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Ruth Schaffer Participates In Hadassah Familiarization Tour



Ruth Schaffer, of East Providence, Region Aliyah/Tourism Chairman of the Western New England Region of Hadassah (center), is made warmly welcome in the Jerusalem home of Roz Brecher, veteran member of the National Board of Hadassah (right), and her husband, Walter Brecher (left). Mr. and Mrs. Brecher have two homes, one in New York and one in Jerusalem. Mrs. Brecher says: "Every time we come back to Jerusalem we are glad. Our lives are full here. We have many Israeli friends. Coming here gives us a completely different perspective on Israel; we find optimism and a belief that peace will come."

Ms. Schaffer is a member of Hadassah's Familiarization Tour, whose aim is to enable Hadassah Tourist Chairmen from all over the United States to become familiar with the great attractions which Israel has to offer. She says that her visit to the Brechers was most inspiring and filled her with renewed hope for Israel's future.

Sharansky Receives U.S. Medal, Opposes Concessions To Soviets

by David Friedman

WASHINGTON (JTA) — Natan Sharansky, the former Soviet prisoner of conscience, warned that the Reagan administration's decision to attend a human rights conference in Moscow in 1991 could result in a major public relations coup for the Soviet Union.

"With all those nice changes that are taking place, the Soviet Union is still very far from those norms of civilized societies," Sharansky told reporters at the White House, after a meeting with President Reagan.

He said that, during the next two years, the West must press the Soviet Union for increased improvements in human rights and to ensure that the Moscow conference is open to human rights groups.

At the brief Oval Office meeting, attended by President-elect George Bush and Secretary of State George Shultz, Reagan presented Sharansky with identical congressional gold medals for himself and his wife, Avital.

Sharansky said his wife remained home in Jerusalem to take care of their two daughters, 1-month-old Chana and 2-year-old Rachel. He said he was returning to Israel because he always spends Shabbat with his wife.

He was accompanied to the White House by his mother, Ida Milgrom, and his brother, Leonid, now an engineer in Des Moines, Iowa.

The medals, which contain the words "Let My People Go," in

Hebrew and English, and feature a picture of the Western Wall, were authorized by Congress on May 13, 1986, three months after Sharansky was allowed to leave the USSR in an East-West prisoner exchange. He had served nearly nine years in Soviet prisons and labor camps.

Sharansky said that Reagan told him that his struggle for human rights and Avital Sharansky's effort to free him were "important as a symbol of the struggle of the people of the world for human rights."

Sharansky said he had not expressed his criticism of the Moscow conference to Reagan, because the Oval Office ceremony was short, but had given his views to the State Department.

This was unlike what happened in 1985, when Reagan presented a congressional gold medal to Elie Wiesel, the Nobel Prize winner, who then criticized Reagan for planning to go to a cemetery in Bitburg, West Germany, where SS soldiers were buried.

Sharansky said he did tell Reagan that it "was not because of the goodwill of Soviet leaders" that thousands of Jews were allowed to emigrate in the last few years.

"This goodwill became possible only because these people were struggling in the Soviet Union and they got strong support from Israel, from the American people, the American president and the American foreign minister," he said.

Sharansky said he praised

Reagan for being strong, stubborn and consistent on human rights, and he urged Bush to continue this effort.

He said, while he could not predict what Bush will do, the president-elect "has a very good record on Soviet Jewry, Ethiopian Jewry and other questions of human rights in the Soviet Union." He noted that both he and his wife had met several times privately with Bush.

On other issues, Sharansky said he did not think now was the appropriate time for the United States to consider a waiver of the 1974 Jackson-Vanik amendment, which denies the Soviet Union most-favored-nation trade privileges until it makes substantial progress on increasing Jewish emigration.

"I don't think the time has come to change the Jackson amendment," he said. "There are quite clear conditions."

While he did not spell out those conditions, Sharansky has said previously that annual Jewish emigration would have to rise to 50,000 before the amendment could be waived. Nearly 19,000 were allowed to emigrate last year, the highest annual figure since 1980. "There are still hundreds of thousands of Jews" waiting to emigrate, he said.

But he added, "I think we can start talking about changing the Stevenson amendment as the first step." That amendment requires increased emigration in order for the Soviets to get trade credits.

Dialing For Dollars Volunteers Converge For Super Sunday Donations

by Andrew Silow Carroll

NEW YORK (JTA) — On January 29, phones will be ringing in the homes of thousands of Jewish families around the country. And while they can expect to hear just about anything on the other end, there's one sound that Gary Hill particularly dreads, and it goes something like this:

"Hello, Sadie? What are you gonna give this year?"

Hill, of Lincoln, Neb., is national Super Sunday training chairman for the United Jewish Appeal. As a result, he knows a thing or two about telephone solicitation.

For instance, you don't stray from the script. "Especially one that has been this carefully tested and written," said Hill. "We're teaching our people exactly what professional telemarketers tell their groups."

Hill is in charge of training programs for what is in many Jewish communities the single largest fund-raising day on the calendar.

Annually, some 36,000 volunteers take part in Super Sunday telethons nationwide, usually telephoning those who contribute less than \$500 to the annual UJA/Federation campaigns.

Last year, Super Sundays raised more than \$42.9 million on behalf of Israel and local needs, according to the UJA.

Not all of the communities will hold their telethons on January 29. In Ottawa and Vancouver, where many leave for warmer climates in the winter, Super Sundays are held in the early fall.

And in Honolulu, Super Sunday won't happen until March. Why? "Because we're an island in the middle of the Pacific and we sort of make up our own calendar," said Janet Bergstein, administrative assistant of the Jewish Federation of Hawaii.

But in cities from Seattle to Philadelphia, the day after that other Super Sunday, football's Super Bowl XXIII, will serve as a kickoff for the annual campaign and as a pep rally for the Jewish community.

In Washington, which is generally credited with devising the Super Sunday concept, the football theme is being taken to its limit.

Jewish families have already begun receiving a special "Every Call Counts" brochure in the mail, featuring two burly players high-fiving it across the fold.

When volunteers arrive on Super Sunday to place some 55,000 calls, they'll find a giant scoreboard and a pair of goal posts, and baskets of kosher chocolate footballs.

Melissa Hecht, Super Sunday coordinator for the United Jewish Appeal Federation of Greater Washington, said they hope to raise over \$2.5 million on the way to an annual campaign of over \$20 million.

The goals are more modest in

Cincinnati, where the theme is shaping up as a little more sublime. The Jewish Federation hopes to raise about \$350,000 on Super Sunday, which they're calling "A Time for Giving."

"Last year we had a 'magic' theme, so we had a magician," said Judy Zakem, Super Sunday coordinator.

This year, the Super Sunday committee nixed a Super Bowl theme, even though the Cincinnati Bengals will play the San Francisco 49ers in the national football championship.

"We thought people wouldn't want to be reminded, in case they lose," said Zakem.

Another city with a more serious theme is Miami. At one point the theme was to be "Can We Afford Not to Give? You Decide," but that has since been changed to "4200 Biscayne Boulevard — The Central Address of the Jewish Community."

Gary Silverman, Super Sunday coordinator at the offices of the Greater Miami Jewish Federation at 4200 Biscayne Boulevard, said the telethon will target those who contribute less than \$1,000 to the campaign. As in most communities, the big givers get a personal solicitation.

"This year we are going to concentrate on getting more quality-minded volunteers" said Hill. To that end, the federation has urged its board members to serve as the primary volunteers and to take part in intensive phone training.

50 Years Ago In History: Jan. 13-19, 1939 6,000 Palestinians Want Child Exiles

LONDON, Jan. 13 (JTA) — Miss Henrietta Szold, director of the Youth Aliyah (immigration) movement, informed the Jewish Agency for Palestine in a letter today that 6,000 Palestine Jewish families have registered their readiness to adopt a refugee child. Palestine Jewry, Miss Szold said, is continuing its efforts for admission of 10,000 refugee children from Germany.

2 Noted Violinists Plan Concert Tours For Refugees

NEW YORK, Jan. 16 (JTA) — Yehudi Menuhin hopes to raise a quarter of a million dollars for Jewish refugees through benefit performances that he will give in the course of a world tour on which he is embarking February 24, his father, Moshe Menuhin, informed the Jewish Telegraphic Agency today.

Meanwhile, Mischa Elman will open, with a Carnegie Hall recital this Saturday, a three-month tour of 25 cities in the United States for the benefit of refugees of all faiths.

"Send Me No Food: I Want No Pleasure," Grynspan Says

NEW YORK, Jan. 17 (JTA) — Herschel Grynspan, slayer of a German Embassy official in Paris, wants no one to send him food because "I don't want to have any pleasure out of life," and he would like to have been taken back to Germany to die, telling the Nazis at the last moment "that they are cruel beasts and torturers." A letter written to a friend from his prison cell is published in *Liberty* magazine and was enacted on the *True Story* radio NBC hour tonight.

H.G. Wells Decries "Chosen People Myth" In Talk To Science Congress

CANBERRA, Australia, Jan. 18 (JTA) — Addressing the Australian Science Congress last night on the topic "Poison in History," the noted author H.G. Wells protested against nationalistic teaching of history and denounced Jewish "separatism" and the "chosen people myth."

"I can imagine," he said, "no more dreadful position than the world today for the intelligent Jews with a sense of reality. There is no use in claiming to be a citizen of the world, because the Gentiles will not agree. Until the clearing up of history teaching in both Christian and Jewish education, and until the Jew will cease feeling distinctively a Jew and become a cosmopolitan, the intellectual processes of mankind will be enfeebled and innumerable lives spoiled."

Local News

Solomon Schechter Day School

On Friday, January 20 at 9:30 a.m., the Solomon Schechter Day School of Rhode Island will host the Martin Luther King School Chorus as part of an ongoing celebration of Black History Month and in honor of the memory of Dr. Martin Luther King, Jr.

The King School Chorus, made up of ninety-five children, will present its salute in honor of the birthday of Dr. King, through song and story.

This event will take place in the New Synagogue of Temple Emanu-El, Sessions Street, Providence. Admission is free and open to the community.

The Solomon Schechter Day School, with 140 students from kindergarten through Grade 8, is fully certified by the State of Rhode Island. The school combines a full General academic curriculum with Hebrew Studies, for a complete educational experience. In addition, the Solomon Schechter School conducts ongoing outreach programs to the wider community, with inter-school activities such as this, as well as a tutoring program at the Nathan Bishop School and an exciting Cultural Enrichment Curriculum which has featured such performers as storyteller Ramona Bass and the Ensemble Afrique.

Temple Shalom

Temple Shalom, the Conservative Congregation of Newport County, will hold a special Early Shabbat Eve Worship Service on Friday evening, January 20 at 7 p.m. in the Main Sanctuary. In addition to the traditional Sabbath liturgy, the theme of the service and Oneg Shabbat following will be the holiday of Tu B'Shevat, Jewish Arbor Day. Special readings about nature and trees will be offered by congregants.

At the Oneg Shabbat, which will be graciously sponsored by David, Lori and Sarah Gross, Rabbi Marc S. Jagolinzer will conduct a Tu B'Shevat Seder. A special booklet compiled by the rabbi will be used. Various fruits with special blessings will be served.

Shabbat School, Youth Service and luncheon will commence on Saturday, January 21 at 10 a.m.

A Havdalah Happening and Deli Dinner will be sponsored by the Sisterhood of the Temple on Saturday evening, February 4. For more information contact President Lois Schneller or Chairperson Barbara Jagolinzer.

An organizational meeting for the newly created Young Couple's Club and pot-luck dairy dinner will take place on Saturday evening, January 28 at the home of Elliot and Renee Kaminitz. Please call for reservations.

Temple Torat Yisrael

Rabbi James Rosenberg To Speak On Recent Trip To Russia

What is it like traveling to the Soviet Union today? Rabbi James Rosenberg of Temple Haborim in Barrington had the opportunity to venture there in November, and he has returned to America with stories that are unnerving, scary, deeply inspiring and, in some cases, painfully disheartening.

On Saturday morning, January 28, Rabbi Rosenberg will be our guest at the Encore Shabbat service (9:30 a.m.), and will then remain to be the guest speaker at the Kiddush luncheon which follows.

While in Russia, the rabbi visited Jewish families in Leningrad and Moscow; his first-hand account (previously by Rabbi Rosen at a meeting of the Board of Rabbis) is compelling, as are his humorous descriptions of Russian life in general.

Everyone is cordially invited to enjoy lunch and hear Rabbi Rosenberg's fascinating presentation, which will begin at approximately 12 noon. For free reservations, please call the Temple Office.

Sons Of Jacob

Friday, January 20 - 14 days in Shevat. Candelighting, 4:25 p.m.; Minchah service begins at 4:34 p.m.

Saturday, January 21 - 15 days in Shevat - which is the Jewish Arbor Day - Beshalach - this is Shabbat Sirah. Morning services are at 8:30 a.m. Kiddush follows immediately. Minchah will be at 4:24 p.m. The "Third Meal" is directly after the Minchah service. The Shabbat is over at 5:25 p.m. with Havdalah service to be at 5:34 p.m. The officers, Board of Directors, and membership wishes all a good week.

Sunday, January 22 - Morning services are at 7:45 a.m. The Minchah service begins promptly for this coming week at 4:30 p.m.

Children's Museum

Teddy Bear Day leads off the week's activities at the Children's Museum of Rhode Island. On Sunday, January 22 from 1 to 3 p.m. children can bring their favorite Teddy bear to a special picnic. While the Teddies picnic, there will be bear games, crafts, stories and "smackerals" (Winnie-the-Pooh's name for snacks) for the children. This is a special day of fun to help celebrate the birthday of A.A. Milne, author of Winnie-the-Pooh and other stories.

JCCRI



The Preschool of the Jewish Community Center of Rhode Island invited the Preschool of East Side YMCA to a Hanukkah celebration. A bus load of guests met new friends and shared customs and snacks.

JCCRI Outdoor Club Superbowl Party

Outdoor Club members can spend Superbowl Sunday, January 22, at the Marriott with a Superbowl deli party. The fee of \$3 includes "all you can eat" and a chance for interesting conversation. For details call Michele Bram or Ann Picozzi at 861-8800.

The Outdoor Club, sponsored by the Robbie Frank Fund and the Youth Department of the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, is for teens in grades 9 through 12.

Future events include a February vacation ski trip.

Massari Show In Gallery 401

The work of Alison Massari will be exhibited in Gallery 401 of the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, with an opening reception on Sunday, January 22 from 3 to 5 p.m.

Ms. Massari, a recent Rhode Island School of Design graduate and the winner of a national award, will show work in water color, pastel, prints, mixed media/collage, oil and black and white charcoal drawings. The show will continue until February 10.

The Gallery hours are: Monday through Thursday, 9 a.m. to 10 p.m.; Friday, 9 a.m. to 4 (or 5) p.m.; Sunday, 9 a.m. to 5 p.m.; closed Saturday.

For information, call Ann Miller at 861-8800.

Advanced Life Saving Course

An advanced life saving course for lifeguards or those who want to learn life saving skills will be offered for ten sessions starting Tuesday, January 31, 1989 from 7 to 10 p.m. at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence.

Participants will learn personal safety as well as swimming and equipment rescues and must attend all sessions to receive certificate. The fee for the ten sessions is \$45.

For more information call Janice Fifer or Patty Gold at the JCCRI, 861-8800.

Vivian Weisman Named JCCRI Assistant Executive Director

JCCRI President Samuel K. Suls announces that Vivian Weisman, Program Director at the Center, has been elevated to the position of Assistant Executive Director effective January 1, 1989. Ms. Weisman, who earned a BA at Hunter College and a MSW at the University of Chicago in 1970, joined the Center staff July of 1982 as Group Services Director.

Lola Schwartz, Executive Director, indicates Ms. Weisman's new position will include wider administrative and coordinating responsibilities. "I am sure you all join me in wishing Vivian the best of luck as she undertakes this significant new role," she said.

Steel Concert To Open "Jewish Music Season"



"A Season of Jewish Music," including a series of concerts and an artist-in-residence at the Center, will open with a concert by Judy Steel on January 22 at 7:30 p.m.

As well as a talented singer and guitarist, did not emerge as a performer until after her son was born twenty years ago. At that time she began to develop her musical ability, mastering the guitar and her vocal potential. Her joyous music belies her childhood Holocaust experience, which included arrest, incarceration and the loss of her parents in a death camp.

Ms. Steel's concert is free and open to the public courtesy of the Anna and Peter Woolf Fund. For concert information, call Susan Popper at 861-8800.

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Temple Beth-El Social Action Weekend - January 20-22, 1989

Making a Difference

"And in the tent of David, one who seeks equity, and is swift to do justice, shall sit there in faithfulness."

Shabbat Evening 8:15 p.m.

Members of the Social Action Committee, chaired by Alan Axelrod, will participate in Shabbat evening services with the reading of passages relevant to the work of social justice. Following services, **Sister Marlene Laliberte**, Principal of the Genesis School, will present a brief talk and slide show about her work. The Genesis School provides child care and classes on English, arithmetic, and 'survival skills' to Indo-Chinese and Hispanic refugees. The Social Action Committee has worked with **Sister Laliberte** for the past two years in providing services to the clients of the school.

Sunday Morning Breakfast 9:30 a.m.

Joining with Brotherhood, the Social Action Committee will present a breakfast forum featuring individuals who are active in many of the organizations with which the committee has been involved. Each person will share their motivations and frustrations. The panelists will be: **Sister Mary Reilly**, founder and director of Dorcas Place, which teaches women who are functionally illiterate; **Emil John**, of Trinity United Methodist Church, sponsor of a soup kitchen; and **Tia Kha**, Assistant Director of the SocioEconomic Development Center for Southeast Asians. The breakfast is open to all members and their guests.

For more information, call 331-6070



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Opinion

The Needless Battle Over 'Who Is A Jew?'

An Orthodox Rabbi Asks: Why Change The Law?
by Avraham Weiss

Reprinted from the Washington Post.

Even though Prime Minister Yitzhak Shamir's Likud is forming a government with Labor, it is certain that the increased strength of the right-wing Orthodox parties in Israel signals their intention to continue to agitate for a revision of the Knesset's definition of who is a Jew. The Orthodox in Israel and some of their brethren here in the United States, by insisting that Israel confront this question, can't seem to keep from stirring up turmoil potentially more dangerous than any that country now faces, or from creating enemies — enemies within its own population as well as among its most fervent supporters abroad.

Israeli law now proclaims that an individual is a Jew if he or she was born to a Jewish mother, or if he or she has converted to Judaism. The law recognizes as Jewish all converts, including those persons converted by Conservative and Reform rabbis. It rejects, however, Reform's position on patrilineal descent, which states that a person born to a Jewish father is Jewish.

The proposed change would preserve the rule that an individual born to a Jewish mother is Jewish, but would add that only those who were converted by an Orthodox rabbi are accepted as Jewish. The new law would continue to embrace the vast majority of Jews — Conservative, Reform or unaffiliated — who are born to a Jewish mother, but would reject those whose conversions had been performed by a Conservative or a Reform rabbi.

The suggested revision has antagonized Conservative and

Reform leadership and threatens to fragment an already divided Jewish community. Some within these movements have threatened to withdraw support for Israel if the law is redefined. And some Orthodox leaders have said they will do the same if Israel succumbs to Conservative and Reform demands.

Israel could be spared the controversy if the Knesset would leave undefined who is a Jew. The suggestion seems fair because Israel's chief rabbinate, and not the Knesset, oversees all areas of law related to personal status. It alone, for example, decides who is Jewish with respect to marriage and divorce. A Conservative or Reform convert is not recognized as Jewish by the rabbinate, and therefore his or her wedding could not be performed in Israel.

In reality, the Knesset's definition of who is a Jew applies to only one issue, the Law of Return. Anyone — Jew, Christian, Moslem — can become a naturalized citizen of Israel after three years. Sixteen percent of Israel's citizenry within the 1967 Green Line is non-Jewish. The Law of Return, however, declares that a Jew who emigrates to Israel has the right to become a citizen immediately — that is, without any waiting period. If defining a Jew is necessary to establish immediate citizenship, why not ban the Law of Return and insist that everyone wait the three years? On the face of it, the law seems exclusionary, as Jews and no one else are granted the right to become instant citizens.

In fact, the Law of Return is at the heart of Zionism. It can be understood in the context of the Holocaust. From 1933 to 1941, the Third Reich's plan was to get rid of Jews, not to kill Jews. But Jews had nowhere to go, and millions died because no one wanted to take them in. The Arab Mufti pressured the British to introduce a White

Paper in 1939 that effectively closed off Palestine, the last place of refuge. Upon becoming a state, Israel introduced the Law of Return so that Jews would never again be denied a haven. Israel would forever be the insurance policy for Jews everywhere.

While there is justice in criticizing the government of Israel for playing politics with a question as vital as "Who Is a Jew," the criticism ought to be softened and the condemnation tempered. "Who Is a Jew" is a Knesset issue only because of the Law of Return, and the Law of Return is Israel's statement that it cares about Jews.

As an Orthodox rabbi, I join my Conservative and Reform colleagues in asking that the law not be changed. I carry out conversions only within the parameters of Orthodox law. But in practical terms, there is little to be gained by changing the law. How many individuals converted by Conservative or Reform rabbis emigrate to Israel and apply for immediate citizenship? Why agitate for a change? The new proposal would have no practical effect.

And the losses would be great. Beyond its divisiveness, the revision would alienate Jews rather than bring them closer to Judaism. Judaism ought to be taught through a philosophy of *exposing* not imposing Torah values.

Make no mistake about it: the revision is being pushed for one primary reason, to invalidate the Conservative and Reform movements. Legislation that forces delegitimization is perceived as a political power play.

Nor do the right-wing Orthodox have a monopoly on intolerance. Indeed, the intensification of their efforts to change the law may have been precipitated by Reform's proposal on patrilineal descent introduced just a few years ago. That proposal does not declare a child born to a Jewish father to be automatically Jewish at birth. Instead, it states that such a child is presumed Jewish and "the presumption is established through appropriate identification with the Jewish faith." One wonders, then, why patrilineal descent is necessary, since without it, such "identification with the Jewish faith" is enough for Reform conversion. Why introduce patrilineal descent except to be inflammatory, to score political points and undermine Orthodoxy and some elements of Conservatism?

So the Orthodox struck back, insisting that "Who Is a Jew" be redefined. The cycle is vicious. Movements within Judaism seem ready to sabotage each other. When pushed, they push back. When threatened, they retaliate. Action precipitates reaction. Indeed, some Reform rabbis have said that patrilineal descent was introduced as a reaction to what they perceived to be Orthodoxy's, and even Conservatism's, vilification of Reform.

What is desperately needed here is a spirit of tolerance. Tolerance on "Who Is a Jew" means no threats, financial, political, or otherwise, against Israel. Things have gotten out of hand. New Jersey Rep. Jim Courter recently told Prime Minister Shamir that he had been sent by his constituents to warn that "if Israel is going to redefine the laws that may affect the interests of American Jewry, it may impact on U.S. legislation, appropriations, support and money." This kind of talk must stop. Support for Israel should be independent of its shortcomings.

State Office Holders: Will They Keep Campaign Promises?

by David DeBlois

Politicians, as everyone knows, make promises. Keeping them, however, is another matter altogether.

The candidates for state offices were asked by a coalition of public interest groups to put forth their positions on a number of pertinent issues way back in November. The ensuing report, entitled the People's Poll, provided a valuable record of candidates' positions and goals.

Now, as the winners of November's races prepare to serve their terms in office, it is perhaps a most opportune time to re-examine the positions which each put forth in the Poll, in order that they may be held accountable for their promises. The public has a right to expect the actions of public officials to accurately reflect their stances on issues during the campaigns for office.

Following, then, is a list of the winners for the major state offices and their responses to several issues raised by the People's Poll.

Governor Edward D. DiPrete. DiPrete stated outright that if the Department of Human Services recommended raising the income eligibility ceiling for receiving child care subsidies (i.e. making the subsidies available to people earning slightly more than is currently allowed), he would authorize such action. The Governor also stated that he strongly supports equal pay for comparable worth for state government workers, and that he would support legislation to that effect.

Turning to the environment, he stated that he would support additional bond funding to acquire open spaces and protect public access to the shoreline. On the controversial question of the proposed Big River Reservoir project, DiPrete carefully sidestepped the issue, though he did state that the project should only go forward if "there are no feasible alternatives" and "every effort has been made to mitigate the environmental impacts." Finally, he said that he would support more extensive testing programs and stricter controls on drinking water.

DiPrete also stated that he would favor a statewide limit on candidates' personal spending for their own campaigns at 5% of the total, as well as the expansion of public financing of campaigns to all five statewide offices, despite the fact that he has been less than enthusiastic about campaign reform in the past.

Lieutenant Governor Roger Begin. Though he is a Democrat under a Republican Governor, Begin agreed with DiPrete on most of the issues raised by the People's Poll. He supported the raising of the eligibility ceiling for child care subsidies and measures for pay equity.

He also agreed on additional bond funding for open areas and shoreline access. Oddly enough, he expressed support for Big River immediately after discussing his concern for the environment (Big River is opposed by most environmentalists due to the vast destruction of valuable wetland which would result).

Begin also expressed his desire to see campaign reform, though stated that he would approach the matter largely through a plan in-

Commenting on the observation that the Second Temple was destroyed because of dissension among Jews, Rabbi Kook, the first Chief Rabbi of Israel, predicted that redemption will come when unity replaces division. If only we would will it.

The writer is rabbi of the Hebrew Institute of Riverdale in New York and assistant professor of Judaic studies at Yeshiva University.

volving contribution limitations and matching funds.

Secretary of State Kathleen Connell. In expressing her support for equal pay for comparable worth, Connell was quick to point out that she favors measures which would guarantee such policy not only for state government workers, but in the private sector as well. She also stated that she is a strong advocate of child care subsidies, and would support increasing eligibility ceilings.

Connell was cautious in addressing environmental issues, however. She stated that she generally supported the principles of open areas acquisition and shoreline access, but would need specific information in order to vote on individual measures. When asked if she would support Big River, Connell gave "a qualified yes," stating that she had "concerns about its environmental impact."

On the issue of campaign reform, Connell said she would not favor limiting personal spending to 5%, and would reserve judgment on expanding the public financing of campaigns until she could "see what effect current campaign laws will have on future races."

Attorney General James E. O'Neil. While campaigning for reelection, O'Neil expressed his support for increased eligibility for child care subsidies and pay equity.

In addition, he noted that additional bond funding for open area acquisition and shoreline access "is likely to be a necessity if we are to keep development in check." O'Neil also expressed conditional support for the Big River project, pending a "more thorough exploration of the facts." He is in favor of stricter controls on drinking water contaminants.

The Attorney General did not favor limiting candidates' personal spending on campaigns, adding that such a measure might "unfairly restrict a candidate's opportunity to run a viable campaign." Finally, although he endorsed the concept of expanding public financing of campaigns to all five statewide offices, O'Neil voiced concerns over the logistics and implications of such an arrangement.

General Treasurer Anthony Solomon. The once-and-future General Treasurer added his support for increased eligibility for child care subsidies and pay equity measures. In fact, Solomon seemed to support just about every issue raised by the Poll—additional bond funding for open areas, Big River, stricter safety measures on drinking water, more accessible banking services, limiting candidates' personal spending, and increased public financing of campaigns.

The People's Poll was administered by a group of Rhode Island organizations concerned with public policy, boasting a combined membership of over 35,000. The participating organizations were: The American Association of University Women, Common Cause of Rhode Island, The Environment Council of Rhode Island, and The Rhode Island Public Interest Research Group.



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Candlelighting
January 20, 1989
4:28 p.m.

Notice

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

The 'Whys' Of Involvement In Israel

At the risk of narrowing the focus of the *Herald* for a moment, I would like to comment on Jacob Neusner's letter (December 29). There are thousands of American Jews who for moral, social, or religious reasons take an active interest in the affairs of the State of Israel. And rightly so. For better or for worse, the policies of Israel affect not only that state, but the lives and reputations of Jews everywhere. The success of Israel depends as much upon its broad network of influence in this country as it does upon its own achievements. A large part of U.S. policy towards Israel is molded by the considerations and power of its own Jewish citizenry. It has been so since the inception of Israel, and not to recognize this is to be blind to the realities of world politics.

An Israel that begins to demonstrate the internal fanaticism of a country like Iran, or to resemble the military policies of a country like South Africa, does not bode well for the rest of the Jews in the world. We are all touched by it. The above are my opinions, of course, and if they were the prime purpose of this letter, I would take much greater pains to create an argument which would better enable a reader to understand my position. What constantly comes across in Mr. Neusner's political statements, however, is a kind of undifferentiated hostility and aggression towards those who do not share his point of view. Contrary to what one might expect from a professor and scholar, his attacks appear to emanate from an emotional base — a massive ego which complains that someone else has had the boldness to speak or act on an issue contrary to his own thought. This is not the stuff of reasoned argument. The kind of political harangue he indulges in never serves to convince by logic, but speaks only to those who already share his opinion. Unfortunately, this kind of writing is useless for clarifying issues or leading to sound judgments, and the world could use less of it.

It's possible for a person, such as a composer, doctor, businessman, or scholar, to be eminent in his or her field and also to be an intelligent political spokesperson; the reverse can also be true. One can excel in a particular field, but as soon as he or she steps out of that area of expertise, that person is just another voice in the crowd who spouts prejudice, frustration, and ignorance. It's a pity, in our society, that a reputation in one discipline so readily carries over to another.

Noah Shapiro
Providence, R.I.

Justice For All?

Dear Editor:

Recent reports indicate that Treblinka survivor Richard Glazer was pressured by the Israeli investigator not to testify in the Demjanjuk trial in Israel. For me, this was the last in a long series of alarm bells about injustice.

The first rang when Demjanjuk was extradited, and Prime Minister Shimon Peres said on CBS News, "He's a Nazi; he's a killer." Pre-trial, categorical condemnation by the Head of State... Could Israel hold a fair trial? Friends said, "Trust Israeli justice."

Trial reports followed, clearly disturbing: a courtroom atmosphere like a Soviet "show trial"; one-sided rulings; above all, acceptance of Soviet supplied (and likely, fabricated) evidence, the I.D. card which the defense was not allowed to test fully; finally, the "guilty" verdict amid courtroom cries for "Death, death, death." Was this revenge, or injustice? Where there are so many memories traumatized by the Holocaust, how could there be an objective trial?

A man's life is at stake, so I can no longer protest only in private. I

waited for some Jew to protest, knowing this people's prophetic tradition would not allow love for Israel to condone injustice. Phoenix attorney Bill Wolf and others have spoken out, citing glaring legal inconsistencies. I admire their courage and integrity. I hope that others will join in this effort to see that justice is done for John Demjanjuk and others as well.

From this trial we learn that accused ex-Nazis will receive justice only if they are granted U.S. due process procedures, including presumption of innocence, right to counsel, and a jury trial. No more deportations! Speaking only for myself, I make no brief for real war criminals — only that justice prevail. I pray that the Appeals Court will overturn the lower court's "guilty" verdict, releasing John Demjanjuk.

Sister Ann Gillen
Chicago, Ill.

Note: Sister Ann Gillen is a Roman Catholic sister who has worked to help oppressed Jews and Christians in the USSR and Eastern Europe for the past 16 years.

An Urgent Request

To all the RI Community, I write as Chairperson of the RI Holocaust Memorial Museum. You have been so receptive and appreciative of our museum. Your comments, your visits, your interest, help make the museum a living entity in our midst.

Now I turn to you with a plea. Do you possess or know of any artifacts which may lie dormant in our midst? A telling example is a package left in the hands of the executor of an estate which proved to be an unexpected find. The package contained suddurim, haggadah, talletim and exquisite hand embroidered tallit bags, all from pre Hitler Germany. My hands trembled and my heart beat faster when I touched these remnants of a world gone-by.

Please search through your possessions and your memories. Perhaps you too may have some family relics. If you do and would bring them to our museum either as an outright gift or a loan for a specific time period, we would be indebted to you. We promise to treat them with reverence and use them in the near future as part of our museum display. Let the RI community share your precious legacy.

I may be reached at the Jewish Community Center at 861-8800.

Jenny Klein
Chairperson
of the RI Holocaust
Memorial Museum

Ponary Death Camp 1942

by Ben Shabetai, survivor

I hear a shot
and a saw a flash
I fell, thousands fell
My sister fell
Her husband fell
Their baby fell
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I lift my head
I hear the birds
I am alive
Is life a curse,
Is death the answer,
No reason in life
No value
No reason
Is life in death
O, God unjust,
Give an answer

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

Reflections

by Michael Fink

Into your path with a roll of the dice fate flings small encounters. They don't last. They distract us from our destination. A figure passes by on the street as you sit at a cafe. Or someone takes the next seat on a bus, or plane, or the deck chair of a steamship. A man, woman, child, elderly person smiles or looks away with sad eyes. You have a lively chat or a moment of quiet rapport. The brief bond fades like a flower.

We design these rendezvous with fate. They predict someone else we will meet. Or they remind us of some contact we have already known. In mystic moods they hint at former lives, or lives we may pick up later. One of our children may carry through for us.

The state of Maine lies way up north like the perfect place for magic rendezvous. The ocean stays too cold to swim. But the clear lakes shine like mirrors that reflect your thoughts.

Until the great fires of the forties, pines grew so thick the region smelled like forest primeval. I spent wartime summers as a camper in Maine. Protecting isolation scared me. The few good memories I keep are the heat of campfires on midsummer eves and the cool of dips at dawn. I treasure daily cards from home as my duration dossier.

I returned as a counselor. The souvenir is more detached — even dilettante. Because I had once been lonely without my mom, I mother-henned my boys. I was put in charge of the youngest kids, 5 and 6 year olds. Some weren't reliably toilet-trained. I had to pick them up out of their bunks at midnight to make their wee half-asleep. Three of these little ones thus tossed my way have remained vividly with me over three decades. They would be 40 by now.

Buddy was super bright, but slow on a hike. Like Dopey in Snow White he brought up the rear on skipping on plump feet.

bumbling philosophically. Often he ambled along clucking with his tongue. Buddy ate nothing but mashed potatoes, peanut butter and white bread. He would accept a glass of cold milk from the aluminum pitcher after naptime. His mom was a dietitian.

Then there was the lad I called by his initials, E.H. He wore a cap with long visor jammed over his eyes, which at first brimmed with tears of private rage. When he wept he twisted his red lips. A grubby little guy, but his misery appealed to me. We turned fast friends from the start. E.H. liked to stand on his bed and crow like a young rooster. "I-um Hate-um the Whole-um Wide-um Worrid-um!" He left

Maine happier than he came.

A still more curious bird was Marty, autistic like Rain Man. I was too young and untrained to be clinical; I simply liked this "idiot savant." He rattled off math and showed his phenomenal grasp of details. When I got sick in infirmary one week, he sent me a short note. I remember each word. "Dear Mike, I hear you got a needle in the rear end."

Not all my instincts were right for camp. The infirmary nurse was serene as a princess. Under a full moon I told ghost stories by firelight. I had her walk past dressed as the phantom of

(Continued on page 16)

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Social Events

Providence Hadassah

The Providence Chapter of Hadassah will hold a Board Meeting on Monday, January 23, 1989 at 12 noon, Highland Court, 101 Highland Ave., Providence.

The meeting will begin with a short talk by Eva Sapolsky, Vice President Education, on Jewish Life "Down Under" — Australia and New Zealand.

All board members are urged to attend.

Beth Sholom

Congregation Beth Sholom will be sponsoring a Pizza Night on the evening of Sunday, January 22 between 4:30 p.m. and 6:30 p.m. A varied menu will be available consisting of salads, drinks and desserts in addition to pizza with a choice of different toppings. All prices will be a la carte. The entire community is invited to bring their families for a dairy night out at the synagogue.

Schachters Announce Birth

Hope and David Schachter are proud to announce the birth of their first child, a son, Scott Adam on December 20, 1988.

Scott's maternal grandparents are Gloria and Irwin Covinsky of Narragansett, R.I. and Hollywood, Fla. Paternal grandparents are Ruth and Howard Schachter of Providence, R.I.

His maternal great-grandparents are the late Flora and Harry Shatz and the late Rose and Louis Covinsky. His paternal great-grandparents are Janet and Samuel Schachter.

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Ledgemont Country Club was the setting for the October 9 wedding of Amy Horovitz and Allen Rockwerk. The bride is the daughter of Mr. and Mrs. Adrian Horovitz of Cranston. The groom is the son of Mr. and Mrs. Hy Rockwerk of Cranbury, N. J. The bride's maternal grandmother is Mrs. Lee Berman of Worcester, Mass. Rabbi George Astrachan officiated. Given in marriage by her father, the bride wore a gown made of diamond white European satin with a sweetheart neckline with pearls and silver beads. She carried a bouquet of stephanotis, pink tea roses, orchids and ivy.

Matron of honor was Susan McKim-Nylen. Best man was Ernst Mohamed. Maids of honor were Roberta Brockman, sister of the groom, and Sherri Klein. Ushers were Jeff Horovitz, brother of the bride, Mark Rubenstein and Frank Giradeau.

The bride, a graduate of Parsons School of Design, is currently an editorial designer. The groom, a graduate of Ithaca College, is a real estate entrepreneur. The couple reside in Manhattan and Boca Raton, Florida.

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Channel 36 Invites Students To Produce AIDS Program

In an effort to help provide education for teens about AIDS, Channel 36 is joining with public television stations across the country to sponsor a national high school video competition where students will produce short (1 to 5 minute) videos on AIDS aimed at a teenage audience. Channel 36 is sponsoring a local contest for area high schools in conjunction with a major AIDS documentary, *America in the Age of AIDS*, scheduled for an April, 1989 broadcast on Rhode Island public TV.

The local first-place video will be aired on Channel 36 and will be entered for a special national award from the Corporation for Public Broadcasting (CPB). Entries must be received at Channel 36 by March 8, 1989. All entries submitted prior to the deadline will be judged by a panel of educators assembled by Channel 36.

CPB will choose three national winning videos. The winners, each with an accompanying adult, will be honored in June, 1989 at the annual PBS Programming meeting in Marco Island, Florida. This is the first year the CPB has created an award for high school students.

As a background, all student entrants have been provided with an information brochure about AIDS.

To obtain contest materials or information, call Channel 36 ITV Director Rita Stein at (401) 277-3636.

The Five And Ten Bar Mitzvah

by Robert Weinstein

There came the time for my 5 and 10 Bar Mitzvah and how Papa changed it to a ceremony conservatively estimated to be worth \$375.25.

Papa was an extremely religious man who never went to synagogue. He was practically a religious fanatic in his own minority opinion, one who would be the High Rabbi of Jerusalem if there was any true justice in this world.

The difficulty was that Papa did not like formal or organized worship. Papa preferred to deal with God on a One-to-one basis, without any middlemen, rites, ceremonies or cabalistic mutterings. Papa liked direct communication.

Papa thought it was blasphemous to regard God as a remote, mysterious, unreachable, powerful force before Whom one covered and quaked. Papa saw God as a sort of nodding acquaintance, a source whence wonderful gifts could flow, if only one could come to some mutually agreeable arrangement with God, or hoodwink Him in an emergency.

Some people addressed God only when they were in synagogue. Papa always felt sure that he had instant access to God via a direct, always open cosmic line. Papa was positive that his many requests were instantly received and seriously considered by an ever available, alert, and attentive God. The main problem was that God was unreasonably uncooperative in granting Papa's moderate requests.

Papa never allowed for the possibility that God might be busy with other matters. Papa often called upon the Supreme One at Papa's convenience, asking for a small favor or two. This was not only for Papa's benefit, but to assure God that Papa respected Him and held Him in high regard. Also, Papa felt that we love those most for whom we do something. So Papa was willing to let God grant a wish or two.

Most of Papa's requests were insignificant matters which any fair-minded Almighty One could easily grant without straining or inconveniencing Himself. For instance, Papa wanted desperately to win at his weekly pinochle game with a few neighbors. Only a few pennies were involved. Papa could not possibly be accused of seeking financial gain through Divine Intervention. That would have been despicable, detestable and unthinkable, though profitable.

Besides, why bother God for a few pennies? When the proper time came, like when God was in a good mood, Papa intended to make one sincere, undeniable plea for a moderate amount of extreme wealth. Surely God would be grateful that Papa hadn't bothered Him for picayune sums. God would most certainly seize the opportunity to contribute one lump sum and get it over with, especially since it wasn't his money.

What Papa wanted at the moment was to demonstrate through winning at the card game that he was a Brain, a Thinker, a Cool and Accurate Mental Marvel, a Winner. By winning, Papa would then be greatly respected for sticking to his 25' an hour Singer Sewing Machine Operator job on ladies dresses, instead of leading the exciting life of a prosperous, successful Mississippi riverboat gambler. Actually, there was no chance that Papa would ever be allowed to be a riverboat gambler. Mama didn't like boats ever since she got seasick on a rowboat on the park lake. Besides, Papa wasn't sure they played pinochle on riverboats, and that was the only card game he knew.

Did God in His wisdom ever make the small, easy, simple arrangement for Papa to win at cards? He did not. He deliberately put Papa into a lifelong losing slump, during which Papa lost about a nickel a week.

Not content to inflict this humiliating loss of money and face on Papa, God taunted him. God would occasionally give Papa a fine hand,

so Papa would be sure God had repented and reformed. Even as Papa inwardly gloated and prepared to rake in the coins, God would give another player, an undeserving one, an even better hand.

Papa soon accepted, with ill humor, that God was playing a little joke on him. "That's not funny," Papa often said, as an aside to God. Papa's remark made no difference to God. He continued to make Papa lose.

Eventually it dawned on Papa that it was unfair to call upon God for favors without offering anything in return. Also it was unprofitable, because it didn't work. God was probably tired of selfish, greedy people and confusing Papa with those rascals. It became obvious to Papa that God wanted a bargain, to make a fair deal, to get something in return. Papa guiltily realized how foolish he had been to make one-sided demands. God was too tough and smart to fool.

Thereafter, Papa made definite, concrete proposals that, if God would do such and such, Papa would do this and that. Everything fair and aboveboard. Papa made all deals as attractive as possible. If anything, God was always getting the best of the bargain. A reasonable Supreme Power would surely perform His part of such a transaction.

It didn't come about. In every case, a suspicious God held out for more than Papa promised. Papa was not about to be bested by giving away too much, so very little business between God and Papa took place.

It was about the time of my forthcoming Bar Mitzvah that Papa was tempted to do a rather shameful act. An evil idea came to him, no doubt whispered in his ear by the Devil. The Evil One often got Papa in trouble with Mama and into other difficulties. What mortal man can defend himself against the evil powers of Satan?

The Devil's scheme was for Papa to put a fast one over on God. Papa was to trick the Divine One into granting a wish in exchange for some extravagant promises. Papa's wish was to find a rich man's wallet containing untold wealth of perhaps as much as a hundred dollars.

Once God had done His part, then the dirty work would begin. Papa, money in hand and laughing all the way to the bank, would renege on his promise. Only the Devil could concoct such a dirty plot.

Why did Papa agree to the Devil's nefarious scheme? Because Papa was desperate for a hundred dollars with which to give me an expensive Bar Mitzvah and thus preserve the family honor. So Papa proceeded with the Devil's intrigue.

"God, are You there? Good, Papa began, hypocritically adapting at Satan's instigation a sincere look and tone. "I have a wonderful proposition for You. This is a deal You can't refuse. Here it is, God. Listen carefully. If you will arrange for me to find a rich man's billfold containing a minimum of one hundred dollars, I will go to synagogue every day for a year, I will give up pinochle for a month and smoking for a week. I will give one of the dollars to some worthy charity in Your Name. And, as an extra, special inducement for You to take prompt action and do Your part today before the close of business, I will also stop going to the burlesque show. There! What do You say, God, to this wonderful, unprecedented offer?" As an afterthought, Papa added, "By the way, the Devil had nothing to do with this idea of mine."

Papa could hardly believe what didn't happen then. There was no response! Nothing! "Send me a sign," Papa pleaded. "Make me a counterproposal. I'm willing to negotiate. I'm flexible."

Papa waited courteously while God was presumably thinking it over. Still nothing. "Would you care to write down your terms on a

clay tablet, God?" Papa asked, clearly insinuating that God had favored Moses over him. Silence. In desperation, Papa said, "Do what you did with Moses. Burn something so I'll know you agree to my proposition." Nothing. Hopeless.

The only thing that burned was the chicken being cooked for supper that night. Papa was indignant and refused to accept this as a true sign. He wanted a burning bush or nothing. He got nothing. Needless to say, Papa did not find a rich man's wallet. He did get a badly sprained back by walking around all day stooped over, looking.

Papa had to face the sad fact that he did not have enough money to put on an extravaganza of a Bar Mitzvah for me. There were two kinds of ceremonies. Time elapsed was the difference between the expensive and cheap ceremonies.

In the first case, the Rabbi made several readings and the Cantor sang several songs. In between, the Bar Mitzvah boy performed his part. At least a half hour of Bar Mitzvah took place.

The other ceremony was the 5 and 10 rites, five minutes and ten dollars. The rabbi spoke briefly. The Cantor sang briefly. The boy's part was sandwiched in somewhere.

All of this was done before relatives and friends to mark the day when the boy became a man. An expensive ceremony was to be long remembered. The 5 and 10 deal was to be soon forgotten, if indeed it could be lived down.

Papa had to settle for the cheap, quick ceremony. My Bar Mitzvah would be a very small part of the regular morning service. This would be followed by a little party catered by Mama in an anteroom and I would have stumbled into manhood. Papa would be shamed before the congregation. It would be a shonder, a disgrace.

Papa felt that he owed me an explanation. He also wanted to do an act of defiance toward the Supreme One who so jealously guarded rich men's purses. Papa found a way to combine his explanation to me and his defiance toward That Other One.

A few days before my Bar Mitzvah, there was an important Jewish holiday on which Papa did not have to work and I didn't have to go to school. Papa put on his best and only suit. He announced to Mama that in preparation for the Bar Mitzvah, he was taking me to the synagogue. Mama momentarily dropped her ever-present suspicion of Papa's usually questionable moves and motives. She exulted in the uplifting thought that Papa was finally getting religion and setting a good example.

Papa and I started off toward the
(Continued on page 15)

Academy Players Present, Odette Bridge Club



Eight sisters onstage in Academy Players, *Odette Bridge Club*. The sisters are, front l to r: Hoda Baron, Hilda Barnshaw and Ninette Mordaunt; back l to r: Carol Parrillo, Trisha McManus, Marge Auger, Angie Cavallaro and Linda Reeves-Magnette. Performances are February 3, 4, 5, 10, 11 and 12, at Swift Gym in East Greenwich. Curtain is at 8 p.m. except Sundays at 5 p.m. For ticket reservations call 521-2500 starting January 15.

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Around Town

by Dorothea Snyder

"Judy was like a meteor that crossed the sky and helped to illuminate each of our lives," said Dr. Arnold Herman to family and friends at dedication ceremonies of the Judy Benharris Breast Health Library and Resource Center at 877 North Main Street in Providence on Sunday, January 8.

His voice wavering with emotion, Dr. Herman said, "Those us of us who knew her as a colleague were happy to work with her when she was working as a nurse.

"Those of you who knew her as a loving relative, as a close friend, certainly as a wife and a mother, know that her many abilities and qualities were an example to all of us.

"We're hoping that by dedicating this library and resource center to Judy, it will continue to help in the early detection of breast problems and breast cancer, to help more women have a more successful battle against breast cancer than was true with Judy, to have a place that will be remembered, and where Judy will be remembered as a source of strength and courage to all of us."

Dr. Herman then called on Dr. Fred Schiffman, who was one of Judy Benharris's physicians. "I think it was very difficult for all of us to watch Judy leave this earth. As her physician and her friend, it was one of the agonies of being a doctor ... to be so close, and yet so helpless.

"We are, as physicians and caregivers, diminished by everyone's death, but she did not die in vain. In the short time she spent on this planet, as Arnie just said, she touched so many of us as this event demonstrates.

"She cared for her caregivers. She taught us all lessons as we administered to her even as she was so ill. She was many things to each of us. To me, she was a reminder of the hope and the courage and,

yes, the grace that allows us to get up each day and go forward and sustains us.

"With each revelation of bad news, and Arnie and I were the ones forced to deliver it to her so often, there was depression and devastation, but it was always temporary, and she would always rally. And she, Neil and the kids would always do their best to get together and then give us all the strength to go on, and she went on to make the most of every day.

"I think it's this hope, courage and grace that I'll always remember about Judy, and this room and this resource center will hopefully be an everlasting testimony to her.

"Judy was, I think, as much a daughter as a daughter-in-law to her father-in-law," said Dr. Herman, presenting Albert Benharris, who remarked, "Judy lived a short life in years, and a long life in love. I've never known anyone like her, and at my age can't even understand how anyone had as much love and friendship as Judy had. It was incredible and is incredible.

"She gave this planet three children who share one thing, beyond the fact that I'm their grandfather, which pleases me very much. They all have quite a sense of humor, a wonderful sense of humor.

"The Indians, who I have so much respect for, said, 'Let no man pass judgment on me until he's walked in my shoes.' I walked that mile that my son had to walk. I understood everything he went through. I have tremendous pride in the way he dealt with the situation.

"I know Judy lived in those short years a very wonderful life with my son, and these three children were her rewards, rewards many others never have."

In closing, Dr. Herman said, "We've dedicated to Judy this library and resource center, through which her memory lives on, and will continue to live on."

"A Woman Of Valor"



Dr. Arnold Herman, far right, begins the dedication ceremonies of the Judy Benharris Breast Health Library and Resource Center. From left are Melissa held by her father, Neil Benharris, Joan Benharris, Albert Benharris, Barry Swartz, and Dr. Fred Schiffman.



On behalf of all the citizens of North Attleboro, Richard Leco, administrative assistant to the North Attleboro Board of Selectmen, proclaims January 8, 1989, Judith Benharris Day. "...Whereas Judith Benharris, with her attitude and strength, was an inspiration to her family, friends, and all who knew her."



Dr. Fred Schiffman, front right, speaks as family members listen.



During the ceremonies with Dr. Herman by his side, Andrew Benharris, 7, says a few words about his mother. "My mother didn't want to leave us, but she had to go. She was the best mother. Everybody loved her."



Ryan Benharris, 9, unveils a plaque and reads its inscription: "Judy Benharris, A Woman of Courage and Valor, Spirit and Love. An Inspiration to All. In her honor this Breast Health Library and Resource Center is dedicated. January 8, 1989."



Melissa Benharris, 3, touches the photos of her family on the wall of the library and resource center.

Photos by Dorothea Snyder

Your Community

Kids And Cohen

Joseph and Leba Zelniker Scholar

The Bureau of Jewish Education of Rhode Island is pleased to announce that noted author Barbara Cohen will be the Joseph and Leba Zelniker scholar. On Thursday, January 26, 1989 from 3:00 to 4:00 p.m., Ms. Cohen will be welcomed at a reception in her honor. Children and teenagers, as well as adults, are invited at this time. From 7:30 to 9:00 p.m. that evening, Ms. Cohen will address teachers, librarians and interested lay people on "Using Children's Books in the Classroom".

Both events on January 26th will be held at the JCC and are free and open to the public. Ms. Cohen will be delighted to sign her books, some of which will be available for sale. For further information, call the Bureau, 331-0956.

Fans of Barbara Cohen's books will recognize common themes and concerns in her work. Her young protagonists learn to employ courage, wit and sensitivity to find themselves and their place in a baffling world. Whether set in the past or the present, reflecting the Jewish tradition of which she is so much a part or the universal dilemmas of growing up, her stories reflect a warm, realistic perception of the strengths, strains, and humor of family life.

Barbara Cohen started writing "as soon as they taught me how to form letters," and she has been writing ever since. She wrote while she was going to school, eventually graduating magna cum laude from Barnard College and elected to Phi Beta Kappa. She earned her MA degree from Rutgers University. After her marriage to Gene Cohen, she divided her time between writing, teaching English and raising three daughters. Her first children's book, *The Carp In The Bathtub*, widely regarded as a modern classic, was published in 1972. Encouraged by this success, she left the classroom to devote more time to writing. "Now," she says, "I fulfill my yen for face-to-face contact with kids by speaking in schools, leading writers' workshops, and playing with my grandson."

All of Barbara Cohen's books, whether based on her own experiences, literary sources, or on the lives of contemporary children,

speak directly to the reader in the voice of an authentic storyteller and one who truly understands what it is like to be a child.

Children grasp the message and enjoyment in Ms. Cohen's books as evidenced by the following book recommendations.

Here is what children are saying:

Molly's Pilgrim

We like the book because it has a good story. Some of the kids at school were really mean, but Molly wasn't. It wasn't nice of the kids to say mean things to her. But Molly was very brave. We think the teacher should have yelled at the other kids more, and told them not to tease Molly.

It would be nice to meet the people in this book. They seemed very real. We also like the drawings because they seem to make the story seem real.

There are different kinds of Pilgrims. There are Jewish Pilgrims and Christian Pilgrims. It makes us feel special to know that some of our family were Pilgrims, too. Miss Stickley was a kind teacher because she explained to the class that Molly's mother was a real Pilgrim.

By Rebecca, Ezra, and Benjamin Schwartz
Temple Emanuel Religious School
Friday School, Ages 9, 7, 5.



King of the 7th Grade

The one thing Vic Abrams hated about being Jewish was the whole Bar Mitzvah idea!! He couldn't understand why he had to spend two afternoons a week, away from his friends, to prepare for something he considered to have little importance. He thought that there was nothing he wouldn't give to get out of it all, but when confronted with the opportunity to do just that, he found out that he liked being Jewish more than he had thought!!

This book is without a doubt my all time favorite!!! The author, Barbara Cohen, created characters so real they could very well be your next door neighbors. She allows you to share the joys and sorrows of a young boy growing up. Vic confronted his Judaism, and had to deal with this new identity. While he never lost his "tough guy" image, the book ends with Vic becoming a Bar Mitzvah.

by Joshua Ellison
Solomon Schechter Day School of Rhode Island
Fifth Grade

Yussel's Prayer

You say the prayers even if you can't read them—it's important that they come from your heart.

SSDS Second Grade
Hope Schachter, Judaic Teacher

When we pray it must come from our heart—like Yussel's melody on his pipe.

Aaron Kremer

Even though Yussel had to work, it was nice that he still fasted. You shouldn't have to work on Yom Kippur.

Adam Berman

Reb Meir shows us that he learned a good lesson from this by inviting Yussel to his home to break the fast.

Lee Lamarche

I liked when Yussel played his pipe and his prayers were sent up to God.

Ben Rothenberg

The other's prayers wouldn't open the gates. They needed Yussel's prayer in order to open the gates.

Joshua Rubin

Even if you can't go to shul you should try to observe the holiday as best you can.

Nili Chernikoff

It's not fair the Reb Meir went to shul and Yussel had to work.

Jeffrey Rakitt

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World and National News

Nazi Editor, One-Time Yale Professor, Seeks Asylum In Canada

by Susan Birnbaum

NEW YORK (JTA) — A former lecturer at Yale University, who edited a Nazi magazine in the Soviet Union during World War II and who disappeared before his U.S. deportation hearing, has surfaced in Montreal and has asked for Canadian refugee status.

Vladimir Sokolov, 74, edited and wrote for *Rech*, a Russian-language Nazi newspaper published in his native Orel, Russia, during 1942 and 1943.

American courts found that the anti-Semitic articles and columns that appeared under his name were "vicious" and contributed to the persecution of Jews, as well as "world domination by Nazis."

Sokolov wrote under the name V.I. Samarin, which was his father's listed last name.

However, Sokolov lived and worked in the United States under the name Vladimir Sokolov, his wife's last name, which he used upon entering the United States in 1951.

At that time he failed to reveal his wartime activities.

Among his writings were such statements as: "For 25 years, the Kike hit us, for 25 years they . . . ripped the Russian people . . . Finished! Never again will their feet tread upon our soil"; and also, "In this struggle, Kikedom will be destroyed finally and forever."

Sokolov — as Samarin — was decorated by the German Army for his writings. He retreated with the

Germans when the Russian army recaptured Orel.

While living in Milford, Conn., Sokolov was a member of Yale's department of Slavic languages from 1959 to 1976. The Yale Alumni Journal wrote that he "chose to resign and seek early retirement."

The case against Sokolov began with an article in *Sovietsche Heimland*, the Yiddish-language monthly published in Moscow.

It was discovered by a Yale librarian, Sid Resnick, who did translations for the *Morning Freiheit*, a Yiddish newspaper.

Sokolov was stripped of his U.S. citizenship in 1986. Court papers refer to him as Sokolov, a/k/a Sokolov-Samarin a/k/a Samarin.

State Controller Tunik Is Dead

by Cathrine Gerson

JERUSALEM (JTA) — Yitzhak Tunik, a prominent attorney who was Israel's third state comptroller, died Monday, Jan. 9 at the age of 77.

Tunik was born in Russia, came to Palestine in 1934 and studied mathematics and physics at the Hebrew University in Jerusalem.

He began to study law in 1937. He was chief prosecutor of the Israel Defense Force during the War for Independence in 1948, a position that brought him into close association with Prime Minister David Ben-Gurion.

Cigarette Advertising To Get New Scrutiny

SMITHFIELD, R.I. — Cigarette advertising is going to face much more critical scrutiny after the 1989 Surgeon General's Report on Smoking is released Wednesday (Jan. 11), says a Bryant College professor who is a contributing author.

Dr. Edward Popper, professor of marketing and author of the section of the report on advertising and warning labels, says the 1989 report by U.S. Surgeon General C. Everett Koop will focus new attention on the role cigarette advertising and promotion play in the decision to smoke — particularly to not quit smoking.

"Today, cigarette makers devote a major portion of their advertising to suggesting that their cigarettes are safe," said Popper, a leading authority on cigarette advertising, warning labels, and other communications aspects of the tobacco industry. "The current cigarette warnings are not enough to overcome the manufacturers' subtle safety messages."

"The Surgeon General's report should make legislators reconsider whether cigarette advertising should be banned entirely and whether new, more effective health warnings are needed," said Popper.

Koop's report was released at a Washington, D.C. news conference timed for the 25th anniversary of the first report on smoking in 1964. In keeping with the significance of this date, Koop will release a document that will emphasize for the first time the "public policy issues" of smoking. Previous reports stressed medical and health issues.

Two Orthodox Synagogues Vandalized In Pa., Fla. Last Month

by Marlene Goldman

NEW YORK (JTA) — Synagogue desecration struck American communities in Pennsylvania and Florida last month, one of which resulted in the arrest of a white power skinhead youth.

At Keshet Israel in Harrisburg, Pa., one of the Orthodox congregants discovered anti-Semitic graffiti and swastikas spray-painted on the synagogue walls, as he was driving to the daily morning minyan on December 19.

Part of the \$1,000 worth of damage, according to Rabbi Chaim Schertz of Keshet Israel, included slogans "Jewish Dogs," "Jews Out of U.S.," "You Have Been Warned," and "We Will Win."

Two weeks later, the police arrested Christopher Cook, a 19-year-old leader of a skinhead group called the Up Starts.

Cook, who is being held on \$100,000 bail, has been charged with ethnic intimidation, criminal mischief and desecration of venerated objects.

Cook had started a branch of the Up Starts in the Harrisburg area over the past few months, and attracted about nine members, according to Lt. Peter Brooks of the Harrisburg Police Bureau.

The Up Starts are a California-based white supremacist skinhead group.

The police department is now aware of the different skinhead groups in the area, Brooks told the Jewish Telegraphic Agency, adding that most of them do not support white power hatred and in fact denounced Cook's actions.

While charges against Cook are only misdemeanors, the high amount of bail assessed against him reflects state laws instituted in December which upgrade the penalties of institutional

vandalism. Under the new Ethnic Intimidation act, which was sponsored by state Sen. Jeanette Reibman, desecration of churches and synagogues as well as other venerated objects and institutions receives a second-degree felony penalty regardless of the amount of monetary damage.

"The legislation was motivated by a vandalism incident at the senator's synagogue in Easton several years ago, similar to this latest incident in Harrisburg," said Gary Grobman, director of the Pennsylvania Jewish Coalition.

A rally was held at Keshet Israel soon after the episode, where between 1,200 and 1,500 Jewish and non-Jewish members of the community and government turned out, according to Elliot Gershenson, executive director of the United Jewish Federation of Greater Harrisburg.

In a separate graffiti incident in S. Miami Beach, Fla., the Beth Tfilah Congregation was desecrated with a swastika and the spray-painted words "Nazi" and "WASP."

About six months ago, the 40-year-old Orthodox synagogue was also the target of vandalism as a dozen windows, one of which was stained glass, were shattered.

"It's just another series of annoying harassments," Rabbi Israel Tropper of Beth Tfilah told the *Jewish Floridian*.

"We try to watch when we can and we asked the police to give a little more supervision if they can," Tropper said.

There have been no known arrests in either Florida case, according to Rabbi Solomon Schiff, executive vice president of the Rabbinical Association of Greater Miami.



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Agency Puts Israeli Twist On Efforts To Meet Refugee Costs

by Andrew Silow Carroll
NEW YORK (JTA) — The Jewish Agency for Israel announced its plans to deal with the costs of a huge increase in the number of Jews being allowed out of the Soviet Union.

The program, outlined in a document unanimously adopted after a two-day meeting of its Executive here, calls for improvements in housing and services for new immigrants to Israel.

The document also suggested that the improvements, to cost an estimated \$100 million, would be funded in part through a special campaign undertaken by the United Jewish Appeal and its international counterpart, the Keren Hayesod.

The program does not, however, tackle what is to American Jewish communities the more dire issue: how to pay for the resettlement of the 90 percent of Soviet emigres who choose to live in the United States rather than Israel.

Instead, the Executive announced that it has been requested to take part in a working team to "establish a mechanism" for meeting the increasing costs of Soviet resettlement in the United States.

Agencies that deal with the resettlement of Soviet Jews estimate that if 30,000 Soviet Jews arrive in the United States during 1989, as projected, the cost to American Jewish communities could be as high as \$140 million.

Simcha Dinitz, chairman of the Jewish Agency Executive, made it clear at a news conference announcing the program that "the Jewish Agency was not established in order to assist the absorption of Jews in Milwaukee, Chicago or

Detroit."

He also acknowledged that it is up to the individual Jewish federations across North America to determine how much of locally raised money will be allocated to Israeli needs and how much will go to local resettlement efforts.

In days prior to the meeting, Jewish Agency officials expressed anxiety that the federations would begin cutting back their allocations to the United Jewish Appeal, in favor of local Soviet Jewry resettlement.

Money funneled from the UJA to the Jewish Agency accounts for two-thirds of the agency's \$400 million budget.

Even without further cutbacks, the Jewish Agency could face a budgetary shortfall this year of over \$40 million, Dinitz explained at the news conference.

He said the shortfall is partly the result of reductions in federation allocations over the past several years and an increase in the proportion of UJA money being allocated for international resettlement purposes.

The major recipients of those allocations are the American Jewish Joint Distribution Committee and the New York Association for New Americans.

Also taking part in the news conference was Mendel Kaplan, chairman of the Jewish Agency Board of Governors. He stressed that the Jewish Agency does not want to see the needs of those resettling in the Diaspora "to be met by resources that were to come to Israel."

Instead, he said the team being formed to address the problem would explore other ways to meet those needs. The Executive's suggestions include finding ways to

from the site of the Auschwitz death camp.

The conference, originally scheduled for Feb. 20-24, was contingent on a request made by the International Jewish Committee for Interreligious Consultations that the Auschwitz convent be removed to a site outside the camp before the meeting.

Cardinal Johannes Willebrands, president of the Vatican Commission for Religious Relations with the Jews, sent a letter Dec. 28 to IJCIC suggesting that if the conditions to remove the Carmelite convent are met, a conference could take place after Passover 1989.

Jewish officials were wary when Willebrands failed to appear at a meeting in Paris on Dec. 20. That conclave was attended by Roman Catholic cardinals from several European cities, who said they had tried to convince the nine nuns living in the convent to vacate the camp.

The cardinals admitted, however, that they were powerless to convince the nuns to obey.

Catholic leaders had expressed a desire to meet with the Jews and begin work on a joint document on the Church and anti-Semitism.

A group of European cardinals and Vatican officials signed a written agreement in February 1987 stipulating that the convent would be removed by Feb. 20, 1989. An alternate site for the convent has been found outside the camp's perimeter.

A group of French Jewish teachers and Holocaust survivors who visited Auschwitz recently made a video of the camp, shown at the Paris meeting, in which there were clear indications the convent grounds were actually being improved.

Pickering Says Farewell



Thomas R. Pickering, U.S. Ambassador to Israel and President-elect Bush's nominee as next U.S. Ambassador to the United Nations, made a point of paying a farewell visit recently to say goodbye to his friends at the Weizmann Institute of Science in Rehovot. Weizmann President Prof. Haim Harari predicted that Mr. Pickering would serve as a future goodwill ambassador for the Institute. Left to right: Ambassador Pickering, Mrs. (Aviva) Harari, President Haim Harari, Mrs. (Alice) Pickering.

reduce the federations' costs of resettlement, that federations dip into endowment funds or other capital funds, and that help to arriving Soviet Jews be offered in the form of loans, and not grants.

Jerry Levinrad, director of refugee resettlement programs at the Council of Jewish Federations, said that federations across North America are already looking into all of those possibilities.

Levinrad said they are also exploring a "separate-line campaign" to run in addition to the annual UJA-federation campaign.

At the news conference, Kaplan did not rule out a separate-line campaign that would benefit American as well as Israeli absorption needs.

The Executive's program also demonstrated that the issue is as ideological as it is financial. Israel is stung by the "dropout" rate of Soviet emigres, 90 percent of whom leave the Soviet Union with Israeli visas and then settle elsewhere.

The document affirms that the Jewish Agency will continue to be guided by the principle of according "preferential treatment to Jews who are immigrating and settling in Israel."

Dinitz said that improving immigrant absorption facilities in Israel and eliminating grant programs for American immigrants could provide the impetus needed for Soviet Jews to choose Israel.

Dinitz also announced plans for consultations with the Joint Distribution Committee to discuss the processing of Soviet Jews at transfer points in Vienna and Rome. Dinitz has made it no secret that he and leaders of the Israeli government would like to see an increased Israeli presence in these refugee centers.

The Jewish Agency Executive is made up of both officials of the Jewish Agency in Israel and representatives of Diaspora fund-raising bodies.

Fire Kills Two In Dutch Home

AMSTERDAM (JTA) — A fire that broke out in the Jewish old-age home "Beth Shalom" in Amsterdam claimed the lives of two male patients.

The Dec. 31 fire was accidentally caused by a smoldering cigarette in a wastepaper basket in a room in the wing for the chronically ill.

Shultz To Receive Klinghoffer Award

NEW YORK (JTA) — Secretary of State George Shultz will be presented the Anti-Defamation League of B'nai B'rith's Klinghoffer Award in June 1989 for his contributions in combatting terrorism.

The award is given by the ADL's Leon and Marilyn Klinghoffer Memorial Foundation, which was organized after the 1985 murder of Leon Klinghoffer aboard the cruise ship Achille Lauro.

Klinghoffer's daughters, Ilsa and Lisa, cited Shultz's decision earlier this month to deny PLO leader Yasir Arafat a U.S. visa, which would have allowed him to address the U.N. General Assembly in New York.

Sephardi New Head Of Vaad Ha-Rabbonim

TORONTO (JTA) — For the first time in Toronto, a Sephardi has become president of a community-wide Orthodox rabbinic organization.

Rabbi Amram Assayag, who was born in Tangier, Morocco, has been chosen as the new president of the Vaad Ha-Rabbonim of Toronto, replacing Rabbi Moshe Lowy, who has presided since 1986.

Ordained in Israel, Assayag has been spiritual leader of Congregation Petah Tikva Anshe Castilla in Toronto for the past 10 years.

Assayag was instrumental in founding Or Ha'emet, Toronto's only Sephardi day school, which has an enrollment of 300.

AJCongress Honors King

NEW YORK (JTA) — Children from all ethnic backgrounds joined stars from "Good Morning America" and "Sesame Street" in celebrating Martin Luther King's birthday at the headquarters of the American Jewish Congress.

The program, primarily by and for the children, included a performance by the Martin Luther King Junior High School choir and readings by several youngsters on "What Martin Luther King's Life Means to Me."

The late Rabbi Joachim Prinz, AJCongress president for many years, was a close friend of King's, delivering a speech alongside him during the March on Washington in August 1963.

B'nai B'rith Canada Protests On Behalf Of Shechita In Sweden

TORONTO (JTA) — B'nai B'rith Canada's Institute for International Affairs has expressed its concern to the government of Sweden over legislation making it impossible to perform the kosher slaughtering of poultry in that country.

On Oct. 1, Sweden passed an amendment to its civil law making the stunning of poultry prior to slaughter mandatory in all slaughter houses.

Sweden also prohibits the importation of poultry, leaving the country's Jews, who number around 15,000, without any source of kosher fowl.

Chairman Ralph Snow and Director Ellen Kachuk urged Ola Ullsten, Sweden's ambassador to Canada, to request an amendment to the law to permit the kosher slaughtering of poultry.

German Anti-Semitism Leaves New Marks

by David Kantor

BONN (JTA) — Anti-Semitic vandalism was rampant in West Berlin last weekend, leaving the Jewish community outraged and Mayor Eberhardt Diepgen vowing that no effort will be spared to find and punish the perpetrators.

In one incident, pig carcasses were hung on the Putzbruecke memorial to Jews who were transported in trains from Berlin to Auschwitz and other death camps.

The same desecration was found at the Ploetzensee memorial, where hundreds of anti-Nazis were killed, and at the Tiergarten, where a plaque stands in memory of the Jewish-born Communist, Rosa Luxemburg, who was murdered on that spot in 1919.

In addition, the walls were daubed with anti-Semitic slogans such as "Juden Raus" and "Juden-sau."

Local news wire services received anonymous telephone calls claiming responsibility from an unknown group calling itself the "April 20 Movement." April 20 is Hitler's birthday.

Heinz Galinski, head of the Jewish community in West Germany, urged West Berlin residents and local authorities to prevent the town from becoming "a playground for anti-Semites and Nazis."

Neo-Nazi organizations are forbidden by the Allied authorities in West Berlin. They are legal in West Germany but closely watched.

Jewish Leaders Cancel Meeting With Vatican Officials

by Susan Birnbaum

NEW YORK (JTA) — Jewish and Catholic leaders have called off a conference on anti-Semitism that was scheduled to take place in Zurich in February because there has been no definite commitment to remove a Carmelite convent

Israelis Defeat Soviets In Historic Moscow Match

by Hugh Orgel

TEL AVIV (JTA) — The championship Maccabi Tel Aviv basketball team scored a historic triumph last Thursday night, as they beat the CSKA Red Army champions on their home court by a score of 97-92.

The contest was the first Israeli athletes have played in the Soviet Union since the USSR severed diplomatic relations with Israel 21 years ago.

The Israeli victory brought Maccabi a step closer to the European Cup Tournament finals. The Russians are eliminated, even if they win their re-match with Maccabi in Tel Aviv next March.

The outcome of the game created euphoria in Israel, where a large part of the population glued itself to their radios and TVs to hear the live broadcast by Israeli sports commentators from the Moscow stadium.

Jews from all over the Soviet Union came to Moscow to attend the game, reports from the Soviet capital said.

The Maccabi team was described as tense but confident as the zero hour approached. Relations between the rival teams were "warm, open and friendly," according to broadcast interviews with the players. The CSKA treated the Israeli visitors to dinner and the Bolshoi Ballet last Wednesday night.

The Israelis held two practice games in Moscow last Tuesday, and then watched their rivals during home team practice.

'Brochos For Breakfast' To Help Teach Aleph Bet

by Marlene Goldman

NEW YORK (JTA) — Kids will soon be able to spell out brachot with their Alpha-Bits and fill their Honeycombs with morning prayer.

The Post Cereal Division of General Foods Corp. plans before the end of January 1989 to fortify their cereals with "Brochos for Breakfast," an eight-page activity book designed to teach brachot using puzzles, riddles, quizzes and other games.

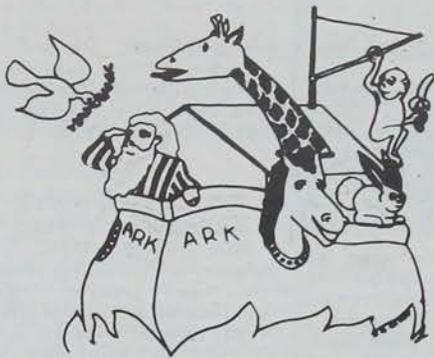
The activity book will not be found on the bottom of the box, however. The primer, which also includes a full-color brachot chart, will be distributed in Hebrew schools, yeshivot and other Jewish channels nationwide.

"The thrust of the book was to come up with a supplement to the education process," explained Sidney Slivko, one of the coordinators of the project at LUBICOM, a New York-based advertising, public relations and marketing firm, which joined Post in creating the idea early in 1988.

Their intended audience, according to Slivko, is primarily second- and third-graders, though the aim is for "Brochos for Breakfast" to be a family activity.

"Although the book is targeted at younger children, the games and puzzles in this book cover a wide range of skill levels," said Yosi Heber, category promotion manager for General Foods, USA. "We're hoping that everyone in the family can get involved in the education process."

In addition to Post Cereals, General Foods produces a wide variety of kosher products including Maxwell House coffees, Kool Aid and Entenmann's cakes and cookies.



NOAH'S ARK

A newspaper for Jewish children

VOL. XI, No. 5

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משחק

(Mees-chahk) — Game

God created Adam and told him about all the trees in the Garden of Eden, saying, "See My works! How beautiful and perfect they are, and all I created was for you." Then God gave Adam a perfect warning to remember on Tu B'Shvat. What was the warning? To find out, fill in the blanks. The answers are names of trees.



Sounds like part of a calendar	1	2	3	4				
Sounds like part of your hand	5	2	6	7				
A tree that might bark	1	8	9	10	8	8	1	
A tree that might bounce	11	12	13	13	4	11		
A tree whose fruit rhymes with "berry"	14	15	4	11	11	16		
Trees that sound like winter coats	17	18	11	19				
Tree that rhymes with "vine"	20	18	21	4				

Now take the letters above the numbers and put them above the matching numbers below.

13	4	10	2	11	4	6	4	19	3	16	8	12				
19	5	8	18	6	2	21	1	1	4	19	3	11	8	16	7	16
10	8	11	6	1	17	8	11	18	17	16	8	12				
10	18	6	6	19	5	8	18	6	18	3	3	15	4	11	4	
18	19	21	8	8	21	4	3	8	11	4	5	2	18	11		
18	3	2	17	3	4	11	16	8	12							

— Answer on next page.

Be A Firefighter!



About 80 years ago, the Jewish National Fund (JNF) began planting trees in Israel. These trees saved the land. Where there used to be deserts and swamps, there are now trees.

Then, from last April to November, a horrible thing happened. About one million trees were burned in terrible forest fires. In just seconds, forest fires wiped out 80 years of work. Most of these fires were not accidents. They were part of the Palestinian uprising. In this new type of "war", the ammunition used was rocks to throw at people and fire to burn trees.

How can we fight back? There is only one way: to plant more trees! Each tree that was burned must be replaced!

Although 30,000 acres of forest have been burned, one area that received a lot of damage was in the Children's Forest, outside of Jerusalem. The Children's Forest was started about 40 years ago. The trees there were planted in memory of children who died during the Holocaust. Because of the fires, more than 80,000 trees were burned! To honor the memory of the children, these trees must be replaced!



It is a Jewish custom to plant trees in Israel on Tu B'Shvat. This Tu B'Shvat, **NOAH'S ARK** invites all readers to be "firefighters" and help replant this forest. All trees purchased through **NOAH'S ARK** newspaper will be planted in the Children's Forest. If every reader of **NOAH'S ARK** bought at least one tree, the trees in the Children's Forest — and more — could be replaced!

It costs \$7.00 to plant a tree. If you do not have \$7.00, you could earn the money by walking a dog, shoveling snow, baby-sitting, or doing other jobs. If you cannot earn \$7.00, then just send whatever you can and **NOAH'S ARK** will add your money to dollars received from other children. Do not send cash in the mail; ask your parents or teacher to write a check for you.

— Continued on next page.

**תחרות
(Tah-chah-root) - Contest!**

To celebrate the birthday of the trees, Jews plant trees on Tu B'Shvat. To enter this Tu B'Shvat contest, make new words from the words "plant a tree".

There are two categories, one for readers aged 6-8 and the other for readers aged 9-12. To enter, younger readers must find at least 15 words. Older readers must find at least 25 words. A drawing will be held from all of the correct entries, and a winner will be chosen in each category.

Words must have 3 or more letters, using the letters in the words "plant a tree". (Example: eel. Notice there are two e's in "plant a tree" so you can use two e's in your word.) No proper words may be used (words that begin with capitals, like a person's name or the name of a city). No help, please, from teachers or family.

Send your entry with your name, complete address, and age to: Tree Contest, c/o NOAH'S ARK, 7726 Portal, Houston, Texas 77071. Entries will not be considered unless you include your age. All entries become the property of NOAH'S ARK and cannot be returned. **Deadline:** February 10, 1989.

If money doesn't grow on trees, how come banks have branches?



- Riddle sent by Jason Goldstein, 10-years-old, Houston, Texas

Be A Firefighter, continued from first page.

Everyone sending in \$7.00 will receive a certificate. To purchase one or more trees, fill out the form below and send \$7.00 per tree. Checks should be made payable to the Jewish National Fund.

Clip and Mail

Your Name: _____ Age: _____

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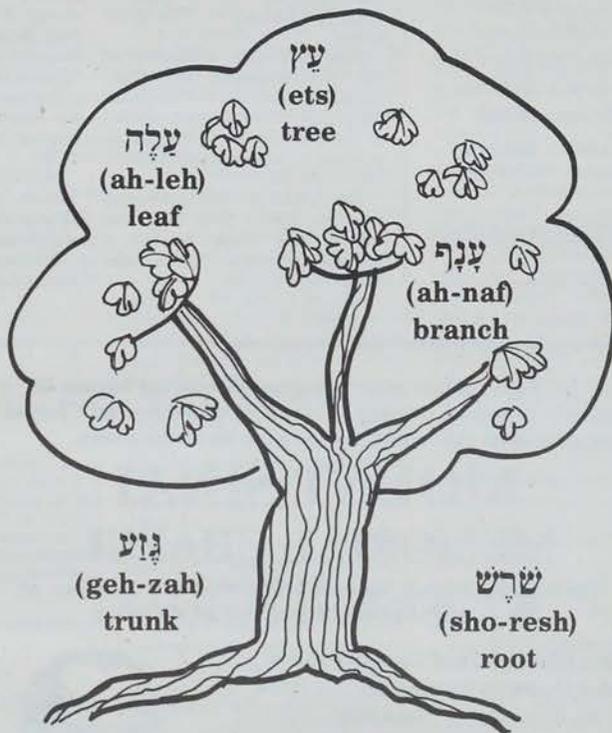
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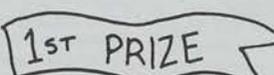


Answers To Game

God's warning was, "Beware lest you spoil and destroy My world, for if you will spoil it, there is no one to repair it after you." (Commentary on Ecclesiastes 7:28)

This warning teaches us that we only have one world. We have no second chances. Once this world is destroyed, it will be gone forever. We must do everything we can to repair - or fix - those parts of our world that are already damaged. Tu B'Shvat is the perfect time to think about repairing our world, because this holiday reminds us to appreciate nature.

**Mazal Tov,
Laura Kaplan!**



Mazal tov (congratulations) to **Laura Kaplan, 8-years-old, from Ridgefield, Connecticut.** All of the correct entries to the Rhyming Riddles Contest were included in a special drawing, and Laura's name was chosen. She has received an autographed copy of **CHANUKAH ON NOAH'S ARK**, from the publishers of **NOAH'S ARK, A Newspaper For Jewish Children.**

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**Linda Freedman Block
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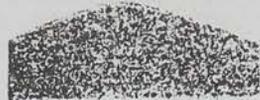
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Obituaries

SADIE ANN COHEN
PROVIDENCE — Sadie Ann Cohen, 95, a resident of the Jewish Home for the Aged, 99 Hillside Ave., manager of a millinery store in the Turks Head Building for more than 35 years, retiring in 1968, died January 12, 1989 at the home.

Born in Boston, a daughter of the late Benjamin and Mary Cohen, she had lived in Providence for 50 years. She previously resided in Taunton for 45 years. She is survived by a niece, Ruth Cohen of New York City.

The funeral procession departed from the Mount Sinai Memorial Chapel, 825 Hope St. for a graveside service at Mount Nebo Cemetery, Taunton.

ABRAHAM W. RAISNER
WARWICK — Abraham W. Raisner, 80, of 303 Greenwich Ave., who was associated with the former Brier Manufacturing Co., Providence, for 48 years before retiring in 1975 as executive in charge of the design department, died January 9, 1989, at Miriam Hospital. He was the husband of Mildred (Mendelovitz) Raisner.

Born in Providence, a son of the late Meyer and Freida (Venetsky) Raisner, he lived in Warwick since 1975.

Mr. Raisner was a member of Temple Sinai, the Providence Hebrew Free Loan and the Order of Hebraic Comradship.

Besides his wife he leaves three sons, Fred N. Raisner of Cranston,

Harvey L. and Myron J. Raisner, both of West Hartford, Conn.; a sister, Jean Rabinowitz of North Providence, and nine grandchildren.

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

IRVINA E. ROSS-KATZ
GREAT NECK, N.Y. — Irvina E. Ross-Katz of Clint Road, a clerical worker at the County Courthouse in Great Neck for two years before retiring due to illness in 1968, died January 9, 1989, at Methodist Hospital, Houston, Tex. She was the wife of Neil Katz.

Born in Providence, she was a daughter of Sadie (Blazer) Goldstein of Providence, and the late Louis Goldstein. Mrs. Katz moved to Great Neck in 1970. For the last 18 months she lived in Houston with her son while undergoing medical treatment.

Mrs. Katz attended Brown University. She had also worked for Bryant College for five years and had been a sorority adviser.

She was a former officer of the Sisterhood of Temple Beth-El, and a member of the Women's Association of Miriam Hospital, the Ladies Auxiliary of the Jewish War Veterans, Hadassah and Hope Link.

Besides her husband and mother, she leaves two sons, Douglas Ross of Killingly, Conn., and Dr. Jeffrey Ross of Houston; a brother, Burton Goldstein of Providence; and a granddaughter.

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

FRANCES G. SCHWARTZ
DELRAY BEACH, Fla. — Frances G. Schwartz, 80, a former resident of Cranston, died January 5, 1989 at Delray Community Hospital. She was the widow of Maurice Schwartz.

Born in Providence, a daughter of the late Isaac and Eva (Nachbar) Ackerman, she had been a resident of Florida for two months. She lived in Cranston for the previous five years and in Warwick for 11 years before that.

Last July at her 80th birthday, she was honored by the Pioneer Women, of which she was Rhode Island president for 14 years and a life member.

She was member of Temple Torat Yisrael, Cranston, and the former Temple Beth Israel. She was also a member of the women's associations of the Jewish Home for the Aged and Miriam Hospital.

She leaves a sister, Anne Cohen of Delray Beach, formerly of Cranston; and two brothers, Irving A. Ackerman of Cranston and Pembroke Pines, Fla., and Joseph Ackerman of Boca Raton, Fla., and Centerville, Mass.

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

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Formation Of Reform Cemetery In Israel Approved

A long-standing request by the Reform movement to establish a cemetery in Israel where families would be allowed to choose the burial ritual they prefer rather than conform to the strict Orthodox requirements of Israel's rabbinate has finally been approved by the ministry for Religious Affairs in Jerusalem.

Rabbi Charles Kroloff, president of the Association of Reform Zionists of America (ARZA), in announcing plans to move ahead swiftly to set up the new burial plot, says it will be located near Jerusalem.

Under the approval granted by the Ministry for Religious Affairs, ministry officials are pledged not only to obtain a government license but to secure funds to establish and maintain the Reform burial plot.

Although the cemetery will be a Reform plot, Rabbi Kroloff said, it will not be restricted to members of the Reform movement. "It will be available to any Jewish family and will allow the survivors to decide on the form of burial," he explained. "Coffin burial will be permitted."

The Orthodox rabbinate in Israel takes a rigid view of the Jewish tradition that calls for the deceased to return to dust. Under this interpretation, shroud burial is required, a key reason why Orthodox groups in Israel have opposed a Reform cemetery.

Rabbi Kroloff observed that the approval of the ministry for Religious Affairs was received only after the Reform movement had filed a petition in Israel's Supreme Court and only a day before the deadline for ministry officials to file a response to the petition.

The shroud issue was also a basic reason for Reform demands for a cemetery that would not be bound by strict Orthodox requirements, the ARZA leader explained. "Shroud burial is highly traumatic and a source of additional pain for many families who are already suffering the grief of losing a loved one," he said.

In many Diaspora communities, including the U.S. and Canada, most Orthodox, Conservative and Reform rabbis — unlike Israel's rabbinate — interpret the requirement that the dead be allowed to return to dust as permitting the use of plain wooden coffins, bare of nails, screws or other metal embellishments.

CARD OF THANKS

We wish to express sincere thanks to our relatives and friends for the thoughtfulness and sympathy extended us during our recent bereavement. Your support is deeply appreciated.

**The family of
the late Aron Novogrodski**

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The Five And Ten Bar Mitzvah

(continued from page 7)

synagogue, but we never got there. Instead, we walked to where we boarded a street car. Papa was thus compounding sin upon sin. I was his willing accomplice. No synagogue was bad enough, but to ride a street car on a holy day! Holy Moses!

What were we doing? There was more sin to follow. We got out of the car and went into a theatre. Horror of horrors! It turned out to be a burlesque show. If God kept books on the sins of His people, there would be very heavy debts recorded that day against Papa and me.

Papa had two things to say as we entered the den of iniquity. "Don't tell Mama." I promised not to squeal. Now Papa addressed a remark to God. "Let this be a lesson to You, Lord. Next time somebody makes a simple request to find a rich man's wallet, show some compassion. By now, after so many millions of years, You should have learned the God business." Papa listened a minute. Evidently God was silently explaining His position. Papa shook his head and ended the connection with "I don't want to discuss it."

While we waited for the curtain to go up, the hawkers on the stage were urging the audience to buy the boxes of confectionery, all guaranteed to contain genuine \$1,000,000 diamond rings or five cent tin whistles. I would have liked to have a tin whistle, but Papa had something important to tell me.

Papa explained that he had wanted with all his heart and soul to give me a big Bar Mitzvah, but because of certain financial transactions that had not been carried out, due to the sheer stubbornness of a certain Supreme Power, Papa was unable to do so. Papa could give me only the five minute, ten dollar ceremony.

Papa's explanation, told in a whisper in the theatre crowded with other impious, irreverent, backsliding but happy Jew refugees from synagogues, had something to do with finding a rich man's pocketbook. "Don't blame God, or be bitter against Him," Papa pleaded. "He must have been busy making profits for His wealthy clients. Perhaps He intended for you to have the five and ten ceremony."

I consoled Papa. "It's okay."

Papa. I don't need a big ceremony." I was in a festive, generous mood. I even forgave God, although I wondered how He could have refused a good man like Papa, who spanked his children only on the behind and never hit us in the head.

The curtain went up. The Bar Mitzvah and school and the outside world were forgotten. Practically naked ladies, with bare arms showing and wearing only knee length dresses, came out on the stage and runway. They danced and sang. One of them winked at me. I guess I blushed. Comedians in baggy pants came out and were very funny. There was more dancing, more singing, more jokes, more candy selling. The show ended. "Gee, Papa," I said, "Sinning is lots of fun!" Papa sighed, "Now it's back again to the real world."

We went home. On the street car, Papa couldn't resist getting in a dig at God. "Listen, God," he said in Yiddish. "I am not one to hold a grudge. This business of not going to synagogue and seeing a burlesque show on a holy day, and bringing a Bar Mitzvah boy along, all of this is Your fault." Papa gave God a chance to make His rebuttal, but there was none, which Papa construed as an admission of guilt on God's part.

Papa continued, "You withheld the rich man's wallet from me. You wouldn't burn anything as a sign. Chickens don't count. So Your failure to be fair and generous, something I would gladly have done for You, led to this day. Do you have anything to say in Your Defense?"

God was silent. Papa turned to me, nodding. "He is ashamed. All right. I am not a vindictive man. I am willing to forgive and forget. I'll say no more about this matter." We arrived home. Mama welcomed us warmly. She affectionately expressed her pride in her religious family.

Bar Mitzvah day came. My rich cousin Irving brought over his dark blue suit. It was being loaned to me for this special occasion. Irving is fat, because he eats regular food. We eat what's on sale. His pants were too big around my waist. The coat was too loose. The sleeves flapped. Mama went to work with safety pins and big sewing stitches. In no time the suit fitted like a hand-tailored store-bought outfit on a scarecrow.

The family and guests packed our small apartment. I got sixteen Waterman fountain pens. Each of these were accompanied by the solemn wish that I would become a great scholar, which was highly unlikely. Mama and the ladies wrapped up the cakes Mama had baked. The precious bottles of wine were already on the big cake of ice donated by Joe the ice man.

The boys crowded around me. Those already Bar Mitzvahed made jokes, all probably over 5,000 years old. The younger boys wanted to know if I was nervous. I was. The men commiserated with Papa on the unfortunate five and ten ceremony.

A distant uncle took Papa aside and gave him advice and inside information. This uncle's name had been Semeleh Schmolowitzski in the old country but, desiring a shorter and more American name, he changed it to Sam Schmolowitzski. Sam told Papa, "Mordka, don't lose your temper if the Rabbi and the Cantor make a shambles of the ceremony, short as it will be." An explanation followed.

It seemed that my old Rabbi, he of the long white beard, the punishment strap and the sharpened lollipop stick pointer, was feuding with the Cantor, who sang and chanted during all services. Both were appointed at the pleasure of the congregation. Neither was powerful enough to oust the other. Sometimes there were embarrassing incidents.

Upon receipt of this valuable intelligence, Papa saw a chance to convert the five and ten rites into an expensive Bar Mitzvah, without extra cost.

Papa's quickly conceived plan to stretch the ceremony to a respectable length was not inspired by the Devil. Papa's idea sprang from over 5,000 years of survival heritage, Papa's legacy as a descendant of the tribe of Isaac.

Our whole group marched to the synagogue. The women cannot sit with the men in an orthodox schule. If there had been a balcony the women could have witnessed the event. As it was, they went to the anteroom and prepared the feast of cakes and wine.

Papa put his plan into operation. He searched for and found the Rabbi. He said, "Rabbi, my respect for you is so great that I must tell

you that the Cantor is planning to shame you during my son's Bar Mitzvah." The old Rabbi said, "Aha! We shall see who shames who."

Papa then confided to the Cantor that the Rabbi was plotting something especially dirty that would oust him from his position of Cantor. "Aha! We shall see who ousts who." Papa departed, a smile on his face for a bad deed well done.

The services proceeded. All was calm and orderly, though strained, until it was time for me. I went on the tiny stage. Now a very odd thing happened. As the Rabbi read a few lines, the Cantor, alerted by Papa's warning, shook his head, put both hands to his cheeks, while indicating shock, surprise, disgust and disapproval at the Rabbi's reading.

The old Rabbi noted this performance. After I said my few lines of Hebrew from memory, the Cantor sang. As his voice flowed out over the congregation, the old Rabbi put a finger in each ear, while making a wry face. He clearly indicated by this and by a disdainful shrug of his shoulders that the Cantor was singing off key, off pitch, off tone, and awful.

While the two feuders glared at each other, I made my Yiddish speech, also from memory, thanking God, my Rabbi, my parents, my relatives and friends, and pledging myself to be a good Jew for the next 120 years.

The Rabbi thereupon read a passage, while sneaking a sideways look at the Cantor. The Cantor looked toward Heaven imploringly to indicate that the Rabbi was misreading the holy words into gibberish. The Cantor shook his head slowly, slapped his own face in dismay. As a final insult, he held his nose.

The Rabbi finished his supposedly last reading. I made my final speech in English, mostly the same stuff that I had said in Yiddish. I was finished with my part. I had survived Bar Mitzvah! Now came the final singing by the Cantor.

As the Cantor began, the Rabbi raised both hands toward the ceiling, as if to beg God to deliver him from this terrible noise. As the Cantor continued, the Rabbi clutched his throat to show that the singing was killing him. The Cantor noted this, but continued. The Rabbi pulled out a huge handkerchief and wept into it, pointing with one withered hand to the Cantor and indicating extreme anguish.

The Cantor finished. That should have been the end of the ceremony. Indeed, some people rose to leave. But no, the Rabbi wanted the last word. He craftily selected a section dealing with one's enemies, how one must smite them down and destroy them even unto the last generation. The Cantor was throwing daggers at the Rabbi. The Cantor made deprecatory gestures, and adapted a sarcastic expression, rolled his eyes in distress and pain at the depths to which the Rabbi had sunk. The Rabbi finished, thinking he had had the last word.

He was wrong. The Cantor burst into song, a long, long vocal composition. My own Hebrew is a bit

sketchy, but I caught a reference to "How the mighty have fallen, how they grovel in the dust, how they have despoiled themselves in the eyes of man and God, what punishment the Lord Almighty has in store for them," and probably more of the same. The Cantor finished. He looked triumphantly at the Rabbi, as though to say, "Nu, have you had enough?"

The Rabbi was ready for him. Off he went on a long reading about the enemies of Israel throughout the centuries, how the anti-Semites shall be smitten and be less than the dung of camels. The Cantor got angry and answered with a bitter dirge of the sad history of the Jewish nation, indicating, of course, that the Rabbi was solely at fault.

The Rabbi responded. The Cantor responded. The audience grew restless. Both responded at once and the whole mishmash ended in a singing-yelling discordant duet.

The congregation and I went into the anteroom, where the women waited. Mama and Papa and I were congratulated on the beautiful, very long ceremony, worth \$375.25 by consensus opinion, a ceremony even longer than my rich cousin Irving's. Oh, it was a proud day!

My uncle Pinsky from my mother's side, a furrier on genuine mink coats made from Persian cat skins, collared me in a corner. He demanded, "Nu, Rubin, do you know what this day means?" I answered, playing it safe, "Today I am a man?" Uncle said, "Yes, yes, but what does it mean, really mean, deep down?"

I thought for a moment, baffled. Then it came to me, the wisdom of the ages, the revelation, the ultimate truth, the accumulation of over 5,000 years of Jewish lore. I proudly answered, "I know! I know! It means that from now on I can gather with all the other Jews every week at the burlesque!" And that's the truth.

Correspondents Wanted

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

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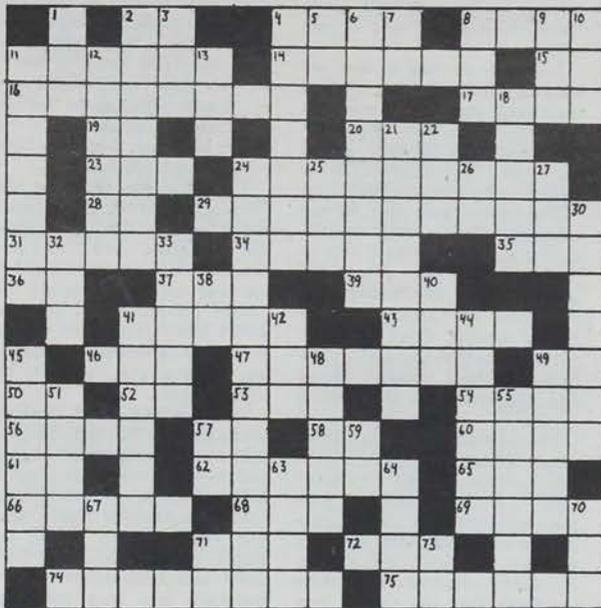
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Across

- 2) _____, *Calcutta!*
- 4) Springsteen's "I'm Going _____"
- 8) Charlie Parker
- 11) Hawthorne's Prynne
- 14) Breathe in
- 15) Half of a Duncan
- 16) To hold spellbound
- 17) *East of Eden*
- 19) cummings
- 20) To soak in liquid
- 23) Sick
- 24) Author of *The House of Seven Gables*
- 28) League Jackie Robinson played in (abbr.)
- 29) *Flowers* _____ (2 words)
- 31) To cover with turf again
- 34) Cow organ

- 35) U2 producer Brian _____
- 36) Playwright who penned *Fool For Love*
- 37) Cola and country singer Bannon
- 39) Coroner's abbr.
- 41) *Speed* *The Plough's* playwright
- 43) Janet Jackson's "Let's _____ Awhile"
- 46) Long-haired ox
- 47) *The Dharma Bums* author
- 49) Wrote *Martin Eden* (init.)
- 50) Preposition
- 52) Industrial Engineer (abbr.)
- 53) Same as 35 Across
- 54) Israeli Airline
- 56) Chuck Berry's " _____ Over Beethoven"

- 57) Gym class abbr.
- 58) Massachusetts college
- 60) Written reminder
- 61) Medical professional (abbr.)
- 62) *Trust Me* author
- 65) To be, 1st person plural
- 66) *Doonesbury* collection: *The Reagan* _____
- 68) Charged atom
- 69) Durante's prominent feature
- 71) What Dick Loudon owns on *Newhart*
- 72) Lincoln
- 74) Holden Caulfield's creator
- 75) Piccolo book, *A Short* _____

Down

- 1) To write
- 2) Shakespearean title character
- 3) Feminine possessive
- 4) Pulitzer-winning author of *An American Childhood*
- 5) _____ the *Waterfront*
- 6) Made shrill sound by blowing
- 7) Sodium
- 8) Belushi's favorite bug
- 9) *Catcher in the _____*
- 10, 30) He's Fr. Guido Sarducci
- 11) Author of *Catch-22* and family
- 12) Belonging to author and critic Gertrude
- 13) Uncooked
- 18) Wrote "No man is an island"
- 21) Joan Rivers' expression (3 words)
- 22) American author, wrote *The Fall of the House of Usher*
- 24) Marilynne Robinson debut novel or what a new homeowner sets up
- 25) A soft mass
- 26) Amtrak business (abbr.)
- 27) Long period of time
- 30) See 10 Down
- 32) Psychic ability (abbr.)
- 33) Male mallard
- 38) *The Heart Is A Lonely Hunter* author (init.)
- 40) Troubled motorists' saviour
- 41) *The Naked and the Dead* author
- 42) Bo's numerical rating
- 44) O'Neill's *The _____ Cometh*
- 45) Writer McMurtry and Letterman's Melman
- 48) The Boy Wonder
- 49) Writer of *The Turn of the Screw*
- 51) Musical sound of specific quality
- 55) Belonging to Bad Bad Brown
- 57) Expression for distasteful odor
- 59) What Queen Elizabeth rules over (abbr.)
- 63) Finished
- 64) Recedes from flood
- 67) Coach Parseghian
- 70) See 27 Down
- 71) Negative prefix
- 73) Same as 19 Across

Reflections

(continued from page 5)

Pocahontas. In those days imagination was frowned upon by educators. Not a good idea to scare small ones.

Another rotten notion backfired. I had my kids make bows and arrows and place them on the bonfire. We did a West Coast Kwakiutl I had read about. A lesson in how to let go. Or a comment on our wasteful world. Take your pick. It didn't go down well with the leaders.

I made myself at home. I tacked up a *Life* portrait of Dietrich beside my bunk. I did not become pals with the handsome blond counselor in the cabin next door. He was two years older. But I kissed a pretty girl counselor from a neighbor camp, in the Naples boat dock. At night I would paddle a canoe over the dark pond to the edge of a "dry" inn. I would take

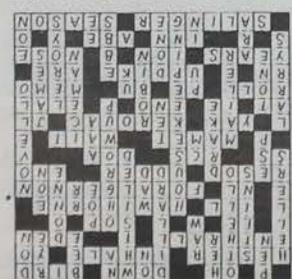
out my flask of rum, pour a slug into a coke and flirt with the kitchen wenches. I have snapshots of them.

One mom asked me to spend the weekend at summer's close. She treated me royally. Within the year, she died of cancer. Everybody I met that summer wrote me a card in fall. None of the contacts lasted more than a few weeks.

My son at four delights me the same way those kids did long ago. Sometimes I wish people from the past — those you never said goodbye to — could come back. That's why we create our fantasy of heaven.

Know the warning signs of a heart attack! 1. Uncomfortable pressure, fullness, squeezing or pain in the center of your chest lasting two minutes or longer. 2. Pain may spread to the shoulders, neck or arms. 3. Severe pain, dizziness, fainting, sweating, nausea or shortness of breath may also occur. If you show these symptoms, the American Heart Association says "Get help immediately!"

Crossword Solution



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