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Rhode Island Jewish HERALD

**Belief
Through
Adversity**
Page 8

The Only English-Jewish Weekly in Rhode Island and Southeastern Massachusetts

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THURSDAY, JANUARY 31, 1991

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(L to R) Rabbi Howard I. Bogot, Director for Religious Education, Union of American Hebrew Congregations, Rob Goldberg, executive director of Beth-El, Rabbi Sid Halbraun with guitar, and Leahyot participant, Lisa Stein, who "doesn't care for football," joined in conversation after Beth-El's "Becoming Accessible and Becoming Sensitive To People with Special Needs" program last Saturday night.

Beth-El's Becoming Sensitive

by Kathy Cohen
Herald Associate Editor

Last weekend the Brotherhood of Temple Beth-El of Providence sponsored several Lehiyot programs featuring Rabbi Howard I. Bogot, Director for Religious Education for the Union of American Hebrew Congregations. Beth-El is the first congregation to sponsor a weekend of this kind — "Becoming Accessible and Becoming Sensitive To People with Special Needs."

In accordance with the weekend theme, Bogot led a delightful and lighthearted discussion/workshop last Saturday at 4:30 in the temple's Silverstein Meeting Hall (co-sponsored by MATIV) on "Beyond Bagels and Cream Cheese: Why Be Jewish?" for about 15 young

adults. Rabbi Sid Halbraun, with guitar in hand, closed the meeting with Havdalah.

Bogot opened the evening's talks by letting everyone give their name, favorite football team to win the Super Bowl, and special hobbies. The rabbi then gave six subjective suggestions on how Jewish values come about, followed by comments from the group. People find their values from: 1) G-d's commandments and the Torah, 2) classic Jewish text, 3) Jewish authority figures (a Rabbi...), 4) role models or loved ones, 5) I like it — labels, and 6) group membership consensus — a larger group sharing values.

The comments ranged from "I don't see myself up there (on the list of values)" to "When I would ask my parents questions on religion

(as a child) I would get 'because...' rather than an answer" — a statement which some of the participants agreed had chased them away from Judaism when they were teenagers.

Bogot told the 20ish to 30ish age group that he had met with one or two groups similar to theirs but that none had "as unique and different ideas amongst themselves" in creating a 60-second radio spot "advertising Judaism as a beneficial lifestyle and thought process."

After fifteen to twenty minutes of preparation, the three groups each came up with unique advertisements. Group one read a help wanted ad looking for someone interested in experiencing the Jewish lifestyle. The

(continued on page 15)

As War Erupts, Volunteers Offer Themselves To Israel

by Jonathan Mark

The New York Jewish Week
NEW YORK (JTA) — Tel Aviv once tried to lure tourists by billing itself as a "city that never sleeps." Last week, as the nighttime wailing of air raid sirens made that slogan seem as eerie as the empty streets, hundreds of New Yorkers told Israel they were coming nevertheless, to help out at army bases and hospitals, washing dishes and washing tanks.

Mordecai Yedid, Israel's deputy consul general in New York, reported that a pilot who had flown in Vietnam called the consulate and said he wanted to fly for Israel. The pilot was soon on his way.

"We are interested in doctors, drivers and anyone who is able to help," Yedid said.

On the morning after the missiles hit Israel, Sheila Wohl, 50, a manager in a computer company, was another of those who called the consulate, wanting to help Israel, wanting to be there. She was willing to do anything. The consulate told

her to call Volunteers for Israel at (212) 643-4848.

Wohl says she is one of those many Jews here who, although not religious and unaffiliated with any Jewish organization, feel a primal connection with the Jewish state.

Walking into the Volunteers for Israel office — where she was immediately put to work answering the phone until an adviser could speak to her — she laughed at the realization that she had yet to inform her employer that she'd be flying to Israel a few days from now. "I hadn't spoken to friends or anyone," she says. "I just woke up and called."

At the Volunteers for Israel offices, which except for one person is fully manned by volunteers, the phones have been ringing nonstop. At least 200 volunteers were expected to fly to Tel Aviv on Jan. 27, and similar flights are expected at least twice a month.

Last year, 5,500 volunteers flew to Israel, up from an estimated 4,000 in 1989. Since the

(continued on page 15)



RABBI AND PATRIARCH — In Moscow, Rabbi Arthur Schneier (left) reported that Russian Orthodox Patriarch Aleksy II (right) would fly from Moscow to Israel on his first pilgrimage abroad since being named head of the church last fall. Rabbi Schneier, president of the ecumenical Appeal of Conscience Foundation and senior rabbi of Manhattan's Park East Synagogue, noted that the visit also marks the first time a Russian Orthodox Patriarch has visited Israel since the founding of the state in 1948. During his recent 12-day visit to the USSR, Rabbi Schneier also met with the president of the Ukrainian republic and with Soviet government officials.

UJA Mounts \$400 Million Cash Drive To Assist Israel

by Aliza Marcus

NEW YORK (JTA) — The American Jewish community is being mobilized to pay up campaign pledges, as Israel's already weak economy reels under the physical and psychological effects of Iraqi missile attacks.

United Jewish Appeal leaders have launched an emergency cash drive to bring in \$400 million by the end of March, in an attempt to help the financially strapped Jewish state meet its new security and social needs in the midst of the Persian Gulf war.

The money, to be collected by local federations around the country, will mainly consist of previously made pledges that

originally were to be paid out over a year or series of years.

UJA officials said the exigencies of the times, including the continuing massive immigration of Soviet Jews despite the Gulf war, necessitate the appeal for American Jews to either give more money or pay their outstanding pledges.

The UJA cash drive was mounted because "Israel is now faced with enormous security costs, in addition to the great dangers" of war, which "require the moral and financial support of the U.S. Jewish community," said UJA President Stanley Horowitz.

The majority of the \$400 million is expected to come from payment of pledges to Opera-

tion Exodus, the special UJA campaign to assist the large-scale Soviet Jewish immigration to Israel. Close to 200,000 Soviet Jews arrived in Israel in 1990, and the Exodus campaign raised over \$400 million to assist them.

But most of the pledges were to be paid out over a three-year period, and federation leaders are asking contributors to fulfill their commitments early.

"The real need is for cash money," as distinct from pledges, stressed Horowitz.

The UJA leader said he expected the response to be overwhelmingly positive, as the missile attacks on Israel and the continuing immigration of

(continued on page 15)

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Inside the Ocean State

February Offers Vacation Camps, Preschool Registration And Other Activities

The Jewish Community Center of Rhode Island, located at 401 Elmgrove Avenue in Providence, will be holding a variety of events for children and adults during February. For further information about a particular event, please call 861-8800 and ask for the specified contact.

...

During February Vacation Camp, children from preschool to age 12, can get involved in a variety of interesting and diverse activities. Sports camp, for boys and girls ages 4-12, is also available. All camps run from Monday, February 18, through Friday, February 22, from 9 a.m.-3 p.m. Early arrival (8-9 a.m.) and extended day (3-6 p.m., 5 p.m. on Friday) are also options for an additional fee. All children are to bring a lunch; snack and beverage will be provided.

For preschoolers: The Preschool Department presents Club Feb: Cruise to a new port every day. Youngsters will enjoy dancing, swimming, music, aerobics and crafts. Full members fee is \$115; supporting members, \$160. However, if one registers by February 4, the cost will be reduced to \$100 for

Jewish Community Center News

full members and \$145 for supporting members. Early arrival and extended day is \$3.50/hour. For more information, call Eva Silver or Debbie Blitz.

For children: Two separate camps will be held for grades K-3 and 4-6 with daily activities including trips and special events, swim and gym time. KidSpace members fee is \$20/per day; KidSpace non members, \$25/day. Early arrival and extended day is additional. Enrollment is limited. Please pre-register and pre-pay by February 8. Contact Laurie Leone for details.

Sports camp: Learn to be skilled at tennis, walleyball, racquetball and basketball. Unit I is for ages 4 and 5 (Note: time for this age group is 9 a.m.-12:30 p.m., followed by lunch.) Full members fee is \$15/day; supporting members, \$30/day. Children in grades 1-3 will be in Unit II. Unit III is open to children ages 9-12 (grade 4 and up). Both Units II and III are \$25/day for full members and \$50/day for supporting members. KidSpace and Preteen Connection members are \$20/day. The second child in family receives a 20% discount. Early arrival is an additional \$3/day; extended day, \$6/day (there is no charge for extended day for KidSpace or PTC members). Each group is limited to 15; register early by

calling Elliott Goldstein.

...

For students in grades 4 through 6, Club 456 will be holding a Ping Pong and Pool Tournament on Tuesday, February 12 from 6:30 to 8:30 p.m. in the Gameroom. This fun-filled evening includes ping pong, pool, bumper and air hockey, as well as a light supper and dessert. Admission is free for Club members and \$4 for non-Club members. Reservations should be made by February 8.

The Outdoor Club (for students in grades 9 through 12) and the Junior Outdoor Club (for students in grades 7 and 8) provide the opportunity to participate in a variety of age-appropriate activities and trips. Membership is \$5. The Outdoor Clubs are sponsored by the Youth Department of the JCCRI and the Robbie Frank Fund. For information about the Outdoor Clubs' activities or to reserve a space for Club 456's tournament, please call Evy Rappoport.

...

A full-day, certified Kindergarten will be added to the JCCRI Preschool program in the fall of 1991.

Registration for September 1991 Preschool classes at the Center continues with priority

given to children presently attending the Preschool, their siblings, ITC children and siblings of alumni with continuous memberships. On February 4, registration is open to all current JCCRI members and on March 4, to the community. Maximum enrollment is 20 children per class, with smaller classes for younger children. There are two teachers per class when there are ten or more children. The Prechool generally follows the Providence public school vacation schedules, and is not in session on major Jewish holidays.

The fully accredited Preschool offers classes for children aged 28 months through 5 years, including an afternoon Kindergarten Enrichment class. The Preschool's well-equipped classrooms, activity rooms and playground are supplemented by the Center's physical education facilities. Weekly swim and gym programs are included in all 3- and 5-day classes for children. Children in the Pre-school must be toilet trained.

Early arrival is scheduled from 8-9 a.m. each morning for parents who need this service. Afternoon child care, as well as an all-day program are available until 5:30 p.m. daily.

Parent involvement includes at least one formal parent-teacher conference during the

school year, the room parent program, rotating "deck duty" for swim and the opportunity for participation on the Preschool Services Committee. Classroom observation may be arranged, and ongoing, informal parent-teacher contact is encouraged.

Special events include a Spring Breakfast as well as an annual Shalom Party. For further information, call Eva Silver.

...

The Kosher Mealsite at the Center offers a variety of activities and a chance for seniors to meet Monday through Friday at 11 a.m. and Sunday at 9:30 a.m., followed by a hot kosher meal at noon sponsored by Project Hope. Regularly scheduled programs include the daily opportunity to enjoy talking to friends in the Conversation Pit from 10 to 11 a.m., followed by exercise at 11:15. BINGO is scheduled for Tuesdays, 11 to 11:45 a.m. Friend to Friend meets Thursday from 11 a.m. to noon. Shabbat traditions are observed on Fridays. Sunday mornings begin with hot muffins, tea and coffee at 10 a.m., followed by interesting programs. Special activities planned for the 1st to 7th of February are:

Friday, 1 — VCR program, "Elderly Agenda," 11:15 a.m.

Sunday 3 — VCR program, "Secret Space," 11 a.m.

For further information call Sandy Bass.

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In Tribute To The Lubavitcher Rebbe

by Rabbi Jonathan Sacks

Chief Rabbi-Elect of the United Kingdom and the British Commonwealth

Who is the Lubavitcher Rebbe? This year, we celebrate the forty-first anniversary of the passing of the previous Rebbe of Lubavitch, Rabbi Yosef Yitzchak Schneersohn, and with it 41 years of leadership under the seventh and present Rebbe, Rabbi Menachem Mendel Schneerson.

The word "Lubavitch" triggers off many associations: tefilin-laying with passing Jews in metropolitan streets; mitzva campaigns from New York to the soldiers in Sinai; smiling, bearded faces bringing Judaism to the Jews everyone else forgot. And, above all, it signifies

the Rebbe. Followers travel thousands of miles for a brief interview, a yechidut. His speeches are attended by a packed crowd of Chasidim who fill a synagogue that stretches almost half a block. They are relayed live by a communications nerve center that links followers across the Jewish world with their leader in his unassuming headquarters on Eastern Parkway. Perhaps no other Jewish group is more closely or controversially identified with its leader.

The Rebbe was born in 1902 in the Russian town of Niko-laev and was early recognized as a prodigy in the field of Jewish studies. He married, in 1929, the daughter of the then Lubavitcher Rebbe, Rabbi



Lubavitcher Rebbe

Yosef Yitzchak Schneersohn and went on to university studies in Berlin and Paris. It may have been there that his formidable knowledge of mathematics and science began to blossom. More influential, though on his particular approach to the understanding of Judaism was the great Rav of Rogatchev, Rabbi Joseph Rozin the Talmudic genius who had affinities with the Chasidism of Lubavitch. Rozin was remarkable for his ability to establish connections between apparently unrelated areas of halachic argument, by uncovering their conceptual basis. Using this method on a grander scale, the Rebbe has shown, through a lifetime of teaching, the intimate connections between the "revealed" and "hidden" Torah, between the practical rules of Jewish law and the truths of Jewish mysticism or, more correctly of Chasidut.

Lubavitch — or Chabad — Chasidism had always been known as the intellectual wing of the Chasidic movement, as opposed to the more emotive approaches of the other groups. Along with this went an unusual degree of emphasis (continued on page 15)



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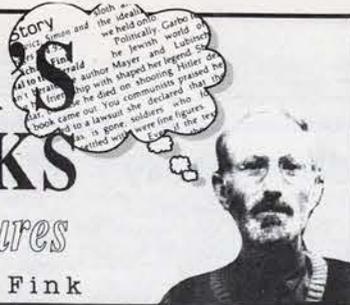
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FINK THINKS

...and features

By Michael Fink



A Chinese Puzzle

The small group of volumes on the Jews of ancient China, locked into a glass and wood case at the Hong Kong Jewish club, held few secrets for me. I had checked out these same few tomes at the libraries of Temples Emanu-El and Beth-El. Still, I read them here with fresh care.

The subject of their study is the common ideals shared in Jewish and Chinese values. The most common one is the high respect for parents. Did Confucius use the commandment, Honor Thy Father and Thy Mother as the cornerstone of his philosophy? Obey your local leader but keep your family together. Remember the past, hold old things in regard.

Even the temples of lofty Tibet may hold Jewish hints. Like landscape painting, neo-Confucianism started among the Jewish quarters of Kaifeng. A myth persists throughout China about a baby born to be wise and great who floats in upon a bamboo raft. Another Confucian legend tells of a faithful and loyal wife whose husband dies young. The beautiful widow refuses to remarry. She endures a life alone for forty years. Why? Is it possible that she does not wish to give up her Jewish identity?

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 - Woonsocket (Wednesday 9 a.m. to 4:30 p.m.) Harris Library, 303 Clinton Street.
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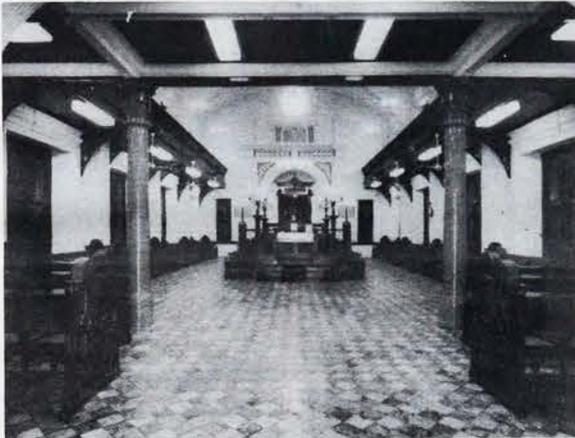
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Interior of Ohel Leah Synagogue of Hong Kong.

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Local orders accepted until February 17.
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SWEETS N' TREATS... (401) 831-4109

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Jews have fared well under British rule. The main thoroughfare, Nathan Road, was a simple lane named for a Jewish governor. A damaged scroll, perhaps from ancient Kaifeng,

turned up off this boulevard in Thieves Market on Cat Street. Lord Kadoorie got hold of it and placed it in Ohel Leah synagogue. Rabbi Lopian kindly meets me there alone and takes it out of the ark. We unroll it together. We hunt for some special marking.

The longest term congregant walks slowly up the stairs with the help of his cane. Mr. Karel Weiss, a former Czech who survived the Japanese occupation but lost his family in Europe, stored the Torahs in his own house during the war. He noted, "The Japanese had no wish to disrupt sacred proceedings." He added, "I think this Torah was carried across from central Europe by refugees. Another worn scroll just moved through Hong Kong. That one is now in Israel being scrutinized. It is due back before spring. No one knows yet for sure which scroll is which."

Rabbi Lopian trusts me totally. "Take this scroll home with you." I told him Mr. Adler could render a judgment.

Karel Weiss warns me, "Don't trust local articles on the subject of China and the Jews. All goes not well at Ohel Leah. Lubavitchers have set up their own place at the Hilton

Hotel. Reform, Orthodox and Conservative, Sephardim and Ashkenazim may all play together at the Club, but they do not pray together."

All the same, if another Chinese Jew should wish to show up and return to the culture of his ancestors, he would first reach Hong Kong, the Asian Zionist outpost.

My dad once gave me an odd detail from his early Providence life. He put his name — Moe Fink — on his first doorpost, under the mezuzah. He said, "Neighbors assumed a Chinese family was moving into the block." To tease, during my freshman year at college away from home, I used to write his name and address in mock Mandarin characters. The chuckle now turns into a Chinese puzzle.

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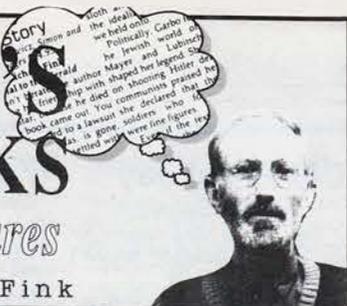
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FINK & THINKS

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Jews have fared well under British rule. The main thoroughfare, Nathan Road, was a simple lane named for a Jewish governor. A damaged scroll, perhaps from ancient Kaifeng,

turned up off this boulevard in Thieves Market on Cat Street. Lord Kadoorie got hold of it and placed it in Ohel Leah synagogue. Rabbi Lopian kindly meets me there alone and takes it out of the ark. We unroll it together. We hunt for some special marking.

The longest term congregant walks slowly up the stairs with the help of his cane. Mr. Karel Weiss, a former Czech who survived the Japanese occupation but lost his family in Europe, stored the Torahs in his own house during the war. He noted, "The Japanese had no wish to disrupt sacred proceedings." He added, "I think this Torah was carried across from central Europe by refugees. Another worn scroll just moved through Hong Kong. That one is now in Israel being scrutinized. It is due back before spring. No one knows yet for sure which scroll is which."

Rabbi Lopian trusts me totally. "Take this scroll home with you." I told him Mr. Adler could render a judgment.

Karel Weiss warns me, "Don't trust local articles on the subject of China and the Jews. All goes not well at Ohel Leah. Lubavitchers have set up their own place at the Hilton

Hotel. Reform, Orthodox and Conservative, Sephardim and Ashkenazim may all play together at the Club, but they do not pray together."

All the same, if another Chinese Jew should wish to show up and return to the culture of his ancestors, he would first reach Hong Kong, the Asian Zionist outpost.

My dad once gave me an odd detail from his early Providence life. He put his name — Moe Fink — on his first doorpost, under the mezuzah. He said, "Neighbors assumed a Chinese family was moving into the block." To tease, during my freshman year at college away from home, I used to write his name and address in mock Mandarin characters. The chuckle now turns into a Chinese puzzle.

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Editorial

Notices, Bulletins, "Oy!"

by Mike Fink

AMERICA AT WAR: television packages the panic. I watch with my five year old boy while I squeeze two oranges. In the very same kitchen my mom squeezed me two oranges while Edward R. Murrow spoke through the static and booms of London, his voice crackling through the little radio that stood beside the toaster.

We see the bloodied faces of Jews in Tel Aviv. I heard the voices of Jewish survivors of Buchenwald Murrow interviewed on his CBS report.

As kids we thought America was tops. On one point we agreed with Hitler: America was Jewish! One of our boys — Irving Berlin — shaped the sound of our new national anthem, and even set Christmas and Easter to Jewish tunes.

During the early, worst days of the duration, Gabriel Heatter used to start out his radio show

with the famous trademark phrase, "There's good news tonight." I'm hunting for that good news. Cheap hope is hard to come by for a Jew. We pay dear for hope. If you ever give a penny to a Jewish cause you never hear the end of it. Words of worry worm their way onto your chilly front rug under the mailslot in the door. The World Jewish Congress puts out a Dateline World Jewry. The first issue for 1991, put together just before the start of war, includes the following items.

PROTOCOLS OF THE ELDERS OF ZION is being sold by the Islamic Information Center of Montreal. The Canadian Broadcast Network compares the Israeli army to that of Nazi Germany. Islam is America's fastest growing religion. Before 2000, Muslims will outnumber Jews. The Vatican has started to study the case for sainthood for Queen Isabella of Spain. In 1492 she expelled the

Jews from Spain and brought in the Inquisition. The "saintly" Queen set fire to Jews because she was afire with zeal to spread her faith.

I keep drawers and boxes full of notices from the Wisenthal Center of Los Angeles, bulletins of anxiety from every corner. So where's the good news? Well, we found a new star on our t.v. This celebrity lives just round the corner from us in the Beth Sholom neighborhood. Rena Jurkowitz shared her concern on all the news channels and even in the newspapers. My wife called her up. "You've created the latest craze — caring!" Rena has found fame not in the fake smile but in the furrowed frown of love for other Jews.

Maybe we can sum up the "good news" in just three Hebrew words: AM YISRAEL CHAI. Or only the one single Yiddish word will do: "OY."

Old Prophecy

by Pavel Zaslevsky

This day is most special for me. My only daughter has had her Bat Mitzvah.

My father's old prophecy has come true.

As a boy I had a great love of knowledge. I used to ask my father a lot of questions, and often, very often I asked him about our Jewishness. Unfortunately he couldn't give me many answers: in my hometown no one practiced Judaism, the only small shul had been closed many years before I was born, not a single Jewish book was available.

But my Dad managed to inspire me with the pride of being a Jew. This was rare indeed in the Russia of that time, as circumstances caused many Jews to conceal their Jewishness. In later years I came to recognize that pride is often the best defense and I appreciated even more deeply what my father had done for me.

Once, confused by a ques-

tion of mine, my Dad instead of answering directly said: "One day your children will know more about our Jewish heritage than we both do. They will be fulfilled Jews!" There was more than hope in his voice, there was certitude, and I was struck by it.

My father passed away many years ago, before I got my first Jewish book and began to discover the answers to some of my questions; before my daughter was born, and before we applied to leave Russia. I tried to pass on to my daughter the lessons of my father.

He couldn't have foreseen this day, when his grandchild has been called to the bimah and blessed by the Rabbi on the day of her Bat Mitzvah.

As an epigraph to one chapter of my book I quoted this thought: "If one lives to hear his child read from the Torah it is as though he has heard the words of the Torah on Mount Sinai."

I have lived to see this day, but my father hasn't...

Letter to the Editor:

To the Editor:

Since the middle of November, I have been offering a prayer on behalf of all those courageous men and women serving in the Persian Gulf. During the course of the prayer, mention is made of the names of those involved in the war in the Gulf. This is an invitation for all those who would like to have their dear ones remembered and their names mentioned to write or call the Temple and inform us of the

name(s) you would like included.

Our thoughts and prayers are with those serving, dedicated to the defense and preservation of the security and freedom of all peace loving people as well as their dear ones.

May victory come swiftly and out of this victory shall come justice and peace for all.

Rabbi Marc S. Jagolinzer
Temple Shalom
Middletown, RI

Tax Time, Again

Short forms, long forms. Which is the best to fill out? Do you want to be able to list your charitable contributions? Have you invested money in an IRA, Keogh, or other plans? The questions are endless. No one wants to pay more than they have to. So radio talk shows, newspapers and magazines abound with helpful tax articles for the layman.

For many of us, tax time is taking stock time. It's time to peruse our expenditures from the past year and think about how we might have been able to do the same things a little less expensively. It's also the time when we look over, with a discerning eye, our W-2 forms to see just how much we earned this year and where on the pay scale we'd like to be in the future.

The idea of "taking stock" has its parallel in Judaism. For some, the holidays of Rosh Hashana and Yom Kippur come to mind when we talk about taking stock. But, did you know that every single month, on the eve preceding the new month, it is suggested that we take stock of our spiritual and humanitarian accomplishments of the past thirty-or-so days? Every Thursday evening, too, when we're nearing the end of the week, it is considered correct to go over the events of the past one hundred and sixty-eight hours. And each night, before going to sleep, we're encouraged to set aside a few moments to consider the events of the day — how we interacted with co-workers and family; if we fulfilled our duties toward G-d; toward other people.

If we take stock of ourselves every evening, or at least once a week or month, we're less likely to wind up in a tizzy similar to that which precedes filing our income tax returns. Wouldn't you think the returns on this type of time investment would be invaluable?



First and Last Commandments

In this week's Torah portion, *Yitro*, we read about one of the most momentous events in Jewish history — the giving of the Ten Commandments on Mount Sinai.

The Ten Commandments unite within them laws of two apparently quite different orders: The first commandments express and reveal the deepest truths about G-d's Unity (true monotheism); the last, on the other hand, contain such elementary injunctions as "Thou shalt not murder" and "Thou shalt not steal," which seem self-evident even to the average human intellect.

However, the truth is that even "self-evident" moral precepts, if left to human judgment alone, without binding force of Divine authority and sanction, can, out of self-love, be distorted so as to turn vice into "virtue."

By rejecting the Commandments of "I am G-d" and "Thou shalt have no other gods," or by disassociating them from the societal, moral

commandments such as not to murder or steal, society ceases to be safeguarded against bloodshed and theft, their most brutal forms. But, certainly, then, it is also not safeguarded against more subtle forms such as the "bloodshed" of character assassination, or the "theft" of knowledge, and the like.

The Ten Commandments emphasize, and experience has fully and repeatedly borne it out, that even the simplest precepts of morality and ethics must rest on the foundation of "I am G-d" and "Thou shalt have no other gods" — and only then can their compliance, be assured.

If, in previous generations there were people who doubted the need of Divine authority for common morality and ethics, in the belief that human reason is sufficient authority, then our present generation has, unfortunately, in a most devastating and tragic way, re-futed the mistaken notion. For it is precisely the nation which had excelled itself in the exact sciences, the humanities and even in philosophy and ethics, that turned out to be the most depraved nation of the world, idealizing murder and robbery, etc. Anyone who knows how insignificant was the minority of Germans who opposed the Hitler regime, realizes that the German cult was not something which was practiced by a few individuals, but had embraced the vast majority of that nation, who considered itself the "super race," etc.

Adapted from a letter of the Lubavitcher Rebbe. Submitted by Rabbi Y. Laufer.

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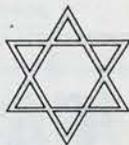
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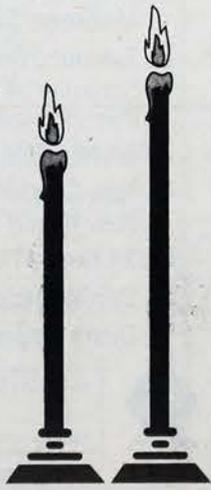
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4:43 p.m.



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World and National News

Notes From An Armchair Warrior

by H. Scott White

January 22, 1991 — Day Seven of the War against Iraq. Allied forces are flying 2,000 sorties a day. Baghdad is exploding. Israel has been bombarded. Patriot anti-missile missiles are scoring spectacular interceptions. Skittish correspondents are reporting from Saudia Arabia amid fear of incoming fire.

On the battlefield, this is a distant push-button war. A computer calculates. A button is pushed. A missile begins its flight of hundreds of miles. But before it falls on unknown, unseen strangers, another computer calculates, another button is pushed, and one missile knocks another out of the sky. Score another hit for the dehumanization of war.

It's a push-button war for us armchair warriors, as well. "Showdown in the Gulf will return right after this word from our sponsor." Networks yank viewers between New York, Washington, Saudi Arabia and Tel Aviv as fast as we can change channels on the switcher. On the front and in

the living room, this war wears the face of ever-faster, -smarter and -more powerful machines.

Yesterday, however, the human face of war tragically appeared. Into our living rooms were broadcast the pathetically battered visages of American and British POWs, who were forced to read ersatz messages lauding "peaceful Iraq" and condemning the Allied assault. Their grim faces remind us that behind every gun, inside every cockpit and within every tank sit human beings who have left behind loved ones and much, much calmer days. Human beings with fears, with needs. Fears that will be exploited as captives in Iraq. Needs that won't be met as captives in Iraq.

Saddam's ostensible maltreatment of these captives, coupled with his cowardly strike at innocent civilians in Israel, makes plain the absolute necessity of banishing from this planet Saddam Hussein and his cruel regime. Withdrawal from Kuwait and reparations no longer will suffice. When his forces launched the first barrage of Scuds at Israel,

Saddam declared on his radio system that he had begun the process that "would turn Israel into a crematorium." Now, he has declared his intention to violate wartime conventions and use POWs as human shields.

Over the ages, Judaism has dramatically reduced the concept of what constitutes a just war. A tradition which originally embraced the idea of *milhemet hove* — an offensive war of conquest of the Promised Land — eventually ruled out all but defensive war. Therefore, Jews must be cautious in assessing the moral worthiness of any specific war. Vietnam, for instance, was of dubious merit in terms of Judaism's view of war. As history has proven, the case that the free West would topple with the rest of the dominos wasn't a convincing one.

For Israel, the Six Day and Yom Kippur Wars were clearly justifiable wars, since the very existence of the state was at stake. The larger aims of the Lebanon War, on the other hand, were much harder to justify, being that once the IDF

had cleared the PLO from all area 40 kilometers north of the border there no longer existed an immediate threat to the state.

In view of what type of person Saddam Hussein has shown himself to be, and given the firepower he has (and more importantly will have) at his disposal, is this war a just war? Yes. It can't be gainsaid that oil is an important part of the equation adding up to why we're fighting. That we cannot allow such a tyrant such control over such an important resource is now our secondary concern.

Primary is the reality that the world cannot allow such a despot to flout all semblance of order, law and decency with impunity. President Bush was criticized for comparing Saddam to Hitler. Many are now rethinking that critique. While Saddam will not, God willing, have the opportunity to achieve the catastrophic track record of Hitler, it has become abundantly clear that he might succeed if given the chance. From his very first year in power, Saddam Hussein has

brought nothing but aggression to his part of the world. His is a quest for self-aggrandizement — from day one, and until his dying day.

It is an unavoidable tragedy that the cost of ridding the earth of this scourge will be the lives of many of our young men and women. They will have given their lives so that many, many more lives will be spared in the long run. We must all hope and fervently pray that the Allied forces will be able to put an end to the paragon of evil in the Persian Gulf in short order, with minimal loss of life.

One last thing: We who are fortunate enough to be witnessing this war from our living rooms, rather than foxholes, should bear the following in mind: what we are viewing is not being undertaken for the sake of our entertainment, despite the way it is packaged by television. Stay tuned for information, not amusement. War is hell on earth, nothing less.

U.S. Reassures Israel

by David Friedman

WASHINGTON (JTA) — The Bush administration sought to ensure Israel that the United States was doing everything it could to provide for Israel's security, despite the continuing threat from Iraqi SCUD missiles.

"We want the government and the people of Israel to know that the United States will continue to stand by Israel in the days ahead," said State Department spokeswoman Margaret Tutwiler. These assurances were seen as part of the U.S. effort to encourage Israel to continue refraining from retaliating for the SCUD attacks.

In a speech to the Reserve Officers Association, President Bush said Saddam Hussein "has sickened the world with his use of SCUD missiles, those inaccurate bombs that indiscriminately strike at cities and innocent civilians in both Israel and Saudi Arabia."

Calling the SCUD missiles "tools of terror," Bush declared "they do nothing but strengthen our resolve to act against a dictator unmoved by human decency."

Finding and destroying Iraq's mobile SCUD launchers is still a major priority, Defense Secretary Dick Cheney said.

Gen. Colin Powell, chairman of the Joint Chiefs of Staff, added that finding the SCUDs has been "more of an effort on our part than we had anticipated."

Both White House spokesman Marlin Fitzwater and Tutwiler at the State Department maintained that the United States has not directly asked Israel to refrain from a retaliation.

But Bush and other top administration officials have made their preference clear by repeatedly expressing appreciation for Israel's restraint so far, which the president called "remarkable."

"We recognize and respect the right of every sovereign state to defend itself and thus have never questioned Israel's right to respond to attacks," Tutwiler said.

"We also recognize and respect Israel's desire not to be drawn into this conflict and greatly admire Israel's restraint in the face of Iraqi deliberate and murderous efforts to widen the conflict caused by the aggression against Kuwait," Tutwiler said.

"The government and people of Israel have shown extraordinary restraint, courage and resolve during this crisis," Tutwiler said.

The White House said Bush and Shamir agreed to stay in close consultation. One means of doing this is the indefinite stay in Israel by Deputy Secretary of State Lawrence Eagleburger.

Both Fitzwater and Tutwiler denied that Israel has been promised any specific rewards for its restraint, such as the \$13 billion in additional aid over five years that Israeli Finance Minister Yitzhak Moda'i requested during a meeting with Eagleburger. The deputy secretary made no commitment on the aid, but the request will be "given our full consideration," Fitzwater said.

Meanwhile, the House of Representatives voted 416-0 to adopt a resolution condemning the Iraqi attacks on Israel, praising Israel's restraint and declaring solidarity with the Jewish state. The resolution was intro-

duced by Rep. Edward Feighan (D-Ohio), who declared that the longstanding ties between the United States and Israel have now been forged into steel.

A similar resolution was introduced in the Senate by the majority and minority leaders, Sens. George Mitchell (D-Maine) and Robert Dole (R-Kan.) respectively.

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Women's Program To Help Soviet Olim Adjust In Israel

NEW YORK (JTA) — "Women to Women," a program to help Soviet women immigrating to Israel adjust to their new environment, has been established by the American Jewish Joint Distribution Committee, the first such project undertaken by the worldwide relief agency and the first of its kind in Israel.

According to Judy Feirstein, a JDC career counsellor who is coordinating the project, all of the Soviet women participating are single mothers, many of whom face the problem of having to support an elderly parent as well as young children on one salary.

Feirstein said the objective of the program is to match these working women with Israeli women advanced in similar occupations or careers who are willing to share their experience and knowledge.

The program involves workshops which the olim attend with their partners in order to help prepare them for the realities of being a working mother in Israel.

Feirstein described a typical participant named "Sonia." A single mother who arrived in Jerusalem two months ago, she needed to find a job in an unfamiliar economic system, child care for her 4-year-old son and an apartment big enough for them and her elderly mother.

She had to accomplish all of

that while still unfamiliar with the language and culture of her new country, Feirstein said.

JDC organized the program after observing that single mothers from the Soviet Union were experiencing difficulty adjusting to life in Israel.

Child care is one such example, Feirstein said. Though available in Israel, it is the parent's responsibility to find an acceptable facility. In the Soviet Union, it was the responsibility of the employer.

In addition, Feirstein observed, a single woman arriving in Israel with a child may also be the sole support of her immigrant parents.

Elderly olim unable to work are entitled only to social security from the Israeli government, in contrast to native Israelis who have worked there most of their lives and receive pensions in addition.

Because social security payments are very low, elderly olim often are dependent on their children.

In addition to that burden, the women must find jobs and adjust to local ways. "We were afraid the enormous pressures these women are under would make them so desperate to find work that they'd end up not finishing ulpan and remain permanently underemployed," Feirstein said.

An ulpan is an intensive Hebrew language course for newcomers.

The idea of the Women to Women program, Feirstein said, is for "the mentor to help the protegee learn the system, to get connected and become affiliated with professional behaviors and norms in their field — attending professional conferences, reading the right journals and hanging out in the right cafes."

The "Woman To Woman" program is supported by contributions to UJA-Federation campaigns throughout the United States.

Public Should Learn From Holocaust, Cross Survey Reveals

by David Friedman

WASHINGTON (JTA) — While there have been some murmurings in recent years that Americans are growing tired of hearing about the Holocaust, a poll released this week by the U.S. Holocaust Memorial Council and the Anti-Defamation League of B'nai B'rith reveals that this is not the case.

Seventy-seven percent of the respondents disagreed when asked whether "the Holocaust is something we hear too much about."

Instead, 76 percent said Americans should know about and understand the Holocaust, and 73 percent said it was essential or very important that the Holocaust be taught in the nation's schools.

The attitude of Americans in the poll, conducted last November by the polling firm of Yankelovich Clancy Shulman and released recently at a news conference here, contrasted sharply with the views of people in the newly united Germany.

A study taken for the American Jewish Committee in October found that the majority of Germans believe "it is time to put the memory of the Holocaust behind us."

At the news conference, Michael Berenbaum, the project's director of U.S. Holocaust Memorial Museum, said that as World War II recedes in history, the importance of the Holocaust becomes larger. It is now seen as "one of these definitive points in history."

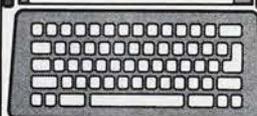
The survey had one "disturbing" finding, Harvey Meyerhoff, chairman of the U.S. Holocaust Memorial Council, said in a statement. This was that more than half of the respondents, 18 to 34 years old, know little or nothing about the Holocaust.

The ADL, through its Braun Center for Holocaust Studies, and the Holocaust Council through the museum, plan to use the findings of the survey in the development of their educational programs.



KIEV — The monument at Babi Yar, where tens of thousands of Jews were slaughtered by the Nazi army, now has a plaque in Yiddish — as well as in Russian and Ukrainian — in memory of the Jews who perished there, according to Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation. Rabbi Schneier (second from left), who is also the senior rabbi of Manhattan's Park East Synagogue, met with Leonid Kravtchuk, President of the Ukrainian Republic, during his latest visit to the USSR. President Kravtchuk told Rabbi Schneier of his efforts to make sure "that all of our children may learn of the unspeakable crimes committed by the Fascists at Babi Yar." Seen with his back to the camera, wearing a hat, is Rabbi Adolph Shayeveich of Moscow's Choral Synagogue. Far left, a representative of the Council of Religious Affairs of the Soviet Council of Ministers.

NEWS BRIEFS



National

On Monday, February 4, the Jewish Home For The Aged will have a 24-hour walkout of all 1199 Union members. Those interested in volunteering their time can call Bonnie Ryvicker at the Jewish Home For The Aged at 351-4750.

JTA — The New York State Supreme Court has upheld a lower court's ruling that the Hebrew-Christian missionary group, Jews for Jesus, was not a victim of discrimination when a Jewish communal agency circulated a warning about activities.

JTA — Mayors from 36 cities around the country have signed a statement condemning Iraq for its missile attacks against Israel. Included among the signers were the Mayors of Boston, Lynn, Malden and Newton, Massachusetts and Mayor Brian Sarault of Pawtucket, Rhode Island.

President Bush spoke to a country worried about recession and war, in his State of the Union address, assuring that the "indomitable" American character is stronger than Saddam Hussein's tyrannical actions and economical problems at home.

International

In Saudi Arabia the 1st Marine Division took to ground action in the war by hitting Iraqi targets in Kuwait with artillery, mortars, anti-tank missiles and automatic cannon fire. There was no return fire from Iraqi units and reports said there were no Marine casualties.

The Providence Journal reported that Soviet leaders have unexpectedly agreed to remove some of their military forces from the Baltic states and plan to reopen political dialogue with the separated republics. This step was made to lessen tensions and ease strained relations with the U.S. reported President Bush in his State of the Union presentation.

JTA — Israeli Ambassador Zalman Shoval has labeled as a "canard" news reports that Israel has asked the United States for \$13 billion in additional aid. Shoval explained that what Israeli officials did was to outline to U.S. Deputy Secretary of State Lawrence Eagleburger the rest of the Persian Gulf war and plans for absorbing tens of thousands of Soviet Jewish emigrants.

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War In The Gulf — Where We Stand

by Shoshana Cardin
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Organizations

We pray for an early and successful end to the fighting in the Gulf, and for the safe return of our forces there.

We support the goals spelled out by the Bush Administration calling for the complete and immediate withdrawal of Iraqi forces from Kuwait, the restoration of the legitimate government of Kuwait in its land and the dismantling of Iraq's military arsenal, including its huge supplies of conventional arms and poison gas, and the biological and nuclear weapons it has been developing.

An Iraq in possession of such armaments — and prepared to use them, as Saddam Hussein did and boasted he would again — would represent not only a destabilizing force in the Middle East, where the United States has vital interests, but a clear and present danger to American security. A defiant and driven Saddam Hussein, powerful enough to control the huge oil resources in the Gulf region, would jeopardize the economic interests of the entire world.

And an Iraq that escaped unpunished for the rape and plunder of a smaller and weaker neighbor would imperil the goals that President Bush and the free nations of the world hope to achieve for a new and peaceful world order.

Myth and Reality

The Iraqi attack against Kuwait shattered many myths of the Middle East. It exposed the illusion of Arab unity, the idea that the Arab world stands together in brotherhood and community, with common interests, mutual understanding and loving fraternity. Only on one issue are the Arab states (except for Egypt) united: that

Israel must be destroyed. Here Saddam Hussein, Hafez el-Assad and Yasir Arafat seek only to outdo each other in their anti-Israel venom.

The invasion of Kuwait by Saddam Hussein also invalidated the idea that the presence of Israel and the continuing problem of the Palestinians are the root causes of the volatility and hostility that describe the region. It is in fact the powerful ambitions and lust for power of tyrants like Hussein and Assad that pose the greatest threat to the peace of the region — along with the continuing refusal of the Arab states (again, except for Egypt) to recognize Israel's right to exist.

The crisis in the Gulf has also underscored some long-forgotten truths that need to be kept in mind as the crisis continues:

- Israel remains the one true and reliable ally as well as the only democracy in the Middle East. Unlike Saudi Arabia, which despite billions of dollars spent for military hardware called on the U.S. military for protection against an expected Iraqi offensive, Israel has never asked for American troops to defend its people.

- Appeasement of tyrants always fails. It failed against Mussolini and Hitler in the 1930's, and it failed against Saddam Hussein in 1990, when many governments — including our own — hoped that by coddling Iraq, by providing him with military hardware, advanced technology and agricultural credits we could discourage him from the course of war that he had threatened.

- The ever-mounting arms race in the Middle East does not deter attack but rather encourages those with the ambition for conquest to use the weapons at their disposal. It happened in 1967 and 1973, when heavily armed Arab states invaded Israel, and it

happened again on August 2, 1990.

- Israel's need to maintain its qualitative superiority over the Arab states that threaten it has acquired a new urgency. For years, American policy has held that Israel is strong enough to defeat the combined armies of all its Arab neighbors. Yet when it came time to confront Iraq, a great international coalition was deemed necessary to put together the most powerful naval armada, the greatest number of warplanes and the greatest number of troops ever assembled in one battle area — all to fight a single, landlocked Arab country.

- The growth of Islamic fundamentalism in the Arab world contributes to the anti-Western and anti-American temper in the region. Saddam Hussein, never previously identified with the fundamentalists, has now tapped into these passions by adding the call for "jihad" — holy war — to his battle cry.

- The PLO has proven once again that it is disqualified from any participation in the Palestinian peace process. By allying himself with Saddam Hussein's most gruesome threats against Israel and the West, Yasir Arafat confirmed that the PLO's charter — the Palestinian National Covenant — remains intact and that its purpose abides. As Article 15 put it: "The liberation of Palestine, from an Arab viewpoint, is a national duty... to repel the Zionist and imperialist aggression against the Arab homeland, and aims at the elimination of Zionism in Palestine..."

- Peace in the Middle East requires not only a dialogue between Israel and the Palestinian Arabs but also direct bilateral negotiations between Israel and its Arab neighbors. The Israeli government has called for such talks. We urge the Bush Administration to

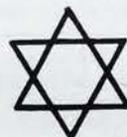
support them.

- Instead of reducing our reliance on foreign oil, America's energy policy over the past decade has increased it. U.S. dependence on oil from abroad is not only a major cause of our country's huge trade and budget deficits; it also incited Saddam Hussein to believe that he could place an economic stranglehold on the West by seizing Kuwait and threatening Saudi Arabia.

- There is no "linkage" between Iraq's brutal assault against Kuwait in 1990 and Israel's defense against an Arab onslaught in 1967. The true similarity is between Kuwait as the victim of Iraqi aggression and Israel as the victim of Arab aggression. The difference is that while Kuwait was overrun, Israel successfully resisted an unprovoked military assault by Arab states. President Bush and Secretary Baker have correctly pointed out that Saddam Hussein did not crush Kuwait in order to liberate the Palestinians.

Like all Americans, we pray for an early and decisive end to the hostilities now under way in the Gulf region. Yet we recognize that there are moments in history when the use of force is the only way to defend peace. In this America is not alone; a worldwide coalition supports our country, morally and militarily.

Expelling Saddam Hussein from Kuwait, ending his threat to our country, to the region and to world peace; nullifying a cruel and ugly act of aggression and securing a new and peaceful world order — these are worth fighting for.



Jackie Mason Demonstrates Israel Solidarity



Jackie Mason

NEW YORK — To demonstrate his solidarity with Israel, Jackie Mason, noted Broadway comedian, flew to Israel last week via EL AL Israel Airlines.

Mr. Mason will spend five days in Tel Aviv and Jerusalem in an effort to boost morale of local neighborhoods. While in Israel, he will also entertain the American and Israeli soldiers, as well as meet with Tel Aviv Mayor Shlomo Lahat, Jerusalem Mayor Teddy Kollek and the directors of the Israel Festival in Jerusalem. Mr. Mason will be interviewed on Israel's Friday night television weekly review.

Mr. Mason's trip to Israel was coordinated by the Israel Foreign Ministry and the Israel Consulate of New York.

Tax Relief Provisions

The designation of the Persian Gulf as a combat zone triggers a number of federal tax relief provisions for taxpayers serving in Operation Desert Storm.

According to Malcolm A. Liebermann, director of the Internal Revenue Service in Providence, members of the armed forces and support personnel in the Persian Gulf assigned to Operation Desert Storm will not have to file their 1990 federal income tax returns until at least 180 days after they depart from the Persian Gulf. No penalty or interest will be charged during this period on any tax due for 1990.

These relief provisions apply not only to armed forces and support personnel serving in the Operation Desert Storm combat zone but also to their spouses, Liebermann said.

Military pay received by enlisted personnel while serving in the combat zone is exempt from income tax. For commissioned officers, up to \$500 a month can be excluded from income. The exclusion generally extends to periods of hospitalization resulting from injury or sickness suffered while serving in the combat zone. In

addition, any unpaid tax for years prior to service in the combat zone is forgiven.

The combat zone designation is effective January 17, 1991 and covers Iraq, Kuwait, Saudi Arabia, Oman, Bahrain, Qatar, United Arab Emirates, Persian Gulf, Red Sea, Gulf of Oman, certain parts of the Arabian Sea and the Gulf of Aden.

Liebermann emphasized that taxpayers, including spouses

and others acting on behalf of a taxpayer in the Operation Desert Storm combat zone should call IRS toll free at 1-800-829-1040 for additional information on federal tax matters. If Rhode Islanders receive correspondence about any collection or audit matter covered by these relief provisions, they should contact IRS immediately at (401) 528-4276 so that the action may be suspended.



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AROUND TOWN

by Dorothea Snyder

Hans Heimann's life during the war years in Italy is on record at the United States Holocaust Memorial Museum in Washington, D.C.

It started last summer when Hans wrote to the Museum about his life and how differently he was treated vis a vis the German participation in the Holocaust. A response came thanking him for his fascinating letter along with an invitation to come to the Museum for a videotaped interview.

This is his story:

Hans Heimann was born in Vienna, Austria on May 28, 1920. His father, Sigmund, was born on September 1, 1880 in Veszprem, Hungary. His mother, Helene Weiss Heimann, was born on November 21, 1888 in Vienna.

He was educated in Vienna at an elementary school and later in a gymnasium (private high school). His studies were furthered at a Handelsakademie (junior college).

Hans' parents were milliners. "During the Hitler administration in Germany while Austria was still independent," he said, "my mother travelled twice yearly to Berlin where she exhibited model hats created by their firm in Vienna. My parents sold model hats to customers from all over Europe with special emphasis on Scandinavian countries, The Netherlands, Great Britain and Australia. The hats were later sold to German retailers and wholesalers.

"On March 11, 1938, the Austrian chancellor, Dr. Kurt von Schuschnigg, made a speech challenging 'Herr Hitler' by declaring that on Sunday the 13th, Austria would hold a plebiscite to decide whether or not they would unite the two countries.

"Knowing he would risk rejection, Hitler invaded the next day. German troops rolled into Austria. It was the beginning of the end . . .

"I was forced to leave school because no Jewish students were allowed to attend. A couple weeks later, a gentleman showed up at my parents' business apologetically introducing himself as a government-appointed 'liquidator' of the firm.

"He told them not to worry as they had an export business bringing in hard currency. Most of the time he came to the business in civilian clothes, but every once in a while, he donned his brown shirt with the swastika armband. He also was 'liquidating' a ladies' sportswear business, which he eventually bought out.

"His name was Viktor Maschek. When my parents and I addressed him by the customary Austrian greeting of Herr Maschek, he asked to be called simply Viktor. My father had to travel for the business to Paris where the haute couture was the European center.

"One day, Viktor asked my parents: 'Why do you want to leave all your jewelry to the Nazis? They'll only take it away from you. He took my father's gold pocket watch and the one I got for the obligatory Bar Mitzvah gift. He took my mother's genuine pearls and diamond ring to Paris, where my father's brother lived since before World War I, and left them there.

"As it turned out, it was a good move, for a few weeks later, Kristallnacht broke out. Jews were forced to render all their valuables as penalty for the murder of a minor consular representative in France, one who worked at the Paris German Embassy.

"Viktor helped my parents fade out their business. He was in the Yiddish work, a *Mensch*, a human being."

Hans was the first to leave his

homeland. He travelled to his father's second cousins in Kapsovar, Hungary, where he stayed until he met his parents in Venice.

"Here," Hans emphasized, "began the saga of the good Italians, one that should live in good memory forever, just like December 7th, 1941. The day of infamy should always be remembered.

"Italy was the only country, and I mean this literally, that accepted German Jews who had a red 'J' stamped on the face of their passports without asking any questions . . . that is, without a visa or permit of entry.

"The United States still had the quota system, letting in only a limited number of immigrants depending on their birth country. We eventually settled in Nervi, a suburb of Genoa, where we rented a furnished apartment, always in the hope that one day we would be able to emigrate overseas.

"Then came the invasion of Danzig, now called Gdansk. The Germans took over the Polish corridor. France and Great Britain declared war on Germany, while Hitler's buddy Benito Mussolini still remained neutral. The Germans blitzkrieged their way through Europe, overran Belgium, Holland, France, Denmark and Norway.

"All this lasted only days. The Warsaw Ghetto defended itself against the elite SS troops for six weeks without any artillery, bombers or tanks.

"Mussolini flexed his muscles on July 10, 1940. Italy declared war on France and Great Britain. Still, we, the Jewish refugees, were never bothered. Six weeks later, there was a polite knock on our apartment door. Two plainclothes policemen asked us to report two days later to the Genoa police headquarters.

"We were to be sent to internment. My father and I were to go to Campagna, a small village in the mountains in the province of Salerno. Salerno was where the Allies eventually landed in 1943 under the command of General Mack Clark of the US Fifth Army.

"My mother was to travel to Potenza, a provincial capital in southern Italy. The policemen told us we shouldn't fear anything, that we are all Christiani . . . not only Christians, but in the broader sense of the word, human beings."

Hans and his parents took a taxi to the police station. His mother was given a railway ticket to Potenza. She was able to travel alone. Her only instruction was to report to the police once she arrived.

"It turned out," Hans continued, "that all women could live there freely, but had to report to the police daily. She received a bi-monthly sussidio, money to buy food and clothes and to pay rent. She also got food ration cards along with the civilian population."

For Hans and his father, a "special train was waiting for us, not cattle cars as the Germans sent their victims to Dachau, Bergen-Belsen, Buchenwald and ultimately, Maydanked and Auschwitz.

"We travelled four men to a compartment with two carabinieri, the Italian State Police. Since we all talked German to each other, the police eventually got tired. They left the compartments to us and went to separate ones. We were issued 'cestini di viaggio,' little baskets with food, coffee, fruit and soft drinks.

"Our destination, Campagna, was a village in the southern Appennine mountains where we stayed in an abandoned monastery called San

I Still Believe In The Goodness Of Mankind



Hans Heimann with his National Holocaust Museum video. Photo: Dorothea Snyder.

Bartolomeo. We lived with four men to a room maximum and were given three meals a day. We had all the freedom we wanted and could go into the village.

"The High Holidays came a few weeks later. The *Comunita Israelitica Italiana*, The Jewish Community Center of Italy in Rome, sent prayer books and Torah scrolls. When those holy scriptures were taken out, the police "presented arms" as a show of respect . . .

Six weeks later, Hans, his father and other Jewish men from Austria and Germany were asked to travel to Tortoreto, a resort town on the Adriatic in the province of Teramo. They lived in a requisitioned hotel, two to a room, receiving three meals a day and pocket money.

"The supervisor of the "campo di concentramento" (concentration camp) was police commissary of the town. A detective lived with us. We were pretty much on our own. We swam in the ocean, weather permitting, and went to the movies."

Later, Hans' father became ill and was sent by ambulance to a hospital in Teramo. Hans stayed in a hotel paid for by the Italian government. "Things got worse. My father died and was buried at government expense in a section of the local cemetery. Even the tombstone was paid by them.

"My mother got a "foglio di via," a travel permit and a ticket to attend the funeral. I was given compassionate leave. I returned with my mother to Potenza, never seeing the Tortoreto camp again. We lived with Ugo Cammarota, his wife and seven children in Potenza. Their large family was encouraged by the Fascists to produce men for the military. They vacated a room for us.

"My mother and I worked. She knitted for the well-to-do in town. I gave English lessons. Except for having to sign in at 11 a.m. each day, the rest of the time was ours. Many women, who lived there without husbands, had "boyfriends," a thing that would have been unthinkable in Germany and the Nuremberg race laws, which under the penalty of death, forbade the mixing of races, Aryan and Jewish. I, too, one of the few males, had a girlfriend.

"On the anniversary of my father's death, we were given government-paid tickets to travel to his grave.

"After Pearl Harbor, the bombings started and the situation got worse for all concerned. A Jewish physician from Berlin and I were asked into the office of the police chief, Commissario Vaccaro. I spoke fluent Italian. He shut the door, stammered for awhile

embarrassed what to say, and soon showed us a letter from the German Kriegskommando in Rome, asking for a list of all German Jews to be deported to Poland.

"He said that we knew what that meant, then proceeded to crumble up the letter in an ashtray, lit it with a match and said: 'We never received this letter, did we?' He was a Christiano, a human being."

Hans, his mother and six others went to Bella-Muro, a small village near where they were saved. Hans made friends with two village priests, Don Carmine and Don Angelo, visiting with them every night, listening to Radio Londra, clandestine broadcasts from the BBC, which encouraged them to hold their hopes high.

"One day cannon fire came closer and closer and eventually, tanks, trucks, and motorcycles. The British Eighth Army had rolled into town. It was a teary meeting. I was so excited I couldn't say a single word in English. Finally, it was over. We were free!

"I said good-bye to my priest friends, who never tried any proselytizing. Yes, some Jewish refugees converted to Catholicism, attending classes before they did. I remember one lady, Mrs. Kahn. I can mention her name. The poor soul is dead now; may she rest in peace. When someone asked me if she had converted, I replied I don't know. She still looks Jewish to me . . .

"We all pray to the same G-d, but call him by different names. The Jewish author Franz Werfel, who emigrated to France and ended up in Lourdes, vowed that if he should come out alive from the Holocaust, he would write a book about Lourdes.

"He was saved and kept his promise by writing 'The Song of Bernadette.' He wrote on the flyleaf: 'For those who believe, an explanation is not necessary; for those who do not believe, an explanation is not possible.'

"This, in my opinion, wraps up the whole discussion or argument about religion."

After his return to Potenza, Hans later went to Bari where he worked for the American Joint Distribution Committee, caring for refugees from the "infamous camps who went to displaced persons camps where we tried to resettle them.

"I also worked on ships which transported illegal immigrants from outside the harbor of Haifa to small boats which ferried them to what was Palestine until 1948. After Israel's Independence, this wasn't necessary anymore."

(continued on page 16)

Arts and Entertainment

Terrorism Effects Home

by Mike Fink

Herald Contributing Editor

The exhibit of Jewish art at the airport falls victim to the threat of Iraqi terrorism. Well, that's the only review we can come up with. With camera and crew (Peter O'Neill, head of RISD film) we headed out to cover the show sponsored by the R.I. Governor's Heritage Commission.

The airport lay under very tight security control. Passengers only were allowed to enter the east concourse, which serves as gallery and reception area for this series of events.

We knocked on door after door. We told our tale to ever fancier uniformed guards. "We're from the *Jewish Herald*. We're from RISD." "No way!"

We climbed some stairs. A director came out from the head office high above the comings and goings and kindly made us an offer. "I'll guide you through. But no camera." He seemed anxious, nervous. "I could get in trouble myself for this."

We only had a few moments to rush through and throw a glance round. He called us back to the escalators and added, "I don't think the Governor's Commission can hold on much longer. With budget setbacks, this may be your last chance to see art at the airport."

Openings of these ethnic celebrations add music and regional food to the visual arts.

The director told us about the polkas and folkdances that have added some flavor to Hillsgrove. Here the hollow and lonely visit created a mood of its own. Jonathan Sharlin got a grant to go and visit the concentration camps. He put up a closeup image of the famous entrance gate to Auschwitz, the one you've seen that reads, "Arbeit Macht Frei." — Work makes you free. Though you've been through all that, the message and image take on sharp new meaning in this haunting photograph. You feel the artist's quest for its core, the smug lie.

Rebecca Brenner too poses disturbing questions to the viewer. Her paintings, oddly

askew in the frames which sculpt part of them, twisted flower and tree trunk shapes, play with you, but also unsettle you. Peter and the reviewer knew most of the names of the "Jewish" artists, because many of them have also been part of the RISD community. Ruth Dealy graduated from RISD and teaches there. Aaron Siskind and Alan Metnick have been our colleagues. Alan has done portraits of many of the Holocaust survivors of Rhode Island. In the context of this offlimit grouping, they share the fate of being Jewish — the accidental poetry of artists in time of war. They become hard to reach.

You can't help but look for a

statement about what's happening in the world you see through the window, the great planes stretched out. Denny Moers has just come back from a journey into Morocco. Only last night he was asking, over coffee at Peaberry's, what happened to the Jews of Morocco.

The truth is, this reviewer didn't know that many of these artists were Jewish. And was pleased to see their work gathered together within this bond. Jewish art thrives here in Providence.

The faucet is turned on and oil spills into the gulf. Hatred pours out too, which is even harder to get rid of. Will it be art that brings people together?

Holocaust And Environmental Plays To Tour

Experienced and professional children of The All Children's Theatre Ensemble will perform in two available tours — "I Never Saw Another Butterfly" and "End of the World Cafe." Having toured to dozens of schools last year, the plays are available again in April for booking. While educational, the plays are engrossing and the acting has received excellent acclaim. "Creative and challenging ... dealing with themes of real importance," said Junius Eddy of the U.S. Office of Education, "The faculty, the community, and the students were absolutely amazed that such young actors could send such a powerful message," said the University of Rhode Island. "The production of 'Butterfly' was outstanding ... the theme of strength, hope, and the light of the future certainly spoke to all of us," said Temple Torat

Yisrael. About "Cafe," "... a comedy format that would instruct without boring the audience," said *The Providence Journal*.

"I Never Saw Another Butterfly" is the story of over 15,000 Jewish children who passed through Terezin, a stopping off station on route to Auschwitz. "I Never Saw Another Butterfly" revolves around the life of 12-year-old Raja Englanderova, one child who survived Terezin and the extremes of those WWII years.

The "End of the World Cafe" is an environmental comedy about Mother Earth who hires a detective to find out who is trying to harm her. "Cafe" is an original All Children's Theatre Ensemble written play.

For booking information, or for other All Children's Theatre information, please call ACT at (401) 331-7174.

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Current Critics Choice Club attractions feature an eclectic selection, including Ireland's National Abbey Theatre production of "Playboy of the Western World" at the Colonial; Kaufman and Hart's farce "Once in a Lifetime" at the American Repertory Theatre; Africa Oye! at Dance Umbrella, "A Christmas Carol" at Trinity Repertory Theatre in Providence, the Tony-winning "Lend Me a Tenor" at the Colonial, Andrew Lloyd Weber's "Starlight Express" at the Wang Center and Brian Friel's "The Aristocrats" at the Hunting-

ton. For information, contact Critics Choice Club, Box 1446, Westford, MA 01886 or call 508-692-4115.

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Milestones



Rittner and Zeltzer Announce Engagement

Karen Rittner, daughter of Jerome Rittner of East Greenwich and Erma Gardiner of North Kingstown, became engaged to Barry Zeltzer, son of Abraham Zeltzer and the late Bessie Zeltzer of Providence.

Karen Rittner is the granddaughter of Madeline Rittner and the late Dr. Mark Rittner of Providence and Ida Sachs and the late Abraham Sachs of Longmeadow, Mass. Barry Zeltzer is the grandson of the late Morris and Frieda Barber of Providence and the late Benjamin and Fannie Zeltzer of Dorchester, Mass.

Karen Rittner is currently enrolled in the Dietitians Program at University of Rhode Island where she is pursuing a career as a registered Dietician. She presently works at South County Hospital in the Dietary Division.

Barry Zeltzer received an MBA degree from Bryant College. He is Vice President of Zeltzer Landscape Co., Inc. and Country Nursery and Garden Shop, located in Seekonk, Mass.

Wedding plans are set for August 11, 1991, at Touro Synagogue in Newport. The couple plan to live in Barrington, R.I.



Bairds Announce Engagement

Mr. Brent Dugan Baird and Ms. Anne Silverman Baird of Buffalo, N.Y., announce the engagement of their daughter, Ms. Sarah Baird of West Warwick to Mr. Ben Kerman of West Warwick, the son of Mr. and Mrs. Max Kerman of Leonia, N.J.

Ms. Baird graduated with a Bachelor of Arts degree from Tufts University and with a Master of Arts degree from Columbia University. Mr. Kerman graduated with a Bachelor of Arts degree from Tufts University and is currently pursuing a Ph.D. degree at the University of Rhode Island.

The wedding has been planned for May 26, 1991.



Fishman - Hurwitz

Congregation Mishkan Tefila, Chestnut Hill, Mass., was the setting on November 11, 1990, for the wedding of Melyssa Gayle Fishman, daughter of Mr. and Mrs. David S. Fishman of Framingham, Mass., to Scott Eric Hurwitz, son of Mr. and Mrs. Alan G. Hurwitz of Pawtucket.

Rabbi Wayne Franklin of Temple Emanu-El officiated. Michelle Lockhart was the matron of honor. Jeff Hurwitz was his brother's best man. Bridesmaids were Jodi Hurwitz, sister of the groom, Sharon Apkon, Debbie Holbrook and Meredith Lazar.

Ushers were Dr. Jordan Fishman and Stuart Fishman, brothers of the bride, John Albanese, Jim Gadol, Hugh Plitt, Bill Markel and Ron Runner.

The bride graduated from Philadelphia College of Textiles and Science where she received a Bachelor of Science degree in apparel management. She is the granddaughter of Mr. and Mrs. Harold Fishman of Framingham, Mass.

The bridegroom attends Rhode Island College. He is the grandson of Mr. Saul Miller, Pawtucket and Mr. and Mrs. William Hurwitz of North Miami Beach, Florida.

The couple is living in Pawtucket.

Jessica Lipsey Honored

Mrs. Beverly R. Lifschitz is pleased to announce the academic distinction of her granddaughter, Jessica Lipsey. Jessica Lipsey, 18, is currently a first-year student at Johnson State College in Johnson, Vermont. She has been named to the President's List, the highest academic distinction at Johnson State College, for her outstanding academic record of 4.0.

Jessica Lipsey is the daughter of Bruce and Laurie Lipsey and the granddaughter of the late Harold Lifschitz and Beverly Lipschitz of Warwick, formerly of Providence.



Jessica Lipsey

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The Jewish Home

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Ask for Bonnie Ryvicker

was named in loving memory of her paternal grandfather, the late Bennett Yetra and her maternal great grandfather, Mack Wasserman.

Kushners Announce Engagement

Mr. and Mrs. Russell Kushner of 11 Wildacre Dr., Cranston, R.I., announce the engagement of their daughter, Susan M. Kushner of North Plainfield, N.J., to David S. Resnick of Boston, Mass., the son of Mr. and Mrs. Sidney Resnick of 20 East BelAire Rd., Cranston, R.I.

Miss Kushner graduated from Cranston High School West and Syracuse University. Mr. Resnick graduated from Cranston High School West and the University of Rhode Island with a Bachelor of Science degree and a Master's Degree. He also graduated from Syracuse University College of Law.

The wedding has been planned for August 11, 1991.

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Local News

Sons Of Jacob Synagogue

Friday, February 1 - Seventeen days in Shevat. Candle-lighting is at 4:40 p.m.

Saturday, February 2 - Eighteen days in Shevat. The Torah reading today is Parshas-Yisro. Today we will read the Ten Commandments. Shacharis is at 8:30 a.m. followed by the shul-sponsored kiddush as usual. Mincha will be at 4:52 p.m. with the Third Meal (Se'udah Shelishis) and songs (Z'mirots) right after Mincha. Ma'ariv will be at 5:38 p.m. Shabbos concludes today at 5:45 p.m. The Havdalah is at 5:50 p.m.

Sunday, February 3 - Morning services at 7:45 a.m. Mincha for this week is at 4:59 p.m.

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

Syria Harbors Nazi

The June 1990 issue of *Reader's Digest* reported that the most monstrous Nazi war

criminal still alive and at large is Alois Brunner." He enjoys the protection of the Syrian government.

Brunner, a senior aide to Adolf Eichmann, was responsible for sending 140,000 Jews to the death camps, many from the Drancy transit camp outside of Paris. Brunner said in an interview with the West German magazine *Bunte* in December of 1985: "It was my job to get the Jew out - I have no remorse for getting rid of that rubbish."

There are at least 500 accounts compiled by prosecutors who stand ready to go to trial. However, Syria refused to extradite Brunner, and he has an armed guard in front of his apartment building in Damascus. The Syrian government administers monthly pension payments.

American Rock Thrower Convicted

Eighteen-year-old John Burgess faces 415 years in prison

after his conviction on November 1, 1990, on charges of hurling rocks at passing vehicles. Nearly 30 people were injured May 27, 1990, when Burgess and two alleged accomplices hurled dozens of 5 to 15 pound rocks from an overpass at 24 moving cars on the Capitol Beltway, Washington, D.C. One of those injured was Destiny Morris, a 16-year-old Hagerstown, Maryland, girl who suffered a skull fracture. Although she has undergone intensive surgery and therapy since coming out of a six-week coma, testimony at Burgess's trial indicated she probably will never function above the mental level of a nine-year-old.

To the entire community: A message from Rabbi Moshe Drazin emeritus - "Please pray for the early safe return of all men and women serving with the allies in the Middle East," and echoed by the synagogue's membership!!

Jewish Home For The Aged

"Women in the Faith," on the role of women in Judaism.

Rabbi Chaim Marder, Rabbi of Congregation Beth Sholom, which sponsors the Learning Exchange, is especially excited about this semester's line-up. "I believe that we have put together a series of classes offering something of interest for everyone," he explained. "We've purposefully tried to balance between text and theme courses, introductory and advanced. It's a solid program, that I believe everyone — from novice to the "expert" on Jewish life — will enjoy and grow with, both intellectually and spiritually."

Most of the classes take place at Congregation Beth Sholom, 275 Camp St. (corner of Rochambeau) either on Mondays or Wednesday evenings. To receive a class listing, or to find out more about the program, please call the Synagogue office at 331-9393. Class registration is still being accepted. If no one answers, leave a message on the answering machine - your call will be returned!

On Wednesday, February 6, the Women's Association of the Jewish Home for the Aged will hold a board meeting in the Martin Chase Auditorium. Coffee hour will be at 12:30 p.m., the meeting at 1:15 p.m.

Anita Norma and Esther Share will be in charge of hospitality.

There will be a discussion of the donor luncheon to be held in March at Temple Emanu-El.

Co-Presidents are Edith Bernstein and Tilda Kessler.

Touro Fraternal Association

The Touro Fraternal Association is looking for emergency volunteers. On Monday, February 4, the Jewish Home for the Aged will have a 24-hour walk-out.

If you are able to assist, even for a few hours, please call Touro Fraternal Association at 785-0066 or call Bonnie Ryvicker of the Jewish Home for the Aged at 351-4750 and advise them that you would be able to give your time.

Camp JORI Welcomes Boys And Girls To Its 54th Season

Camp JORI, Rhode Island's only Jewish overnight camp located on 13.5 acres in Narragansett, will celebrate its 54th season this summer.

The kosher co-ed camp for boys and girls 7 to 13 offers a complete program of sports, drama, field trips, swimming and arts and crafts with an emphasis on Jewish culture. The highly qualified staff under the direction of Marshall Gerstenblatt, who with his wife, Barbara, has been with Camp JORI for nineteen seasons, places emphasis on individual needs.

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

alumni. Camp JORI has two four week sessions: Trip I is from Tuesday, June 25 to Sunday, July 21; Trip II is from Tuesday, July 23 to Sunday, August 18. The fee is \$995 per session. Camperships are available for Rhode Islanders.

An Open House for parents and campers will be held on Sunday, February 10, from 1-3 p.m. at the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence. Participants are free to get acquainted with Director Marshall Gerstenblatt and ask questions during a slide show and refreshments.

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

R.I. Federation B.P.W. To Hold Open State Board Meeting

The Rhode Island Federation of Business and Professional Women will hold their winter open state board of directors' meeting on Thursday evening, February 7, at the North Providence Town Hall, Council Chambers, Rt. 44, North Providence, at 7 p.m. The meeting is open to all B.P.W. members. State federation president Priscilla J. Flynn will preside. It is requested that all club officers and committee chairmen plan to attend.

The board meeting agenda will include committee reports and a report of proceedings at the January 31 - February 3 national legislative conference and winter interim board of directors' meeting in Washington, D.C., attended by several state federation members. Also on the agenda will be a discussion and planning for the state organization's annual conven-

tion to be held at the Sheraton Islander Inn, Newport, on May 3 to 5, as well as preliminary planning for attendance at the national organization's convention at Niagara Falls, N.Y. in July.

Local B.P.W. chapters are reminded of the deadlines on material, photographs, and "Rooster/Booster" donations for inclusion in the annual "Rhode Islander" state federation publication. Deadline for receipt by the publications committee of all reports and photographs is February 5. Checks and donors names for "Booster" listings must be received by the committee before February 15.

Further information regarding B.P.W. or the board meeting may be obtained from President Flynn at 364-8821 or 789-9744, or from President-elect Valerie Perry at 434-1449.

Congregation Beth Sholom

The Jewish Learning Exchange Begins New Semester

What is the traditional Jewish view of the role of women in Judaism? What is the "Golden Mean" in life? Who invented the Hamentashen (granted, a question of a slightly different order)? Find out the answer to these and many other questions as The Jewish Learning Exchange at Beth Sholom begins its new semester of classes on Monday evening, February 4.

The Jewish Learning Exchange, an adult education program for the entire Greater-Providence community is pleased to offer a wide variety of courses for the late winter season. It promises to be an exciting season indeed. Classes include: "From Slavery to Freedom" on the Book of Exodus; a free six-week crash course in Hebrew reading; an introductory Talmud class; "Basic Judaism": a refresher course in keeping your kitchen kosher; a seminar on the philosophy of Haimonides, and much more. Highlighting the semester is a lecture Series entitled

Touro Helps In Operation Desert Storm

Members of Touro Fraternal Association can be proud that its board of directors, through its community involvement committee, have been working with the JWB and the chaplains fund and have purchased a large quantity of seder kits for American Jews in the military taking active part in Operation Desert Storm. In recognizing the contribution being made by the Jewish men and women in the field, we feel we must do what we can to support them and let them know they are being supported by fellow Jews.

If you know of a member of Touro or child or grandchild of a Touro member, please let us have the name and APO address. We will do our best to see if we can get one of these kits to them in the field.

Please call us at our office 785-0066 or write us at Touro Fraternal Association, P.O. Box 3562, Cranston, R.I. 02910. Jewish men who are interested

in joining Touro Fraternal and taking part in our community as well as social affairs may write or call the above phone or address as well.

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Steven T. Sholes Installed

Steven T. Sholes of Warwick was installed as president of the commercial investment division of the Rhode Island Association of Realtors at its annual meeting at the Sheraton Tara Airport Hotel.

Sholes is the owner of Steven Sholes Realtors located in Warwick.

In his remarks, Sholes stressed the need for realtors to remember that the rules for success in business do not change... honesty, perseverance, knowledge and know-how... in boom or bust times. He further stated, "Be unafraid. Some spell the work recession with 'R'... as for me I spell recession with an 'O' and the O stands for opportunity." Others elected were: Sidney



Stevan Sholes
Gorham III, vice president;
John Migliaccio, secretary;
George Cranshaw, treasurer.

Second Section Opened For Hebrew Course At Touro Synagogue

The Adult Education Program of Touro Synagogue of Newport, R.I., is expanding its program in a very dramatic manner. Having agreed to co-sponsor a special "crash course" in Hebrew Reading, with the National Jewish Outreach Program, a free Tuesday morning course was announced. However, because of numerous requests, it was decided to open a second evening section of the same course. Both sections of the course are scheduled to commence on Tuesday, February 12, with the morning group meeting from 10 to 11:30 a.m., and the evening group from 6:30 to 8 p.m. Both classes will be conducted by Rabbi Dr. Chaim Shapiro, the spiritual leader of the congregation. They will meet in the Touro Jewish Community Center, at the corner of Touro and Division Streets. The deadline for class registra-

tion is February 5. For further information on this exciting activity, contact the Touro Synagogue office at (401) 847-4794.

The Adult Education Program at Touro is also preparing for a unique event, the first Adult Bat Mitzvah program in Touro's long and glorious history. Rabbi Dr. Shapiro announced that this event will feature six celebrants, and will be held at a special Late Friday Evening "Oneg Shabbat" service on March 15 in the main sanctuary of the congregation. These women will be completing a minimum of three years of study in the congregation's weekly "Torah Night" programs. Also, a special "Scholar-in-Residence" weekend is being planned tentatively for the weekend of April 26 through 28. More details will be forthcoming soon.

Big Brothers To Honor Marjorie Lee Sundlun

Marjorie Lee Sundlun has been named recipient of the 14th annual Big Brothers of Rhode Island Inc. Robert "Cy" Killian Humanitarian Award, Executive Director Validoro Sinesha has announced.

"Mrs. Sundlun has shown continual support for the agency. She has always helped us in any way that she could," Sinesha said.

The Killian Humanitarian Award was established in 1978 to honor a person from the community who has demonstrated a commitment to helping the agency. Mrs. Sundlun, a member of the Big Brothers Advisory Board, is the first woman to receive this award.

The Rhode Island chapter was founded 38 years ago by the late Francis J. McCabe, Chief Justice of the Rhode Island Family Court.

A United Way agency, the organization is designed to offer fatherless boys the opportunity to further their growth and development through friendships with men who offer them guidance.

Mrs. Sundlun will be honored at a testimonial dinner on Wednesday, April 17, at the Marriott Inn in Providence. The dinner will be chaired by the Honorable Harry Kizirian. Cocktail hour begins at 6:30 p.m. Dinner will begin at 7:30 p.m. with the award presentation to follow. Tickets are available through Mr. Sinesha at 100 Lafayette St., Pawtucket, or by calling 722-6300.

Temple Beth-El

Library Opens

On Friday, January 18, the remodeling of the Temple Beth-El William G. Braude Library was completed. All members of the community are invited to come and see the many changes and great improvements in both the functional space and esthetic quality of this fine synagogue library.

Librarian Reini Silverman and her volunteers are in the process of putting the books back on the shelves. The children's, reference, and adult fiction collections are now accessible and circulating.

The Library Committee will officially rededicate the Braude Library following Shabbat Evening Services on Friday, May 3. For more information you may contact Mrs. Silverman at 331-6070.

Free And Reduced-Price School Lunches

Dr. J. Troy Earhart, Commissioner of Education, reminds parents and guardians that a household may apply for free or reduced-price school lunch benefits at any time during the school year, as circumstances change. The current economic crisis and the military situation in the Persian Gulf create a situation where the household income of many Rhode Island families may have changed since the beginning of the school year. Layoffs and military call-ups are causing a reduction in household income for many families. Children that were not eligible in September may now be eligible for free or reduced-price lunches. Applications are available at local school offices.

Temple Sinai, Cranston, Sets Sixth Scholar-In-Residence Weekend

Temple Sinai, Cranston, will hold its sixth annual Scholar-in-Residence, Feb. 8 and 9, with Rabbi David Saperstein of Washington, D.C. as principal speaker and discussion leader.

Rabbi Saperstein is co-director and counsel of the Religious Action Center of Reform Judaism. The center represents the Reform Jewish movement to Congress and the federal government. It also provides related materials to synagogues and coordinates social action education programs for training rabbinic and Jewish lay leaders.

Rabbi Saperstein will speak on the weekend theme, "The Jewish Stake in the 102nd Congress," at the 8:15 p.m. Sabbath service on Feb. 8, which will be led by Rabbi George J. Astrachan.

After the 9:45 a.m. Saturday service on Feb. 9, Rabbi Saperstein will set the stage for group discussions among those attending, covering Reform Judaism's domestic and foreign policy agenda in Washington. After lunch, Rabbi Saperstein will summarize the program.

Rabbi Saperstein also is an attorney and an adjunct professor in comparative Jewish and American Law at Georgetown University Law School. He has appeared on network television news and discussion programs, and his articles have appeared in the *Washington Post* and *The New York Times*, in addition to major general and Jewish publications. He is the author and editor of five books on social



Rabbi David Saperstein

justice themes. He has held leadership positions in national coalitions on such issues as Israel, civil rights, energy, the environment, abortion rights, and nuclear disarmament. He also serves on the boards and executive committees of many national organizations, including the NAACP, People for the American Way and Common Cause.

His wife, Ellen Weiss, is executive producer of "All Things Considered," the widely recognized news and features program on National Public Radio.

All sessions of the Scholar-in-Residence weekend are open to the community. The program is being arranged by the adult education committee of Temple Sinai, chaired by Susan Rodrigues of Cranston.

Miriam Hospital Trustee Wins National Trustee Award

Miriam Hospital Trustee Edwin A. Jaffe has been named Trustee of the Year in the January 21, 1991 issue of *Modern Healthcare* magazine, a Chicago-based health care industry publication with a significant national readership. Jaffe, who served the hospital as chairman of the board from 1984-1988, is the current chairman of The Miriam Hospital Foundation, the chief fundraising arm of the hospital.

"We are delighted that Ed Jaffe has been acknowledged in this way because of his many contributions not only to The Miriam, but also to the community at large. He clearly deserves this honor," said Steven D. Baron, president of The Miriam.

Jaffe became a trustee at The Miriam in 1976 and has served in several important board roles, including treasurer, chairman of the Finance Com-

mittee, vice president of the board and finally chairman of the board. He was instrumental in the completion of The Miriam Health Centers, the hospital's outpatient medical and surgical facility which was opened in May, 1989. He was also the driving force behind the hospital's \$9 million capital campaign which is nearing completion. Jaffe is also credited with a leadership role in attracting many nationally recognized academic physicians to the hospital.

This award marks the first time in its eight-year history in which a trustee from Rhode Island has been so acknowledged. Jaffe is one of two trustees honored by *Modern Healthcare*; he represents the category of trustees from hospitals with fewer than 250 beds. The Miriam is a 247-bed hospital.

Second Brunch And Lecture Of Semester At U.R.I. Hillel

On Sunday, February 10, 1991, the second event in the ongoing Brunch and Lecture Series will take place at U.R.I. Hillel. The topic for this lecture will be "The Idiosyncrasies of Jewish Relationships." It will be led by Jayne Richmond and Randy Kulman. Dr. Richmond is an Associate Professor of Human Development at the University of Rhode Island. Dr. Kulman is a psychologist and a partner in South County Child and Family Consultants, Wake-

The brunch will begin at noon at the Hillel House, 34 Lower College Road, Kingston. The cost for the brunch is \$3 community and faculty, and \$2.50 students. The lecture will follow at 12:45 p.m. Admission to the lecture is free. The public is welcome to attend. Reservations are requested for the brunch by calling the Hillel office, 792-2740, by February 8.

For more information, please call the Hillel office.

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(L-R) Joanne Summer and Suzanne Gilstein

Miriam Women Announce Donor Event

In the "Tradition of Giving," the Miriam Hospital Women's Association has announced plans for its 1991 Annual Equipment Event. During this event, funds are raised to purchase medical equipment that is vital to patient care at The Miriam. This year, proceeds of the Equipment Event will be used to purchase 5 Patient Controlled Analgesia Machines and a Ventilator for the Intensive Care Unit.

On Monday, February 4, the Kickoff meeting for the Equipment Event will feature a dynamic program consisting of three outstanding guest speakers. Barbara Dickinson, the featured speaker, will comment on personal interviews she conducted with women in the Eastern block countries of former East Germany, Poland, Hungary, Romania and Czechoslovakia. She will share her insights into the daily lives and problems of women in that area as she speaks on "The Women in Eastern Europe: At the Wall." Mrs. Dickinson and her husband, Brian Dickinson of the *Providence Journal* editorial staff, co-authored a series of articles for the *Journal* following their May 1990 trip to Eastern Europe. This promises to be a fascinating presentation.

We will also welcome two outstanding Miriam Hospital

physicians who will describe the medical equipment to be purchased. Steven L. Blazar, M.D., Attending Orthopedic Surgeon, will describe the advantages of the Patient Controlled Analgesia Machines which allow the patient to regulate administration of pain medication when needed without the discomfort of an injection.

Charles B. Sherman, M.D., Director of the Pulmonary division of the Department of Medicine at The Miriam, will discuss the importance of the Ventilator, which assists patients who are unable to breathe on their own.

The meeting will be held in the hospital's Sopkin Auditorium. A petite lunch will be served at noon followed by the open meeting and presentations at 12:30 p.m. Equipment Event Chairpersons Suzanne Gilstein and Joanne Summer will be joined in hosting the day by Doris McGarry and Dr. Elaine Fain, Program Co-Chairs, and Robin Engle and Karen Jacober, Hospitality Co-Chairs. Public Relations was effected by Marcia Blacher and Eunice Greenfield. Patricia G. Cohen and Patricia A. Hairabet are Co-Presidents of The Miriam Hospital Women's Association.

Jewish Family Service Collects Furnishings For New Americans

Jewish Family Service is coordinating a community-wide effort to help arriving Soviet Jews resettle by furnishing their apartments with donated items. Many of these New Americans, who arrive with few personal belongings, face a time of great transition. The adjustment to a new culture and lifestyle can be softened by having an attractive and comfortable apartment to call home.

Jewish Family Service will arrange to pick up bedroom, kitchen, and living room furnishings that are in good condition and in appropriate scale for apartments. Beds, sofas, chairs and small appliances, such as toasters and microwave

ovens, are all needed. The items will then be inventoried and stored. As new emigres arrive, Jewish Family Service will distribute the furniture and accessories.

Those wishing to donate furnishings are requested to mail an itemized list to Jewish Family Service, 229 Waterman Street, Providence, R.I. 02906.

The project is being coordinated by Jewish Family Service volunteer, Merrill Percelay, with the help of other volunteers, students at Brown/RISD Hillel and local businesses who have donated space.

Your charitable contributions can help new members to our community feel at home and welcomed.

Congregation Ohave Sholam

The Young Israel of Pawtucket will have services this Friday evening at 4:50 p.m. Shabbat morning a Kiddush will follow services which begin at 9 a.m. The Rabbi will have his class Saturday afternoon at 4 p.m. Mincha will be at 4:45 p.m. Ma-ariv will be at 5:40 p.m. Havdalah will be at 5:50 p.m.

All services, when possible, will be accompanied by Psalms

for the grave crisis in the Gulf.

Anyone interested in joining our congregation and helping us with our activities is invited to join with a year of complimentary membership. Call 724-3552 for more information.

Our congregation will again have a Purim dinner for the entire Jewish community Thursday, Feb. 28, at 5 p.m. Mark this date on your calendar.

NCJW Scholarships

National Council of Jewish Women, Rhode Island Section, will be awarding scholarships to Rhode Island area students attending college in the Fall of 1991.

NCJW is the oldest Jewish women's volunteer organization in the country with more than 100,000 members dedicated to community service and social action to improve life for others. Our scholarship program is part of this commitment. Scholarships will be awarded based on financial need, evidence of involvement in community service, and academic worthiness.

Students desiring applications should write to: Seena Dittelman, 93 Crestwood Road, Cranston, R.I. 02920, or phone 942-5735. Deadline for requesting applications is March 29, 1991.

Veterans of Foreign Wars of the U.S. Department of Rhode Island

Concerning the situation in the Mideast, the following message is from the State Commander, Anthony J. Scuderi, Veterans of Foreign Wars of the United States, Department of Rhode Island, Providence, RI, Jan. 17, 1991:

We know that difficult days and agonizing decisions lie ahead for the American people, but I am confident that the unity and determination will come forth from all loyal Americans.

On behalf of the Veterans of Foreign Wars and its Ladies Auxiliary, I wish to express our support to the brave men and women that are in the Mideast.

To these fine soldiers, our thoughts and prayers are with you and we stand by ready to assist you in whatever way we possibly can.

Medical Ethics Lectures At Touro

What is the Jewish religious attitude toward organ transplants, euthanasia, test-tube babies, artificial insemination? These are some of the topics that will be featured at two public lectures sponsored by the Touro Synagogue Adult Education Program.

In announcing these free public lectures Rabbi Dr. Chaim Shapiro, the congregation's spiritual leader, explained that these talks will focus on how traditional Juda-

ism views these controversial but crucial modern subjects. They will be held in the Touro Jewish Community Center building (corner of Touro and Division Streets) on Monday evenings February 4 and 11 at 8 p.m. Several prominent local physicians have been invited to these programs to gain insights and also to make use of their medical expertise. For further information contact the Touro Synagogue office at 847-4794.

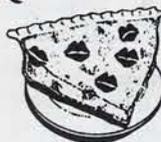
Women & Infants Hospital Seeks Volunteers

Women & Infants Hospital of Rhode Island is seeking volunteers to lead patients in arts and crafts projects.

Volunteers should be skilled in a variety of crafts such as knitting, crocheting and needlework. The hours and days are flexible. Three-hour commitments are preferred.

For more information contact Volunteer Services at Women & Infants Hospital, 274-1100, ext. 1469.

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Beef Fry 6 oz. \$1.99 lb.

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Brown University Corporation Notice

The Brown University Corporation at its last meeting, rescinded its action of February 10, 1990, appointing Professor Jacob Neusner University Professor Emeritus. This was done at Professor Neusner's request. Having taken early retirement from Brown, Neusner is now Graduate Research Professor of Religious Studies at the University of South Florida, teaching in a sequence at the campuses in Tampa, St. Petersburg, Sarasota, and Lakeland, and also Martin Buber Visiting Professor of Judaic Studies at the University of Frankfurt, Germany.

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Obituaries

SADIE GOLDSTEIN
PROVIDENCE — Sadie "Hevie" Goldstein, a resident of Charlesgate Apartments, 100 N. Main St., died Friday, January 25, 1991, at home. She was the widow of Lewis D. Goldstein.

A lifelong Providence resident, she was a daughter of the late Julius and Dora Blazer. She was a member of Temple Beth-El and its Sisterhood, member of the Women's Association of the Jewish Home for the Aged, Hope Link, the Majestic Senior Guild, the Cranston Senior Guild and Hadassah.

She leaves a son, Burton W. Goldstein of Providence; four grandchildren and a great-granddaughter.

She was the mother of the late Irvin Ross-Katz.

A funeral service was held Monday, January 28, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

NATHANIEL HOWARD SUGERMAN
CRANSTON — Nathaniel Howard Sugarman of 93 Bluff Avenue, died Wednesday, January 23, 1991, at the age of 68. He was the husband of Beverly Gomberg Sugarman.

He was the son of the late Samuel and Clara (Aron) Sugarman.

A highly respected entrepreneur, he was the founder and President of Providence Metallizing Company, Inc., a metal finishing company based in Pawtucket, R.I., and was internationally recognized for his expertise in the metal finishing field. He was the founder of the Beatrix Jewelry Company of Providence. Mr. Sugarman was a co-founder and past president of the Society of Vacuum Coaters, a member of the American Electroplating Society, and a longtime member of the Manufacturers, Jewelers, and Silver-smiths Association. He was the

holder of many U.S. patents on his innovations in the metal finishing field.

He attended Classical High School in Providence, R.I. before enlisting in the U.S. Air Force, serving in the second World War and flying in over fifty missions in the South Pacific.

He was a member of Temple Beth-El in Providence.

Besides his wife he is survived by three daughters, Ruth Ann Sugarman of East Providence, Claudia Akerstein of Cranston and Betty Sugarman Weintraub of Windsor, CT; a son, Richard Sugarman of Cranston; also the brother of the late Harold Sugarman, Robert Sugarman, and Beatrice Sugarman Lisker; and leaves four grandchildren, Ari Akerstein, Ilana Akerstein, Eli Akerstein, and Justin Weintraub.

In lieu of flowers, contributions may be made to the Cardio-Thoracic Intensive Care Unit, c/o Dr. Douglas Payne, New England Medical Center Hospital, 750 Washington Street, Boston, MA 02111 or to the charity of your choice.

KATHE ZIEGLER

PROVIDENCE — Kathe Ziegler, 88, of Charlesgate South, 20 Randall St., died Friday, January 25, 1991, at Miriam Hospital. She was the widow of Max Ziegler.

Born in Germany, a daughter of the late Raphael and Kayla Rosenberger, she had lived in Providence over 50 years.

She was a member of Temple Emanu-El, a life member of Hadassah and was a member of the Women's Association of the Jewish Home for the Aged.

She leaves two sons, Arthur Ziegler of Pawtucket and Manfred Ziegler of Portsmouth; four grandchildren and three great-grandchildren.

A funeral service was held Sunday, January 27, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Sharon Memorial Park, Sharon, Mass.

In Tribute

(continued from page 2)

on the traditional fields of Jewish study — the Talmud and halacha — something which their opponents generally criticized the Chasidim for neglecting. The first Rebbe of Chabad, for example, Rabbi Schneur Zalman of Liadi, was equally well known as the author of the first systematic text of Chasidic philosophy, the *Tanya*, and as the compiler of a distinguished law-code, the *Schulchan Aruch Harav*.

Where the present Rebbe has gone beyond his predecessors is in demonstrating and defining the links between the two. Central to his approach is the idea of the intellectual unity of all facets of the Torah. Legal, homiletical, mystical and Chasidic expositions of a particular passage — though they may seem foreign to one another — are in fact not merely all true, but *the same truth*, expressed at deeper and deeper levels of perception. One can pursue an idea through literal, allegorical, homiletic, mystical and Chasidic frames of discourse, and in doing so one is bringing into play progressively deeper faculties of consciousness arriving at deeper awareness of the Divine reality.

It is important to understand about Lubavitch that it is a movement supremely dedicated to allowing each Jew to play his special role, to being, in the Baal Shem Tov's image, his own particular letter in the Sefer Torah. The Rebbe is the person who guides him toward that role; who, by standing above the distortions of the ego, taking a global view of the problems of the Jewish world, being in the language of Chasidut a "collective soul," sees where the individual belongs. It is, after all, difficult to think

of many other leaders who can assume this role, for they are, for the most part, leaders of a sectional group, without a brief and perhaps without the information to be authoritative beyond their borders. The Rebbe's advice carries with it no more and no less than the authority which his worldwide concern has given him.

Those who visit the Rebbe — and the vast majority of those who do so are not born Lubavitchers, whose attachment might be denigrated as being a reflex of tradition — do so because of his reputation as a man of encompassing vision. They tend to emerge somewhat unnerved, taken by surprise. They expect, perhaps, the conventional type of a charismatic leader, imposing his presence by the force of his personality.

What they find is the reverse: a man who, whatever the complexity of his current concerns, is totally engaged with the person he's speaking to. It is almost like coming face to face with oneself for the first time. Not in the simple sense of, as it were, seeing oneself in a mirror but rather seeing oneself revealed as a person of unique significance in the scheme of things, discovering one's purpose. So much so that it is difficult to talk of the Rebbe's personality at all so identified is he with the individuals he guides.

This is, ultimately, what is so misconceived by those who have never met him. His leadership — rare almost to the point of uniqueness in the present day — consists in self-effacement. Its power is precisely what it effaces itself towards — the sense of the irreplaceability of each and every Jew.

Reprinted from *Forty Years: Light, Unity and Joy*. Submitted by Rabbi Y. Laufer.

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A Closer LOOK

BUSINESS PROFILES

Cathleen Naughton Associates - Helping Through the Years

by Sarah Baird
Herald Associate Editor

Dedicated to providing top of the line health care to private clients throughout the state, Cathleen Naughton Associates is a fixture in the home health care and private nursing field. Staffed by family members and dedicated, licensed health care providers, this local company is a picture-perfect example of a rare, valuable member of our community... the family-run business.

More than ten years ago Cathleen Naughton decided to start her own business. With a degree in nursing and a background in public health and psychiatric nursing, she has firsthand knowledge of the necessity and value of quality home care services. Since its inception, Cathleen Naughton Associates has offered a wide variety of health care alternatives to its clients.

"We are local, Rhode Island people who run this company, and my attitude has been, since

the day we started, that we were going to give these people the very, very best. They are asking us to give them a service. It had better be a top-notch service, as far as I am concerned."

Cathleen Naughton is quick to point out that she can not claim sole responsibility for the continued success of the company. "Caroline Naughton is our administrator and my daughter. She more or less runs the company for us."

Raymond, one of Cathleen's sons and a graduate of Providence College, is currently involved with the bookkeeping and payroll at Cathleen Naughton Associates. In the past Kathleen and Paul, Cathleen Naughton's other children, have also participated in the family business.

"I decided to open my own company in 1979, and Caroline, who at the time was at Bryant College, worked for me part-time while in school. Caroline brings the business aspect

to this company, while I bring the nursing." Caroline has completed numerous business courses in the MBA program at Providence College and is presently working on her Master's Degree in Health Services at Salve Regina - The Newport College.

As the mother and daughter talk about their business, they finish sentences for one another. They are, it seems, a perfect match. "I really feel," says Cathleen, "that Caroline is the total workforce behind the company. That's how it is, the youth taking over."

Caroline, a part owner of the company, in turn defers to her mother, the initial source of inspiration for the company. "The company was started with a certain philosophy, which my mother had, has. That is carried over and maintained throughout all of our offices. That's my back-up."

Not only are Cathleen and Caroline Naughton dedicated to one another and to the business, but they make a point of getting to know all of their clients and remaining accessible to their many employees.

Professionals work with individuals and families to determine the level and intensity of services needed for each patient. "We're seeing that more and more families are getting involved with the elderly population. In other words, they are looking for a home care person to come in and take care of their parent and help the parent to stay at home. There are many different avenues they

could take. Sometimes they may need a little direction."

Cathleen Naughton Associates is a local company with deep, strong roots. For years their employees have provided quality home and hospital health care to hundreds of people across the state. Cathleen Naughton is proud of the quality of care given. "The patients are really coddled. They get whatever they want, whenever they want."

Cathleen Naughton Associates is not only a company with years of experience in the health care field but it is an expanding business. Caroline hints that soon a new focus of home care will be added to the business. Since the final details of the expansion have yet to be determined, Caroline cannot reveal any particulars. Mother and daughter smile together and say, "Stay tuned..."



Caroline (L) and Cathleen (R) Naughton.

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AROUND TOWN

(continued from page 8)

Before coming to the United States, Hans was assistant administrator of a tuberculosis sanitarium in the Italian Alps, near the Austrian border.

He emigrated to the United States in 1951 sponsored "oddly enough," he said, by a Quaker organization. Earl H. Bradley, Hans' sponsor, lived in Rhode Island and was executive vice president of BIF Industries, Inc.

Hans married the former Mildred Bromberg. They are the parents of a daughter, Rienne, and now the "immensely proud grandparents of three, one boy and two girls." The Heimanns' youngest granddaughter was a Bat Mitzvah in November, and their grandson plans to attend John Hopkins University in

Baltimore.

"My mother died in 1973, but she lived long enough to see her three great-grandchildren.

"In conclusion, please let me say thanks to the good Lord for saving my life and for granting me to live through what I have described. I want to end this epistle with the same words as Anne Frank in her famous diary: 'I STILL BELIEVE IN THE GOODNESS OF

MANKIND.'"

Writing to the United States National Holocaust Museum, Hans said, "Thank you and your esteemed organization for what you already did, what you are still doing and what you still plan to do.

"Erich Kastner, the anti-Nazi German writer, said it best: 'What happened during the Holocaust is indeed unspeakable, yet we must never keep quiet about it.'"

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I Belong To My
Beloved,
My Beloved Belongs
To Me

(Song of Songs 6:3)

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Living Married And Loving It

You're just back from the honeymoon, ready to settle into a cozy life as husband and wife. Now comes the "happily ever after" part, right? Well, it's not always that simple. Even couples who live together before saying their vows are likely to find "playing house" for keeps quite different than they expected, according to *Bride's* magazine. According to their research, the following tips might make the transition to married life smoother.

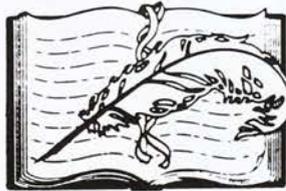
• *Check with your partner before making big decisions or social plans.* He may dislike the paisley couch you bought for the living room; you might get

angry because he's invited his boss to dinner the night you'd planned a long evening in a bubble bath. Making sure something is okay with one's mate first can head off headaches (and arguments) later.

• *Be flexible.* People come to marriage with different ideas about everything from religion to who should walk the dog. Compromise is key; if you're not thrilled that he expects you to make him breakfast every morning (like his mom faithfully did for his dad), offer to whip up a terrific morning meal for the two of you on the weekends. During the week, he should share in the work.

• *Watch your "fighting styles."* When a heated discussion begins, do you burst into tears, while he withdraws? Learning to disagree effectively is essential to marital success, as is swallowing one's pride once in a while. All couples hurt or disappoint each other now and then; it's only human.

• *Don't be afraid of change.* It takes some work (not to mention patience and a sense of humor) to create a lifestyle which makes both partners happy. But the reward — a marriage that's able to grow in the face of both prosperity and adversity — is well worth the effort.



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Enlivening the look for Spring is a two-piece Bridal in all-over pinwheels of frosted beading dressed on Alencon roses with scallop Sabrina neckline and Vee'd back. The beaded dimensional appliques lead the way to the shoulder length lace sleeve. The overlay scalloped bodice ends with a side hip of jeweled tabs followed by a skirt scalloped in beading which reveals the side-kick, thigh length slit. Pure Silk Taffeta fluffs the detachable train.

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 A blazing flame.
 Vast floods cannot quench love,
 Nor rivers drown it.
 If a man offered all his wealth for love,
 He would be laughed to scorn.

שִׁמְעִי קְחוּתָם עַל-לִבְךָ
 קְחוּתָם עַל-זְרֻעֶךָ כִּי-עֵינָהּ
 כַּמָּוֶת אֲהַבָּה קָשָׁה כַּשְּׂאוֹל
 קַנְיָהּ רַשְׁפִּיָּה רַשְׁפִּי אֵשׁ
 שְׁלֵה־בָתְּיָהּ:
 ז' מַיִם רַבִּים לֹא יִכְבְּדוּ לִבָּבוֹת
 אֲתֵּי-הָאֲהַבָּה וְנַהֲרֹת לֹא
 וְשִׂשְׁפִיָּה אִם-יִתֵּן אִישׁ אֶת-
 כָּל-הוֹנֵן בֵּיתוֹ הָאֲהַבָּה בַח
 יִבְחָו לוֹ:



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FRONT COVER:

A design that always moves forward. The Alencon lace sheath, portrayed in a cameo pattern, is accented by a Sabrina neckline, plunge back and a pointed bodice which releases the skirt. A kabuki back in ruffles and tails flows over a Regency Satin detachable train completely overshadowed with a deep balance lace border.

Lace/Regency Satin



PAGE 3:

Let Spring bloom in beadwork on fabric radiating the intensity of true gems. The neckline rounds and works into a plunge back. Tulip puff sleeves garland with matching beading. The seamed and pointed bodice is displayed in a sunburst. White magic in Pure Silk Shantung sets the breeze to the skirt and train; pearls outline the border and a double-bubble bustle bow precludes the train.

Pure Silk Shantung



BACK PAGE:

Stepping into the spotlight, the Queen Ann neckline will turn around to reveal a beautiful bare open back; the bodice cascades in a profusion of beaded Alencon blossoms working into a Princess skirt in Pure Silk Taffeta. Soft gathers break the hips line spreading the skirt and prancing the train; a garden of lace trellises with a play of grande bows fall through the train. The bountiful arrangement of beaded lace pyramids adds such beauty to this majestic train. Fan puffs sublimely work into long slim lace sleeves.

Pure Silk Taffeta

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To produce magnificent designs is one thing; to manufacture them to perfection is quite another, especially when one considers the many thousands of gowns that are made to be shipped all over the

United States and abroad. To insure that each dress is made exactly as the vision in the designer's mind, The House of Bianchi has perhaps the most modern computer-directed manufacturing facility in the country. Here the many departments of skilled craftsmen — headpieces and veiling — original hand beading with that great Italian touch — handmade flowers — special design rooms to handle exquisite lace, appliques, and re-embroidered laces — these many departments, — some practicing very ancient crafts, are coordinated by a modern computer to insure that every piece reaches its proper place in a gown and is precisely as created by the designer.

Each season with great bustle and excitement the new designs are created. It is a challenge that Bianchi loves — To create for that one particular bride, the most magnificent gown, which is for her greatest moment, and which must be the setting to enhance the natural radiance which shines so brightly from her on this day.



Two-piece bridal with scalloped open neckline front and back, fitted bodice in beaded Alencon lace, new shoulder length fitted lace sleeves, sheath skirt in Silk Shantung bordered in matching lace, snap-out full Silk Shantung train.

Photo reprinted courtesy of Modern Bride Magazine

L'Chaim

by Mike Fink
Herald Contributing Editor

We go to weddings of all kinds. First we watch our uncles and aunts tie the knot. It passes belief! Something's really happening in history. You witness a grown up event of great magnitude in your family.

You get older and see your cousins go under the chupa. You meet distant relations in a wider clan. Then your brothers and sisters leave the house, and you behind to rattle around.

Time marches on in boots. Classmates and neighbors find someone to start out with. They move off into the Hollywood horizon of bliss. Over the years the Narragansett Ballroom gives way to the Barrington beach as the fashionable spot that's cool or hot. Still further along the trail, nephews and nieces get hitched by other shores, in farther parts and ports of the ever wide world.

We end up seeing it all, weddings that work out and those that don't. A mixed marriage strikes us as romantic. Another hits like a betrayal. Bill Shakespeare (he never spelled his name the same twice) ranted so much about tsuris in the world that the Jews of Europe thought he *must* have been a Yid. Rabbi Shakespeare warned us that the course of true love never did run smooth. He listed with his plume all sorts of mismatches — of fortune, size and status, age, race.

The choice you make when you marry goes deep into your nature, into Nature itself. You carve out not only your own fate, but that of many others. We never fully taste our own joys and sorrows. Somebody else weeps at your wedding, from rejoicing or regret. You do the deed and take the step, but your guest takes it in as a memory along with the crystal glass of champagne. Your kids may study your festive portrait more than ever you will. If you don't make a baby, you still play out your role for nephews and nieces, or within the picture of the Jewish community out there.

During folksier chapters in the American twentieth century, a popular western kept twanging out through the old walnut radio. "I Wish I Were Single Again." Not too many listeners agreed. They sang back: "Someday they may recall, We Were Not Too Young at All."

Styles change, Marry young, Marry later. Don't marry L'Chaim anyway to one and all.



Moving into the 90's high Alencon lace neckline is styled into a sweetheart bodice of glittering rose bouquets, key-hole back. Beading designs a necklace which falls through the sheer yoke. The smooth movement of Polished Taffeta works into a full skirt. A butterfly train edged in lace flows into its true fullness; lace swans support the shadowed puffs, border lace interest, rose and bow bustles. Headpiece — Beaded pearl crescent, full blushers over a pearlized long illusion veil.

Photo reprinted courtesy of Modern Bride Magazine

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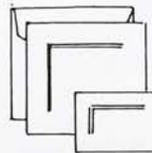
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The Ritual Bath of Providence

by **Kathy Cohen**
Herald Associate Editor

To remove a state of impurity, Jewish law requires immersion in a prepared bath, mikveh, for purification in accordance with prescribed standards and regulations.

The mikveh is used in a number of ways. Some will attend the mikveh on the afternoon of the Sabbath and before holidays. People in the process of Conversion use the mikveh. The bride-to-be will visit the mikveh before her wedding day. Also, after marriage, a woman may immerse herself in the blessed waters seven full days after her menstrual cycle (after sunset), before she resumes a sexual relationship with her husband.

When a person enters the mikveh, a Jewish witness (of the same sex as the person)

observes that he or she is physically cleansed of all foreign substances, fully submerged (meaning that they must squat into a position so that no part of them touches the walls, nor can a strand of hair be floating at the top) and that the proper prayers are said. The submersion may occur several times until the supervisor is satisfied that it was done correctly.

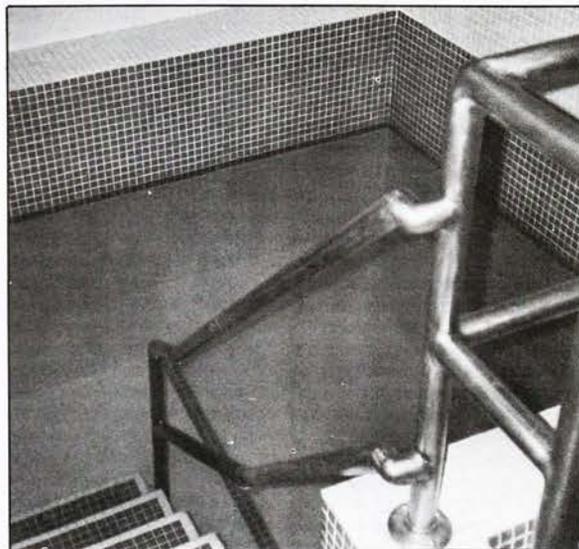
Providence's mikveh is located in its own very discreet building behind the Jewish Community Center. Upon entering you pass through a black metal gate and walk down the sidewalk to a set of large wooden doors leading to the corridor. Inside, the waiting lounge is fairly new with its flowered wallpaper. All is quiet inside.

Appointments are set through Mrs. Beth Weiner, the

supervisor. Since Providence's Jewish community is fairly small, Weiner staggers all visits allowing for no overlaps, thereby providing a private session for the individual.

Weiner waits, as you enter one of the two changing rooms, disrobe, then exit the opposite door into the mikveh room. The room is a very plain blue and white tiled area. The mikveh is a small square tiled pool about five feet deep with stairs leading into it. On the right are two small holes in which the fresh spring water flows into the regular tap water making it a kosher bath.

The mikveh is used not just for cleansing the body. The ritual immersion is a spiritual act. It represents for all Jews, men and women, a symbolic rebirth into another level of spirituality, a new beginning.



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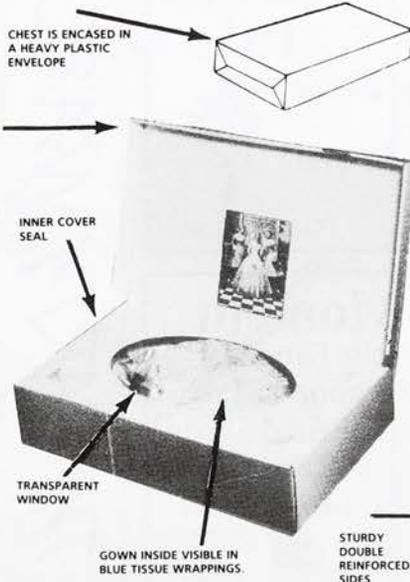
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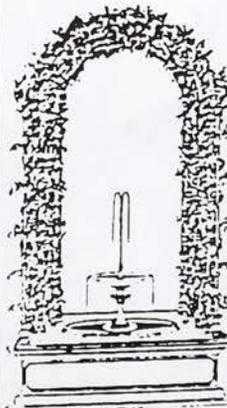
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Tay-Sachs Disease: The Continuing Battle

by Michael F. Sheff, Ph.D.
Miriam Hospital

Tay-Sachs disease may not be the most common of disorders, but it is psychologically — and financially — one of the most debilitating. A healthy, beautiful child, boy or girl, seems to be developing perfectly up to six or ten months. Then, gradually, function is lost. The baby becomes unresponsive, movement diminishes and it becomes apparent that the baby has lost its sight. By the age of two or three the baby is no longer aware of the world. With care it may linger for up to four more years in this vegetative state. The cause? A genetic defect. Both parents, perfectly healthy themselves, carry the Tay-Sachs gene, and with every pregnancy there is a one in four chance that the baby will carry both the defective genes, one from each parent, and will then have Tay-Sachs disease. There are three chances out of four that the baby will be entirely unaffected, but in half of the pregnancies the baby will be a carrier who can pass on the gene to the next generation. Three generations ago, when Tay-Sachs disease was first de-

scribed by the two doctors - Tay and Sachs - who gave it its name, nothing could be done. Parents, often feeling guilt for being carriers were simply told that they should have no more children. Tay-Sachs was apparently one more 'tsoress' for the Ashkenazim.

Today much of this heartache can be avoided. In the '70s Japanese, Irish and Jewish scientists discovered the cause of Tay-Sachs disease; an altered or missing protein resulting from the Tay-Sachs genes. This protein is an enzyme, part of the body's chemical machinery. Its job is to break down some of the fatty substance in brain cells. When it is defective or absent these fats accumulate in the nerve cells and gradually bring their functions to a stop. The enzyme is called hexosaminidase A, or more usually HEX A, and its discovery was the first step both in learning more about Tay-Sachs disease and in doing something about it. Armed with knowledge of how the disease worked clinical chemists devised tests which not only showed who were carriers of the Tay-Sachs gene, but more importantly showed which

pregnancies were affected. Carriers of the Tay-Sachs gene can be detected with a simple blood test and on those occasions when there is a pregnancy with two carrier parents, amniocentesis can show early in pregnancy whether the baby will be affected. Due to the efforts of local and national Tay-Sachs societies, committees and foundations there is now a network of testing centers throughout the United States and the world. In Rhode Island the Miriam Hospital has qualified as an authorized testing center for this area.

The efforts of the '70s led to widespread testing in the Jewish Community. It confirmed that 4% of all Ashkenazy Jews were carriers. Identification of these carriers led to testing of 'at risk' pregnancies, and by the early '80s continual testing was keeping the births of Tay-Sachs babies in the Jewish Community at less than 10% of its rate in the '60s. At the same time we have discovered that there is not just one Tay-Sachs disease, but a whole family. Different genetic defects with the same terrible result occur with similar frequency in the French-Canadian and Cajun communities and milder forms may appear later in life. They can all be found with the same test. One day we may be able to cure the disease by genetic transplant, but that is far in the future. For the present it is satisfying to know that by continuing testing we can avoid the birth of Tay-Sachs babies while giving all parents the opportunity to have healthy children.



Dora and Samuel Port were married on February 25, 1909 at Whatcheer Hall.

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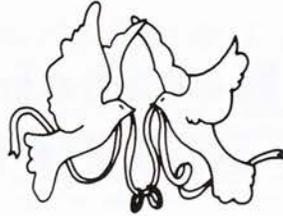
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HISTORICAL IMAGES



This wedding picture of Abraham Abramovitz and his wife, Betsy, was taken in the early part of the 19th century.



Frances H. Borod married Maurice B. Cohen on February 8, 1942 at the Mayfair Inn, Smithfield, R.I. The photo was taken at Colonial Outlet G. Studio.

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which has brought them together, the hatan declares to the kallah before this gathering of family and friends:
הרי את מקודשת לי בטבעת זו
Take this ring as a sign of your consecration to me, for by it we are joined to each other according to the laws and traditions of Moses and of the Jewish people from this sacred moment and throughout our lives with devotion and affection.
The kallah, affirming that love willingly accepts the ring and declares to the hatan:
אני לרודי ורודי לי
I am my beloved's and my beloved is mine.
I a woman; you, a man— each of us created in God's image each of us unique and of infinite worth— now through our shared hopes and promises are joyfully, equally, joined together as one.
This ketubah, prepared, signed and witnessed this day for this hatan and this kallah confirms the validity of the covenant binding them as husband and wife in the presence of the community and before God.

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and
and may God's blessings of joy and gladness be extended to this kallah
daughter of
and
as they stand together under this huppah at
in
on
which corresponds to
התן
התן
התן

**לששון לשמחה
ולשלום**

The word ketubah is derived from the Hebrew *ketav*, to write. The earliest ketubot date from the end of the first century, C.E., and were revolutionary for the period, because 20 centuries ago they provided a woman with legal rights in marriage. Written in Aramaic, the technical language of the Talmud, the Ketubah was a binding contract in a rabbinic court, but could hardly be considered a romantic document.

While ketubot in the ancient mold exist today in traditional circles, the contemporary ketubah in many cases has become less a contract and more a personalized pledge between a couple. These new ketubim have been called *brit ketubot*, "covenant ketubot," which expresses an egalitarian spirit in the idiom of today. Some couples choose to have both — the old and the new — because Jewish law recognizes the traditional style only.

In the ancient rite, the bride and groom do not sign their ketubah as one would expect

of a contract. Rather, in a brief ceremony before the wedding, the rabbi gives to the groom a handkerchief or other article, in behalf of the recipient of the ketubah — the bride. He returns it, signifying his agreement with the terms of the contract. Two witnesses sign the ketubah. It next appears beneath the chupah, where it is read aloud.

Today's couples often sign their pledge, which they may have written themselves or which they chose from among many poetic and meaningful versions available.

In many cases, the old style ketubah — after presentation to the bride because it is her document — was relegated to a bank vault, a hide-away or even a closet shelf and perhaps dragged out for an engaged daughter two decades later. But a growing number of brides and grooms are commissioning ketubah artists to create personalized designs for them which are framed and become a piece of art.

There are no guidelines for the physical

properties of a ketubah except that when an object is used to fulfill a commandment, it must be as beautiful as possible. Cut paper, gold tracery, watercolors and acrylics in modern, Oriental, or flowery motifs appear in contemporary ketubot. Some are adorned with renderings of biblical scenes or quotes from Psalms or the Song of Songs in splendid calligraphy. Considerable artistic freedom is permissible, and there is a wide range in price — from lithographs or prints for under \$50 to up to thousands of dollars for some, intricately hand-lettered and illuminated in gold leaf.

Anita Diamant, in *The New Jewish Wedding Book*, relates that the Baal Shem Tov said, when a couple fights, they should read the ketubah aloud to each other to evoke images of their wedding day when they affirmed their covenant with each other, when they were surrounded with love and when God entered their relationship.

Tips for the Older Bride



Our Spring bride with just the right touch of sophistication has an open sweetheart neckline with rounded back in pearl centered Guipere tulips. The pointed bodice is in a meadow of glittering matching lace. The shoulder length sleeves are fitted lace. Pristine white in layer on layer of tulle edged with silk cording floats as a majestic skirt while a butterfly train in fluid motion adds the finishing touch.

Photo reprinted courtesy of Modern Bride Magazine

Anyone who believes that all brides are young and blushing should consider these facts: Today, one fifth of all women getting married for the first time are over 25. Of these, one third are in their thirties, forties, or older.

Whatever their reasons for delaying marriage — whether to pursue a profession or simply to live independently for awhile — once they do decide to wed, these older brides generally have this question: "What kind of wedding is right at my age?"

Bride's magazine give the following advice for this group of brides:

- Many older brides prefer small ceremonies with only family and close friends attending, but it's perfectly okay to choose any size ceremony you like. If you're like most older brides, you'll have only a maid or matron of honor, rather than a whole procession of bridesmaids, but again this is up to you. In either case, don't overlook the possibility of asking young relatives to be flower girls or ring bearers.

- What about the question of being "given away"? This ritual can easily be omitted if it makes you feel uncomfortable. But if you would like to be given away and your father is not alive or able to do so, feel free to ask any male relative or usher to perform the role.

- Feel perfectly free to wear a long, lacy white wedding dress if this is what you've always imagined you'd do as a bride. If this isn't you, consider off-white, ivory, cream, or the palest pastels such as lavender or sea-green. A sleek style, such as a gently flaring or softly-gathered shirt with a simple bodice and matching

jacket, is most attractive. Your dress can be long or short, but for a small wedding, you might feel more comfortable in a length that's just-below-the-knee or mid-calf (very popular right now).

If you like, you can top off your outfit with a hat, or maybe a hat with a short veil. A pillbox style or a hat with a delicate brim is especially smart.

Where can you buy these styles? Try a bridal salon or your local store's bridal department first. Many bridal manufacturers are developing new lines of dresses that cater to the sophisticated tastes of your age group.



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Choosing A Travel Agent

How do you know when you need a travel agent? And when you do, how do you find a good one?

These are the two most common questions asked before people begin making travel plans, according to Mickie Goldberger of Travel-Time Inc. "A lot of folks think it's easier to arrange a trip themselves, especially when there's only a flight involved from one city to the next and a stay at a relative's home," Goldberger says. "But it's possible a travel counselor may be aware of some less-expensive fares simply because he or she knows what buttons to push and where and how to push them."

Goldberger says a good travel counselor can save you a great deal of time and money, whether you're looking for the best airfare to Aunt Ethel's and

back or planning a complicated trip abroad, or your honeymoon. "It's best to shop around for an agency you can count on to understand and handle your needs."

Most travel agencies should be able to perform a wide variety of services, regardless of their size, Goldberger says, and usually for free. In addition to transportation, they arrange lodging, auto rentals, tours and cruises. They can help you obtain passports, and visas, and they can offer good advice on what to take along, where to shop and whom and how much to tip.

The automation age has brought to some travel agencies the ability to tailor trips to each traveler's preferences and budget fast and easy. For example, Goldberger subscribes to Apollo, the world's most ad-

vanced computer reservation system. In partnership with the Europe-based Galileo and Canada-based Gemini travel reservation systems, Apollo serves more than 25,000 travel agency locations worldwide, according to Goldberger.

It's smart to ask the agency you're considering if it specializes in the services you're seeking, Goldberger advises. "Some commercial agencies deal mostly with businesses, and you may not get the focused attention you'd like if you're asking them to plan your family's vacation."

According to Goldberger, during your initial visit, good travel counselors will probably ask most of the questions. "This is a good time to determine if there's the right fit between you and the counselor. It's also a good time to ascertain the capabilities of the agency."

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Cultured Pearls For a Cultured Bride

Several millennia ago, legend has it, a great Hindu god dove into the sea to acquire a single, exquisite pearl as a gift for his daughter on her wedding day. Today, that legend has been absorbed by many cultures around the world and has become a tradition that is generations old.

The pearl, a symbol of love and purity, is perfectly fitting for the bride. Its lovely and magical appearance has captured the hearts of brides for centuries. Neither gaudy nor flashy, the pearl possesses an ethereal and demure personality that reflects the warm glow of a bride on her wedding day.

Once, due to their scarcity,

natural pearls were reserved for only the very wealthy. But about 80 years ago, man discovered the secret of how to coax oysters into producing enough pearls to put them within the reach of all. Such a pearl is now termed "cultured," and although it is helped into maturity by man, it is still considered as fine a gem and a very close cousin to the natural pearl.

Just as nothing should be faked on the wedding day, the jewelry to be worn should be as real as the emotions felt on this memorable occasion. Imitation pearls that are almost entirely made of synthetic and sometimes organic chemicals have

no intrinsic value and no place in the wedding party. Unlike imitations, cultured pearls can be worn with pride long after the 50th anniversary for they will always remind a woman of that very special day in her life.

To make sure that the bride has the right cultured pearls to suit her, there are several factors to remember:

When selecting cultured pearls, choose the best quality you can afford. Look for pearls that have a bright, clear lustre and a deep inner glow. Try to select pearls that are relatively free of noticeable surface blemishes such as cracks, bumps or blisters, which can detract from the overall beauty and shorten

the life of a pearl.

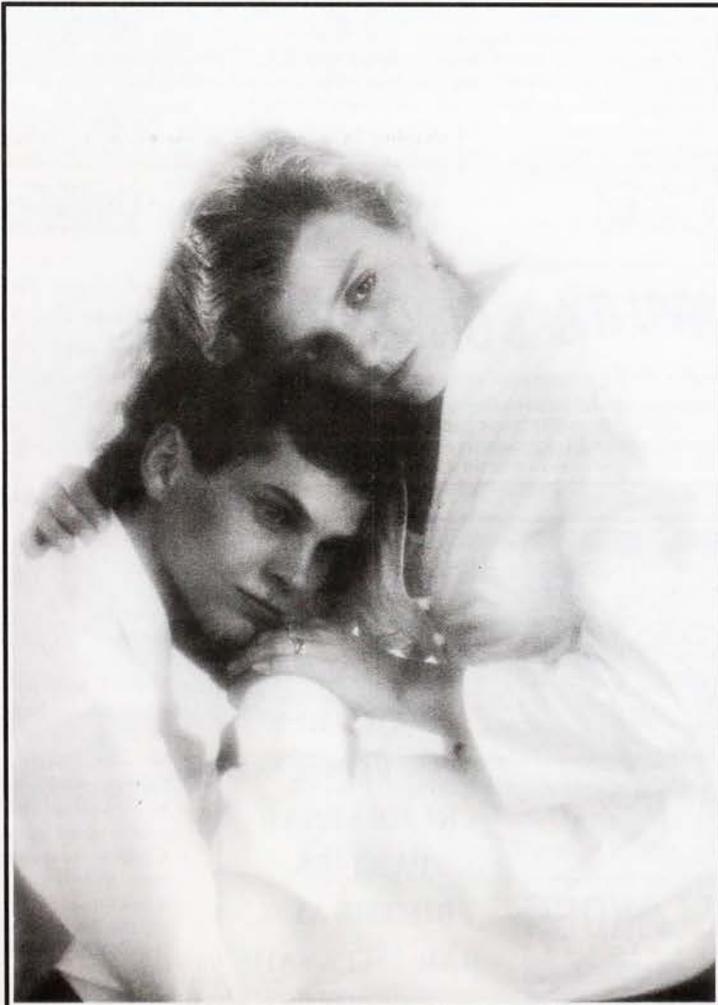
When selecting pearls for the bride, matching the length and style of pearls to a particular gown design is important. One- to three-strand princess or choker length pearl necklaces best accentuate off-the-shoulder or scooped-neck gowns and help to frame the face as well. High or closed neck gowns call for longer strands of pearls to create a slim and smoother silhouette.

As far as earrings are concerned, remember that drop earrings tend to make the face appear longer while stud and button earrings have a shortening effect.

When it comes to selecting

pearl color, women with lighter hair and fair complexions tend to look best in cultured pearls with a slight rose tint, while creamy off-white hued pearls complement darker hair and skin tones. However, it is best to match pearl color to individual skin tone by actually placing the pearls against the skin and seeing the effect.

Just as cultured pearls are perfect for the bride, they should also be considered for the bridal party to give a matching appearance. Inexpensive pearl earrings or bracelets are perfect gifts for bridesmaids, and pearl cuff links or shirt studs are perfect gifts for ushers.



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My Life As A Bride

by Sarah Baird
Herald Associate Editor

I wanted to be a dog. When I was nine or ten, I wrote tormented letters of longing to God. "Please, G-d, make me a dog." I saved my allowance money to buy treats for all of the neighborhood dogs. I never bought the dull, dry, boned-shaped ones, but cheese cracker delights and stuffed special surprises, top-of-the-line snacks for my furry brethren.

At eleven I resolved to become a poet like my mom. My first published work appeared in a little anthology of original verse, *By Kids, For Kids*. "What happened to your face?" / said the nurse to Mrs. Falk. / "Looks like it was stretched from yelling." / I said. / "Mrs. Falk, my homeroom teacher was not amused. Her pockmarked face and heavy eyes became darker, more ominous. I realized early on the power and danger of poetry.

After plowing through an awesome, intricate tome, *One, Two, Three, Infinity*, I decided at twelve to pursue mathematics and decipher the mysteries of infinity for all human kind. Inspired by my aunt, a professor of mathematics, I set to work that summer, counting the leaves on the trees in Vermont

while away at tennis camp. I had a full four weeks to complete the job, but infinity got the best of me. I fell in love with Ethan Hobitzelle and that was the end of the leaves.

In the course of the following years, I made my mind up to become many things: firewoman, novelist, adventurer, journalist, academician, mystic. I have seen myself over the years in many forms in many places, but I have never pictured myself as a bride. I always knew that someday I would be married to my one true love. I pictured us living happily ever after, as I put out fires or accepted Nobel Prizes. I had, however, hoped to avoid the chaos and silly confusion of the wedding itself.

Today, all that has changed. I am a bride-to-be, a breed apart. I think about napkins and dream about tailoring my sisters' dresses. I impatiently respond to my mother's questions about invitations and formal pictures. But secretly I smile, thinking about the elegant type on the stationary, thrilled that my parents will be "requesting the honour of your presence."

Originally, we had hoped to have a fairly small reception after the ceremony. Over the past few months, the numbers have steadily climbed, reaching for

infinity, it seems. I have graduated from a simple cotton dress to a formal, off the shoulder, Bianchi gown of silk shantung with delicate rosettes. And my one true love will don a formal tuxedo in lieu of the dark suit originally chosen.

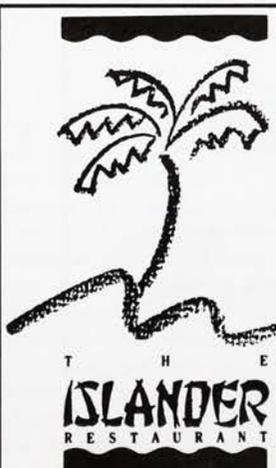
The life of a bride-to-be is charged with details of every kind. My older sister, a veteran of the bridal syndrome, warned me. She cautioned that I, too, would begin to think about crazy, insignificant things like matchbooks, seating arrangements, dance steps, and flowers. A year ago, I laughed in her face. "Remember," I lectured, "I'm different. My foci are not set on trivialities. I am not interested in frills." Well, I humbly bow my head and bend to eat my words!

I love tablecloths, huppahs, veils. I practically live for wedding gifts, thank you notes and registering. I can't wait to have a facial, a makeover, my hair done. I am, in fact, a cliché of the bride-to-be. I would never want to do this again; but while I'm at it, I suppose I'll go for the gusto! Now, I am entering the ranks of the initiated. I, like my wise sister, smile knowingly, when a friend begins to plan her/his "simple wedding." There is, after all, no such thing as a simple wedding. Believe me, I should know!



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An International Jewish Singles Dater Base

Dr. Bert Miller, an activist in Baltimore's Jewish community, has started a not-for-profit matchmaking service called cHupa Helper. His record of volunteerism within Baltimore's Jewish community includes the conception, construction, and management of the city Eruv and many other projects. Recently, he organized the distribution of hundreds of highest-rated bike helmets discounted 50% off the list price to adults and children in Baltimore.

After a 21-year marriage, he found himself single again with a desire to remarry and have more children. In his search, he met with many amateur and professional matchmakers and described to them the type of person he wanted to marry. Often, they arranged dates with very nice women who were a mismatch for his specifications and requirements. Many singles he met described similar experiences. Single women, in particular, bemoaned the fact they they were unable to exercise much initiative in the matchmaking process. As an invertebrate problem solver, he devoted himself to the task of designing a better "spouse trap." His solution is cHupah Helper©. It is endorsed by prominent rabbis, and is international in scope as he is assembling resumes of the thousands of Jewish singles in the United States and Canada. All matchmaking activities initially involve self-description and sifting through descriptions of other singles. Many prudent singles follow these two phases with a verification process. Bert's resume form facilitates all this.

The resume preserves a participant's anonymity. Since level of religious observance is important in every Jewish

match, self-descriptive labels such as "liberal" or "traditional" are commonly used but are imprecise. In contrast, Bert's resume form provides precision because it focuses on specific religious behaviors. When distributed continent-wide, the resume, with its accurate self-description, shopping list of specifics, and list of "intolerables," will be more efficient than multiple 10-minute interviews with matchmaker-strangers who work with small data bases. Bert's similar resume form for Orthodox Sabbath observers is called Frum-Phile-its "Judaism" questions focus on important elements of Orthodox practice.

Suppose, for example, that "Reuben," an engineer from New Jersey, reads the resume of "Deborah." Her telephone area code, 718, reveals that she is a resident of either Brooklyn, Queens, or Staten Island. On paper, Deborah matches what Reuben is looking for and he believes that he matches what she is looking for. He proceeds by contacting her sister, Sara Weinstein (personal reference listed on the form). He introduces himself on the phone, expresses interest in meeting Deborah, and describes himself. She may request that he send her a copy of his resume

and/or she speaks to Deborah. She may ask to meet him.

Deborah may be "seeing someone," be not interested, or be interested. If she is interested, she may call Reuben's reference and his Rabbi for more information. If she believes that the match has potential, she can ask her reference to have Reuben call her. This scenario could also be repeated in reverse at Deborah's initiative.

Those interested in cHupa-Helper either as participating singles or on behalf of a temple, synagogue, JCC/YMHA, or other Jewish institution should send a self-addressed, stamped envelope to cHupa Helper, P.O.B. 32426, Baltimore, MD 21208. Requests for the Orthodox Sabbath Observer resume form should be mailed to Frum-Phile, P.O.B. 32426, Baltimore, MD 21208.



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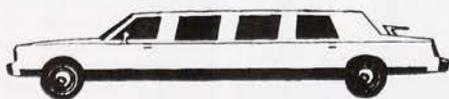
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Saying Goodbye to a Daughter

by Roberta Segal

The marriage of a son or daughter transforms the family's character and dynamics, but thoughts about the impending changes can often be lost in the details and anxiety of planning the wedding. Here, a mother and daughter pause to reflect upon their relationship as they both face a time of change and growth.

Dear Linda,

It has been nearly four years now since Dad and I saw you walk down the aisle on your wedding day. When we recall the moment, it is with a multitude of emotions, — some happy, some sad — for neither one of us was prepared for what we felt as we saw you leave the family unit as we knew it and enter a world apart from ours.

Yes, in many ways this was the moment we had hoped for, — seeing you as a beautiful, independent young woman; watching you form a loving partnership with a charming young man. We were thrilled to

see you grow to this point, ready to step into a life in which you would assume the roles open to the adult world: wife, mother, career woman.

But the moment was also filled with losses. We would have loved just a few more years of a little girl coming home from school to retell the special events of the day. How we would miss the giggles at the supper table. Who would call "mommy" or "daddy"? Were we ready to say goodbye to the little girl we knew? Were we ready to stop being parents in the context familiar to us, a role we loved so much.

Time has passed and we

have all adjusted. We have come to know each other as adults. We treasure the relationship we have developed with our son-in-law. We love the time we share together and we are proud of the person you are. We greet today and future days with pleasant anticipation. I try to be a good mother and, even harder, a good mother-in-law. But, to be really honest, I am not so sure that I have successfully made my separation, although I know I can never recapture that time, with that skinny little girl with the braces who was my close companion.

Love Mom

Saying Goodbye to a Mother

by Ellen Kurtzer-White

Dear Mom,

You and I have always managed to survive the transitions of my growing up; from a determined three-year-old writing on walls to a rebellious adolescent who regularly dented the family car. There was often a clash of wills and vision between us that brought periods of chaos and pain to our family, but we got through those predictable crises of development to a place of calm, healing and love. I depended on you to be there for me, on the other side of my turmoil, and I was never disappointed.

Another transition awaits us. As I leave the family I have known to begin my own, an aspect of yours is changed. Both of us, as always, are affected by this passage, but this time there is a marked difference. Still mother and daughter, we now face life's changes as two

adults, as two capable women. I ask you to let go of the dependent little girl I was and embrace the adult I have become. I need to know that you respect my decisions. There will be private issues between me and my spouse that I ask you to view as trusted confidences, not as secrets withheld from you. And I ask you to understand that I still need you there for me, but without interference.

Once explicitly interdependent, we are separating into two very unique individuals with different courses to follow. But how wonderful it will be when we meet eye to eye as women, concerned and supportive of each other. As we change and grow, it will be in the context of an evolving relationship established in love with a past and future ahead.

Love Ellen

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A Blending of Values

by Paul L. Segal, Executive Director
Jewish Family Service



A young couple falls in love. Their thoughts are only of each other and their world revolves around their newly formed relationship.

Unless they are isolated on a deserted island, however, they

soon realize that a successful partnership involves an extended world, one which includes mothers, fathers, sisters, brothers, in-laws, friends, etc. Allegiances are often tested. Deeply-rooted emotions/insecurities often surface.

Inherent to the union of two people is the blending of two sets of values into the formation of a new set unique to that couple. Rarely, if ever, is the blending equally divided. The most successful marriages are those in which give and take is the rule. In one area, one person is dominant; in another area, the other partner is. If one partner completely dominates, very often there is repressed

hostility on the part of the other partner. This may surface in later years as the source of marital difficulty.

Each person also brings to the union a set of family dynamics that is unique to their family. The couple will interact in a manner that will eventually create their own dynamic. As they go through this process, the relationships that they have known with their mother, their father and their siblings sometimes evolve, at times radically change without all of the parties ready to accept the changes.

No other rite of passage establishes one as an adult as does marriage. The "children" must redefine themselves with their biological family as well as define themselves with their family by choice. Simultaneously, they are establishing their own place as part of a couple. And, both partners are often going through this process and the multi-redefined roles at the same time.

From the biological family's point of view, the parents, who have held their child as the center of their family, must let go of the "child" and regroup.

This highly charged time of transitions is almost never without its stresses and strains upon relationships. It is a time of difficult goodbyes as well as difficult acceptance of changing roles.

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Marriage: Do The Right Thing



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Getting what you want from marriage may be easier than you think! A sense of being important to your partner and feeling appreciated are the two best indicators of marital happiness. Author Charlie Michaels claims it's easy to ensure this.

Most of us would do anything for our mate if we were sure it were the "right thing." Unfortunately, it's easy to slip into a self-defeating cycle. You knock yourself out doing what you think will please your spouse. You're off target so you don't get the big smile and hug you expected. You try another approach and get another luke-warm reception. You get discouraged. You stop trying.

"Couples create the biggest obstacle to their happiness by expecting their spouse to intuitively know what they need, but we want different things at different times. Sometimes, when I'm upset, I want to be held, occasionally I want to talk and other times I want to be left alone. How can my husband know what I need if I don't tell him?" says Michaels.

In their book, *Avoiding Wedding Aftershock or I Like You Even Better Now That I Know You*, Michaels and husband Mike Brown help you identify the keys to your happiness and show you how to share them with your partner. Once you know how to make each other happy, you're on your way to creating a joyful, loving mar-

riage. "Often it's not that people don't talk, it's that they don't communicate on a level that can be put into action. Mike and I like to be pampered when we're sick. But what's pampering? Left to Mike's interpretations, he would bring me vestiges of his childhood: tea and toast. He means this lovingly, but I don't care for tea and toast. To me, pampering is diet soda and raspberry sherbet."

Picky? Unreasonable? Michaels insists you're cheating yourself and your partner when you settle for less than what you want. "Your spouse wants to please you. Who wants to knock themselves out and then feel, 'Well, it's the thought that counts?' It's much more fun to do what's wanted! Why cook an elaborate meal if your mate's morale would get a bigger boost from a hug and a back rub?"

Avoiding Wedding Aftershock may be ordered from any bookstore or, for an autographed copy, send \$14.95 plus \$2 shipping to Carmichael Ventures Inc., Box 650-Dept. L, North Hollywood, CA 91603 and mention this paper by name. California residents add \$1.01 tax. Visa®/MasterCard® orders call (800) 762-8848.

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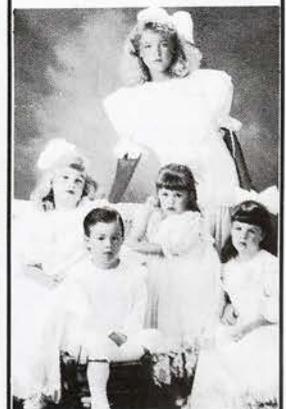


A beautifully interpreted scallop neckline, veering in the back, opens in beaded Lurex Alençon lace. This detail dresses the V-neck bodice and interplays the back bodice with shirring, accenting textural interest in the Taffeta Shantung skirt and train. The blown puffs are lace and shirring while the hemline and bustle back bow are outlined in matching lace.

Photo reprinted courtesy of Modern Bride Magazine

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Today's Weddings Combine Celebration, Innovation and Tradition

Couples of the '90s are Creating Unique, Trend-Setting Weddings

Which one is right for you?

If you are a bride-to-be, the way you plan your wedding may affect future traditions for centuries to come. The reasons? Weddings are being reinvented and redefined now. While some engaged couples enjoy consulting books of etiquette either for fun or to follow to the letter, many insist on creating a unique wedding that expresses what's special about their union.

Vows you can live by

One of the most common innovations is altering or rewriting the wedding vows. Some modern women think the part that goes "love, honor and obey" sounds more like a doggie training school oath than a wedding ceremony. Others object to "I now pronounce you man and wife" instead of "hus-

band and wife" or "wife and husband." In the twentieth century, a bride should no more have to choke out something objectionable than she should have to marry someone not of her choosing.

On the other hand, the old-fashioned vows do have some charming attributes. For example, nothing is more intimate than the outmoded use of the second person singular, as in "with this ring, I thee wed." These days, there is strictly reserved for God and one's betrothed.

Not-so-traditional gown

Not every woman looks good in white and therefore some choose an off-white or light pink or an even less traditional color for their gowns. After all, the object is to be beauti-

ful. One bride who had lovely legs comes to mind. She wore the traditional white veil and white satin bodice, but the 'gown' stopped at her hips and flared out into a tulle tutu. She was stunning. Another reason for taking up the hem is that floor-length gowns were designed for graceful dances such as the waltz. Few people waltz nowadays and those massive shirts look awkward jiggling about to modern music.

Even the food and drink served at receptions are undergoing scrutiny. Some couples, who have observed one too many scenes made by drunken relatives at other peoples' weddings, eliminate the possibility by not serving alcohol. And, the thought of guests driving home drunk is an added worry the already nervous couple doesn't need.

And the bride cuts the cake...

Chocoholics see no reason to deprive themselves on this of all days by serving white wedding cake. Make it a la mode with double fudge ice cream and your guests may urge you to do the whole thing over again same time next year.

Since today people often meet their spouses in the workplace, they frequently share professional interests. Some choose to make their mutual vocation part of the ceremonies. Two creative personalities may design all the decorations themselves. One equestrian couple exchanged vows and 'walked down the aisle' on horseback!

Setting trends

When divorced or widowed couples wed, including their children in the ceremony is often a positive start in establishing good 'step' relationships. What roles the children will assume is a wide open field waiting to be sown with the seeds of tradition. Your new idea today may become the norm for second weddings in a hundred years.

However you plan your wedding, this time in history allows you to be the director with full creative freedom. And it can't get bad reviews. The only requirement is that the players enjoy themselves.



This beautiful silhouette with focus on a sparkling setting in nosegays of all-over Lurex Alencon lace and sweetheart neckline with a fly-away back jacket. The jacket's overlay floats over the front bodice; its extended puffs taper to long fitted sleeves. A lower built-in Silk Shantung train is introduced by a double bustle bow of lace and Shantung nested with a rose. The dress on the right is a Fortuni/Sabrina Taf-feta in Black and White. Photo reprinted courtesy of Modern Bride Magazine

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Marriage - Moroccan Style

(WZPS) — "Harei at mekudeshet li, betabat ze, kedat Moshe ve Israel" ("Behold, you are consecrated to me, with this ring according to the religion of Moses and Israel"). For thousands of years these words have been repeated at Jewish weddings all over the world; weddings which embraced Jewish rituals, customs and traditions handed down from generations to generation throughout the Diaspora.

Some of the richest ceremonial customs were seen in traditional Sephardi weddings, and are still practiced in Israel. The Moroccans are known for their lively, spirited wedding celebration in which 500-600 guests is not unusual. Says Na'ama Azoulai, a first generation Israeli, "We don't do everything our parents did in Morocco, but we have not compromised on some of the traditions which make our cultural background so special."

Danny Vaknin, also a first generation Israeli says, "Although the Moroccan community is a strong one, there are customs which have been lost in coming to Israel. As the community becomes more integrated into Israeli society our customs become more diluted."

However, Moroccan weddings still maintain a distinct cultural flavor. After the engagement is announced, relatives and friends visit the families of the bride and groom, blessing the couple with a multitude of different ceremonies. In his book *A Treasury of Sephardi Laus and Customs*, Rabbi Herbert C. Dobrinsky writes, "All the pre-marriage ceremonies have basic components in common...providing demonstrative symbols to convey good wishes and prayers for fertility, prosperity and a happy marriage." Sweets are brought to the bride, presents are given for adornment on her wedding day and symbolic foods are served amidst an atmosphere of festivity and joy.

The evening in which the bride sanctifies herself for her wedding night is a very special one in Judaism. Writes Rabbi Aryeh Kaplan in his Jewish wedding guide *Made in Heaven*, "In many ways immersion in a mikveh is even more important than the wedding ceremony itself." Called the "night of the bath" by the Moroccans, the bride-to-be is escorted to the

mikveh by a party of women. A special bridal room is set aside for her and exquisite care is taken in preparing her for immersion in the mikveh. After the bride emerges, the women hold a lively party, singing and eating in celebration of the bride's purity. The songs, traditional Moroccan tunes, wish her a joyous union and happiness.

Another special Moroccan ceremony is the "henna." Held a few nights before the wedding, the "henna" is a large party arranged by the bride's family. Henna, a red dye, is put on the palms of the bride's hands (and sometimes on the soles of her feet) as well as those of her family and friends to protect the bride from "the evil eye." Special songs are sung for the bride and a "hamsa" (five-fingered hand) on a chain is placed around the bride's neck, also for protection against "the evil eye."

Food is plentiful at the "henna" celebration, and Dobrinsky writes, "The women sing and make the ululations (yousyous) to express their happiness about the bride's imminent marriage." Both men and women dance, sing and eat into the early hours of the morning.

The groom goes to the synagogue with his father and father-in-law on the Sabbath before the wedding. Here he is given a special seat of honor and is called to read from the Torah. The congregants throw sugar-coated almonds after he finishes reading, and special songs are sung in his honor. A similar ceremony takes place in the synagogue on the Sabbath following the wedding cere-

mony. When the wedding day finally arrives, the bride, befitting her role as queen of the day, is ornately dressed in a wedding gown often belonging to a grandmother or great grandmother. With Moroccan-style music playing in the background, the bride is led to the "chuppah" accompanied by her mother and mother-in-law, and the groom by his father and father-in-law. The ceremony proceeds according to Jewish religious law, and culminates in the groom stomping on the glass in memory of the destruction of the Temple whilst the hall resounds with the joyful ululations of the female guests.

The bride and groom do not go the "yichud" room to spend time alone after the ceremony. Instead, the festivities begin. The music, of vital importance to any Jewish wedding, is a mixture of Oriental and Israeli. Oriental dancing, smooth and graceful, involves flowing arm movements in tune with graceful gyrating hip movements.

Tables filled with food await the guests, and a beautifully arranged dessert table laden with

Moroccan sweetmeats oozing with honey, adorn the banquet hall. Hot and spicy, the food is served in four courses. Appetizers, such as Moroccan "cigars" — meat rolled in fried dough — cooked hot red peppers, olives cooked in a spicy red sauce and an assortment of salads come first. Fish is next, also served in a spicy red sauce flavored with cumin, hot paprika, hot peppers and cardamon. The main course of chicken or meat, rice with almonds and cooked fruits — dates and apricots — is followed by cake,

sweetmeats and espresso coffee heavily laced with sugar.

For seven days after the wedding the seven blessings, "sheva berakhot," are held at the homes of family and friends, and at the last meal it is customary to eat fish to ensure a fertile marriage.

Says Azoulai, "A Moroccan wedding has a special flavor. It is more than one ceremonial evening. It can be weeks of festivities with the whole community blessing the young couple in their new life together."

Thank You

The Herald would like to thank those who contributed to the 1991 Bridal Magazine.

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Elements Of The Traditional Wedding

by Rabbi Dr. Chaim Shapiro
Touro Synagogue

The scene is one of appreciation of unique beauty and accompanying awe. The electric lights have been extinguished, except for the lone bulb under the "Chupah" — marriage canopy. Only the enchanting glow of the ancient chandeliers provide a romantic air to the historic sanctuary, accompanied by the hush of the assemblage. Only the sighs of "ooh" and "ah" break the solemn moments at the start of the wedding procession. The aura of the "Touro Mystique" is enveloping the congregation.

I have had the privilege and pleasure of witnessing the

scene described above, which is especially poignant for the visitors of our synagogue. Since many of our wedding ceremonies are performed for non-resident families this becomes a more common occurrence. Regardless of the beauty and the usual accompanying joy, I believe that it is important for the wedding participants to have an understanding of the major elements of the traditional Jewish wedding ceremony. I make it a point during our pre-nuptial conferences to explain the background and the essence of our present-day wedding ceremony.

We have numerous descriptions of the wedding procedure during the Talmudic Period. Then the prevailing custom was to conduct the wedding in two parts, entitled "The Arusin" and "The Nesu-in." The "Arusin" involved the initial marriage vows but each of the participants remained with their respective parents after this initial ceremony. It was usually a year later that the couple completed their marriage vows, at the "Nesu-in" ceremony. After the "Nesu-in" they started living together as true husband and wife. Due to sociological and historic factors, these two ceremonies subsequently combined, as indicated in our contemporary practice of reciting two sets of blessings at the wedding service.

Another important factor in the ceremony is based on the Talmudic dictum, stating that

there are three methods of consecrating a marriage. These three ways are: through a financial-gift procedure, a written-legal document, and through acts of living together. Whereas originally these were three separate, alternative procedures, we have incorporated all three in our present-day ceremonies, with three symbolic wedding traditions.

For the *financial-gift* procedure, the groom presents the bride with a ring. It is customary that the ring be smooth, without gems (of which the average person cannot know its true value) or indentations. I make it clear, both before and during the ceremony, that both the giving and the receiving of this gift entails privileges and responsibilities that must be understood at the time of this transaction, by both parties. The *legal-written* document is the "Ketubah," that both must sign and understand. Therefore, I discuss this with the couple in our pre-marital interview, and explain it "under the Chupah" as well. Since it is a legal document, it requires proper witnesses to attest to it and acknowledge it by their signatures. The third basic element is "*living together*" which is symbolically achieved by the custom of "Yichud," leading the newly-pronounced husband and wife, to an isolated room immediately following the ceremony, for a few minutes of exclusive privacy. Since this is also involved with legal considerations in our faith, two

suitable witnesses must attest to this "Yichud" procedure.

Beyond these elements, there are also supplementary traditions. These include:

1. the "*breaking of the glass*" at the end of the ceremony (usually accepted as a symbolic remembrance of the Jerusalem Temples that were destroyed);
2. the "*Bodecken*" (veiling of the bride), a joyous procession where the men lead the groom to bless and veil the bride;
3. the "*circling of the groom*" — symbolizing the role of the woman in making a home for the new couple;
4. drinking from two cups of wine, completing the aforementioned "Arusin" and "Nesu-in" portions of the ceremony;
5. the *pre-wedding "Tannaim"* or supplementary gifts ceremony.

One situation that disturbs most Rabbis who conduct traditional wedding services is the great attention and over-emphasis on the post- and pre-wedding receptions, especially in comparison to the actual ceremony. In our community, where the families choose to hold their receptions in our Social Hall, or in the much more elegant and expensive mansions or hotels, I often face the dilemma of trying to adjust our needs and requirements to fit into the schedule of the caterer. This is one of the reasons our congregation has undertaken a project to extensively renovate and enlarge our own facilities, to be able to accommodate the needs of the wedding participants yet give us the means to maintain the standards of our traditions. This will help us to be able to emphasize the more important, and more permanent elements of this most important treasure of Judaism — the traditional wedding.



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Traditions Do Change

It's a tradition in the United States for the parents of the bride to cover the entire cost of a couple's wedding. But according to *Bride's* magazine, this situation is changing.

For the first time, there's a definite trend toward the sharing of wedding expenses, says *Bride's*. The groom's family, as well as the bride and groom themselves, are taking on a chunk of the financial responsibility. One reason for this may

be changing attitudes toward the nature of marriage. In this era of liberation, a bride's parents are no longer considered to be "marrying off" their daughter. Rather, the wedding is seen as the joining of two people, and two families, with everyone contributing to the festivities.

The actual dividing up of the costs can be done in several ways. An easy, tactful method that *Bride's* recommends is to

settle on specific expenses in advance, rather than to just split the cost of the whole wedding down the middle. For instance, the groom's family might agree to cover the flowers, the music, and the liquor. They would then discuss the general budget for these items with the couple and have the bills sent directly to themselves. This eliminates the need for money changing hands or for further talking about costs between families.



Open neckline is surrounded by a modified Fichu collar in beaded Alencon lace. This lace detail cascades down the front of the fitted bodice. Soft gathers break the Empress Satin skirt and train; blossoms dress the border hemline and double bustle bow. Photo reprinted courtesy of Modern Bride Magazine

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