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Rosh Hashanah
SPECIAL SECTION

VOLUME LXIV, NUMBER 41 | ELUL 25, 5754 / THURSDAY, SEPTEMBER 1, 1994 | 35¢ PER COPY

Guarding The Colors At Touro

Dressed in uniforms from an earlier age, Major Carr, on the left, and Major Peirce, of the Artillery Company of Newport, which was founded in 1741, prepare to participate in the Touro Synagogue reading of the Washington Letter, Aug. 26. Story on page 2. *Herald photo by Alison Smith*

Despite Glitches, Israel and PLO Sail Ahead

by David Landau

JERUSALEM (JTA) — Despite recent terrorist attacks and some public diplomatic wrangling, Israeli and Palestinian policymakers see it as their common goal to keep up the momentum of the peace process.

Recently, the two sides focused on the implementation of the so-called "early empowerment," the transfer from Israeli to Palestinian control of such areas as education, health, welfare, tourism and taxation throughout the West Bank. Negotiators have already concluded an agreement for giving the Palestinians responsibility for tourism in the West Bank.

By the end of the week — just a few days before the start of the new school year — Israeli authorities were scheduled to officially hand over the administration of schools in the West Bank towns of Ramallah, Nablus, Jenin and Tulkarm.

"For the first time in history, the Palestinian people will be responsible for their own children, for their own education," Foreign Minister Shimon Peres said.

The highest-ranking Israeli official to visit Gaza since the start of Palestinian autonomy in mid-May, Peres met there with Arafat to mark the first anniversary of the agreement reached in Oslo, Norway, last year.

Much has transpired since a year ago, when many Israelis were shocked by the news that Israel was going to extend official recognition to the PLO and to grant the Palestinians full autonomy in Gaza and the West Bank town of Jericho.

Following the agreements reached on education and tourism, the next spheres to be transferred will be health and welfare. And finally, under the early empowerment program agreed to in Oslo last year, responsibility for taxes and finances will be vested in Palestinian hands.

The Peres-Arafat meeting in Gaza, while having a few bumpy diplomatic exchanges, was intended to maintain momentum in the year-old peace initiative.

While the substance of that conclave was hardly overwhelming, Peres and his closest aides came away encouraged.

"It's a going concern," said one top Israeli privately, referring to the still small and makeshift offices of the Palestinian governing authority in Gaza. "They're in business."

Peres told the Cabinet Aug. 21 that he felt Arafat was, at last, beginning to understand the delicate and intricate, but vitally important, workings of Israeli public opinion.

(Continued on Page 16)

Rabbis Rule Kosher Cow Panic Just Hot Air

by Debra Nussbaum Cohen

NEW YORK (JTA) — Rabbinic authorities have put an end to a rumor that was circulating nationwide in August that milk produced in this country was not kosher.

Leading mainstream kashrut supervision agencies have ruled that the milk is indeed kosher.

The cause of the problem was gassy cows and the surgical techniques commonly used to relieve their discomfort. The procedures render the bovines and all that they produce "trief," or non-kosher.

Leading kashrut supervision agencies, including the Orthodox Union, K of -K, Star K and OK Labs, investigated the matter by examining the cows at dairy farms and consulting experts in bovine anatomy and veterinary medicine.

They concluded that the majority of cows are kosher and, therefore, so is most of the milk produced in the country. If most milk is kosher, then milk overall is rendered acceptable, according to the authorities.

"A certain amount of cows are definitely treif. We're relying on the law of majority," said Rabbi Mayer Bendet, spokesman for the OK laboratories, based in Brooklyn.

Cholov Yisrael dairies, or those in which a kashrut authority supervises the milk production, are separating kosher cows from those which have had the gas-relieving procedure performed.

(Continued on Page 16)

Blocking Mother Nature's Fury

by Neil Nachbar
Associate Editor

While hurricanes can't be controlled, at least the Ocean State has one defense mechanism it can count on — the Fox Point Hurricane Barrier.

Located between Allens Avenue and South Water Street, the barrier is barely visible from the road, but in the event of an emergency, it's capable of protecting 280 acres in downtown Providence from surging water.

Completed in 1966, at a cost of $16 million, the barrier took five years to build and was the first of its kind in the country.

"Now there are other barriers," said James T. Morris, superintendent of the barrier. "But nothing as immense as this."

The last time the facility was used was in 1991, during Hurricane Bob. According to Morris, downtown Providence would have been flooded with 2 1/2 feet of water if it weren't for the barrier.

"And that's not to mention the contamination, muck and damage to buildings that comes with that much water," said Morris.

When a storm hits, the barrier is able to fulfill two goals. Through the use of three street gates, a dike (which extends nearly half a mile) and three Tanner gates, the surge of water is prevented from flowing into the city. At the same time, five pumps can discharge the rising water in the Providence River.

The Tanner gates, named after the man who invented them, take 35 to 40 minutes to lower to water level. They measure 40 feet by 40 feet each and can protect against 20 feet of water.

When the tide reaches an elevation of 6 feet, Morris activates the pumps. The pumps, which start instantaneously, are among the largest in the world. They measure 20 feet in diameter and can displace over 600,000 gallons per minute each.

One of the pumps is currently

(Continued on Page 16)

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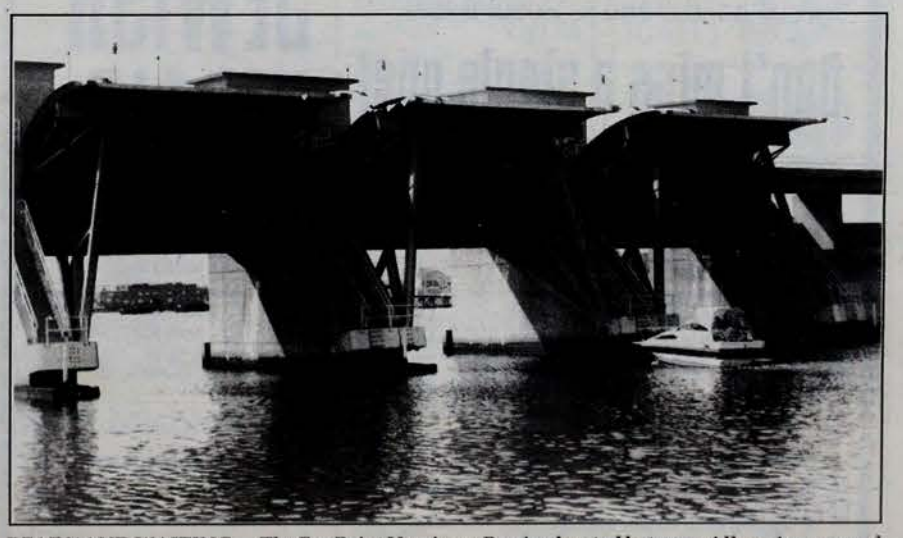
Due to the observance of Labor Day on Monday, the *Rhode Island Jewish Herald* will be delivered on Friday, September 9.



READY AND WAITING — The Fox Point Hurricane Barrier, located between Allens Avenue and South Water Street, is capable of holding back 20 feet of water. Pictured are the three Tanner gates. *Herald photo by Neil Nachbar*

INSIDE THE OCEAN STATE

Batten Down The Hatches

by Mike Fink
Herald Contributing Reporter

I started kindergarten in September 1938. The Hurricane caught me napping at my desk. The storm shook up the state and wrought havoc just as school broke up the idyll of childhood. I had had my mother all to myself and now she went to work. Skies darkened all over the world like the headlines in newspapers. Movies began to show the clouds over Europe and Dorothy got blown away to Oz.

My images of the great storm come from the aftermath, not the eye or the rage. We cruised the shoreline in my dad's gray Dodge. The whole state lay in ruins. Nothing would ever be the same, like the final gesture of the monstrous Depression. Of course, we sat safe upon the worn wool upholstery of the sedan steeped in the perfume of nicotine. Postwar England must have had the same look a thousandfold.

On this last summer weekend I spent a lovely afternoon in our local Jerusalem at a shanty rented by a former student, a painter, and a summer fisherman. Tim finds a small retreat on stilts over some superb waterway. "This place just floated here in the '54 hurricane," Tim told me. Among his guests were Dennis Congdon, a painter and farmer, his wife Susan Lichtman and their baby daughter Rosa. "My family wanted me to join the C.A.R. — the Children of the American Revolution. I found another life," said Dennis, my colleague at RISD. "Hurricanes in South County blew away more than houses and trees," I hinted.

Like wars the hurricanes that hit our little kingdom leave their mark upon our land and our lore. You pick it up around the beach like flotsam and jetsam. Is there a Jewish point of view about gales and great floods? Noah and his Ark come to mind as easily as the Fisherman and his Wife, and I recount both fables to my hosts in Galilee and Jerusalem upon the rocks with their seaweed flowing in the crystal tide.

The '54 cyclone also took me unawares, but not napping. I was working downtown at Kennedy's. Just back from spending a year in Paris, I was shoring up some funds for my senior year at Yale. With the other sales staff, I stared down through the wide upstairs store windows among the fancy mannikins upon an astonishing vision. Police patrolled the canal streets in motorboats. Mannikins from street level stores floated by like bloated drowned corpses. Once again, the wreckage in the wake, blankly still in the sunny silence, left you feeling somehow hung over among the felled oaks.

You can't hold a Nuremberg Trial after a typhoon. You can't blame anybody but Zeus. So you turn the wind and the rain into the stuff of ballads and folklore—into figures of speech or curlicues of design. I went back to Yale after the Storm of '54. Forty years later, my daughter Em also took off for Yale, leaving a hurricane of open drawers and closets in her swath, stirring up the September song of my memories.

Pavel Zaslavsky and Joel Braude called to tell me about their youngsters Lina and Joseph's Yale spaces. Abe Shapiro filled me in on Maxim's Yale year. Yale is a good place to be Jewish these days. But before the storms, the campus and its secret societies seemed to belong to another class, another

(Continued on Page 7)

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Touro Is One Of A Kind

by Alison Smith

From the outside, Touro Synagogue gives an impression of dignity and strength. When you step inside, it is like passing through Alice in Wonderland's mirror. You are in one of the most beautiful small buildings we've ever seen.

On Aug. 28, a crowd of the famous and those who love Touro gathered to hear the George Washington Letter read one more time. The atmosphere was perfect for a moment of historical recall.

The letter is not long. Many of our best documents are quite short — the Gettysburg Address, for instance. But several of Washington's phrases ring as true and clear today, as a model for national behavior, as they did the day he wrote them.

"All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken as if it was by indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support ... May the Child of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; and there shall be none to make him afraid."

The program was star-studded, the crowd attentive, the setting so perfectly preserved it felt almost unreal. The walls of the synagogue are painted cream and light gray, and many of the seats are black painted deacon's benches and captain's chairs, which look elegant against the pale gray rug. The windows are magnificent —

(Continued on Next Page)

LIGHT AND SHADOW add to the beauty of the interior of Newport's Touro Synagogue. *Herald photo by Alison Smith*

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FEATURE

The Best In The Business: Show Jumping's Margie Goldstein

by Neil Nachbar
Associate Editor

What separates the good athletes from the great athletes is usually not a physical characteristic, but a burning desire to rise above the competition.

A perfect example comes from the sport of show jumping, in which men and women compete together on an even playing field.

At 5'1", Margie Goldstein is one of the smallest riders in the American Grandprix Association, but she also happens to be the best.

Last weekend at Glen Farm in Portsmouth, she attempted to set a record at the Newport Jumping Classic by winning her 12th grandprix this season. Goldstein finished a little short, but with several stops remaining on the schedule, she figures to be a cinch to smash the record.

The objective in show jumping is for rider and horse to complete a set course of fences with the least number of faults, within the shortest period of time. If an obstacle is knocked down, penalty seconds are added to the rider's time.

Goldstein is no stranger to success. The Miami resident was named AGA Rider of the Year in 1989 and 1991. Last summer she became the sixth rider in the history of the sport to win over $1 million in a career.

The 36-year-old also owns or shares several records. At the 1993 Motor City Grandprix she became the only rider to place five horses in a single event. Aboard Saluut II in 1991, she became only the third person to win five times with the same horse in one season. One weekend she captured an unprecedented two grandprixs.

While Goldstein is well aware of her accomplishments, her only thought once the competition starts is the task at hand.

"I'm fortunate to be having a good season," said Goldstein. "But I don't think of records when I'm in the ring."

When the clock is running, Goldstein is as fierce as they come. She attacks the course with reckless abandon.

Outside the ring, Goldstein is charming and very approachable. Before her first event at the Newport Classic, a fan asked for an autograph and Goldstein gladly obliged.

Unlike many riders, Goldstein does not come from a family with an equestrian background. Instead, Goldstein's introduction to the sport resulted from an experience with a classmate.

"Nobody in my family rode or knew much about horses," said Goldstein. "A friend of mine in grade school took me to a barn to look at some horses, and I've been hooked ever since. I always loved horses, and I enjoyed playing sports, so it seemed like the perfect combination."

Although Goldstein is one of the most accomplished athletes in this country, she is relatively unknown outside of racing circles because of the sport's lack of exposure.

"I definitely wish the sport received greater recognition," said Goldstein. "When people do watch (for the first time), they love it. It's a beautiful sport in which human and horse have to work together. It just needs more exposure."

In Europe, it's a different story completely. Show jumping is second in popularity to soccer. It's not unusual for more than 100,000 people to attend a single event. The riders are treated like rock stars.

"You can go into a restaurant in Europe, and everyone will know who you are," stated Goldstein.

Two years from now Goldstein hopes to represent the United States at the 1996 Olympic Games. Prior to the last Olympiad her best horse got hurt and she wasn't able to compete.
exciting."

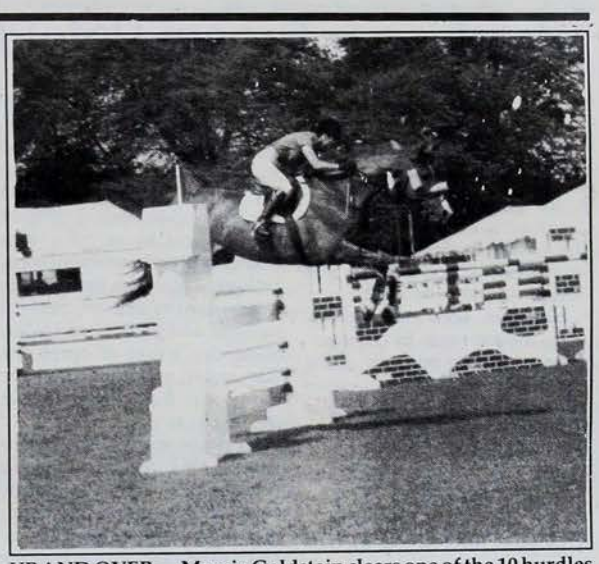
Between races, Goldstein coaches her four students, who compete at the amateur level. She believes show jumping is a great sport for kids.

"It's a healthy sport which teaches you hard work and responsibility," said Goldstein.

Goldstein maintains her championship form through a strict regimen. She only takes a half a day off each week from her training schedule, which includes plenty of exercise and a careful diet.

With the High Holidays approaching, Goldstein hopes to take some time out to be with her parents in Miami.

It's not unusual for equestrian riders to remain competitive well into their 50s. That's good news for Goldstein and not so good news for her rivals, who will have to contend with her for many years to come.



UP AND OVER — Margie Goldstein clears one of the 10 hurdles in the first round of the Newport Jumping Classic. She finished third and fifth in that particular race. *Herald photo by Neil Nachbar*

Margie Goldstein (right) gives some advice to one of her four students. Goldstein is currently the top rider in the American Grandprix Association. *Herald photo by Neil Nachbar*

Touro

(Continued from Previous Page)

generously sized and arched, filling the interior with light from both sides. A gallery runs around three sides of the interior space, and Rita Blom, retiring secretary of the synagogue, swears that the best seats in the house are up there.

Rabbi Shapiro drew my attention to the fact that when services are in progress, and he is speaking from the raised platform in the center of the synagogue, the accoustics are so good that he can be heard in every corner of the auditorium clearly.

Touro Synagogue honors Washington's Letter this way every year. If you've never seen the inside of the synagogue, try to get to the ceremony next year, or take advantage of one of the rabbi's tours of the building. It'll make you proud.

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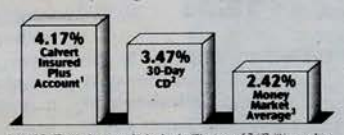

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EDITORIAL

Watching a Dream Unfold

by Max M. Fisher
Detroit, Michigan

Like the rest of the Jewish comunity, I watch with great hope as developments unfold in the Mideast peace process. I have waited most of my adult life to see Israel living in peace with her neighbors. Now that dream is closer than ever.

However, with each historic step, debate rages in our community. Is this the right thing for Israel to do? Is it too dangerous? Are the Israelis unwise to concede this point or accept that provision? With so many reasons to disagree with the process, why should we support it?

Because we owe it to ourselves as Jews, to our friends and brothers in Israel and to our children, to recognize the importance of this opportunity. We need to face our own fears and recognize that this long and difficult process is a watershed for the region and for our people. Even development is but one more step in a long journey.

We have hoped for and dreamed of peace in Israel for decades. Those looking for the current diplomacy to result in a quick, nearly contained peace package are unrealistic.

We are early on in a process that involves not just the statesmen, but the citizens of several countries and the members of several religious ethnic groups. It involves not only Jews in Israel, but those in the diaspora as well, not only Palestinians in the territories, but Israeli Arabs and Druze too.

And peace would bring such a profound improvement. I have had the privilege of watching Israel grow for 46 years. Her desire for peace has been matched only by her determination to be strong and secure. The greatest regret of the Israeli people since 1948 has been that their neighbors forced them to sacrifice sons and daughters in so many wars, instead of allowing them to live in peace. After so many years of struggle and pain, I can understand the waves of optimism, fear, anger, and hope that have swept over the Israeli people in the last year.

Likewise, my years of experience in the American Jewish commmunity help me understand the fears and deep concern that we Jews have for Israel's safety and for the way the peace process is being conducted. Like many others, I thought after the Madrid conference, that we had taken our tentative step across a horrendous minefield.

But we must acknowledge that in the face of enormous risks, Israel is showing remarkable courage. We cannot clear the path for Israel, nor give explicit directions to her leaders, despite our intimate connection to Israel and our concern for her future.

The decisions and their consequences are the responsibility of Israel's leaders and voters.

What we can do is remain unified in our support of Israel's efforts as a whole. By standing with Israel every stop of the way, we strengthen her. We must give the process a chance, let the journey proceed, and continue our prayers that Israel will achieve a safe and secure peace.

RHODE ISLAND JEWISH HERALD

(USPS 464-760)
Published Every Week By The Jewish Press Publishing Company

EDITOR
ALISON SMITH

ASSOCIATE EDITOR
NEIL NACHBAR

CONTRIBUTING REPORTER
MICHAEL FINK

AROUND TOWN COLUMNIST
DOROTHEA SNYDER

ADVERTISING ACCOUNT REPS
JEANETTE HIDALGO

GRAPHICS
JOHANNA SPARLING

MAILING ADDRESS:
Box 6063, Providence, R.I. 02940
TELEPHONE: (401) 724-0200
PLANT:
Herald Way, off Webster Street
Pawtucket, R.I. 02861
OFFICE:
1175 Warren Avenue
East Providence, R.I. 02914

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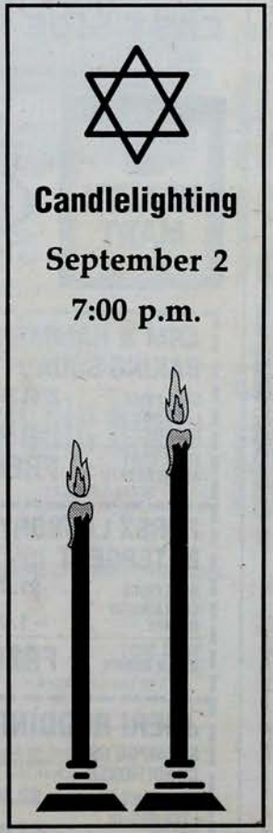

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Caring For G-d's Creation

by Debra Nussbaum Cohen

NEW YORK (JTA) — The Coalition on the Environment and Jewish Life wants to weave green threads throughout the fabric of the Jewish world.

A year after its formal launch, the coalition is promoting a major campaign to involve people from all parts of the American Jewish community — grassroots activists, scholars, synagogue leaders and communal agency professionals — in environmental awareness, according to project coordinator Annette Lawrence.

There is tremendous Jewish interest in environmental issues at the grass-roots level, according to Jerome Chanes, director for domestic concerns at the National Jewish Community Relations Advisory Council, and a founder of the coalition.

"But that interest has not as yet been translated into action on the part of Jewish organizations," he said. "The sad reality is that there are very few groups in the Jewish community that have the environment anywhere on their agendas. We're faced with turning around this inertia."

The coalition wants to bridge the gap between Jewish grassroots activists who have long devoted their energy to the Sierra Club and other environmental defense agencies, and "professional Jews" who have the same concerns.

"We want to connect the people at the grass roots to Jewish tradition on this issue," said Lawrence.

There are signs of progress at some Jewish organizations, she said.

The coalition is launching several projects which, it hopes, will rouse interest in the Jewish community.

A *Guide to Jewish Environmental Study and Action* has been sent to 2,500 synagogues, national and regional Jewish organizations, campus and youth groups and schools. It includes essays by rabbis from all points on the religious spectrum, ideas for environmental-awareness programs and a guide to other resources.

Beginning this fall, the coalition will offer grants of $500 to $1,500 to synagogues, schools, and other Jewish groups underwriting projects around "green" issues.

The money could go to buy crockery and flatware for synagogue Shabbat kiddushes to replace plastic and paper goods, said Lawrence, or it could go to hire an educator who would develop an environmental curriculum, or to pay for a daylong consciousness-raising event.

A coalition consultation last May brought Jewish scholars together to exchange views on what Judaism says about the relationship between people and the rest of G-d's creation. The coalition expects to bring the participants back together

(Continued on Page 14)

TORAH TODAY

'The Shofar' — A Cry From The Heart

Rabbi Yisroel Baal Shem Tov, founder of Chassidism, related the following famous parable about the blowing of the Shofar:

A king had an only son who was the very apple of his eye. The prince was well educated, and both he and his father decided that he should travel to other countries to further his studies and become familiar with other teachings and customs. His father gave him servants and ordered nobles to accompany him — so that the prince would be able to travel in luxury and roam over all the countries and distant islands. All this so that through his travels, the prince would attain a higher level of wisdom and knowledge.

Many years passed. All the wealth that the king had supplied his son for the journey had been spent by the prince on the luxuries to which he had always been accustomed. In fact, in the course of his travels, the prince had acquired an even greater taste for luxuries than before, and his father's wealth was squandered in an attempt to satisfy these newly-acquired desires; things came to such a pass that the prince had sold every last thing he possessed.

The prince now came to a country so far away from home that the inhabitants had not even heard of his father, the great king, and when he said that he was the son of king so-and-so, they did not believe that he was a prince nor had they ever heard the name of his royal father. When the prince finally saw that there was no hope for him there, no healing for his tortured soul, he decided in the depths of his despair to return to his homeland — to the country of his royal father.

In the course of the many years of wandering, however, the prince had forgotten even the language of his country! When he returned, he started to gesture to the inhabitants in an attempt to convey to them, in sign language, that he was the son of their king. But the people mocked him. "Is it possible that the son of our mighty monarch should be dressed in rags and tatters?!" They struck him and beat him so badly that he became bruised and wounded from head to toe, until he came to the courtyard of his father's royal palace. Again he attempted by sign and gesture to indicate to the guards that he was the king's son, but they ignored him.

In desperation, the prince began to cry out and scream and shout in the hope that his father, the king, should recognize his voice. When the king heard the shouting he exclaimed, "Is that not the voice of my son, crying out to me in distress?" The great love for his son welled up within him and he ran and embraced and kissed his son.

• • •

The king is the A-mighty — The Supreme King of Kings. The Jewish people is G-d's only son, as the Torah says, "My son, my firstborn son, Israel," and again, "You are children to G-d, your G-d." G-d caused the soul to descend into the body, and just as the purpose of the prince's travels (in the parable) was fo further his education, in the same way the soul enters the body so that through performing mitzvot and good deeds it should become refined and elevated to a level higher than it enjoyed previously. However, through the love of one's own body, greed and other material desires, the person wanders far away, to a "place," (i.e. a state of mind), where the name of his Father (G-d) is altogether unknown. As Pharaoh of ancient Egypt declared: "Who is G-d that I should obey his command? I do not know G-d."

As a result of all these wanderings the soul of the Jew forgets and loses all that it had before (as in the parable where the son squanders all his father's wealth) until, finally, he forgets the very "language" of his homeland — its acquaintance and familiarity with G-dliness. In desperation, the Jew begins to return, and, on Rosh Hashanah, he utters an incoherent cry — the call of the Shofar — so that his father should recognize his voice. The Shofar's call is, indeed, the cry from the very depths of our hearts, expressing to G-d our deep remorse for the past and our firm resolve to listen to Our Father's voice in the future.

On hearing this cry, the Supreme King of Kings, the A-mighty, blessed be He, becomes aroused and displays His great love for His only son. He forgives His son for past misdeeds — as signified by Yom Kippur which is the Day of Forgiveness and Atonement (so that we celebrate the festival of Sukkot "with a clean slate"). And just as, in the parable, the king embraced his son, so does the A-mighty embrace us and encompass us with the Sukkah.

(Adapted from the works of Rabbi Menachem M. Schneerson. Submitted by Rabbi Yehoshua Laufer.)

Welcome To Rhode Island And Have a Cup of Coffee

McLaughlin & Moran, Inc., distributors of Anheuser-Busch beer, will sponsor a "Pit Stop" for weekend motorists at the Welcome Center, on Northbound I-95, near the Rhode Island-Connecticut line. The "Pit Stop" will be open Sept. 3, 4 and 5 from 8:30 a.m. to 4:30 p.m.

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

OPINIONS

'Schindler's List' — A Sanitized Version of the Holocaust

by Morris Gastfreund

This year, the world is under the spell of Steven Spielberg's award-winning movie, "Schindler's List." The movie disturbs me, as a Holocaust survivor. Judging from his many interviews, it seems Spielberg's purpose was to educate people about the Holocaust. If anyone is able to convey such a story to the masses, it is Spielberg — perhaps the most successful director ever. But what does the film really tell us?

"Schindler's List" is not an honest portrayal of the Holocaust, as any of the still-alive survivors can testify. It is a fuzzy fairy tale about a righteous gentile's valiant efforts to save 1,100 Jews from the gas chambers. An honest portrayal of the Holocaust should not be centered on the story of a single righteous gentile: They were few and far between. Far more to the point would be the story of a typical German or Austrian, Pole, Latvian, Rumanian or Hungarian, for that matter, all who collaborated in killing Jews. They were not exceptionally good or very evil before the war, but somehow learned to look into the eyes of innocent women and children while executing them all day long.

The book, *The Anguish of the Jews*, by Rhode Island resident Rev. Edward Flanney, pages 220-1: gives a graphic description of a German eye witness, Hermann Graebe, who was at the scene of a mass execution on Oct. 5, 1942. It took place somewhere in occupied Western Russia, where around 1,000 Jews — men, women and children — were killed by machine-gun fire all day long. Before the execution, the victims were forced to undress and were beaten with a whip to walk naked to the edge of a large trench. Machine-gun fire killed the victims, whose bodies then fell into the trench. The eye witness described one of the killers as follows: "I looked for the man who had performed the executions. He was an SS soldier. He sat, legs dangling, on the narrow edge of the trench. A machine gun was placed on his knees and he was smoking a cigarette."

We know local collaborators were also involved in the killings. These human monsters, after a day's work of killing innocent human beings, probably returned to their loving families, hugging their children and walking the dog.

I read somewhere about a Nazi killer who was captured 40 years after he committed the crimes. When interrogators asked him if he had remorse for the many murders he committed, his answer was no, because he had followed orders. One exception was a 6-year-old girl with big, black eyes. Before he killed her, she ran toward him and hugged him. He pushed the little girl away and killed her. The little girl's big, black eyes, he said, haunt him and ruin his sleep almost every night.

In "Schindler's List," we are not introduced to any of the

(Continued on Page 13)

'Rethinking Our Values on the Jewish New Year'

by Loren Fisher-Shulman

Because of our collective history and our achievements as a people in America, we Jews have always felt a responsibility to our fellow human beings. We are committed to helping others through mitzvot and tzedakah. When I was working with the International Jewish Vegetarian Society in Israel, I met Jews who felt an equal responsibility to the earth and all living things. Like myself, those Jews saw vegetarianism and Judaism as inherently connected.

Through vegetarianism we can fulfill three mitzvot — tsar ba'ale chaim (compassion for animals), pikuach nefesh (sanctity of life, i.e., taking care of our health); and tikkun olam (repairing the world, i.e., the environment, global hunger). Some Jewish scholars, including Rav Kook, the first chief rabbi of Israel, have claimed that vegetarianism is the ideal Jewish diet.

That is much to handle in a few days at synagogue. On the days before Rosh Hashanah, during the days of Awe and on Yom Kippur, you are focused on personal problems, seeking forgiveness, and being with loved ones. The last thing you want to think about is giving up that brisket on Erev Rosh Hashanah or the traditional bagels and lox for the breakfast.

Our daily food choices have a serious impact not only on our own bodies but on our society. We are all aware of the far-reaching effects human actions are having on our environment. Hopefully, we are all taking steps to stop the cycle of destruction, through recycling, highway litter clean-up, more scrupulous shopping, perhaps even buying organically grown foods. Many people are "forced" into a vegetarian or vegan (free of animal products) diet because of poor health, a warning from our bodies that we cannot continue eating certain things if we want to live a long healthy life. So, unabashedly, I am offering three more provocative statements to add to viddui, confessions — some food for thought while you sit in synagogue on these High Holy Days.

For the sin we have commited against other living creatures to satisfy our palates. Isaac Bashevis Singer said, "People often say that humans have always eaten animals, as if this is a justification for continuing the practice. According to this logic, we should not try to prevent people from murdering other people, since this has also been done since the earliest of times."•

Vegetarians and vegans have compassion for animals by rejecting the widely accepted notion that animals were put on the earth for human consumption. When you educate yourself about the reality of factory farming, the process by which animals are raised for food, you will see that the meat-based Western diet is inhumane.

Cows and chickens, calves and pigs, are no different than our house pets, yet they are forced to live in crowded, dirty conditions which foster disease and unnatural aggressive behavior. They are taken from their mothers and deprived of affection, pumped with hormones and antibiotics, and never see the light of day. Cows are artifically inseminated, chickens are debeaked. Ultimately, they are sent to slaughter, arriving in our local supermarket as a leg, thigh, or other body part in a neatly wrapped package.

That is a mere summation of factory farming. Take the first step in changing the world by reading a book like *Diet for a New America* by John Robbins, author and founder of the organization EarthSave. If that hamburger or fried chicken is really worth it to you, at least eat it with awareness.

For the sin we have committed against the environment and the earth's people. Yom Kippur is hopefully the only day we should be hungry. Even then, we do not truly know hunger. In reality, the number of people dieting and starving themselves for beauty in our society rivals the number of people dying from starvation every year.

John Robbins tells a story about an old man who died and met the L-rd:

The L-rd said to him, "Come, I will show you hell." He was taken to a room where a group of people sat around a huge pot of stew. Each held a spoon that reached the pot, but had a han-

(Continued on Page 20)

'Why Is This Knight Different From All Other Knights???'

To the Editor:

Can you believe it? Kurt Waldheim is now a Knight of the Vatican. All I can say is, "Why is this knight different from all other knights?"

How can the Pope do such an abomination? He claims he is honoring Waldheim (the Nazi) for his "humanitarianism" during his reign at the United Nations. While he is giving out honors, why not a posthumous one to Adolph Hitler? After all, he tried to solve world overpopulation.

Well, Jewish "leaders" were drooling for years in anticipation of the Vatican's recognition of Israel (read the existence of modern-day Jewry). Look where it got them. When will they ever learn that love can not be bought? Many of us are able to remember when, years ago, Waldheim visited Yad Vashem and became the first non-Jew to refuse to wear a cap or kippah on the grounds of Yad Vashem.

Imagine the next scenario ... Why not knight Arafat? With friends like this (Pope and Vatican) who needs enemies. With enemies like this (Arafat and PLO) who needs friends.

Jerry Snell

In-Sight Says Thank You

In-Sight, a group dedicated to providing programs in productive living for the blind or visually inpaired, paid tribute in its annual report, published this month, to Temple Beth-El and Emanu-El, and David Albrektson, for their volunteer services to the organization.

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WORLD AND NATIONAL NEWS

Tel Aviv Exchange Goes For Roller-Coaster Ride

by Hugh Orgel

TEL AVIV (JTA) — After closing for two days recently to give Israeli investors a chance to absorb the news of the country's first-ever capital gains tax, the Tel Aviv Stock Exchange reopened Aug. 21 to some roller-coaster trading.

Trading began an hour later than usual after traders were informed that buying and selling would be carried out for one day without the usual safeguarding procedures which limit trading to a 10 percent rise or fall.

The earlier two-day suspension of trading came after Finance Minister Avraham Shohat made the surprise announcement that a 10 percent capital gains tax would go into effect on Jan. 1.

Trading began with some panic selling, but stocks regained some of their losses when institutional investors and pension funds stepped in to take advantage of plummeting prices.

Palestinians Impose Curfew in Gaza

by Hugh Orgel

TEL AVIV (JTA) — Following the first major incident of Palestinian-on-Palestinian violence since self-rule went into effect in mid-May, Palestinian police last month imposed a curfew on the Rafah refugee camp in the southern Gaza Strip.

Security forces decided on the curfew Aug. 21 in an effort to quell rioting that erupted after a member of the police force shot and killed a local youth.

The fatal incident occurred when undercover police spotted a group of youths they thought were harrassing young women.

When the youths resisted arrest, Moussa Abu Samhadana, the commander of the police patrol, opened fire, killing 17-year-old Salah Shayer and wounding another youth, Jalal Kishteh, 21, in the leg. The young women turned out to be relatives of the youths, who had just attended a wedding with them.

Relatives of Shayer and Kishteh vowed revenge, and an armed group went to a section of the Rafah refugee camp to try to attack members of Samhadana's family. The group reportedly fired shots and attempted to kidnap a member of the policeman's family.

When police arrived on the scene, there was an exchange of gunfire that left another five people wounded.

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Israel Reassesses Educational Approach

by Cynthia Mann

JERUSALEM (JTA) — In a move that some might consider a revolutionary approach to teaching Judaism to Israeli youth, a government-appointed committee is recommending that students in public secular schools learn more about Judaism and its progressive, humanistic values.

At stake, say members of the committee and other experts, is the Jewish identity of non-Orthodox Israelis, who make up the overwhelming majority in the Jewish state.

Menachem Revivi, director general of the United Israel Office of the United Jewish Appeal, believes that 'more Israelis should be concerned that we're bringing up youngsters who have no understanding of what it means to be Jewish.'

Not only is too little Jewish knowledge imparted to Israeli students, say those involved in the issue, but what is taught is too narrowly focused.

"For students who come out of the current system, Judaism and Jewish identity is very narrow," said Allon Gal, director of the Center for the Study of North American Jewry at Ben-Gurion University.

"It is often built on negative factors such as anti-Semitism, the Holocaust and Israel's wars, rather than on positive factors, such as a pluralistic, ever-developing culture," he said.

The committee, headed by Haifa University Rector Aliza Shenhar, was appointed in 1991 by former Education Minister Zevulun Hammer to investigate the declining interest in Jewish studies in the public secular schools.

Of the 35,000 high school pupils who took the matriculation exam in Bible studies last year, fewer than 3 percent chose to study beyond the mandatory two units which were required for the test, according to Shenhar.

The committee report recommended additional hours of required study of Jewish subjects.

It called for pluralism to be a central focus of Jewish studies. While the report does not refer to the Reform, Conservative and Reconstructionist movements by name, it calls for the teaching of the different streams and movements within world Jewry.

The report also criticized the seular schools for abdicating responsibility for Jewish education to the Orthodox. Teachers from Orthodox yeshivas, it pointed out, are often brought into the non-religious schools to teach Bible or Jewish history from an Orthodox viewpoint.

This, Shenhar observed, is a product of political pressures and creates an "estrangement" and a dislike of Jewish studies among the non-Orthodox students.

The committee's recommendations, which apply to the first through 12th grades, were warmly endorsed by Education Minister Amnon Rubinstein, who lashed out at the Orthodox monopoly over Jewish education.

"Judaism is too important to be left only in the hands of the Orthodox," he said at a recent news conference unveiling the committee report. "It belongs to the entire nation."

After these remarks were publicized, the committee was critized for its apparent anti-Orthodox bias, but it included Orthodox members, all of whom signed the final recommendations.

Avi Ravitzky, a professor of Jewish studies at Hebrew University, served on the committee and describes himself as a modern Orthodox Jew who believes deeply in pluralistic Jewish education.

"Jewish studies is not the domain of the Orthodox," he said. "It's the domain of all and the

(Continued on Page 17)

Bubis Warns of Intellectual Extremism

by Gil Sedan

BONN (JTA) — Amid reports that two radical right-wing parties are planning to join forces, the leader of German Jewry warned recently that neo-Nazi extremism, once the province of violent youths, is now spreading to German intellectuals.

Ignatz Bubis, chairman of the Central Council of Jews in Germany, issued the warning as the Republican Party and the German People's Union said they may close ranks to form an ultrarightist alliance.

Neither of the two parties has elected officials serving in the German Parliament, because neither has received the necessary 5 percent minimum of the total votes required for entry into Parliament.

The Republican Party, the larger of the two, has also done poorly in recent regional and municipal elections.

Republican chairman Franz Schonhuber and DVU Chairman Gerhard Frey urged their supporters recently to set aside their differences in order to achieve strength through "a united rightist defense" in Germany.

Responding to the rise in right-wing activity, Bubis said in a radio interview that new groups of far-right thinkers are more dangerous than neo-Nazi skinheads.

"The state will be able to cope with the violence (of the skinheads), but the intellectuals supply the ideology that lures young people and makes them into violent criminals," he said.

"This is a recent phenomenon. You do not find these intellectuals among the violent perpetrators," Bubis added, noting that far-right thinkers deceive themselves into believing that they are simply providing youths with a way to enter the German political process.

"They do not see that they themselves become the ones who give far-right radicals their ideas," he said.

Bubis expressed similar concerns in Dresden, the eastern German city where he was awarded the Erich Kestner Award for his achievements in advancing liberal ideas.

At the award ceremony, Bubis expressed special concern about the involvement of high school teachers in rightist poltical parties.

He also warned of the danger that the radical right would gradually become the "in thing" among German intellectuals.

On Aug. 23 Interior Minister Manfred Kanther instructed the secret service to "watch closely" the possibility of an alliance between the two radical parties.

According to the German Constitution, the authorities have the powers to outlaw a political party if they have sufficient proof that the party operates against the democratic principles of the constitution.

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IF YOU OWN A CEMETERY PLOT IN LINCOLN PARK CEMETERY THIS NOTICE COULD HAVE IMPORTANT IMPLICATIONS FOR YOU.

A Class Action Suit has been brought against the Chased Schell Amess Association which operates Lincoln Park Cemetery in Warwick asking that it be ordered to take affirmative action to straighten out its records to avoid the embarrassing and unfortunate situation where graves have been sold twice.

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The title of the case is Harold Mark et al vs. Chased Schell Amess Association and is pending in the Providence County Superior Court. In that case, the late Haskell Mark of Providence purchased two cemetery lots in a particular spot in Lincoln Park Cemetery in 1967 so that he and his wife could be buried near his parents and in-laws. When he died in 1992, his family found that someone else had been sold those same lots and someone else was buried there. Both owners paid for care of the graves to the Association. This resulted in a very traumatic situation for the family which should not have happened had the Association kept proper records.

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OCEAN STATE NEWS BRIEFS

Sept. 4, fifth annual **Rhode Island Labor and Ethnic Heritage Festival,** from noon to 6 p.m. at Slater Mill Historic Site, Pawtucket. Ethnic music, foods and crafts, children's activities and exhibits, riverboat rides. Call 463-9900.

• • •

Sept. 7 from 7 to 9:30 p.m., at Bryant College, 1150 Douglas Pike, Smithfield, **"Franchising: Is It For You?"** — a seminar for anyone considering buying a franchise. Call Loraine at 294-1227 for details, and dates and locations of other similar seminars.

• • •

Sept. 12 and 13, from 7 to 8:30 p.m., at Cranston Area Vocational/Technical Center, 100 Metropolitan Ave., Cranston, **registration for classes** for single parents and displaced homemakers. Call 785-8166 for more information.

• • •

Sept. 17, a **yard sale** to benefit Bradley Hospital. Drop off donations at the hospital 9 a.m. to 3 p.m., Monday through Friday. Call 434-3400, extension 312, for pick-up arrangements, or details.

Jewish Leaders Call Attention to Terrorism

The leaders of the Conference of Presidents of Major American Jewish Organizations said recently that while their organization has taken no official position on the crime bill currently before Congress, provisions of the measure directed against terrorism are of special significance in view of recent terrorist attacks against Jewish and non-Jewish targets.

Lester Pollack, chairman, and Malcolm Hoenlein, executive vice chairman, of the umbrella group of 50 national Jewish organizations, listed provisions dealing with terrorism that have received little notice but are "relevant to the concerns of the Jewish community and all Americans." Among these are the following:

• Providing material support to terrorism either in money or weapons, knowing that it is intended for use in specified terrorist acts, would be considered a principal new offense punishable by imprisonment for 10 years.

• A death penalty would be imposed for murdering United States nationals abroad or for the use of weapons of mass destruction, such as bombs, grenades, rockets, or chemical or biological weapons.

• Penalties of 20 years to death would be imposed for violence committed on board or against ships, maritime navigation platforms or at international airports.

The leaders also noted that the bill would provide incentives for those who cooperate with the government's counter-terrorism efforts. It would authorize the admission to the United States each year of 25 terrorism informants and would grant them resident status after three years if they continue to cooperate.

Pollack and Hoenlein pointed out that the proposed new sentencing guidelines would cover not only felonies involving international terrorism but offenses involving passport and visa fraud. They also noted that the statute of limitations for terrorism and related crimes would be raised from five to eight years under the bill's provisions.

VA Publishes Amended Mustard Gas Rule

The Department of Veterans Affairs has published its final rule amending regulations for establishing service-connected exposure to mustard gas and Lewisite.

"Many brave members of our armed forces have waited far too long for this day, but I am proud and pleased at last to announce some relief from their pain and suffering," said VA Secretary Jesse Brown.

Under the amended rule, veterans who were exposed to mustard gas during military service and suffer from squamous cell carcinomas of the skin; scar formation of the skin; and nasopharyngeal, laryngeal and lung cancers (except mesthelioma) are eligible for disability compensation.

Those exposed to Lewisite who are suffering from a chronic form of laryngitis, bronchitis, emphysema and asthma also are eligible to receive disability compensation from VA, as are those suffering from acute nonlymphocytic leukemia as a result of exposure to mustard gas only.

Veterans exposed to mustard gas or Lewisite who are suffering from chronic obstructive pulmonary disease also are covered.

The VA has already paid compensation to veterans who

The previous regulation applied only to those veterans with full-body exposure ... during World War II.

were exposed to significant levels of mustard gas and who suffer from chronic forms of laryngitis, bronchitis, emphysema, asthma, conjunctivitis, keratitis and corneal opacities.

(Continued on Page 9)

ADL Forces Official To Resign

by Debra Nussbaum Cohen

NEW YORK (JTA) — In fallout from the clash between the Anti-Defamation League and Pat Robinson's Christian Coalition, the chairman of ADL's Southwest regional board has been forced to resign.

The resignation came after Gary Polland signed an Aug. 2 advertisement in *The New York Times* castigating the ADL for what the ad described as defamation of the Christian right.

The ad was signed by 75 Jews, none of whom listed their organizational affiliations. It listed Toward Tradition, a Seattle-based group as its contact. The group was formed in response to the perception of a liberal bias in Jewish organization life.

The ad was a response to the June publication of an ADL study which blamed the politically ascendant Christian religious right for posing a threat to pluralism and tolerance in America.

The ad stated that "Judaism is not, as the ADL seems to suggest, co-extensive with liberalism."

On the day the ad appeared, ADL's national chairman, David Strassler, sent Polland a letter telling him that his name on the ad posed an "irreconcilable conflict with your position" as chair of the Houston-based Southwest regional board.

Two other members of the ADL's Southwest regional board, Phil Aronoff and Fred Zeidman, also signed the advertisement, but were not asked to resign.

According to Jonathan Bernstein, director of ADL's Southwest office, Polland was signgled out because of his role as chairman.

Nonetheless, Aronoff, a Republican Party activist, decided to resign on his own. Zeidman did not. Another board member, Robert Epstein, who did not sign the ad, reportedly decided to resign from the board over the imbroglio.

Polland, a Houston litigation attorney who is active on behalf of both Jewish and Republican causes, said the issue was one of free speech. "ADL is a

(Continued on Page 14)

Batten Down

(Continued from Page 2)

level. Emily will live in the new Ezra Stiles College. I wrote her, "Ezra Stiles studied Hebrew with Judah Touro in Newport. The Hebrew motto on the Yale seal, the Urrim and Thummim from the breastplate of the ancient priests, brings you back home to Rhode Island and our own traditions." I wanted to show off that I knew something about Yale history.

Time itself bears down like a hurricane, knocking everything down and letting new things grow, or be built, or come together. 1938, 1954, ...1994. I better batten down the hatches, I've got a way to go.

Center Open More Hours

Beginning on Sept. 7, the Resource Center at the Rhode Island Child Care Training System will be open on Wednesdays from 4 to 9 p.m.

The center will also be open on the following Saturdays from 10 a.m. to 3 p.m.: Sept. 10 and 24, Oct. 8 and 22.

Child care providers of all types, including center-based, infant/toddler and family child care providers are welcome to borrow the center's books, publications and videos to use individually or in child care centers for training. In addition, space and supplies are available for making curriculum materials and games for centers and family child homes.

The Resource Center is located at Independence Square, 500 Prospect St. in Pawtucket. Call 729-0765 or additional information.

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MikeTells It as He Sees It

by Mike Fink
Herald Contributing Reporter

Films for kids strike me as more adult than those for grown-ups. "Andre," based on an actual account of a friendly seal, took me and my family by surprise. The preview and reviews made it seem sentimental and silly. But this summer story packs some impact. Told by a woman as a memoir of her girlhood, the narration carries you back to a simpler Maine in an earlier decade, when fishing still held small towns in shape. The seal poses some sort of a threat at the harbor, but later steals hearts and grabs media attention.

I remember the whole epic from newspaper accounts in the early '60s.

The best things about "Andre" have to do with the lovely cinematic celebration of the undersea beauty of a natural form. And also the way the bad guys soften into simply people trying to do the best they can in a limited world.

At least "Andre" deals with values, priorities, responsibilities failed or met.

On the other hand, I get desperate to take in whatever shows up at the local theatres of South County. The Avon and the Cable Car can't draw me away from the starry summer sky even with their more sophisticated offerings. Thus, and so, I saw "Color of Night," "It Could Happen to You," and "True Lies" within the past couple of weeks. As usual, they shocked me with their shoddy codes. A shrink falls pornographically in love with a patient in the Bruce Willis vehicle, a wacko piece of work made for weak minds. "It Could Happen" couldn't. It refashions the old Jimmy Stewart sweet movies of yore, but without the freshness of the original, like saccharine instead of sugar.

"True Lies" hides, behind the rather intriguing paradox of a title, the ordinary stuff of our legends, violent virulence. Cruel images and hard words hold a soft center that rots.

Gee whiz, where are we going? "Andre" lets you take home some beautiful dilemmas about gain and loss. The rest of the reels rolling about Rhode Island stick your head in ugly gore. But hey, go see them all and make up your own minds. Thanks for letting me speak my piece.

See You In September

by Alison Smith

The month of September is one of our best months, weatherwise, provided that we don't have a hurricane. It's a great month to be out and about. Here are a few suggestions for September day trips.

If you've never been to The Fantastic Umbrella Factory, go for their "Autumn Leaves" art exhibit, and then poke around in all the little shops, and admire the garden. The exhibit will be at the Factory throughout the month. Call 364-6616 for shop and exhibit hours.

Of course you've heard of the Cajun and Bluegrass Festival at the Stepping Stone Ranch. Have you ever gone? It's not just for young people, not just for the outrageously physically fit. It's for everyone who likes good food, and might enjoy watching some red-hot dancing and listening to some red-hot fiddling. Workshops for hoofers and pickers. It is a very nice festival, and perfectly suitable for all the members of the family, young and old.

Finish the month up with a weekend "birding" on Block Island. The Audubon Society of Rhode Island is sponsoring the walks, and the focus will be on fall migration. Block Island is a beautiful place — people love it, and so apparently do birds, particularly when they need a place to come down to earth and rest. It sounds like the ideal way to wind up September 1994.

ARTS & ENTERTAINMENT ·····BRIEFS·····

Sept. 1 through Oct. 11, an **exhibit of photography** by Sumner Halsband, at East Greenwich Photo Gallery, 631 Main St., East Greenwich. Call 884-0220 for gallery hours.

• • •

Sept. 1 through Sept. 31, an **exhibit of paintings** by Bryan Clegg at the Barrington Public Library, 281 County Road, Barrington. Call 247-1920 for library hours.

• • •

Sept. 1 through Sept. 28, library hours, an **exhibit** called "Wilderness" **of photos** by Paul Raphaelson ... urban landscapes in Providence area ... at Cranston Public Library, 140 Sockanosset Cross Road, Cranston. 943-9080.

• • •

Sept. 4 from 10 a.m. to 5 p.m., **Summer Memories Family Day** at Blithewold Mansion and Gardens, Ferry Road, Bristol. Sparky's Puppets will perform. Something for every age. Call 253-2707.

• • •

Sept. 7 to Oct. 7, weekdays 8 a.m. to 4 p.m., at Bridgewater State College, Anderson Gallery, an **exhibit of quilts** by Kathleen Owens Weinheimer. Call (508) 697-1359.

• • •

Sept. 13, from 11 a.m. to 4 p.m., and Sept. 14, from 3 p.m. to 7 p.m., entries for the eighth annual **Rhode Island Open art show,** to be opened Sept. 22, will be accepted at the Warwick Museum, 3259 Post Road, Warwick. All media welcome. Entry fee information and details available at museum or by calling 737-0010.

Temple Beth-El Hosts Sports Night

The Brotherhood of Temple Beth-El invites members of the community to attend its second annual Sports Night, Sept. 11, from 6 to 8 p.m. Rick O'Brien, former sports anchor for WPRI-TV will be the master of ceremonies for the program, which includes a spaghetti dinner and a panel discussion with representatives from the Providence College Friars, University of Rhode Island Rams, the New England Patriots, Pawtucket Red Sox, Providence Bruins, and Brown University Bears.

Sports memorabilia and other prizes will be raffled following dinner. There is no charge.

For further information, call 331-6070.

READ THE HERALD!

CANDLELIGHTING SCHEDULE

For Providence, Rhode Island 5755 (1994–1995)

September		October	
2	7:00	7	6:01
5 Rosh Hashanah	6:55	14	8:49
6 Rosh Hashanah	7:56	21	5:38
9	6:48	28	5:28
14 Yom Kippur	6:40	**November**	
16	6:36	4	4:19
19 Sukkot	6:31	11	4:11
20 Sukkot	7:32	18	4:05
23	6:24	25	4:01
26 Shemini Azeret	6:19		
27 Simchat Torah	7:20		
30	6:12		

EASTERN STANDARD TIME RESUMES OCTOBER 29, 1994

December		January		February	
2	3:58	6	4:12	3	4:45
9	3:57	13	4:20	10	4:54
16	3:58	20	4:28	17	5:03
23	4:01	27	4:36	24	5:12
30	4:06				

DAYLIGHT SAVINGS TIME RESUMES APRIL 2, 1995

March		April		May	
3	5:20	7	6:59	5	7:30
10	5:28	14 Pesach	7:07	12	7:37
17	5:36	15 Pesach	8:11	19	7:44
24	5:44	20 Pesach	7:14	26	7:51
31	5:52	21	7:15		
		28	7:22		

June		July		August	
2	7:56	7	8:25	4	7:43
3 Shavuot	9:00	14	8:02	11	7:34
4 Shavuot	9:01	21	7:57	18	7:24
9	8:01	28	7:50	25	7:13
16	8:04				
23	8:06				
30	8:06				

CANDLELIGHTING SCHEDULE COURTESY OF CHABAD HOUSE-LUBAVITCH

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FEATURE

Demography of the Intermarried Family

A key piece of data from the 1990 Council of Jewish Federations national Jewish population survey is the intermarriage rate, the percentage of marriages of born Jews to Gentiles. It is now 52 percent.

In 1990, there were 740,000 intermarried couples.

The 52 percent intermarriage rate drives an imbalance between mixed and Jewish households, since it takes only one Jewish person to create a mixed household while two are needed for an all-Jewish household. At the present time, twice as many mixed couples are being created in American Jewish society as totally Jewish ones. Young family, mixed households already outnumber young all-Jewish households.

There are 664,000 children in mixed households with a core Jewish parent and a Gentile parent. Only 25 percent of them are being raised in the Jewish religion.

When the wife is Jewish, the children are raised in the Jewish religion in 58 percent of the families, but if the husband is Jewish, the children are raised Jewish in only 23 percent of the families.

The task force report offers guidance to those federations that choose to engage in the planning of services for the intermarried.

Extending service to intermarried couples would bring many unaffiliated and disaffected Jews back into Jewish life. "Unless we proceed with care and deliberate action, we face the possibility of disenfranchising a significant segment of the population, wittingly or unwittingly, from Jewish life."

Different segments of the intermarried population may be more receptive to one kind of programming than another. Moreover, some priorities for engaging intermarried families might be more fruitful than others. It is known, for example, that when the Jewish parent practices religion and the Gentile parent does not, the children most often are brought up Jewish.

There were some intensely debated issues on which agreement could not be reached (by the report committee). While it was generally recognized that conversion of the non-Jewish partner is a positive outcome, it also was understood that such a broadly applied policy might inhibit people from having any involvement with community services.

Another extensively discussed matter was the condemnation of intermarriage. No one on the task force advocated intermarriage, nor did anyone urge the dissolution of the loving relationship between an intermarried couple. The task force recognized that the issue of prevention was not within its mandate but that the topic would be part of the much larger agenda of the North American Commission on Jewish Identity and Continuity.

In most cases it will be necessary for a federation to establish a planning committee. The membership on the planning committee should be drawn from a cross section of the community that reflects the principal interests and objectives that the community is trying to accomplish. Special consideration might be given to involving rabbis, senior professionals with expert knowledge, concerned lay leadership, and the intermarried.

The planning committee must always be sensitive to questions of attitude and culture. Attitude is first indicated in the language that is used by staff and leaders. Every effort should be made to assure that the staff and professional and lay leaders conduct themselves in a welcoming and friendly manner.

Often the intermarried are not involved in Jewish life because they are unaware of the variety of excellent programs that could be of benefit to their families.

A review of the various programs for intermarried families shows that the most successful ones are those that have strong federation leadership support at the top and broad community involvement.

The approach described in this report is designed to enable intermarried couples to introduce Jewish content into their homes.

Our vision is of a vital Jewish community, which retains the allegiances of its members and is attractive to others who may wish to join. We see a future Jewish community with a core that continues to have Jewish mates, whether by birth or by choice, yet provides a welcoming atmosphere for intermarried families who want to explore the meaning of Jewish life.

"Serving the intermarried is now an urgent matter," the task force declared.

Rakitt Welcomes Report

Steven A. Rakitt, executive director of the Jewish Federation of Rhode Island, welcomed the recently released Council of Jewish Federations Report on Intermarriage, saying that Rhode Island, along with communities throughout the country, must deal "pro-actively and positively" with the impact of intermarriage on the Jewish community.

Rakitt noted that the Jewish Federation of Rhode Island Continuity Commission, chaired by Alice Goldstein of Brown University, will be addressing the issues in its current deliberations.

"The Federation's role would be to convene and facilitate a community-wide response, involving Jewish agencies, organizations and synagogues," Rakitt said.

"We must welcome intermarried couples into the Jewish community," he added. "Many agencies are already offering innovative programs, including the Bureau of Jewish Education (training for classroom teachers on dealing with intermarriage); Jewish Family Service (group discussions on intermarriage issues, Brown/RISD Hillel (interdating and intermarriage discussions), and the Jewish Community Center (holiday workshops which attract intermarrieds along with young families and single parents). An increasing number of Rhode Island synagogues are offering innovative programs to attract and meet the needs of intermarried couples."

CCRI Awarded Money for Counseling To Women

For the 13th year, the Community College of Rhode Island has received Carl D. Perkins monies from the Rhode Island Department of Education, Office of Career and Technical Education, to fund their program New Careers for Women. This year's award totaled $56,000, a $6,000 increase from last year.

New Careers for Women began in 1982 to encourage women to pursue high-wage, non-traditional occupations historically dominated by men. The program recruits women, especially those who are economically and educationally disadvantaged, for technical training programs that will lead to employment in non-traditional occupations such as engineering, electronic technology, computer programming, machine design, chemical technology and others.

Once enrolled, the participants are provided with assistance and support services to overcome the multiple barriers to success. The staff provides counseling, encouragement, remediation (through tutoring services), teacher-student conflict resolution, vocational information, peer-group support, job-search training and placement assistance.

For further information regarding the New Careers for Women program, contact Roxanne Gomes, program coordinator, at 825-2300.

Read your community news in the *Herald*.

VA Publishes

(Continued from Page 7)

The previous regulation applied only to those veterans with full-body exposure while participating in field or chamber tests of protective clothing or equipment during World War II.

The amended regulation extends benefits to any veteran with full-body exposure during warfare in World War I; those present at the German bombing raid on Bari, Italy, in World War II; and those engaged in manufacturing and handling mustard gas during their military service.

Eligible veteans who suffer from one or more of these conditions and who have not yet filed a compensation claim should contact the Providence Regional Office for information and assistance at 273-4910 or 1-800-827-1000.

Claims filed by veterans denied under previous regulations will be reviewed under the new rule. Claims for these conditions that have been on hold pending publication of the rule will now be processed.

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Don't Let Moments S

Everyone takes pictures of those "special events," but how about the events that become even more special with time: family outings, the kids at the beach, dad blowing out the candles on his birthday cake, the first day of school, the family pet in some unforgettable pose.

And what do you do with these pictures? The latest suggestion from decorators is to hang a family wall.

Try grouping photos with a theme — restored pictures of past generations — either custom framed or using ready-made. Try a wall of children: yours, nieces, nephews and grandchildren at various ages and occasions.

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usie Dittelman is the all-event photographer st Greenwich Photo, 631 Main Street, East nwich. For more information, call 884-0220 800-398-2087. The fax number is 884-7904.

PHOTO BY SUSIE DITTELMAN

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MILESTONES

Council of Jewish Women Installs Officers

The following officers were installed for the coming year at the May 25 meeting of the Rhode Island Section of the National Council of Jewish Women:

Presidium - vice presidents: administration, Laurette Troger; fund raising, Carol Brooklyn; membership, Abigail Levitt.

Treasurer: Ruth Kramer; recording secretary: Roberta Loebenberg; financial secretary: Muriel Leach; mailing secretary: Helene Nemtzow; assistant mailing secretary; Jeanne Schmulowitz.

The standing committee chairs are: Judith Litchman, Seena Dittelman, Helene Bernhardt, Doris Hirsch, Stella Pollock, Charlotte Primack, Amy Sugerman, Beth Weiss, Muriel Leach, Marilyn Friedman, Doris McGarry, Carol Friedman, Mollie Fishbein, Kay Kaplan, Estelle Fradin, Eva Sapolsky, Herta Hoffman, Esther Swartz, Bonnie Goldowsky, Sue Itkin.

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Debra Jacobson Weds Todd Shapiro

Debra Lynn Jacobson was married to Todd Stephen Shapiro on Aug. 6 at Temple Sinai, Cranston, R.I. The bride is the daughter of Arleen and Marvin Jacobson of Cranston, R.I.

The bridegroom is the son of Millie and Alvin Shapiro of Needham, Mass.

Rabbi George J. Astrachan officiated at the 7:45 p.m. ceremony, which was followed immediately by a reception in the Grand Ballroom at the Providence Marriott.

The bride was given in marriage by her parents.

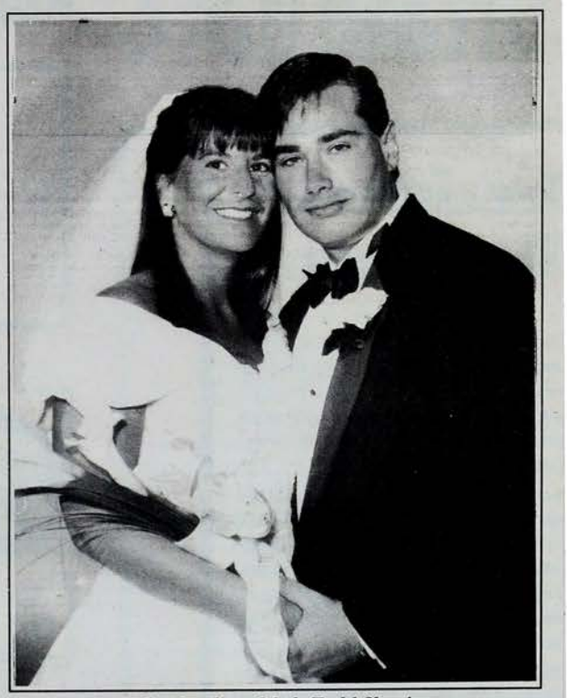
Beth Fournier was maid of honor and bridesmaids were Hillary Jacobson, sister-in-law of the bride, Judi Broderick, Donna Clarke, Dana Shapiro and Sharon Znachko.

Best men were Dr. Marc Shapiro and Bruce Shapiro, brothers of the bridegroom, and ushers were David Jacobson, brother of the bride, Russ Caruso, Jonathan Goldstein, Gerald Robbins and Todd Tennenbaum.

The bride graduated from the University of Hartford and is employed as a credit liaison at the law firm of Hale & Dorr, Boston, Mass. She is the granddaughter of Jeanette Perler of Cranston and the late Jack Perler, and Joseph Jacobson of Pawtucket and the late Etta Jacobson.

The bridegroom is a graduate of the University of Colorado, with a master's degree in criminal justice from Northeastern University. He is a senior research analyst for the Commonwealth of Massachusetts. He is the grandson of Mr. and Mrs. Myer Shapiro of Newton, Mass., and the late Mr. and Mrs. Philip Grossman.

After a wedding trip to the Greek Islands, the couple will reside in Brookline, Mass.



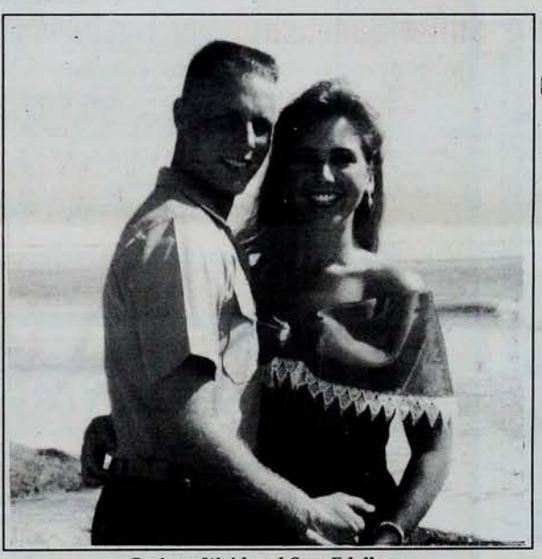
Debra Jacobsen Weds Todd Shapiro

Corinna Waid Engaged to Sam Edelberg

Mr. and Mrs. Steve Waid of Rancho Penasquiros, Calif., announce the engagement of their daughter, Corinna, to Marine Corps 1st Lt. Samuel H. Edelberg, of Leucadia, Calif., son of Roz Edelberg of Simsbury, Conn., and Henry Edelberg of West Hartford, Conn. He is also the grandson of Ida Morse of Barrington, R.I. and Bea Edelberg of Avon, Conn.

The bride-to-be is a graduate of Mt. Carmel High School and attended San Diego State University and the University of California at San Diego. She is executive assistant to the vice president, finance/chief financial officer at Genta, Inc. in La-Jolla.

Her fiance graduated from Simsbury High School, Bridgton Academy and received a Bachelor of Arts degree from Northeastern University. He received his commission in December 1991. He is currently stationed at Camp Pendleton in California.



Corinna Waid and Sam Edelberg

Harry Johnson

Harry Johnson, son of Rhode Island family entertainer Keith M. Johnson, and his wife Mary, arrived at Women and Infants Hospital on Aug. 16.

Unlike his father, who is well-known for starting his performances on schedule, Harry was slightly late for his first engagement.

A full-time professionally trained performer, Keith puts on over 450 shows each year. He is a graduate of Roger Williams University and the Ringling Brothers Barnum and Bailey Clown College.

Responding to the needs of a growing family and expanding business, Mary, a fundraiser and theatrical animal trainer, joined the family business last January as the business manager.

Harry is welcomed home by dogs Doogle, Dexter, and Emma, and rabbits Stu and Oban.

Isaac Abraham Koppel

Wayne and Leah (Feldman) Koppel of Plantation, Fla., are the proud parents of their first child, a son, Isaac Abraham, born on July 26.

Maternal grandparents are Seymour and Freyda Feldman of Newport, R.I. Paternal grandparents are Bernie and Marlene Koppel of Plantation, Fla.

Isaac Abraham is named in loving memory of his paternal great-grandfather, Isadore Koppel and his maternal great-grandfather, Abraham Robrish.

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EL AL

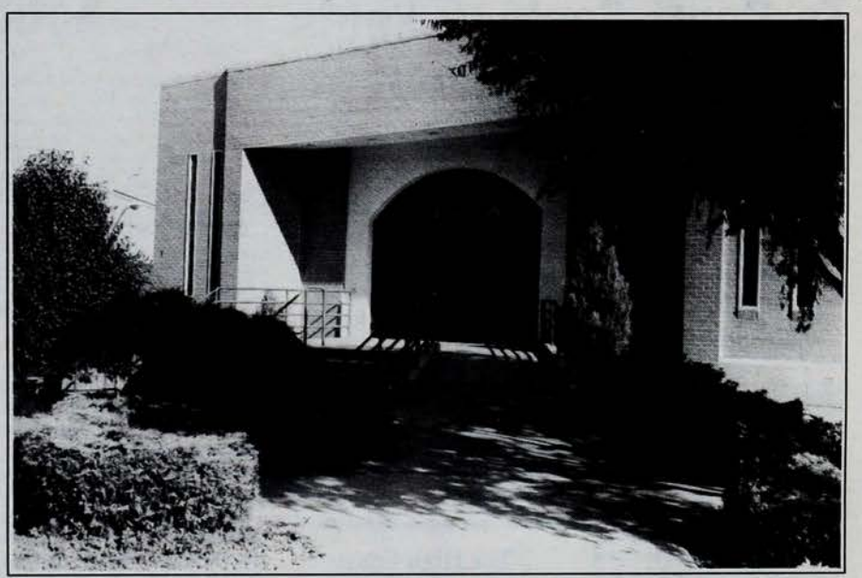
THE JEWISH COMMUNITY

'Schindler's List' — A Sanitized Version of the Holocaust

(Continued from Page 5)

victims. The only one we come close to meeting is the little girl in the red coat. The true horrors of the Holocaust were not shown. It was Spielberg's way of making the film less horrible, more acceptable, more commercial — and this is part of his genius. He was trying to make a movie that people would want to see. The real story of the Holocaust is endless suffering, which cannot be described even by the survivors who had been there — witnessing the murder or starvation of children, parents, entire families. It is the story of ever-present death — an everyday companion — the selfish acts needed to survive, the shame, the guilt for surviving and the loss of human dignity. The real story of the Holocaust is the destruction of European Jewry, which had contributed so much to the world and to the countries which so willingly cooperated in annihilating them.

The greatest riddle of the Nazi years remains the massive popular support that Hitler won. Had not millions of ordinary Germans allowed it to happen, the Holocaust could not have occurred. The conspiracy of silence of the so-called civilized world helped the Nazis achieve their goal of murdering the European Jews. The Holocaust is a unique event in the annals of mankind; there is nothing in history to compare. It was a planned, calculated, cold-blooded attempt by one of the most advanced nations to obliterate a whole people from the face of the earth. The real story of the Holocaust is a thin and fragile line which separates humanity from bestiality. "Schindler's List" got good reviews, especially from Jewish audiences, because it is a sanitized version of the Holocaust, reassured by the actions of one righteous gentile. The real story of the Holocaust was missing from the film.



CONGREGATION BETH SHOLOM, Sons of Zion, an Orthodox congregation, at 275 Camp St., Providence. Call 331-9393 for services information. *Herald photo by Alison Smith*

Knesset Considers Stiffer Sanctions For Husbands Who Won't Grant Gets

by Cynthia Mann

JERUSALEM (JTA) — A new bill likely to pass the Knesset would strengthen sanctions the rabbinical courts could levy against husbands who refuse to grant divorces to their wives.

The bill reflects an effort to improve the plight of thousands of Israeli women, called agunot, whose husband will not give them a get, or Jewish divorce, and who are therefore forbidden by Jewish law to remarry. Civil marriage is not performed in Israel.

The legislation was prepared by the Justice and Religious Affairs ministries, with the approval of the rabbinical courts, so it will probably have the support of the religious parties in the Knesset and a good chance of passing.

Current law allows for the rabbinical courts to have a man imprisoned in order to force him to grant a get. But for those not imprisoned, the bill would bar these men from getting a passport, opening a bank account, getting a job in the public sector or working in a field which requires a government license.

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THE JEWISH COMMUNITY

Non-Orthodox Rabbis Go To Court Seeking Seats on Religious Council

by Cynthia Mann

JERUSALEM (JTA) — The High Court of Justice has ruled that Jerusalem Mayor Ehud Olmert must explain why he has failed to submit a list of candidates for the city's religious council — a list that could include Reform and Conservative rabbis.

A recent ruling, the latest development in the continuing battle over religious pluralism in Israel, answered a petition filed on behalf of two rabbis who were chosen by the left-wing Meretz Party to serve on Jerusalem's religious council. One is Reform, the other is Conservative.

Local religious councils are governmental bodies in charge of dispensing basic religious services to all Jewish citizens, including services related to marriage, kashrut and burial.

The petitioners believe that Olmert has put off preparing the list because of the stiff opposition by Haredi, or fervently Orthodox, city council members to members of non-Orthodox groups serving on the religious council.

The High Court decided earlier this year that candidates could not be barred from serving on religious councils because they are not Orthodox.

While religious councils have historically been run according to strict Orthodox interpretations of halachah, or Jewish law, civil law actually entitles the parties serving in local city councils to be proportionately represented on the religious councils by the candidates they select.

According to this formula, the Meretz Party, which has four seats on Jerusalem's City Council, may appoint two members to the religious council.

A new religious council is supposed to be appointed within six months after every municipal election. But Jerusalem's current religious council was appointed 10 years ago, when Meretz was not represented in the City Council.

The High Court decided earlier this year that candidates could not be barred from serving on religious councils because they are not Orthodox.

Meretz tried to have its non-Orthodox candidates appointed five years ago, but they were repeatedly rejected. That prompted the legal challenge which resulted in the High Court ruling earlier this year barring the exclusion of non-Orthodox members.

That ruling was greeted by Israel's civil rights association as groundbreaking for ending what it termed the "Orthodox monopoly" on religious councils and recognizing the legitimacy of the non-Orthodox.

Leaders of the Orthodox establishment, however, were outraged, warning it posed a dangerous threat to Jewish law.

Meanwhile, advocates for the Reform and Conservative movements also planned to file a High Court petition last week claiming contempt of court by the Haifa City Council for rejecting their candidates for the Haifa religious council.

Argentine Court Refuses Action Against Iranians

BUENOS AIRES (JTA) — Argentina's Supreme Court has decided not to bring action against four Iranian diplomats who were accused of playing key roles in the July 18 bombing of the Jewish headquarters building here.

With the latest development, government officials here are now saying the case may never be solved.

In reaching the decision, the court agreed with the opinion of the country's attorney general, Angel Aguero Iturbe, who had said there was insufficient evidence to press charges against the diplomats.

Members of the court voted that the case should be handed back to Judge Juan Jose Galeano, who has been spearheading the investigation into the bombing.

Galeano had issued the arrest warrants for the Iranians, all of whom reportedly worked at the Iranian Embassy in Buenos Aires. He based the warrants solely on the testimony of an Iranian refugee, Monousheh Moatamer, who is currently in Caracas, Venezuela under the protection of the U.N. high commissioner for refugees.

Slom Will Address So. County Hadassah

South County Hadassah opens their new season with a brunch on Sept. 24 at a member's home in Wakefield, R.I., at 11 a.m.

Guest speaker, Rita Slom, president of the Rhode Island Chapter of Hadassah, will update the guests on what Hadassah projects are going on here and in Israel.

Doris Chaffee, chairperson of the event, and her committee, have planned a delightful program. Members are encouraged to bring their spouses and friends. A donation of $10 per person will be used to benefit the Children's Pavillion being built in Israel.

Mail check (payable to South County Hadassah), to Ruth Jarrett, 133 Terre Mar Dr., North Kingstown, R.I. 02852. Reservation deadline is Sept. 11.

For additional information, call Doris at 789-0713.

ADL Forces

(Continued from Page 7)

big enough organization with broad enough perspectives to allow differences of opinion. It can handle dissent without excluding it," Polland said.

"I like ADL and I wanted to stay; they didn't want me to," he said. "I guess they thought I should slink off into the sunset. They were requiring ideological conformity."

Bernstein disagreed. "This has nothing to do with free speech," Bernstein said. "We welcome and encourage an open exchange of differing viewpoints. However, it boils down to Gary's failure to work as an organizational leader rather than push his own agenda."

Polland said he had been a board member of ADL for 16 years and an officer to the last seven.

According to an article in the *Houston Chronicle*, both Polland and Aronoff are supporting the Houston-area Republican congressional candidate Gene Fontenot. Fontenot recently served on the advisory council of Citizens for American Restoration, a group that seeks to advance Christian biblical teaching in government.

Aronoff is also a co-chairman for the gubernatorial campaign of Republican George W. Bush, son of the former president who is seeking the Texas post.

Caring

(Continued from Page 4)

periodically to continue the discussion, and to prepare material for sermons which will be distributed on a quarterly basis to rabbis across the movements and across the country.

Also in development is what Lawrence called a "flexible curriculum" linking Judaism and the environment which could be used in courses in degree-granting Jewish communal service programs and in rabbinical schools.

Another project being planned is a manual of model programs on the environment run by synagogues, havurot, Jewish community centers and schools.

In addition, the coalition is exploring the possibility of bringing Jews together on environmental issues through an on-line network, said Lawrence. "If we can really connect people to the faith tradition about caring for G-d's creation, the power of that message can speak for itself," said Lawrence. "It's got to be beyond the agencies and in the hearts of people in the community."

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THE JEWISH COMMUNITY

Temple Torat Yisrael Class Registration Begins

Registration is currently in progress for the new academic year.

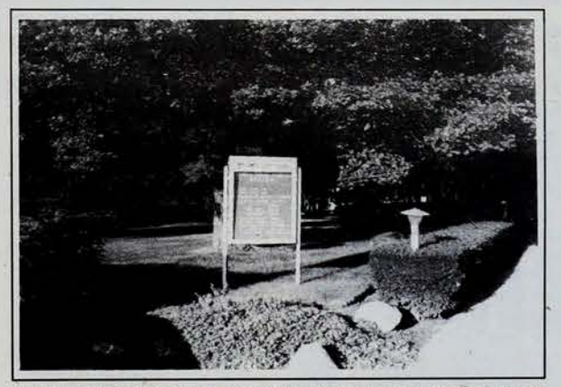
Torat Yisrael, affiliated with the United Synagogue of Conservative Judaism, offers classes for children from pre-school through seventh grade. The synagogue offers a full family education program, with participatory learning experiences for students of all ages. The academic calendar allows for five Saturday morning family services which take the place of that week's Sunday classes.

Once again this year, annual events such as the week-long book fair (in November), and the all-school sing-along (zimryah) in May, are open to the community.

Torat Yisrael will offer a new Parent Education Program this October. Yadaim ("hands") will offer a series of classes taught by the school faculty, that will be compatible with the subjects and methods taught to the children. Among course offerings will be: Hebrew reading; Blessings — the building block of prayer; Beginning Bible; Practical prayer; Beyond Bereshit — narratives and moral messages of the Torah; and parent preparedness for bar and bat mitzvah and beyond.

Synagogue membership is a prerequisite for enrollment in kindergarten through seventh grade. Yeladon — the synagogue's two-year preschool program for 3- and 4-year-olds is open to non-members.

For additional information or inquiries, call 785–1890.



A TREE COVERED WALK leads to the entrance to Temple Torat Yisrael, a Conservative temple, at 330 Park Ave., Cranston. Call 785-1800 for service information. *Herald photo by Alison Smith*

Adoption Support Group Meets

Children's Friend and Service offers an ongoing support group open to families who have adopted a child and those waiting to adopt. The meetings are held on the first Thursday of each month, at 7 p.m., at 153 Summer St., Providence.

In addition to providing support, the group meetings allow families to share information about various adoption-related resources available.

For more information, contact Adoption Services Coordinator Pauline Russo at 331-2900.

Sons of Jacob Synagogue Sukkos Schedule for 5755/1994

	CANDLELIGHTING	SERVICES
Sept. 19 — Erev Sukkos		
Shacharis		6:30 a.m.
Mincha		6:30 p.m.
Maariv	6:28 p.m.	7:30 p.m.
Sept. 20 — First Day Sukkos		
Shacharis		8:30 a.m.
Mincha		6:30 p.m.
Maaraiv	7:28 p.m.	7:30 p.m.
Sept. 21 — Second Day Sukkos		
Shacharis		8:30 a.m.
Mincha		6:30 p.m.
Maariv		7:30 p.m.
Sept. 22 — Chol Hamoed Sukkos		
Shacharis		6:30 a.m.
Sept. 23 — Erev Shabbos		
Shacharis		6:30 a.m.
Mincha		6:25 p.m.
Maariv	6:21 p.m.	7:25 p.m.
Sept. 24 — Shabbos Chol Hamoed Sukkos		
Shacharis		8:30 a.m.
Mincha		6:25 p.m.
Maariv (Shabbos Ends)	7:30 p.m.	
Sept. 25 — Fourth Day Chol Hamoed Sukkos		
Shacharis	7:30 a.m.	
Sept. 26 — Hoshanah Rabba		
Before lighting candles bench Eruv Tayshilin page 403		
Shacharis	8:30 a.m.	
Mincha	6:16 p.m.	6:20 p.m.
Maariv & Hakafos		7:15 p.m.
Sept. 27 — Shimini Azteres		
Shacharis		8:30 a.m.
Yizkor		10:30 a.m.
Mincha	7:16 p.m.	6:20 p.m.
Maariv & Hakafos		7:18 p.m.
Sept. 28 — Simchat Torah		
Shacharis		8:30 a.m.
Mincha		6:20 p.m.
Maariv		7:15 p.m.

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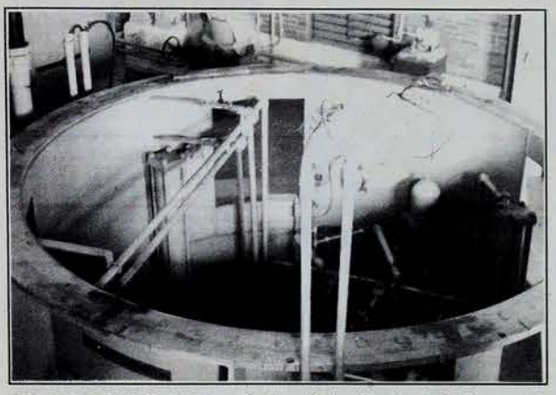


OUT OF COMMISION — The hurricaine barrier's fifth pump is under much-needed repair. It's expected to be back on line in a couple of weeks. *Herald photo by Neil Nachbar*

Nature's Fury

(Continued from Page 1)

undergoing an overhaul. However, Morris assures that the pump isn't crucial to the barrier's operation.

"We can control the water level with three pumps," said Morris. "The fourth and fifth pumps are used mainly as back-ups."

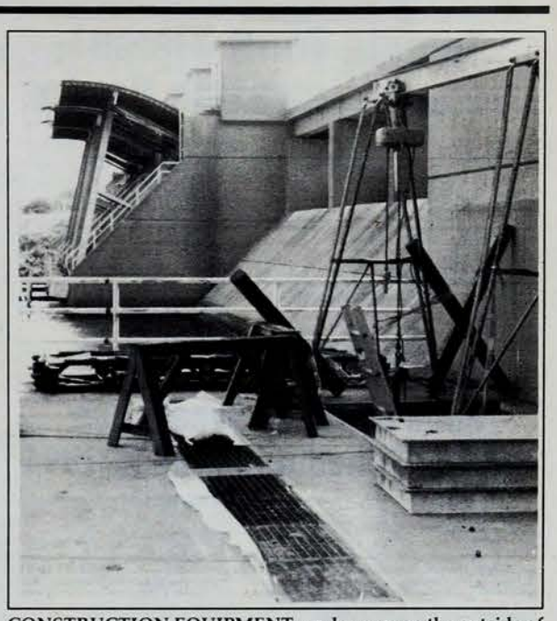
The project is expected to be completed by the middle of September. The reason it's taking place at the height of hurricane season is because the city had to wait for appropriations from the Federal Emergency Management Agency, which is contributing half of the $250,000 required. Providence is paying for the other half.

This is the first time any major work has been done on the barrier since it opened. "We had no idea how bad the pump was until we dewatered the chamber," said Morris.

It will cost $64,000 to put the pump back together. The other pumps also need work, but will have to wait until next year.

The barrier is inspected twice a year by the Army Corps of Engineers and tested twice a year by the City of Providence.

Usually free tours are offered to the public, but because the barrier's next door neighbor, Narragansett Electric, has been undergoing construction, tours won't be given again until 1995.



CONSTRUCTION EQUIPMENT can be seen on the outside of the Fox Point Hurricaine Barrier while one of the five pumps is undergoing an overhall. *Herald photo by Neil Nachbar*

James T. Morris
Herald photo by Neil Nachbar

Rabbi Schneier Elected President of Mizrachi

Rabbi Arthur Schneier of Manhattan's Park East Synagogue, president of the Appeal of Conscience Foundation and a pioneer in the movement to free Soviet Jewry, has been elected president of Mizrachi, the Religious Zionists of America. He succeeds Rabbi Sol Roth.

Founded in 1902, the organization is dedicated to promoting the building of the Jewish state "in the spirit of Torah and Jewish tradition." Following his election, Schneier said: "Mizrachi has clearly to enunciate and communicate its message of Jewish survival — commitment to Torah, to Israel and ahavat Yisrael. I hope to work in this direction."

With support of lay and religious leaders of many denominations, the Appeal of Conscience has sent thousands of prayerbooks and religious articles to Jews in what is now the Commonwealth of Independent States, supplemented by tons of Passover and other holiday foods shipped by Park East.

Rabbi Arthur Schneier

Russia, Cuba, China

Known internationally for his commitment to human rights and the struggle against anti-Semitism, Schneier was invited by Russian President Boris Yeltsin to serve on a team of foreign observers during the Russian parliamentary election last December. He has conferred with Fidel Castro of Cuba and led several missions to the People's Republic of China, where he delivered the first lecture on the Holocaust to Chinese scholars in 1986 and conducted a dialogue on Chinese-Jewish relations in Shanghai earlier this year.

A strong believer in Jewish education, Schneier founded the Park East Synagogue Day School, which now bears his name.

A Holocaust survivor, he was born in Vienna and spent the war years in Budapest, which was occupied by Nazi troops shortly after he arrived. After losing many members of his family in Auschwitz and Theresienstadt, he immigrated to the United States and entered Yeshiva University, where he received his rabbinical ordination in 1955. He is married to the former Elisabeth Nordmann and has two children and two grandchildren.

Hot Air

(Continued from Page 1)

According to Bendet, this process is likely to cause the price of cholov to increase, at least initially. Competition will bring the prices back down by the end of September, he predicted.

"A certain amount of cows are definitely treif. We're relying on the law of majority."

Despite Glitches

(Continued from Page 1)

Walking a narrow line as he attempts to cope with the demands of Palestinian public opinion, Arafat pledged to fight terrorism, but refused to embark on a showdown with the Islamic fundamentalist Hamas movement.

Arafat's words showed his canny regard for Palestinian public opinion and reflected his ongoing desire to win over as broad a swath as possible of the Palestinian public — fundamentalists as well as secular nationalists — for his peace policies.

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School Beat

Israel Reassesses

(Continued from Page 6)

general society must prepare (Jewish studies) teachers. If only the Orthodox and ultra-Orthodox have knowledge of the Jewish texts, it will be a catastrophe for general society.

Ravitsky also said he applauds plans to teach alternate streams of Judaism.

"If we do not have a common enemy, what will be our common frame of reference?"

Menachem Revivi

"I believe modern Orthodox Judaism is more authentic, but I want students to be exposed to all Jewish creativity," he said.

The recommendations drew fire from the fervently Orthodox political establishment, despite the fact they have no bearing on the state-run schools for the Orthodox.

Moshe Maiya, a member of Knesset from the Shas Party and the former deputy education minister under Shulamit Aloni, was reported to have said that Reform is not Judaism and that Shas would not rejoin the Labor-led coalition if the ministry begins teaching Conservative and Reform Judaism in the secular schools.

Despite the opposition, the report is not expected to become a political football. According to Goren, it is already on its way toward implementation by the ministry.

Strategies to put the main recommendations into effect are to be submitted to Rubinstein in October, said Goren. The minister also plans to appoint an independent board to ensure that implementation remains faithful to the committee's policies, she said.

Moshe Maiya, a member of Knesset from the Shas Party was reported to have said that Reform is not Judaism.

The non-Orthodox movements in Israel have applauded the recommendations. They represent a "potential revolution in the way Jewish studies are perceived and taught," said Rabbi Uri Regev, director of the Reform Movement's Israel Religious Action Center.

"They should know not only about the six million who perished but also about the millions of Jews living and thriving in the Diaspora," hesaid.

"it is important not only for Jewish solidarity, but for the quality of our own Judaism," he continued. "Judaism as it has developed in Israel is superficial, provincial and chauvinistic. If we interact with the Western world, we will be richer and more humanistic."

On the basis of their education, many Israelis now see Judaism as a response to "attacks by the goyim," said Gal. "Once there is peace, Judaism for these people becomes needless."

Many non-religious Israelis believe that speaking Hebrew, serving in the army and their attachment to the land makes them Jewish and "immune to leaving the country," while they consider Judaism the province of the religious political parties, said UJA's Revivi.

The challenge is to find the Jewish issues Jews worldwide have in common in a post-emancipation period, he said, and "to help each other become Jewish in a meaningful way."

"If we do not have a common enemy, what will be our common frame of reference?" asked Revivi.

Baby Wales Appear Again at Johnson & Wales

Johnson & Wales University will again be offering Baby Wales courses this fall. Several one-day seminars will be offered in various computer programs, such as Introduction to Windows and LOTUS 1-2-3. In addition a Food Service/Sanitation certification course will be offered.

These courses are non-credit classes taught by Johnson & Wales Continuing Education faculty and are offered on Saturdays or as a five-session evening program.

The one-day seminars cover a variety of computer-related topics including: Introduction to Windows, Introduction to WordPerfect, Advanced WordPerfect, LOTUS 1-2-3 and Microsoft Works. These programs will run throughout the months of October and November on Saturdays from 9 a.m. to 4 p.m. Fees are $50 and include lunch.

In addition, a Food Service/Sanitation certificate course will be offered Monday evenings for five consecutive weeks. Session one begins Sept. 12; session two begins Oct. 24. The fee for this course is $130 including the course book.

For further information, contact Johnson & Wales University Continuing Education Office at 598-1085 or 1-800-225-2454 (toll free).

CCRI Holding Late Registration

Community College of Rhode Island is holding late registration for fall semester courses at the college's campuses in Warwick, Lincoln and Providence, and at off-campus locations.

Late registration for credit courses runs Sept. 6 through Sept. 12.

For information on what's being offered and how to register, call the Office of Admissions and Records in Warwick at 825-2125, in Lincoln at 333-7097, or in Providence at 455-6017.

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The Rhode Island Mother of Twins Club will be meeting on Sept. 14 from 7:30 to 9:30 p.m. at the Shawmut Baptist Church, 1642 West Shore Rd., Warwick.

This will be a pot-luck supper. New members are welcome. For more information call Nahiah at 461-1504.

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After Sept. 5, one of the country's largest collections of dinosaurs will disappear from the Roger Williams Park Zoo. The exhibit of animated, life-size dinosaurs will close after Labor Day. For the final "extinction weekend," the exhibit will be open overtime. The zoo is offering special dino-night viewings on Sept. 2 and 3. From 7 to 10 p.m., visitors will have the opportunity to see T. Rex and friends roar and move under the night sky.

The zoo has attracted record crowds totaling more than half a million visitors. Proceeds will go to the development of a new Asian exhibit, featuring endangered species such as the clouded leopard and small-clawed otter.

Open 9 to 5 weekdays, and 9 to 6 weekends and holidays, admission to the zoo is $3.50 for adults and $1.50 for children ages 3-12. Admission to the dinosaur exhibit is an additional $2.50. Entrance for dino-night is $2.50. For more information, call 785-3510.

Announce your wedding, bar or bat mitzvah, anniversary or a child's birth in the *Rhode Island Jewish Herald.* The community is interested in what happens to you!

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OBITUARIES

JULIA BASKIN

NEWTON, Mass. — Julia Baskin, 91, of Stanton Road, Auburndale, Mass., died Aug. 23 at Newton-Wellesley Hospital, Newton, Mass. She was the widow of Myer Baskin.

Born in Russia, a daughter of the late Jacob and Rose Garelick, she lived in Auburndale for 14 years. She previously lived in Franklin, Mass.

She was a sales clerk for Barams, Woonsocket, for 10 years before retiring in 1960. She was a member of Congregation B'nai Israel, Woonsocket.

She leaves two sons, Jerome Baskin of Somerset, Mass., and Harvey Baskin of Woodstock, Conn.; a sister, Celia Silverstein of Revere, Mass.; eight grandchildren, and three great-grandchildren.

A graveside service was held Aug. 24 at B'nai Israel Cemetery, Woonsocket. Burial followed.

GRIGORY KRAVETS

PROVIDENCE — Grigory Kravets, 79, of Dartmouth Street, Pawtucket, died Aug. 24 at Miriam Hospital. He was the husband of Kelya (Wexler) Kravets.

Born in the Ukraine, a son of the late Fivel and Golda Kravets, he came to this country four years ago and settled in Pawtucket.

He served in the Soviet Army for four years against Nazi Germany in World War II. In the Ukraine, he had been a salesman in a household goods store.

Besides his wife he leaves a daughter, Ludmila Mirochnik, of Providence, a son, Leonid Kravets, of Pawtucket; a sister, Eddya Mamaysky of Pawtucket, and a grandson.

The funeral was held Aug. 26 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

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BELLA LEFKOWITZ

FALL RIVER — Bella Lefkowitz, 91, of 1894 Robeson St., died Aug. 23 at Charlton Memorial Hospital. She was the widow of Sol Lefkowitz.

Born in Austria, a daughter of the late Jonas and Shindel Kurzrok, she lived in Fall River for many years.

She was a member of Adas Israel Synagogue, its Sisterhood, Hadassah, and the Fall River Jewish Home for the Aged.

She leaves a son, Jerome Lefkowitz of Cranston; a daughter, Gloria Bieler of Somerset, and six grandchildren.

A graveside service was held Aug. 24 at Hebrew Cemetery. Burial followed.

PEARL LOVIT

FALL RIVER — Pearl Lovit, 86, of 15 Courtney St., died last week at Charlton Memorial Hospital. She was the widow of Jacob L. Lovit.

Born in Providence, a daughter of the late Joseph and Bena Sharp, she lived in Fall River for many years.

She was co-owner with her husband of the Royal Store, Pleasant Street. She was a member of Temple Beth-El, its Sisterhood, the Fall River Jewish Home for the Aged and Hadassah.

She leaves a daughter, Norma Garber of Boston, and three sisters, Bessie Wolf, Mickey Asher and Hattie Botvin, all of Providence.

The funeral was held at the Fisher Memorial Chapel, 422 N. Main St. Burial was in Beth-El Cemetery.

HATTIE MAX

PROVIDENCE — Hattie Max, 101, a resident of Charlesgate Nursing Home, died Aug. 26 at the home. She was the widow of Theodore Max. Born in Providence, a daughter of the late Simon and Eva (Rosen) Smira, she was a life-long city resident.

She had been a member of Temple Beth-El.

She leaves two grandchildren, Elizabeth A. Miller of Lincoln and Harvey T. Miller; and a niece, Dorothy Fishbein of Pawtucket. She was mother of the late Jeanne Miller and Harvey Max.

The funeral service was held Aug. 28 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

HENRIETTA ("HENNY") PAIGE

SUFFERN, N.Y. — Henrietta (Chentko) Paige of Spring Valley, N.Y., formerly of Pawtucket and Warwick, R.I., died Aug. 9 at Good Samaritan Hospital in Suffern, New York of cancer. She was 63.

She was born in Brooklyn, N.Y., and moved to Warwick in 1947. She graduated from Hope High School and attended Bryant College before her marriage to Milton (Mike) Paige in 1950. He died in 1993.

She leaves her son, Mark, of Suffern, N.Y., and daughter, Elaine Marcus of Plainsboro, N.J.; her mother, Anne (Rudnick) Fingerman of Pembroke Pines, Fla., and sisters, Rita Cuker of Weston, Mass., and Diane Pliner of Watertown, Mass., four grandchildren and six nieces and nephews.

The funeral was held on Aug. 11 in Temple Beth-El, Spring Valley, N.Y.

JOSEPH SHAW

FALL RIVER, Mass. — Joseph Shaw, 83, of 315 Oakland St., and 23 Estates Drive, Boynton Beach, Fla., died Aug. 21 after a car accident.

Born in New York, he was a son of the late Mr. and Mrs. Nathan Sharsheff. He moved to Fall River in 1943, then to Boynton Beach seven years ago. He summered in Fall River.

He was chairman of the board of directors of the Q P L Electronics Distributing Co., Billerica, which he founded 30 years ago. He was a member of Temple Beth-El. He was a World War II Army veteran.

Besides his wife he leaves a daughter, Eileen Horwitz of Providence; a son, Michael Shaw of Burlington; a brother, David Sherry of Norfolk, Va., and five grandchildren.

The funeral was held Aug. 24 at Temple Beth-El, High St., Fall River. Burial was in Temple Beth-El Cemetery, Fall River. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

PEPI STARK

LONG ISLAND, N.Y. — Pepi Stark, 97, of Long Beach, Long Island, N.Y., formerly of Providence, died Aug. 22 at the Long Beach Nursing Home. She was the widow of Morris Stark.

Born in Poland, a daughter of the late Simon and Hene Spira, she had lived in Long Island for the past 20 years after previously living in Providence for 30 years.

She leaves a son, Leo Stark of Long Beach, Long Island; two sisters, Hella Berger of Providence and Rosa Spira of Tel Aviv, Israel, two grandchildren and five great-grandchildren. She was the mother of the late Paul Stark.

A graveside funeral service was held on Aug. 24 at Lincoln Park Cemetery, Post Road, Warwick. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

ARTHUR TACKER

DEL RAY BEACH, Fla. — Arthur Tacker, of 2530 Black Olive Blvd., Del Ray Beach, died Aug. 26. He was the husband of Helen (Kanovitz) Tacker. He had formerly lived in East Providence.

Besides his wife, he is survived by two daughters, Toby Ellen Kellerman and Judy Morra of East Providence; a sister, Audrey LaScola, Boca Raton, Fla.; and grandchildren, Adam, Rachel, Michelle and Kimberly.

A graveside funeral service was held Aug. 29 at Lincoln Park Cemetery, Post Rd., Warwick. Arrangements were by Mt. Sinai Memorial Chapel, 825 Hope St., Providence.

SANDRA C. WHITE

PROVIDENCE — Sandra C. White, 56, of 443 Dyer Ave., Number 16, Cranston, died Aug. 23 at the Jane Brown unit of Rhode Island Hospital. She was the wife of David G. White.

Born in Providence, a daughter of Mildred (Robillard) Mills of Warwick, and the late Morris Mills, she lived in Cranston for 30 years.

(Continued on Page 19)

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CLASSIFIED

Of Sheila and Seashells

by Mike Fink
Herald Contributing Reporter

Since well before Canonchet changed to North Beach, Jewish surf and sunworshippers have taken and put down their locker keys at Sheila's desk. This wee woman perched on a stool has watched over us for 25 years. She was 14 when she got her job. This summer I got to know her better.

Our Torah shares with the teachings of many cultures the value we place on honoring the person who comes upon your path. It just might turn out to be an angel with a message.

Sheila speaks to the small fry with concern and respect, in a birdsong munchkin voice. She can hold onto a mixed audience of their elders, keeping them in thrall with her lively tales. "She has authority and aplomb," Dorothea Snyder put it to me.

I greet Sheila with a smile early and late each day as I go for my morning and evening dip in the sea. One evening I stopped at a local cafe. Young fishermen shouted at each other across the counter. One tattooed fellow was picking at somebody. From the pitch of the protest I looked over and spotted Sheila. Was she in need of rescue? I moved to her side. He backed down. Sheila tuned me into her story.

"I stay out of the sun to keep my skin fresh. I don't want to get prune-faced and wrinkled. I tell the ladies on the sand they should be careful." I look at Sheila up close. She wears hearing aids in both ears, but also pretty small earrings. Her short hair is neatly coiffed. She wears contact lenses in her eyes, narrowed by the light of day. "I can't see well enough to drive. I know how to read Braille, and I can use sign language."

I try all summer to re-do my rendezvous with Sheila. "What do you do in winter?" "I babysit." The second time I meet my friend, she shows up a few moments late. I'm about to give up when she strolls into the dark room. I gaze in wonder as she climbs a stool like a ladder, holding on to the counter for a boost. "It's hard for me to get out in the damp. I get bronchitis. You see, I had open heart surgery when I was 10. Until then I couldn't get from here to there," she points. "It was not easy. But I got through it. School was hard too. Kids can be cruel to a misfit." Sheila's voice follows a rhythm of its own, with a slight wheeze. She has some teeth problems, but the dentists are reluctant to do surgery. But she lights up her space with her natural gaiety, dignity, courage, and whimsy — and her attitude. "I'm French and Irish, and I have a temper!" I better not mess with Sheila.

"The other day a little girl was staring at me. I stopped her and said, G-d makes some people tall and others short. Her mother told her not to be so bold. They apologized. So I said I was sorry too. We all made up.

"We used to give out towels at Canonchet. But nowadays people steal. And the bathrooms! I asked one lady, do you have a maid? How much do you pay her? I'm not your maid. She told on me, but my boss backed me up. She changed her mind, and we got along fine after that."

Sheila's stories don't leave you bitter. She is blessed with smart humor, an outgoing nature. People greet her warmly. Her slight breathlessness adds to her elfin poise, like the charm of Monroe or Jackie O.

"Have you ever tried to join a society of Little People?"

"One day," answers Sheila, "a party of them came to the beach. They took me to a ball, and I danced. But they were from California. I stay here, and there's nobody like me around. But then, everybody's different in some way. I treat gays and lesbians like everybody else. We get along. I have my brother, my sister, my mom."

Sure enough, I meet her sister, and her mother.

Sheila's mom, also named Sheila, fills in some more of the story.

"We're both tough, mother and daughter. I was born in England, and grew up during the Blitz. My father was killed by a German bomb. They sent me away to be safe in the countryside, away from my family. I'm Irish Catholic, but I pray at night for the souls of the Jewish children killed by Hitler and his madmen. People can be cruel. Sheila and my other children don't understand how bad things were in that time. But Sheila has known her own share of sorrow. A bully locked her in her school locker. She had a hysterectomy at age 10. She was supposed to be a twin, but the double organs were inside her. A schoolmate said she was spayed like my dog.

"When she first got her job at the beach, some attendants said, We don't want to work with a midget. But she stayed, and they left. She knows the keyboard by heart. With all her handicaps she gets around. You know what? She likes the Jewish ladies, and they just love her, especially the grandmothers. When the season is done, she comes home laden with big tips."

Why am I writing these words? There's a blessing you say when you meet somebody unusual, a sort of it-takes-all-kinds sort of thing. But you often hear unhappy reports of Jewish vacationers paying little attention to the help who prop up our dreams of comfort. Sheila's story sounds quite different.

You walk along the beach and pick up a pretty seashell. It holds the echo of the winds and tides. I listen to Sheila's soul and it says, life is lonely but we can still be cheerful about it, under the sky, at the shore, through the seasons.

(Continued from Page 18)

Besides her husband and mother she leaves three daughters, Deborah Hebb of Worcester, Mass., Janice Faith of East Bridgewater, Mass., and Morrisa Jacques of Cranston; a son, Walter White of Johnston; a brother, Gilbert Mills in Florida, and three grandchildren.

The funeral was held Aug. 25 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetry, Warwick.

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Why Should You Care About Family Business Succession?

This is the 11th article in the continuing series highlighting estate planning concepts.

Q: Why is Family Business Succession useful in estate planning?

A: In all probability your family-owned business is the largest asset in your estate. You have worked hard throughout your life to build your company and take care of your family. Unfortunately, according to the American Society of CLU & ChFC only 30 percent of family-owned companies make it to the second generation and only 13 percent survive to the third generation.

Q: What are the goals of planning for Family Business Succession?

A: Your succession goals should include:

1. Pass ownership of the business to your children who are not only active in the company but qualified to run it.
2. Fairly treat your heirs who are not in the business.
3. Keep the firm thriving by holding onto the non-family key employees.
4. Provide enough retirement income for yourself and your spouse.

It is crucial that you realize that not all family members want to or should be in the business. David Bork, a family business consultant and head of the Bork Institute in Aspen, Colo., cautions: "While ownership can be a birthright, a job in the family-owned enterprise is not dictated at birth and should be based instead on professional competence." Bork also points out: "Placing an unqualified family member in a position of responsibilty in the business is unfair to the individual, the family and to all employees."

Q: How can life insurance meet these goals?

A: Concerning the first goal of passing the business to the children who are capable of managing it, life insurance on your life will fund a buy-sell agreement. Pursuant to this agreement your heirs will purchase your interest from your estate with the life insurance proceeds. Your estate would then utilize this cash to pay debts, taxes, administrative expenses, provide for the liquidity needs of your spouse and meet the second goal of an equitable bequest to your non-owner children.

Example: You put everything you had into building your floor tile business over the last 35 years. Your company is worth $900,000 and you are ready to pass it on to your three children. However, your 35-year-old son is a dentist and your 30-year-old son is an oceanographer, and neither have the slightest interest in floor tiles. Your 33-year-old daughter has worked in the business through high school and college and has risen through the ranks from receptionist to vice president in charge of marketing. Through an executive bonus arrangement you enable her to purchase a $900,000 life insurance policy on your life. At your death she will purchase the floor tile business from your estate with the $900,000 cash. Your will leaves $300,000 to each of your sons. The other $300,000 and the balance of your estate is left to your spouse. Your business is incapable hands, your daughter is happy as the 100 percent owner, each of your sons is happy with the $300,000 of cash, and your spouse is set for life.

To keep your company going, you entice your non-family key employees to stay with the firm after the succession of ownership by use of executive bonus arrangements, deferred compensation plans, and split dollar programs.

Meeting the goal of sufficient retirement income can be accomplished through a deferred compensation plan funded with life insurance. The case value of the policy and current earnings will provide you with a comfortable future and the insurance proceeds will reimburse the company at your death.

Q: Who pays the life insurance premium?

A: If your progeny enters into a buy-sell agreement with you, then they will be the applicants, owners, and beneficiaries. The company will be the premium payor either through a collateral assignment split dollar approach or through an executive bonus arrangement.

Your corporation is the premium payor, applicant, owner and beneficiary of the life insurance for any deferred compensation plans either for you or the key employees. The firm would also be the premium payor on any executive bonus or split dollar arrangements.

For life insurance in addition to the buy-sell proceeds, the trustee of your irrevocable life insurance trust should be the premium payor, as well as the applicant, owner and beneficiary.

Dollars and $ense, a monthly column submitted by Lawrence M. Halperin and Marvin William Lax of Halperin & Lax, will answer your questions about life and disability insurance and investments. Mail questions to: 335 Centerville Road, Warwick, R.I. 02886-9990 or call 738-2350.

Rethinking Values

(Continued from Page 5)

dle so long it couldn't be used to reach his or her mouth. Everyone was famished and desperate; the suffering was terrible. After a while, the L-rd said, "Come, now I will show you heaven." They came to another room. To the man's surprise, it seemed identical to the first room — a group of people sat around a huge pot of stew, and each held the same long-handled spoon. But here everyone was nourished and happy, and the room was full of joy and laughter. "I don't understand," said the man. "Everything seems to be the same, yet they are so happy here, and they were so miserable in the other place. What in heaven's name is going on?" The L-rd smiled. "Ah, but don't you see? Here they have learned to feed one another."•

More than half of all the agricultural land in America is used to grow food for livestock. An acre of land can be used to produce 250 pounds of beef or 40,000 pounds of potatoes and 30,000 pounds of carrots. A piece of land can feed 20 vegans or one person consuming a meat-based diet. If all of us reduced our intake of meat by 10 percent, 60 million people dying of starvation every year could be fed.•

Sixteen pounds of grain can produce a pound of grain-fed beef or 16 pounds of bread.• It is obvious which can feed more people and which is healthier. Yet more than half the grain produced by the world's nations, developed and underdeveloped, is fed to livestock intended for slaughter.

Our forests are clear cut and our land is used for grazing cattle. With drought threatening much of the world, more than half of all water used in our country alone is used for livestock production — 2,500 gallons for a pound of meat or 25 gallons for a pound of wheat.• The fact cannot be ignored — the meat-based Western diet is destroying our environment.

For the sin we have committed against our bodies. Albert Einstein observed, "Nothing will benefit human health and increase the chances for survival of life on Earth as much as the evolution to a vegetarian diet."• We are destroying our bodies with chemicals, pesticides, refined foods, and a high-fat, low-fiber diet. It is no secret, so fortunately, many people have begun watching their intake of fats, eating more vegetables and questioning the traditional food groups pyramid that placed meat and dairy at the top.

It is written that we were created in G-d's image. I am not arguing whether G-d is a vegetarian or not. The body is indeed a G-d-given gift, and life the most precious gift of all. Yet, we take it for granted, treat our cars better than we do our bodies, and then wonder what went wrong when we end up in the hospital with double bypass surgery. Give your digestive system a break by reducing your intake of animal products and opening your mind and stomach to vegetarianism and veganism. Reject the belief that cancer, heart disease, osteoporosis, and other degenerative diseases are simply a part of aging.

As the holidays come to close, consider this. We have a tendency to gorge ourselves at sundown Erev Yom Kippur and sundown immediately after, consequently suffering from a stomachache. Allow the fast to be cleansing, elevating our spirits to a higher level of compassion and insight. A fast can be very beneficial from time to time, giving us a break from our often gluttonous lifestyles. Be gentle with yourself.

This year let the shofar awaken you to action in a way you never thought possible. You can make changes by starting at home through your daily food choices. As Jews, as temporary borrowers of the earth, be kind to Mother Earth, to your bodies, and all living creatures. Shana Tova.

Loren Fisher-Shulman is a student of nutrition and freelance writer from Bryn Mawr, Pa.

•Quotations and facts taken from John Robbins *May All Be Fed: Diet for a New World,* William Morrow and Co., Inc., New York, 1992.

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L'SHANA TOVAH

ROSH HASHANAH 5755 • SEPTEMBER 1, 1994

"May you be inscribed and sealed for a good year"

Rosh Hashanah — May You Be Inscribed...

by Rabbi Dr. Chaim Shapiro
from the Touro Synagogue's monthly newsletter

Rosh Hashanah, the Jewish New Year, is celebrated on the first two days of the Jewish month Tishri. Whereas the spirit of all other Jewish festivals is one of rejoicing, Rosh Hashanah and Yom Kippur are serious days and are known as the "Days of Awe" (Yomim Noroim). They also differ from other Jewish festivals in that these holidays have no agricultural or historical significance but concern themselves with the life of the individual, i.e., with his religious feelings and innermost problems.

Rosh Hashanah is not a home festival, for the observance and ceremonies take place entirely in the synagogue. The process of self-examination which marks this holiday does not happen overnight; rather, preparations begin in Elul, the month before. However, unlike the other holidays that include cooking, cleaning, or building, this time we are concerned with the inner self. In addition to daily prayers, during this month we recite Psalm 27 because it describes G-d's relationship to people: "The L-rd is my light." Another change in the morning service (except on the Sabbath) is the blowing of the shofar, or ram's horn, a 3,000-year-old musical instrument whose urgent blasts help each person awake from their daily routine and prepare for the holiday. The shofar is made of the horn of a wild goat. Curved in shape, it is symbolic of the contrite heart with repents on the most solemn days of Rosh Hashanah and Yom Kippur.

During the holiday itself, each day's services start early in the morning and end after midday. The prayer book that is used is called a Machzor. The Machzor prayers for the morning service of Rosh Hashanah are divided into three main parts: Malchuyot, Zichronot and Shofroth. The first part, Malchuyot, is interpreted in terms of people coronating this King, and swearing allegiance to Him. In the second part, Zichronot, the King and the people reminisce over the past and renew their promise for the future. The third part, Shofrot, comforts us with the hope that at the "end of days" death will be swallowed up with life and peace everlasting.

All the prayers are recited and chanted with pious fervor. Our religious feelings are raised to the highest pitch when we listen to the blowing of the shofar. Before blowing the shofar, Psalm XLVII is recited seven times — either as a reference to Jericho, which fell after seven circuits were made round the city with the sound of the shofar, or as a symbol that our prayers that day on their flight to the throne of mercy may rend the seven skies. This sevenfold repetition of the Psalms proclaims our implicit belief that G-d rules our destinies and that we wish to rise higher and higher toward Him with spirit uplifted.

Among the observances of the Jewish New Year is the exchange of the greeting "L'shanah Tovah Tiketeva V'sechotemu" (may you be inscribed and sealed for a good year). The text of this greeting comes from the belief that G-d judges the entire world on Rosh Hashanah and decrees the fate of all. Another custom to be noted is that of spreading honey on the first slice of bread eaten during the Rosh Hashanah meal, expressing the wish thereby of having a sweet year.

Finally, there is "Tashlich," which is the custom of going to a body of water on the first day of Rosh Hashanah (or on the second day, when the first day is Saturday), and casting away one's sins. The individual fills his pockets with bread crumbs, which symbolize the sins of the old year; when he reaches the water, he turns his pockets inside out and says, "You will cast all the sins of your people, the house of Israel, into a place where they shall be no more remembered or visited or even come to mind."

We Must Bridge the Gaps

Excerpts from the Rabbinical Council of America's New Year Message

The future and security of the state of Israel and of the Jewish people remain the primary concern of Jews universally, as the New Year descends upon us. Israel is taking great risks for peace. The Jewish community of Argentina has paid an awesome price just for being Jewish. There is no Jew who does not desperately desire peace. Yet despite the concessions Israel has made, it is very clear by now that the PLO and a good part of the Arab world have rejected Israel's peace initiative.

The core issue is not territories. But it makes absolutely no sense for Israel to continue to make continuous concessions, risking its own security, while receiving absolutely nothing in return, not even a verbal promise. To the contrary, the risk to its security has been intensified. At this point, the issue is not ideological as some have projected.

(Continued on Next Page)

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***Mayor Cianci (left) is presented with the Guardian of Peace Award** by the State of Israel Bonds at a tribute dinner in his honor last June at the Ledgemont Country Club. He is the first New England recipient of this award. With the Mayor are (l to r) Israel Bonds 1994 Rhode Island Chairman Richard Kaplan, 1993 Chairman Abbott Dressler, and guest speaker Barry Farber, prominent broadcaster from Daynet.*

Vincent A. Cianci, Jr.
Mayor of Providence

5754 — What a Year This Has Been!

In an effort to sum up this extraordinary year in modern Jewish history, the JTA (Jewish Telegraphic Agency) sent us four and a half 18" pages of news briefs. We have tried to prune it down to a more reader-friendly length without deleting any of the most important news.

September 1993

JERUSALEM — In the wake of the declaration of principles signed by Israel and the Palestine Liberation Organization, Israel sends its first official delegation to Tunis, in part to discuss arrangements for Palestinian self-rule with officials of the PLO, which is headquartered there.

ROME — Israeli Ashkenazic Chief Rabbi Yisrael Meir Lau meets with Pope John Paul II, in what is seen as an historically significant encounter that augurs well for closer relations between the Holy See and the Jewish state.

October

UNITED NATIONS — For the first time since 1981, Israel's U.N. credentials are accepted in the General Assembly without a challenge from the Arab nations.

JERUSALEM — Aryeh Deri, leader of the Shas party, is formally indicted on charges of receiving bribes, fraud, falsification of corporate documents and violating the public trust.

November

JERUSALEM — After serving nearly three decades as Jerusalem's mayor, Teddy Kollek loses his seventh bid for the post to the Likud's Ehud Olmert.

PARIS — Israeli and P.L.O. officials convene to begin their first formal economic talks in an effort to build a viable Palestine administrative entity in the Gaza Strip and West Bank town of Jericho.

TEL AVIV — A member of Israel's intelligence community confirms for the first time that the Mossad assassinated several Palestinian terrorists in reprisal for the murder of 11 Israeli athletes at the Munich Olympic games in September 1972.

December

TEL AVIV — Amid angry protests, the final group of Palestinians deported last year to southern Lebanon, 197 deportees of a larger group of 415 members of Islamic fundamentalist groups, returns to the administered territories.

ROME — In a move toward ending nearly two millennia of strained relations between Jews and Catholics, a bilateral commission on Israeli-Vatican relations formally ratifies an agreement under which the Holy See and Israel will establish full diplomatic relations.

January 1994

NEW YORK — Two bombs left outside the Manhattan buildings that house Americans for Peace Now and the New Israel Fund fail to damage their targets but ignite debate on whether opponents of the accord between Israel and the Palestine Liberation Organization have gone too far in their protest.

LOS ANGELES — A devastating earthquake strikes here, severely damaging the University of Judaism, several prominent synagogues and Jewish communal facilities, among other institutions.

February

WASHINGTON — Nation of Islam leader Louis Farrakhan refuses to distance himself from anti-Semitic remarks made by a top aide, Khalid Abdul Muhammad, sparking outrage among the American Jewish community.

JERUSALEM — Israeli Foreign Minister Shimon Peres and Palestine Liberation Organization Chairman Yasser Arafat sign the Cairo Document, which resolves most of the security-related issues surrounding the self-rule accord and brings Palestinian autonomy a crucial step closer to reality.

JERUSALEM — The nation's leading banks and more than a dozen of their former top executives are found guilty of criminal misconduct in the 1986 episode that became Israel's biggest financial scandal ever.

JERUSALEM — Jewish settler Dr. Baruch Goldstein guns down 29 Arabs praying in a mosque at the Tomb of the Patriarchs in Hebron.

March

NEW YORK — Police arrest a Lebanese national in the shooting of four Lubavitcher students traveling in a van on the Brooklyn Bridge. One of the victims dies from injuries suffered in the attack.

JERUSALEM — In the wake of the Hebron massacre, the government declares the Kach and Kahane Chai political parties terrorist organizations and votes unanimously to outlaw them.

(Continued on Next Page)

Bridging the Gaps

(Continued from Previous Page)

Regrettably, the Jewish nation remains widely separated at a time when Jews are still being killed. Never mind the ideological and religious differences, which are intensifying. Our efforts must be toward bridging the gaps toward unity, and toward being one people. Surely our history and tradition should enable us to overcome these differences. It is not a matter of choice, but of necessity.

May the New Year bring with it the unity which is imperative to each and every one of us.

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What a Year!

(Continued from Previous Page)

LOS ANGELES — Director Steven Spielberg makes an emotional plea not to forget the Holocaust at the Academy Award's ceremony where he wins seven awards for his film, "Schindler's List."

April

JERUSALEM — To avenge the murder of worshipers at the Tomb of the Patriarchs, Hamas rigs a car bomb in the bus station in the northern Israeli town of Afula that kills eight people, including four teen-agers, and injures more than 50.

JERUSALEM — Israeli troops begin pulling out of the Gaza Strip and the West Bank town of Jericho after 27 years of Israeli rule.

JERUSALEM — A terrorist bomb planted by Hamas kills five Israelis and injures 30 in the central Israeli town of Hadera on the eve of Israel's 46th Independence Day.

JOHANNESBURG — African National Congress leader Nelson Mandela is elected president in South Africa's first all-race elections, and says he will need the Jewish community's support to help create a better South Africa.

May

JERUSALEM — Israel and the Palestine Liberation Organization sign the implementation agreement in Cairo that grants Palestinian self-rule in the Gaza Strip and Jericho.

JERUSALEM — A draft of a groundbreaking Vatican document is released that places unprecedented "co-responsibility" and "guilt" for the Holocaust on the Roman Catholic Church.

JERUSALEM — Israeli commandos abduct a Muslim fundamentalist leader, Mustafa Dirani, from his home in Lebanon in the hopes that he will offer information on the whereabouts of the long-missing Israeli airman, Ron Arad.

NEW YORK — The four Muslim fundamentalists convicted of bombing the World Trade Center last year are each sentenced to 240 years in prison, without the possibility of parole.

June

NEW YORK — After more than four years, 500,000 new immigrants and nearly $900 million dollars, the United Jewish Appeal formally ends its Operation Exodus fund-raising campaign to help Jews immigrate to Israel from the former Soviet Union and Ethiopia.

NEW YORK — Rabbi Menachem Mendel Schneerson, longtime leader of the Lubavitcher Chasidim, believed by some to be the Messiah, dies at the age of 92, leaving no heirs.

July

JERUSALEM — P.L.O. Chairman Yasser Arafat visits the newly autonomous Gaza Strip and Jericho for the first time since 1967.

JERUSALEM — After six weeks of hearings, an Israeli panel headed by Supreme Court Chief Justice Meir Shamgar issues a 350-page report indicating that Kiiryat Arba settler Dr. Baruch Goldstein had been solely responsible for the Feb. 25 slayings of at least 29 Palestinians at a Hebron mosque.

WASHINGTON — The Supreme Court rules that the Kiryas Joel school district for disabled Chasidic children in upstate New York violates the constitutional guarantee of separation between church and state.

BUENOS AIRES — A bomb rips through the Jewish community headquarters here, killing about 10 people, injuring more than 200 and almost completely leveling the seven-story building. Israeli and American officials blame the Iranian-backed Hezbollah movement for the attack.

WASHINGTON — Israeli Prime Minister Yitzhak Rabin and Jordan's King Hussein sign a declaration at a White House ceremony that officially ends the 46-year state of war between the neighboring Jewish and Arab states.

LONDON — Two bombs explode within 24 hours here, one shattering the Israeli embassy and one causing damage to the offices of the Joint Israel

(Continued on Next Page)

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Yom Kippur & Atonement

by Rabbi Dr. Chaim Shapiro
from the Touro Synagogue's monthly newsletter

Yom Kippur, the Day of Atonement, is the most solemn day of the Jewish year. The liturgy of the Machzor well expresses the basic theme of the day. It is one of confession and repentance, a day in which we scrutinize our past deeds and thoughts, making amends for sins committed during the preceding year and voicing a final, impassioned appeal to G-d for forgiveness before the gates of Heaven close and the verdict of each individual's fate in the year to come is irrevocably sealed.

This atonement is expressed by fasting and fervent prayer. The fast from sundown to sundown, and the various symbolic acts associated with it, are geared to create within us a humble and contrite spirit — a spirit which denotes the helplessness of the mere mortal as he awaits G-d's mercy in judgment.

The highlight of the Yom Kippur Eve service is the chanting of the time-hallowed Kol Nidre prayer. its solemn, haunting melody has become well known to all lovers of classical music, a number of noted composers having created variations on its stirring theme.

The Hebrew phrase "Kol Nidre" means "all the vows." Actually, Kol Nidre is not a prayer, but a declaration — absolving one from vows which one may have rashly made to G-d during the past year and which later proved impossible to fulfill. In our synagogue it has a special significance because it was this prayer that was often recited by our Marrano ancestors in Spain (during the Inquisition period) in secret hidden services.

The theme of the day is "Teshuva," or penitence. Literally, it means a return or a turning back. It requires a reorientation of man's thought and action, a change in one's very person. Man's prayer may be intended to change the judgment decreed over him in Heaven; however, that prayer, together with other factors of the day, should also bring about a change in man's conduct on earth.

"Let the wicked forsake his way" (Isaiah 55:7). This is the heavenly command, even though that "way" may have led to "success," to personal advancement and wealth. Whether or not that change will continue to yield the fruits of success is not important. What matters is that man's new way should be righteous, straight, and in accordance with the fundamental morality of the Torah. For we must understand that penitence means remorse — not at the thought of personal failure or defeat, but at the thought of having pursued aims that were morally wrong. Teshuva signifies a return to a former state of righteousness. In Judaism, all things have their origin in goodness and justice. Our forefathers stood at Mount Sinai and witnessed Divine Revelation; therefore, every Jew is rooted in holy ground. The trouble is that we have turned aside from the straight path and have lost our way. Our salvation lies in penitence, in our return to the foundation of our existence.

A single, prolonged blast of the shofar, the ram's horn, marks the conclusion of Yom Kippur, thus bringing to an end the High Holy Day season. The service ends on a note of hope and a resolve to improve ourselves with a "G'mar Chatimah Tovah," "may the Alm-ghty extend to you a year of good health and success in all your undertakings."

5754

(Continued from Previous Page)

Appeal. The explosions, blamed on Islamic fundamentalists, injure 18 but cause no fatalities.

August

TEL AVIV — In a dramatic step toward implementing the Washington Declaration signed by Prime Minister Yitzhak Rabin and Jordan's King Hussein, Israelis and Jordanians begin tearing down a stretch of fence that has separated their countries for decades.

May our New Year see even more progress toward peace.

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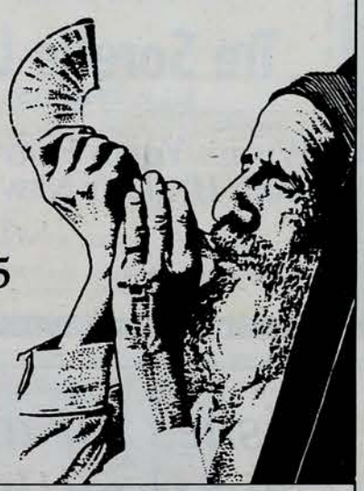

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Repentance and Peace

by Irving Greenberg

JERUSALEM (JTA) — Repentance and forgiveness — actions in the present which transform the past — are the core religious experiences of Rosh Hashanah and Yom Kippur. At this moment of history, they are also the key to the future of peace and the Jewish people.

Repentance should not be confused with putting the past out of your mind. Many of the self-help books and those dealing with ending co-dependency or victimization stress that the victims should put the evil (or the pain) behind them; otherwise, the misbehavior will continue to dominate their life.

If we treat the past as if it is dead and gone, we may shake it off. But there is real danger that we will learn nothing from the "dead" past. Then we will fall into the same pattern again. In Santayana's immortal words: "Those who do not learn from history (= the past) are condemned to relive it."

Through such concepts as repentance, Judaism teaches that the past — good and bad — is alive. It lives in our minds and hearts; it lives in sacred time in which past, present and future are all together in the eternity of G-d.

The Torah encourages us to keep the past alive with rituals of memory and re-enactment. On Rosh Hashanah, we blow the shofar and recall creation. On Passover, we re-enact slavery and redemption again — as if each one of us personally came out of Egypt.

The point of memory is that the unbroken living connection with the past gives us the ability to transform it. Repentance means making a new policy choice to change the outcome of the past.

On Rosh Hashanah, we recall the chaos which preceded creation; we celebrate the power and goodness of G-d, the Creator. Thereby, we affirm our ability to reassert control of the chaos — moral, personal, professional — in our lives.

Repentance is the act of taking charge. Admitting the error, the sin, the victimization — we decide to change the pattern from here on. Because we have not turned our backs on the past, we are able to enlist the emotions of pain (or the very drives that we acted out in the wrong way) to energize our changed behaviors.

Thus, the rebellion against the past — as well as its hard-earned lessons — makes creating a new life possible.

On Rosh Hashanah, we imagine the future perfection of the world and thereby acknowledge our obligation and capacity to participate in tikkun olam. The vividness and power of the future release us from the tyranny and repetition/compulsion of the past.

Forgiveness — from G-d, from others, from ourselves — opens the door. Yet, we bring all of our experiences and urges with us into the healed life pattern. Since no part of us is suppressed, we are more firmly embedded in the new way.

Sometimes, people go on with evil or destructive patterns, claiming that they cannot change. Sometimes, people try to shake off the past through "amnesia." Either way, the "dead" past continues on, often dominating their lives.

But if people keep the past alive and learn from it, if they bring the future into this moment, then the past itself can be redeemed. As the previous stage is re-channeled into a more constructive outcome, the past scenario takes on a different meaning and direction.

Today, there is a prospect of peace for Israel. Those who are totally dominated by the Jewish traumas of the 20th century cannot acknowledge this possibility. For 46 years, the Arabs tried to destroy Israel. By this logic, they argue, there cannot be any concessions to make space for co-existence with the Palestinians. Compromises will only provide a springboard for the next assault.

Such a view locks Jews in an unending dance of death with the world of Islam. It ignores the shift in balance of power. It leaves no room for the possibility that some Arabs genuinely would like to choose a new relationship to Israel and focus on making a better life for themselves.

Such a view locks Jews in an unending dance of death with the world of Islam.

High Holy Day Services at U.R.I.

Rosh Hashanah services will be held in the Memorial Union Ballroom on Sept. 6. For more information, call Hillel at 792–2740.

Rosh Hashanah services will also be held in the Memorial Union Ballroom on Sept. 7. For more information, call Hillel at 792–2740.

Yom Kippur services will be held in the Memorial Union Ballroom on Sept. 15. For more information, call 792–2740.

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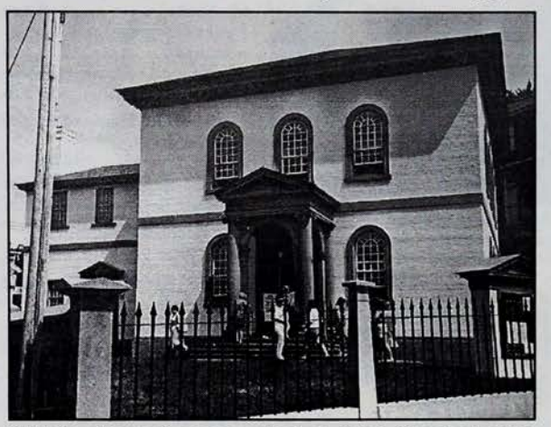
Touro and 'The Shapiro Trio'

Touro Synagogue of Newport, R.I., the oldest synagogue in North America, will welcome the new Jewish year of 5755 with a roster of three service leaders all named Shapiro. Rabbi Dr. Chaim Shapiro, the congregation's spiritual leader, announced recently that the congregation has obtained the services of Cantor Merwin Shapiro (no relative of the rabbi) to conduct the Musaf, Kol Nidre and Neilah services for this year's High Holiday synagogue services Sept. 5 to 7 and 14 and 15 which will be held in the Touro sanctuary.



Orthodox Touro Synagogue (Jeshuat Israel Congregation) is located at 85 Touro Street in Newport. *Herald Photo by Alison Smith*

The rabbi's son, cantor Neil Shapiro, who performed last year, will return to serve as the shofar sounder, Torah reader and cantor for the Shacharit services on Rosh Hashanah.

Cantor Merwin Shapiro has led services in several synagogues in Chicago, Montreal and New Orleans. He comes with the highest recommendations from the Yeshiva University Cantorial Bureau.

The traditional holiday services will begin Sept. 5 at 6:45 p.m. and will also be held on Sept. 6 and 7, starting at 9 a.m. Weather permitting, the annual Tashlich ceremony will be held on the afternoon of Sept. 6 at 5 p.m., with a procession of parents and children to Perrotti Park, alongside Narragansett Bay. This ceremony involves a symbolic "throwing away" of sins from the past year, and a resolve to improve one's lifestyle in the coming year.

Evening services will also be held in the main sanctuary at 6:45 p.m. on Sept. 6 and 7.

The Yom Kippur holiday will start with the noted Kol Nidre prayers on Sept. 14 and will continue the next morning at 9 a.m. The Yizkor memorial service will start about 11 a.m. and the closing Neilah services will start around 6:30 p.m. A gala Break the Fast collation will be served in the Touro community center social hall, for the worshippers, under the auspices of the Touro Synagogue Ladies Auxiliary, co-presidents, Donna Pimental and Bernice Schweber.

Reserved seats are still available for these services. For information about seating arrangements or other information, contact the Touro Synagogue office, at 85 Touro St., (401) 847-4794.

The Touro Synagogue United Hebrew School semester will commence on Sept. 11. Children from ages 4 to 12 attend the school to gain a basic understanding of Judaism and Jewish traditional practices. Registrations for the 1994–95 school term are still being accepted. For information or for an appointment with Rabbi Shapiro, contact the synagogue office.

High Holiday Schedule at Touro

Rosh Hashanah Services
Sept. 5 ..... 6:45 p.m.
Sept. 6 . 9 a.m. and 6:45 p.m.
Sept. 7 . 9 a.m. and 6:45 p.m.

Yom Kippur Services
Sept. 14 ..... 6:30 p.m.
Sept. 15 9 a.m. and 6:30 p.m.

Succoth Services
Sept. 19 ..... 6 p.m.
Sept. 20 ... 9 a.m. and 6 p.m.
Sept. 21 ... 9 a.m. and 6 p.m.

Shmini Atzeret and Simchat Torah Services
Sept. 26 ..... 6 p.m.
Sept. 27 ... 9 a.m. and 6 p.m.
Sept. 28 ... 9 a.m. and 6 p.m.

Touro Synagogue is located at 85 Touro St., Newport

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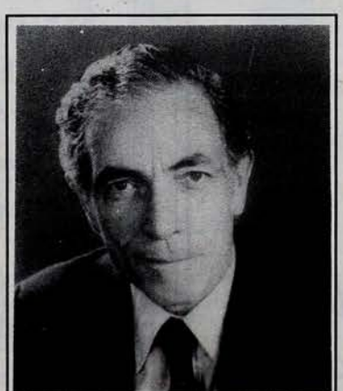
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Temple Am David

Rosh Hashanah 1994, 5755

Mon., Sept. 5
Candlelighting .... 6:54 p.m.
Minha-Ma'ariv .... 6:45 p.m.

Tues., Sept. 6
Shaharit ..... 8:00 a.m.
Junior Congregation and Pre-School ..... 10 a.m. to 12:15 p.m.
Rabbi's Message ..... 10 a.m.
Tashlikh- Minha-Ma'ariv ..... 6:30 p.m.
Candlelighting .... 7:45 p.m.

Wed., Sept. 7
Shaharit ..... 8 a.m.
Junior Congregation and Pre-School ..... 10 a.m. to 12:15 p.m.
Rabbi's Message ..... 10 a.m.
Minha ..... 6:50 p.m.

Conservative Temple Am David is at 40 Gardiner Street in Warwick. Call 463-7944 for more information. *Herald Photo by Alison Smith*

Maariv/Havdalah . 7:45 p.m.

Tsom Gedaliah
Thurs., Sept. 8
Shaharit ..... 6:45 a.m.

Shabbat Shuva
Candlelighting, Sept. 9 ..... 6:48 p.m.
Minha/Maa'riv, Sept. 9 ..... 6:30 p.m.
Shaharit, Sept. 10 .. 9:30 a.m.

Yom Kippur
Wed., Sept. 14
Candlelighting .... 6:39 p.m.
Kol Nidre ..... 6:15 p.m.

Thursday, September 15
Shaharit ..... 8 a.m.
Junior Congregation and Pre-School ..... 10:30 a.m. to 12:45 p.m.
Rabbi's Message/ Yizkor ..... 10:30 a.m
Minha, Ne'ilah, Ma'ariv ..... 4:45 p.m.

Conclusion of Services:
Shofar, Havdalah .. 7:30 p.m.

Sukkot
Mon., Sept. 19
Candlelighting .... 6:30 p.m.
Minha-Ma'ariv .... 6:15 p.m.

Tues., Sept.20
Shaharit ..... 9 a.m.
Junior Congregation (chapel) ..... 10:15 a.m.
Minha-Ma'ariv .... 6:15 p.m.
Candlelighting .... 7:20 p.m.

Wed., Sept. 21
Shaharit ..... 9 a.m.
Junior Congregation (chapel) ..... 10:15 a.m.
Minha ..... 6:30 p.m.
Maariv/Havdalah . 7:20 p.m.

Shabbat Hol Hamoed Sukkot
Candlelighting, Sept. 23 ..... 6:23 p.m.
Ma'ariv, Sept. 24 .. 6:15 p.m.
Shaharit, Sept. 24 .. 9:30 a.m.

Hoshanah Rabbah
Mon., Sept. 26 ..... 6:30 a.m.

Shemini Atzeret/Simhat Torah
Mon., Sept. 26
Candlelighting .... 6:18 p.m.
Minha-Ma'ariv .... 6:15 p.m.

Tues., Sept. 27
Shaharit ..... 9 a.m.
Junior Congregation (chapel) ..... 10:15 a.m.
Yizkor ..... 10:15 a.m.
Candlelighting 7.... :08 p.m.
Minha/Ma'ariv, Hakafot, Reading of Torah and Mehina Consecration .... 6:15 p.m.

Wed., Sept. 28
Shaharit ..... 9 a.m.
Hakafot with Junior Congregation in Main Sanctuary ..... 10:15 a.m.
Minha/Ma'ariv/Havdalah ..... 6:15/7:07 p.m.

Services are conducted by Rabbi Nechama Goldberg and Cantor Edward Berman.

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Congregation Sons of Jacob High Holy Day Services Schedule

Schedule for the High Holy Days 5755/1994

	CANDLELIGHTING	SERVICES
Saturday night Aug. 27		
First Slichos — After Midnight		
Preceded by a Melava Malka		
Slichos Prayers Daily		
Sept. 5 — Erev Rosh Hashanah		
Mincha	6:53 p.m.	6:55 p.m.
Sept. 6 — First Day Rosh Hashanah		
Shacharis		8 a.m.
Shofar Blowing		10:30 a.m.
Mincha		6:55 p.m.
Maariv	7:53 p.m.	7:55 p.m.
Sept. 7 — Second Day Rosh Hashanah		
Shacharis		8 a.m.
Shofar Blowing		10:30 a.m.
Mincha		7 p.m.
Maariv		8 p.m.
Sept. 8 — Tzom Gedaliah		
Slichos followed by Shacharis		6:30 a.m.
Fast ends at 8 p.m.		
Sept. 9 — Erev Shabbos		
Shacharis		6:30 a.m.
Mincha		6:45 p.m.
Maariv	6:46 p.m.	7:45 p.m.
Sept. 10 — Shabbos Shuva		
Shacharis		8:30 a.m.
Mincha		6:45 p.m.
Maariv followed by Havdalah		7:50 p.m.
Shabbos ends at 7:50 p.m.		
Sept. 14 — Erev Yom Kippur		
Shacharis		6 a.m.
Mincha		2 p.m.
Candlelighting		6:37 p.m.
Kol Nidre		6:47 p.m.
Sept. 15 — Yom Kippur		
Shacharis		8 a.m.
Yizkor		11:30 a.m.
Mincha		5:30 p.m.
Neilah		6:30 p.m.
Maariv (Fast Ends)		7:37 p.m.

Orthodox Congregations Sons of Jacob Synagogue is located at 24 Douglas Avenue in Providence. Call 274-5260.

Herald Photo by Alison Smith

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Chabad of West Bay Services

Rosh Hashanah
Sept. 6
Ma'ariv ..... 7 p.m.
Sept. 7
Shacharit ..... 9 a.m.
followed by Kiddush, Mincha and Tashlich
Ma'ariv ..... 7 p.m.
Sept. 8
Shacharit ..... 9 a.m.
followed by Kiddush and Mincha
Ma'ariv ..... 7:50 p.m.
followed by Havdalah

Yom Kippur
Sept. 14
Kol Nidrei ..... 6:45 p.m.
Sept. 15
Shacharit ..... 9 a.m.
Mincha and Neilah .. 5 p.m.
Havdalah..... 7:30 p.m.

All services will be held at 29 Arrowhead Way in Warwick. Post Road (Route 1) to Cowesett Road; eight miles on Cowesett Road; left onto Larchwood Drive; first right is Arrowhead Way. For information, call 884–4071.

Chabad of West Bay's headquarters are located at the CHAI Center, 15 Centerville Rd., Warwick. Services will be held at 29 Arrowhead Way in Warwick. Call 884-4071 for more information.
Herald Photo by Alison Smith

Shalom
TO ALL MY DEAR FRIENDS AND RELATIVES, I'M WISHING A NEW YEAR OF HEALTH, HAPPINESS AND PEACE.
•••
Trudy Katz and Family
Elyse, Michelle, Marcia, Joel & Rebecca, Debra & Michael

WGBH Features High Holy Day Music

On Sept. 6, WGBH (89.7 FM) will air special music at 7 a.m. in honor of the Jewish New Year. At 4 p.m. on Sept. 11, the station will air "The Door Is Opened: A Jewish High Holy Days Meditation" produced by Ellen Kushner. On Sept. 14, at 7 a.m., there will be a for Yom Kippur.

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Mr. and Mrs. David Jay Slotkis
Daniel Jeremy Rachel Elizabeth Dayna Julia
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Warmly extend their Best Wishes to their Friends and Relatives for a very Happy, Healthy and Prosperous New Year.

Temple Beth-El Schedules High Holy Day Services

The membership of Temple Beth-El in Providence will welcome the New Year at services which begin on Sept 5. at 8:15 p.m. Rabbi Sidney Helbraun, associate rabbi and director of education, will deliver the sermon. Services continue on Sept. 6 at 10 a.m.

Rosh Hashanah children's service and a festive reception sponsored by Sisterhood will be held at 3 p.m. in the temple sanctuary. Rabbi Leslie Gutterman will deliver the sermonette. Members of the community are welcome to attend this service.

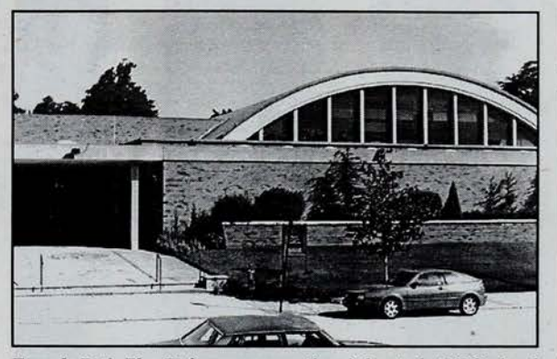
On Sept. 11 at 10 a.m., members will gather at the temple's cemetery on Reservoir Avenue in Providence for the annual cemetery pilgrimage. Rabbi Helbraun will deliver the memorial address.

Services for Yom Kippur begin Sept. 14 at 8:15 p.m. when Rabbi Gutterman will deliver the sermon.

Yom Kippur morning services are Sept. 15 at 10 a.m. Following the morning service, a meditation hour will be held in the temple's sanctuary featuring string music and readings from Jewish literature. Children's services begin at 1:30 p.m. followed by the afternoon service at 2:30 p.m. Yizkor and memorial services begin at 4:30 p.m. These services are open to the community.

Following the concluding service, Sisterhood and Brotherhood will again sponsor a communal breakfast in the Silverstein meeting hall. There is no charge.

For more information on membership in Temple Beth-El, please call Rob Goldberg at 331-6070.



Temple Beth-El, a Reform congregation, is located at 70 Orchard Avenue in Providence. Call 331-6070. *Herald Photo by Neil Nachbar*

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TO THEIR RELATIVES AND FRIENDS

TO FAITHFUL OLD FRIENDS
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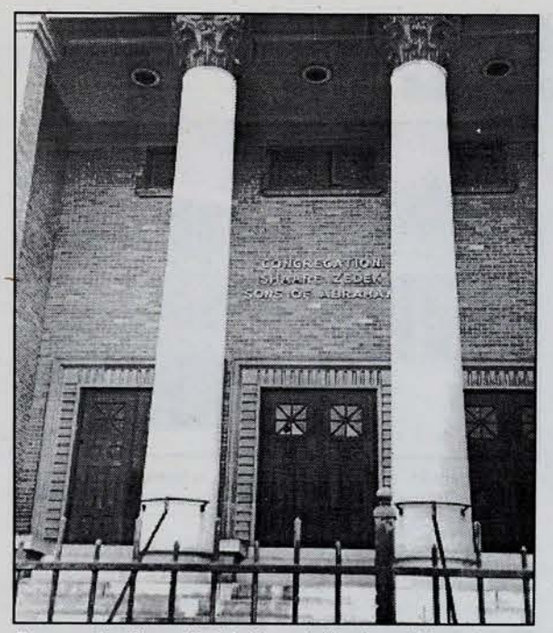

Congregation Shaare Zedek, Sons of Abraham, is located at 688 Broad Street in Providence. Call 751-4936. *Herald Photo by Alison Smith*

Temple Sinai, a Reform congregation, is located at 30 Hagan Avenue in Cranston. Call 942-8350. *Herald Photo by Alison Smith*

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Temple Shalom Welcomes the High Holy Days

Services to usher in the Jewish new year of 5755 will commence on the evening of Sept. 5 at 8 p.m. in the main sanctuary of Temple Shalom, the Conservative Congregation of Newport County, located at 223 Valley Road in Middletown.

Rabbi Marc S. Jagolinzer will chant the liturgical portions of the worship and deliver the sermon entitled, "Climbing Ever Higher."

On the first day of Rosh Hashanah 5755, morning services will begin at 9 a.m. Marvin Levine of Sharon, Mass., will assist in the conduct of the services and sound the shofar (the ram's horn). The rabbi's sermon for that morning will be "Bringing Morality Back." Children's services will start at 10:30 a.m. Child care will be provided.

The congregation will assemble in the temple parking lot that afternoon at 6 p.m. and walk as a group to Kempenar's Club on Valley Road for the beautiful ceremony of Tashlich, where worshippers symbolically cast their sins into the depths of the waters. Following, an Oneg Yom Tov reception will take place in the social hall with evening services commencing at 7 p.m.

On the second day of Rosh Hashanah, Sept. 7, the congregation will experience a contemporary worship service designed by Rabbi Jagolinzer who also compiled and edited a special High Holy Day prayerbook for this service. There will be no children's services this day, as families are requested to come to this service together. Special readings and melodies will be offered. Worship will begin at 10 am. The rabbi's sermon will be "Becoming Jewishly Fit."

For further information or to obtain tickets for the High Holy Days, call the temple office at 846–9002.

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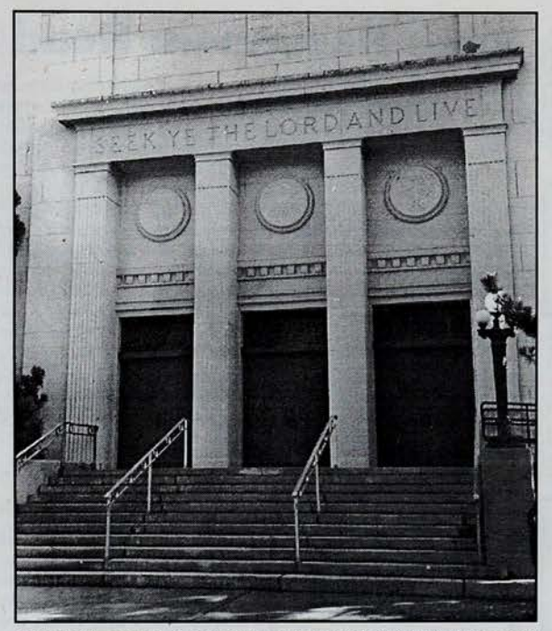
Agudas Achim High Holiday Services Schedule

Congregation Agudas Achim of Attleboro, the only Reconstructionist-affiliated synagogue in southern Massachusetts and Rhode Island, is pleased to announce its schedule of services for the High Holidays.

Sept. 5 ..... 8:30 p.m.
Sept. 6 ..... 9 a.m.
Children's Services
(8 to 12) ..... 11 a.m.
Tot Service
(ages 3 to 7) ..... 9:30 a.m.
Sept. 7 ..... 9 a.m.
Sept. 14 ..... 6:30 p.m.
Sept. 15 ..... 9 a.m.

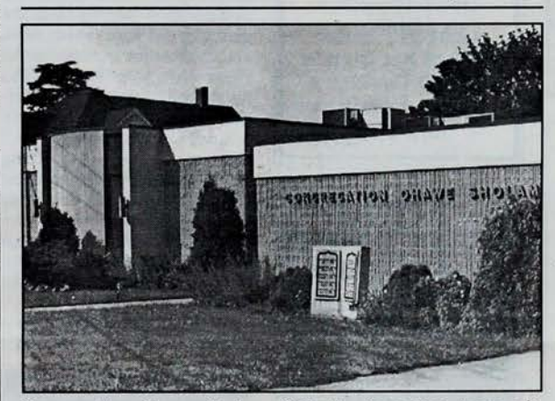
New and potential members are welcome as well as old friends, to these or other services. Rabbi Gail Diamond and Cantor Jane Meyers will officiate in celebrating the start of 5755.

Agudas Achim is located at 901 Main St. in Attleboro, off Route 95 at Route 152. Call the synagogue at (508) 222–2243 for information on tickets or membership.



Temple Emanu-El, Conservative, is located at 99 Taft Avenue in Providence. Call 331-1616. *Herald Photo by Alison Smith*

Chabad Lubavitch House is at 360 Hope Street (near Olney) in Providence. For more information about their high holiday services, call 331-4489.
Herald Photo by Alison Smith



Congregation Ohawe Sholam, Orthodox, is on East Avenue in Pawtucket. Call 722-3146. *Herald Photo by Neil Nachbar*

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Rosh Hashanah: Head of the Year

Our New Year's Day is a day for deep soul-searching and resolution. Yet, as its very name indicates, Rosh Hashanah — Head of the Year — is not just the beginning of another cycle; it is the head of these days. Just as the brain is the chief of the organs, directing and integrating all of a person's functions and behavior, so, in the same way, this day of Rosh Hashanah directs the course of the ensuing new year. Through it the life force, blessing and sustenance for the days that follow are provided. On Rosh Hashanah, the anniversary of the creation of man in the world, the inhabitants of the world are judged anew.

The main themes of Rosh Hashanah, as expressed in our prayers, are a) coronation: we accept G-d's kingship over us anew each year; and b) that we ask G-d to grant us a year of life, health and happiness. Although Rosh Hashanah is an awesome day, and obviously a time for solemn reflection and self-evaluation, it is not a day of sadness. We have faith in G-d's mercy and are confident that He loves us despite our many faults. We approach Rosh Hashanah with happiness because it is the day for ensuring a new year better than the one before; we cannot be sad.

"This is holy to G-d, your G-d; do not mourn and do not weep... for the joy of G-d is your strength."
(NECHEMIAH 8:9–10)

The Shofar

The special mitzvah of Rosh Hashanah is hearing the blowing of the shofar (ram's horn) which symbolizes the coronation of G-d as King of the universe and brings to mind several great events which involved a ram's horn — among them the giving of the Torah at Mt. Sinai and the binding of Isaac on the altar on Mt. Moriah. It will also herald the coming of the Messiah. The sounding of the shofar is a call to look into one's soul and improve one's way, saying as expressed by Maimonides: "Awake you sleepers from your sleep, and you slumberers, arise from your slumber — examine your deeds, repent and remember your creator" (Hilchos Teshuvah, Chapter 3).

Women, too, have taken upon themselves this mitzvah, even though it is bound to time — the factor which serves in most cases to exempt women from being obligated in a mitzvah.

The shofar is the oldest of wind instruments. So simple and so primitive and so much a part of Jewish history, its piercing sounds penetrate our beings and bring us close to G-d and the observance of His commandments. As the prophet affirms, "Shall the shofar be blown in a city and people not tremble?" (Amos 3:6)

Special Foods and Customs

Rosh Hashanah has numerous special customs, and many of them are connected with the holiday meal.

• On the first night of Rosh Hashanah, we dip our challah into honey instead of salt. (This custom may go on until Hashanah Rabbah, depending on family custom.) Right after the blessing over bread, a sweet apple is dipped into honey and a special prayer is said asking G-d for a sweet year.

• The head of a fish is usually eaten, signifying our hope to be the "head," outstanding in righteousness and an example for all. A popular way to prepare the head is to stuff it with the same mixture used for gefilte fish and then cook it like regular gefilte fish.

• On the second night, a new fruit which was not yet eaten this season is put on the table, preferably at the time of candlelighting. When the blessing shehechiyonu ("Who has kept alive and bought us to this season") is made (by the women at candlelighting and by the men during Kiddush) this fruit is kept in mind. It is also good to have in mind a new garment one is wearing. This new fruit is eaten right after Kiddush and is

(Continued on Next Page)

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Head of the Year

(Continued from Previous Page)

often a pomegranate, because this is one of the fruits for which the land of Israel is praised in the Torah, and also because it is said to contain 613 seeds, equal to the number of our commandments.

• Tzimmes is a sweet carrot dish generally eaten on Rosh Hashanah and throughout the month of Tishrei. The yiddish word for carrots is meren, which also means increase. Tzimmes thus symbolizes the desire to have our merits increase above our shortcomings.

• Honey cake has always been a traditional and popular dessert during this time.

• Many people use round challahs on Rosh Hashanah, and also round farfel for soup, to express the hope that the new year will likewise be rounded out and perfect and bring the best of everything to everyone. In addition, the word farfallen represents the hope for a falling away of our misdeeds of the past year.

• There is a custom not to eat nuts because of the similar numerical equivalent of the letters in the word for nut (egoz) and the word for sin (chet). A very practical reason not to eat nuts is in order to keep the throat clear for the long prayer services of the Yom Tov.

On the first day of Rosh Hashanah after the afternoon services, we customarily "throw" our sins into a body of fresh water which has in it live fish. This custom is known as tashlich, from the statement (Michah 7:19): "And you shall cast away (tashlich) all your sins..." If the first day of Rosh Hashanah falls on Shabbos, Tashlich is said the second day.

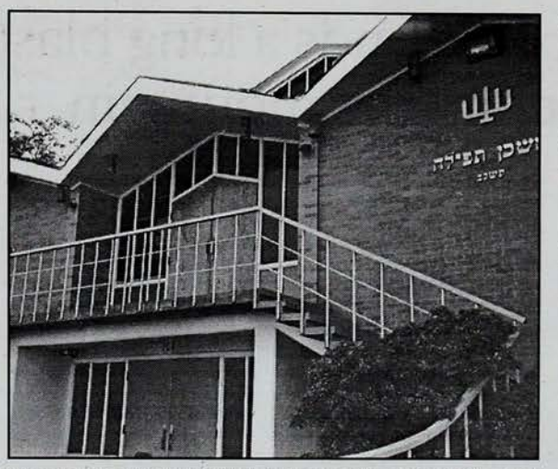
Since Rosh Hashanah is the head of the year, it sets the pattern for each of the days to come. For this reason we should try to be extra careful in everything we do and think and say on this all-important day. Whether praying or serving food, making blessings, eating, or conversing at the table, we try to keep in mind at all times that this is Rosh Hashanah, and as this day goes, so will the rest of the year. It is customary not to nap during the day so that we should be up and alert when receiving our verdict for a good year.

After the service on Rosh Hashanah, we all greet one another with the good wishes of

L'shona Tova Tikosaivu
V'saichosaimu

May you be inscribed and sealed for a good year.

From the Kosher Spice & Spirit *cookbook by the Lubavitch Women's Organization.*



Congregation Mishkon Tfiloh, Orthodox, is located at 203 Summit Avenue in Providence. For information about their services schedules, call 521-1616. *Herald Photo by Alison Smith*

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When the trumpet sounds a long blast, they shall assemble before the mountain. Exodus 19:13

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