are available for Rhode Islanders.

For registration information write: Camp JORI, 229 Waterman Street, Providence, R.I. 02906, or call (401) 521-2655.

Johnson & Wales Hillel Spreads Holiday Cheer

by Mark Brickman

On December 11, the Johnson and Wales University Hillel paid a visit to the Summit Medical Center. Approximately ten members went to visit the Jewish patients at the facility to wish them a Happy Chanuka. On their way around the center they also spread some holiday cheer to the non Jewish patients. The students spent an hour talking with the patients and giving them small Chanuka presents which consisted of dreidels and gelt.

The patients as well as the students seemed to enjoy one another's company. Rita Levin was very helpful in making this visit such a success. We hope that this will be the first of many community activities that Hillel will participate in.

Great 1988 Library Balloon Game Winner Announced



Winner of the Great 1988 Library Balloon Game is Mr. Edward Brown, center, who is being congratulated by Mrs. Mary Olenn, Co-Chairperson of the PPL's Public Phase of the Capital Campaign, and Mr. Anthony Cece, owner of the Aylsworth Travel Agency-Providence who donated the trip.

The Providence Public Library is pleased to announce that the winner of the Great 1988 Library Balloon Game is Mr. Edward Brown of Providence, Rhode Island.

The object of the Balloon Game was to guess how many "9" balloons it would take to fill the newly renovated Atrium of the Providence Public Library.

Edward's winning guess of 372,000 was the closest entry to the actual number of 369,963.

Mr. Brown's prize is a trip for two to the Bahamas, courtesy of Aylsworth Travel of Providence.

The contest generated hundreds of entries and raised \$10,000 to benefit the current capital campaign of the Providence Public Library.

EG Teacher Presents Workshop At Mid-West Regional Conference

On Wednesday, November 30, 1988, Donna Fishman, Chapter 1 Teacher at Eldredge Elementary School in East Greenwich, made a feature computer presentation at the Mid-West Regional Chapter 1 Conference in Kansas City, Missouri. The theme of the conference sponsored by Federally-funded Chapter 1 Neglected and Delinquent Programs was "Motivating At Risk Students."

Miss Fishman presented "Chapter 1 Software Winners in the Classroom" to over 50 Chapter 1 administrators and teachers. The purpose of this workshop is to enable participants to understand the effectiveness of having stu-

dents evaluate educational software programs utilizing word processing to develop competencies in writing and critical thinking skills. It is designed for classroom teachers and specialists who are interested in the effective use of the micro-computer in the classroom, in software acquisition and evaluation. The first half of the two-part workshop consists of an explanation of how to implement the student software evaluation survey and the second half is a "hands-on" demonstration with participants engaging in a mini-software marathon using "WORDS of FORTUNE" and "Create with Garfield," the first and second place winners in the survey. For more information on this presentation please contact Donna Fishman at Eldredge School, 885-3300.

Lincoln School- Providence Country Day

Lincoln and Providence Country Day Schools will hold a series of joint informational meetings at various locations this month for parents interested in learning more about the schools' curriculum and other programs.

Lincoln is open to girls in grades nursery through 12, and Providence Country Day serves boys in grades 5 to 12.

The informal meetings will be held from 7:30 to 9 pm as follows: January 10, Holiday Inn at the Crossings, Warwick; January 11, Treadway Inn, Newport; January 12, King's Inn Restaurant, Lincoln; January 17, Taunton Regency Inn and Conference Center; January 18, Howard Johnson in Somerset.

The meetings will include information regarding upcoming scholarship examinations, financial aid, academic and athletic programs and college placement.

Lincoln School will hold its annual open house on January 29. The Greenhalgh Scholarship Competition will be given January 29 from 12:30 to 2:00 pm and February 4 from 10:00 to 11:30 am.

The competition is open to new students entering grades 9 through 11. Pre-registration is required. The open house for parents and students in nursery through grade 11 will be held from 2 to 4 pm featuring student-guided tours, classroom demonstrations and the opportunity to meet school administrators and faculty members.

Five Greenhalgh Scholars will be chosen for the 1989-90 academic year with scholarships ranging from a one-year \$1,000 merit award to maximum financial assistance each year the scholar attends Lincoln.

Providence Country Day will hold an open house on February 5, and their scholarship examination for students new to grades 8, 10 and 11 will be administered on February 11 from 8:30 to noon.

For information, call Lincoln, 331-9696, or Providence Country Day School, 438-5170.

Telephone Service For Hearing-Impaired At The Public Library

The Barrington Public Library has installed a teletypewriter device for telephone communication with the deaf and hearing-impaired. Those with similar instruments in their homes or businesses can reach the library by calling 245-8890.

Callers are invited to "phone in" their messages and questions, leaving their names, telephone numbers, and queries. The staff at the Information Desk will return the calls as soon as they can collect the information desired.

This new service has been made possible by the generosity of the Barrington Woman's Club, and Stephen and Bonnie Burns of Barrington.

BJE-Israel Desk

Israel Trips Forum January 9, 1989

An Israel Trips Forum for high school students, sponsored by the Bureau of Jewish Education's Israel Committee, will be held on Monday, January 9, 1989 at 7 p.m. in the Senior Adult Lounge of the Jewish Community Center of Rhode Island.

Past participants of several summer and school year Israel programs will be present to explain the many options available to teens for Israel travel. They will be on hand to give firsthand accounts of their study/travel experiences. Trips represented will include High School in Israel, USY, Let's Go Israel, NEFTY and Ramah.

Rabbi Lawrence Silverman and Miriam Plitt, co-chairs of the Israel Committee, will introduce the forum. Also, an explanation of the grants available to all R.I. high schoolers travelling to Israel will be given. Students receive incentive grants from the Leonard I. Salmanson Endowment Fund of the JFRI. Financial aid is also available from the Ross Scholarship Fund of the BJE/RI. All students who apply for the Salmanson grants are required to take an Israel test, scheduled for Monday, February 27 at 7:15 p.m. at the BJE. A community service project, required of all grant recipients, will also be discussed.

All interested students and parents are invited to attend this informative evening. Coffee and ... will be served. Please call the BJE at 331-0956 if you plan to attend, or call Ruth Page at the BJE for further information or to register for the Israel test on February 27.

JPF Seeking Nominations For Peace Award

The Jewish Peace Fellowship seeks nominations for the third annual Abraham Joshua Heschel Award. The JPF gives this award "for exceptional contributions to peace in the Jewish tradition."

The Jewish Peace Fellowship is a national organization, which is dedicated to nonviolence and the promotion of peace since its founding in 1941 by Rabbi Abraham Cronbach, Jane Evans and Rabbi Isidor Hoffman. The JPF is actively involved in work against war and militarism, and works with Israeli peace groups for reconciliation in Israel, and in coalition with other progressive Jewish organizations in the United States.

Rabbi Heschel, one of the foremost Jewish theologians of our century, was a member of the JPF Executive Committee. He was active in a variety of peace and civil rights causes and was a Professor of Ethics and Mysticism at the Jewish Theological Seminary from 1945 until his death in 1972.

Previous recipients of this award are Rabbi Bruce Cohen (1986) and Professor Seymour Melman (1984). Rabbi Cohen is the founder and co-director of Interns for Peace, an organization that trains Jews and Arabs from all over the world to work with Arab and Jewish communities in Israel, building bridges and promoting understanding. Seymour Melman, the author of many books, is the foremost expert on the issue of converting from a military to a peacetime economy without dislocating workers. A lifetime activist for peace, Melman worked for many decades for Jewish-Arab cooperation.

Send nominations for the third Abraham Joshua Heschel Award to the Jewish Peace Fellowship, Box 271, Nyack, NY 10960 by February 10, 1989.

READ THE HERALD!

PPL Offers New Services

The Providence Public Library is pleased to announce the offering of a new service to its patrons, the use of its newly acquired FAX machine.

The service, for a fee, will send and receive written, printed or pictorial material over telephone lines for the public via FAX weekdays until 5 pm out of the Patent Office. After 5 pm, and on Saturdays, material can be picked up at the Circulation Desk. A maximum of 25 pages will be transmitted at one time. Prices for the use of the FAX machine are available by calling 455-8005.

Other services that had been publicly inaccessible by the reno-

vation project but have now been reinstated are: the Take Home Art Collection, the Picture File, the Piano Playing Room and the Phonograph Collection.

The Telephone Reference Service, which had been cancelled during the 12-2 hours because of budgetary reasons, has been reinstated for use. The new phone number for telephone reference is (401) 455-8005. The main switchboard's phone number is 455-8000.

Because of the reopening of the Washington street entrance, the Library will no longer use the 150 Empire address but rather the following address: 225 Washington Street, Providence, RI 02903



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Lighthouse Promotions

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admission ~ \$2.75
with this ad, admit 2 at \$2.50 each



Around Town

by Dorothea Snyder

Tempest In Fiber

Weaver Judith Yaseen, whose wall hangings and unique baskets were on exhibit at the Warwick Museum.

"When I make a mistake, I do my best work because I'm forced to deviate in such a way to compensate for that mistake. As a result, I've done my best and most unique pieces. It's incredible."

Building Unity Park

Max and Jeanette Riter who joined Unity Flight, Volunteers to Israel, through SAR-El.

"The purpose of this special trip was to demonstrate both to Israelis, as well as to others less inclined towards us, the unswerving loyalty of friends. The response from Jews and gentiles was so overwhelming that hundreds from all over the United States had to be turned away. It was without doubt the most fulfilling experience I have ever had in my life." (Max) *"I got more out of it than I gave."* (Jeanette).

At The Cutting Edge

Betty Levitt, nursing supervisor for the Rhode Island Visiting Nurse Association, who went on a help mission to Mercy Clinic in Belize.

"It's very easy for a Jewish matron to give money. It's not easy to give of yourself, your energy, and to leave your husband. I tease how people can go away for a two-year Peace Corps experience. I had a two-week one. I was able to come back and tell my staff that the work they do here to fulfill people's needs is the same in other countries."

Warmline: 331-KIDS

Ruth Berenson, WARMLINE coordinator, of Jewish Family Service.

"We go on the premise that people have the power within themselves to know what really right, to know what's best, to come to that realization, and to feel more confident about their parenting skills. It's there, but maybe they need a little bit of information, a little bit of support. They know somebody out there is listening to them, and that can help."

Traveling A Circle of Design

Ed Gerhardt, director of marketing and company operations for Judd Brown Designs, Inc. in Warwick, and an instructor in the Continuing Education program at RISD.

"Rather than saying what's going to happen, a point of view is to see the connection between the past and the present, and decide if the past is being repeated. I feel that's an interesting juxtaposition of the thought of what's going to happen in the future."

Rube, "A Presence"

Story about Ruben Zeidman, honored by Temple Am David at a special Birthday Concert and Celebration.

"Rube's role in our Temple life might best be described as a 'presence.' He's always there. But the most Jewish part of all about Rube is he asks for nothing in return for his commitment to our Temple, G-d, and his people." Spoken by Rabbi H. Scott White in his D'Var Torah.

Measuring Health Care

Elliot M. Stone, executive director, Massachusetts Health Data Consortium, Inc.

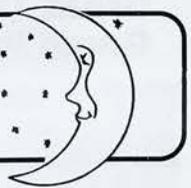
"All we are is data people. We focus our energy in one area, and we do that really well. We don't get distracted from what we do. We concentrate on getting information, making sure it's reliable, timely, and recurring, so we can tell whether things in our life are getting better or worse. As far as the demand for health care, people still want the best, and more of it. I don't know if it will be less expensive. All we can hope for is that health care will be cost effective, and people will get their money's worth."

Camp Jori Meeting: Against All Odds

The incredible coming together of Heather Posner and her Soviet "twin," Julia Volinsky, at Camp Jori.

"The Torah portion I read at my Bat Mitzvah had to do with Cain and Abel, and your brother's keeper. Basically, I spoke of how we are our brother's keeper. Twinning shows our support, and Soviet Jewry will find out that there are people who do care, and who do watch out for their brothers and sisters." (Heather) "There are people in Russia who can't get out. It's really nice for them to know that, in America, there is support for them." (Julia)

Retro 88



Best of Both Worlds

Mort Kaplan, professor in theatre at Northeastern University, who combines academic life with a professional theatre career.

"I try to temper my teaching with being current through acting and directing. It makes me feel I'm not just a teacher who's teaching from theory, but a teacher who's teaching something that can be applied, some reference point in reality, and I find it successful. I'm very fortunate that I have the better of both worlds."

Jewish Athletic Hall of Fame

Kenneth Steingold, upon his induction into the Contemporary Division at the fourth annual Rhode Island Jewish Athletic Hall of Fame at the Jewish Community Center.

"I was very pleased when I received a letter saying that I was inducted into the Contemporary Division of the Hall of Fame, but I was really pleased when everybody considered me contemporary!"

An Annual Rite of Spring

A benefit banquet held at Rocky Point Palladium to support the Children's Fund of the National Education Association of Rhode Island (NEARI).

NEARI president Harvey Press said, *"The banquet's proceeds support NEARI's Children's Fund, which came about three years ago when a number of teachers were periodically calling me with problems. Some students would show up on a cold day with only a sport jacket, or on rainy and snowy days, they came in without rubbers or boots. Three years ago, all of us got together and decided we had to do something. Since then, we've given out hats and mittens, boots and coats, provided funds for field trips, summer tutoring, eyeglasses and medications. As public school teachers, those students who walk through the doors of our schools become our responsibility."*

Voyage of Self Discovery

Yocheved Adelman, who was the coordinator for "Jewish Woman, '88" presented by the Chabad Lubavitch Women's Organization.

Quoting key speaker and former principal of Worcester Academy, Rachel Fogelman, who was in Russia three years ago, and was ordered by the authorities not to mix with local Jews during Shabbos, Yocheved said, *"Through some connections, they managed to find a couple with whom they could stay in the outskirts of Moscow. They spent Shabbos in a teeny little apartment where people came from everywhere. They were able to find a minyan. With the self-sacrifice these people made to keep Shabbos in the most terrible conditions, Rachel said we should be thankful and appreciative that those of us who do keep Shabbos have the freedom to do it. Those of us who aren't keeping Shabbos should think maybe it's worth looking into if people are willing to risk their lives to observe Shabbos. What we're fleeing from now isn't so much the hardships of life, but the pace of life we're faced with in this day and age. It puts a halt on time for 24 hours."*

Belle Frank Opens Art Exhibit

Story on Belle Frank's exhibit at Gallery 401 at the Jewish Community Center.

Serene faces, tranquil beach scenes, flowers bunched in glass bowls and baskets, flowers that stream skyward, pitchers and windmills, liquid-like abstracts... many motifs that depict the style of Belle Frank.

Ambassador of Classic Pop

Essay on Michael Feinstein, hailed as "the most distinctive classic pop singer of his generation."

Basking in the light of an audience whom he has in the palm of his hands, his fingers move adeptly across a Baldwin. He acknowledges their spontaneity. He radiates. The show hardly begins, and his charisma ratio registers 10. The audience loves this magical performer and his interpretations of music that has touched the sentimental, happy times of our lives. George and Ira Gershwin, Cole Porter, Irving Berlin, Jerome Kern, Rodgers and Hart, Harry Warren and other composers who have reached our inner hearts.

Driving Miss Daisy

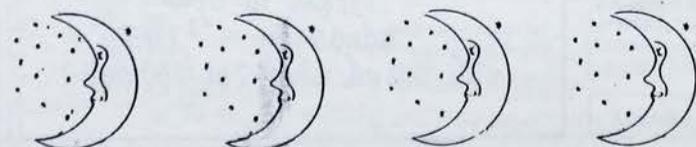
Brown graduate and playwright Alfred Uhry, who won a Pulitzer Prize for his hit comedy, *Driving Miss Daisy*, based on the story of his grandmother and her black chauffeur.

"My grandmother was very strict, but I'm grateful for that. Having been a teacher, she had high standards about learning. To her, the things that really counted were doing well in school, being honest and very disciplined. Those are still pretty good values. And not feeling sorry for yourself. The one thing I try to do with my characters, because I so loathe it in life, is to keep them from whining and feeling sorry for themselves. That's one attribute in people that turns me off. I'm drawn to people who get on with it."

Colors That Sing

Ann Kolb Henry, whose Retrospective Exhibition of Paintings took place at the Providence Art Club, reflected about painting.

"It's so marvelous. It takes you out of your everyday life, away from everything. In a way, you escape from yourself, but on the other hand, it's a real ego trip because all you do is think about what you want to do and how you want to do it. You only think about yourself, so while it takes you out of yourself, it takes you into yourself. I don't quite understand it."



Your Community

Out Of The Past

"Wheels"

Reminiscences from the Archives of the Rhode Island Jewish Historical Association.

by Eleanor F. Horvitz

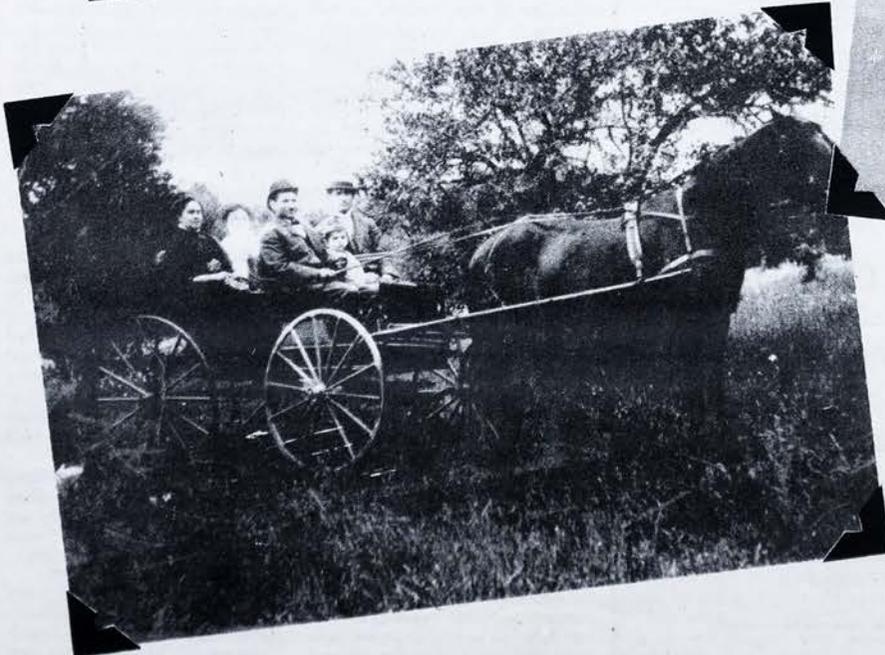
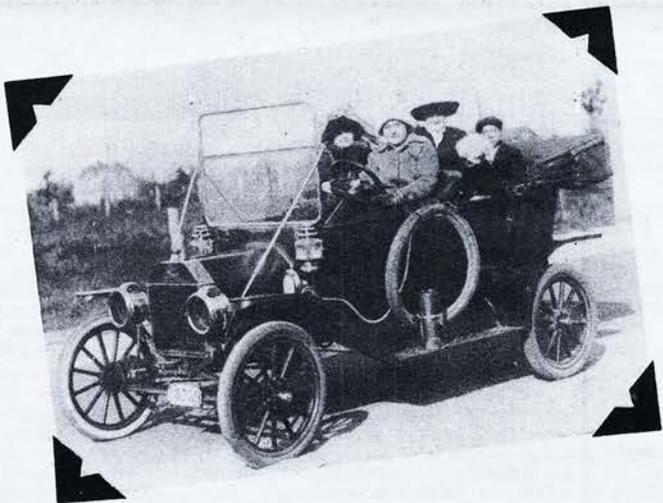
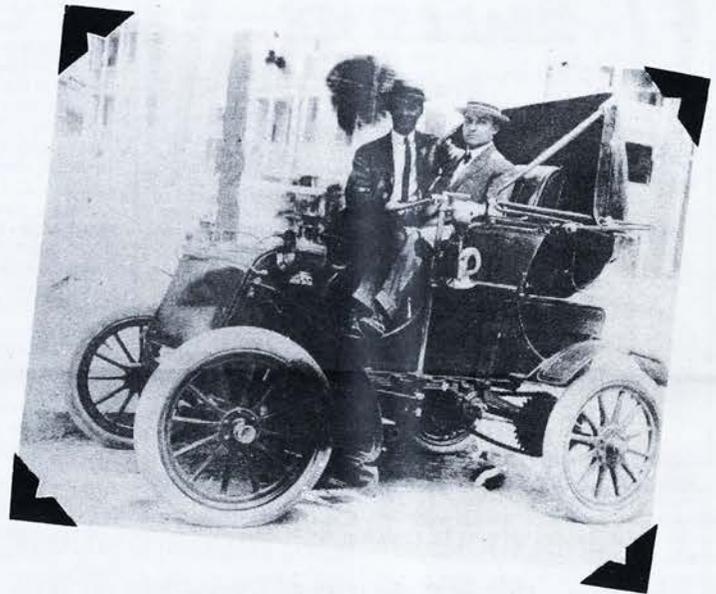
The Jewish immigrant peddler often earned his livelihood by selling the wares which he carried on his back. The next step might be to travel around the neighborhood with a pushcart, the advent of wheels in his life. More prosperous conditions could lead to the use of a horse and wagon, a four-wheeled vehicle. The latter vehicle was also used by the family for outings. A charming photograph depicts the Horenstein family circa 1890.

The automobile as a means of transportation was a rarity at the turn of this century. However, not too many years into the 20th Century several families were able to purchase automobiles. There are photographs in the Rhode Island Jewish Historical Archives of these families portraying the pride of possession as they sit very straight in their cars. One can just imagine the anticipation they must have felt for the ride ahead. One photograph of an automobile with a huge tire and headlights lit by kerosene was owned by the Feinstein family, a photograph which had been loaned for reproduction by the late Herman Feinstein.

It was in 1912 that Irene Finklestein sat at the wheel of her car. Her passengers also included her dog.

For making his rounds, Dr. Abraham Fishman used an early model automobile. He practiced at 191 Orms St. which contained both his office and his residence. He sold his home for the use of the first Jewish Home for the Aged. Dr. Fishman moved to 13 Douglas Ave. where he practiced medicine and also had his home. Another photograph shows an older Dr. Fishman, now with a beard, who is at the wheel of an older but still open model car. A friend accompanies him.

We can trace the evolution of the wheel in our own history through the collection at the Rhode Island Jewish Historical Association. Have you similar photographs you would like to donate or share through reproduction? If so, please contact us at 331-1360.



The Rhode Island Jewish Historical Association will hold its winter meeting on Sunday, January 8, 1989 at 2:30 p.m. in the Social Hall of the Jewish Community Center, 401 Elmgrove Ave., Providence, R.I. Rabbi Shmuel Singer, Rabbi at Congregation Beth Shalom in Providence, will be the speaker at the meeting. His talk is entitled: "Religious Thought and Observance in the Pre-Civil War American Jewish Community."

Rabbi Singer received his B.A., Summa Cum Laude, from the City College of New York, an M.A. and

Ph.D. in Jewish History from Yeshiva University. For his work toward his Master's degree he received the Rothman Prize for outstanding scholarship. His doctoral thesis was, "Orthodox Judaism in Victorian London." Rabbi Singer was ordained in 1974.

He has published a number of historical articles in the journals, *Modern Judaism*, the *Jewish Journal of Sociology* and the *Jewish Quarterly Review*.

The public is invited to this meeting and for the social hour which will follow.

World and National News

Baalei Teshuvah Who Leave Orthodoxy

by David Margolis

Ed Rosenblatt, a jazz guitarist and "New Age" spiritual seeker, was raised in an assimilated Jewish home. In 1980, he and his wife, Diane, a convert, became attracted to traditional Judaism. They moved to Brooklyn, enrolled their children in yeshiva and immersed themselves in a "black coat" community.

The change in diet from organic rice-with-vegetables to gefilte fish and cholent wrought havoc with their digestive systems for a while, but their transition seemed otherwise smooth. Ed — renamed Yitzchak — cut his long hair, grew a beard and exchanged his loose cotton clothing for the formal

black suit and hat of his new community. The community helped him through a computer training program and into a job. Meanwhile, Diane — renamed Divsha — took satisfaction in managing a traditional household and raising her kids (she soon had four).

But, Ed and Diane felt compelled to hide basic facts about their old bohemian ways and to drop their old interests in music, art and popular culture. Most telling of all, Ed gave up playing guitar as irrelevantly secular and goyish.

Eventually, the burden of self-denial became too great. Last year, feeling that their lives as

Orthodox Jews had become a charade, the Rosenblatts ended all affiliation with Jewish life. "We realized we didn't like being Jewish and Orthodox," says Ed, captioning his family's six-year romance with the Torah.

An extreme or quirky case? Perhaps. Yet increasing numbers of baalei teshuvah (returnees to the faith) are back on the secular streets again, and their defection suggests second thoughts about the much-touted success of the baal teshuvah phenomenon.

Opponents of Orthodoxy's kiruv (outreach) enterprise, however, should not be heartened by the phenomenon of defection. None of the lapsed baalei teshuvah interviewed for this article have substituted affiliation with Reform, Conservative or secular Jewish organizations. All but one have completely bailed out of the Jewish world.

No reliable statistics are available about any part of the "return" phenomenon, let alone about the rate of recidivism. "The numbers of baalei teshuvah are so small that the margin of error may be larger than the sampling," says sociologist Herbert Danzger, whose book-length study of the Orthodox revival is due out in the spring.

Most kiruv rabbis deny defection, at least from their own institutions. The director of West Coast Chabad, for example, asserts that Chabad does not have the problem. "But," he confides, "if you ask the misnagdim (non-Chasidic Orthodox), you'll find plenty." A spokesman for non-Chasidic Agudath Israel likewise knows no baalei teshuvah who have left his community. But, he suggests off the record, "take a

look at Chabad. They have plenty of people like that." A regional director of Aish ha-Torah says he knows no baalei teshuvah who have left Orthodox life.

Suri Kasirer, director of Outreach at New York's (Orthodox) Lincoln Square Synagogue, however, acknowledges knowing "a lot" of lapsed baalei teshuvah. And Rabbi Ephraim Buchwald, director of the National Jewish Outreach Program, even suggests why they leave.

"The greatest source of alienation," according to Buchwald, "is the failure of baalei teshuvah to find suitable mates." Sociologist Danzger agrees. "Getting married and raising children is what ties you into the community," he says.

Unmarried former baalei teshuvah, however, point out the difficulty of assimilating old sensibilities into new lives.

Take the case of a 35-year-old college professor who, like most of the former baalei teshuvah interviewed for this article, requested anonymity. A lively woman who grew up in a Conservative home in suburban New York, she chose Orthodoxy because Jewish law was "a system aimed at making a better world." As an adult, she devoted herself to prayer, Jewish study and left-wing political causes. But after 15 years as a traditional Jew, she lost her long inner struggle with Orthodoxy's "right-wing" political positions, "too particularistic" attitude toward non-Jews and restrictions on women's opportunities for learning. She abandoned observance and all Jewish affiliation. "I feel strange in the secular world," she admits a bit wistfully, "but other options seem superior to Judaism for making a better world."

One of the best-known accounts of the baal teshuvah experience is Michael Graubart Levin's *Journey To Tradition*, published two years ago. Though strictly observant for five years, Levin maintained his old social and professional ties. But moving back and forth between worlds made him increasingly alienated and lonely. "The most successful baalei teshuvah," he wrote, "are the ones who most completely cut the ties with their old way of life."

Levin's actual path, however — he stayed in the Jewish world and is currently reconnecting himself to Orthodoxy — would seem to recommend synthesis of secular and religious identities. Nevertheless, Levin, 30, still believes that the simpler path is to leave the secular world completely. "The people who have it easiest," he insists, "accept the whole package. They shut off a part of their old selves."

But that's the wrong choice, says Orthodox Rabbi Yitz Greenberg, director of the National Jewish Center for Learning and a longtime observer of the baal teshuvah movement. "The more drastic the change," he insists, "the less stable it is." In Greenberg's view, the kiruv movement often errs by aiming at making the returner an

Orthodox sectarian rather than just a more Jewish Jew. "If you provide people with multiple models — from non-observant all the way to very observant — more of them will distribute themselves along the spectrum than if you offer them only one big jump," he says.

The larger problem, however, may be that almost no effort is made to match seekers with the rabbis or communities best suited to them. "Each rabbi holds on to the baal teshuvah for himself," laments Rabbi Meir Fund of Brooklyn, who has worked extensively with baalei teshuvah. "But if you go to the wrong surgeon, you can die on the operating table." Rabbi Buchwald voices a similar concern. "The outreach rabbi," he says, "must demonstrate that there are different ways of being Orthodox."

It is not surprising that most lapsed baalei teshuvah, even from Orthodoxy's liberal wing, see non-Orthodox Judaism as inauthentic. For example, a 26-year-old round-faced editor from a totally assimilated home who was from (Yiddish for observant) for nearly two years is now married to a non-Jew. She rejects the idea of affiliating with the Reform movement, despite its emphasis on outreach to intermarrieds. "There's no substance in Reform," she says. Similarly, a social worker leaving Orthodoxy after five years does not foresee affiliating elsewhere. "After Orthodoxy," she says, "Reform and Conservative Judaism seem, well, trite."

The indifference of so many former baalei teshuvah to klal Yisrael, the Jewish collectivity, suggests a failure in how they have been trained. "I cared only for the halachic system and feel no connection to Jewish peoplehood," the college professor could say after 15 years in the Orthodox world. "The one thing I never had, didn't gain and still don't have," Ed Rosenblatt remarks, "is a feeling for the Jewish people." For many returners, the search for spirituality or community apparently remained purely personal.

Because former baalei teshuvah typically leave behind them no family in the community, they tend to be forgotten, barely remembered or untraceable: a woman in New York five years from, now living with a Japanese man; a couple in Chicago who left the community suddenly after six years; a former Chabad rabbi in Santa Cruz, California, now riding a motorcycle somewhere in the Northwest — all Jews who dramatically and out of conviction changed their lives for God.

And then a few years later changed their lives again.

David Margolis, a Los Angeles-based writer, is himself a baal teshuvah. This article was made possible by a grant from The Fund for Journalism on Jewish Life, supported by the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

Royal Mounties, OSI Seek Survivors

NEW YORK (JTA) — The search for survivors of Nazi atrocities is as relentless as the search for its perpetrators, judging from recent requests made by Canadian and American authorities.

The Royal Canadian Mounted Police is undertaking investigations into the plight of Slovak Jews between 1938 and 1944.

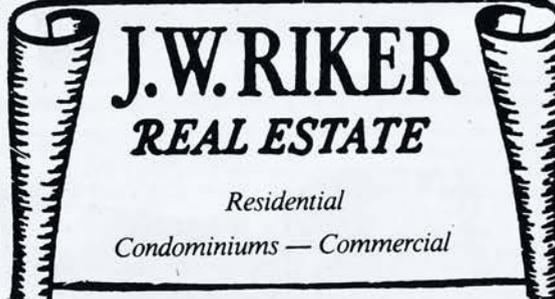
Specifically, they are looking for information regarding the autonomous Slovakia totalitarian system called Hlinka Slovak People's Party.

Additional information is sought concerning the enforcement of anti-Jewish legislation in Slovakia, and the arrests, deportations and executions of Jews from the cities

of Bratislava, Bardejov, Banska Bystrica, Krupina and Krennicka. At the same time, the U.S. Justice Department's Office of Special Investigations has asked for the assistance of the World Jewish Congress in locating witnesses to crimes committed at the Auschwitz concentration camp in Silesia between November 1942 and November 1944.

OSI is investigating an alleged member of an SS guard company assigned to that camp. They are looking for English- and non-English-speaking survivors.

Individuals with any information are asked to contact: Bessy Pupko, World Jewish Congress, 501 Madison Ave., New York, N.Y. 10022. (212) 755-5770.



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Arson Against Mosque Strains Ties Between Arabs And Jews

by Gil Sedan

JERUSALEM (JTA) — Arson against a mosque in the Bedouin village of Ibtin, near Haifa, has seriously strained relations between Israeli Jews and their 700,000 fellow Arab citizens.

Israeli Arabs of all political persuasions view the arson, believed to be the work of Jewish extremists, as part of a larger campaign by the Jewish authorities to harass and intimidate the Israeli Arab minority.

The depth of the bitterness was evident when Haifa Mayor Arye Gurel and Meir Cohen-Avidov, a former Likud Knesset member, came to a meeting of Arab leaders to condemn the arson and offer sympathy. They got a cold reception.

They then walked out of the meeting in anger when the leader of Israel's Moslem community, Sheik Abdallah Nimer, commented that the burning of the mosque was no more an outrage than the demolition of Arab homes by the Israeli authorities because they were built without licenses.

He was referring to the recent bulldozing of homes in the Israeli Arab town of Taiba near Kfar Sava.

Nimer added that an act against the Arab population in the administered territories was an act against the Arab community in Israel.

That open identification with

the Palestinian uprising incensed Cohen-Avidov. "I came here to identify as a religious person with those who protested the desecration of a holy place," he said. "It is unfortunate that the stage has been used for wild incitement against the state."

Said Mayor Gurel, "I have no dialogue or debate with Khomeinists." He was likening the Israeli Arabs to the Islamic fundamentalists who follow the Ayatollah Ruhollah Khomeini of Iran.

But Israeli Arabs have what they consider serious grievances. They see the arson as evidence of the further radicalization of Israeli Jews.

According to Ahmad Abu-Assbe, mayor of the Israeli Arab village of Jatt, near Hadera, the arson was "the first act toward implementing the transfer policy by making our lives unbearable."

"Transfer" is a euphemism for expulsion, which some right-wing Israelis see as the only solution to the Arab-Israeli conflict.

Abu-Assbe suggested the establishment of an Arab civil guard to protect Israeli Arab communities from attacks by Jewish extremists, just as Jewish settlers in the territories arm themselves against Arab attacks.

The newly built mosque in Ibtin was not badly damaged by the fire. But prayer rugs and Korans valued in the tens of thousands of shekels were destroyed.

The Religious Affairs Ministry promptly promised to pay for the damage. But senior Arab mayors, Arab Knesset members and others decided "not to wait for the government to fulfill its promises."

They announced the creation of a public committee to raise funds among the Moslem population to repair the mosque. They promised it would reopen for prayers on Friday, the Moslem sabbath.

The attack which aroused the normally quiet Bedouin town was apparently motivated by rumors that five local residents recently detained by security authorities were members of the Al Fatah terrorist organization.

Tawfik Zayyad, Mayor of Nazareth, the largest Arab city in Israel, said there was no reason to link the arson to the arrests.

He said the detained Bedouins are awaiting trial which would determine if they are guilty. "But there is public incitement against all Arabs," Zayyad said.

The Arab leaders rejected a general strike proposed by Mohammad Miari, a Knesset member of the Progressive List for Peace. But they will call a one-hour strike in the Arab municipalities.

Nazi Loving Casino Owner May Lose License

by William Saphire

NEW YORK (JTA) — The Nevada State Gaming Commission is considering suspending or revoking the gambling license of a Las Vegas casino owner for his flagrant dis-

play of Nazi sympathies, which reportedly include a Nazi memorabilia room in his hotel and the hosting of a birthday party in 1986 and 1988 to honor Adolf Hitler's birthday.

The Nevada Control Board filed a complaint with the gaming commission, its parent organization, recommending the license suspension along with a \$400,000 fine against Ralph Engelstadt, owner of the Imperial Palace Hotel and Casino.

The Hitler birthday parties featured Nazi marching music, cakes decorated with swastikas and bartenders wearing t-shirts bearing Hitler's picture.

The Imperial Palace's print shop also was alleged to have produced bumperstickers reading "Hitler Was Right," which were distributed to employees.

The Los Angeles-based Simon Wiesenthal Center issued a statement this week endorsing the findings of the Nevada Control Board, and urged the suspension or revocation of Engelstadt's license.

There will be a hearing early next year in Carson City, the state capital.

It is the "educated guess" of Michael Tell, editor and publisher of the Las Vegas Israelite, that the commission will bear down hard on the 58-year-old Engelstadt.

Tell rejected ads from the Imperial Palace, a regular advertiser for the past five years, which Tell said cost the weekly about \$5,000 a year.

But Tell believes that the gambling and real estate tycoon will eventually suffer proportionately greater losses.

Boston High School Sued Over Anti-Semitic Slur

BOSTON (JTA) — A malicious prank with anti-Semitic overtones has led to a \$2 million libel suit against the town of Westwood, Mass., Westwood High School officials and the company that published the high-school yearbook.

Michael Strauss, a member of the 1986 graduating class at Westwood High, and his parents, Sheldon and Judith Strauss, are claiming damages for a defamatory biography that appeared in the yearbook.

It referred to young Strauss as "Superjew, Yidmaster, short squat Jewish," and contained sexual innuendos about his sister.

The fictitious 70-word biographical text was substituted by two students for the genuine one submitted by Strauss.

It apparently went undetected by the yearbook staff, faculty and the book's printer, Jostens Yearbook and Publishing Company in Minnesota.

The two students, not identified, are also co-defendants in the libel action.

Joseph Quinn, the Westwood School Committee chairman, and school officials did not disclose the incident until March 1987. The yearbook was distributed to about 250 students in November 1986.

It was recalled after Strauss picked up his copy. School officials denied a cover-up.

"We wanted to get the books back," and once the local papers publicized the incident, "it became difficult to get any more books back," Quinn told the *Jewish Advocate* of Boston.

The Strauss family filed suit only belatedly. Their lawyer, David Shaughnessy, told the *Advocate* the family felt spreading word of the incident would cause them more embarrassment. So they tried "to sweep it under the rug."

But now, Shaughnessy said, the family feels it would be "cathartic" to publicize the matter and "they're frustrated that no one ever found out who was responsible."

The same copy of the yearbook contained a fake biography with slurs against a Lebanese student.

Canadian Rift Over Mikva Exclusion

by Ben Kayfetz

TORONTO (JTA) — Action taken to close a mikva in Toronto to non-Orthodox converts has further generated animosity and resentment between Conservative and Orthodox Jews.

At the recent 32nd biennial conference of the Canadian Council of Liberal Congregations in Ontario, a resolution was adopted deploring the decision taken by the board of directors of the Sheppard Avenue synagogue.

Speaking about the ongoing debate in Israel over the "Who Is a Jew" issue, Rabbi Daniel Komito Gottlieb, executive director of the Canadian council, said that "the definition (of conversion) is a matter to be resolved by religious authorities throughout the world and not a matter to be decided by the political leadership of the state of Israel."

He also expressed concern that more than half the Jews of the Diaspora could be disenfranchised by the 18 members of the Israeli Knesset.

The 185 delegates from 21 Canadian congregations who attended the conference passed resolutions asking the government to increase the allocation of funds for AIDS research and speed up the prosecution of Nazi war criminals.

Asser-Levy Bathhouse To Be Restored

by Marlene Goldman

NEW YORK (JTA) — At least two years and \$8 million from now, the crumbling floors, peeling walls and choking, stale air at the Asser Levy Bathhouse and Pools will once again echo with splashing water, clanking weight machines and fraternizing senior citizens.

Restoration of this Roman Revival-style structure — named for the first Jewish landowner in America — officially began at a ground breaking ceremony Nov. 30, featuring Mayor Ed Koch, Manhattan Borough President David Dinkins, Parks Commissioner Henry Stern and City Councilwoman Carol Greitzer.

For those not familiar with

Levy's history, Rabbi Malcolm Stern, an Asser Levy specialist, briefly summarized the key points.

In 1654, Levy and 22 other Jews fled the Portuguese takeover of Brazil from the Dutch, eventually docking in New Amsterdam.

The governor, Peter Stuyvesant, tried to expel the "deceitful race" but was opposed by the Dutch West India Company.

"This was the first battle for civil rights in America, and we won," Stern said.

The Jews, however, became disturbed by Stuyvesant's cold treatment, and by 1664, Levy was the only Jew remaining, the rest having headed for the Caribbean.

Levy, as one of the first Jewish citizens of the area and the first Jewish real estate owner, cleared a path for new waves of immigration.

He is also credited with being one of the founders of Shearith Israel, the country's first synagogue, and being the first kosher butcher.

The bathhouse, on 23rd Street and Avenue A, was designed in 1906 and was one of the country's first public bathhouses.

It only acquired Asser Levy's name in 1954, when the street was renamed in his honor on the 300th anniversary of his arrival. The bathhouse was landmarked in 1974.

The building has not served as a bathhouse in nearly half a century nor as an indoor pool in 10 years.

The interior, with its high vaulted ceiling, balcony and skylight, will also be refurbished.

Hadassah Coordinates Guide On Jewish Family

NEW YORK (JTA) — Problems of the Jewish family in the '80s have sparked in-depth analysis by Hadassah, the Women's Zionist Organization of America, including a new study guide.

The guide, the second in the "Bat Kol" series produced by Hadassah's Jewish Education Department, examines the perception of the changing Jewish family through literature, from the Bible to Philip Roth's *Portnoy's Complaint*.

This new material grew out of Hadassah's involvement in the

first World Conference on the demographics of the Jewish People, held in Jerusalem last year.

The conference depicted fewer and later marriages among Jews, fewer children per family, an aging population overall and rising intermarriage and divorce rates, all of which contribute to a projected drop in Jewish population of one-third by the year 2010, according to Ruth Cole, national chair of Hadassah's Jewish Education Department.

The family "is the most powerful and effective agent that we have for transmitting personal and collective Jewish identity," Cole said. "And the Jewish family is in trouble."

Included in the guide are studies of intermarriage, the family as portrayed in Hebrew, Yiddish and contemporary literature, how volunteer organizations can address the issues, suggestions for organizing educational programs and a bibliography of related works.

For information, write Hadassah Order Department, 50 W. 58th St., N.Y.C. 10019.

Korczak Literary Prizes Awarded

NEW YORK (JTA) — The Janusz Korczak Literary Competition for books about, or aimed at, children, awarded first prizes to Father Bruce Ritter, founder of New York's Covenant House, and Los Angeles writer Malka Drucker.

Ritter's book, *Covenant House* (Doubleday), won first prize in the category of adult books for children.

Drucker's book, *Eliezer Ben-Yehuda: The Father of Modern Hebrew* (E.P. Dutton), won first prize for books aimed at young readers.

Korczak was in charge of an orphanage in the Warsaw Ghetto who perished along with his children in Treblinka.

Nat Kameny, chairman of the International Center for Holocaust Studies of the Anti-Defamation League of B'nai B'rith, which sponsored the award, said they are given for books published in the last two years which exemplify Korczak's humanitarianism and self-sacrifice.

News In Brief

Scholarships Offered to Soviet Jews

NEW YORK (JTA) — The need for Russian-speaking rabbis, educators and social and community workers to serve Soviet Jewish emigre communities has prompted the Memorial Foundation for Jewish Culture to institute an annual \$5,000 scholarship program.

"There are an estimated 500,000 Soviet Jews — including children born to them since leaving the USSR — living in Israel, the United States and other countries," explained Lord Jakobovits, chief rabbi of the British Commonwealth and president of the foundation.

"They need rabbis, cantors, shochoim and mohalim," he said. "Our goal is to encourage more men and women from their own ranks to enter careers serving the community of which they are a part."

The foundation is especially interested in Russian-speaking students training for careers as Jewish educators. Deadline for applications is January 31. Write Memorial Foundation for Jewish Culture, 15 E. 26th St., New York, NY 10010.

JDC Funds Jamaican Relief

NEW YORK (JTA) — The American Jewish Joint Distribution Committee is preparing to rebuild reading rooms on the campus of the University of the West Indies, which suffered an estimated \$11 million damage from September's Hurricane Gilbert.

Heinz Eppler, president of the JDC, said the project is the result of a nationwide response to its "Open Mailbox for Jamaica," which is still receiving contributions.

The \$20,000 already collected is being matched by Jamaica's tiny Jewish community. The 300 Jamaican Jews are descendants of a community that dates from the 16th century.

A Jamaican Jewish architect has volunteered his professional services for the classroom project.

Meanwhile, checks have been "pouring in" to JDC's open mailbox for Armenian earthquake relief, according to a spokesman.

Donations for Armenia or Jamaica may be sent to JDC, 711 Third Ave., New York, NY 10017.

UJA and Claiborne Raise Money for AIDS Education

NEW YORK (JTA) — UJA-Federation of New York and the Liz Claiborne Foundation have agreed to fund a \$240,000 multifaceted program to help local communal service agencies respond to the AIDS crisis.

UJA-Federation and three of its member agencies — the Jewish Board of Family and Children's Services, Jewish Community Services of Long Island and Westchester Jewish Community Services — have launched a \$132,500 education and training program aimed at agency executives, social service professionals, lay and religious leaders and the community at large.

An AIDS education manual to be used by philanthropic organizations and government agencies will also be produced.

The remainder of the grant will be funneled to the New York AIDS Coalition; the Village Nursing Home to pay fees for Jewish AIDS patients not covered under Medicaid; a forum for private foundations and agencies to exchange ideas for AIDS services; and various AIDS projects throughout the year.

The Council for Jewish Federations and UJA-Federation will also sponsor a closed-circuit television program about AIDS for 40 federations, agencies and synagogues in 25 American cities.



NOAH'S ARK

A newspaper for Jewish children

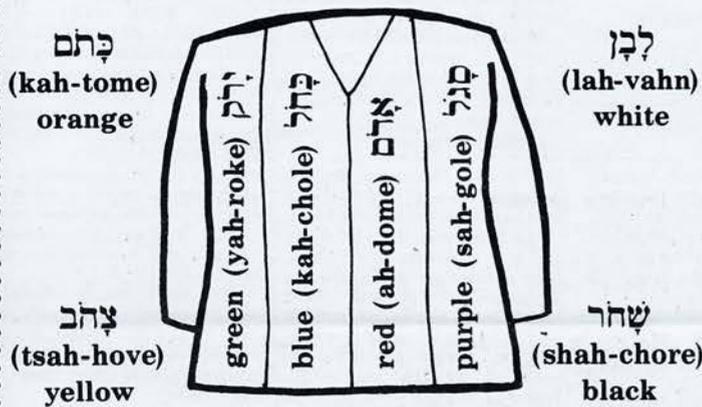
Vol. XI, No. 4

DECEMBER, 1988 / KISLEV-TEVET, 5749

מלוני

(Me-lo-nee) - My Dictionary

Joseph's Coat Of Many Colors



S.O.S. - Share Our Shabbat!



You are lucky! If you are reading this newspaper, it means someone cares about your Jewish education. You are either going to a religious school and reading NOAH'S ARK Newspaper there, or the newspaper is delivered right to your home!

However, some Jewish children aren't quite so lucky. They may be missing the fun things we do when we celebrate being Jewish. Perhaps they just don't know what to do.

You could be their teacher! First of all, you could "Share Our Shabbat" with another family who doesn't know how to celebrate this weekly holiday.

Ask your parents if your family could host another family for a Shabbat meal. Then, you need to find a family who wants to learn how to celebrate Shabbat. If you don't know someone, ask your teacher or rabbi to help you find a family to invite.

Invite the family to come over before Shabbat actually begins on Friday evening. Before sundown, light the Shabbat candles and say the prayer together. It would be nice if the family you invite could have a pair of candles to light, too. Explain that lighting candles is the last "work" that is done before Shabbat actually begins.



Next, Shabbat songs are usually sung. Before you begin to eat your Shabbat meal, the Kiddush, the blessing over the wine, is sung. Kiddush means "to make holy". This prayer helps us remember that Shabbat is a holy day.

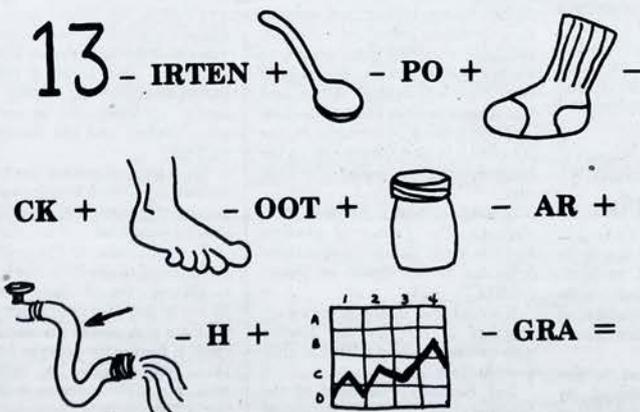
After the Kiddush, the hands are washed. Then the Motzi, the prayer over bread, is said. Two challah (egg bread) loaves are used. This reminds us of the double portion of manna that the Israelites collected each Friday when they were wandering in the desert after they left Egypt.

Finally, enjoy your meal! (See the special Shabbat recipe in this issue.) Sing some Shabbat songs and let your guests learn from your family how to celebrate Shabbat.

Rebus - (Ree-boose) ריבוס

On Erev Shabbat, parents put their hands on their children's heads and say a blessing. For girls the blessing is: "God make you like Sarah, Rivkah, Rachel, and Leah". Sarah was Abraham's wife. Rivkah (Rebekah) was Isaac's wife. Rachel and Leah were the wives of Jacob.

For sons, the blessing is: "God make you like Ephraim and Manasseh." Who were they?

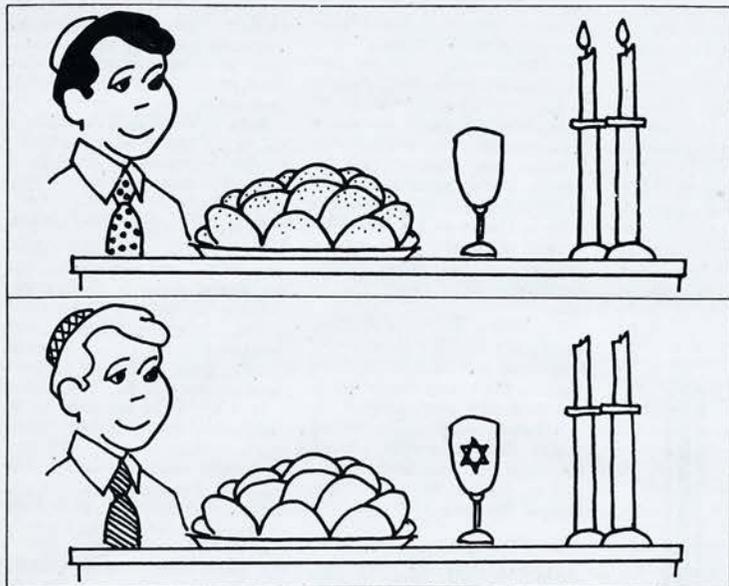


- Answer on next page.

מה ההבדלים?

(Mah Hah-hehv-deh-leem)
What Are The Differences?

There are at least six differences between the two pictures below. Can you find them?



תחרות

(Tah-chah-root) – Contest!

In Israel and around the world, people try to answer the question, "Who is a Jew?" Israel has one answer which some people are trying to have changed. The Orthodox and Conservative movements in the United States have their answer and the Reform movement has a different answer.

NOAH'S ARK Newspaper wants to know what you think. Don't worry about having the "right" answer, or what other people think is the "right" answer. This question isn't about right or wrong – it's about your point of view. So, to enter this contest, write your answer to the question, "Who is a Jew?"

All entries will be included in a special drawing to choose the winner. Some of the more interesting answers will be printed in a later issue of NOAH'S ARK.

CLIP AND MAIL

Name: _____ Age: _____

Address: _____

City: _____ State: _____ Zip: _____

Who is a Jew? _____

Use extra paper if you need more space. You must be 6-12-years-old to enter. Mail this form to Contest, NOAH'S ARK, 7726 Portal, Houston, Texas 77071. Deadline: January 10, 1989.

בתאבון

(B'teh-ah-vone) – Good Appetite

A traditional Shabbat dish is roasted chicken. You can easily make this dish for your family and guests. Be sure an adult is with you whenever you use a knife and the oven. This recipe serves 8.

What You Need:

- 2 chickens, cut up
- salt and pepper
- seasoning salt
- 8 medium potatoes
- 6 carrots
- 2 large onions



What You Do:

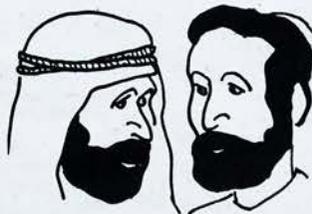
1. Turn on (preheat) the oven to 400 degrees.
2. Rinse the chicken pieces. Sprinkle them with the salt, pepper, and seasoning salt. Now, place them in a roasting pan.
3. Peel and rinse the potatoes. Cut them into quarters.
4. Peel and rinse the carrots. Cut them into chunks.
5. Peel and rinse the onions. Cut them into quarters.
6. Put the potatoes, carrots, and onions around the chicken in the pan.
7. Add enough water so the bottom of the roaster is covered.
8. Bake about 1½ hours. Ask an adult to turn the chicken and vegetables two or three times so they don't become dry.

Answer To Rebus

Thirteen – irten + spoon – po + sock – ck + foot – oot + jar – ar + hose – h + graph – gra = **The Sons of Joseph.**

Answers To What Are The Differences

The kippah, hair, tie, chalice, wine cup, and candles are different.



Ephraim and Manasseh had the chance to be part of the Egyptian good life, even having high offices in politics. To do so, they would have had to stop being part of the Jewish community and act more like the Egyptians. They didn't do that. Instead, they stayed true to their Jewish heritage. Every parent prays their children will stay loyal to the Jewish people, just like Ephraim and Manasseh.

NOAH'S ARK
A Newspaper for
Jewish Children

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Obituaries



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MADLINE BERNSTEIN

PROVIDENCE — Madeline Bernstein, 69, of 59 Fifth Street, died at Miriam Hospital on December 20, 1988. She was a graduate of secretarial school and was the executive secretary in the computer center of Rhode Island College for 12 years, retiring in 1974. She was the wife of George E. Bernstein.

Born in Lowell, Mass., she was the daughter of the late Abbey and Gertrude Cohen. She was a resident of Providence for 35 years and lived in Central Falls for the past five years.

In addition to her husband she leaves two sons: Allan D. Bernstein of Providence, and Gary B. Bernstein of North Providence; two sisters, Frances Eisenberg of Baltimore, Md. and Marilyn Vagnini of Central Falls.

Private graveside services were held at Lincoln Park Cemetery, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St.

HARRY HALPERIN

BRISTOL — Harry Halperin, 86, of the Metacom Manor Health Center, Dawn Hill Road, a Boston lawyer for 25 years, died December 13, 1988, at the center. He was the husband of Ruth (Kupperstein) Halperin.

Born in Lithuania, a son of the late Elias and Bella (Swersky) Halperin, he moved to Bristol in 1985. He had lived in Boston since 1951.

He was a graduate of Boston University and the Northeastern University School of Law. He received a master's degree in education from Boston State

College, now affiliated with the University of Massachusetts, Boston.

At age 60, he became a teacher in the Boston public school system and taught in South Boston before retiring at age 70.

Mr. Halperin was a board member of the Camp Fire Girls and a member of the Noddles Island Masonic Lodge, King Solomon Masonic Lodge and the Massachusetts Republican State Committee. He served as grandmaster of the Odd Fellows Lodge where he was active for 50 years. For five years, he was a board member of the Southwest Boston Area Agency for the Elderly. During his retirement he served as a VISTA volunteer at the Drop-in Center in the Mattapan section of Boston. He was a member of the Great Books Association of Chicago for 30 years.

Besides his wife he leaves two daughters, Carol Sholler of Barrington and Eleanor Landa of Walpole, Mass.; four grandchildren and three great-grandchildren.

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

ANNE LOVIT

FALL RIVER, Mass. — Anne Lovit, 79, of 617 Weetamoe St. died December 24, 1988, at Charlton Memorial Hospital. She was the widow of Barney Lovit.

Born in Lynn, a daughter of the late Morris and Eva (Shanken) Abramson, she lived in Boston and Ontario, Canada, before moving to Fall River 41 years ago.

Mrs. Lovit was a member of Hadassah, the Women's Auxiliary of the Jewish War Veterans, the Sisterhood of Adas Israel Synagogue and the Jewish Friendship Club.

She leaves a daughter, Reva Miller of Fall River.

A graveside service was held at Hebrew Cemetery. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

GLADYS E. POLLINS

WARWICK — Gladys E. Pollins, 85, of 1403 Warwick Ave., Apt. 339, died December 20, 1988 at Rhode Island Hospital. She was

the wife of Leonard L. Pollins, her only survivor.

Born in Massachusetts, she was a resident of Warwick for 20 years; in Hollywood, Fla., one year; and in Rumford, R.I., 13 years.

She was a partner with her husband for 25 years in Lenny's Auto Parts Store that had been on Smith St. in Providence. They sold the business 30 years ago.

Funeral services were held at Lincoln Park Cemetery, Warwick. Funeral arrangements were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

THOMAS ROSENFELD

PAWTUCKET — Thomas Rosenfield, 56, died Tuesday, December 20, 1988, at his residence, 40 Dryden Avenue. He was the husband of Sue (Kuperschmid) Rosenfield.

Born in Providence, he was the son of the late Samuel and Betty (Gitman) Rosenfield and was a resident of Pawtucket for the past 25 years.

He was a graduate of Providence College and George Washington Law School, and was a practicing attorney-at-law in R.I. for 30 years. He was a member of Redwood Lodge, Palestine Shrine, and Scottish Rite. He was a member of Temple Beth El and its brotherhood and the R.I. Bar Association.

In addition to his wife, he is survived by two sons, Joel Rosenfield of Secaucus, N.J. and Jay Rosenfield of Pawtucket; a daughter, Lisa Rosenfield of Pawtucket; a brother, Alvin Rosenfield of Warwick; and a sister, Barbara Liss of Peabody, Mass.

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

DAVID A. STEIN

NEW YORK — David A. Stein, 38, of 350 West 51st St., vice president and management supervisor of the Backer, Spelvogel and Bates advertising agency, died December 15, 1988, at New York Hospital. He was a son of Harold and June M. (Shore) Stein of Warwick, R.I.

Born in Providence, he grew up in Warwick and moved to New York City 15 years ago.

Mr. Stein had worked with various advertising agencies in New York City before joining Backer, Spelvogel and Bates eight years ago. He was a founder and member of the Volunteer Advisory Board, Center for Special Studies, New York Hospital-Cornell Medical Center.

A 1968 graduate of Pilgrim High School, Warwick, Mr. Stein was graduated from Brown University in 1972 and received his master's degree from New York University.

Besides his parents he leaves two brothers, Paul M. Stein of Minneapolis, Minn., and Robert G. Stein of Boston; and his maternal grandmother, Helena Michaels of Warwick.

Private services will be held in New York.

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- ... that a Jewish funeral should be conducted with reverence and dignity,

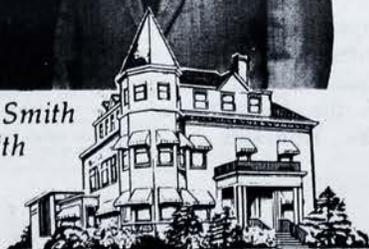
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URI Women's Gymnastics Team To Visit Israel

(continued from page 1)

The Chemistry Department, who spent two years in Israel; and Dr. Greta Cohen of the Department of Physical Education, Health and Recreation, who taught a seminar on Women and Sports in Israel.

While at the Wingate Institute, the team will attend lectures on Israel's education system and physical education and sport, as well as a workshop on Israeli folk dance. The students will earn three

academic credits upon completion of a paper discussing their experiences in Israel.

The URI women's gymnastics team competes in Division I and, in 1987, ranked third in their conference and fourth in the Northeast. The team's official season opens on Saturday, January 21 in a meet at Amherst, Mass. against the universities of Massachusetts and Maryland.

Club Discrimination

(continued from page 1)

facilities unless it pledges to treat women and minorities as equals.)

An increasing number of companies, professional associations and governmental units now have internal regulations precluding them from holding events at discriminatory clubs or from reimbursing employees who hold memberships in such clubs. Many banks, including Chemical Bank, Citibank and the Bank of America, have formal written policies, as do a number of Fortune 500 companies such as IBM and CBS. As another sign of the times, the American Bar Association passed a resolution this past August, urging its members to spurn private clubs that discriminate against women and racial minorities. The resolution emphasized the fact that clubs serve professional and business purposes and that club membership may be necessary in order to be able to fully advance professionally.

Furthermore, a number of nominees for federal judgeships, including now-Associate Justice of the Supreme Court, Anthony M. Kennedy, have been severely criticized during their Senate confirmation hearings for belonging to discriminatory clubs. In some instances, membership in such clubs was a determining factor in derailing the nominations completely.

ADL has used a variety of approaches to eliminate discrimination by private clubs:

- Informal pressure on members and leaders;
- Publicity about politically and socially-influential members;
- Publicizing names of organizations which hold events at such clubs;
- Working with local

governments on legislative responses including withdrawal of tax benefits, liquor licenses, zoning waivers and other legislatively-granted privileges.

Social discrimination reinforces and lends legitimacy to racial, gender and religious bigotry. The damage caused by this discrimination goes beyond the humiliation and anger suffered by the affected individuals. A more lasting effect is the reinforcement of derogatory stereotypes and perpetuating bigoted attitudes which have no place in a democratic society.

For these reasons, ADL will continue its work to expose and eliminate such discrimination in all its forms.

Livia D. Thompson is an assistant director of the Legal Affairs Dept. of ADL's Civil Rights Division.

This article is reprinted from the November 1988 issue of the ADL Bulletin, national publication of the Anti-Defamation League of B'nai B'rith.

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Batteries: Why They're Important And How To Buy One

With winter about to descend upon us, it is a good time for a detailed discussion of batteries. Along with a tuned engine, batteries play a key role in quick winter starts.

To emphasize the importance of a good battery in winter, let's look at what happens when the weather gets cold. Bear in mind that 80 degrees F is considered the temperature at which both battery and engine perform at 100 percent efficiency — providing, of course, both are in top notch condition.

As the temperature drops, a battery's chemical activity slows, reducing the power it can provide. At the same time, however, an engine requires more power to help it start.

At 32 degrees F, battery power falls to only 65 percent of its original capacity, and the engine needs 155 percent more cranking power. At zero degrees F, the battery is only 40 percent as effective and the engine needs 210 percent of its warm weather power to get going — more than twice as much! Think of it as a shrinking battery and a ballooning engine. Obviously, then, a weak battery simply won't make it through the winter. Batteries should be checked and replaced, if necessary, long before the first cold day.

How do you select a replacement intelligently?

To accommodate various vehicles, batteries come in several shapes and sizes indicated by numbers. Sometimes, the number will be followed by one or more letters, such as 24F or 22NF. These codes, in addition to indicating exterior

size, specify voltage and terminal position — handy for those in the battery industry. To you, however, they only indicate whether the battery will fit inside your car.

You'll also need to know how powerful a battery your car requires, indicated by cold cranking amps (CCA). And it's easy to figure. All you need to know is your car's engine displacement size — indicated by cubic inches. If you don't know the engine size, consult your owner's manual.

A gasoline-engined car needs a battery with at least as high a CCA rating as its engine displacement but not less than 250 CCA. A 400 CID engine, for example, requires a battery rated at a minimum of 400 CCA — a 95 CID engine needs at least 250 CCA. But, that's *minimum*. Local climate, how you drive and vehicle equipment will influence additional CCA requirements. If you expect the temperature to drop below zero, if your car is equipped with a lot of electrical accessories or if you do a lot of city driving, add 15 to 20 percent to that figure. Similarly, in very hot areas, it's a good idea to add 10 to 15 percent.

Reserve capacity — measured in minutes — indicates a battery's ability to keep your car running should the charging system fail at night. There's no real standard for how much you'll need — all batteries with adequate starting power for your particular car will have adequate reserve capacity. But, if there's a choice between two with the same CCA rating for the same price, you may want to select the one with the higher reserve capacity.

ity.

The number of plates isn't really important. It's only a detail of construction. Cold cranking amps are what start your car.

These selections — cold cranking amps, reserve capacity and the like — also apply to the newer, "Maintenance-free" (MF) batteries. Through chemical studies, MF batteries should perform for the life of the battery without additional water. Therefore, rather than displaying traditional filler caps, these batteries have completely sealed tops.

And they make sense, too. Checking and correcting water levels is vital to battery life and performance, but it is an easily forgotten task. Remember, however, that even maintenance-free batteries require attention — checking state of charge and keeping terminal connections free of corrosion, for instance.

And don't confuse lifetime batteries with maintenance-free. Maintenance-free refers to the construction, while lifetime refers to the guarantee.

One final word — if you've purchased a new battery and had the car's engine tuned in anticipation of cold weather, don't be careless. Take care of that battery and, every time you leave your car, look over your shoulder. There's a one-in-six chance that, if the battery's dead, it's because you left your lights on. And despite all your precautions, that could cost you a time-consuming road service call.

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3 Americans Elected To Jewish Hall Of Fame

Three Americans are among eight sportsmen who have been elected to the International Jewish Sports Hall of Fame for 1989. Former National Basketball Association referee Mendy Rudolph, pioneer professional basketball star Barney Sedran, and former world middleweight boxing champion Al McCoy are among Chairman of the IJSHOF, and Dr. Uriel Simri, Tel Aviv, Director of the Hall of Fame.

McCoy held the World Middleweight Crown from 1914-1917, and was the first southpaw to ever win a world boxing championship. Referee Mendy Rudolph, who worked his first game in 1952, is recognized as setting the standard for all professional court officials who followed his 24-year tenure in the pro game.

Basketball star Barney Sedran was labelled at his induction to the Naismith Memorial Hall of Fame as "the most complete player of his time... the greatest little man who ever played the game." Known professionally as one half of the "Heavenly Twins" (the other half was Marty Friedman), Sedran stood 5'4"/118 pounds, and was the highest paid professional hoop star during the pre-World War I era.

Also elected were Austria's Otto Herschmann, an Olympic medalist in swimming at the first modern Olympic Games in 1896, and fencing at the 1912 Games. Other Olympic fencers elected were Grigory Kriss, USSR, silver medalist in epee in the 1972 Games, and Dr. Ozkar Gerde, Hungary, gold medalist in both the 1908 and 1912 Olympics in the team sabre event. Algerian boxing great Alphonse Halimi, World Bantamweight titlist from 1957-59; and German gymnast Felix Flatow, a pace-setter in gymnastics who won two gold medals at the 1896 Olympic Games, complete the roster.

The International Jewish Sports Hall of Fame also names outstanding contributors to sports to its Pillar of Achievement each year, and two Americans are among the six elected in 1989. They are Gladys Heldman, founder of *Tennis Magazine* and longtime contributor to the sport of tennis; and Fred Schmertz, an innovator and pioneer of American indoor track and field, and founder of New York's Melrose Games Indoor Track meet. Others elected are Massimo Dell Pergola-Italy, Oscar State-Great Britain, Arthur Takac-Yugoslavia and Joseph Inbar-Israel.

The International Jewish Sports Hall of Fame, celebrating its 10th anniversary in July 1989, is located in Netanya, Israel, on the campus of the Wingate Institute for Physical Education and Culture. One hundred sixteen athletes and officials have been elected to date.

Two Nobel Laureates Are Previous Wolf Foundation Prize Winners

by Hugh Orgel

TEL AVIV (JTA) — Two former winners of Israel's international Wolf Foundation prizes were in Stockholm to accept their Nobel Prizes.

Sir James Black of Great Britain and Professor Leon Lederman of the United States are this year's Nobel Laureates in medicine and physics, respectively.

They join seven other past Wolf Prize winners who subsequently won the Nobel Prize, five of them in medicine.

The Israel-based Wolf Foundation presents annual \$100,000 awards for achievements in medicine, physics, chemistry, agriculture, mathematics and the arts. The 1989 winners will be announced in January and February.

Linda by Michael Fink

I met Linda when she was a senior at what was then called Pembroke. I had just come back to Providence after six years of school in the glamour places of our planet. Linda wore sneakers on her flat feet. Sneakers were not then the fashion. She rode her bike to our house. My brother and I used to serve martinis on our front brick stoop in late afternoons. In jeans Linda would sniff or sip at the potent poison in the Danish "modern" glass my brother handed her. Or, on a Saturday night in white plaited skirt, she might take a small crystal glass of red wine from me. We entertained either in our parents' parlor or in the backyard that sprawled away into a childish baseball field, where Linda parked the bike.

Linda's dad was treasurer of the Outlet Company. Her mom was museum docent and a superb gardener and hostess in their olive colored home on Elmgrove Avenue. From out of the little polished mahogany desk in the salon

gracious notes went forth to people on appropriate occasions. Linda had the rangy longlegged look of her mom, and the quiet, slightly slurred voice of her dad, plus a charming smile derived from both. I liked her younger brother and sister, and the aunts and cousins whose portrait photos glanced shyly out from the wall of the den. Linda's capacity for friendship, like her tennis sneakers, bike and jeans, predicted future trends. She was the original.

After Pembroke, Linda didn't linger long in town. She went her own way. She moved to Boston and radiated away from Logan. I got postcards from her trips everywhere on the globe. I had put away tourism. People in my circle of that day married late or never and stayed close to the hearth. Agoraphobia is a Rhode Island plague. A few like Linda flew on broader pinions in wider circles before determining their destiny. One of Linda's many noble traits was her loyalty to those left behind on the ground — a lyrical, almost melancholy loyalty. To me she lit

up the grey skies of Boston like its Beacon.

I commuted by rail in pursuit of an elusive degree at Boston University, that feudal facade by the trolleytracks of Commonwealth Avenue. After my evening seminar, I would pick up a bottle of red wine for a dollar and stop by Linda's. She had an excellent dinner waiting. I drank up a lot of that bottle myself. Then I subways off to South Station. While waiting for the late commuter car for Providence and points south, I pawned my college ring, a hostile act against that symbol of promised success. I spent the meager proceeds on nickel glasses of beer at a wretched dark little bar among wrecks. One time I dragged Linda to my bar. I don't know why. I tried to shock her, the way we did with the martinis. Or the way I drove.

If I had to run an absurd errand in hunt for a job, Linda would climb aboard my frail vehicle, a 4CV Renault. She would tense up slightly, foot and hand, when I slipped through a stop sign. One of

Nabokov's characters advised this gesture of protest against mindless obedience. Linda bought herself a new VW. I did not approve of doing business with our recent foe. We also disagreed about IQ tests. I thought they measured nothing but status. I gave my friend Linda some grief. But in friendship I get back a lot on my investments. Linda's amiable hospitality has no end, turns into legend.

I still find packages in my garage, outgrown clothing from her kids to mine. With a note inviting us to her home for brunch. Once in a while we take her up on it. She receives us grandly. Impossible not to respect, admire, adore Linda. She comforts you like a lighthouse to a lost ship. Like a lantern in the groping dark, under the snows and winds of the Boston of the late fifties. That decade started out fabulous and ended nebulous. Linda was the living Statue of Liberty in Boston Harbor, but she was designed in Providence, R.I.

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