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Rhode Island Jewish HERALD

Anne Frank
on stage
Page 7

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Above is "Providence" by Edward C. Leand, who, along with Toby Alterman and Steven Rakitt, are featured photographers of Gallery 401 at the JCCRI in Providence. The exhibit will be open to the public from January 6-February 1, 1991.

It Happened In Rome — An Historic Meeting With John Paul II

by Rabbi Gary
Bretton-Granatoor

On December 6, history was made in Rome. For the first time since the cresting of religious anti-Judaism in the 12th century, the Catholic Church formally recognized the theological uniqueness of Judaism, not as promise for the future but as policy for today and tomorrow.

This dramatic development came in a Vatican meeting attended by 25 Jewish religious and communal leaders representing the world Jewish community, representatives of world Catholicism and Pope John Paul II. As one of the Jewish delegates, I found that my expectations for this encounter were far exceeded by the proceedings themselves. We had anticipated a meeting that would be largely ceremonial — a celebration of the 25th anniversary of *Nostra Aetate* ("In Our Time"), the magnificent document that sought to change Catholic teaching and attitudes toward Jews and Judaism. What did occur, in fact, went far beyond ritualistic acknowledgement of the importance of *Nostra Aetate*.

Judaism Accorded Full Spiritual Validity

Instead of mere reaffirmation, John Paul II plumbed new depths of Catholic-Jewish understanding, culminating in a watershed recognition by the Pontiff of the role of Judaism as a religious belief that expresses a unique relationship between

God and God's people, Israel.

To understand the importance of this event, it is necessary to understand its context. *Nostra Aetate* (1965) was the first written Church document to oppose anti-Semitism and remove from Church doctrine the decide charge against the Jews. It was followed by two other significant Catholic statements in 1975 and 1985. Both sought to show how the principles set forth in *Nostra Aetate* should be implemented. They attempted to rectify the previous Catholic portrayal of Judaism as a covenantal faith that had been made obsolete by Jesus' birth and by the creation of a new Christian covenant embodied in the New Testament.

For Jews, this series of documents marked a progressive sequence of restitution — of officially restoring to the Jewish people its history and proper role in a society that had despised it for centuries. It had the effect of transforming organizational Catholic-Jewish relationships from indifference and avoidance to dialogue and cooperation. For hundreds of thousands of individual Catholics and Jews, the past quarter of a century has seen relationships change from distrust and alienation to mutual acceptance and friendship.

Low Points, High Points

The transition has not been entirely smooth sailing, by any means. In some respects it has been a roller-coaster ride of

successes and failures. The Church's failure to establish formal diplomatic relations with Israel, the reception by the Pope of Kurt Waldheim and Yasir Arafat, the establishment of a convent by Carmelite nuns at Auschwitz — these have

(continued on page 3)

Temple Am David Scholar-In-Residence

by Sarah Baird
Herald Associate Editor

Rabbi David J. Wolpe, Director of the Ostrow Library and Instructor in Modern Jewish Thought at the University of Judaism, was the 1991 Fran Katzman Memorial Scholar-In-Residence at Temple Am David this past weekend. Rabbi Wolpe, a leading Jewish theologian, discussed some of the ideas and principles presented in his book, *The Healer of Shattered Hearts: A Jewish View of God*.

Rabbi Wolpe eloquently wove Biblical passages, midrashim, fiction, and challenging questions into his theological tapestry on Friday evening in the first of his three sessions. The resulting presentation successfully engaged the audience, sparking thoughtful responses. Saturday's program included services, a kosher lunch, study, and prayer sessions.

Like many reflective treatises on religion and theology, *The Healer of Shattered Hearts: A Jewish View of God* raises as

Growing Immigration Becoming A Touchy Issue

by David Kantor

BONN (JTA) — The delicate issue of Soviet Jews seeking haven in Germany is creating ripples not only in government circles here, but in the world Jewish community as well.

The Central Council of Jews in Germany has fought hard to keep the federal government from imposing quotas on the number of Soviet Jews allowed to immigrate here. Its position has been that such restrictions would be unseemly for a country that once tried to rid itself of its Jewish population entirely.

But there appears to be growing sentiment in Jewish communities elsewhere that Soviet Jews should not be directed to Germany, of all countries, especially at a time when tens of thousands are making a historic exodus to Israel en masse.

In Israel, the German Jewish community is being attacked by some officials for promoting "neshira."

The word is Hebrew for dropout and has been applied to Soviet Jewish emigres who choose to settle in countries other than Israel.

A German Jewish community activist, who asked not to be identified, reacted angrily to that charge, which he attributed to two prominent

members of the Executive of the Jewish Agency for Israel, which is responsible for immigration to Israel.

The charge is based on a misunderstanding, the activist contended. While the community is actively campaigning to convince the Bonn government to admit any Jew who arrives in Germany, it has no policy of persuading Soviet Jews to come here or diverting them from Israel, he said.

He explained that the community wants only to help Soviet Jews who come here by choice to take care of their basic needs and to absorb them.

In many cases, Jews would have lost their religious identities had it not been for the community's efforts to help them, he said.

Several German newspapers, meanwhile, have reported that Jewish groups in the United States are critical of their Soviet brethren who choose to immigrate to Germany.

In New York, Benjamin Meed, president of the American Gathering/Federation of Jewish Holocaust Survivors, wrote a letter last week opposing the mass immigration of Jews to Germany.

(continued on page 6)



many questions as it seems to answer.

Wolpe probes the relationship between Jews and G-d, exploring differing modes and means of expression. He asks: "How central is G-d to Judaism?" Throughout his book, Wolpe answers with an insistence "Totally!"

For instance, he explains that all that is Jewish is inherently connected to belief in G-d. "The ideal of *Tikkum olam*, re-

pairing the world, which is critical to the Jewish sense of mission, represents this friendship and partnership between the Divine and human realms." (*Shattered Hearts*, p. 65).

Wolpe understands adherence to the covenant between G-d and man as appropriate, formalized devotion. "The covenant, about which so much has been written, is a relationship of love formalized in law." (*Shattered Hearts*, p. 75). He relies on definite frameworks for religious expression.

Despite well thought out arguments, however, the conclusions of his book are not based on purely logical progressions and deductive reasoning. Rather, Wolpe's passionate and often compelling arguments are grounded in conviction and supported by his devotion.

Shattered Hearts: A Jewish View of God, therefore, is Wolpe's personal view of G-d. The audience at Temple Am David had the rare privilege of hearing and growing to understand this young theologian's inspirational ideas.

Inside the Ocean State

Project GRAPHIC's Continuing Saga

by Kathy Cohen
Herald Associate Editor

"The first day of class was nothing but confusion and frustration for the Russians," says Karon Dionne, Coordinating Counselor for Project GRAPHIC (Giving Refugees a Promising Head Start in Computers) at Rhode Island College.

Today, two months later, Dionne says she has given each student a project and each one is busily doing his or her work silently.

Project GRAPHIC was started about a year ago with the help of a Federal grant written by Leonore D. Collins, Industrial Technology assistant professor at RIC. At that point, the Office of Refugee Resettlement at the State Department of Health and Human Services recognized that the influx of Soviet emigres was too high to ignore.

Lynn August, former director of the Office of Refugee Resettlement, explained that during the fiscal year of 1990 (October 1, 1989 — September 1990) it

was reported that over 50,000 Soviets had migrated to America. Now into 1991 that number has greatly increased.

The \$94,000 grant has funded four twelve-week courses, serving twelve students in each. While the emigres have had the opportunity to learn desk-top publishing on a Macintosh computer for eight hours once a week, they also have had English-as-a-Second Language (ESL) instruction which was included by RIC.

Once the student has been placed, and throughout their employment, the college will assist both the emigree and his or her employer with job placement counseling. Assistance at the work place will include interpretation, cultural workshops for employers prior to the emigrant starting work, or just making sure the new employee is able to get to work on time.

The main goal of the project is to help foreigners enter the American work force so they can live without government assistance.

One of the problems, says Dionne, was the students' ability to trust others. They feared simple things like someone offering a ride home from class. Even sharing and working with others was difficult at first. Now Dionne explains that they are learning to adjust.

Most of the emigres have arrived in America highly skilled in some field; however, they need to adopt to our technological differences, learn American job terminology, and change their "Soviet attitudes."

One month into class "they never smiled," explains Dionne. "Everyone (at RIC) knew who they were because they didn't smile. Now they'll get some wrinkles."

"They also expressed what they were uncomfortable with, such as the way their teachers were dressed (they were too informal) and questioning the teacher. In the USSR one does not teach in casual dress and the students do not doubt their instructor.

The twelve-week course has recently been extended to six-

teen, says Chris Marshall, coordinator of the Office of Refugee Resettlement, because of the economy. The extension, termed the second phase, also includes assistance for the students' spouses, and an assessment of the emigree's first career skills and resume to make sure they are credible by American standards.

Of the twelve students, one, Yuri Yaroshenko, has been placed with Comptec in Lincoln as a computer software engineer. Before class Yaroshenko had been in the U.S. one year and had three more weeks of welfare left to live on.

Dionne says there are four more emigres who have a possibility of placement. She expects to hear by the end of this week.

Anyone interested in giving one of these students a chance to start a career call Karon Dionne at 456-8698 for more information on their qualifications.

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Subsidized Housing Network Formed

Beth Russell, newly elected Chair of the R.I. Association of Senior Housing announced last week that the fledgling organization had been formed to bring together for the first time representatives of non-profit, proprietary and public elderly housing developments. "We have been increasingly aware of the need for supportive services for our tenants who require more help in their daily lives as they age," Russell said.

The Association will work together and with representatives of the U.S. Department of Housing and Urban Development, RIHMFC, the state Department of Elderly Affairs and the multitude of community

agencies to bring services to tenants efficiently. Other programs will be addressed as well.

In addition to Russell, the Association elected Chet Kosinski, Providence Housing Authority, Vice Chair; Bill Mann, Woloohohian Realty, Secretary; Sandra Charette, Chateau Clare, Treasurer.

Managers, Social Service Coordinators and other staff providing services in elderly housing will be invited to attend the next Association meeting on January 17, at 9:00 a.m. to be held at Westminster Place, 700 Westminster Street, Providence.

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In Our January 24, 1991 Issue

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Time Out

An Individual's View Of The Gulf Crisis

by Rabbi Dr. Chaim Shapiro

The Iraqi conquest of Kuwait in August has set off various feelings in our country of fear, consternation, frustration and anger. Automobile owners have been angered by the sudden escalation of gasoline prices and home owners by the rise of home fuel as well as other forms of price gouging. Likewise, a great deal of concern has appeared when family members or neighbors are summoned to military duty. When the specter of war and its accompanying perils of death and destruction become a reality, especially concerning loved ones or acquaintances, then many people have their qualms, and doubts surface in many tangible ways.

Our people suddenly are called upon to make sacrifices — human as well as financial — for a cause that for many seems unworthy or at least murky. "Are we expected to place our young people in danger in order to protect reactionary, anti-Western and totalitarian regimes for the sake of oil?" is the question frequently heard from protesters.

However, we as Jews, and as a people often the pawns in various forms of power-politics, must have a somewhat different approach to this crisis. We have to be more sensitive to our unique position in this conflict, because of our history of



Rabbi Dr. Chaim Shapiro

being the innocent victims of religious and ethnic animosities, and because of the acute position of Israel in this regional arena.

We, as a people, have suffered numerous holocausts and catastrophes resulting from various appeasements — appeasements to power-hungry tyrants, scapegoats to religious bigotry and prejudice, etc. We were often falsely counseled to avoid public actions or displays and to allow "quiet, diplomatic means" to aid us in our times of peril and emergency. Therefore, today we are often skeptical about and reluctant to accept this type of advice from "false prophets."

Although we probably have more concern with war than most people because of the devastating effects war showered upon our people

(often being victimized by both sides), our experience also teaches us that there are times we must stand up and be ready to make the ultimate sacrifices for our principles and ideals.

When we face an enemy who has no regard for his "brothers," as evidenced by Hussein's treacherous attacks on Kuwait and Iran, no regard for his "own people," as evidenced by his gassings of the Kurds and other similar acts of banditry, and surely has no mercy for his avowed enemy, Israel, then we must face the grave prospect of war and violence as an inevitable consequence.

Frankly, I am quite skeptical about this new American alliance, in terms of their reliance and their goals. For example, Saudi Arabia, supplied with our most sophisticated and advanced weaponry, cannot defend itself even in a minimum manner, and depends upon American military personnel to survive, yet its crown prince continues to spout his anti-Israel litany about preferring that his troops should be fighting Israel instead of Iraq. Syria, marked as a major supporter of world terrorism, is hardly a trustworthy partner in developing a "new world order." Likewise the military and financial support of America's "allies" is so negligible as to be almost a farce.

The Jewish people must recognize our required course of action when considering the status of our brethren in Israel. Saddam Hussein has generally camouflaged his open aggression to the Arab world by trumpeting the only genuine bond that unites the Arab people — the hatred of Israel. His remarkable "dreams" that told him to turn his missiles from his Arab neighbors to Israel and his continued threats against Israel, must convince us of the necessity to resist him and his goals to gain control of the area by championing Israel's destruction.

Israel, of course, is in one of its most crucial periods of its existence. Under constant external threat from its neighbors, and with its PLO-led internal disruptions, it faces grave problems of security. Added to that serious matter, are the tremendous psychological and financial losses resulting from the severe drop in tourism, due to the fears engendered by the Gulf Crisis. All of this occurring at the momentous and potentially miraculous time, of the huge immigration from the Soviet Union, and its concurrent economic and social needs, places an almost impossible burden on the Jewish state.

At a time like this, it is our unique but necessary responsibility to assist our brethren in

all ways — financially, politically, etc. I believe that part of that responsibility also entails our solidarity with their cause, which reinforces our own integrity as Jews, as Americans and as people committed to human dignity.

Statement prepared for, and at the request of, the Rhode Island Jewish Herald, January 4, 1991, by Rabbi Dr. Chaim Shapiro of Congregation Jeshuat Israel of Touro Synagogue, Newport, R.I.

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In Rome (continued from page 1)

been recent low points in the Catholic-Jewish relationship, from a Jewish standpoint. But for those of us involved in interreligious dialogue and coalition-building, these differences have been balanced, if not outweighed, by areas of agreement and understanding.

In the summer of 1990, members of the International Jewish Committee on Interreligious Consultations met in Prague with the Holy See's Commission on Religious Relations With the Jews. The two delegations succeeded in forging a statement that called for an aggressive effort by the Church to combat the rising tide of anti-Semitism in Eastern Europe and any other place where church-based anti-Semitism exists. At the December 6 meeting in the Vatican, it was our hope that the Pope would take a brief moment from the *Nostra Aetate* anniversary observance to address this deeply troubling new surge of anti-Jewish sentiment and activity.

What John Paul II said in a subtle way dispelled for me any lingering doubt about the official Vatican view of the Jewish people and its destiny. The Pope described how profoundly Jewish tradition venerates Sacred Scripture, which he referred to as *Miqra*, the Hebrew term for Bible — in contrast to the somewhat pejorative term "Old Testament." He spoke of how the Scriptures are studied in the *Talmud Torah*, "so as to put it into practice with joy" — and implied rebuttal of the traditional belief of many non-Jews that Judaism takes into account only the letter of the law, not

its spirit.

The Pope told us that the *Shoah* serves as the singular reason why any manifestation of anti-Semitism must be viewed as a "sin against God and humanity." He closed his talks with a quotation from the Babylonian Talmud — a work of Jewish scholarship and juridical brilliance that had been burned in countless town squares over the centuries as proof of the illegitimacy of the Jewish faith. John Paul II's words made clear his awareness that for Jews the Talmud is the life-blood of the Jewish way of life and Jewish thought — that to deny the book is to deny the fact of Jewish existence.

Reversing Centuries Of Rejecting Judaism
The emotional embrace by

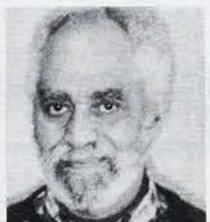
the Pope of the legitimacy of the Jewish faith was the Church's affirmation that God's covenant with the Jewish people is permanent — that it was not superseded by the emergence of Christianity. The acknowledgement thus reversed centuries of theological rejection of Judaism.

John Paul II's momentous declaration of 1990 is the culmination of a 25-year process of emergence and development. It will take time for its impact to be fully felt in parishes and churches around the world. Critical documents, including the Pope's moving words of December 6, have not yet been translated and disseminated in the Catholic world.

(continued on page 14)

Correction/Clarification

In last week's *Herald* an obituary mistakenly identified Lillian Matzner Zurier's surviving brothers. Their correct names are Joseph Matzner and William Matzner. The *Herald* regrets the error.

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Editorial

About Faith — "The Answer, My Friend..."

by Sarah Baird
Herald Associate Editor

Ben Lumas knows everything. My cousin, Cam, 4, told me so. Ben Lumas and Cam have been in the same class for two years now. For a while earlier this year, Ben Lumas was spending too much time with some other kid. It was chewing up Cam inside, but he still believed in Ben Lumas.

I remember having absolute faith once or twice or a million times. It still happens on rare occasion. Usually, however, I'm just not sure.

My cousin, Cam, is one million percent sure. Ben Lumas knows everything. It's a given, according to Cam. Alexis, Cam's sister, 7, and I exchanged knowing looks, when

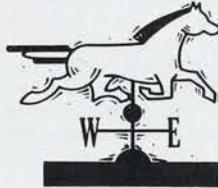
he told us. Cynicism flooded our eyes. "Sure, Cam." We laughed ironically. "Sure!"

Then again, I've been thinking. Maybe Ben Lumas does know a lot. I'm not ready to go all the way and allow that he might just know everything; but Cam's enthusiasm infected my cynical judgement. I've never even met Ben Lumas. Cam might have a point.

I talked to Cam again recently, just to get a little more information. For instance, I challenged, "Does Ben Lumas know how many hairs you have on your head?" "Yup," said Cam. "Does he know how many stars are in the sky?" "Yup." "Does he know how to make a cloud?" asked Alexis. "Yessss!" answered Cam, ut-

terly bewildered by our endless questions. "Really," Cam said, "Ben Lumas knows everything! And he's my best friend!"

Alexis and I left the playroom, shaking our heads, laughing to each other. But lately, I've been thinking, Ben Lumas sounds like a pretty good friend to have. And Cam touches me with his patient, sweet conviction. Next time that I see Cam, I'll ask to meet Ben Lumas. I have a few unanswered questions!



Letter To The Editor

Dear Editor:

"Observing Hanukah in Saudi Arabia: An American's Test of Faith" by Colin Nickerson (*The Boston Globe*, December 13, 1990) is misleading in its assessment of the numbers of Jews serving in Operation Desert Shield and inaccurate in its suggestion that there may not be Jewish Chaplains on active duty in Saudi Arabia.

In point of fact, Jewish military personnel, Chaplains, and lay leaders have been in Saudi since the initial deployment in August. As of this date, there are seven Jewish Chaplains serving aboard ship and in country. Well attended holiday services were held in Saudi Arabia and in the Persian Gulf for Rosh Hashanah and Yom Kippur.

The figures cited on the

number of Jews in the armed forces are inaccurate. This is because many Jews do not indicate a religious preference and thus are not included in any count you may have gotten. In addition, JWV believes there is a higher percentage of Jews serving in Operation Desert Shield due to the fact that those serving include many reservists.

Jews have served prominently in the U.S. armed forces since 1776 and do so today. I invite your readers to visit the Jewish War Veterans National Memorial Museum and Headquarters at 1811 R Street, N.W., Washington, D.C. 20009 to see for themselves.

Alfred Schwartz
National Commander
Jewish War Veterans of the United States of America, Inc.

Some Sayings To Guide Our Lives

As the Lubavitcher Rebbe, Rabbi Menachem M. Scheerson, schliita, completes 40 years of leadership on 10th Shvat, 5750 (2/5/90), we present some sayings from his works and those of his predecessors, the great Chasidic leaders.

Which is superior, to love G-d or to love your fellow Jew? Said Rabbi Shneur Zalman: "Both loves are engraved within every Jew's soul. Since it says 'I love you, says G-d' (Malachi 1:2), loving fellow Jews must be greater, because it means loving those whom your Beloved loves."

To love your fellow Jew is equivalent to loving G-d. "You are children of G-d" (Deut. 14:1) — if one truly loves the Father, one loves His children, too.

A soul may come into this world for seventy or eighty years to do just one favor for another Jew, on the material level or, better still, on the spiritual level.

The obligation to love fellow Jews applies even to those you have never seen, how much more so to a member of your local community.

To be able to stand before G-d in prayer, we must first enter the gateway — by loving our fellow Jew. In this merit, our prayer is accepted. That's why before starting to pray we proclaim: "I hereby accept the Torah obligation to love my fellow as myself."

G-d does not remain in debt. He generously rewards every good deed, giving everyone what they need — pleasure from one's family, good health and livelihood.

For Jews, wealth does not mean real estate or money. Everlasting Jewish riches are — being Jews who observe the Torah and its laws, and bringing up children and grandchildren who observe them.

In material matters, we should look at those worse off, thanking G-d for being so good to us. In spiritual matters, we should look at those higher than us, praying that G-d grant us intelligence to learn from them and the ability and strength to rise higher.

One accomplishment is better than a thousand sighs. G-d and His commandments are eternal. If you stop complaining and work hard to actually serve G-d, He will treat you well.

To just complain accomplishes nothing. A sigh is no more than a key to open up one's eyes and heart to stop sitting with arms folded and instead to plan orderly activities, each in the area where one can be most effective.

We can learn how to serve G-d from everyone, even a thief. 1) He works quietly, 2) he even endangers his life, 3) the smallest detail is as important as the greatest, 4) he works very hard 5) he works fast, 6)

he is optimistic, 7) if he isn't successful the first time, he tries again and again.

If "good" is good, isn't "better" even better?

Cherish criticism, for it brings you to the true heights of accomplishment.

"The Jewish people are one nation on earth" (Chron. 1 17:21). The Jewish people, even as they live in the earthy world, are united with the One G-d. G-d creates a material world from His spiritual essence, Jews in turn elevate the material back into something spiritual by using it for fulfilling G-d's will.

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CO-EDITORS:
KATHY COHEN
SARAH M. BAIRD

CONTRIBUTING EDITOR:
MICHAEL FINK

ACCOUNT REPS:
JEANETTE HIDALGO
MYRNA H. DRESS

GRAPHICS:
JOHANNA BULICH
LORAIN BRAGA

MAILING ADDRESS:
Box 6063, Providence, RI 02940
TELEPHONE:
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PLANT:

Herald Way, off Webster Street
Pawtucket, RI 02861
OFFICE:
1175 Warren Avenue
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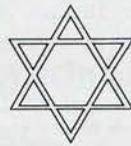
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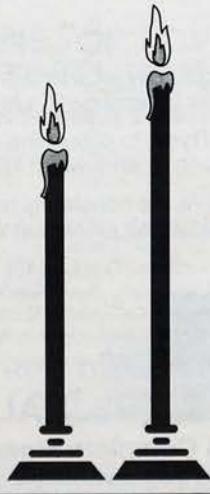
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Candlelighting
January 11, 1991
4:17 p.m.



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

The Staff Of Aaron

We read in this week's Torah portion, *Va'eira*, of God's instructions to Moses and Aaron prior to their appearance before Pharaoh: When Pharaoh asked them for a sign to prove that the One who sent them was mighty, Aaron was to throw down his staff and it would turn into a serpent. When Aaron threw down his staff, Pharaoh immediately called in his wise men and magicians, demanding that they duplicate the trick themselves. They easily performed this feat. However, their staffs were all swallowed up by Aaron's staff.

The miracle which took place here was not that Aaron's staff turned into a serpent, for Pharaoh's magicians were also able to perform this feat. Rather, it was the fact that Aaron's staff (after having changed from a serpent back into a staff) swallowed the magicians' staffs.

The wonders and plagues that occurred in Egypt did not come about for the sole purpose of punishing the Egyptians, but rather to break down the resistance and opposition of the Egyptian people to G-d. Egyptian philosophy claimed that G-d has no power or influence in the world; after Creation the world was ruled by the laws of nature and G-d relinquished any day-to-day supervision or attention.

The Ten Plagues disproved

this ideology, each one of them illustrating a different error in their way of thinking. The miracle of the swallowing of the staffs was an introduction to the miracles that would follow.

The meeting between Aaron and Pharaoh was a confrontation between the forces of good



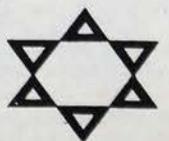
and evil. Aaron's staff symbolized the G-dly force which comes from holiness. The serpent symbolized Egypt, as it says, "Egypt is a great serpent stretched out within its rivers." By turning the staff into a serpent, Aaron showed Pharaoh that Egypt itself owed its life-force to G-d. When Pharaoh's magicians were also able to turn their staffs into serpents, they were insisting that they had their own power. When their staffs were swallowed up by that of Aaron, it proved that the power of impurity and uncleanness is nothing

in the face of the power and force of holiness, and can have no existence or duration.

Through this miracle, G-d showed Pharaoh and his wise men that they, too, were under His dominion, and that Pharaoh truly had no power of his own. This underscored the lesson that was to be learned by all of Egypt, and foreshadowed the Ten Plagues that were to come.

From the above discussion we can learn a general lesson in our relationship with others. Aaron was described as one who "loved peace and pursued peace, loved all creatures and brought them closer to Torah." When we meet someone who behaves improperly or with offensive character flaws, we must approach him with the staff of Aaron — with true love. We must remember that we are using the staff of Aaron, not the serpent; our interaction should be without anger or ill-feelings, without involving our own emotions, rather like a dry stick.

Adopted from the works of the Lubavitcher Rebbe. Submitted by Rabbi Y. Laufer.



World and National News

NEWS BRIEFS

National

Mayor Cianci of Providence was inaugurated at noon on January 7 at City Hall. Rabbi Yitzchok Dubovick from Congregation Sons of Jacob was an honored guest. Hal Linden provided entertainment that evening.

The January 15 deadline for Iraq's withdrawal from Kuwait is only days away. Bush asserts that the American troops in the Persian Gulf are ready for a military engagement with the Iraqis.

The Bank of New England was seized by the FDIC. All deposits are safe, and the branches reopened under federal control.

Eleven closed credit unions and five banks rejected for federal insurance were merged into a new state agency under a plan announced by Governor Sundlun.

Jewish students at U-Mass in Amherst protested their campus newspaper's policies. The university newspaper, *The Collegian*, denies accusations of unfair coverage of Jewish events and anti-Jewish stereotypes.

International

37 Jews from Albania, Eastern Europe's last remaining Communist stronghold, arrived in Italy the week of the 24th and are awaiting resettlement in the U.S.

U.S. Secretary of State James A. Baker III flew to Geneva to meet with Foreign Minister Tariq Aziz of Iraq. The agenda of the meeting was not disclosed prior to this printing.

More than 35,000 Soviet Jews immigrated to Israel in December. Total Soviet aliyah topped 180,000 in 1990.

Israel Defense Force remains on alert, as the January 15 deadline approaches.

First Telephone-Linked Seminar Between New York and Moscow

The American Jewish Joint Distribution Committee, Inc., in the first cantorial music seminar ever conducted by telephone, Cantor Joseph Malovany used a special AT&T hookup to reach fifteen students in Moscow. Seated at the keyboard in his Manhattan home, Malovany, Dean of the JDC-sponsored Moscow Cantorial Academy, conducted a three-session seminar on December 19, 20 and 25 for students assembled in the rabbi's study in Moscow's Choral Synagogue.

Malovany conveyed his instructions in Hebrew to Cantor Vladimir Pliss, Director of the Academy, who translated into Russian for the students. In each of the lively sessions, Malovany and the students performed for each other and freely exchanged questions and comments.

"Having conducted several master classes over the past year in the Soviet Union and having worked with many of these students personally," said Malovany, "I could imagine them sitting in the synagogue and was able to visualize them as I heard them

singing."

"They are very musically astute and grasp things very quickly," he continued. "I taught them the entire Pesach service in about ten hours. This is still not the same as direct teaching, which permits each student to perform individually. That's why I have recruited cantorial colleagues from the United States and Israel to join me in conducting these seminars four times a year at the Cantorial Academy established by JDC in the Soviet Union itself. Unfortunately, the cantor who was supposed to teach this particular seminar had to cancel and we devised this telephone arrangement so as not to disappoint the students."

As it turned out, the level of singing and the excitement on both sides of the ocean were so great that a conference call was arranged on the second day by Ralph Goldman, JDC's Honorary Executive Vice-President, who was in Malovany's home for the sessions. The conference call reached JDC President Sylvia Hassenfeld and other key JDC Board members across the country. They were



able to listen in on the sessions and speak directly to the students who'd come to Moscow for the seminar from Leningrad, Odessa, Tashkent, Kaliningrad, Kovno, Gomel, Dnepropetrovsk, Vilna, and Moldavia.

"It is a privilege for me to contribute to the rebuilding of Jewish life in the Soviet

Union," said Cantor Malovany, "and to be part of this miraculous event that is enriching our lives."

JDC, the overseas relief arm of the American Jewish Community, is funded by contributions to UJA-Federation campaigns throughout the United States.

German Firms To Go On Trial

by David Kantor

BONN (JTA) — Executives of three German firms will go on trial in Darmstadt this month for allegedly helping Iraq produce poison gas.

The state prosecutor is expected to charge them with selling to Iraq equipment, materials, technology and know-how for chemical weapons, according to press reports this week.

The accused are prepared to admit to lesser charges to avoid severe penalties, informed sources said. But a prosecution spokesman said recently that no deals have been made.

The executives are from the Karl Kolb company and its subsidiary, Pilot Plant, both near Frankfurt, and from Water Engineering, a Hamburg-based firm.

The press reports said the charges are based on the testimony of employees of the three companies and documents seized at their offices.

The Bonn government was informed of Karl Kolb's activities in Iraq as long as 1981, but did nothing to stop the construction of a poison gas plant at Samarra.

It argued at the time that the accusations against Karl Kolb

could not be substantiated.

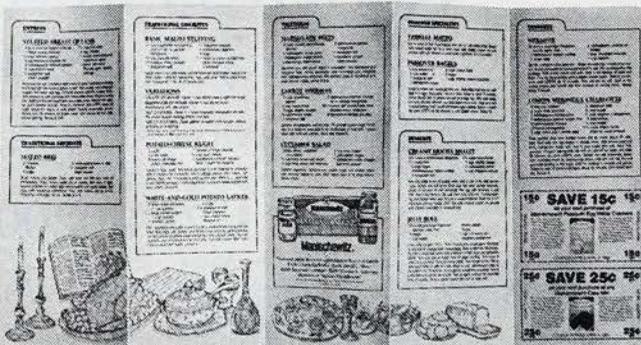
That was the same argument used when charges were first made against the Imhausen chemical company, which helped Libya build a chemical weapons plant at Rabat.

The company's owner and manager, Jurgen Imhausen, was subsequently arrested and is now serving a prison sentence for violating export regulations.



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Religious Action Center Of Reform Judaism "Advocacy Network"

The new Advocacy Network is being launched by the Religious Action Center of Reform Judaism in Washington, D.C. as a "quick response" system to allow Jews concerned with social justice to impact key legislation as it reaches the decision making stage in the legislative process.

"This new effort will greatly enhance our ability to respond quickly and effectively to critical bills," said Rabbi Sharon Kleinbaum, Director of Congregational Relations for the Religious Action Center. "Members of the Center's Advocacy Network will be contacted only when needed on issues of

major and immediate concern."

Those who join the Advocacy Network will receive concise "backgrounders" from the Religious Action Center on specific legislation. When the bill is nearing a vote, they will be asked — usually by phone — to call their representative or senators and express their views.

Participation in the Religious Action Center's Advocacy Network is free. Those who join can choose from among six major issues: (1) Civil Rights/Civil Liberties, (2) Economic Justice (3) Environment, (4) Foreign Policy/Arms Control,

(5) Israel and World Jewry, and (6) Women's Rights/Abortion.

The Religious Action Center of Reform Judaism is a joint project of the Union of American Hebrew Congregations (UAHC) and the Central Conference of American Rabbis (CCAR) representing 1.4 million Reform Jews and 1560 rabbis.

To join the Advocacy Network, please contact: Rabbi Sharon Kleinbaum, Religious Action Center of Reform Judaism, 2027 Massachusetts Avenue, NW, Washington, D.C. 20036, (202) 387-2800.

Immigration (continued from page 1)

"For Jewish Holocaust survivors, Jews settling again in Germany cannot but provoke the most profound negative, painful and emotional reaction from us," the letter said.

"Simply put, we cannot, in good conscience, encourage Jewish emigration to a country which, within our lifetime, was responsible for unparalleled crimes against our people."

The letter was addressed to Edgar Bronfman, president of the World Jewish Congress, which Meed urged to endorse his organization's stance.

Recently, the Executive of WJC's U.S. branch met in New York to discuss the letter and decided to endorse the policy, according to Evelyn Sommer,

its chairman.

Elan Steinberg, WJC executive director, said the Israeli and Latin American branches of the congress had adopted similar stances and that the worldwide organization would formulate its policy at the upcoming meetings of its Executive in Jerusalem.

Meanwhile, the debate over how many Soviet Jews Germany should admit continues at the highest government levels here.

Chancellor Helmut Kohl will discuss the touchy subject at a meeting with the prime ministers of unified Germany's 16 federal states here on Jan. 9, government spokesman Dieter Vogel said recently.

According to Vogel, the acceptance or rejection of the newcomers is "in principle" a matter for the individual states to decide.

At least some of the states seem more generously disposed toward the refugees than the federal government.

In Dusseldorf, a minister in the government of the largest state, North Rhine-Westphalia, said recently that Germany should absorb 10,000 Jews a year, with the various states sharing the burden proportionately.

A ceiling of only 1,000 a year was proposed by the federal government in Bonn last month, but it was quietly dropped after the Jewish community expressed its indignation.

On the other hand, Rita Hermanns, a spokeswoman for the Berlin municipality, said recently that the city found it increasingly difficult to cope with the influx of Jewish refugees. She called for a high-level decision to distribute them among all of the federal states.

Vogel said the federal government does not know the exact number of Soviet Jews who have arrived since last summer, when authorities in what was then East Germany announced that any Jew who wished to come was welcome.

The Jewish community estimates between 3,000 and 4,000 Jews took advantage of the invitation.

The office in what was formerly East Berlin that helps Jews get settled reported that 150 to 200 Jews arrive daily seeking housing and other assistance.

No Jews have been expelled, but their legal status in Germany has not been settled.

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[Song of Songs 6:3]

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Arts and Entertainment

Hansel & Gretel At All Children's Theatre

The All Children's Theater starts its new series of children's traditional fairy tales with Hansel & Gretel, Saturday mornings, 10:30 a.m. January 12 and 19. While the story is based upon the traditional tale, the All Children's Theatre production may be a new experience even for those that are familiar with the story.

The audience will share the action and the plot in a direct physical way by surrounding the actors. As in Oriental theatre, a mute prop man makes the set changes, acts as a mime and portrays onstage props. The family of Hansel &

Gretel, as they stroll along their way as a band of family musicians, interact with the audience throughout the play.

ACT traditionally considers the audience part of the play. In that the actors are children playing to children, ACT performances become entertaining to both child and adult; it's FUN!

See Hansel & Gretel at All Children's Theatre's main-stage, Benefit & Benevolent streets, Providence, R.I. Call for reservations, for the 10:30 a.m. Saturday morning shows January 12 and 19. \$3.50 child, \$5.50 adult, groups of ten or more; \$2.50/\$5.50. NEXT FAIRY TALE SHOW: February 16 and 23: Treasure Island.

Open Auditions at City Nights

City Nights Dinner Theatre announces open auditions for the comedy "Wally's Cafe." The cast is comprised of one man and two women (ages late 20's to 40's). The show is directed by Erika Koch.

The play is humorous and nostalgic. It takes place in a cafe in the desert outskirts of 1940's Las Vegas.

Auditions will be held at the theatre Sunday and Monday, January 13 and 14, at 7:00 p.m. Rehearsals will be three nights a week. Performance dates are March 22, 23, 28, 30, April 5, 6, 11, 12, 13, 14, 18, 19, 20 and 21.

Rhode Island Civic Chorale And Orchestra

On January 19, the Rhode Island Civic Chorale and Orchestra will perform a program honoring Dr. Martin Luther King, Jr. and three American composers.

The program includes "Four Freedom Songs" of Rhode Island-based composer C. Alexander Peloquin; "I Have a Dream," by Elie Siegmeister; and "Fanfare for the Common Man," by Aaron Copland.

The text of the "Four Freedom Songs," written by Thomas Merton, is based on the Old Testament. It was set to music in memory of Dr. King, and received its television premiere in 1968 with baritone Jesse Costen. The Civic Chorale has been fortunate enough to arrange for his return from Europe for the upcoming performance.

"I Have a Dream," based on the text of Dr. King's famous 1963 speech, was commissioned by the Men's Club of Temple Beth Shalom in New York, and received its world premiere in 1967. Mr. Costen will narrate the piece. Todd Thomas, whose experience includes extensive work in musical theatre and 20th century opera, is the featured baritone soloist.

"Fanfare for the Common Man," a popular and well-known orchestral work by Aaron Copland, will round out the program.

Mr. Siegmeister and Dr. Peloquin, both recognized throughout the world for their talent in composition, will be honored at a "Meet the Composers" black-tie, benefit reception on Thursday, January 17,

and will be present at the concert.

This is the second in a series of three concerts in the Chorale's annual season — their spring offering will feature J.S. Bach's Cantata 140, "Wachet Auf," together with works of Vaughn Williams and Elgar on April 13.

The newly renovated Veterans Memorial Auditorium is the site of all three concerts for this 34th season of the Civic Chorale and Orchestra, its fourth year under the artistic leadership of Music Director and Conductor Edward Markward. Ticket prices range from \$13 to \$20, with group rates available. For more information, please contact Chester Labedz — (401) 457-2234; Alice Roher (401) 232-6322; or the Chorale office (401) 521-5670.

Advertise in THE HERALD!

"The Diary of Anne Frank"



Pictured L to R: (seated) Larkin Kennedy, Tiffany Queller, Len Corman, Beth Goldman (standing) James Morgan, Miriam Varon, Donovan Barton and Ron Ritchell in "The Diary of Anne Frank."

by Sarah Baird

We all know the story. We've heard it a thousand times. How many times do we need to be reminded?

Ten thousand. Ten million. Ten billion times would never be enough. The Soviets have a saying that appears over and over again on pins, posters, banners, *Nikto ne zabyt. Nichto ne zabyto*. No one will forget. Nothing is forgotten.

Here in the wonderful world of America, we put sadness and hardship behind us. The wars, Vietnam, Korea, World War II, World War I, are ancient abstractions, just stories about countries and guns. We must remember, however, and never forget so that no one will ever again suffer the fate of Anne Frank and her family.

Like so many people, I have read "The Diary of Anne Frank" more than once. I have seen the movie. I know the story. But "The Diary of Anne Frank" is more than a plot. It is a living, terrible testimony to a little girl and her desperate dream to live. Anne justifies her sentimental character, explaining: "Memories are more essential to me than dresses." So should they be to us. *Nikto ne zabyt. Nichto ne zabyto*.

The Lyric Stage, 54 Charles Street, Beacon Hill, Boston, must be commended for their superlative production of Meyer Levin's stark and poetic play, "The Diary of Anne Frank." According to the Lyric Stage, Mr. Levin's play received its American premiere here eight years ago and was acclaimed by both critics and audience. The Lyric Stage retains the exclusive American rights to this version of Anne's diary.

Mr. Levin, who was instrumental in the publishing of Anne's diary, began his construction of the play with the close assistance of Otto Frank. Prior to the Lyric Stage production in 1983, this version of "The Diary of Anne Frank" had been staged only in Israel. Mr. Levin's dramatic version of Anne's story stuns the audience with its powerful language and realistic presentation.

Mordecai S. Kaplan has proven himself a director of immense talent. The cast of "The Diary of Anne Frank" moves through the cramped hiding place naturally, with the trusting familiarity seldom seen on stage except at the finest repertoire theatres. The play is so well staged and acted that one is hard pressed to view it as theatre. The actors bring the action to life in a rare, exciting manner, transporting the audience until the lines between viewer and viewed are hopelessly blurred.

Miriam Varon, (Mrs. Frank), and Tiffany Queller, (Anne Frank), are especially good, as

they struggle to define their changing relationship as mother and daughter. This play is an absolute must see for the entire family. The urgency of Anne's message is masterfully, elegantly handled by the excellent director, cast and crew at the Lyric Stage.

"The Diary of Anne Frank" will be performed through February 10. Performances are Wednesdays, Thursdays and Fridays at 8:00 P.M.; Saturdays at 5:00 P.M. and 8:30 P.M.; Sundays at 3:00 P.M. Telephone 742-8703 for more information and reservations.

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FINK THINKS

...and features

By Michael Fink

On The Silk Road Part II of III

We set off as usual by metro. These immaculate coaches house benches upholstered in moss or brass colored silky velvets. People wait in line for a proper seat. Some ladies sit bolt upright in traditional garb and sandals, either with children or alone. They may dye their hair to match the kimono. Men usually wear neat European business suits.

Though the trains were miracles of efficiency, it took us hours to reach our Lost Horizon, the Zen monastery. We got there in the damp chill of twilight. We moved among the stone gardens to the portals. We took off our shoes before stepping up onto the polished wood floors. The planks felt icy to our stocking feet.

Monks go bareheaded and barefoot upon their silent swift tasks, in mousy drab pjs. They led us to our room, laid out mats upon the floor and covered them with piles of embroidered silk quilts. The mats faced the little stage that holds the ritual objects. A vase holds

fresh flowers. A scroll hangs down from the wall. A smiling bronze Buddha holds court.

Supper is set for all, directly upon the floor. You unwrap your little package of bowls and napkins. You must arrange them just so into a certain pattern and eat silently and in exact sequence.

You go up for a brief rest and come down again. It is the night of the rice ritual. In rhythm and with cries of excitement the disciples hit, churn and then knead rice into dough. I helped roll it into rounded cakes. Precisely at dawn we were supposed to eat the cakes. A monk whispered to me to use care.

You can die from this palate test of valor. You can gag and choke. I exercise caution with new foods and challenges. But my traveler's curiosity and courage dared me onward. I cheated a bit. I sneaked a wad into my pocket. But since there is no garbage I couldn't dispose of the moist lump. It stayed with me for twentyfourhours.

In every room of the temple the central piece of furniture is an odd table-stove. It holds a

raked sand garden with a design of lit charcoal constantly replaced with steel chopsticks in the center. You kneel round it and put your tea upon the sill that borders the glowing coals. You sip, and then spread your palms and fingers over the low fire.

The roshi, head of this spiritual school, arranged himself on a cushion beside me. My prestige rose with this honor. In the morning, only a few hours away, he summoned us to his private reception room. He sat cross legged in a magnificent silver robe upon a raised dais. We took our places beside and below.

Monks knelt and touched their heads to the floor as they carried in gifts and bowls of green tea. Also rice cakes. I was afraid of them. I had to try. To my relief and delight, they were delicious.

We gathered ourselves up and took off. We met the Kimoto family on the bullet train heading for Tokyo. Strange to read those letters and know our countries had once been locked in deadly battle. Hiroshima is a train stop, not a headline.

The Kimotos went on to another temple. I got out alone and walked off to the Imperial Hotel, a kind of stationery Ocean Liner of grand luxury, a spectacular contrast to the austere dignity of the monastery.

I picked up the phone and dialed the Jewish Community Center. I grabbed a cab and groped among the streets for the little minyan of transients where I would spend shabbat.

As it turned out the Israeli ambassador had headed for the same spot. He asked me home for dinner. His Moroccan wife served a splendid repast, with twin superb challahs and a marvelous mideast salad.

I knew my visits in Japan would be too brief for any but quick sketches. I looked over the guest lists of the JCC and noted the numbers of the Protestant Zionists I had been unable to locate in Kyoto. Two groups share this high regard for Jewish symbols, the Makuya and the Beit Shalom. I found them the next day.

Beit Shalom runs a guest house. The host greeted me with tea service and guided me to admire the Anne Frank roses that grow in a stone urn on the terrace. Stars of David are displayed everywhere. The motif of the group in fact is a large Mogen David with a small cross — not a crucifix but more of — a cherry blossom — in the center.

On Krystallnacht their founder had a vision from Adonai. He was in Manchuria. He knew that Japan would lose the war. He prophesied that Israel would emerge from the fires of Europe, and went around saying so. He founded the movement that got him in trouble till ten years later when in 1948 a new Jewish nation appeared on the international scene and vindicated his vision.

His prophecy was fulfilled. The Makuya have settled a kibbutz in Israel. A representative sat with me in the lobby of my hotel and we pored over

photos of their exquisite Bonsai gardens in Israel.

Yoshi and I browsed in a bookstore on Sunday morning and came upon a strange, lovely little paperback in Japanese calligraphy. Each page with small soft grey photo illustrations looked like a scroll, or a haiku poem. But this slim volume was simply the record of a conversation of Rabbi Marvin Tokayer with a Japanese translator, and colleague, on the relationship of the Jews and the Japanese. We spent hours sharing in this curious and dreamy dialogue.

The rabbi noted striking similarities between Japanese rituals — which abound in daily life — and ancient Jewish customs. He thought the stones in the garden took on Jewish shapes like tablets of the law. Temples stood like Solomon's structures. Shinto shrines are carried like arks of the covenant. Scrolls fold and tie up over doorways like mezuzahs. Ritual baths feel like mikvehs. You wash before you visit a sacred spot or a cemetery. Samurai wear phylacteries and come from Samaria. Hebrew words hide among ancient Japanese songs and legends.

Rabbi Tokayer came to the startling conclusion that the Japanese people originated in Judea. He is convinced that they are, in fact, lost Jews. As Yoshi read haltingly to me, I gasped in wonder at the audacity of the concept.

Of course I remained a sceptic. Decidedly, the Far East can drive men mad with mysticism. Even so, I felt less like a tourist and more like a pilgrim, a higher status for a wanderer.

A Hong Kong Weekend

by Mike Fink

Herald Contributing Editor Hongkongers are Chinese. Taxi drivers can't hear your English. They don't read Roman letters. To reach an address you first have to ask someone Chinese to write it down in their characters.

I was invited here as scholar in residence by the Baptist College Communications department. They gave me a title and a campus flat — vast but damp and chilly. I had to figure out what to do and where to do it on my own. I set out for the synagogue. The cabbie got as far as Robinson Road, but the number 70 had vanished into thin air, erased by the construction of new buildings. In the din and the dust, I flew in a panic. Hong Kong is not a courteous town. Drivers just about push you out of their jitneys. I groped through traffic in the street and crowds on the sidewalk. I thought maybe the temple had been torn down today. An old woman trying to avoid my eyes and words slipped away upon her errands. A florist came to the rescue. She pointed to a break in the high wood demolition wall. There, down in a kind of pit, lay the noble Sephardic structure, Ohel Leah, perhaps the last surviving relic of the Colonial chapter of Hong Kong history. Built in 1903, Leah's Tent holds that poignant quality you sense in the few very early buildings of Tel Aviv — the dainty scale, the prewar hopeful elegance of detail. Fighting now for its life, this place of worship is pitched in an absurd valley.

I stepped in and onto the white mosaic floor. I looked round and up at the dark wood carved fittings, the fluted

columns, the plaques in marble and brass, smoothed by time. I studied the names of heroes who had died in defense of the island against Japanese invaders, a fervent but futile battle. I relaxed and felt still and serene within hectic Hong Kong. This was why I had come, to face west instead of east at the ark, to feel the presence of Jews in Asia. Residents from all over the world stood by me, nodding their heads under hats and yarmulkes. Toddlers ran in and out. The elderly swayed and prayed. The women were hidden by the balconies. Two rabbis, both dressed in formal orthodox style, held themselves with an aristocratic air and flair. When they said a few things in English, it was with a proper British accent. This was never a poor people's synagogue. Everything about the Jewish world of Hong Kong bears a proud stamp. Ohel Leah may be the very core of Eastern Judaism, its meeting place. Jacob Sassoon built the temple as a sort of Taj Mahal of love for his mother. Lord Kadoorie, first titled gentleman from Hong Kong, lords it over the new community center he is sponsoring. While waiting for its completion, club quarters are set up in Melbourne Plaza.

Sabbath luncheon turned out to be first rate. Chinese waiters poured tea or coffee, brought out and served fine salads. The rabbi spoke of the special mission of Jews. They must use their quality not only to seek material success, but also moral wisdom.

To talk with the Jews of Hong Kong, I had to join them at the Melbourne center on a Sunday evening. I wanted to

ask about the Jewish condition and connection in the Far East.

Two Chinese women guided me there. They didn't really know the way. But I looked so lost they couldn't turn me down. An unusual trio, we looped in wide circles around the spot. We climbed the curving stairs to the top of double decker ancient trams that grind on midtown tracks, an early century trolley system that lingers. We made trips through tunnels and alleys. Beds and boxes of belongings line their length. These open caves serve as neat outdoor dormitories for the homeless.

The Jewish club rises four escalator lengths up like a bizarre oasis of quiet comfort high above this colorful chaos. I made for the library but intruded upon sunset chants. Over thin slices of sweet fresh watermelon and honeydew, I moved among the crowd and got lots of cards. Many had come to Hong Kong from Shanghai and had lived under Japanese occupation in internment camps. They had escaped the Nazis. I put out my feeler. Have any Chinese Jews ever come to Hong Kong? Have you ever gone to Kaifeng? A few Chinese and Japanese were converting to Judaism. I felt that this group itself incarnated that presence of traders over a millennium ago, here in this new Silk Route by air and by sea. Some of these Jews too were intermarrying and moving on and away. A scroll of the Torah from Kaifeng, found in a local market, made its way to the ark of Ohel Leah. In cities throughout China an occasional Chinese, now perhaps a Moslem or a Catholic, can still trace a Jewish ancestor.

If you come across such a one, or go to such a place, your tale will get printed either in the Hong Kong Historical periodical, or in *Points East*, an American journal. I was not alone in my search for a lost Eastern tribe. The latest issue of *Points East* has it that the Maoris of New Zealand have a Jewish tie. Maybe, our being few in number must be counted not as our weakness but rather our special strength.

By Monday I had started adjusting on my own to the subway system. I launched a visit to a family friend of as-

sociate editor Kathy Cohen. Jack Dagal had worked for Warner Brothers. He was their (continued on page 16)

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Milestones

Ladies' Auxiliary Announces Mr. And Mrs. Pearlman As Honorees

The Ladies' Auxiliary of the New England Rabbinical College proudly announces that the honorees for this year's annual Melave Malka are Mr. and Mrs. Thomas W. Pearlman.

Mr. and Mrs. Pearlman are true pioneers of Torah education. Besides their well-earned nationwide reputation they have been involved in and committed to every endeavor designed to promote genuine Jewish education throughout Rhode Island.

It is to the Pearlman's outstanding contribution to all phases of Jewish education and in particular to the vital and major role they have had in the establishment and maintenance of the New England Rabbinical College that the community will be paying tribute at the Melave Malka.

The Rabbinical College which was founded in 1984 is headed by the Rosh HaYesh-

ivah, Rabbi Eliezer Gibber and Rabbi Yosef Lipson. Its purpose is to train young men in the tradition and heritage of the Jewish faith. Students who come from many cities across the United States and Canada are engaged in an intensive course of study.

The Melave Malka will take place on Saturday evening, January 19, 1991 at 8:30 p.m. in the Korn Auditorium of the Providence Hebrew Day School, 450 Elmgrove Ave., Providence.

The Ladies' Auxiliary of the New England Rabbinical College are also proud to announce that the guest speaker at the Melave Malka will be the renowned and revered Rabbi, HaGaon HaRav Yaakov Weinberg, Shlita, Rosh HaYeshiva of Ner Israel Rabbinical College located in Baltimore, Md.

For more information about this important event, please call 751-0192 or 273-4907.

Bergers Announce Birth

Jennifer Talia Berger, was born on December 5, 1990, to Warren and Arlene Berger of Natick, Mass.

Maternal grandparents are Harriett Goldstein of Providence and Dr. George Goldstein of Warwick. Paternal grandparents are Mr. and Mrs. Larry Berger of Rockville, Md.

Great-grandparents are Dr. and Mrs. Frank Goldstein of Providence, Mrs. Bea Venetsky of Providence and Mr. and Mrs. Sidney Harris and Mrs. Helen Berger of Maryland.

Zoo Lecture Series

The "Winter Lecture Series" at Roger Williams Park Zoo will take place every Sunday afternoon during the months of January, February and March. The series shows visitors age 10 and up a side of the zoo they don't normally encounter. Zoo keepers and other staff members will be discussing their particular areas of interest including primates, elephants, zoo medicine and more. Each talk will last about 45 minutes.

Winter is a great time to visit the zoo, admission is free and the crowds are few. The lectures are free, but a \$1.00 donation is suggested. For more information, call Keith Winsten at 785-9450.

The "Winter Lecture Series" is sponsored by the Roger Williams Park Zoo Docent Council and is presented by the Providence Parks Department, Nancy L. Derrig, Superintendent.

Suls To Be Installed As President

Samuel K. Suls will be installed as president at the fifty-fourth annual meeting of Camp JORI, the only overnight camp sponsored by the Rhode Island Jewish community. The dinner meeting will be held on Thursday, January 17, at 6 p.m. at the University Club, 219 Benefit Street in Providence.

Mr. Suls who has served the camp as vice president follows the six-year office of Jeffrey Brier. Also installed that evening will be: Ted Winston and Jeffrey Pine, vice presidents; Jim Engle, treasurer, and Karen Beraha, secretary.

For reservations, please call the camp office at 521-2655.

Golden Anniversary

Lillian and Benjamin Lewis of Warwick celebrated their golden wedding anniversary on December 25, 1990. In honor of the occasion, a surprise party was held at the Point Tavern on December 23. The party was hosted by mother, Ida Shushansky of Warwick and children, Martin and Alice Lewis of Spencer, Mass., Joyce and Alan Tobkes of Jericho, N.Y., and Helene and Brian Goldstein of Cranston. Mr. and Mrs. Lewis also have five grandchildren.

Blooms Announce Birth

Mr. and Mrs. Richard Bloom of North Kingstown, R.I., are delighted and proud to announce the birth of their son, Alexander Nicholas Bloom, on December 19.

Maternal grandparents are Mr. and Mrs. Arthur Bergantini of North Providence. Paternal grandparents are Mr. and Mrs. Herbert Bloom of Cranston; and maternal great-grandmother is Mrs. Christina DeMartino of North Providence.

Alexander Nicholas is named in loving memory of his two great-grandfathers, the late Nicola Bergantini and the late William Bloom. His Hebrew name is Z'Aiv Natan. His big sister is Rachael Amanda who is 27 months old.

News From Hadassah, Jerusalem



The donation of a grant for cancer research by the late Bertha Engelman of Providence, R.I., is dedicated at the Hadassah-Hebrew University Medical Center in Jerusalem. In the picture, Marian Lewin-Epstein, head of the Donor Recognition Department (right) conducts the ceremony commemorating the event in the presence of Michael Fink (left), a lawyer in Chicago and grandson of the late Bertha Engelman, and Professor Raphael Catane, head of the Radiation and Clinical Oncology Department (center).

A dedication ceremony was held this week at the Hadassah-Hebrew University Medical Center to mark the donation of a grant for cancer research by the late Bertha Engelman of Providence, R.I., in memory of her daughter, Eleanor Engelman Fink.

Bertha Engelman was a devoted member of Hadassah all her life and had an intense love for Israel. She was also an active member of the Jewish Community Center in Providence, R.I.

Present at the ceremony to commemorate the grant was Bertha Engelman's grandson, Michael Fink, a lawyer in Chicago; Paul and Sarah Herzog, brother and sister-in-law of Mrs. Engelman, who now live in Israel with their two daughters and seven grandchildren; Mrs. Vivienne Tabor, Director of the Hadassah Medical Organization's External Relations Division; Professor Raphael Catane, Acting Head of Hadassah's Department of Radiation and Clinical Oncology; members of the staff of Hadassah; and many relatives and friends of the Engelman-Fink family.

The ceremony was conducted by Marian Lewin-Epstein, Chairman of the Donor Recognition Department of Hadassah.

Speaking at the ceremony, Mrs. Tabor said that Mrs. Engelman's cancer research grant had come to Hadassah at exactly the right time when Israel was absorbing hundreds of thousands of new immi-

grants. "This places a heavy burden on our Oncology Department which provides new, expensive, state-of-the-art treatments for those new immigrants who are suffering from cancer," said Mrs. Tabor. "In addition we have absorbed on the staff of Hadassah over 150 new Russian immigrants, including doctors, nurses, technicians and research workers. We are also providing training for hundreds of doctors and nurses now.

"We thank the Engelman family for the grant for cancer research they have made at this difficult time."

Professor Catane said that research into cancer carried out in Hadassah is at the cutting edge of treatment. He said, "A higher percentage of Russian immigrants than we expected are suffering from cancer, because the treatment in Russia is not as advanced as in the Western world. Hadassah gives these immigrants the most modern treatment available today. The Engelman research grant is important in advancing new methods of treatment."

Responding, Michael Fink said: "My grandmother Bertha Engelman came very often to Israel. My grandfather was a physician, and they both understood the importance of cancer research. My grandmother combined her love for Hadassah with her wish for it to be the most advanced institution."

Projecting The Right Image

Do you know the importance of image? Would you like to learn how to project the image of yourself that you would like others to see?

Please join us on Thursday, January 17, at 7:30 p.m. when Janice P. Gardiner, director of Impact II, 63 Sockanosset Road in Cranston, will answer these questions and help us to feel better about ourselves through color analysis.

This meeting, sponsored by the Providence Chapter of Women's American ORT, will be held in an East Greenwich member's home. For directions and more information, please call 885-6015 or 463-3628.

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Congregation Sons Of Jacob

Friday, January 11
Twenty-five days in Tevet
Candlelighting 4:15 p.m.

Saturday, January 12
Twenty-Six days in Tevet

The Torah reading is Parshas Va'eira, and today is the blessing of the coming month of Shevat, which falls on Wednesday, January 16 - one day Rosh Chodesh. The Molad (appearance) of the new moon occurs on Tuesday night at 9:10 p.m. and 33 seconds (or 10 Chalokim).

Morning (Shacharis) services at 8:30 a.m. followed by kiddush. Mincha 4:30 p.m. with the Third meal immediately following (Se'udah Shelishis and Z'miroth). Ma'ariv at 5:15 p.m. End of Shabbos 5:22 p.m. Havdalah 5:28 p.m.

Mincha for the Week
is at 4:25 p.m.

Sunday, January 13
Morning services at 7:45 a.m. with our usual breakfast to follow.

Morning services for Monday and Thursday are at 6:30 a.m. and for Tuesday, Wednesday, and Friday at 6:45 a.m.

One or Two Days of Rosh Chodesh?

If the reason for celebrating Rosh Chodesh two days is because messengers were sent to distant lands to announce the dates of festivals, then why are some months celebrated with only one day?

The reason for celebrating Rosh Chodesh has another origin. Hebrew months have

either 29 or 30 days depending on the appearance of the new moon. During Temple times the months were determined empirically by the sighting by witnesses of the new moon. Today's fixed calendar, likewise, has 29 or 30 days. When Rosh Chodesh was fixed by sighting of the new moon, the day following the 29th of a lunar month was kept as a holiday in expectation of the appearance of witnesses before the court to proclaim a new month. If witnesses did not come on the 30th day, Rosh Chodesh was proclaimed and celebrated on the day after. Therefore a month of 29 days (where witnesses would come "in time") we have only one day Rosh Chodesh. If, however, the month has 30 days, both the 30th and the following day (the first day of the new month) are celebrated in remembrance of the custom prevailing when the calendar was fixed by the sighting of the moon.

Our shul welcomes the community to attend services, whether or not you have affiliation with another synagogue or temple. We will very shortly be 100 years old! Some accomplishment!! Look at our surroundings and where many of your parents and grandparents originated. View their names inscribed in the windows, on the synagogue walls and in bronze and marble throughout!!

Congregation Ohawe Sholam

Services this Friday night are at 4:20 p.m. Shabbat morning the Passmans are sponsoring a kiddush in honor of Carl Passman's birthday immediately following services which begin at 9 a.m.

Saturday afternoon Rabbi Jacobs will give his class at 3:35 p.m. Mincha will be at 4:15 p.m. followed by the Third Sabbath Meal. Maariv will be at 5:15 p.m. Havdalah is at 5:25 p.m.

There will be a regular schedule of services this coming week, except for Wednesday which is Rosh Chodesh Sh'vat. Services this day are 6:30 a.m.

On Monday, January 21, the Junior N.C.S.Y. group will have a game day and luncheon (pizza) from 12:30 p.m.-3 p.m.

Rhode Island School Of Design

EVENTS

Friday, January 11 - **Lunch-art.** David G. Berger, Associate Professor of Sociology at Temple University, and co-author of Milt Hinton's autobiography *Bass Line*, talks about "Milt Hinton: A Life in Jazz." 12:15 p.m. Museum of Art, 224 Benefit Street.

Saturday, January 12 - **Concert.** Legendary bassist Milt Hinton, drummer Herb King, and pianist Sabby Lewis offer a musical tribute to Dr. Martin Luther King, Jr. The performance is co-sponsored by the Museum and the Langston Hughes Center for the Arts. Tickets are \$12.50 in advance, \$15 at the door; students \$10 in advance, \$12.50 at the door. Call LHCA (272-4400, ext. 214) or RISD (331-3511, ext. 351) for information. The concert will be held at the Langston Hughes Center for the Arts, 1 Hilton Street, Providence.

Sunday, January 13 - **Gallery Program.** An opportunity to converse with jazz bassist and photographer Milt Hinton as he discusses and answers questions about his photographs. 3 p.m. Museum of Art, 224 Benefit Street.

EXHIBITIONS

Museum of Art, 224 Benefit Street, Providence. Hours: Tuesday, Wednesday, Friday and Saturday 10:30 a.m. to 5 p.m.; Thursday noon to 8 p.m.; and Sunday 2 to 5 p.m. A \$2 admission fee is suggested.

The Kashmir Shawl - January 4 through March 31. Fine hand-woven shawls made from the wool of Central Asian mountain goats found only in Kashmir were highly prized both in the Mughal courts of India and later, in Europe, where they were introduced in the 18th century. The shawls are woven using a twill tapestry technique which allows for intricate patterns based on the *boteh*, or paisley, as it was called in Europe. The 19th-century shawls on display, many drawn from the collection of Lucy Truman Aldrich, exhibit a wide range of designs based on this now-familiar technique.

The cost is only \$2.50 per person to cover expenses.

On Sunday, January 27, there will be a Super Bowl Sunday event hosted by the congregation. All who want to watch the Super Bowl on a giant t.v. screen will get a pizza per person. The cost is \$18 per person with complimentary beverages and snacks. For those who are not sports fans there will be \$12 per pie in another location. Reservations must be made by January 15. Call 723-2669 or 726-6633 or 725-3886 immediately for reservations.

The Sisterhood comprehensive and kosher cookbook is available for sale at only \$8.95. Call Linda at 726-6633 or Nita at 725-3886 to pick up your cookbook.

Temple Emanu-El Leisure Club

The regular Sunday Program will be held on January 13, at 2:00 p.m. in the Bohnen Vestry of the Temple.

Because of her interest in current history, Gladys R. Sandler will review the controversial but important book *From Beirut to Jerusalem* by Thomas L. Friedman of the staff of the *New York Times*. Although the book is dated and much has happened in that area, his understanding of conditions in the Middle East should be of great interest to our government as well as students of the Middle East.

Gladys R. Sandler of Bristol, RI, was born in Revere, MA; attended Salem Teachers College where she earned a BS in Education. Ms. Sandler has had many years of teaching ex-



perience and has recently been the coordinator of "Current Events" courses at the Brown Community for Learning in Retirement. She also has been a Leader for the Great Decisions course there.

A social hour will follow the program.

Dr. Fein Lectures At Miriam

Dr. Rashi Fein, a professor of economics at the Harvard Medical School's Department of Social Medicine, will be lecturing at The Miriam Hospital's Sopkin Auditorium at 11 a.m. on January 17. The title of the talk is "U.S. Health Care: One Economist's Diagnosis."

Dr. Fein will be Miriam's second Levinger visiting professor and lecturer. The estate of the late Paul Levinger established a fund to provide visiting lectures on health economics at Brown University and Miriam, a Brown-affiliated teaching hospital in which Mr. Levinger was particularly interested.

A 1948 graduate of The Johns Hopkins University, Dr. Fein received his doctoral degree there in 1956. He has been a Harvard Medical School professor of the economics of medicine since 1968 and is also an adjunct visiting professor in the School of Public Health at the State University of New York School of Public Health.

He has written and lectured extensively on medical finances and is a member of many editorial boards, advisory panels and committees in the field of medical economics. He is a charter member of the Institute of Medicine of the National Academy of Sciences.

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Pawtucket Arts Council

Boston Trip

The Pawtucket Arts Council has planned a trip to attend an open rehearsal of the Boston Symphony Orchestra on Thursday morning, January 24, at Symphony Hall.

Conductor Seiji Ozawa and guest violinist Midori will present a program scheduled to include Wieniawski's "Violin Concerto No. 1" and Strauss' "An Alpine Symphony." Prior to the rehearsal the audience is invited to hear a brief lecture and enjoy complimentary coffee and doughnuts. After the concert, the Arts Council group will stop for lunch or shopping before returning to Pawtucket.

The ticket prices of \$25 for Arts Council members and \$30 for others do not include lunch.

Contact the Pawtucket Arts Council, 474 Broadway, Pawtucket, RI 02860, 725-1151, for reservations. The deadline is Friday, January 18.

Art Classes

The Pawtucket Arts Council is sponsoring two series of art classes for adults. A Course in Watercolor Painting is offered Tuesday evenings from 7:00-9:00 p.m. for ten weeks beginning January 15. A Drawing Workshop class will meet for ten sessions on Thursday evenings from 7:00-9:00 p.m. beginning January 17. Both classes will be held at Jenks Junior High School, Division Street, Pawtucket.

Adults (16 and older) may register for this program. Fees

for each ten-week series of classes are \$70 for Arts Council members and \$80 for non-members. Registration should be received no later than January 10. Checks should be made payable to the Pawtucket Arts Council, 474 Broadway, Pawtucket, RI 02860. Call the Arts Council at 725-1151 for more information.

Arts and Dance Classes

The Pawtucket Arts Council and the Division of Recreation are sponsoring a series of classes in art and dance for children and adults. Beginning the week of January 14, the classes will run for eight to nine weeks. Registration will take place at the Parks and Recreation Office, Slater Memorial Park, Saturday, January 5, 10 a.m.-12 noon, and Monday through Friday, January 7-11, from 8:30 a.m.-4:30 p.m.

All classes will be held at the Jenks Junior High School, Division Street, Pawtucket. Fees for the eight-week art classes are \$25 for Pawtucket residents and Arts Council members, and \$30 for others, art supplies included. Fees for the nine-week program, Introduction to Dance Styles, are \$15 for Pawtucket residents or Arts Council members, and \$20 for others. For the nine-week Modern Dance Course, fees are \$20, Pawtucket residents and Arts Council members, and \$25 for others.

For more information, contact the Pawtucket Arts Council at 725-1151 or the Division of Recreation at 728-0500, ext. 251.

Concert Of Jewish Music At JCCRI

A concert lecture, "Music and Jews from King David to Jerome Kern," will be held on January 13 from 1-2 p.m. at the Jewish Community Center of Rhode Island, located at 401 Elm Grove Avenue in Providence. A trio comprised of Varda Lev on piano, Laura Gulley on violin and Wendy Klein on flute will perform.

Varda Lev is a pianist originally from New York City, where she studied music for many years. Since moving to Providence twelve years ago, she has taught piano privately, and has taught music at the Temple Emanu-El Hebrew School.

Originally from Pittsburgh, Pa., Laura Gulley is a Brown University graduate. She has been an active performer on the violin since her graduation from Brown. Laura is a member of the Rhode Island Philharmonic, a faculty member of the Music School and a performer with the chamber group, Intermezzo.

Wendy Klein, a very busy musician, is a member of a jazz sextet, the Joe Parillo ensemble

Jewish Community Center News

and Intermezzo. She has received undergraduate degrees from Brown University and the Berklee College of Music and is currently completing her Master's degree from the New England Conservatory of Music.

This special program, the first event in the 1991 Season of Jewish Music, is sponsored by the Anna and Peter Woolf Fund and is free and open to the community. Contact Lisa Yanku for more information, 861-8800.

Club 456 Theatre Outing

The Youth Department's Club 456 of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, is sponsoring a theatre outing for children in grades 4-6 on Saturday night, January 19 at 7:30.

Kids Cabaret Night will take place at the First Unitarian Church on the corner of Benefit and Benevolent Street in Providence. Members of ACT (All Children's Theatre) will provide an evening of improvisation filled with fun and dancing as they appear as mixologists, waiters and waitresses in a Kid's Night Club. Partici-

pants are to meet at 7:15 p.m. at the church. Admission for Club 456 members is \$4; non-members pay \$7.

To reserve a seat or for information, call Evy Rappoport at 861-8800.

Gallery 401 To Recruit Exhibitors

Gallery 401, located in the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, is actively recruiting artists to exhibit during the 1991-1992 year.

A strong presence in Rhode Island for nearly twenty years, Gallery 401 presents monthly exhibits representing a broad scope of styles and media and promotes regional and local artists.

Those interested in exhibition should submit a biography, slides and a stamped self-addressed envelope by February 28, 1991 to:

Ruby Shalansky
Gallery Director
Jewish Community Center
of Rhode Island
401 Elm Grove Avenue
Providence, R.I. 02906
For further information, call Ruby Shalansky at 861-8800.

BJE Trips Forum

accounts of their experiences. Among the trips represented are High School in Israel, USY, Masada, Let's Go Israel, Young Judea Machon in Israel, Nesiyah Arts Institute.

Miriam Plitt, Chair of the Israel Committee, will introduce the forum. Also, an explanation of the grants available to all Rhode Island high schoolers traveling to Israel will be given. All Rhode Island students can receive incentive grants from the Leonard I. Salmanson Endowment Fund of JFRI. Those students who apply for the Salmanson grant are required to take an Israel test, scheduled for Tuesday, February 26 at 7 p.m. at the BJE. In addition, students may apply for the Bureau of Jewish Education of Rhode Island's Ross

Scholarship, a need-based grant. A community service project which is required of all grant recipients upon their return from Israel will also be discussed. Students who receive grants must participate in two orientation sessions, Sunday, April 28, from 12:30 to 4 p.m. and Monday, May 9, from 6 to 9 p.m.

All interested students and parents are invited to attend this informative evening where details about all of these programs will be given. Coffee and ... will be served. Please call the BJE at 331-0956 if you plan to attend, or call Ruth Page at the BJE for further information or to register for the Israel test on Tuesday, February 26, at 7 p.m.

Pawtucket Hadassah

Look what's coming to town in time for Passover... A star-studded cast!

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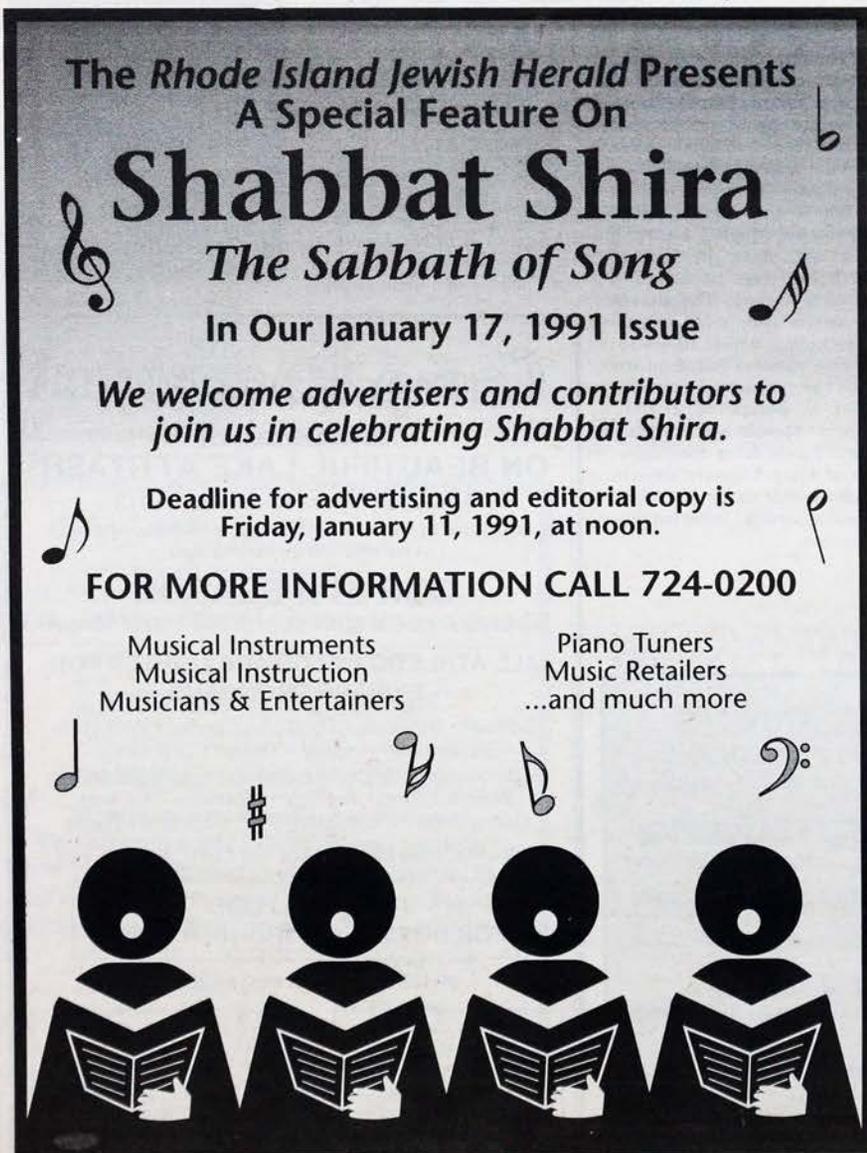
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"I have a dream . . ."



"Martin Luther King And The Jews," an exhibit brought to the community as a joint effort of the R.I. Black Heritage Society, the Black/Jewish Forum, the R.I. Jewish Historical Association, the Bureau of Jewish Education and the Jewish Community Center of R.I., will be on display at the JCCRI in Providence from January 6-24. Above are three photos of the 1963 Civil Rights March on Washington where King made his famous "I have a dream . . ." speech. Pictured from top to bottom are King, Rabbi Joachim Prinz, march leader, President of American Jewish Congress and leading prayer Rabbi Yuri Miller, President, Synagogue Council of America.

Open House At Alperin Schechter School

On Thursday morning, January 17, the Ruth and Max Alperin Schechter Day School of Rhode Island, 85 Taft Avenue, Providence, will host its annual Open House from 9 to 11 a.m. in the Bohnen Vestry of Temple Emanu-El.

The Open House will begin with coffee and pastries and a welcome by School Director, Rabbi Alvan H. Kaufner. Throughout the vestry curriculum materials and student projects from all grade levels will be on display.

Admissions Director Penney Stein will present a slide show highlighting the Schechter pro-

gram and Assistant Principals Terri Coustan and Jennifer Miller will discuss the Lower and Middle Schools.

Tours of the School Building will be conducted and parents will have a chance to see classes in action, including Art and Computer specialties and selections from the annual Zimriyah/Songfest. After the presentations are completed, parents are invited to return to the Vestry and speak personally to the Director and Principals.

The Alperin Schechter Day School of Rhode Island, with grades Kindergarten through

eight and fully certified by the state of Rhode Island, is one of a network of 70 Conservative Jewish Day Schools across the United States and is a member of the Independent School Association of Rhode Island.

Those who are considering a Jewish Day School education for children in primary and upper grades as well as in kindergarten, are most cordially invited to attend.

For more information call Penney Stein, Admissions Director, at 751-2470.

Moslem Visitors At Alperin Schechter

With the Middle East once again in the news, and the prospect of war ever present, students at the Ruth and Max Alperin Schechter Day School were recently given an in-person lesson in interculturalism and pluralism.

Jamal Bendahmane of Rabat, Morocco and Cigdem Dogan of Istanbul, Turkey, both Moslems, both graduate students living in Rhode Island, visited the Alperin Schechter Day School Middle School to speak with Deborah Miller's class, which was studying Islam, and Catherine Gresh's classes, which were studying North

Africa and the Middle East.

Jamal and Cigdem spoke of the history and geography of their countries as well as Islamic customs and shared their insights on contemporary political issues. Schechter students entered enthusiastically into an wide-ranging and intense question and answer session.

Some responses:

On language: "The French robbed us of our language when we were a colony. We are an Arabic people. We should speak Arabic, not French." *Jamal*

On nationalism: "We are

Moslem, but we are not Arabic. We are Turkish. Our land is very important. It is the bridge between Europe and Asia." *Cigdem*

On Israel: "Israel has a right to exist because the Jewish people deserve a country." *Jamal*

On women's rights: "Women have more equality in our country than any other Moslem country. . . . Our constitution protects us. We are equal to men in every way under the law, but sometimes traditions are hard to erase." *Cigdem*

Certified Public Accountants

The RI Society of CPAs will hold a "New Year Reception" on January 15 from 6:00-8:00 p.m. in the lobby of One Citizens Plaza, Providence. All individuals who are eligible for membership or provisional

membership are invited to attend. Contact the Society at 331-5720 for more information.

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PHDS's Education Program

Back again by popular demand, Rabbi Sholom Strajcher's "Tehillim - An In-Depth Study" will kick-off the second phase of the Providence Hebrew Day School adult education program. This course is one where Rabbi Strajcher expounds upon the meaning of King David's Psalms. Enhanced by the beauty of classic Jewish commentaries, this course focuses upon both the personal reasons for which King David wrote each Psalm, and how they have been and can be a source of comfort and seat of inspira-

tion in the life of every Jew.

Under the guise of "love poetry," the "Song of Songs" is one of most beautiful yet mysterious works of Tanach. Through the upcoming course, "Shir Hashirim," Rabbi Yechiel Pinsky will reveal some of the meanings behind King Solomon's all-symbolic sefer. What does it mean to be close to love? What is the relationship between husband and wife supposed to be like? How is the intimate relationship between G-d and the Jewish people portrayed? And what does that imply for our own lives, both as individuals and

as a people? These questions and more will be topics for course discussion in this new addition to the PHDS program.

Both courses are eight-part series, beginning Sunday evening, January 20, 1991, and continuing on Sunday evenings through March 10. "Tehillim - An In-Depth Study" is from 7:30-8:20 p.m. "Shir Hashirim" is from 8:30-9:20 p.m. The fee for each course is \$10. Both courses take place at the Providence Hebrew Day School, 450 Elmgrove Avenue, and are open to the community.

Barrington Library

Registration for the Winter session of the Barrington Public Library's "Booklook for 2 year olds" will be held on Monday, January 14 beginning at 9 a.m.

Booklook is designed as an 8-week pre-storytime program for two-year-olds and their parents.

Three classes are offered in this session — Tuesdays & Wednesdays at 10 a.m. and Tuesdays at 4 p.m. The session begins the week of January 21. Each class is limited to 12 children born before 1-21-89. An adult must accompany each child. No younger siblings can be accommodated.

Previous participants may sign up on a waiting list and will be included if space permits.

Interested parents are advised to sign up in person or to call the library (247-1920) early on registration day as classes fill quickly.

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Obituaries

HANNAH BARATZ

PROVIDENCE — Hannah Baratz, 88, of the Jewish Home for Aged, 99 Hillside Ave., an office clerk for the former General Jewish Committee of Rhode Island, now the Jewish Federation of Rhode Island, for 10 years before retiring in 1965, died Saturday, December 28, 1990, at home. She was the widow of David Baratz.

Born in Russia, a daughter of the late Beryl and Marcia Gordon, she came to this country 85 years ago and settled in Providence.

Mrs. Baratz was a member of the Congregation Sons of Abraham-Shaare Zedek, the Women's Association of the Jewish Home for the Aged, the National Council of Jewish Women, B'nai B'rith, and the Women's Auxiliary of the Jewish War Veterans of America. At the time of her death, she was the oldest member of the Women's Auxiliary of the United Commercial Travelers.

She leaves a daughter,

Marcia Epstein of Baltimore, Md.; three grandchildren and two great-grandchildren.

The funeral service took place Tuesday, January 1, 1991, at the chapel of the Jewish Home for the Aged and was coordinated by Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

FANNYE B. EFROS

EAST PROVIDENCE — Fanny B. Efros of the Hattie Ide Chaffee Nursing Home, Wampanoag Trail, died Monday, December 31, 1990, at the home. She was the widow of Barney Efros.

Born in Providence, a daughter of the late Joseph and Esther (Gordon) Barad, she moved to East Providence three years ago.

She leaves a daughter, Mona Robison of White Plains, N.Y.; two brothers, Frank Barad of Providence and Charles Barad of Los Angeles, Calif.; two

grandchildren and a great-grandson.

A graveside service was held Tuesday, January 1, 1991, at Lincoln Park Cemetery and was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

FLORA GOLDITCH-BRODY

PROVIDENCE — Flora Golditch-Brody, 83, a resident of Hallworth House, 66 Benefit Street, died Friday, January 4, 1991, at Rhode Island Hospital.

A lifelong resident of Providence, she was a daughter of the late Max and Jennie (Shapiro) Golditch.

She was a bookkeeper at the former Romay Jewelry Manufacturing Co. for 20 years, retiring 16 years ago.

She was a member of the Majestic Senior Guild.

She leaves a brother, Joseph Golditch of Cranston; and a sister, Blanche Strauss of Midland, Texas.

Graveside funeral services were held Monday, January 7, in Lincoln Park Cemetery, Post Road, Warwick, and were coordinated by Mount Sinai Memorial Chapel, 825 Hope Street.

RALPH KRAMER

WHEATON, Md. — Ralph Kramer, 75, of 2620 Blue Ridge Avenue, a deputy assistant commissioner-adjudication at the Immigration & Naturalization Service, Washington, D.C., for 40 years before retiring in 1980, died Tuesday, January 1, 1991, at Holy Cross Hospital. He was the husband of Edna (Kokin) Kramer.

Born in Providence, a son of the late Philip and Fannie (Elman) Kramer, he lived in Wheaton for 30 years. He previously lived in Canada, Hartford and Rhode Island.

Mr. Kramer was a Phi Beta Kappa from Brown University in 1937. He also did graduate work at Columbia University. He was an Army veteran of World War II and served in the European Theater.

Besides his wife he leaves a son, Philip Kramer of Wheaton, and two brothers, Sidney Kramer of East Greenwich, and Alvin Kramer of North Kingstown.

A graveside service was held Thursday, January 3, at Judean Memorial Gardens, Olney.

ESTHER TIPPE

PROVIDENCE — Esther Tippe, 79, of 20 Randall St., a saleslady for 20 years for Guttins Bakery before retirement 10 years ago, died Monday, December 31, 1990, at Miriam Hospital. She was the wife of Morris Tippe.

Born in Poland, a daughter of the late Morris and Libba Woranoff Pickar, she was a resident of Providence for 60 years.

She was a member of the Congregation Mishkan Tefilah and its Sisterhood, the Women's Association of the Jewish Home for the Aged, and the Providence Hebrew Free Loan.

Besides her husband she leaves a daughter, Phyllis Sharabany of Potomac, Md.; a brother, Irving Pickar of Pawtucket; a sister, Rose Eisenstadt of Cranston; and two grandchildren.

The funeral service was held Wednesday, January 2, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was at Lincoln Park Cemetery, Warwick.

HENRY WEINTRAUB

CRANSTON — Henry Weintraub, 81, of 175 Hoffman Ave., died Thursday, January 3, 1991, at Boca Raton Community Hospital, Boca Raton, Fla. He was the husband of Beatrice (Nager) Weintraub.

Born in Romania, a son of the late Aaron and Antoinette Weintraub, he had lived in Cranston 40 years, previously residing in Providence for 20 years and New York City.

Mr. Weintraub and his three brothers were founders in 1933 of Weintraub's, a chain of retail fabric and domestic stores located in Rhode Island, Massachusetts and Connecticut.

He was president of the firm for five years before retiring in 1985. He was a member of Temple Torat Yisrael, the Roosevelt Lodge F.&A.M., Touro Fraternal and the Jewish Federation of Rhode Island. He had been a member of Crestwood Country Club.

He was an Army veteran of World War II.

Besides his wife he leaves a daughter, Reba L. Novich of Gaithersburg, Md.; a son, Aaron J. Weintraub of Cranston; two brothers, Morris Weintraub of Riverdale, N.Y., and Semon Weintraub of Delray, Fla.; a sister, Theresa Leibowitz of Chevy Chase, Md.; and four grandchildren. He was the brother of the late Mary Orenstein and Louis Weintraub.

The funeral service was held Sunday, January 6, 1991, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Sharon Memorial Park, Sharon, Mass.

In Rome

(continued from page 3)

There are issues that continue to cause pain to the Jewish people. Latent anti-Semitism is still evident in some Church documents. The Vatican's failure to establish full diplomatic relations with Israel is still a source of deep disappointment. Yet there is hope in such healing gestures as the Vatican's donation of a significant sum to complete a new interfaith center in Auschwitz, thus ending the Carmelite convent controversy. And there is cause for hope in such developments as the release of a document in late December by Poland's Roman Catholic bishops condemning anti-Semitism and acknowledging that some Poles helped Nazis kill Jews, to be read during masses in Catholic churches in Poland on January 20.

In his address to our Jewish delegation, John Paul II said, "In the Babylonian Talmud we read: The world stands upon the single column that is the just man." (Hagigah 12b). Let us pray that the next quarter of a century will find us — Jews and Catholics — seeking justice side by side, proud of our differences, strengthened by the joint pursuit of common goals and building columns that support our world.

Rabbi Gary M. Bretton-Granatoor is the director of the Department of Interreligious Affairs of the Union of American Hebrew Congregations.

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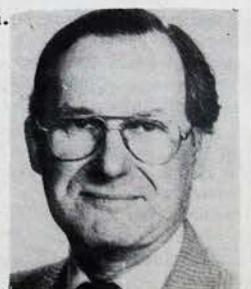
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A Closer LOOK

BUSINESS PROFILES



Maureen Petrocchi, R.N. and Judith Jaffe, M.S., Director of East Side Weight Management Center, located at 82 Pitman St., Providence.

DiETING - A Tough Reality

by Kathy Cohen
Herald Assistant Editor

One of the toughest realities of dieting is that "shortcut" or crash diets usually prove to be unsuccessful in the long run.

A rapid weight loss is often followed by a more rapid weight gain that brings the dieter up to a weight greater than that at which they began their diet. This can leave the dieter with a negative attitude towards weight control.

At the East Side Weight Management Center, headed by Judith Jaffe, M.S., a sensible, personalized and realistic attitude towards dieting is taught.

Ms. Jaffe, a native of Providence's East Side, is a graduate of Loyola University, where she received her Master's in Psychology. Maureen Petrocchi is a locally born and bred registered nurse. Together they administer a unique and thorough program that stresses weight stabilization along with a habit of healthy intake.

Realizing there is a strong need for weight management in Providence, Jaffe strayed away from another "weight loss concern" and opened her own shop the day after Thanks-

giving. Between Jaffe and her assistant they have a total of 13 1/2 years experience in the weight loss field.

Jaffe's long-time interest in nutrition is what brought her to where she is today. She says that she has always been weight conscious and finds that as you get older, weight control gets more difficult. The best way to help combat weight gain is to exercise and to learn how to cook and measure sensible foods, as well as to know how much to eat.

People need to know why they eat too much and how to correct their eating behaviors. The East Side Weight Management Center helps people pin down their reasons for overeating so that they can combat it more easily. Sometimes people will eat because of boredom, stress or to get back at someone. Usually, it doesn't help solve anything; it makes things worse.

Another thing Jaffe stresses is that losing weight too quickly is the wrong way out; but if you are going to diet, then make every calorie a healthy one.

After following one of Jaffe's diet programs, including daily

visits to her office, one would enter the 6-week stabilization period and visit her twice a week. For long-term weight management, they would follow a 6-month maintenance program, in which patients are monitored during bi-monthly visits. If there are problems sticking to the diet, Jaffe says her patients can call any time.

On average, her patients will lose two lbs. per week; some may lose more at the beginning and less at the end. Men seem to lose quicker than women; but men don't have to deal with menopause or menstruation once a month either. Also, women have a higher percentage of body fat than do men.

The price for the program will depend on how strictly one sticks to the diet. If the dieter goes off it and gains weight, then this will mean extended visits will be necessary to complete their particular goal. A refund will be given to those who happen to lose weight quicker than estimated, although it is not recommended to push oneself in that direction.

The main purpose of her company is to help people shed unwanted pounds and keep them off not just for the body, but for the mind as well. They offer individual counseling for all ages.

Greenhouse Effect To Be Monitored

REHOVOT, Israel — Monitoring the environmental changes associated with agriculture and industry and predicting the impact of the greenhouse effect are two of the major goals of the Weizmann Institute's newly established Department of Environmental Sciences and Energy Research.

The Weizmann Institute of Science, located in Rehovot, Israel, is a world-renowned center of scientific research and graduate study. Its 2,300 scientists, students, technicians, engineers and support staff are responsible for innovative basic research and also play leading roles in the fight against disease, the resolution of environmental problems, and the search for

alternative sources of energy, among many other pioneering enterprises.

Another goal of the department will be to develop new ways of exploiting non-polluting sources of energy, in particular, solar energy. Among the technologies already being explored by the department's solar energy research group, headed by Prof. Israel Dostrovsky, are a solar-powered laser, and a chemical heat pipe that would enable the sun's energy to be stored and then transported hundreds of kilometers.

The new department includes Weizmann Institute experts in hydrology, oceanography, geochemistry and solar energy.

Let the community know about your organization's functions. Announce them in the *Herald*.

Hong Kong

(continued from page 9)

Far Eastern contact person. A native of Bombay, India, though of Ashkenazic descent, a bachelor in his late eighties, he also reached Hong Kong by way of Shanghai — once the fanciful site of old Hollywood scenes by Sternberg and others. Long retired, he keeps house in a cluttered apartment in the most magnificent modern complex in all Hong Kong. Called simply The New World, it looms over the harbor. As I listened to his memoirs of Nathalie Wood and Bruce Lee, I gazed out through the wide window at the misty sunset. Like an inky Chinese water color, it was framed by a glittery skyscraper silhouette with ferries and junks moving by. Jack filled my glass with ice-cubes, draughts of the best scotch with French bottled water, and showed me his file of letters to the *South China Star* about Israel. He went on and on about a film scheme to produce Thomas Mann's "Joseph and His Brothers."

I went back to my lonely flat and put together this story about a Hong Kong weekend.

"Peony" — A Romantic Odyssey

by Mike Fink

Herald Contributing Editor

Rochambeau Branch Library dug up for me Pearl Buck's portrait of the Jews of China. *Peony* was first published in 1948. This relic of the postwar period has just come out again, published by Bloch's of New York. The present volume carries an afterword by Wendy R. Abraham, a scholar who, on a number of occasions, has visited the remainder of the Jews of Kaifeng. I called on the phone. She had a copy sent pronto to the *Herald* offices.

Biblio Press has bound up the story in a lovely China blue cover with red Oriental abstractions framing an illustration of the Asiatic Jews with their bound feet and long black braids before their pagoda-style synagogue. Beit Hatefusoth Museum in Tel Aviv recently put together a visual display of artifacts from the Community of Honan Province. This book

tells the tale in words, in a fictional mode. Jews of the Far East died out as a religious group not for the usual European reasons — pogroms or wars of bigotry — but just the opposite. The Chinese killed them with kindness. The story traces the process of assimilation.

The afterword pursues rediscovery and the actual quest for renewal.

This reviewer welcomes *Peony* and hopes it will find its way into local bookstores and libraries. The romantic odyssey of a servant girl who watches the fading of the family dynasty will appeal to readers of many ages, but perhaps especially younger ones.

At the same time, the essay

by Dr. Abraham gives the book a timely and academic value as well. In fact, anyone interested in Chinese history and culture should rush out and grab a copy of *Peony*.

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