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Special Occasions

PAGES 8 & 9

SAFAM to Give Concert at Temple Beth-El on Dec. 8

An exciting concert featuring the highly acclaimed Jewish folk-rock group, SAFAM, will be held on Dec. 8 at 3 p.m. at Temple Beth-El on 70 Orchard Ave in Providence.

This program, which has been made possible by the generosity of The Benefactors Fund of Temple Beth-El, is free and open to the entire community.

In keeping with the Chanu-

kah tradition there will be a latke (potato pancake) reception and an outdoor candlelighting ceremony following the concert. All ages are welcome to the only outdoor candlelighting Chanukah celebration in the state.

SAFAM, which means "moustache" in Hebrew, first performed at Boston University in 1974. Their unique style which successfully blends Hassidic, cantorial, pop, rock and roll,

reggae, Israeli and barbershop quartet (to name a few) has become known internationally as the "Jewish-American Sound."

Their approach to Jewish music and their success in combining contemporary music with traditional themes taken from liturgy and Biblical texts has made SAFAM a favorite among Jewish music lovers of all ages.

For further information, call Temple Beth-El at 331-6070.

WJC May Make a Deal for Restitution

Restitution Now or Later?

by David Landau

OSLO (JTA) — "How much will you offer?"

This age-old question, which signifies that people are ready for business, is becoming the unofficial negotiating posture of the world Jewish campaign for Holocaust restitution.

This policy shift has emerged in conversations with key figures who attended a conference of the World Jewish Congress on restitution, held in the Norwegian capital in late November.

The significance of the shift is that the handful of Jewish officials involved in making restitution policy now will be prepared to accept less than the true magnitude of a country's accrued debt in return for a prompt settlement made without acrimony.

One important consideration behind the policy shift is that soon there will be no living survivors who can benefit directly from compensation for Holocaust-related plunder.

The new policy will probably be applied in discreet diplomatic contacts between WJC officials and the governments of Holland and France, among others.

It is already being applied in negotiations with Swiss bankers and government officials.

According to unofficial, but well-founded, reports, Switzerland is considering making an interim settlement offer to world Jewry, pending the conclusion of inquiries into the role of Swiss banks in holding Jewish deposits as well as those made by the Third Reich, some of which originated in Jewish wealth.

These inquiries came after the WJC and U.S. officials launched a steady barrage of accusations that Swiss banks have hidden behind their secrecy laws in an effort to block the return of assets belonging to Holocaust vic-

tims or their heirs.

They also came after the WJC unearthed a series of recently declassified documents that it claims proves that Switzerland helped finance Hitler's war effort by laundering money for Nazi Germany.

Swiss government and banking officials are now said to be ready to come up with a sizeable restitution sum even before the conclusion of the ongoing investigations.

Informed sources said that \$250 million was mentioned as a figure for the interim settlement.

The WJC is demanding categorically that all Jewish groups stay united and not cut their own deals with the Swiss.

WJC leaders hope to be able to embark on similar dialogues with other countries. An \$8 billion claim against the Dutch government is being submitted by the local community with WJC backing, but realistic expectations of compensation are much more modest.

Much depends, politically and psychologically, on the precedent set by Norway.

"This is the moral responsibility of our generation," Norwegian Prime Minister Thorbjorn Jagland told the WJC delegates at the opening session of the conference.

Norway is widely seen as a leader in international affairs, to be respected and emulated.

The WJC chose Oslo as the venue for the biannual meeting of its leadership because of

Norway's forthcoming attitude toward restitution for properties seized from Norway's Jews during World War II.

The Norwegian government set up a commission earlier this year to study the restitution issue, and its report is due in March.

But in his address to the WJC conference Jagland was less forthcoming than Jewish leaders expected. He spoke of "allegations" that had "surfaced in the press" regarding "the fate of Jewish property confiscated by the Quisling Nazi government in Norway."

He pledged that his government "will consider appropriate follow-up measures and submit our proposals to parliament" after the commission issues its findings.

WJC officials had hoped for a more unequivocal affirmation of Oslo's intention to pay back the plundered Jewish property. Jagland had already made such a commitment to WJC President Edgar Bronfman in a private meeting.

Norway's pre-war Jewish community numbered approximately 1,800 — 700 of whom were slaughtered at Auschwitz. The present number of Norwegian Jews does not exceed 1,250. This makes restitution a manageable matter for Norway.

But translated into French or Dutch terms, any settlement arrived at between the Norwegian government and the Jews could have very significant monetary implications, given the size of their pre-Holocaust Jewish communities.

Thus, the WJC believes that the Dutch, the French and others would be willing, indeed anxious, to consider a compromise amount.

The idea of an interim settle-

(Continued on Page 15)



SAFAM, a Jewish folk-rock group, will entertain at Temple Beth-El on Dec. 8. The concert is free and open to the community.

Photo courtesy of Roberta Segal and Associates

Rabbi to Teach Judaic Studies Course at Salve Regina

by Emily Torgan

Jewish Community Reporter

Students at Salve Regina University in Newport will soon have the opportunity to learn about Judaism from a rabbi.

Next semester, Rabbi Marc Jagolinzer of Temple Shalom in Middletown will offer "A Jewish Experience," an overview of Judaism geared towards students who are not Jewish.

Jagolinzer developed the class and taught it at Salve about a year and a half ago. Recently, John Greely, head of the religion department, contacted Jagolinzer and asked him to offer the class again.

"Previously, a class in Judaism had been taught there by a Catholic lawyer, and this is much different," Jagolinzer explained. "That was a textbook class, and this is hands-on."

The class will touch on the Jewish life cycle, which includes such ceremonies as a bris, a bar or bat mitzvah, and a wedding; an exploration of the four different branches of Judaism, Orthodox, Conservative, Reform and Reconstructionist; an overview of history that includes portions from biblical and modern times; an explanation of Jewish holiday rituals, and some Jewish philosophy.

"There is a very strong demand for the course," said Jagolinzer of the Catholic college. "The Catholic Church talks about its roots, which can be explored in Judaism. Also, many students have Jewish friends, or are interacting with Jewish people and want to understand them better."

According to Jagolinzer, students in the nursing program may want to know how to better understand their Jewish patients, or how to act at a Jewish funeral.

Jagolinzer says he is happy to teach Judaism to students who may know little about it.

"The primary role of a rabbi is a teacher, and I think much anti-Semitism is bred through ignorance and misinformation," Jagolinzer said. "I am very glad to have this opportunity to teach."

Jagolinzer has called his experience at Salve very positive.

"I have found only the greatest acceptance and respect at the university and by all those associated with the university," Jagolinzer said. "If people respect their own religion sincerely, they have a likewise commitment to others who are also committed to their religions."

INSIDE THE OCEAN STATE —

Feldman to Conduct the 'Pops'

Ronald Feldman will conduct the Boston Pops Esplanade Orchestra's annual holiday concert on Dec. 12 at the Providence Civic Center at 7:30 p.m.

Feldman joined the Boston Symphony Orchestra as a cellist at the age of 19 and was appointed assistant conductor of the Boston Pops Orchestra in 1989 after appearing as a guest conductor for three consecutive seasons at Symphony Hall and Tanglewood.

Feldman held this position through 1993 and remains a frequent guest conductor of the Boston Pops Orchestra.

Formerly music director of the Worcester Symphony Orchestra, he was also conductor and music director for five seasons of the New England Philharmonic. In 1988 he and the New England Philharmonic were awarded the American Symphony Orchestra League's ASCAP Award for Adventurous Programming of Contemporary Music.

Feldman has been the conductor of the Berkshire Symphony since 1989. With that ensemble he received his second ASCAP Award for Adventurous Programming of Contem-

porary Music, for a season of premieres of solo works by living American women composers, in 1990-91.

Reserved arena tickets are \$19.50 and \$22.50, with a discount of \$3.50 per ticket for groups of 20 or more, and are on sale now. VIP cabaret tables of eight are \$320 and \$400. Single cabaret seats are \$40 and \$50.

Tickets may be purchased at the Civic Center box office and all Ticketmasters locations. To charge by phone call 331-2211 in Rhode Island or (508/617) 931-2000 in Massachusetts. For group discounts, call 331-0700, ext. 155.

A Most Admirable Public Building' is the Statehouse

"A Most Admirable Public Building": The Rhode Island State House Centennial Exhibition, is a special historical offering on view through Dec. 21 in the main gallery — of the Fine Arts Center Galleries at the University of Rhode Island, Kingston.

The intention of this special exhibition, timed to coincide with the centennial years of the Rhode Island Statehouse, is two fold... first, to celebrate a monument visible to all Rhode Islanders, and second, to illuminate the extraordinary historical circumstances which conditioned, and made possible, the most widely renowned symbol of our state.

As the century draws to a close, the Rhode Island Statehouse — our preeminent Rhode Island state building — turns 100 years old. While Rhode Island is the nation's smallest state, its Statehouse is universally recognized to be among the most magnificent among the nation's many such buildings.

Why this reputation is merited and what Rhode Island was politically, culturally, economically, and historically during the critical Statehouse years is the message of this extraordinary historical exhibition.

Showcased will be a selection of original works on paper by the New York architectural firm of McKim, Mead & White. These architectural drawings and hand-colored mechanical prints were selected by a contributing team of curators.

Loans to the exhibit from the R.I. State Archives have been supplemented by objects from private and institutional lenders, including a cast bronze rep-

lica, made in 1975, of the head of the figure which surrounds the Statehouse dome ("The Independent Man"), and original souvenir textiles from the 1893 World's Columbian Exposition of Chicago, an event which was a significant part of the new language of American Classicism then being formulated by the firm of McKim, Mead & Whi

A series of 10 illustrated, didactic text panels, written by the team of three contributors, is a key component of the exhibit. Taken together these topical illustrated text panels sketch the success story of

(Continued on Page 15)

Museum Plans Family Fun Festival of Lights

Time Change Noted

On Dec. 8 from 1 to 3 p.m. (instead of from 1 to 5 p.m. as previously scheduled) the Children's Museum of Rhode Island invites families to celebrate the Festival of Lights.

Visitors will explore the traditions and beauty of Chanukah with creative and informative activities. After savoring traditional jelly doughnuts, children will build a real wooden menorah and learn the Chanukah blessing. Kids will fashion a gelt purse from felt, and play the dreidel game. Families will gather for a performance featuring puppetry, stories and songs by the Brown/RISD Hiller.

During the Family Fun Festival of Lights visitors of all ages can enjoy the museum's ambience of illumination and joy.

These activities are recommended for children ages 3 and older. No registration is required. There is no charge beyond the usual museum admission fee of \$3.50 per person.

The museum is located at 58 Walcott St., Pawtucket. The phone number is 726-2591.

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Oil Paintings at Library

Roy Collins, Rhode Island artist, and William McLane, Massachusetts artist, will present a joint exhibit of their oil paintings at the Cranston Public Library, 140 Sockanasset Cross Road, through Jan. 3.

Collins studied with some of America's foremost painters and art critics in New York City before relocating to Rhode Island. He completed graduate work at Rhode Island College and is the author of a number of books of poetry and philosophy.

McLane is largely self-taught and has been exhibiting in Southern New England over the last few years. Both artists will be exhibiting human figure

paintings, and Collins will also be exhibiting landscapes. The exhibit is free and open to the public.

Mothers of Twins Get Together

The Rhode Island Mothers of Twins Club, Midland Chapter, will hold their next monthly meeting on Dec. 11 at 7 p.m. at Norwood Baptist Church, 48 Budlong Ave., Warwick, R.I.

All new and prospective members are welcome. For more information and directions, call Debbie at 463-6433 or Karen at 397-7281.

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Quartet at Library

The Street Corner Four Barbershop Quartet will present a free concert at the Cranston Public Library, 140 Sockanasset Cross Road, on Dec. 11 at 7:30 p.m. The performance will be held in the meeting room.

The hourlong concert is sponsored by the Friends of the Cranston Public Library. Refreshments will be served following the concert.

The library is accessible to people with physical handicaps.

Plenty of Quilts

Members of the Narragansett Bay Quilters Association will be exhibiting small wall hangings and miniature quilts in the rear gallery of the Cranston Public Library, 140 Sockanasset Cross Road, through Dec. 31.

The exhibit is free and open to view during library hours.

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THE JEWISH COMMUNITY

PC Community Creates Unique Holocaust Awareness Day

by Emily Torgan

Jewish Community Reporter

Something was very different about the student gathering in the Slavin Center at Providence College on Dec. 2.

Despite the bright weather and colorful signs advertising a student-sponsored event, faces were somber and the mood subdued.

The signs, made with magic markers, advertised "Bearing Witness: A Day of Holocaust Awareness."

The students who created them had just completed a shocking new academic experience. By organizing Holocaust

pants offered slide and picture displays and film clips. Beth Cohen, educational director of the Rhode Island Holocaust Memorial Museum, presented material from her institution.

Recordings of music from the Vilna ghetto were played, and later, students Liz Benson and Joseph Sustar performed live Hebrew and Yiddish music inspired by "Gender and Genocide."

Between 1:30 and 2:30 p.m., a silent group of about 50 students listened as Holocaust survivor Lea Eliash told them about her years as a Jewess in Nazi-occupied Lithuania.

had to deal with the guilt of not knowing about this, and of not caring enough to know why it happened. It's been an awakening. I feel like I need to do more socially."

"I was horrified by this class," said Mike Mercurio, a senior English major. "It's given me a great awareness of how our culture deals with 'otherness.' It's not only the way that Jews are portrayed as 'the other,' but any way our society portrays somebody as being the other."

Perel, who has taught English at Providence College for 25 years, decided to design a Holocaust literature course for her students after working with a single student interested in Holocaust literature.

"We became interested in the different experiences of men and women during the Holocaust," said Perel, who also teaches women's studies. "I realized a lot of studies about the differences between male and female experiences are going on. The male experience was universalized because more of the men became professional writers, and the canon became male-dominated."

Perel, who is Jewish and a poet, was drawn to the self-exploratory aspects of the works. She began to plan a class in 1994, and the English department approved it a year later.

Perel created a heavy syllabus featuring the works of both male and female writers, including Elie Wiesel, Gerda Weiss-



TEACHER ASSISTANT LIZA PAPPAS and her classmates coordinated Holocaust Awareness Day. Herald photo by Emily Torgan

mann Klein, Nelly Sachs, Primo Levy, Paul Celan and more.

The list of required works also includes instructions about how to cope with the emotional aspects of such readings.

"We will have to create democratic strategies to assist us in reading and reacting to this literature," the syllabus reads.

As both a Jew and an educator, Perel found the notion of presenting the material to her mostly Christian undergraduate students daunting.

"It was frightening," Perel said. "I was aware that I could say anything, and these students would be inclined to accept it. That's why I relied on bringing in people."

Because students said they had become physically and emotionally exhausted by the reading, Perel arranged for Dr. Ann Coleman, a psychologist at Providence College, to come in and talk to class members about the works twice during the semester.

Cantor Ida Rae Cahana of Temple Beth-El in Providence came in and sang partisansongs and songs of grieving. Dr. Elaine Chaika, a professor at Providence College, gave a talk about the history of anti-Semitism and stereotyping specific to the uses of language.

As the class was offered with the Feinstein Institute of Public Service, which requires student involvement in locations outside the classroom, class members went to the Holocaust Mu-

(Continued on Page 15)



PROFESSOR JANE PEREL and her students listened to survivor Lea Eliash on Dec. 2.
Herald photo by Emily Torgan

Awareness Day, they shared some of their knowledge with the college community.

Working as a group, the 26 students who had participated in the first-ever offering of "Gender and Genocide, A Study of Holocaust Literature," a semester-long course designed and taught by English professor Jane Lunin Perel, created a daylong tribute to those directly affected by the horrors.

With the help of co-sponsors Pax Christi, an on-campus pastoral organization, the Board of Multicultural Student Affairs, the Feinstein Institute for Public Service and the Rhode Island Holocaust Memorial Museum, students put together a program based on the course materials.

Beginning at 10 a.m., partici-

Students also heard the Rev. Edward Doyle, O.P., a former Providence College faculty member who had served as an army chaplain during the liberation of the concentration camps.

After students presented their own writings, the activities ended at 4:30 p.m. at which time Perel performed an exhibition Shabbat ceremony.

By then, about 150 students had attended the function.

According to Perel and her students, gaining the knowledge to put together Holocaust Awareness Day made a tremendous impact on their thinking and emotional lives.

"I've changed from this course," said Kimberly Stram, a senior majoring in English. "I've

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This Week... December 10

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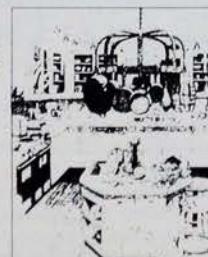
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EDITORIAL

Memorial Service Attendance Was a Show of Solidarity

To the Editor:

Correspondence from Rabbi Mordechai Friedman about Professor Alan Zuckerman's attendance at a memorial service in a Conservative synagogue for the late Prime Minister Rabin is surely side-stepping the point.

The point is that large numbers of people from different segments of the Providence Jewish community, and indeed from outside the Jewish community, wanted to get together, not only to mourn the late Israeli prime minister, but also to show solidarity in our outrage at this dastardly deed.

Those of us from the "Orthodox" Jewish community (and I abhor the term "Orthodox" as much as does Friedman, although perhaps for different reasons) who attended, came to participate in this show of solidarity within our community and not to endorse the religious views of others present. I was happy to observe that, in addition to many from our own Congregation Beth Shalom, there were present people from other "Orthodox" congregations in the community, including Mishkan Tfiloh and the Providence Hebrew Day School, in addition to Christian clergy.

and the (Italian) mayor of Providence.

Those of us from Beth Shalom came after another memorial service held at our own shul for the late prime minister. Showing respect for our fellow Jews, righteous Gentiles and, indeed, all human beings is surely as much a part of our tradition as any of our other mitzvot.

Perhaps I am reading too much between the lines, but am I, perhaps, sensing an implication by Friedman that what he really disapproves of is those of us who feel it was right to mourn for Prime Minister Rabin? I hope he will see fit to correct me if I am wrong, that is if he is continuing to read the *Rhode Island Jewish Herald*.

I am impressed that events in our small Jewish community are attracting attention as far away as New York, and I hope that the New York community will continue to be attentive not only to problematical situations, including our responses to tragedies, such as the murder of an Israeli leader by a fellow Jew, but also to our successes, of which there are many here in Providence.

Michael A. Bharier, M.D.
Providence

Breakfast is Served

To the Editor:

I read with interest and enjoyment the Harry Kolodney's article in your Nov. 28 issue on page 15.

Yes, we are, G-d thankful, beginning our second 100 years and, have in the most part, the Sunday breakfast described. However, this is held the first Sunday of each month, at which time our monthly meeting is attended by the membership.

I would be pleased to have a Sunday breakfast each Sunday — all we need is attendance, and a committee chairman! Call me.

Harold Silverman, Congregation Sons of Jacob

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EDITOR:
ALISON SMITH
ASSOCIATE EDITOR:
NEIL NACHBAR
CONTRIBUTING REPORTER:
MICHAEL FINK
JEWISH COMMUNITY REPORTER:
EMILY TORGAN
ADVERTISING ACCOUNT REP:
DIANA FLORIO

MAILING ADDRESS:
Box 6063, Providence, R.I. 02940
TELEPHONE: (401) 724-0200
PLANT:
Herald Way, off Webster Street
Pawtucket, R.I. 02861
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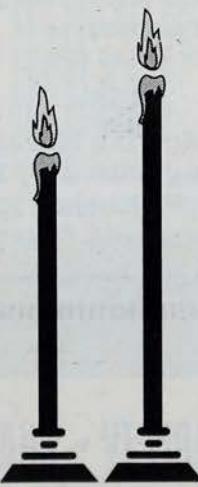
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Candlelighting
December 6, 1996

3:57 p.m.



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

Proclaiming the Miracle

by Rabbi Jerome Epstein

Before the victory of Judah Maccabee, in the days when Antiochus made it difficult for Jews to live a complete Jewish life, or even to worship in the temple, a generation of Jews became Hellenized — not always against their will.

Sadly, many of these Jews became quite comfortable with this arrangement. Indeed, they enjoyed their new style of dress, exotic forms of entertainment, and "freedom" from religious requirements.

When we teach our children about Chanukah, we tell them about the oil which lasted for eight days, when it should have lasted only for one. Certainly, that was a true miracle.

Equally miraculous, however, was the fact that out of the Hellenized generation of Jews who preceded Judah Maccabee, leaders arose who still cared enough about Judaism to fight for its restoration.

Considering the high degree of assimilation to Hellenistic culture, one might have expected ambivalence, or even apathy, on the part of the Jewish community, faced with an opportunity to return to Jewish living. That there were leaders and priests who still valued their Jewish heritage, and that there were ordinary people who followed and supported them, is a wonder.

If it is miraculous that the oil lasted for eight days, it is equally miraculous that there were those committed to rekindling it at all. Perhaps, then, the true miracle of Chanukah is the miracle of Jewish continuity.

In 1990, the Jewish world received the Council of Jewish

Federations comprehensive Population Survey with mixed emotions. While there was good news about Jewish commitment, most attention was focused, quite properly, on challenges for the future.

Probably, the statistic given the greatest prominence was the finding that intermarriage was occurring at a rate of 52 percent — a figure all agreed was quite high. Although the community has since developed various strategies to reduce this number, we have not yet been entirely successful. Unfortunately, and ironically, the 1990 study, in itself, may be a factor in this equation.

By revealing that many, if not most, Jews marry non-Jews, the survey served to give (false) acceptability to intermarriage. In the minds of some, intermarriage was now considered normative — the battle was lost.

Parents who might previously have objected to their children interdating could now question whether they themselves were wrong; after all, "if everyone else is doing it," can it be that bad?

Thus, ironically, the very study that alerted the Jewish community to the reality of wide-scale intermarriage actually served to remove some of its stigma.

Clearly, in order to rectify this situation, we need a new strategy. Instead of focusing on those who temporarily or permanently shed their Jewish commitment and painting a picture in which these behaviors would appear to reflect the norms, we must begin to highlight those whose actions serve to strengthen Jewish life.

Our tendency has been to focus on our failures, in order to correct them. Now, more than ever, we are mandated to focus on our successes, in order to draw the appropriate lessons.

It is once again time to "proclaim our miracles." Jewish newspapers, as a matter of policy, can provide free space to announce marriages between two Jews. Synagogues can signal that the marriage of two Jews is a cause for simha by limiting wedding announcements to such messages. The community can publicly recognize the achievements of those who commit themselves to pursue Jewish study, attend a daily minyan and pursue other mitzvot. While we would like even stronger participation in Hillel programs, Israel summer experiences, and Jewish-content camps, there is nevertheless much we can be proud of — and we should say this loudly and clearly. People want to feel good about "belonging" and doing the right thing. We can help them, and ourselves, by acknowledging their efforts.

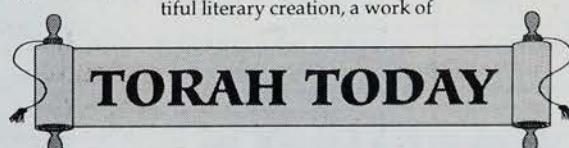
The real miracle of Chanukah is one of Jewish commitment. As we light the candles this year, let us reflect not only on the miracles of the past but on those of the present, as well. Let us further resolve to reinvoke Jewish life by proclaiming these miracles, so that we, our children, and those who come after, will enjoy the fruits of a true Jewish renaissance.

The author is executive vice president of The United Synagogue of Conservative Judaism, the association of Conservative congregations in North America.

The Meaning of Chanukah

Our sages of the Talmud described the miracle of Chanukah as follows: "During the occupation of the Holy Land by the Greeks, the latter entered the Hechal (inner sanctum) of the Beis Hamikdosh — Holy Temple) and defiled all the oils.

When the Hasmoneans defeated them, one cruse of oil was found, which evidently had not been touched by the Greeks. It contained enough oil only for one day. The menorah was rekindled and the oil miraculously lasted eight days, until new oil could be prepared."



TORAH TODAY

it was not to prevent the rekindling of the menorah, but rather that it should be rekindled with defiled oil; hence they purposely left a supply of defiled oil in the sanctuary to be readily available for this purpose.

Herein lies the essential aspect, as well as the message of Chanukah.

The Greeks were willing to recognize the Torah, or even accept it, as a perfect and beautiful literary creation, a work of

distinguishing the Jewish way of life and make it specifically Jewish, holy and pure.

Moreover — and this was the greatest danger posed by the Greek penetration of the "Hechal," they favored, and actually endeavored to bring about, the rekindling of the menorah, specifically in its hallowed place in the Hechal, whence it should spread its light everywhere as before, except... that its light should come from oil that had the Greek "touch," the touch of a heathen that defiles the oil.

With this deeper insight into the real aspect of Chanukah, we will understand the true message of Chanukah.

Submitted by Rabbi Yehoshua Laufer of Chabad House.

poetry, wisdom, profound philosophy etc. provided it was considered as a human creation, like their own mythology (which was a human invention, and where the deities were represented in human shapes and forms, with human characteristics, passions etc.).

A question begs to be asked: If the purpose of the Greeks was to extinguish the light of the menorah and prevent its rekindling, why did they merely defile the oil? They could have accomplished this more effectively by using it up or destroying it completely.

The answer is this: Our sages indicated to us the true objective of the Greeks, namely, that

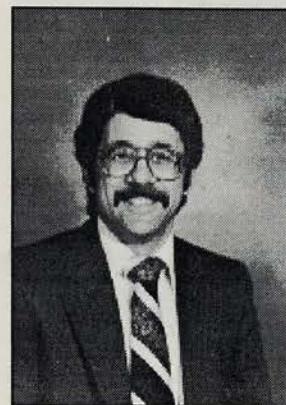
FEATURE

Mr. Malin of Middle School

by Mike Fink
Herald Contributing Report

We asked our son's sixth-grade homeroom and social studies teacher for Shabbat suppers. Mark Malin went through school with my wife. He also taught our daughter a decade ago and came to dinner during her time in his class as well. He knows our household.

Mr. Malin brought his high



Mark Malin

school yearbook along, and asked for an updated autograph and reminiscence.

He sat in a rocker and pored over the old photos, filling in on the fate of classmates and maybe mentioning a crush or two on a pretty face among them. But life isn't always just, even in the long run, especially in the field of romance.

Mr. Malin has been holding the fort at Bishop Junior High, or Middle School, as long as it would take to reach from bris to bar mitzvah, a baker's dozen of years. "I never missed a day."

South County's First Bloom on Display

Concurrent with the construction of the Rhode Island State House in the 1890s, the University of Rhode Island's own campus was being developed. While the Fine Arts Center's Main Gallery celebrates the anniversary of the state house, a Corridor Gallery exhibition, entitled, "The University of Rhode Island and its South County Ambience in the 1890s," will showcase historical and modern photographic views. These evocative images from 100 years ago recall the rich architectural heritage of the University of Rhode Island and Wash-

ington County in the same period as the Providence Statehouse campaign years.

(Continued on Page 15)

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Of Horses and Squirrels

Once upon a time there was a pretty little squirrel named Perri who liked a boy squirrel called Porro.

From their treetops they watch the anxious lives of the ground creatures, preyed upon by martens and foxes, by shrews and by the hunter's dogs. Perri's mother is killed by one such creature, leaving a bloody tail. Winter brings hunger and cold, but spring returns and saplings replace the felled trees.

Felix Salten, né Saltzmann, a Jewish Viennese journalist, wrote not only the saga of Bambi, but of Perri and of other woodland denizens. I have been phoning the Toronto Holocaust Museum, where I spotted a bas-relief of Salten, to track down the fate of the famous author following Krystallnacht and just before the war.

Donald Culross Peattie, the American nature-writer, wrote an introduction to "Perri" and claimed, "If what I hear is true, the creator of this book is imprisoned in a concentration camp in Germany. As it is impossible to suppose him guilty either of offering violence or committing any kind of wrongdoing, we can only conjecture that he has said something displeasing.

"Was the minister of propaganda troubled by the description of a shrewmouse? Tenderness and love have to meet in this book by secret, to snatch a fearful bliss among ambushing shadows."

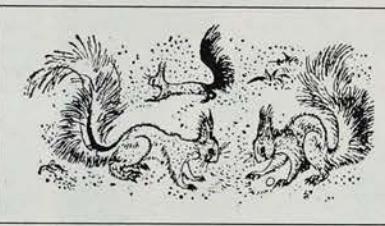
And yet, the Bobbs Merrill publishers disclaim the foreword. "The American consul general in Vienna has reported that Mr. Salten is not in a concentration camp, but is living in a rented apartment in Vienna."

Editors see the chapters narrating the desperate destiny of the wild and free as political allegory. "Out of the turmoil of Austria comes not a discussion of fascism and political currents, but the breath of the forest, heavy with the smell of pine and carrying a nostalgia for a different world."

I have dug out every volume

I can get my hands on from public, private and college libraries,

written by the fascinating figure so admired by fellow poets, by children, and by the general public of the era just before the fall of civilization. In addition to "Perri," I found "Florian," the bio of a white stallion who served as the carriage horse for the Emperor Franz Josef. Florian's gentle but proud disposition and personal beauty embody the lost empire of grace and courtesy that Salten recalls from his earlier pre-Nazi-era lifetime.



Perri and Porro from the 1938 edition of their history

of the Austrian monarch.

Why do I go on about the work of a writer whose chief fame rests upon the sale of a script to Walt Disney, who popularized a reduced version and vision in the animated cartoon "Bambi"? Perhaps because I think Salten's reputation is due for a restoration. December 7 may be a lasting day of infamy, and of course the start of American entry into the war. Krystallnacht may have presaged the darkness of Europe. But in the rich tapestry of Felix Salten's accounts of the little lives of God's fancy you will find the tenor and tone of that time.

Salten's fantasies close upon the same note. Perri and Porro visit a 3-year-old girl named Anna. Before 3 she can speak and understand the language of the animals. But after the winter, a wall has gone up, "the wall between man and animal, invisible, incomprehensible, impenetrable. Too bad, the titmouse had said. And too bad it is, forever and a day." Just so, a World War I veteran finds Florian in a pasture, and just for a moment, shares a bond of regret.

I think the author of "Bambi" felt as a Jew this same bond of friendship with all who hoped and feared, loved and studied, along with the sorrow of loss and the sense of the diminished domain of good will, good faith, and good fellowship.

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MILESTONES

Marci Rappoport Marries Edward Talarico

Marci Rappoport and Edward Talarico were married Nov. 9 at the Ledgemont Country Club, Seekonk, Mass. The bride is the daughter of Susan Rappoport of Cranston, R.I., and Ronald Rappoport of Warwick, R.I. The bridegroom is the son of Robert and Barbara Talarico of Danbury, Conn.

Associate Justice Pamela Macktaz officiated at the 6:30 p.m. ceremony which was followed by a reception at the Ledgemont Country Club.

The bride was given in marriage by her parents. Stacy Rappoport, sister of the bride,

was maid of honor, and bridesmaids were Robin Alperin, Julie Feldman, Rebecca Gervasio, Rennie Hoffman, Lisa Moskowitz, Susan Palumbo and Nicole Steckler. John Talarico, brother of the bridegroom, was best man and ushers were Michael Csorba, Andrew Gervasio, David DaCunha, Christopher Dougherty, Louis Paolillo.

The bride graduated from Syracuse University, Syracuse, N.Y., with a bachelor's in elementary education and is employed as a second-grade teacher in Solomon Schechter School of Queens, N.Y. The bridegroom graduated from Syracuse University with a bachelor's in political science and is employed as an underwriter for Chubb & Son Insurance Co.

The couple took a wedding trip to Aruba and will reside in Woodmere, N.Y.



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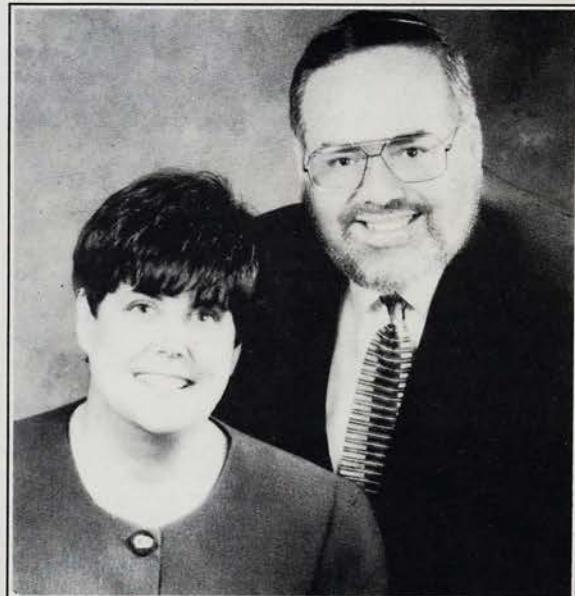
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Dr. Lambert to Wed Rabbi Adler

Mr. and Mrs. Edward O. Adler of Providence, R.I., announce the engagement of their son, Rabbi Elan Adler of Baltimore, Md., to Dr. Rivkah Lambert, of Baltimore, Md., daughter of Carole Lambert, of Lauderhill, Fla., and the late George Lambert.

The bride-to-be is assistant dean for admissions at the University of Maryland School of Social Work. Her fiancé is rabbi at the Beth Tfiloh Congregation, Baltimore, Md.

The date of the wedding is Dec. 11.



Dr. Rivkah Lambert and Rabbi Elan Adler

Pope Beatifies Two Priests

by Ruth E. Gruber

ROME (JTA) — Pope John Paul II has beatified two Austrian priests who were killed during World War II because of their opposition to the Nazis.

In the recent ceremony at the Vatican, the pope said Otto Neururer and Jakob Gapp had been martyred because they refused "to worship the [Nazis] beast and its image."

"Between Christianity and the pagan ideology of national Socialism there could be no compromise," he said.

Beatification is a step toward sainthood.

Rabbi Is Knighted in Spain

His students and colleagues at Yeshiva University usually call him Rabbi or Doctor. But if they want to use proper etiquette, they will soon have to call him "Don," the Spanish equivalent of Sir.

That's because at an official ceremony on Dec. 4, Rabbi M. Mitchell Serels received the Order of Civil Merit, Spain's knighthood. He is the first rabbi and one of only a handful of foreigners to receive the honor.

The order — conferred by Spain's King Juan Carlos — recognizes "outstanding services or efforts in work of a civil nature."

Serels has been recognized for helping bring about better relations between Spain and Sephardic Jews. The ceremony was conducted by the Consul General of Spain in New York, at his official residence in Manhattan.

Sephardic Jews, or "Sephardim," are the descendants of Jews expelled from Portugal and Spain in the Inquisition of 1492. Serels was present when King Juan Carlos made his historic and healing visit to the Madrid synagogue in 1992, exactly 500 years after King Ferdinand issued the expulsion decree.

Serels, whose Spanish-speaking family lived in Tangier and



Rabbi M. Mitchell Serels
Photo courtesy of Yeshiva University

Morocco for generations, is among the approximately 200,000 Sephardim in the United States. An historian and leader of international efforts to study and preserve Sephardic culture, Serels directs Yeshiva University's Sephardic studies and community programs.

He works closely with historians in Spain and other countries, and with Spanish government officials organizing Sephardic cultural activities in the United States.

As associate director of the university's Jacob E. Safra Institute of Sephardic Studies, Serels has been translating and studying Hebrew texts.

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THE JEWISH COMMUNITY

Hadassah Holds Special Gifts Luncheon

The Cranston-Warwick Chapter of Hadassah held its 10th annual Special Gifts luncheon on Nov. 3 at the Squantum Club in East Providence.

Co-chaired by Norma Friedman and Dorothy G. Kramer, this was the 10th anniversary

celebration of the Special Gifts fund-raiser.

Guest speaker for the occasion was Roslyn Etra of Norwich, Conn., who is vice president of the Connecticut Region of Hadassah.

To celebrate the 10th anni-

versary, a cake-lighting ceremony was held.

Invited to light candles on the anniversary cake were members who had participated in the Special Gifts program each year since its introduction.



HAPPY ANNIVERSARY — The women pictured above have participated in the Special Gifts program each year. From left, Janet Friedman, Charlotte Primack, Gloria Kolodoff, Harriet Klar, Betty Adler, Ruth Snyder, Helen Abrams, Norma Friedman, Dorothy Kramer and Frances Sadler. Not pictured are Simone Holland, Muriel Davis and Fred Kelman.

The Zuckers to Speak on Dec. 8

The Jewish Community Council of South County will present Naomi and Norman Zucker speaking on "Nativism Revisited: Refugee Reaction and Restriction," on Dec. 8 at 7 p.m. at the Tavern Hall Club, Route 138 and South Road, Kingston.

Immigration was a critical campaign issue in 1996. Americans debated the pros and cons of the issues from border control to immigration voter registration, from education for illegal immigrant children to social benefits for legal entrants.

Community Invited to Daily Lighting at Temple Beth-El

Each of the eight days of Chanukah, except on Dec. 6, Temple Beth-El invites the community to join in the only outdoor candle lighting in Rhode Island in celebration of the festival.

Beginning on Dec. 5 this year, and adding a candle each evening for the next eight nights, the temple holds the ceremony on the corner of Orchard and Butler Avenue with young and old, families and friends, and all those who would like to share in the celebration.

Except for Friday evening, the lighting takes place at 6 p.m. On

The Zuckers, whose most recent book is *Desperate Crossings: Seeking Refuge in America*, will discuss the roots of the current predicament, the most recent legislation to manage it, and what lies ahead.

The talk will be followed by dessert and coffee. For information or directions, call Louis Kirschenbaum, 789-0984.

Dec. 8 is also federation Sunday. University of Rhode Island Hillel will be sponsoring a community service project at Welcome House (8 North Road, Peace Dale) during the afternoon.

For information or to volunteer, call 874-2740.

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Temple Shalom to Present 'Repairing Our World'

On Dec. 8, Temple Shalom and the Samuel Zilman Bazarsky Religious School, through a grant from the Jewish Federation of Rhode Island Continuity Commission, will present a seminar entitled, "Rededication: Repairing Our World."

The keynote speaker for the event will be the well-known author, lecturer and poet Danny Siegel.

Siegel has spoken in more than 200 North American Jewish communities on the topics of tzedakah and Jewish values, as well as reading from his own poetry.

He is the author of 20 books and has produced his own anthology of 500 selections of Talmudic quotes about living a good Jewish life. He is sometimes referred to as "The Most Famous Unknown Jewish Poet in America" as well as the "Pied

Piper of Tzedakah."

Following Siegel's address, workshops will be conducted on a variety of topics for children ages 5 to 7 and 8 to 12, as well as for teens and adults. Child care will also be available.

Following a concluding session, the entire assemblage will join in the annual Rabbi's Latke Party. Refreshments will be served, complete with latkes. Entertainment will be presented, as well as gifts for all children.

The cost of registration is \$5 per adult and \$3 per child. Child care is an additional \$5.

Reservations are a must and may be made by sending a check to Temple Shalom, P.O. Box 4372, Middletown, RI 02842.

This event is open to the entire community. Additional questions may be directed to the temple office, 846-9002.

Sparkling Kosher Wines Add a Special Holiday Touch

Sparkling wines are synonymous with the holiday season and the Royal Wine Company offers a unique and stellar selection of kosher sparklers from great wine-growing regions around the world. Any one of them would add a festive touch to family gatherings.

A conversation piece as well as a taste gem is a sparkling wine from Israel — Gamla Sparkling Rose. Light, pink and delicious.

From Italy, Bartenura Asti Spumante comes from the renowned wine-making region of Asti in Northern Italy. The wine is semi-sweet with the unique flavor of the muscat grape; you will be charmed by its taste and versatility.

France was the birthplace of champagne; Royal offers two for your pleasure — Charles Lafitte Champagne and Jeanmarie Champagne. Both are made in the classic French style with an especially rich aroma; both can be served throughout the holiday meal.

From the New World, try Baron Herzog California Champagne, a dry and fragrant sparkling wine, or two from New York State, Kedem White, with a dry taste but a floral, grapey bouquet or Kedem Pink, slightly sweet with a superbly aromatic nose.

These wines are for special occasions or for making any occasion special.

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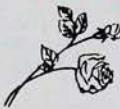
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Jewish Book Month

NOVEMBER 6 TO DECEMBER 8

Wilderness Rabbi and Writer Moves From Orthodoxy to Shamanism

by Janet Silver Ghent
Jewish Bulletin of Northern California

SAN FRANCISCO (JTA) — Trading the black hat of New York's yeshiva circles for the cowboy hat of the Western wilderness, Rabbi Gershon Winkler quits writing at noon, puts on his hiking boots, grabs his canteen and backpack, and spends hours roaming New Mexico's Nacimiento Mountains.

He says he has returned to an earth-centered religion that got lost when Jews were "driven from the land and lost touch with the land."

Winkler, who was born in Denmark and comes from a family of fervently religious rabbis, abandoned "urban Judaism" 14 years ago to live in the woods, where he felt he could experience God more directly.

In the process, he rejected Orthodoxy, developing a more free-spirited personal theology he refers to as "flexidoxy."

He also discovered that the nature-centered American Indian religions have parallels in the Jewish tradition. Winkler, 48, has written nine books about his journey.

"All of our inspired prophets and teachers in ancient times received their inspiration and their supernatural capabilities in the wilderness," he said in a telephone interview from his home in Cuba, N.M.

Citing such sages as Moses, Hillel and Akiva, he said Judaism's great teachers drew from a font of wisdom that "went four levels beneath the

literal interpretation of the Scriptures," delving into personal experience of the divine.

"It's very similar to the Native American concept of the vision quest," he said, adding that the parallels "came to me backwards, living in the wilderness surrounded by four Indian nations: Navajo, Apache, Jemez and Zia."

"In my spending time with them, observing their rituals by invitation, bells began ringing in my head—the shamanic rituals and ceremonies in our own tradition that we had lost over the centuries because we weren't allowed to be a people of the land," he said.

Winkler grew up in New York in a world of shuls and yeshivas that eventually led to rabbinical training in Jerusalem.

While serving as a Jewish educator and counter-missionary in New York, he brought the non-observant and those who had converted to other faiths back to Judaism.

But the more deeply he got involved in his work, the more he began to question his own path.

"I was living a life that was not me. I couldn't fit in with the organized Jewish world's agenda," he said. "I wanted to live more leniently."

Deciding to get away to think, he gave his first wife his bank book, got into his car and kept driving until he reached California's Angeles National Forest. He rented a primitive cabin with no electricity or running water.

"There I stayed and did a lot of thinking and examining. Not

only did I not want to go back to Orthodoxy, but I also did not want to go back to city life. I loved being in the woods."

He worked as a sheep rancher and writer, eventually becoming a traveling rabbi and teacher, giving seminars and workshops throughout the country and serving as a Hillel adviser.

Three-and-a-half years ago, he and his second wife, Lakme, settled in New Mexico's San Pedro Wilderness, "two hours from anywhere."

The couple's daughter, Aharonit, is now 2. The only other Jewish person in the area is a physician on the other side of the mountain who serves the Navajos. Once a month, Winkler goes to Durango, Colo., for a Shabbat potluck.

Other than that, "my minyan is the coyotes and the elk." Rural living "has brought me very close to a dimension of the Jewish tradition that I feel has been lost," he said.

"All our festivals originally centered around cycles of nature, a lot of the commandments are earth-related and many writings of the kabbalistic teachings talk about meditation as being most powerful in nature."

"That's how the prophets got inspiration. They were shepherds."

The attraction of Judaism is that "it gives me infinite freedom of interpretation. The Jewish people have never had a literal interpretation of their Scripture. We are a people called G-d-Wrestlers," he said.

"That's what keeps me in Judaism. I'm a free-spirited person. I need room."

R.I. Holocaust Memorial Museum Celebrates Jewish Book Month

Anny Stern's inheritance included a handmade book of recipes, poems and a photograph of her mother, Mina Pachter, with her grandson. This, in and of itself is not unusual, but in Stern's case it is.

Pachter posthumously fulfilled the European tradition of passing down her recipes to her daughter. She perished in Theresienstadt in 1944, but the precious bundle made its way out of the camp in the hands of a friend, and was carried from one person to another until it eventually made its way to Stern in 1969.

Pachter's bundle of recipes and reminiscences became the basis for a book, *In Memory's Kitchen: A Legacy From the Women of Terezin*, to be featured during a program on Dec. 10 at 4 p.m. at the Rhode Island Holocaust Memorial Museum, 401 Elmwood Ave. in Providence, in honor of Jewish Book Month.

It is a testament to their courage and defiance of evil, that women suffering extreme deprivation and malnutrition in a concentration camp could have the strength to compose favorite recipes from memory as a legacy for those who might survive.

Edited by Cara De Silva, the book includes a foreword written by Michael Berenbaum, president of the United States Holocaust Memorial Museum. It recently received a rave re-

view in *The New York Times Book Review*.

Edgar Krasa, a survivor of Theresienstadt, will speak about his experiences and provide additional interpretation of the material. Krasa's family had encouraged him to become a cook, so that, "I would never have to go hungry."

In November 1941, Krasa was sent to the Theresienstadt concentration camp to organize the kitchens and train kitchen workers. In exchange for this he was promised protection for his parents from deportation to the "East."

After the famous International Red Cross "inspection," the Germans began deporting all able-bodied men to Auschwitz, and Krasa was sent there in 1944. His parents remained in Theresienstadt, where they survived the war.

From Auschwitz, Krasa was sent to a labor camp and then taken on the January 1945 death march before the oncoming Russian army. He escaped, was liberated by the Russians, and was eventually able to return home and be reunited with his parents.

The program on Dec. 10 will be held in conjunction with the Jewish Community Center of Rhode Island's annual book fair. For information, contact Beth Cohen, director of education, at the Rhode Island Holocaust Memorial Museum at 453-7860.

Book Club to Meet

Books on the Square's Second Monday Book Club for December will discuss *Objects in Mirror Are Closer Than They Appear*, Katharine Weber's award-winning debut novel about a young woman photographer's coming to terms with the close personal relationships in her life, and about the growth and understanding she reaches through the difficulties and heartaches they engender.

This event, which will be held on Dec. 9, at 7:30 p.m. is free and open to the public.

Bookstore Hosts Poet Ada Jill Schneider

Books on the Square will present poet Ada Jill Schneider, who will read from and sign copies of her new collection of poetry, *The Museum of My Mother* (Gratlau Press paperback, \$10).

Free and open to the public, this event will be held on Dec. 8 at 2 p.m. at the store, at 471 Angell St. in Providence (331-9097).

URI Paleontologist Writes Book

Barney and the Jurassic Park movie have many paleontologists shaking in their bones, but University of Rhode Island professor David Fastovsky has proven with his own book on dinosaurs that you can have fun with dinosaurs.

The book, *The Evolution and Extinction of the Dinosaurs*, co-authored with Dr. David B. Weishampel of Johns Hopkins University, strips away the hype and presents dinosaurs as professional paleontologists view them.

If you think that means memorizing a list of unpronounceable Latin names, you're in for a treat.

Fastovsky makes the material readable and fun. How many textbooks include exclamations such as Yikes! and chapter sub-heads reading: "Back at the

Ranch." Here is a book that notes science is an on-going process. The authors write: "the fossil record may be written in stone, but its interpretation is not."

Not intended solely as a textbook for students, it's also for the general public. "We were very flattered by reviewers who note the book is entertaining, fun to read," the URI associate professor of geology said.

Ask Fastovsky about recent research that casts doubt that birds descended from dinosaurs and you will see just how serious he can get. "The evidence is absolutely overwhelming," he said emphatically. "Birds are dinosaurs. Period."

The textbook was a massive undertaking, according to Fastovsky who said it took him and his co-author 2 1/2 years to write.

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ARTS AND ENTERTAINMENT

JCCRI Hosts Party for Seniors

The Jewish Community Center of Rhode Island will host a Senior Adult Chanukah Party on Dec. 13 at 11:30 a.m. to 1:30 p.m.

There will be music by Michael Bressler, a Golden Age Club, a raffle including 17 prizes, dreidels, menorah lighting, po-

tato latkes, and lunch will be served.

A \$3 donation and reservations are required. R.S.V.P. by Dec. 9.

For more information, call Sue Robbio at 861-8800. Transportation is available by request.

Chabad Celebrates Chanukah

Chabad House, 360 Hope St., Providence, will present two upcoming Chanukah programs.

On Dec. 7 at 7:30 p.m., there will be a Chanukah Melave Malka party. The evening will include dreidels, music, Chanukah gelt, latkes, appetizers, drinks and lots of holiday spirit.

On Dec. 8 at 1 p.m., Chabad will present Great Chanukah Zest, for the entire family. Highlighting the entertainment will be the Chanukah Talking Parrot Show. There will also be balloon creations, a dreidel tournament, door prizes and refreshments.

For more information, call Rabbi Yehoshua Laufer at 273-7238.

Cranston-Warwick Hadassah Prepares for Party

The Cranston-Warwick group of Hadassah will hold its next meeting on Dec. 9 at 1 p.m. in the Letter Carriers Hall, Mayfield Ave., Cranston.

This will be the group's annual Chanukah party. Goldie Greene and Gloria Kolodoff are co-ordinators, and the hostesses are Shirley Zier, Arleen Barber and Stella Pollock.

A presentation will be given

by Lori Greene (a student at Union College, Schenectady, N.Y.) on her recent trip to Poland and Israel.

Sixty local young students joined with 6,000 others, internationally, on the March of the Living to commemorate the Holocaust.

Members are encouraged to bring a guest. Refreshments will be served.

'Peter Pan' Comes to UMass

The University of Massachusetts Dartmouth Theatre Company will bring the magic of Jules Styne's "Peter Pan" to the stage for four performances in the campus main auditorium.

The delightful musical tale comes complete with the flight to Never-Never Land, Captain Hook and the magic of Tinker Bell.

"Peter Pan" will be presented Dec. 5 through 8, beginning at 8 p.m. Tickets for each performance are \$7 for adults and \$6

for students with identification. Parking is available in lots five and six on campus.

Joining Angus Bailey as producer will be choreographer Jancie MacDonald, musical director Irene Monte and set designer Garrett LaFrance.

Jacob Miller and Patrick Adams of Somerset play the lead roles of John and Michael respectively.

For information, contact the UMass Dartmouth Theatre Company at (508) 999-8167.

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'A Night at the Movies'

Temple Habonim in Barrington will host A Night at the Movies.

The Renaissance Group of the temple will show the 1995 blockbuster "Unstrung Heroes" on Dec. 8 at 7:30 p.m.

"Unstrung Heroes" stars Andie MacDowell, John Turturro and Michael Richards (of Seinfeld) and was directed by Diane Keaton. It is rated PG. It is a warm and moving story of love and loss.

Admission is \$3 for adults

and \$1.50 for children (12 years and younger). Refreshments and discussion will follow the movie.

The movie is open to the public.

The Renaissance Group provides cultural programs, discussion groups, poetry readings and trips to various places of interest in and around the area.

For more information, contact Elena Winter at 247-0294. Temple Habonim is located at 165 New Meadow Road.

Mishkon Tfiloh Hosts Party

Congregation Mishkon Tfiloh at 230 Summit Ave. in Providence, will hold its annual Chanukah party on Dec. 8 at 7 p.m.

Refreshments will be served. There will be entertainment by Fishel Bressler, "the international tummler" and "frown eradicator."

Rabbi Berlinsky will speak about "The Light of the Temple" and "The Miracle of the Chanukah Candles."

Free admission and everyone is invited.

Leisure Club to Host Party

The Temple Emanu-El Leisure Club will hold a Chanukah party at their regular Sunday meeting on Dec. 8 at 2 p.m. This meeting is open to paid-up members.

There will be entertainment and Harold Gerstein has again offered to provide delicious latkes.

Seniors Invited to Party

Jewish Family Service invites seniors over the age of 60 to celebrate Chanukah at a party complete with candle lighting and potato latkes at the JFS kosher mealsite in Cranston.

The party will take place on Dec. 12 at 11:30 a.m. at Temple Torah Yisrael, 330 Park Ave. in Cranston. Cantor Robert Lieber-man will lead the singing.

Transportation is available to Warwick residents through the RIDE van, which requires pre-registration and is free. In Cranston, the Transvan is available to those who pay a membership fee.

The meal site provides hot, kosher meals and a variety of activities and entertainment five days a week. For reservations or more information about the JFS kosher meal site in Cranston, call meal site coordinator Gladys Kaplan at 781-1771.

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SCHOOLBEAT



DEENA LIFFMAN recently demonstrated how chemical reactions result from heating sulfur.

Photo courtesy of PHDS

Torah and Science at PHDS

In their study of Beraishis, Genesis, Rabbi Nissel's second-grade class at Providence Hebrew Day School has been learning the story of Sodom and Gomorrah.

The Torah states that these evil cities were engulfed by fire and sulfur which rained down from heaven causing utter destruction.

After completing the story, students went to the science lab for a session with Deena Liffman, the science teacher. She demonstrated for the students how this destruction may have occurred.

Liffman illustrated how

heated sulfur combines with oxygen in the air to cause a chemical reaction resulting in sulfuric acid. This is the basic element in acid rain, a corrosive force on the forests of the earth.

They discussed how progressive societies are learning to prevent acid rain.

Liffman also demonstrated other destructive chemical reactions which result from heating sulfur. Thus the students began to see how these chemical reactions played a role in the Biblical story of Sodom and Gomorrah. With the help of science the story took on a clearer meaning.

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Shalvi to Speak at Brown on The Future of Israel

The Brown-RISD Hillel Foundation has announced that Alice Shalvi, a leading feminist activist in Israel, will be speaking at Brown University in the Crystal Room, at 7:30 p.m. on Dec. 9.

The Crystal Room is located off Meeting Street in Alumnae Hall on the Pembroke campus of Brown University.

A lifelong feminist and activist on women's issues, Shalvi is the founding chairwoman of the Israel Women's Network, the major Israeli advocacy group dedicated to advancing the status of women in Israel.

Under her leadership, IWN has been a central force in bringing women's issues to public attention, and in activating local and national authorities to

introduce measures designed to improve the status of women.

Shalvi is a former professor of English literature at the Hebrew University, where she taught from 1950 to 1990. She served as head of the Institute of Languages and Literatures at the Hebrew University from 1973 to 1976. In 1969, she received a second academic appointment to Ben-Gurion University, and helped to establish the English department there.

From 1975 to 1990, Shalvi served in a voluntary capacity as principal of the Pelech Religious Experimental High School for girls in Jerusalem, a unique progressive high-school for religious girls.

Shalvi was born in Germany

in 1926 and educated in England. She received both her B.A. (1947) and her M.A. (1950) degrees from Cambridge University, and gained a postgraduate diploma in social work at the London School of Economics before emigrating to Israel in 1949.

In 1962 she obtained her Ph.D. from the Hebrew University, with a doctoral thesis on Renaissance concepts of honor in Shakespeare's plays. Most recently, she has worked on contemporary drama by women.

Shalvi broadcasts regularly on Israel Radio, has frequently appeared on television, and lectures on social, educational and feminist issues both in Israel and abroad.

Bell Gallery to Present 'Visionary Architecture'

The David Winton Bell Gallery will present "The Visionary Architecture of Brodsky and Utkin," an exhibition of prints and sculpture by contemporary Russian artists Alexander Brodsky and Ilya Utkin, from Dec. 7 through Jan. 19, 1997.

The core of the exhibition is a portfolio of 35 etchings from the Bell Gallery collection: "Projects 1981-1990," a gift of the Friends of List Art Center in memory of Patricia M. Morrissey. The exhibition also includes several sculptures and more recent prints lent by Ronald Feldman Fine Arts, New York.

Brodsky and Utkin first achieved international recognition in the mid-1970s as members of a loosely organized group called "paperarchitects."

Graduating from Moscow's prestigious Institute of Architecture in 1978, the pair found themselves at odds with Brezhnev's doctrine of unadorned architectural utilitarianism. They found an outlet for their interests, which tend toward an eclectic assortment of styles and periods, in international design competitions.

Organized by architectural magazines in Japan, London, and elsewhere, the competitions

stressed theory over function, addressing programs such as "a glass monument to the year 2001."

The "Projects" portfolio documents the artists' competition designs—fantastic, imaginary architecture and fictional environs—many of which have garnered prizes.

Story Hour at Temple Beth-El

Temple Beth-El's William Braude Library will host a preschool story and craft hour for 3- and 4-year-olds on Dec. 10 at 10:30 a.m.

The hour-long program centers around a Chanukah theme. It is designed to introduce young children and their parents to Jewish tradition and the value of sharing holidays with family and friends.

Future story and craft hours are planned around Purim in March and Passover in April.

Pre-school story and craft hours are free to Temple Beth-El members and non-members.

Children must be accompanied by an adult.

For information, call Temple Beth-El librarian Reini Silverman at 331-6070.

Happy Chanukah



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WORLD AND NATIONAL NEWS

Environmentally Friendly Building Dedicated at the Weizmann Institute

An environmentally friendly building designed to rely as little as possible on energy from polluting fossil fuels was dedicated recently at Israel's Weizmann Institute.

The Sussman Family Building for Environmental Sciences contains a range of special features that promise to cut electricity expenditure for lighting, heating and cooling nearly in half.

"It is only appropriate that a building for environmental studies should help decrease the use of polluting fuels," said Professor Steve Weiner, acting head of the Weizmann Institute's environmental sciences and energy research department.

Through a series of ingenious design elements, the new building's planners managed to turn some potentially energy-expanding architectural characteristics into cost-effective benefits.

For example, the spacious roof that would otherwise al-

low heat to escape in the winter holds a hothouse for plant research, which not only keeps the heat in but actually serves as a source of warm air pumped into the heating system. In addition, the large roof surface contains numerous skylights that provide natural lighting.

Light also pours into the building's labs and offices through large windows equipped with special sunshades and venetian blinds that act as light shelves, to direct the light into different parts of the room while outside grids cast a shade that prevents overheating.

The need for air-conditioning and heating is further reduced by thermal insulation in the walls and ceiling fans that create a cooling breeze in the summer and prevent hot air from accumulating at the ceiling in the winter.

During summer nights, a special system will let cool air from the outside into the building, thus reducing the need for day-

time cooling.

In the laboratories, the fume hoods that remove noxious vapors are equipped with "smart" sensors that switch them to high capacity only when a person stands nearby. The air conditioner, in turn, has "smart" valves that let in fresh air only when the hoods are operating at high capacity, compensating for the air that has been expelled.

A simple but effective design feature also makes for energy-smart personnel: conveniently located light switches turn on the light only in the darkened parts of the lab, while less conveniently located switches turn the light on near the windows to prevent people from thoughtlessly turning on lights that in daytime are not necessary.

As for the electric lights, their effectiveness is enhanced by special reflectors that diffuse light throughout the room. These lights will automatically switch off when the facilities are not in use.

Holocaust Museum Official to Head Spielberg Foundation

by Tom Tugend

LOS ANGELES (JTA) — Michael Berenbaum has been named president and CEO of the Survivors of the Shoah Visual History Foundation.

Berenbaum will resign as director of the Research Institute of the U.S. Holocaust Memorial Museum in Washington, D.C., to assume his new position in January in Los Angeles.

The Shoah Foundation was established by Steven Spielberg to videotape and preserve the testimony and experiences of Holocaust survivors around the world.

More than 23,000 survivors in 28 countries have been interviewed. The foundation aims to interview 50,000 survivors by the end of 1997.

Spielberg praised Berenbaum's background as a scholar

and said he would spearhead "the educational distribution of the archive and further the foundation's mission over the next few critical years."

Berenbaum said he also would be involved in continuing development of tolerance and Holocaust studies curricula.

In a phone interview, Berenbaum responded to occasional criticism that the Shoah Foundation, thanks to Spielberg's financial backing, tended to stifle the work of institutions engaged for many years in interview of survivors.

Other Holocaust projects, he said, "are all related to each other. We are colleagues, not competitors."

Five of the leading Holocaust research centers have been designated as repositories for the testimonies being taped by the

foundation: Yad Vashem in Jerusalem; the U.S. Holocaust Memorial Museum; the Simon Wiesenthal Center in Los Angeles; the Fortunoff Video Archive at Yale University; and the Museum of Jewish heritage in New York.

Some critics of Spielberg's effort have questioned whether the foundation's interviewers had enough historical background and scholarly depth for such sensitive work.

"That's one reason Steven Spielberg turned to me," said Berenbaum, who has written 11 books on different aspects of the Holocaust and is an adjunct professor of theology at Georgetown University.

Berenbaum, 51, was a key figure in the creation of the U.S. Holocaust Memorial Museum as its first project director.

Check Mate

by Naomi Segal

JERUSALEM (JTA) — An Israeli has won the world chess Olympics for those younger than 20.

The winner, Emil Sotovasky, 19, of Holon, defeated players from China and Hungary.

The competition was held in Medellin, Colombia. In the women's competition, Israel's Ela Patam placed fifth.

Herzog's Son Accused of Bribery

by Naomi Segal

JERUSALEM (JTA) — Arrest warrants have been issued in France against Yoel Herzog, son of former Israeli president Chaim Herzog, and his partner Nissim Goan for allegedly offering bribes in exchange for obtaining building permits for a hotel they own in Cannes.

In a case widely reported in the French media, the hotel manager allegedly offered the mayor of Cannes \$300,000 on behalf of the two, in exchange for permits to expand the casino in the hotel.

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OBITUARIES

JOSEPH GARFUNKEL

PROVIDENCE — Joseph Garfunkel, 86, of Atwells Avenue, a textile engineer in Riga, Latvia, before retiring, died Nov. 25 at Rhode Island Hospital. He was the husband of Rose (Levina) Garfunkel.

Born in Riga, Latvia, a son of the late Falk and Henry (Colton) Garfunkel, he had lived in Providence for the past 16 years, previously living in Latvia.

He was the last surviving child of Falk and Henny Garfunkel.

He had been an actor and director in the Yiddish Theater in Riga, Latvia.

Besides his wife he leaves a daughter, Liana Kaplan of North Providence; a son, Felix J. Garfunkel of Canton, Mass.; and two grandchildren.

The funeral was held Nov. 27 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

MOLLY A. KARP

NORTH PROVIDENCE — Molly A. Karp, 89, a former resident of East Providence, died Nov. 28 at the Golden Crest Nursing Home in North Providence. She was the widow of Irving Karp.

Born in Russia, she was a daughter of the late Samuel and Annie (Chipak) Turok. Before moving to North Providence eight months ago, she lived in East Providence for 26 years. She previously lived in Brockton, Mass.

She was a member of the

Crestwood Country Club, Seekonk, Mass.

She leaves a son, Richard Karp of Sharon, Mass.; a daughter, Dorothy Forman of Providence; a brother, Mark Turok of Mexico City; five grandchildren and two great-grandchildren.

A graveside service was held Nov. 29 at Plymouth Rock Cemetery in Brockton. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

DAVID S. KOFFMAN

WESTPINELLASPARK, Fla. — David S. Koffman, of 4470 Mainlands Blvd., West Pinellas Park, died Nov. 25. He was the husband of the late Elizabeth (Wright) Koffman.

He is survived by a son, Michael Koffman of South Natick, Mass.; a brother, Morris Koffman of California; a sister, Hazel Chalel of New York City; also grandchildren. He was the brother of the late Paul Koffman.

Graveside funeral services were held Nov. 27 at Plainville Cemetery, New Bedford, Mass. Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

LEV MAMAYSKY

PROVIDENCE — Lev Mamaysky, 90, of 150 Dartmouth St., Pawtucket, died Nov. 28 at Rhode Island Hospital. He was the husband of Eddy (Kravets) Mamaysky.

Born in Ukraine, a son of the late Gersh and Krayna

Mamaysky, he moved to Providence from the Ukraine 17 years ago. He moved to Pawtucket two years later.

In Ukraine he had been an accountant for a cotton-blanket manufacturer. In Rhode Island he was a member of the Jewish Community Center in Providence.

Besides his wife, he is survived by a son, Arkady Mamaysky of Pawtucket and two grandchildren.

The funeral was held Nov. 29 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

ARTHUR STAMBLER

WICKFORD — Arthur Stambler, 73, of 145 Main St., Wickford, a retired lawyer, died Nov. 28 at Rhode Island Hospital. He was the husband of Phyllis (Sydell) Stambler.

He was born in Brooklyn, N.Y., a son of the late David and Gussie Stambler. From childhood he lived in Washington, D.C., moving to Wickford 8 1/2 years ago.

He was an Army veteran of World War II. He was a graduate of George Washington University and Harvard Law School. He had his own law office in Washington for 35 years, retiring in 1987, when he and his wife moved to Wickford.

He was a member of the American Bar Association, the Touro Synagogue in Newport, Temple Beth El in Providence, the University Club in Prov-

idence, the Museum of the Rhode Island School of Design, the Newport Art Museum and the Newport Preservation Society.

Besides his wife, he is survived by a daughter, Jill Rosloff of Silver Spring, Md.; three sons, Mark Stambler of Los Angeles, and Carl and Jeffrey Stambler, both of Gaithersburg, Md.; a step-daughter, Susan Tash of Evanston, Ill.; two stepsons, Dr. Peter Schildhouse of Lake Tahoe, Calif., and Richard Schildhouse of Jacksonville, Fla.; eight grandchildren and six step-grandchildren; and one brother, Howard Stambler of Gaithersburg, Md.

The funeral was held Dec. 1 at Temple Beth-El, Orchard and Butler avenues, Providence. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

ANNE TARSKY

PROVIDENCE — Anne Tarsky, 83, of 2 Regent Drive, a bookkeeper at Collier Insulated Wire in Pawtucket for many years, died Nov. 30 at Rhode Island Hospital.

Born in Providence, a daughter of Abraham and Jennie (Epstein) Tarsky, she lived in East Providence since 1962, previously living in Providence.

She was a bookkeeper at the former Barber Dairy in East Providence. She was a member of Rumford YMCA.

She leaves a brother, David Tarsky of Lincoln, and a sister, Sophie Tarsky of East Providence. She was the sister of the late Lillian and Sophie Tarsky.

The funeral was held Dec. 2 at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

Grave Still Controversial

by Naomi Segal

JERUSALEM (JTA) — Security officials are concerned that the grave of Dr. Baruch Goldstein, the Jewish settler who gunned down Muslim worshipers in Hebron, is becoming a pilgrimage site for Jewish extremists.

"I am afraid lunatics will draw the power from there to carry out another criminal act," police Commander Alik Ron told the Israeli daily *Yediot Achronot*.

The Brooklyn-born Goldstein opened fire on Muslim worshipers in the Tomb of the Patriarchs in February 1994, killing 29 people before he was beaten to death by survivors of the attack.

He was buried on the out-

skirts of Kiryat Arba, the settlement adjacent to Hebron.

The landscaped area around the grave prompted a stormy debate in the Knesset Interior Committee recently, when chairman Salah Tareef of the Labor Party demanded that it be dismantled.

Meanwhile, leaders of the Yesha Council of Jewish Settlements in Judea, Samaria and Gaza have contacted Israeli security officials to explore the possibility of moving Goldstein's grave to a site inside Israel, according to Israel Radio.

The main reason for not moving the grave, council leaders were quoted as saying, was opposition by the outlawed, anti-Arab Kach group.

Jewish Settlers Meet with Yasser Arafat

by Naomi Segal

JERUSALEM (JTA) — A group of Jewish settlers has met secretly with Palestinian Authority leader Yasser Arafat to discuss tolerance and joint business projects.

During the 90-minute meeting in Bethlehem, Arafat welcomed the participants and stressed that the recognition of Palestinian rights was the only way to peaceful coexistence.

"There have always been

Jews among us and we have lived as good neighbors," he is quoted as saying. "While we spoke mainly about economic dialogue, this depends on recognition of the political rights of the Palestinian people."

David Bedein, a resident of Efrat who participated in the meeting, said the session was prompted by an interest in tourism and business on both sides. Many Palestinians in the business community who had been approached by their Jewish counterparts were unwilling to pursue contacts without the go-ahead from Arafat.

Bedein said it made sense for Jews and Palestinians to work together in tourism, especially in areas between Bethlehem and Hebron, which have numerous Jewish, Christian and Muslim holy sites.

The meeting also addressed political issues.

The group of settlers, which included residents from Hebron and Kiryat Arba, asked, "When will he (Arafat) say something in favor of the peace process," given "all the incitement he has expressed to the Arab public?"

Bedein added that regardless of the difficulties in the political process, he believed economic ties could flourish. "You can do business with your neighbor, even if you hate your neighbor."

(Continued on Page 15)

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CLASSIFIED**South County**

(Continued from Page 5)

The architectural development of South County in the 1890s mirrored the wholesale growth that took place elsewhere in Rhode Island during the decade. From the mansion building competitions of Newport's "gilded age" and the imperial largess of the new McKim, Mead & White Statehouse in Providence, to the construction of public education buildings for the new State College in Kingston, the entire state experienced tremendous architectural growth in the 1890s.

A number of vernacular buildings, both on campus and off, dotted the area.

Among other buildings integral to the South County community in the 1890s were the Kingston train station, which made travel to and from the state college possible, and the Kingston school house.

Hazard Memorial Hall — now the Peace Dale Public Library — was designed by Frank W. Angell of Angell and Smith and completed in 1891.

In Narragansett, McKim, Mead & White's massive 1883-86 Narragansett Casino dominated the town's social and economic life. In 1900 a fire destroyed all of the structure save for its enormous castle-like porte cochère, now known as The Towers. Today that building is listed on the National Register for Historic Places.

Narragansett relied on both nationally and locally important firms in the development of its colony of elaborate summer "cottages." The Hazard family contributed to the aesthetic development of Narragansett with Hazard Castle, begun in 1846 and completed in 1884, which included such features as a 105-foot tower dedicated to the memory of the collective Hazard past.

Corridor Gallery hours are daily 9 a.m. to 9 p.m.

All programs of the Fine Arts Center Galleries are always open to the public without charge.

PC Community

(Continued from Page 3)

seum of Rhode Island, where they heard a survivor; to St. Patrick's school to discuss the material with junior high schoolers; to the Jewish Community Center of Rhode Island, and to a Holocaust film series.

"It was really difficult to deal with," said Liza Pappas, a public service major at the Feinstein Institute, who served as a student coordinator for off-site class projects. "But I learned that there was an untapped strength in each person that helped them get through, not just physically but with hope. And the best way to deal with this is to raise awareness, because if people keep understanding maybe we won't run into this again."

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Jewish Settlers

(Continued from Page 14)

Among those who attended the meeting was Yehuda Wachsmann, whose son Nachshon was kidnapped and killed by members of the Islamic fundamentalist Hamas movement two years ago.

Wachsmann said he sought Arafat's support in establishing a center to teach tolerance among Jews and Arabs.

"I described the plan for the center, and offered to include the Palestinian Authority," he said.

Statehouse

(Continued from Page 2)

the Rhode Island Statehouse.

The illustrated text panels present a foundational narrative on the Statehouse project in question-and-answer format. The panels address the following:

Why is the Statehouse on Smith's Hill in Providence?

Who designed the Statehouse?

How were the architects selected?

What else did McKim, Mead & White design?

Who built the Statehouse?

Why is the building white, with columns, and with such a large dome?

Why does our Statehouse resemble so many other state capitols?

What does the inside of the Statehouse look like?

Why does our Statehouse have a male figure standing on its dome?

How do we read an architectural drawing?

Gallery hours will be Tuesday to Friday, noon to 4 p.m. and 7:30 to 9:30 p.m.; Saturday and Sunday, 1 to 4 p.m.

All programs of the Fine Arts Center Galleries are open to the public without charge.

N.E. Tech Sponsors Contest

New England Institute of Technology will sponsor the Dr. Thomas G. King Memorial Drafting Contest.

The contest is open to high school seniors with the winners of the contest receiving scholarships to the college.

Students are required to send a drawing that has been completed in their respective high school drafting classes for the judges. All entries must be submitted by Feb. 27, 1997.

For format, size, or other general information, call Erin Kavanaugh at 739-5000.



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WJC

(Continued from Page 1)

tion of the Swiss banks record, is not unanimously supported even among the small group who make policy on the Jewish side. Some feel that to accept a payment-on-account now would weaken the principled demand for full disclosure and an exhaustive setting straight of the historical record.

Meanwhile, the WJC is demanding categorically that all Jewish groups stay united and not cut their own deals with the Swiss or with other negotiating partners.

The WJC is unhappy about the recent announcement that AMCHA, an Israel-based counseling organization for second-generation Holocaust survivors, was awarded \$500,000 by the Swiss.

Despite the call for unity, when sizable sums of restitution are recovered, some observers predict keen competition or even outright conflict, among the Jewish groups involved.

Officials contend that there is agreement among the Jewish groups on a policy for distribution of the funds. The first priority would be needy survivors, whose claim upon the restitution funds is universally recognized as taking moral and practical precedence over all else.

Following that, officials from all parts of the Jewish world say that the top priority would be Jewish education in the diaspora.

GRAT and GRUT Questions and Answers

This article is one in a series highlighting estate planning concepts.

Q: Why are Grantor Retained Annuity Trusts and Grantor Retained Unitrusts useful in estate planning?

A: The use of these estate planning tools enables you to transfer certain assets away from your estate without being subject to gift tax on the full value of the transfer. GRATs and GRUTs offer the following advantages:

1. You are able to put assets in the hands of your trustee or adult children without paying the usual amount of gift tax and, if you live beyond the term of the GRAT/GRUT, your estate will avoid estate tax on the transferred property.

2. They serve as a replacement for the marital deduction for single, divorced or widowed individuals.

3. These trusts can remove rapidly appreciating assets from your estate.

4. Like any trust, property will not be subject to costly and time consuming probate procedures, a will contest, election against the will or public scrutiny.

5. You and your spouse may split the gift and utilize your

unified credit and your spouse's credit to reduce or eliminate the gift tax.

Q: What are the requirements of a GRAT and/or a GRUT?

A: A GRAT is an irrevocable trust to which you transfer property but retain a right to receive annuity payments of a fixed amount for a specified period of time. With a GRUT you retain the right, for a limited period, to receive a fixed percentage of the irrevocable trust, valued each year.

The key is to place a value on the interest retained by you so that the value of the gift is reduced for gift tax purposes, i.e., the higher the value of your "qualified interest," the lower the amount of the gift and the smaller the gift tax. The requirements include:

1. At least annual payments to you or an applicable family member (your spouse, your or your spouse's ancestor, or the spouse of any such ancestor).

2. The period of the trust may be for your life (or the life of an applicable family member), a term certain, or the lesser of these two periods.

3. Valuation based on 120% of the applicable federal mid-term

rate.

4. No commutation of the retained interest.

5. An unrelated independent trustee.

Q: Who pays the life insurance premium?

A: The trustee of your irrevocable life insurance trust should be the premium payor as well as the applicant, owner, and beneficiary. The premiums may be paid by the annual income spin-off of the GRAT/GRUT.

Example: You transfer \$300,000 of rapidly appreciating stock to a GRAT, and make a gift to your insurance trust of the fixed amount of \$15,000 (5% of \$300,000) each year for 10 years with the remainder passing directly to your two adult children. Your trustee purchases a \$1,000,000 Survivor UL (assume M50NS and F48NS) on the lives of you and your spouse with 10 annual premiums of \$15,000. Since you have used a GRAT, the gift tax value of the \$300,000 transfer is only \$184,727. The \$1,000,000 of insurance proceeds will automatically escape estate tax and the \$300,000 will avoid estate tax if you live at least 10 years.

The longer the term of the GRAT, the more life insurance that can be purchased and the lower the gift tax value of the remainder interest. If you had a 15-year term, the 15 annual premiums of \$15,000 would cover a \$1,362,000 Survivor UL policy, and the gift tax value of the \$300,000 transfer is only \$148,964. With a 20-year term, the 20 premiums will purchase a \$1,622,870 contract and the

transfer will have a gift tax value of \$122,739.

Presuming you live beyond the term of the GRAT, the insurance proceeds and the stock (now worth many times the original value of \$300,000) will escape the estate tax.

Submitted by Lawrence M. Halperin and Marvin William Lax of Halperin & Lax. In their monthly column they will answer questions about life and disability insurance and investments. Mail questions to: 335 Centerville Road, Warwick, R.I. 02886-9990 or call 738-2350.

Lighting the Way to the Redemption

Halogen, fluorescent, incandescent, mercury vapor, high pressure sodium, candles. The options for lighting are numerous. The type of lighting you choose, and even what kind of lighting fixture you use, are determined by the mood you want to create, the room in which they will be found, and, of course, your taste.

Chanukah, the Festival of Light, begins on the 25th day of the month of Kislev.

The 25th word of the Torah is "ohr"—light, for, on the first day of creation, G-d said, "Let there be light, and there was light."

Judaism teaches that nothing is random or arbitrary; everything is part of the divine plan. Thus, it is no coincidence that Chanukah, which begins on the 25th of Kislev, revolves around light and that the 25th word of the Torah is light.

In addition, just as G-d's act of creation began with "Let there be light," so the mitzva of Chanukah begins with the lighting of candles.

Exactly what kind of light was it that G-d created on the first day? The sun, moon and stars

were not created until the fourth day of creation; the light created on the first day was a spiritual light. The Midrash explains that the light of the first day allowed Adam to see from one end of the universe to the other. But upon Adam and Eve's sin, G-d chose to conceal this light, in order to prevent its misuse, and to unveil it, in the future, in the times of the redemption.

Physical light enables us to see our surroundings, the outer shell of everything that exists. Spiritual light, however, enables us to uncover the inner beauty and divinity existing at the core of every being or object created.

Jewish mysticism explains that each time one performs a commandment, in addition to establishing and strengthening the connection to the "Commander," one also brings spiritual light into the world. The special mitzvot involving physical light—such as lighting Shabbat candles and Chanukah candles—actually bring an even greater spiritual light into the world as well.

When we kindle the Chanukah lights on the Festival of Light we are availing ourselves of a stronger potential to unveil and actually see the divine spark within every person and all of creation. Thus, Chanukah is a prelude to and foretaste of the Messianic Era, when the divine core of everything will be revealed.

Contributed by Rabbi Yehoshua Laufer of Chabad House.

J&W to Offer Marketing Advice

The College of Business at Johnson & Wales University announced recently that the student chapter of the American Marketing Association will hold a half-day marketing seminar for local non-profit organizations on Dec. 13, from 9 a.m. to noon at the university's downtown Providence campus.

According to Professor Cheryl Amantea, faculty advisor to the student chapter of the AMA, students developed this seminar as a community service project.

The three-hour seminar will cover the topics of fund-raising, promotions, public relations and publicity, source for research, use of databases, target markets and constituent relations.

The fee for the seminar is \$5 per organization, and each organization may send as many as three representatives. Interested parties should send a check and a list of attendees' names to the American Marketing Association, Xavier Complex, Johnson & Wales University, 8 Abbott Park Place, Providence, RI 02903.

Questions may be directed to the AMA by calling 598-1759.

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Shore Adds Different Point of View to the Community Relations Council

by Neil Nachbar
Herald Associate Editor

Ten years ago, the Community Relations Council of the Jewish Federation of Rhode Island was formed.

According to its mission statement, the purpose of the CRC is to "...evaluate developments of concern to the Jewish community, to deal effectively with those concerns, to seek consensus on joint policies and to develop guidelines for appropriate action."

The problem has been, the CRC's membership has not always represented the entire Jewish community. As a result, certain segments of the community, such as the Orthodox, have not had their voices heard as much as they should have.

"The Community Relations Council was without a director for close to a year, so we've been rebuilding to have a balance that is reflective of the Jewish community," explained Gershon Levine, CRC director. "That includes reaching out to the Orthodox community, all aspects of Orthodoxy — the Providence Hebrew Day School group, the New England Rabbinical College group, the Congregation Beth Shalom group, and so on."

According to Levine, the CRC consists of 37 or 38 members, representing Judaism's four largest denominations: Conservative, Reform, Orthodox and Reconstructionist. Levine said four or five of the members are Orthodox.

One of the CRC's newest members is Scott Shore. A former

Republican nominee for the United States Congress, who also happens to be Orthodox, Shore represents a point of view that is more conservative than most of the CRC members.

Shore was appointed to the CRC after expressing an interest in joining the council to JFRI Executive Director Steven Rakitt.

Although Shore is often in disagreement with other members of the group, he has been a welcome addition, according to Levine.



Scott Shore
Herald photo by Neil Nachbar

"Having Scott on the CRC forces us to hear what the *entire* community is saying," said Levine. "Knowing his background in politics, he was a natural."

Shore, who works as a finan-

cial consultant at Merrill Lynch, has accused the CRC of having a liberal agenda.

"I take exception with some of the positions which represent the liberal activist minority," stated Shore. "There is a need for balance."

"In the past, (the CRC) has had a more liberal agenda," said Levine. "But now it's a more moderate, middle-of-the-road agenda. That way, someone like Scott can sit down and discuss things with someone who has different opinions."

One of the things Shore has criticized about the CRC is the time and money it spends on issues or causes "outside" of the Jewish community, such as black churches that have burned or the Indian church in South County that burned.

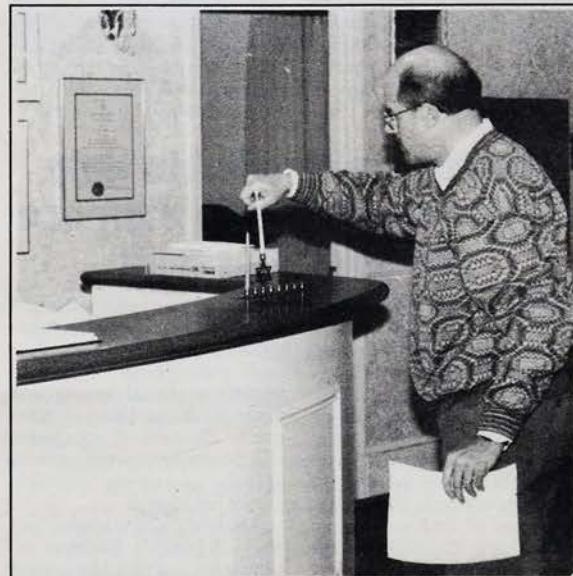
"Why are we helping Indian churches when we have our own needs?" said Shore. "Continuity, education and having a Jewish home for our elderly should be our first priority. These other things are peripheral at best."

"Because we take positions on Jewish issues doesn't mean we're not concerned about the greater community," continued Shore. "But we have a crisis at home."

Levine gave a few reasons why the CRC helps people outside the Jewish community.

"A majority of the Jewish agencies are meant for outreach (to the Jewish community)," explained Levine. "It's only natural that the CRC would help a black church."

(Continued on Page 19)



Lighting the Menorah

The menorah was lit at The Village At Elmhurst recently. Pictured lighting the shamash, is Louis Long, son of resident Sydney Long. Later in the evening, Lou Renzi played Chanukah music and latkes were served. Herald photo by Neil Nachbar

Draft of U.N. Resolution Calls Jerusalem 'Occupied Territory'

by Debra Nussbaum Cohen

RYE, N.Y. (JTA) — The Union of Orthodox Jewish Congregations of America has sharply criticized a draft U.N. resolution that refers to Jerusalem as "occupied Palestinian territory."

The resolution "brings us back to the sorry era of utterly unrealistic and poisonous rhetoric that so characterized the United Nations for too many years," said an O.U. statement that was adopted by the group's officers.

The protest statement was adopted during the O.U.'s biennial convention.

"The news that Egypt has joined in co-sponsoring this outrageous draft raises serious questions as to the Mubarak regime's continued commitment to the spirit of Camp David," said the statement, referring to the 1978 Camp David Accords which became the basis for Egyptian-Israeli peace.

The resolution is being co-sponsored by Egypt and other Muslim countries, including Bangladesh, Malaysia, Mauritania, Sudan, Tunisia, United Arab Emirates and Yemen.

The resolution, which is expected to be submitted shortly to the U.N. General Assembly, calls for "restitution and full compensation" to the Palestinian people for the "exploitation by Israel, the occupying Power,

of the natural resources of the occupied Palestinian territory, including Jerusalem, and other Arab territories occupied by Israel since 1967."

The General Assembly has opened its annual debate on the Middle East and is expected to vote soon on a resolution concerning the "Question of Palestine."

The draft resolution in question describes an "additional, dangerous impact of Israeli colonial settlements on Palestinian and other Arab natural resources, especially the confiscation of land and the theft of water resources."

There are several reasons why the strongly worded resolution may be circulating now, according to David Luchins, an O.U. vice president and senior adviser to Sen. Daniel P. Moynihan (D-N.Y.).

Egypt may be seeking to retaliate against the United States for its recent veto of U.N. General Secretary Boutros Boutros-Ghali's bid for a second term, Luchins said. Boutros-Ghali is Egyptian.

Luchins said another possible explanation is that the resolution is intended to warn Israeli Prime Minister Benjamin Netanyahu "that if he doesn't move on Hebron things will be tougher," referring to the ongoing Israeli-Palestinian negotiations.

(Continued on Page 19)



Looks Like Fun, Fellows

One of Temple Torat Yisrael's Clean-Up Crews, from the left, Steve Musen, Harold Winthrop and Fred Kelman, make it look like fun, on Super Sunday. Herald photo by Alison Smith

INSIDE THE OCEAN STATE

Campaign to Sink Blackstone Valley Explorer Mortgage Underway

The Blackstone Valley Tourism Council, operators of the riverboat Blackstone Valley Explorer, announced on Dec. 2 that a year-end campaign to "sink" the remaining mortgage of the Explorer by Dec. 31 is underway.

According to Robert Billington, president of the council, he will actually sink the mortgage agreement in the Pawtucket River, when the final mortgage payment is paid. A small metal box is being prepared now to hold the mortgage. "The Paw-

tucket River is where our first tours were held and we think this is an approximate location for this occasion. We are going to stuff the paid mortgage in the box and sink it," said Billington. "...Of course we are seeking public support."

The Explorer, which launched in August of 1993 at the Blount Marine Shipyard in Warren, cost more than \$130,000 to build and has a remaining mortgage of \$6,000, which the council hopes to pay by year end.

The tourism council has raised the majority of the funds from corporate and individual donations, dozens of fund-raising events, the National Heritage Corridor Commission, cities and towns of the Blackstone Valley and sales of tours aboard the Explorer over the last four seasons.

Fund-contributed are tax-deductible. They can be forwarded to the Blackstone Valley Tourism Council Inc., 171 Main St., Pawtucket, RI 02860. For more information, call 724-2200.

Volunteers Needed to Help Victims of Domestic Violence and Sexual Assault

The Network 100 Volunteer Training Project is recruiting volunteers who want to help the victims of abuse.

The Network is a cutting edge statewide partnership among agencies dedicated to ending violence against women, with the goal of serving the needs of survivors in Rhode Island. It is comprised of the Rhode Island Rape Crisis Center and the Rhode Island Coalition Against Domestic Violence and its six domestic violence member agencies.

The training project, the first of its kind in the country, is designed to train volunteer advocates statewide to work with victims of sexual assault and domestic abuse. Upon completion of the training, volunteers will be ready to work at local agencies and on the statewide victim helpline.

The next training session will begin in January. For more information, call Meg McGrath at the Network or Melissa Wood at the RI Rape Crisis Center, 421-4100.

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Mockalis Named Chief Operating Officer of RIQP

Joyce T. Mockalis was recently named chief operating officer of Rhode Island Quality Partners, the new peer review organization serving Medicare beneficiaries in Rhode Island.

Mockalis comes from the Connecticut Peer Review Organization where she served as a senior project manager.

She was also program director for the Medicare Quality Indicator System program at CPRO. The MQIS program develops disease-specified modules to assess specific areas of care provided to Medicare beneficiaries across the country.

She is a registered nurse with extensive training and experience in continuous quality improvement activities and education. She is a member of the Rhode Island chapter of the National Association of Healthcare Quality, Connecticut Women in

Health Care Management, and the Connecticut Association of Health Care Quality.

Rhode Island Quality Partners was contracted in August by the federal Health Care Financing Administration to perform a number of activities on behalf of Medicare beneficiaries in Rhode Island. They include cooperative quality improvement activities with hospitals and other health care providers, and public and professional outreach and education.

RIQP will be opening an office soon on Hayes Street in Providence. Medicare beneficiaries can contact the organization by calling its toll-free beneficiary hotline at (800) 662-5028. Questions from all other parties should be addressed to: Rhode Island Quality Partners, c/o CPRO, 100 Roscommon Drive, Suite 200, Middletown, CT 06457.

Harvard Health Has New Site

A new Harvard Pilgrim Health Care of New England site has opened at TriBoro Plaza in North Attleboro.

The practice is the result of an agreement between Harvard Pilgrim Health Care of New England and Memorial Hospital of Rhode Island and will be called Primary Care Center of the Attleboros. The new practice is affiliated with Brown Medical School and the Family Medicine Residency at Memorial Hospital.

Practicing family physicians will be Dr. Robert Lambe, Dr. David Ammerman and Dr. Monica Gross.

As a result of this move, Lambe and Ammerman will no longer practice at the Plainville Health Center and will have Memorial Hospital as their principal hospital for admitting purposes. The doctors will also continue to have admitting privileges at Sturdy Memorial Hospital.

If you are a patient of one of these physicians and would like more information, call Anna Fandetti of the Plainville Center's consumer relations department at (508) 643-1663.

Break in the New Year at Boston Billiard Club

There will be a New Year's Eve party at the Boston Billiard Club. A party of four can enjoy four hours of billiards from 9 p.m. to 1 a.m., with appetizers, party favors and a champagne toast at midnight, for \$55. Reservations are required.

Boston Billiard Club is located at 33 Lambert Lind Highway, Warwick. For reservations, call 732-POOL.

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THE JEWISH COMMUNITY

Super Sunday Is Super

by Emily Torgan
Jewish Community Reporter

Some made phone calls, some made latkes and some even made music.

On Dec. 8, hundreds of volunteers across the state participated in these and more activities for Super Sunday 1997, when the Jewish Federation of Rhode Island combined its annual fund-raising campaign day with a new spate of community activities.

Aided by more than 20 sponsoring organizations, Super Sunday 1997 went beyond its

1997 raised \$3,622,104, about \$100,000 more than Campaign 1996 had said JFRI Campaign Director Eric Stillman on Dec. 10.

According to Stillman, the phone squads raised \$33,266 in pledges. Though that figure was slightly below the 1996 figure, Stillman attributed the slight decrease to differences in the calling pool.

"Last year's pool contained many more active donors," Stillman explained. "This year, we were further along with the campaign so we were able to do

Event co-chairmen Marsha and Alan Horowitz of Cranston were also working on-site at the center.

According to Marsha, they began to steer the Super Sunday Committee toward implementing its new statewide social action participation this summer.

"We were consulted before the decision was final, and we felt it was a great idea," Alan said. "It's nice when you get money, but when you can link an event like this to mitzvot, people get a feeling they are working together."

"We were like cheerleaders," remembered Marsha. "It's hard to get people to commit long-term. But we approached several temples and schools about activities, and it was really nice to get the positive responses."

The effects of these changes were readily visible on Dec. 8.

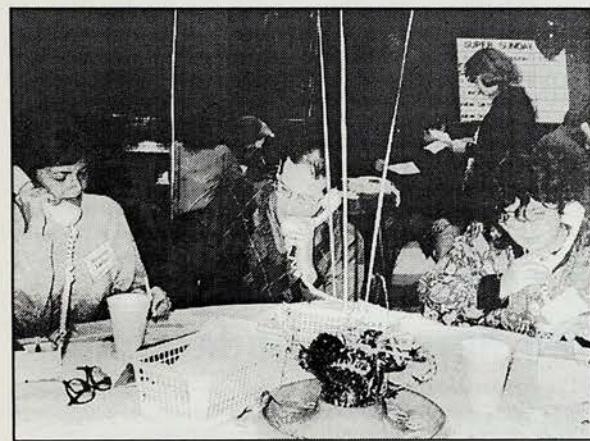
There were hundreds of articles of clothing and other supplies collected for the people of Gomel, a Belarus' community that was severely affected by fallout from the Chernobyl nuclear disaster.

Huge sacks of clothing filled the JFRI conference room, and approximately 15 boxes of medicine collected by the Maimonides Society for the people of Gomel were stacked in another office.

In another part of the building, staff members at the JCCRI organized activities such as storytelling and painting for children.

These events seemed to both build volunteer enthusiasm and draw participants from a wider pool.

"This morning, there were so many volunteers that we didn't have enough phones," Alan said. "But people went into the JFRI offices, and they made the calls from there."



SUPER SUNDAY CALLERS Barbara Levine, Jeff Lavine and Simcha Marks at work.
Herald photo by Emily Torgan

traditional volunteer phone squads at the Jewish Community Center of Rhode Island to include activities such as cooking for the homeless, delivering Chanukah packages to nursing homes, and Chanukah parties for young and old alike. These activities took place at more than 15 sites across Rhode Island.

The results were tremendous. Super Sunday, Campaign

a clean-up phone-a-thon. Also, we were able to focus on social action during the middle of the day."

The new social action component gave Super Sunday a hands-on feel and its volunteers an enthusiasm that filled the center on Dec. 8, when hundreds went from brief training sessions to manning phone banks between 9 a.m. and noon and 6 and 9 p.m.

Even Me, Says AIDS-Stricken Conservative Rabbi

by Emily Torgan
Jewish Community Reporter

Magic Johnson has it. Rock Hudson and Arthur Ashe contracted it as well.

But Cynthia Culpeper, a Conservative rabbi with a Montgomery, Alabama, pulpit and the AIDS virus, thinks it may take cases like hers to make Jewish communities across the nation aware that the deadly virus may infect them too.

"Will I ever be called 'mother'?" Culpeper, 34, asked herself at a forum sponsored by the AIDS Task Force of the Community Relations Council of the Jewish Federation of Rhode Island on Dec. 3. "Will I ever be called 'wife'?"

Culpeper believes many others will never have to ask themselves such questions if people fight AIDS with the only method proven 100 percent effective: preventative education.

As a rabbi and an AIDS patient, she has been shocked to discover how many withhold AIDS education because they are uncomfortable discussing the virus' means of transmission.

"Talking about sex does not

necessarily condone it," said Culpeper. "Talking about AIDS sends the message that AIDS is serious. How can we be withholding this information? Fifteen years into this pandemic, we do not always want to open the door."

Culpeper related a story from the Talmud to show that teaching human sexuality is in keeping with Jewish tradition.

The text tells of a time when

Ramban was shaken to find a student under his bed when he was having sexual relations with his wife. Ramban asked his student what he was doing there, and the student replied that this, too, was Torah, and that the rabbi needed to teach this too.

Although Culpeper has resigned her pulpit effective July 31, for reasons connected to her illness, she is determined to re-

(Continued on Page 19)

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SUPER SUNDAY CO-CHAIRMEN Alan Horowitz and Marsha Horowitz with their son, David.
Herald photo by Emily Torgan

Local Hillels Get Involved

Hillel organizations across the state heeded the Super Sunday Committee's call for community action.

At the URI/Hillel Foundation in Kingston, students cooked and cleaned at "Welcome Home" transitional housing for the homeless.

Brown/RISD Jewish Campus Service Corps Fellow Galeet Dardashti brought a group of students to The Children's Museum in Pawtucket, where they helped explain Chanukah to a young audience while rabbis led other Super Sunday activities.

Brown sophomore Sheryl Koenigsberg, who coordinates Brown/URI Hillel's Eldercare project, organized a Chanukah party featuring performing arts for residents of the Elmhurst Nursing Home in Providence.

The party group included 22 students, some of whom were members of Mishalot, Brown's Israeli dance troop. Others belonged to Kol B'yachad, Brown's Hebrew singing group, and two violinists went along as well.

"It was hard to organize 22 college students in the middle of finals, but they got out to do something good," Koenigsberg said. "During exams, this really puts things in perspective."

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EDITORIAL

Caution: Flying Feathers

by Rabbi Avi Shafran
Director of Public Affairs
Agudath Israel of America

By this point, most folk — with the exception of the usual conspiracy buffs — have relegated the story of a CIA plot to flood urban neighborhoods with crack cocaine as a hill of hokum. A host of reporters did their own investigations of the allegations, which appeared this summer in *The San Jose Mercury News*, and found no evidence to support them.

The dark images of underhanded, heartless and racist government agents, however, will be remembered long after the glaring lack of factual basis has faded from the public's collective mind.

This most recent urban accusation brings to mind other fantastic canards, like the one popularized by certain demagogues with all-too-real sinister intents of their own, that nefarious Jewish scientists created the AIDS virus as a means of committing genocide against Africans.

And the CIA story pretty much overlapped the Internet whispers (which then became Pierre Salinger's shout) about the Navy's supposed role in blowing TWA Flight 800 from the skies.

The claim that crocodiles inhabit city sewers is an essentially harmless myth. But when people or institutions are made "fall guys" for others' suspicions or for their desires to project — or deflect — blame, we ought to realize that something truly evil has occurred.

A Jewish tradition compares public rumormongering to tear-

ing a feather pillow open outdoors on a windy day. That metaphor is the basis of the wiser rabbi's rhetorical query of the penance-seeking public slanderer: "Can you retrieve all the feathers?"

The upshot is self-evident: Words, too, fly far and wide; when one publicly accuses another of wrongdoing or worse, it is very difficult, if not impossible, to undo the damage one has wrought.

As the director of public affairs of the nation's largest Orthodox Jewish grass-roots organization, I have seen many such feathers fly.

"News" stories fabricated from thin air, others slyly slanted, others still pointedly constructed to ignore inconvenient facts — in order to discredit observant Jews — have landed on my desk, and my bulging published-letters-to-the-editor file is of only limited solace when I consider the inherent handicap of offering 10-line clarifications to multi-page, banner-headlined stories.

One recent case was particularly vexing, for the pillow was apparently torn open by Orthodox hands, though others happily wielded leaf-blowers.

Several months ago, an unbalanced individual with a phone and fax announced what he claimed was the widespread revival of the biblical institution of "concubinage," by which certain Jewish ancients — predominantly kings — took legal mistresses, apart from their wives.

The practice has been in disuse among Jews for several thousands of years, rendered impractical by the laws of many lands where Jews came to settle and

inadvisable by Judaism's clear ideal of monogamous relationships. Hence the "news" of the institution's revival was of considerable interest.

If not accuracy, the peculiar press-releaser, it turned out, who would only identify himself by a (quite common) first name, had a record of misleading the media, having in the past claimed rabbinical sanction for at least one other bizarre practice in the past and having been unable to defend his claim.

And now, he and a similarly unidentified female companion boasted that their concubine-service had amassed hundreds of satisfied customers. Unidentified, of course, but happily unmarried all the same.

No last names, no proof of claims, no rabbinic sanction, no verification of anything. No reputable member of the media would swallow so spurious and sordid a tale, now, would it?

Be reminded, though, that sordidness, factual or not, sells. A Jewish news service and respectable publications like the *Washington Post*, not to mention more entertainment-minded ones like *Marie Claire*, reported on the "trend" as if it were fact.

When the BBC called me the other week about the story, I realized just how far fetid feathers can fly.

And we Orthodox Jews, a generally respectable lot, horrified and embarrassed by the misinformation, are left the task of trying to put the pillow back together again, of trying to undo the harm to our reputation, of trying to convince the media that they've been had.

But denials, of course, even entirely legitimate ones, are not news. And so entire groups and institutions remain perennial potential hostages at the mercy of mischief-makers and media, under constant threat of slimy characters and slow news days.

It's enough to make you want to cry in your pillow.

The Hebrew Idea of Death

by Mike Fink
Herald Contributing Reporter

Tom Ahlburn, minister of the Unitarian Church, writes in a regular column on the religion page of the Saturday edition of the *Providence Journal* of the final words of spiritual leaders. He quotes Buddha, Jesus and Muhammad. However, there is another moral guide from another faith omitted from his list. The death of Moses figures in the folklore of Jews from many lands. Just as an example, the Ethiopian Jews, once called the Falasha, now settled in Israel, brought with them a tale of the passing of Moses which had been translated into English by a Yale professor some 60 years ago.

The angel of death comes to announce to Moses that his fatal moment has come. Moses pleads for a bit of extra time to prepare his wife and family. The grave is dug, and Moses lies in it to become accustomed to the idea. His wife wakes the children and asks them to take

their final farewell. When Moses must join his ancestors, his special blessing is the right to adjust, to settle, to accept, to depart with dignity.

I write this synopsis because in a way it sums up the Jewish attitude toward death. It must come when it will come, but a mark of special privilege is to say good-bye to those you love. In our day, this realistic concept has come back into focus. Moses is consistently a tragic figure. He was sent away as an infant. He struck and killed a man, and later he shatters the tablets in frustration. He stammers and doubts his own visions. He must perish before the fulfillment of his dream of Canaan. Yet his legacy of leadership and of intimate inspiration remain.

I wish that Ahlburn had included the Hebrew idea of death, so different from that of the Egyptian court from which Moses went forth, a transcendent idea, among his admiring portraits.

Mothers Will Understand

In October, the Israeli newspaper, *Yediot Achronot*, published this letter in Hebrew. *Tikkun* reprinted it as a supplement to its Israel section. Responses and contributions can be sent to P.O.B. #8081, Jerusalem 91080. It was signed by more than 200 women. We reprint it here with permission.

An Open Letter to the Prime Minister

We, religious women and mothers, whose children have served, are serving and will serve in the future, in the Israel Defense Forces, turn to you as Prime Minister and as a father of children.

Our mothers, Sara, Rebecca, Rachel and Leah are symbols of motherhood, sacrifice and the sanctity of life for us. They possess a deep significance for us,

much more than the stones which rest on their graves. We prefer to weep over the graves of our mothers from a distance rather than light a candle over the grave of a soldier who was killed defending these gravesites.

"Greater is peace, because the Torah was only given as a means of making peace in the world." (Rambam — Maimonides)

Honorable Prime Minister, Do not lend your hand to any actions which will allow the State of Israel to be remembered as just one more link in the long chain of warfare of the zealots. For us, the past is part of a continuous process which has religious and historic significance, but our commitment is to the future.

Please advance the peace process, for the sake of your children and our children.

Yosef, What a Dreamer

The beginning of this week's Torah reading, Miketz, describes Pharaoh's dreams at great length. The Torah goes into much detail relating his first dream about the cows, then describes the second dream concerning the ears of corn.

The portion then goes on to give Yosef's interpretation of these dreams, i.e., their allusion to the seven years of plenty and seven years of famine to come.

Why does the Torah provide us with all this information? Indeed, the Torah's sole intent in telling us these details is to let us know how Yosef came to be second in command over all of Egypt.

But what difference does it make how Yosef attained his post? Why does the Torah describe Pharaoh's dreams so specifically?

The answer has to do with the particular lesson the Torah is teaching here, that everything

that happens is because of the "tzadik (righteous person) who is the foundation of the world."

In his time Yosef was this tzadik, and all of the G-dly influences and blessings that come down into the world had to pass through him.

In the previous Torah reading we learned that Yosef also had dreams, in which many G-dly secrets were revealed.

Because this was the manner in which these matters were revealed, the entire world followed, to the extent that even Pharaoh, the most ruler in the

knowledge of things to come in this manner.

There are some people who mistakenly think that Jews must somehow "fit" themselves into the world, conforming to the same rules of conduct and adopting the same opinions as the gentile nations.

However, this path is not a correct one, for as we learn from Pharaoh's dreams, everything that happens in the world is the direct result of the Jew.

It is the Jew's behavior that determines the course of events, something he must bear in mind when he encounters inappropriate behavior.

But in truth, by altering his own thoughts and conquering his own lusts, the world itself will automatically change and follow his lead.

Adapted for *Maayan Chai* from Likutei Sichot, vol. 3. Submitted by Rabbi Yehoshua Laufer of Chabad House.

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EDITOR
ALISON SMITH
ASSOCIATE EDITOR
NEIL NACHBAR
CONTRIBUTING REPORTER
MICHAEL FINK
JEWISH COMMUNITY REPORTER
EMILY TORGAN
ADVERTISING ACCOUNT REP.
DIANA FLORIO
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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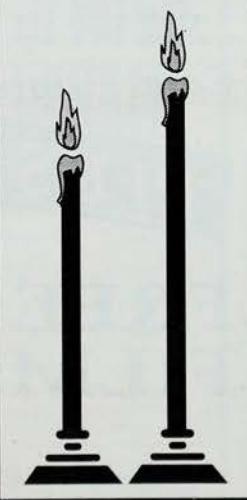
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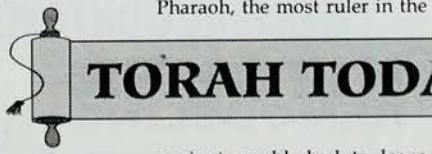


Candlelighting
December 13, 1996
3:57 p.m.



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

TORAH TODAY



ancient world, had to learn about the coming years of plenty and famine through the medium of dreams.

Because the tzadik of the world, Yosef, had dreams in which he received G-dly knowledge, so, too, did the Egyptian king have to receive a fore-

EDITORIAL**Subtly Poisoned Printer's Ink**

by Alison Smith
Jewish Herald Editor

On Page 1 of Section B in the Dec. 6 edition of the *Providence Journal*, there was an article on and picture of the Chanukah celebration at Temple Beth-El in Providence.

The picture, featuring Cantor Ida Rae Cahana and Breanna Goldsmith, was terrific, capturing both the physical and spiritual essence of the moment.

The article, by Jonathan D. Rockoff, bothered me a lot.

The article opened with a description of the ceremony as a publicity event... "the Jewish Festival of Lights, that Temple Beth-El launched in a media-savvy fashion..."

I doubt that Temple Beth-El organized this observance with publicity as a first priority. The candlelighting will continue throughout Chanukah, and although the *Herald* will be there on the 7th or 8th, we do not expect to have to compete with any other cameramen on those evenings. So although the publicity coverage will have died down, the observance will go on.

Then Rockoff gives his interpretation of several other interpretations of the significance of Chanukah, and his tone is definitely patronizing. He concludes this part of his article with, "It also lends *some* (the italics are mine) credence to the rationales for public Hanukkah lightings like the one outside Temple Beth-El's entrance, or the one

Chabad of the West Bay Chai Center held in the heart of the Warwick Mall last night."

I would like Rockoff to send me any articles he's written where the installation of "creches" or the celebration of a Catholic saint, or decoration of his or her statue, was subjected to his "rationale" and "credence" tests. When did he last go into the "rationale" behind village Christmas tree lightings?

Furthermore, he goes to some pains to stress that the story behind Chanukah is a myth. Really? He quotes two Jewish texts to back up his statement. Considering the depth and breadth of Jewish religious study and writings, two books are not a broad basis upon which to dismiss this ceremony as the celebration of a myth. And, if it is, was it necessary to stress that, in that particular tone, in the third paragraph of a story that ran 15 paragraphs long?

Rockoff reports that parents hustled their youngsters over to reporters, and Nancy Kirsch asked her son Sam, "Don't you want to be on TV?"

Wow! A mother wanted her boy on television! I think we have a first here, folks. Or do we? Show me one event anywhere in this country, which the public attends and no mother hopes her child is on the evening coverage of the event, and I'll eat one of those Chanukah candles. But he chooses to quote Kirsch.

And then he quotes Betty D'Agostino, the temple's gift shop director, who wants a reporter to explain the difference between the Hanukkah and the menorah. "I sell them," she explained afterwards.

What's your point, Mr. Rockoff?

That Jewish women, in contrast to women of every other persuasion, would like other people to admire their children?

That Jewish gift shop managers, unlike Gentile gift shop managers, try to direct attention to the items they hope to sell?

That those stereotypical images of the pushy Jewish mama and the pushy Jewish shopper are really true?

There was so much more to see and hear and record at Temple Beth-El, that evening. So much more that could have revealed the beauty and warmth and holiness of the lighting. Whether or not the original story is true or myth, the story of the candlelighting on Dec. 5 could have spoken of those things, and not perpetuated old, cruel myths that Jews always hope will die some day.

They will only die when we pull them out by the roots and expose them.

The Dec. 7 *Providence Journal* carried several corrections to the Rockoff article, and another Rockoff article on Chanukah which was entirely different in tone and focus. Someone must have raised Rockoff's consciousness.

'Ev'rything's A Miracle'

by Herb Brown

Oh, when morning comes around and I can open up my eyes, Why, "Ev'rything's a Miracle" to me. And I am really hypnotized as the sun begins to rise, Because that's a miracle to me. I look around and I am filled with wonder, And overjoyed by all that I can see. I can't begin to count the blessings that I have, Because "Ev'rything's a Miracle" to me.

A newborn baby reaches out to touch its mother's face, And you know, that's a miracle to me. And then my father, old and gray, he may look at me and say, "My son, you are a miracle to me." There are too many miracles for counting. There's one for ev'ry star that you can see, With sight and sound, they're all around, and that is why That "Ev'rything's a Miracle" to me.

We cry from happiness and joy, and we can cry from love, And we can cry when there is sadness too. Oh, they can all bring on a tear, even though it's not from fear. Now isn't that a miracle to you? If you'll adopt this "the-o-ry" of thinking, Then you will see that all of this is true. You'll realize it's no disguise, and you will find, That "Ev'rything's a Miracle" to you.

Rakitt Criticizes Headline

To the Editor:

Your front-page article on the recent action of the Jewish Federation of Rhode Island Executive Committee was correct in all aspects except for the headline.

The Federation Executive Committee did not discuss Orthodox versus non-Orthodox conversions. The resolution passed by the Council of Jewish Federations, supported by the JFRI, urges the government of Israel to maintain the status quo regarding conver-

sions and the Law of Return.

Many are concerned that a change in Israeli civil law may have the effect of disenfranchising Conservative, Reform and Reconstructionist rabbis, those whom they have converted, and by extension, many Jews in the diaspora.

Your choice of headline was unfortunate, and gave your readers the wrong impression as to the focus of the discussion.

Steven A. Rakitt
Executive Director

**Neither Rain Nor Sleet
Nor Dark of Night...****Legitimate Opinions Deserve To Be Heard**

by Abraham H. Foxman

Imagine a world where we in the Jewish community would be prohibited from hearing diverse perspectives on issues of concern. A world where opinions on Israel and the Middle East, church/state issues or black-Jewish relations, would require a "heksher" or stamp of approval by community leaders before they could be shared with Jewish audiences. Where only academics, journalists, or politicians deemed to be politically correct at that moment in time would be welcome to speak at Jewish community events.

That world may be closer than we think.

In recent weeks, the Zionist Organization of America has mounted a campaign against the Anti-Defamation League for hosting Pulitzer Prize-winning *New York Times* columnist Thomas L. Friedman as a speaker at an agency event. ADL, the ZOA declares, is providing a platform to a "hostile critic" of Israel, a journalist who "defames" the Jewish state.

Let's put this misguided controversy into perspective.

ADL has always supported the democratically elected government of the State of Israel, be it Likud or Labor. This consistent policy is based on our respect for the integrity of the Israeli political process. As an American Jewish organization, we believe it would be inappropriate for us to publicly question Israeli policy since we do not live in Israel, participate in its democratic process (or) live

with the effects of government policy.

At the same time, this policy does not preclude us from hearing different perspectives on the peace process, Israeli politics, or U.S.-Israel relations. Whatever our organizational position, we believe it is important to promote an informed discussion on these serious issues by providing the community with a spectrum of opinion.

Indeed, by hearing from responsible experts on the left and on the right, religious and secular, members of the government and the opposition, the Jewish community becomes more educated, more interested and more involved in the issues of the day.

To that end, we invited Friedman, whom we consider to be a responsible, knowledgeable and incisive commentator on Israel and the Middle East, to address an ADL event. While we do not always agree with his positions regarding the region, we believe his opinions are always expressed within the context of support for the State of Israel.

ADL takes a back seat to no one in fighting the enemies of the Jewish people and the State of Israel. We regularly go to bat against columnists and editorial writers who consistently demonstrate an anti-Israel bias through the questioning of Israel's right to exist, the justification of the use of terrorism or violence, and an unfailing reliance on a double standard when it comes to Israeli policy and history. We understand that

there are some who may disagree with Friedman's opinions, but let's be realistic. Friedman is not an anti-Israel extremist.

In its opposition to Friedman, ZOA is not defending the American Jewish community from a malicious adversary, but trying to prevent us from hearing a legitimate opinion.

To be sure, ZOA leadership and its supporters enjoy the right to decide what events they feel comfortable attending and what speakers they invite to their organizational platform. But how can they presume to determine policy for others in the Jewish community?

Have we come to a time where only one point of view is deemed acceptable for our whole community? Will a system of informal censorship govern Jewish community discussion? If ZOA has its way, can we look forward to the preparation of a list of "acceptable" speakers for community events, to be updated as political conditions change? And in the compilation of such a list, within the spectrum of responsible opinion on Israel, where do we draw the line between acceptable and unacceptable experts?

Is former Prime Minister Shimon Peres now persona non grata for the American Jewish community because in his role as opposition leader he is critical of government policy? Should those organizations who provided a platform to Benjamin Netanyahu or Likud leaders prior to May 1996 (includ-

(Continued on Page 18)

As Chanukah draws to a close, we can reflect with joy on the historic issuing of the first Chanukah stamp to the United States Postal Service.

No longer do Jews have to feel second class or bulk rate during the winter holiday season when all of America is festooned with the thinly disguised "secular" trappings of the holiday of the majority religion.

The revolution began with the public Chanukah menorahs championed by the Rebbe several decades ago, instilling pride in tens of thousands of Jewish people as they finally encountered some recognition of their faith and traditions strolling along Union Square in San Francisco, Central Park in New York, or on Main Street, U.S.A.

The modern day custom spread to exotic locations like the Kremlin and the Eiffel Tower, with the same message proclaimed all over.

After centuries of persecution in country after country, generation after generation, finally a Jew need not hide his identity, and even more so, he can proudly publicize his faith, practice his religion freely and even shout it out on the steps at city hall.

This message of religious freedom and the right to hold one's head high is the true meaning of the public menorahs.

Of course, some opposed the Rebbe's innovation, whether

because they were not secure in their own Jewishness, at least in public, or because to join rather than fight would have meant an admission of defeat in their own fruitless campaign to purge American public life of the observance of the non-Jewish winter holiday.

Once the courts had found a way to cast trees and wreaths as "secular," their battle was truly lost, and nit-picking over which displays were secular and which religious, led only to a few legal victories but to no real benefit in the psyche of the young Jewish child who walked down the street in December feeling overwhelmed and ignored.

Then, in a masterful stroke of cynicism, the opponents of public menorahs became the guardians of religion, arguing that Lubavitch was secularizing Chanukah.

They were caught in the legal fiction of denying the religious origins of Dec. 25, which Christian America had used to preserve the public displays of their holiday in the face of court challenges.

What they failed to understand is that a menorah can at once be a religious symbol and conveyer of a secular message of history, culture, tradition and above all, freedom.

The Rebbe's solution is first-class all the Day. It is both vi-

(Continued on Page 18)

SCHOOLBEAT

Chanukah Celebrated at PHDS

The story of Chanukah, man's first recorded struggle for religious freedom, has come to life for Providence Hebrew Day School students. In recent weeks, the students have been involved in the many aspects of Chanukah, historical events as well as religious meanings.

Many art, music, and dance projects have given added meaning and beauty to the observance. The religious requirements of the holiday, prayers, Torah readings, and Talmudic passages received special emphasis.

PHDS students learned that the miracle of Chanukah is reflective of all Jewish history. Even in the darkest times, the

Jew has defied the logic of history, to preserve and to regenerate new strength.

A variety of celebrations took place at PHDS during the week of Chanukah. The kindergartners staged a Chanukah program for their parents. The children baked menorahs and dreidel cakes and cookies in Chanukah shapes.

Mrs. Holtzman's third-grade class performed a play of the eight candles of Chanukah. Each candle represented one aspect of the Chanukah story.

Mrs. Yudkowsky's fifth-grade class presented a humorous program called "Chanukah in Meshugaville."

The pre-kindergarten had a fun-filled time getting ready and learning all about Chanukah. The children sat enthralled watching the puppets of Chanukah come to life as they learned about the mean king Antiochus, Mattya the high priest and Judah Macabees. The children made three-dimensional dreidels and Chanukah mobiles.

The culminating event took place in the school auditorium on Dec. 10. Before an audience of parents, grandparents, students and friends, the PHDS choir, under the direction of Rabbi Martin Fried, presented a program of contemporary and traditional Chanukah music. The fifth-graders also presented their program.



ASHER RICHESTER (left) and Aleksanda Alekhina stand in front of the Chanukah bulletin board created at PHDS.

Photo courtesy of PHDS



THE PHDS CHOIR, under the leadership of Rabbi Martin Fried, presented a program of Chanukah music on Dec. 10.

Photo courtesy of PHDS

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URI Children's Chorus to Sing Chanukah Songs

The University of Rhode Island's Children's Chorus will present a winter concert at the Warwick Mall on Dec. 18 at 5:30 p.m.

The program will include music of the Chanukah and Christmas holidays, traditional folk and children's songs, and recently composed works. Admission is free.

The URI Children's Chorus was founded in 1993 and is directed by URI music professor Carolyn Livingston of Wyoming, R.I., and Lisa Quigley, a North Kingstown music teacher.

Accompanists for the chorus are URI music professor Donald Rankin of East Greenwich and Robert Godbout of Harrisville,

R.I. Chorus assistant is Catherine Seibert, a URI student from New York.

The chorus is sponsored by the URI preparatory program, and is open to boys and girls in grades one through six. Winter semester rehearsals will begin Jan. 24, 1997. For further information or to enroll in the chorus, call Jane Murray, program director, at 874-2798.



Making Menorahs

Cub Scout Pack 104 recently created menorahs from clay at Congregation Beth Shalom. The program was under the supervision of Paul Deery and Scoutmaster Joe Winkelman. Pictured, from left, are Abby Berren and Michael Mintz.

Photo courtesy of Congregation Beth Shalom

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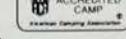
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Registration at N.E. Tech

New England Institute of Technology will hold its winter registration on Dec. 15, from noon to 4 p.m.

Those individuals who will be starting classes at the college on Jan. 6, must register on this date. For further information call the admissions department at 467-7744.

A subscription to the Herald makes a great gift.

Call 724-0200 for more information.

FEATURE

Three Score So Far

by Mike Fink
Herald Contributing Report

My house had a birthday this year. 12 Creston Way turned 60. My parents built their home in 1936, the same year they started their business. It was a home furnishings store.

This mock Tudor has seen a lot through its windows in its three score. When it was going up, horses, cows and chickens stared at its cellar hole in the ground and the high roofbeams going up. Squirrels in the high elms and oaks looked down on the new, wee castle in the midst of the former orchard and pasture.

At sunset the view from the upstairs bedrooms resembled technicolor sequences of Tara and the great plantations in "Gone With the Wind."

Even in the second half of the Depression, the Roosevelt era, hoboes and tramps climbed the hill from the tracks and passed along our cobblestone driveway, like figures in a dream, in an illustrated fairytale.

Our cottage was built with one tall brick gable thrusting against the sky with a sharp point to make something upbeat and hopeful like a capital "A" to start a new alphabet.

There was nothing original or unique about the design. You can still find sibling housefronts here and there about town. Construction was solid and sturdy, but not as fancy as the places that went up through 1929 and the crash.

Only recently, a block away, I visited a small estate that looks remarkably like mine, with the oval passageways among the rooms and the faux feudal fixtures—but Jonathan Sharlin's address boasts more class, dating back to the more optimistic '20s. It has beamed ceilings, leaded windows, a granite pool on the extra lot, an iron, medieval fence round the property, and extravagant hinges on the curved front portal, surrounded by lanterns.

Even so, our single gable of tapestry brick said we were here for keeps, like a lance against the future. Antoinette Downing did not award our retreat the Preservation Award for the English country cottage style. That honor went to Steve Markovitz's multi-gabled Memorial Road residence across the street. But our number 12 had taken part in the creation of a community. The Bridge Club followed suit and built houses around us. Our family lived at the top of our street. We were not escaping, we were taking part.

The street ran round in circles. It was hard to get away. Groceries were delivered: Everything came to you. Even so, my folks were often away, at their workplace, over the Red Bridge.

My older brothers worked there after school, so I was home alone like the folk heroes of today's movies.

I studied the chambers of my world more closely than anybody else. I knew the attic, with its boxes and trunks of letters, old love messages and telegrams,

of condolence.

I went down cellar with its daddy longlegs and its centipedes and said hello like cartoon kids to each familiar spot of sunlight.

My uncle had painted murals of *Treasure Island* on the cellar walls, and they started out on the plastered stairwell with a boy under a tree holding the book, asleep and dreaming of its adventures. This was my basement, my id, my subterranean self.



War at first merely underscored the theme of depression thrift. We used the hearth to save oil. We stayed home a lot, giggling at the radio and the funnies. Like everybody else, but maybe more so. A boy wants a safe haven, but a parlor is also a prison.

The field behind the yard was my gypsy Away. Its glacial rocks held the mystery tourists seek in Carnac, Stonehenge, among the monoliths of Japan, or of Canaan. I sneaked into the field and sat like Ferdinand the Bull, just thinking.

During the terrors of war, a fireplace was "nice to come home to," as Dinah Shore crooned. My mom carved dollhouse copies of every room, at her office desk. Kids from all round the block liked to come by to check out the pirates in the cellar, the newest, latest tiny sofa in the living room on the bookcases.

Even when the murals had chipped and faded, and the miniature models had come unglued and gone awry and askew, they still held the memory of the

prewar world, snug and rooted.

Once the victory had shouted itself down, you could drive your new car and make your escape. Or at least finish your house, stopped in midstream by the schedule of the war years.

We closed off a porch and made a knotty pine den. The fresh patch of roof leaked a little. The new television with its eerie blue light in a dim narrow nook looked morbid to me, vampiric, not futuristic. But a few items passed the Mike taste test. I liked the new silver teapot, catching the light of the flames on a Sunday afternoon.

In the '60s the whole house seemed to die along with its mistress, like the grandfather's clock of legend. Even so, I stayed in it with my dad. And number 12 bounded back to life when my wife and I were married before that tapestry brick grate, the house sparkling as it had not since 1936.

And after my father's passing, we bought the house and moved into it. I don't know what the structure felt. An uncle disapproved of our putting a grove of trees upon the front lawn, and curving the sidewalk into a slate walkway. A deck loomed out in back, and the roses and peonies, which had stopped blooming, came back to gaudy life that springtime, transplanted to the kitchen doorway garden.

The garage, useless for large postwar cars, took on a new lease as a studio. The little den serves now as a teen-age girl's cheerful bedroom where she was born. Throughout the '80s and '90s this tight little ship has sailed through another generation. My wife, the reigning duchess, went right out and replaced the ancient antique rotary phones with touchtones! An upright piano brings back music under the chandelier.

The other day my 11-year-old helped me wheel a barrow through a cobble street quite narrow: our driveway. We went behind the fence to retrieve the last of the glacial rocks in the former meadowland. We heaved it, rolled it on the single wheel, and dropped it right in front of the family seat. I look at it with pleasure each dawn and dusk. Like a geologic period, we have come to our way to stay. If my dwelling lasts another 60 years, it will become a blessing and earn a plaque, with the history of a dynasty.

Even when the murals had chipped and faded, and the miniature models had come unglued and gone awry and askew, they still held the memory of the

Feed Those Frogs, Fix the Portals

by Mike Fink
Herald Contributing Reporter

Do you know the proper place, just the right height, to hang a hinge? Ask Paul Schultz. Working as handyman, of the fanciest type, for the most elaborate and elegant of Newport homes, he would rescue from the scrapheap any noble hardware wreckage left during a reconstruction.

Now, when Paul puts on a vestibule for his daughter's new house, he can come up with a door, a knob, a lock, with class and substance. There's a sort of "feng shui," a mystic harmony, about Paul Schultz' craftsmanship.

"My dad can take you on a more intriguing tour of the Touro Synagogue than anybody else," claims his schoolteacher daughter Maria van Anglen. "He knows the nuts and bolts of this delightful Newport treasure. He worked on the restoration nearly 40 years ago."

Paul and Evelyn Schultz are

Schultz' kindly care.

On my visit this past autumn, I was struck with wonder at the marvelous sight of Paul and Evelyn Schultz calling to their friendly flock of frogs to come for their daily teatime, treats and tidbits offered at the edge of their deep green pools.

They answer like pets, jumping willy-nilly and flopping down squatly, like a scene from fairytales. Take any ordinary house on an everyday plot, add a Schultz, and voila, you have wonderland. Evelyn, a talented lady on her own with her sewing, her flower arranging, and her drawing and painting, also offers inspiration and hot ideas.

She comes up with schemes and Paul follows through with his magic hands.

If you have read of the strange deformations of free frogs in American ponds, it is tikkun olam, the care of the world, that makes these backyard wetlands so wondrous.



Evelyn and Paul Schultz

founding members of the Sousa Mendes Society, a group of Portuguese and Jewish Rhode Islanders who trace their common cultural origins. Evelyn finds Jewish ancestors among her Portuguese roots.

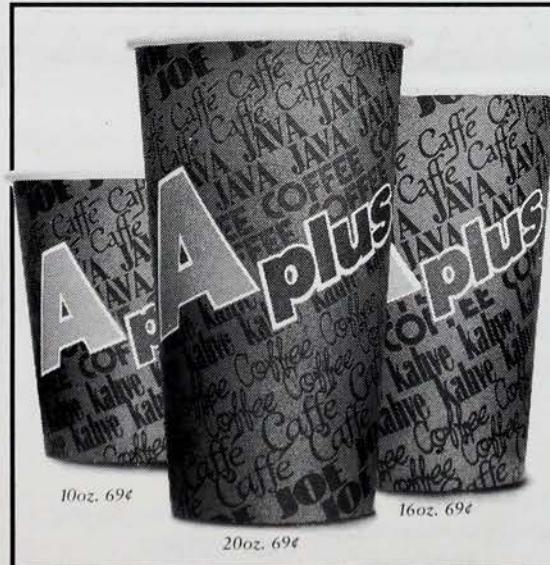
On an outdoor level, Paul and Evelyn keep a lively garden chirping, buzzing and gleeping through three or even all four seasons, with built-in stone pools here and there, and porches to store flora and fauna when the ground freezes.

If Maria does a school project on polywogs, what happens to the frogs that emerge in kindergarten? Well, they get farmed out under Evelyn and Paul

The last time I ran into Paul and Evelyn, they added a strange postscript to the tadpole tale. It seems a big daddy took it into his toad-head to swallow his entire brood. Paul scooped up the villainous papa, gave him a firm squeeze round the belly, and all the babies popped out, no harm done to anyone!

The Schultz' are off to the Galapagos for their winter break. "We're just interested in all forms of life. It's the right place for us this year," explains Evelyn with an eager smile.

Shalom, Go in peace, come back, feed those frogs, keep the doors swinging to our vestibules, and mazal tov forever.



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THE JEWISH COMMUNITY

Stillman Wins Pell Award for Excellence in the Arts

by Neil Nachbar
Herald Associate Editor

Judith Lynn Stillman, a nationally known pianist, was recently named one of six winners of the first annual Pell Award for Excellence in the Arts.

The award pays tribute to artists who have demonstrated achievement in their field over a sustained period of time, and a commitment to the ideals of Senator Claiborne Pell.

"I'm honored and delighted that the (award) committee felt that I embody the ideals of Sen. Pell," said Stillman.

The Providence resident has recorded six CDs and has performed with such artists and groups as Wynton Marsalis, Cho-Liang Lin, Walter Trampler, Leslie Parnas, the Israeli Philharmonic Chamber Players, the Jerusalem Trio, the Moscow String Quartet and principals of the New York Philharmonic.

The other winners of the Pell Award are poet Michael Harper; Dorothy Jungels, founder and artistic director of the Everett Dance Theatre; sculptor Howard Ben Tre; and sculptor and illustrator Chris Van Allsburg.

The award, which will be presented at a \$250-a-plate, black-tie dinner at the Westin Hotel in Providence on Jan. 9, will support the continuation of each winner's work with a \$3,000 grant.

While Stillman has established herself nationally and abroad, she has also made a great contribution locally.

She is the first and only full-time artist in residence at Rhode Island College. She joined the RIC faculty in 1980.

Stillman is also on the piano faculty of Brown University, serves as artistic advisor for The Music School and is the music director of the All Children's Theatre Ensemble.

The artist's most recent CD was a collaboration with Marsalis, who is the artistic di-



Judith Lynn Stillman
RIC photo by Gorden E. Rowley

rector of jazz at Lincoln Center and a longtime friend of Stillman. The duo plan to record another CD soon.

In the meantime, Stillman has plenty to keep her busy. Aside from the many hats she wears, she's been broadening her artistic experiences.

"I'm becoming more versatile," explained Stillman. "I've been writing my own musicals, songs and lyrics."

She recently wrote a children's play called the "Truth Fairy," which introduces children to classical music.

"The kids have so much fun with the program, they don't even realize that it's classical music," said Stillman.

Some day, Stillman, who speaks fluent Hebrew, would

like to record Jewish music. Just prior to her interview for this article, she was listening to a recording of klezmer music.

"I find klezmer to be very evocative," stated Stillman. "When you listen to it, you can get a feel or a taste of a whole culture."

Stillman received more than a feel for Israeli culture when she lived in Tel Aviv for 12 years. At the time, she was married to an Israeli, but now she is the single mother of a 9-year-old girl, Liana.

Stillman's daughter seems to be following in her mother's footsteps. She attends Henry Barnard School and has appeared in a couple of productions at Trinity Repertory Company, including a part in "Don Quixote" last year.

Alice Goldstein to Speak at Sisterhood Shabbat

The annual Temple Beth-El Sisterhood Shabbat will be held on Dec. 13 at 7:45 p.m. and all in the community are invited to attend.

The theme of the service is "And You Shall Teach," reflecting the responsibility to pass on Jewish traditions and knowledge to the next generation.

Alice Goldstein, senior researcher at the Population Studies and Training Center at Brown University and active member of the Rhode Island Jewish community, will speak.

As a demographer, she has studied the Jewish community, most recently being involved in the 1990 Jewish Population Survey.

From this work, she has published two papers focusing on the relationship between Jewish education and Jewish identity of adults and children. This work will provide the basis for her talk.

A special service has been written for the evening members of the Sisterhood and temple youth will participate in the service, demonstrating the important links between the generations.

The service will be followed by an oneg shabbat, sponsored by the Sisterhood.

To continue with the theme of "And You Shall Teach," those attending the service are asked to bring a children's book which will be donated to needy children.

The evening's program has been planned by the Sisterhood Shabbat committee: Lauren Zurier and Carol Garber, co-chairwomen; and members Diane Cerep, Elaine Cohen, Hope Melion, Ann Frank, Betty Kotlin, Carol Olshansky and Sue Itkin.

For further information, contact the temple office at 331-6070.

Adoption Options Restructures

Now, with so many changes in the adoption world and so many more opportunities for those hoping to adopt, the Adoption Options committee, decided at its November meeting to take a more active role in three areas.

Composed of adoptive parents, people who are active in Jewish Family Service and those who are interested in adoption, the committee works with the staff to determine policy and procedures.

Adoption Options is the comprehensive, non-sectarian adoption program of Jewish Family Service.

One subcommittee will focus on expanding the agency's adoption resource center, equipping it and providing volunteer staffing when appropriate.

A second subcommittee will revise and develop policies and

procedures, guidelines and a handbook.

A third subcommittee is charged with promoting outreach and networking to reach the greater community with information about services available.

"The committee has a real impact on what we do and how we do it," said Toby Zaitchik, adoption coordinator. "Ours is not a passive program. Our clients are active and involved throughout the process."

Adoption Options offers a broad range of choices for anyone considering adoption, including: services for birth parents, adoptive parents and children; information; referrals; home studies; pre-adoption counseling; post-adoption counseling and supportive counseling for parenting concerns.

Services are available regardless of religious affiliation.

For more information or to arrange a confidential consultation, call Zaitchik at 331-5437.

Dvorah Dayan Club to Meet

The next meeting of the Dvorah Dayan Club of Na'amat will be held on Dec. 16 at 7:45 p.m. at the home of Ceil Krieger, 381 Cole Ave.

The speaker will be Mark Grossman, regional director of the Jewish National Fund. Grossman will speak on the work of the Jewish National Fund. The JNF is more than just trees.

Julia Kamen Spins a Spell Sunday

Books on the Square will offer Winter Tales for children, featuring storyteller Julia Kamen on Dec. 15 from 2 to 3 p.m. Shop or browse while your children are entertained or listen to the stories along with your little ones. The program is free and open to the public. The store is at 471 Angell St., Wayland Square, Providence (331-9097).

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THE JEWISH COMMUNITY

Torat Yisrael to Present 'Facing AIDS'

Temple Torat Yisrael's Friday evening's Shabbat service on Dec. 13 at 7:30 p.m. will provide a life affirming encounter, "Facing AIDS."

The service will be conducted by many members of the local United Synagogue Youth and B'nai B'rith Youth Organization.

The teen-agers gathered on Dec. 8 for their Chanukah party and then participated in an AIDS educational workshop, facilitated by Ronni Guttin, using a trigger script entitled "Jewish Voices from the AIDS Memorial Quilt."

The script, which was composed by the Jewish Family Service of Cincinnati, presents information, education, compassion, sensitivity and insight from a Jewish point of view.

The "voices" represented Jews who were touched by AIDS, most of whom are now gone: parents, grandparents, children. This represented the

educational component of this program.

Marc Paige, a 38-year-old Cranston resident, is a PWA, a Person living With AIDS. He will be the guest speaker for "Facing AIDS."

A 1976 Cranston High School West graduate, he earned his bachelor's from Rutgers University in political science. Paige worked for the Rhode Island State Department of Administration before disability caused him to leave work in November, 1993.

The teens will participate in avodah, worship service, at the synagogue by co-officiating the Friday Shabbat service along with Cantor Robert Lieberman. In addition to their study of AIDS, and participation in the service, they were also invited to make a charitable investment, a act of tzedakah, acquiring for themselves the Awakening the Jewish Heart AIDS pin.

Created by the JFS of Atlanta, the enameled pin is a striking red-on-black cloisonné Star of David with the red AIDS ribbon superimposed within the star. Its message: To raise awareness that AIDS does affect the Jewish community and to sensitize us that "Kol Yisrael Arevim Zeh LaZeh, All Israel is Responsible for One Another." The teens are asked to proudly wear their pins and be willing to do so beyond this week.

The Rhode Island Chapter of The NAMES Project Foundation will be providing one section of The NAMES Project AIDS Memorial Quilt to be displayed in the lobby of the synagogue on this Friday only.

The quilt project began in 1987 when a panel was made in memory of a Providence native, Marvin Feldman.

For additional information, the following is a partial list of community resources. JFS, 331-1244; AIDS Task Force, 421-4111 ext. 173; Rhode Island Project AIDS, (800) 726-3010; Rhode Island NAMES Project, (800) 843-8838.

Temple Torat Yisrael is located at 220 Park Ave., Cranston.

Super Sunday Around the Ocean S



1. Alan Rosenberg and Avis Gunther-Rosenberg, parents of one of the two Jewish Family Services "Families of the Year," attended the Chai Center menorah lighting at Warwick Mall on Dec. 5. Ethan helped light a "candle," while his sister, Rebecca, and baby brother, Jacob, watched. **2.** Barbara and Tom Simon-Olsen, coordinators of Temple Emanu-El's Super Sunday collection drive, finished up with 40 to 50 huge bags bursting with new or good used clothing headed for Gomel, in Bellerusse (F.S.U.). **3.** It was a cold, moonless night outside, but inside Temple Emanu-El singing, dancing, clapping and laughing filled the auditorium with warmth and lightness of spirit. **4.** Josh Rabin left Temple Emanu-El with a heavy load on Super Sunday — a container crammed with clothing headed for Gomel. **5.** Beverly Prosnitz gives the finishing touch to a mirror in the lounge at Temple Torat Yisrael, on Super Sunday. **6.** Rabbi Ephraim Berlinsky and his friends at Congregation Mishkon Tfilah enjoy a traditional dinner of latkes and sour cream on Super Sunday. **7.** Nina Pliskin and her daughter, Sarah (not pictured) wielded wicked brushes and rollers as they painted the sanctuary on "Super Sunday" at Congregation Ohave Sholom.



afe: 'All Jews are Responsible...'



8. Yossi Laufer, of Chabad House, drove hundreds of miles with a menorah on top of his car roof, to get home for his Chanukah celebration. 9. Lady in charge of latkes, Chanie Levy, wife of Rabbi Eliezer Levy of the Chai Center, waits to serve them up to a big crowd at the Warwick Mall menorah lighting on Dec. 5. 10. Cantor Ida Rae Cahana lights a candle during the outdoor menorah service on Dec. 8 at Temple Beth-El. A good-sized crowd prayed and sang as the lighting took place. 11. Touro Synagogue presented 'A Fun and Punny Play,' a conversation between Chanukah candles. From left, President David Batarsky as the shamash, Bernice Schweber as candle #8, Naftali Safo as candle #7, Donna Pimental as candle #6 and Ethan Briskin as candle #5. The play was directed by Rabbi Mordechai Eskovitz and produced by Rebitzen Rivka Eskovitz.

12. Everyone is doing the macarena — Rebitzen Rivka Eskovitz taught congregants how to do the "Jewish version" of the macarena at Touro Synagogue. The rabbi's wife led the group in many dances and songs. 13. Fishel Bresler, left, was the featured attraction at Temple Shalom's Chanukah party. Bresler sang, played various instruments, told stories and asked Chanukah trivia questions. Vanya Robertson, right, of Congregation Beth Golein, Shoshana Klein on Super Sunday. tricks at Temple Sinai in magic shows since he was those who are hearing playing the violin in at Temple Shalom's of years. This year, From left, Evelyn Anthony, cello; Laurel Post, violin; Jocelyn Anthony, violin.

14. Jessie Klein, Sholom, reads a Chanukah story to (from the left), Alyssa (Jessie's sister) and Jonathan Golein (Alyssa's brother).

15. Mr. Magic, Stephen Weiner, pulled out all his Cranston. Weiner, who has been performing 12 years old, did his show in sign language for impaired. 16. A quality quartet: Emily Anthony, the background, has provided entertainment annual Chanukah party for the last couple the musicians played four songs.

PHOTO CREDITS:

Herald photos 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and 14 by Alison Smith; 11, 12, 13, 15 and 16 by Neil Nachbar.

Headline photo:

"Magical Mystery Guest" — We found this little guy in a photo of the magic show at Temple Sinai in Cranston. Herald photo by Neil Nachbar.



ARTS AND ENTERTAINMENT

Patinkin Entertains at PPAC

by Neil Nachbar
Herald Associate Editor

I recently saw Mandy Patinkin sing "Beat Out Dat Rhythm on Drum" on the Late Show with David Letterman. His singing style reminded me of Robin Williams' comedic style — frantic and over the top, but entertaining.

So I had some idea of what to expect when I saw "Mandy Patinkin in Concert" at the Providence Performing Arts Center on Dec. 7.

Patinkin didn't disappoint. He sang with emotion and between songs he was very witty.

What was a pleasant surprise was the combination of songs he chose. According to one of his press representatives, Patinkin does a different set of songs for each performance and doesn't know ahead of time which pieces he'll do.

With Paul Ford playing the piano, Patinkin switched back and forth between "fast" and "slow" songs. This gave him and the audience a chance to catch their breath.

My favorite part of the show was when Patinkin sang "Sam, You Made the Pants Too Long," which was about a Jewish tailor. Patinkin combined this bit with a song written by Irving

Berlin in 1918, which was also about a Jewish gentleman. Both songs were very funny and they were a perfect match.

Another lighthearted song Patinkin chose was "Frankfurter Sandwiches." It was about a guy who tries to please his girl with fine dining, but all she's interested in is "frankfurter sandwiches."

Patinkin demonstrated great range in his voice and his repertoire of songs. Some of the pieces included "The Band Played On," "When I Grow Too Old to Dream," "You've Got to Be Carefully Taught" and "Somewhere, Over the Rainbow."

The show had a distinctive Jewish flavor to it. In the middle of singing "Oh, What a Circus" from the Broadway musical "Evita," Patinkin sang "blah, blah, blah..." instead of the Latin lyrics he was supposed to sing.

"What do I know about Latin, I'm Jewish," said the singer/actor. "Let me try it in Yiddish." He then proceeded to sing a couple of verses in Yiddish.

One of the songs during the encore was entirely in Yiddish. The audience clapped their hands and stomped their feet to this one.

Bravo, Rabbi!

Of course if I was looking for

a "Jewish angle" to the show, I didn't have to look any further than the song "Honey Bun."

This piece required three audience members to come on stage and lead everyone at different points in the song. With the first two "volunteers" already selected, the third person Patinkin picked was a gentleman sitting in the front who avoided eye contact.

That third person turned out to be Rabbi Leslie Y. Guterman of Temple Beth-Eli in Providence. When the audience was told that he was a rabbi, the general consensus seemed to be, "This ought to be good!"

Almost immediately, the rabbi started making jokes. When Patinkin asked Guterman to step to the right, the rabbi replied, "I usually work from right to left."

Some of the rabbi's jokes were better received than others, but for a few minutes, he definitely stole the show. He and Patinkin bantered back and forth like Abbott and Costello and the audience seemed to really enjoy it.

Most of the songs Patinkin performed didn't involve as much audience participation, but you always felt "involved" in the show because of the emotion with which Patinkin entertained.

Avner Will Make You Laugh

Audiences will be treated to an extraordinary theatrical experience when Avner the Eccentric performs his one-man show at the Leventhal-Sidman Jewish Community Center, 333 Nahant St., Newton, on Dec. 14 at 7:30 p.m. and Dec. 15 at 2 p.m. and 7 p.m.

Tickets are \$20 general; \$18 seniors and students; \$12 children under 12. Call the JCC Box Office at (617) 965-5226 for tickets, reservations and information.

A consummate showman, Avner captures his audience and never lets go. He produces a merry mix of mime and magic, topped off with the physical hilarity of juggling and buffoonery.

Avner Eisenberg (Avner the Eccentric) has crowds in stitches with his hilarious brand of silent comedy that appeals to all ages. Avner the Eccentric defies barriers of language, culture and gravity.

When he is not convulsing audiences with laughter, Avner appears in movies, notably the title role in "Jewel of the Nile" with Michael Douglas. He is regularly seen on television around the globe and has been featured at prestigious international comedy and magic festivals.



WHAT TIME IS IT? — It will be time to laugh at the JCC in Newton when Avner the Eccentric performs.

Photo courtesy of Leventhal-Sidman JCC

Moses Brown Hosts Concerts

The Moses Brown School will present two holiday concerts this year, encompassing selections in celebration of both Christmas and Chanukah.

The performances, slated for Dec. 13 and 17, will be held in the Sinclair Room at the Moses Brown School. Both concerts are free and open to the public.

The Upper School Winter Music Concert stars 100 students on Dec. 17, at 7:30 p.m. This event features the following musical ensembles: Handbell

Ensemble, The Moses Brown Select Chorus, Middle School Jazz Ensemble, Voices (an a cappella chorus), The Moses Brown Chorus, Chamber Orchestra, Jazz Ensemble, Flute Ensemble and Percussion Ensemble.

The Middle School Winter Music Concert stars 100 students on Dec. 17, at 7:30 p.m. This event features the following musical ensembles: Handbell

Ensemble, The Moses Brown Select Chorus, Middle School Jazz Ensemble, Voices (an a cappella chorus), The Moses Brown Chorus, Chamber Orchestra, Jazz Ensemble, Flute Ensemble and Percussion Ensemble.

For more information, contact Sandi Seltzer, at 831-7350. Moses Brown School is located at 250 Lloyd Ave., Providence.

See the Wizard at ACT

All Children's Theatre Ensemble's production of "Wizard of Oz," being presented on Dec. 12, 13, 19 and 20 at 7 p.m. and Dec. 14, 15, 21 and 22 at 2 p.m.

Tickets for this musical production are \$7 for children and \$12 for adults. All performances will take place at the Fox Point Elementary School, 455 Wickenen St., entrance on East Street, in Providence.

Make your reservations by calling 331-7174.

This year, the sale will take

place at the Native Gallery, 387 Charles St., Parking is in the lot on the left of Brassworks.

Some one-of-a-kind pieces will be displayed in a gallery at the show. A silent auction of donated pieces will benefit The Music School.

The foundry sale is an opportunity to pickup gifts or personal rewards (have you been really good, this fall?) at bargain prices, while supporting the artists and the benefit organization—a win/win situation.

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ARTS AND ENTERTAINMENT



Cantor to Tour with 'Phantom of the Opera'

Last month North Kingstown resident Fredric S. Scheff, until recently cantor at Temple Shalom in Middletown, received the call he had been anticipating for more than a year — he was asked to rejoin the Raoul Company of its first national tour of Andrew Lloyd Webber's "Phantom of the Opera."

In the winter of 1995, Scheff filled in for an injured performer in an eight-week stint of the production in Denver. When the same actor decided to retire from the role last month, Scheff was called immediately. On Nov. 25 he joined the company in Detroit and will perform in Los Angeles, San Francisco, Chicago, Washington, D.C., and other major cities over the next two years. He will understudy the lead role of Pangi and will perform various roles in the chorus.

Scheff's willingness to perform just about any role has made him one of the most versatile and experienced actor/singers in the region. A graduate of Rhode Island College, he

recently completed his dissertation for a doctor of musical arts degree at the University of Kansas.

While in college he appeared in dozens of operas, musicals, and dramas with the Opera Theatre of St. Louis and the Kansas University theater and opera companies.

Upon returning to Rhode Island, Scheff debuted with Ocean State Light Opera in 1994 as the defendant in "Trial by Jury" and the duke in "Patience." Since then, he has had a leading role in every OSLO production, and has appeared as soloist with the R.I. Civic Chorale and orchestra, and R.I. College Chorus and Orchestra, and at Opera at Audrey's in Seekonk.

He has also sung with the operatic quartet, Operartisti, performing in concert series throughout the state, and with Beavertail Productions, which specializes in introducing opera to the public.

Scheff's remarkable tenor voice, wit and acting skills have produced a performer whose future seems unlimited.



FREDRIC S. SCHEFF, shown here as seaman Ralph Rackstraw in Ocean State Light Opera's recent production of "H.M.S. Pinafore," has rejoined the national tour of Andrew Lloyd Webber's "Phantom of the Opera."

'Earth Angels: Migrant Children in America' To Exhibit at RIC

by George La Tour

An exhibition of 41 color photographs that provide compelling testimony about migrant farm work and of the migrant workers, men, women and children, whose daily hardships put food on our tables, is underway at several sites at Rhode Island College until Dec. 20.

Photographs will be on exhibit in Adams Library, Roberts Hall lobby and/or Alumni Lounge and the Unity Center. The exhibition is free and open to the public.

Produced and photographed by Nancy Buirski, foreign picture editor of *The New York Times*, the exhibition focuses on children caught in a life of poverty and back-breaking work, whose moves from place to place leave them lacking in self-confidence and lagging behind in school.

At sunrise, many can be found in the fields, where they are exposed to dangerous pesticides as they work. At day's end, exhausted, they go home to sub-standard shacks.

Earth Angels focuses on migrant children in California,

Florida, New York, Texas and Washington affected by the adversities of migrant life, yet maintaining a spirit that transcends their difficult childhood.

In 1967 Robert Coles, the well-known child psychologist and political activist, wrote about the "psychological pressures of growing up in the cycle of migrant farm work."

"How literally extraordinary, and in fact how extraordinarily cruel, their lives are," he said, citing "the constant mobility, the leave-takings and the extreme hardship that goes with a meager (at best) income, the need always to gird oneself for the next slur, the next sharp rebuke, except, naturally, for the work that has to be done in the fields.

"There is... the misery; and it cannot be denied its importance, because not only bodies but minds suffer out of hunger and untreated illness."

Nearly three decades later, these same problems and challenges remain: a 1993 study reported that migrant farm-worker life still consists mainly

(Continued on Page 19)

In commemoration of A Day Without Art, the visual arts community's commemoration of the AIDS crisis, Yeshiva University Museum will present a special exhibition comprised of a selection of Hebrew amulets from the museum's collection.

Admission to this exhibition is free.

These amulets, from the Middle East and North Africa, crafted of brass, copper, or silver, are inscribed with Hebrew phrases and angels' names. Originally, they served as spiritual forces warding off disease and the "evil eye." In presenting these amulets for A Day Without Art, their traditional healing and protective power is evoked.

An additional selection of masterfully wrought repoussé and filigree amulets, including examples dating to the 5th and 6th centuries, can also be seen in

YUM's "Sacred Realm" and "Ebrei Piemontesi" exhibitions through Dec. 31.

For A Day Without Art, YUM will also display a memorial "Ark" inscribed with names of Jewish AIDS victims, created by

the Tzvi Aryeh AIDS Foundation, an organization devoted to increasing the knowledge and awareness of HIV/AIDS among Jews.

For more information, call the museum at (212) 685-0839.



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HEALTHWISE

Fight Continues Against Ataxia-Telangiectasia

• The A-T Children's Project has awarded a grant to Stephen Jackson, Ph.D., a professor at the Wellcome Cancer Research Institute and Cambridge University in Cambridge, England. Jackson is a highly respected biologist with expertise in the biochemistry of DNA repair proteins, the analysis of A-T-related genes in yeast, and transcriptional control circuits. His lab discovered that a protein called "DNA-PK" is closely related to the A-T protein, and that it is involved in DNA repair and genetic recombination.

With this new grant, Jackson's lab will strive to provide insights into how the A-T protein works.

• Lewis Cantley, Ph.D., has joined the Scientific Advisory Board of the A-T Children's Project. Cantley is a professor of cell biology and chief of the division of signal transduction in the department of cell biology and department of medicine at Harvard Medical School and Beth Israel Hospital in Boston, Mass.

With experience working on A-T related proteins such as MEC1/RAD3, Cantley's interests include protein kinases (the A-T protein is thought to be a protein kinase), PI kinases, and signal transduction.

• The A-T Children's Project has awarded a post-doctoral fellowship to Eberhard Fritz, Ph.D., in the laboratory of Stephen Meyn, M.D., Ph.D., at the Yale University School of Medicine.

The fellowship includes support for salary and supplies for

one year, during which Fritz will be studying the localization of the A-T protein in human skin and blood cells using immunofluorescence microscopy techniques. Already, Fritz's preliminary results are tantalizing.

• The A-T Children's Project has persuaded lawmakers to insert language about Ataxiatelangiectasia into the fiscal year 1997 U.S. Senate Appropriations Bill. The bill includes the following wording:

"Ataxia-telangiectasia—The committee continues to view research on this rare genetic disorder as a high priority, not only because of the severe impact of the disease on children, but also because of the relevance of A-T research to many fields, including breast cancer. The committee is pleased with the intramural and extramural projects the institute has supported, and the sharing of reagents and resources by the scientific community. The committee encourages the National Cancer Institute to support additional studies on A-T heterozygotes with increased emphasis on the development of A-T therapies."

• Nobel Prize-winning scientist David Baltimore, Ph.D., at the Massachusetts Institute of Technology has recently created mice whose A-T gene is rendered non-functional.

With new funding from an A-T Children's Project grant, Baltimore's lab will further characterize these mice using both physiological and genetic meth-

ods. Steps planned include genetically suppressing the cancer in the mice to provide longevity that may better reveal other defects such as the neurodegeneration, as well as examining the inability of T-cells to function effectively and the poor proliferative capacity of the knockout cells.

New types of A-T knock-out mice may also be made, and the A-T carrier mice will be crossed to other informative types of genetically mutant mice.

• Just a little more than one year since the A-T Children's Project established it, the A-T Clinical Center at Johns Hopkins Hospital in Baltimore, Md., has been visited by more than 60 families with A-T children. With each family's three-day visit, the center's expanding team of multidisciplinary physicians and specialists committed to A-T have accumulated large amounts of new data about the symptoms of A-T and about optimizing the management of those symptoms.

In particular, new revelations about the swallowing difficulties faced by A-T patients have guided families and their home physicians toward improving the care of A-T patients.

In addition, nearly every visiting family has reported learning new facts about A-T and, just as significant, many families say that they had misconceptions corrected.

• This month, the A-T Children's Project has again

placed announcements in several widely read, international scientific journals, including *Cell*, *Science* and *Neuron*, in order to attract new scientists to bring fresh ideas to research on A-T.

The announcements specifically encourage the submission of proposals involving the following areas of research:

Functional analysis of the ATM protein and identification of associated pathways in various cell types and tissues, with particular emphasis on the nervous system.

The role that may be played by oxidative stress in the cerebellar neurodegeneration seen in all patients with Ataxiatelangiectasia.

Physiological studies of A-T

patients and animal models with emphasis on neuropathology.

Identification of drugs and compounds that may correct the A-T phenotype both *in vitro* and *in vivo*.

• The A-T Children's Project will organize and sponsor at least three meetings during 1997 for scientists and physicians from many disciplines to focus on all aspects of research aimed at finding a treatment for patients with A-T.

These conferences, like previously sponsored meetings, should generate new research strategies and encourage collaborations between labs.

The A-T Project is located at 398 W. Camino Gardens Blvd., Suite 104, Boca Raton, Fla. 33432.

Reform Jews to Participate in Organ Donor Project

Reform Jews are being used to sign organ donor cards as part of Matan Chaim: The Gift of Life, a campaign to address the need for organ and tissue donation.

The Union of American Hebrew Congregations and the Women of Reform Judaism hope to involve more than 1 million individuals affiliated with the 860 Reform congregations in the United States and Canada.

Reform Judaism has long supported organ donation in the belief that the use of human organs and tissues to heal or save a life is in keeping with Jewish tradition. A 1968 Reform Responsa noted that the transplantation of organs and tissues is an act of holiness and is consistent with *p'kuach nefesh* — the saving of a life.

The Gift of Life campaign is conducted in cooperation with the United States Department of Health and Human Services and organ procurement organizations across the U.S. and Canada.

Although individual leaders of various religious organizations have endorsed organ donation and transplantation, "this is the first time that a national

religious organization has taken this issue on for its entire membership," said Judith Braslow, director of transplantation, U.S. Department of Health and Human Services.

While some 20,000 transplants were performed last year in the United States, there are more than 48,000 people on a waiting list. For many families in the United States, the end result is tragedy when a loved one needs a transplant.

Donors may specify whether they wish to donate any needed organ or tissue — hearts, kidneys, lungs, liver and pancreas, tissue, skin and corneas — or whether they want to donate only certain organs or tissues.

Reform Jews are being asked to sign the donor card — which must be signed by two witnesses — to talk to their family about their wishes, and to carry their donor card with them.

For more information about Matan Chaim: The Gift of Life, contact the UAHC Committees on Older Adults and Bio-Ethics at 117 S. 17th St., Room 2111, Philadelphia, PA 19103, or e-mail at UAHC COACBE@aol.com

Rabbi Rules Kidney Donations Permissible, Even Obligatory

Former Sephardic chief Rabbi Ovadia Yosef published a Jewish-law ruling recently permitting those who can afford to spare a kidney to donate one to people in need of transplants, *Ha'aretz* reported.

The ruling, or halacha, applies both to living donors and to those newly deceased, and designates organ donation a mitzvah — a Jewish-law commandment.

The new halacha is being viewed as a breakthrough in the effort to involve the traditional and religious population in the practice of organ donation.

According to *Ha'aretz*, the new halacha was issued in coordination with the efforts of former health minister Tzachi Hanegbi.

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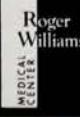
Selma and Ethel Kessler

Just ask Ethel and Selma Kessler. The Kessler sisters used to reside on the East Side of Providence and have recently moved into The Village. "Everything is taken care of if we need help," says Ethel. "It's exactly what we wanted and what our niece and nephew wanted for us." Fine dining, transportation and social activities round out each day. "Luxury and security were very important to us," Selma adds.

As the Kessler's can attest, The Village at Elmhurst represents everything today's seniors want in a retirement community. And our Courtyard caters to Alzheimer's residents. To schedule a visit or for more information please call 521-0090.

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HEALTHWISE

Jewish Spirituality on Jewish Meditation

by Velvel "Wally" Spiegler

Judaism has a long history of meditation that dates back at least to the period of the prophets. It is well documented that prophecy was received in a state of meditation. Early accounts of Merkavah mystics around the period of the last Temple were known to engage in deep states of meditation, fasting and prayer in order to reach elevated states of mystical ecstasy.

There's no telling how far back the Jewish tradition of meditation may have gone, but certainly it's as old as any of the Eastern religions. What happened to the Jewish contemplative tradition and why is it so obscured in today's Judaism?

Some authorities attribute it to the Haskalah movement, the 18th-century Jewish intellectual movement that frowned upon anything that bore mystical inference.

The more recent cause had to do with the extermination of most of Europe's Hassidic population, those Jews who practiced Judaism more contemplatively.

Today, we're experiencing a rival of Jewish meditation thanks to the Jewish renewal movement with its emphasis on Kabbalah and to those Jews who had a taste of the Eastern religions. The practice of Kabbalah, Jewish mysticism, is dependent on meditation in order to plumb the depths of spiritual reality.

Drug May be Linked to Diabetes

Leptin, the protein that made headlines two years ago when it was found to reduce obesity in mice, may be a cause of adult-onset diabetes in humans, according to a new Weizmann Institute of Science study.

The study, published in the Nov. 15 edition of *Science* (Vol. 274, pp. 1185-1188), found that high levels of leptin disrupt some of the activities of insulin, the hormone that controls blood sugar levels.

Since obese humans, unlike the genetically obese mice that received so much publicity, are known to have high leptin levels in their blood, this finding may explain why overweight

The purpose of meditation, whether Jewish or not, has a number of spiritual objectives.

The first of which is to quiet the mind. The mind contains a constant flow of chatter which is detrimental to spiritual pursuit.

Second, meditation is a valuable tool for stress release, physical healing and alleviating emotional conflict. The body relaxes, the mind relaxes and as a result, healing energy flows through the body/mind continuum unimpeded.

Third, meditation expands the awareness of body, emotions, mind and spirit. This is perhaps the most useful aspect for spiritual inquiry.

As we begin to explore the contents of consciousness, we become in touch with ourselves. We begin to experience our shortcomings: our inappropriate thoughts, our limiting beliefs, our unsuitable behaviors and all the character traits that need change.

We also come in contact with our very best qualities. In other words, meditation enables us to "know ourselves."

Meditation is also one of the time-honored states of altered consciousness that is in a class with hypnosis, prayer, guided imagery, etc. — those practices which induce profound change in the human psyche.

It's not uncommon to think that meditation is a solitary practice, limited to only the 20 minutes or so a day sitting qui-

etly. Nothing is further from the truth. The practice period is merely a rehearsal for living life in a manner consistent with Torah: a conscious, mindful life, filled with joy.

There are two words in Hebrew that point to the heart of meditation: *hitbodedut*, literally means "to be by oneself," "to be completely alone," and *hiboneut*, meaning "self-understanding," "self knowing."

Both words imply the sacred journey of the self back toward G-d, the Source.

Jewish meditation includes a whole gamut of meditative practices that include chanting, mindfulness, visualizations on the Tree of Life, the Hebrew alphabet, Torah verses and many other forms adapted from Kabbalistic sources.

If you would like to experience Jewish meditation for yourself, there is a group meeting every Wednesday evening devoted to meditation and Torah teachings around the meditations. Everyone is cordially welcome; for more information, comments or questions, you can reach Velvel "Wally" Spiegler by calling (508) 252-4302 or E-mail to DSpiegel5411@aol.com

Velvel "Wally" Spiegler is a certified polarity therapist, registered with advanced standing in the American Polarity Therapy Association, a student and teacher of Jewish mysticism whose primary interest is in Jewish approaches to the healing of mind, body, and spirit.

people have a tendency to develop adult-onset, or Type II, diabetes.

It may also point the way towards developing new treatments for Type II diabetes, which is the most common form of diabetes and mostly strikes overweight people over the age of 40.

Moreover, this research suggests that if leptin is developed into a weight-loss drug in the future, it should be used with caution because it may cause the user to develop diabetes-related symptoms.

"We know that overweight people have higher levels of leptin. We also know that these

people have a tendency towards adult-onset diabetes, and that no one is sure exactly what causes this type of diabetes," said research head Professor Menachem Rubinstein, of the molecular genetics department.

R.I. Hospital Top-Rated

After a nationwide consumer preference survey, the National Research Corporation is honoring Rhode Island Hospital as a 1996 Quality Leader. Rhode Island Hospital is the only hospital in the state to receive the award.

The NRC surveyed 170,000 households in major metropolitan areas throughout the United States. Consumers were asked which hospitals had the best physicians/nurses, image/reputation, best quality, community health program opportunities and the most personalized care. They were also asked which hospital in their area they would choose for health care.

Rhode Island Hospital is one of 120 hospitals across the coun-

try to be named a 1996 Quality Leader. The largest study of its kind, the 1996 NRC Healthcare Market Guide reflects the views of consumers toward nearly 2,500 hospitals in the 48 contiguous states.

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Great Jewish 'Smokeout' Urges Kicking The Habit on Shabbat

by Debra Nussbaum Cohen
NEW YORK (JTA) — Call it a Great Jewish Smokeout, and one that comes every week.

The National Jewish Outreach Program recently hitched a ride with the American Cancer Society's Great American Smokeout, an annual nationwide event that urges smokers to quit.

For reasons of religious observance and health, the outreach program wants to convince Jewish smokers that they should resist cigarettes on Shabbat.

Jewish law forbids smoking on the day of rest. Some Orthodox rabbis have ruled in recent years that Jewish law also forbids smoking because it destroys the body.

Centered on the slogan "Give your lungs a religious experi-

ence," ads placed by the outreach program in *The New York Times* and Jewish newspapers featured an illustration of a cigarette surrounded by a large red circle with a slash across it, on which the word "Shabbat" is written.

The ad included a phone number to call (1-888-SHABBAT) to obtain a free brochure listing a dozen things to do instead of lighting up.

The Shabbosdik suggestions include "eat three gourmet Shabbat meals (and actually taste the food)" and "air out your lungs — go for a nice long, leisurely walk."

"By clearing out our lungs one day a week, we hope to show smokers the beauty of Shabbat — and ultimately of a life — without the burden of cigarette smoke," Buchwald said.



Honored Guest

Dr. David Ho, the AIDS researcher who stunned the international AIDS conference last June with talk of a possible cure, was the guest speaker for the recent second annual Paul J. Galkin lecture on behalf of The Miriam Hospital. Sitting to Ho's right is Dr. Charles C.J. Carpenter, chief of medicine, The Miriam Hospital.



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WORLD AND NATIONAL NEWS

Campaign Finance Reform Opens Rift

by Daniel Kurtzman

WASHINGTON (JTA) — When Congress returns to work in January, the push to revamp the nation's campaign finance laws will spotlight a profound rift in the Jewish community.

The clamor for reform has already prompted contentious debate within the community about the nature of Jewish political influence and the role Jewish political giving plays in the political process.

In the wake of this year's presidential and congressional election campaigns — in which more than \$1.8 billion was raised — advocates of reform are hoping to seize on the public's growing disenchantment with the current political money-raising system and push legislation through Congress early next year.

On one side of the issue in the Jewish world are political action committee officials and some activists who lobby Capitol Hill for pro-Israel and other Jewish interests. They see campaign finance reform as political poison that threatens to undermine the historic influence of American Jews in Washington.

Jewish reform opponents assert that the Jewish community has long benefited from the current system, wielding influence that is disproportionate to its numbers.

On the other side of the debate sits most of the Jewish organizational world and many American Jews at large, among whom campaign finance reform appears to have clear support.

While recognizing that Jews have worked successfully under the current system to promote the community's interests, Jewish reform advocates point to what they see as an overriding need to clean up the system and restore faith in government.

"Those are principles that the Jewish community believes in and should be asserting no matter what the short-term implications might be," said Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism and one of the community's most outspoken

proponent of reform.

Opponents counter that efforts to curb special interests will disproportionately harm Jewish interests. Jews, they say, have a vested interest in maintaining the current system, which they believe has afforded Jews a tremendous advantage over the years.

"Let's face it; we're less than 2 percent of the population. The way we've made ourselves become a force is that we've become much more active and sophisticated in utilizing all the legal aspects of the campaign process," said Chuck Brooks, executive director of National PAC, the largest of the more than 30 pro-Israel political action committees active in the 1996 election cycle.

"If you lessen the influence of money in politics, you lessen Jewish influence because Jews are so active and so generous," said Morris Amitay, a longtime Jewish activist and founder of the pro-Israel Washington PAC.

In this past election cycle, Jewish PACs distributed more than \$1.5 million to political candidates as of mid-September, the latest date for which figures are available.

In addition, Jewish donors gave an estimated \$100 million in other forms of political contributions.

Reform advocates say the notion that Jewish influence is dependent on Jewish giving misrepresents reality.

Contributions from pro-Israel PACs represent only a small percentage of total Jewish po-

litical giving, they say, and Jewish political giving represents only a small part of Jewish political involvement.

Moreover, reform advocates say that the focus on money overlooks the community's success over the years in persuading politicians and the American public to support Israel and other Jewish interests because that was the right thing to do.

The debate has at times taken on a caustic edge.

J.J. Goldberg, journalist and author of *Jewish Power: Inside the American Jewish Establishment*, believes that Jewish PAC officials "are doing the whole community a disservice" by taking "the narrowest Jewish self-interest and pitting it against the interest of the rest of the world."

For now, however, Jewish reform advocates appear willing to risk diminished political influence. They say the community has more to gain by pursuing the common good than it does by tying itself to the pro-Israel PACs and a system that has engendered distrust and alienation.

"One of the reasons we've thrived in the last two generations is that we've been perceived as being part of the solution and not the problem," Goldberg said.

Whatever the result of reform efforts, most Jewish observers remain confident in the ability of the American Jewish community to use its energy and imagination to effectively assert its interests under a new system.

Mordechai Meets With Egyptian Ambassador

Defense Minister Yitzhak Mordechai held an unscheduled meeting with Egypt's ambassador to Israel, Mouhamad Basiouni, recently, according to *Ha'aretz*. They met to discuss rising tension in Israeli-Egyptian relations and recent statements by Egyptian President Hosni Mubarak.

Mordechai asked Egypt to serve as a bridge to the Arab world, especially to the Palestinians. At the conclusion of the meeting, Mordechai said, "I asked the Egyptian minister to halt the inflammatory statements on the part of both countries. The most important thing

is to move forward in a prudent and balanced fashion, to move the negotiating process forward and reach agreements."

In the near future, the parties will need to conclude Hebron Agreement negotiations and move on to additional agreements, he said.

The Defense Minister noted that he believed Israel has succeeded in alleviating tensions with Syria, and he called on Damascus to return to the negotiating table.

"Nothing will be solved any other way. However, their forceful acts will trigger forceful acts by us," he said.

Jewish Court Rules Against Disaffiliation

by Cynthia Mann

NEW YORK (JTA) — A Jewish court of law has ruled that a faction of the Pittsburgh chapter of the Zionist Organization of America had no right to disaffiliate from its national organization.

The Beit Din's decision appears to be the culmination of a particularly acrimonious battle over differences among the group's members about the Middle East peace process and the appropriate role of an American Zionist organization.

Those differences reached a head last April, when the executive committee of ZOA's Pittsburgh Zionist District voted to dissociate from the national ZOA and establish the Zionist Organization of Pittsburgh.

The local ZOA's then-president, Dr. Harry Palkovitz, said his organization was committed to "support the duly elected government of Israel," which was then led by the Labor Party.

But, Palkovitz wrote in a letter to members, "our national leadership has chosen to disagree with some of Israel's stands, which has made us very uncomfortable."

Those members opposed to the disaffiliation called the move a hijacking.

ZOA national president

Morton Klein was a vocal critic of some aspects of the Labor government's peace policies. He opposed the disaffiliation.

A meeting of members of both factions, in May, resulted in the election of officers supporting Klein.

The breakaway group has been sued in civil court by the ZOA's local members for the return of the building and other assets.

Both sides eventually agreed to transfer the case to a religious court.

The Beit Din ruling has rendered the breakaway action void and the May elections valid.

It ordered the Zionist Organization of Pittsburgh, the breakaway group, to vacate its building and return it and most other assets to the Pittsburgh Zionist District of the Zionist Organization of America.

For Klein, the results of the Beit Din "vindicated ZOA's position that the vote to secede was illegal."

The current president of the breakaway group, Dr. Stanley Hirsch, said his members will meet soon to decide whether to continue their association. "We're very disappointed," he said, "but the decision has been made and we'll abide by it."

Israeli and Arab Officials Discussing Railway Systems

by Israel Line

Israeli and Arab representatives discussed integrating Israel's railway system with those of neighboring Arab countries at a secret meeting held recently in Mitzpe Ramon, *Yediot Aharonot* reported.

The meeting was attended by members of the Israel 2000 Forum, the head of Jordan's Railway Authority, a representative of Egypt's Railway Authority and representatives of a British railway company which has demonstrated interest in the

Middle East.

According to the discussions, Israel would be transformed — separately from the peace process — into a gateway to Arab states.

This would enable the passage of goods from Europe and the east coast of the United States to Arab countries.

In addition, the railway links would provide transit routes for Islamic tourism to holy sites in Israel.

Israel Line was prepared by Golan Cipel and Joshua Minick.

Beilin Will Compete for Labor Leadership

Labor Knesset member Yossi Beilin announced on Dec. 3 that he intends to run in the Labor Party primary next June to select a party chairman and a candidate for prime minister.

Beilin told reporters that he decided to announce his candidacy after the party set a date for the primaries and after Labor chairman MK Shimon Peres said he would not run for reelection.

"After Shimon Peres dropped out, I felt that there is nobody within the Labor Party to lead its school of thought — the correct integration of peace and security," he said.

Beilin noted that a poll he commissioned of Labor party backers indicates that he enjoys considerable support.

Johnson & Johnson to Open Branch Office in Israel

Johnson & Johnson, a leading American manufacturer of hygiene and pharmaceutical products, has decided to open an office in the industrial area near Kibbutz Shfaim, *Yediot Aharonot* reported.

In addition, the corporation will investigate the possibility of manufacturing some of its products in Israel.

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WORLD AND NATIONAL NEWS

Israel's Border Police Face Brutal Behavior by its Men

by Gil Sadan

JERUSALEM (JTA) — When two Israeli border policemen were filmed recently beating Palestinians, Israeli leaders were quick to condemn what they characterized as an aberrant action.

"This is a criminal and immoral act," said Prime Minister Benjamin Netanyahu. "Such soldiers cannot serve in the security forces of the State of Israel."

Yisrael Sadan, commander of the border police, vowed that he would "get rid of the two soldiers who have shamed us all."

But Palestinian human rights activists have long maintained that such incidents are routine — only they usually occur beyond the public eye.

Indeed, while Sadan insisted that there were very few "rotten apples" in his force, he acknowledged after the videotape aired last month on Israel Television that such incidents were not only prevalent, but had been on the rise.

Sadan said he had received more than 200 complaints of police brutality in the past year, and the videotaped incident was not the worst of them.

Among Israel's security services, the border police carry most of the burden in areas of the West Bank and Gaza Strip that are still under Israeli control, and along the border between Israel and the self-rule areas.

Patrolling these areas and manning checkpoints, the police are in daily contact with Palestinians. Being on the frontlines undoubtedly builds frustration among the young Israeli recruits.

The border police is comprised mostly of young Israelis doing their compulsory army service, who are assigned by the army.

"We have our differences with the army regarding the quality of the soldiers they refer to us," said Chief Superintendent Yehoshua Bauer, border police spokesman. "But the army has the final word who will come to us."

Many who end up in the ranks of the border police come from segments in Israeli society at the bottom of the social ladder.

"Some of them are guys who have not been pampered by life," said Bauer, who chose his words carefully in order not to openly criticize the quality of the border police recruits.

But the political and social upbringings of young Israelis has little to do with the phenomenon of border police violence, according to Reuven Gal, the former chief army psychologist.

Studies have shown that even soldiers who came from "a politically humanitarian background" tend to adjust themselves to violence once they get involved in a violence-charged situation, Gal said.

Being on the frontlines with Palestinians undoubtedly builds frustration. In one recent incident, border police at a road-

block in southern Jerusalem were attacked by 10 Palestinians.

Police said the Palestinians, who were apparently drunk, became violent when the border police asked to see identification papers.

The atmosphere of tension that surrounds the border police deepened as a result of the violent clashes in late September, when Palestinian police turned their guns on Israeli soldiers with whom they had served in joint patrols.

"There is certainly a breach of trust between our policemen and the Palestinians," Bauer said.

The high number of complaints recently reported by the border police commander suggests that there is a tendency among some policemen to mitigate their own punishment on Palestinian workers who try to enter Israel illegally, and to do so believing that no retribution will be forthcoming.

But, in the case of Tzahi Shmaya, 19, and David Ben-Abu, 20, a Palestinian who happened to be nearby used his video camera to record their assault on six Palestinians and then gave the tape to Israel Television.

The two border policemen were indicted Nov. 24 at the Jerusalem Magistrates Court on charges of brutally beating six Palestinians at Jerusalem's northern checkpoint. They allegedly caught the Palestinians trying to enter Israel without work permits, and then ordered them to a nearby parking lot, where they beat them for 25 minutes.

On the same day that charges were pressed against Shmaya and Ben-Abu, four other border policemen were charged with aggravated assault and abuse of power in an incident that occurred last June.

According to the charge sheet, Eran Aldi of Arad, Benny Deri of Kiryat Bialik, Asaf Shahar of Tirat Carmel and Meir Elbaz of Kiryat Ata, were on patrol in the Jerusalem area when they detained a Hebron resident who was in Israel without a permit.

They covered his head and drove him to the Ramot forest on the outskirts of Jerusalem, where they beat him unconscious.

A passerby later found the Palestinian, and helped him receive medical care.

Past actions against border police who brutalized Palestinians do not give human rights activists much hope that the six who were recently indicted will have to pay a price.



In February 1988, an Israeli cameraman filmed four Israeli soldiers beating up two Palestinians near Nablus. One of the four was sentenced to six weeks in jail. Col. Yehuda Meir, who was the military commander in Nablus at the time, was convicted of having been involved in the incident. He was demoted to the rank of private and discharged from the army.

That same month, several Israeli soldiers buried alive four Palestinians near Nablus, who were later saved by other Palestinians. The soldiers were sentenced to two months in prison.

The fate of two police who were recently caught on videotape, and remain under house arrest until their trial, remains unclear.

Symbol of Universal Freedom Receives 'Stamp of Approval'

On Oct. 22 the United States Postal Service, in conjunction with the State of Israel, issued a commemorative Chanukah stamp, honoring at the same time the American commitment to diversity.

To David Fineman, a Philadelphia attorney and one of the Postal Service's nine governors who was instrumental in moving the stamp from concept to reality, the stamp is long overdue.

"This is something that should have been issued a long time ago," said Fineman. "Other people began to understand how important it is to the Jewish people to make them feel part of America."

Fineman credited three decades worth of activities by many groups, one of the most

energetic of which was Chabad-Lubavitch, for bringing the celebration of Chanukah to the public's attention.

"Those efforts paid off," he said.

More than 104 million copies of the stamp were issued in self-adhesive packets of 20. The stamp, designed by artist Hannah Smotrich of the Corcoran School of Art in Washington, features a colorful paper cut that simulates candles.

The U.S. Postal Service and its Israeli counterpart collaborated for the first time to produce the stamp. Concurrent with the United States' 32-cent issue, Israel produced its own version at 2.5 shekels each — the rate for overseas mail. The Chanukah stamp is also the first self-adhesive stamp in Israel's history.

Netanyahu Okays Discussions on Forming National Unity Government

by David Landau

JERUSALEM (JTA) — Prime Minister Benjamin Netanyahu has given his blessing to discussions between Labor and Likud officials on the possibility of forming a national unity government.

These discussions included a meeting between Foreign Minister David Levy and Labor's former Interior Minister Haim Ramon.

There was also a lengthy meeting between labor leader Shimon Peres and the minister of infrastructure, Ariel Sharon.

Israeli news reports have suggested that Netanyahu was giving his support to these discussions at a time when the Arab world appears to be closing ranks against the policies of his Likud-led government.

Israel's stalled negotiations with the Palestinians for implementing a redeployment in most of Hebron have drawn repeated protests from the Arab world.

Nor are the tensions expected to subside when Israeli and Palestinian negotiators tackle the next phase in the peace process, the final status negotiations.

More talks about forming a unity government were expected soon. Such discussions have taken place sporadically in an effort to seek common ground on the issues due to

arise in the final status negotiations.

Labor Knesset member Yossi Beilin, a key foreign policy strategist in the previous Labor government, has said the areas of agreement in the talks with Likud officials were "surprisingly" broad.

On the Likud side, tourism minister Moshe Katzav has said he would support a unity government, provided the two parties could reach accord on the Golan Heights.

The Orthodox parties have come out strongly against the unity initiative.

Katzav said he could easily see agreement with Labor officials on the future of the West Bank, which along with the status of Jerusalem is a key issue to be taken up in the final status talks.

The latest flurry of "unity"

activity was set off by Labor's central commission's decision to hold leadership elections June 3.

The committee has also agreed to empower Peres to lead the party toward a unity government until September 1997.

This decision has touched off strong opposition in the Labor camp, especially among those supporting former Foreign Minister Ehud Barak's candidacy for the leadership. The opposition group sees the move as a machination on Peres' part to stay at the party helm.

But the decision aroused the pro-unity government forces within Likud — among them some ministers who are already thoroughly disenchanted with Netanyahu's leadership.

Finance Minister Dan Meridor has said that he would willingly give up his portfolio to make way for a Labor colleague in a unity government.

The Orthodox parties in the governing coalition and Labor's leftist ally, Meretz, have come out strongly against the unity initiative.

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OBITUARIES

LEE BERGMAN

PROVIDENCE — Lee Bergman, 87, of Highland Court, died Dec. 1 in the Summit Medical Center. She was the widow of Paul Bergman.

Born in Montreal, Quebec, Canada, she was the daughter of the late Adolph and Freda (Voss) Kramer. She had lived in Providence for the last 60 years.

She was a member of Temple Emanu-El and was a volunteer in the temple's library.

She leaves two brothers, Alex Kramer of Westport, Conn., and Samuel Kramer of Montreal, and several nieces and nephews.

A graveside service was held Dec. 4 in Lincoln Park Cemetery, Warwick. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

CECELIA (SCHEIN) BERKELHAMMER

PROVIDENCE — Cecelia (Schein) Berkelhammer died on Dec. 5 in Providence. She was the wife of Max Berkelhammer.

Besides her husband she is survived by a daughter, Ruth Fink of Providence, and a son, Gerald Berkelhammer of Princeton, N.J.; a brother, Herman Schein; grandchildren and great-grandchildren.

Services and burial were held Dec. 8 at Mt. Lebanon Cemetery, Iselin, N.J. Local arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

SYDNEY FELDSTEIN

PAWTUCKET — Sydney Feldstein, of 610 East Ave., died

Dec. 3 at home. He was the husband of Lillian (Filler) Feldstein.

Born in Providence, a son of the late Hyman and Kate (Gershman) Feldstein, he lived in Pawtucket for 40 years.

Before retiring, he was in the retail food business, both independently and with the Outlet Company.

Besides his wife, he leaves a son, Richard Feldstein of New York City; two daughters, Lois Hurley of Kinnelon, N.J., and Leslie Feldstein of Wellesley, Mass.; a brother, Harry Feldstein of Providence; a sister, Barci Thaler Finkle of North Palm Beach, Fla.; and two grandchildren. He was the brother of the late Sam Feldstein.

A graveside service was held Dec. 5 at Lincoln Park Cemetery, Warwick. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

CHARLES GLICKSMAN

NEW BEDFORD — Charles Glicksman, 79, of 137 Cornhill St., died Dec. 1. He was the husband of Sarah (Winetsky) Glicksman and son of the late Samuel and Mary (Elmoff) Glicksman.

He died at the New Bedford Jewish Convalescent Home.

Born in Shamokin, Pa., he lived in New Bedford since 1938 and was also a resident of W. Palm Beach, Fla., for the last 13 years.

He was the president and founder of Glicksman Trucking, Inc.

He was a past president of the New Bedford Football Father's Club, a charter member

of B'nai B'rith of New Bedford, member of the Tifereth Israel Congregation, a life member of New Bedford Jewish Convalescent Home, a member of Congregation Anshei Shalom, W. Palm Beach, a 32nd-degree mason, and a member of Wamsutta Lodge, New Bedford, and the Palm Lodge, Florida.

Besides his wife, he is survived by three sons, Dr. Milton Glicksman and David Glicksman, both of Dartmouth, and Edward Glicksman of Mattapoisett; a daughter, Joan Farrow of Marion; two brothers, Hyman Glicksman of Fort Worth, Texas, and Herbert Glicksman of Los Angeles, Calif., and eight grandchildren.

Arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Plainville Cemetery, New Bedford, Mass.

IRVING SOLISH

PROVIDENCE — Irving Solish, 84, of 74 Carrington Ave., a fruit produce retailer for many years, died Dec. 1 in Miriam Hospital. He was the husband of the late Mollie (Goldman) Solish.

A lifelong resident of Providence, he was a son of the late Mr. and Mrs. Morris Solish.

He was a World War II Army veteran.

He was a member of Congregation Sons of Jacob.

The funeral service was held Dec. 5 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Post Road, Warwick.

FRANCES TILLSON

PROVIDENCE — Frances Tillson, 78, of 953 Dyer Ave., an office worker at the B. Altman Department Store, New York City, for many years, died Nov. 30 in Miriam Hospital.

Born in Brooklyn, N.Y., she was a daughter of the late Alfred and Anna (Grossman) Hechtman. She had lived in Cranston for the last year and a half, previously living in Providence and before that, in Brooklyn.

She leaves two daughters, Laura Veras of Providence and Lois Tillson of Cranston; a son, Howard Tillson of Cranston, and three grandchildren.

A private service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

DAVID WEINBAUM

PROVIDENCE — David Weinbaum, 80, of Oaklawn Ave., Cranston, who was associated with Fidelity Investment Co., Boston, retiring in 1988, died Dec. 3 at Miriam Hospital. He was the husband of Charlotte (Shlebin) Weinbaum.

Born in Boston, Mass., a son of the late Morris and Dora (Schneiderman) Weinbaum, he had been a resident of Cranston for two years. He had lived in Chestnut Hill, Mass., for 40 years.

He was a World War II Army veteran, serving in the European Theater of Operations.

He was a general manager for many years at the former Ira Sportswear, Boston. He had also been a manufacturer's representative for ladies sportswear for many years.

Besides his wife, he leaves a daughter, Dale Solow, and a son, Robert Weinbaum, and five grandchildren. He was the brother of the late Adeline Benstock, Rose Schuster, Gertrude Goodman, and Ira, Roland and Joseph Weinbaum.

The funeral procession departed Dec. 5 from the Mount Sinai Memorial Chapel, 825 Hope St., Providence for a grave-

side service at Mishkan Tefila Memorial Park, Centre Street, West Roxbury, Mass. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

ANNE WOOLF

PROVIDENCE — Anne Woolf, 89, of the Summit Medical Center, North Main Street, Providence, a bookkeeper for the former Park Shoe Store in Cranston for many years before retiring, died Dec. 3 at The Miriam Hospital. She was the widow of Reuben L. Woolf.

Born in Providence, a daughter of the late Kirva and Rebecca (Bazar) Bazar, she had lived in Cranston for most of her life, returning to Providence five years ago.

She was a member of Temple Torah Yisrael in Cranston.

She leaves two sons, Carl Woolf of Framingham, Mass., and Stephen Woolf of Staten Island, N.Y.; a sister, Mollie Falcofsky of Providence; four grandchildren and four great-grandchildren.

The funeral was held Dec. 6 at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Providence, Post Road, Warwick.

Rain Nor Sleet

(Continued from Page 5)

sionary and practical. Let us use the holiday which celebrates our religious freedom from Syrian-Greek oppressors to exercise our own freedom to celebrate as Jews in benevolent America and restore Jewish pride to its proper place.

How warm a Jewish commuter feels coming to a toll booth and seeing it adorned with a menorah shouting out its message of welcome. Not only welcome to live freely, but welcome to practice your faith freely in private and in public.

So, as we tuck away a few stamps with the Chanukah gift-wrap to be used next year (when the stamps will surely be obsolete, as all Jews will be reunited in the Holy Land with Moshiach and we will be posting our Chanukah greetings from there) let's adopt the motto of the U.S. Postal Service of years gone by. Neither rain nor sleet nor dark of night... will deter us from practicing our Jewish faith openly and proudly.

Submitted by Rabbi Yehoshua Laufer of Chabad House.

Legitimate

(Continued from Page 5)

ing ADL) now be castigated? Are the Israeli journalists who slam the government on the contentious opinion pages of Israeli newspapers each day now to be banned from U.S. speaking tours, or do these rules apply to American journalists only?

In calling on ADL to cancel its invitation to Friedman, the ZOA opinion police insult the good judgment and intellectual vitality of our community. We are vibrant enough to withstand a diversity of beliefs and opinions.

Abraham H. Foxman is national director of the Anti-Defamation League. This op-ed originally appeared in The Jewish Week on Dec. 6, 1996.

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CLASSIFIED**Shore**

(Continued from Page 1)

"It's good for Jews to work with others," continued Levine. "That way, we never stand alone. When we help others, we help ourselves."

Levine also said, "As Jews, we're commanded by G-d and the Torah to work to better the world, not just ourselves."

According to Shore, the CRC has allowed politics to affect which issues the group addresses.

"People should check their political views at the door," stated Shore. "It's inappropriate (for the CRC) to take a political position. Some of the positions (the CRC takes) are politically correct."

As an example, Shore mentioned the CRC's AIDS task force.

"More people die of cancer and there is no task force for that," said Shore. "There are also diseases that genetically affect the Jewish community. Instead of having an AIDS task force, why not have a health care task force?"

Levine defended having an AIDS task force.

"The task force started at the grassroots level three or four years ago," said Levine. "People had relatives that died of AIDS, Jews are dying of AIDS."

Levine, however, did say he would like to see other health-related issues discussed, such as Medicare and Medicaid.

"It will be interesting to see what's coming up with Medi-

Earth Angels

(Continued from Page 1)

of "poverty, hard manual labor, unsanitary living conditions, lack of medical insurance or access to care facilities, high rates of illness, early death, economic uncertainty, and personal humiliation."

The exhibition is touring the United States under the auspices of Exhibit Touring Services, a program in the College of Letters, Arts and Social Sciences at Eastern Washington University. It began at RIC Dec. 2 and is part of the Dialogue in Diversity Project and ties into the recent College-wide October Series, "Children in the Streets."

Dean Richard R. Weiner of the Faculty of Arts and Sciences reports that the photographer, Nancy Buirski, will come to RIC in the spring to give a related lecture which will be accompanied by several other events sponsored by the Faculty of Arts and Sciences and the Department of Anthropology and Geography.

The department is dedicating 1996-97 to the issues of migration, says Weiner.

U.N. Resolution

(Continued from Page 1)

tions on implementing an agreement to turn over most of the West Bank town to Palestinian self-rule.

If Egypt and the other sponsors "are serious about this resolution, it's a deal-breaker" for the peace process because "it can only delight the most extreme opponents of the peace process on both the Arab and Israeli sides," he said.

care and Medicaid," said Levine. "If there are cuts, the Jewish community may not be able to cover the cost."

When listening to Shore's political and religious views, you might assume he came from an Orthodox, politically conservative home. Guess again.

Shore actually grew up in a Reform household. His parents, Albert and Roberta Shore, belong to Temple Beth-Eli in Providence.

"As Jews, we're commanded by G-d and the Torah to work to better the world, not just ourselves."

Gershon Levine, CRC Director

"My Reform background taught me that I should be an ethical person, but I thought if that was all it's about, I could be Unitarian," said Shore.

While a student at Harvard University, Shore began to study Judaism.

"I was on the verge of reject-

Even Me

(Continued from Page 3)

main a rabbi.

"The word 'rabbi' means teacher," Culpeper explained. "I'm asking you to leave here as rabbis. The only AIDS vaccine is education."

As a rabbi, or teacher, Culpeper is determined to tell the public about her experience with the disease.

However, she asked that the way she contracted the virus not be described in the media for legal reasons.

"Call it 'occupational exposure,'" said Culpeper after her presentation.

During the forum, Culpeper talked about how her years of work as a nurse put her in close contact with bodily fluids and various types of needles.

Though she enjoyed nursing, Culpeper decided to turn to the rabbinate to help the spirit as well as the body.

A San Francisco native who converted to Judaism, she headed to the Jewish Theological Seminary in New York, where she found hard work and good times. There, she became fast friends with Rhode Island rabbis Vicki Lieberman and Nechama Goldberg. The three shared the workload, laughs and a lot of Zabar's coffee before ordination.

But Culpeper knew something was amiss soon after she accepted a job in Montgomery, Alabama. Her singing voice, which had never been good, worsened. Always somewhat zaftig, she found herself losing weight. Because she wasn't feeling well, she obtained medical attention, and was diagnosed with AIDS.

Culpeper's mother and brother flew in from San Francisco to support her when she informed her congregation that she had AIDS. With an event she billed as a state of the synagogue address, Culpeper told her congregants she had contracted the virus and how.

ing Judaism, but I had the obligation to at least learn about it," explained Shore.

Making the transition from Reform to Orthodox took a long time, Shore explained.

"I didn't give up cheeseburgers or driving on Shabbat overnight; it was a long process," he said.

Shore's parents were disappointed by his decision to become Orthodox.

"My parents were less than thrilled. After 16 years they realize it's not a fad," said Shore. "At some level they feel that I'm rejecting what I grew up with. But they raised me to be an independent thinker."

In a way, Shore has come full circle. His grandparents, Samuel and Theresa Shore, were members of Temple Emanu-El, a Conservative synagogue; and his great-grandparents, Shamariah and Besse Shore, were members of Congregation Sons of Jacob, an Orthodox shul in Providence.

Incidentally, Shamariah was one of the founders of Sons of Jacob 100 years ago, and he painted the frescos inside. Scott Shore's son, Jacob, will be bar mitzvahed at the shul in July.

Her congregants received the news with concern and compassion, and gave her hugs and dozens of loaves of banana bread. But at one point, some synagogue members voiced discomfort about Culpeper's need to act as an AIDS educator.

"Although they can talk about cancer, people in general may react to AIDS with prejudice and fear. Some think people living with AIDS are responsible for giving it to themselves."

Rabbi Cynthia Culpeper

"There has been a total shift in my expectations and dreams," Culpeper explained.

A former nurse who has gone to "other side of the paper gown," Culpeper has learned about chronic illness and stigmatization.

"Although they can talk about cancer, people in general may react to AIDS with prejudice and fear," Culpeper said. "Some think people living with AIDS are responsible for giving it to themselves."

Although Culpeper's health has waned with the onset of AIDS, her convictions have remained strong. With support from her family, boyfriend and faith, she is determined to battle such prejudicial notions and the lack of understanding that keep them in place.

"I consider it a religious duty to be outspoken in matters that still need fixing," she said. "We believe, in Judaism, in tikkun olam, repairing the world. There is a lot of repairing that needs to be done in this area. The day is short and the work is great."

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Interfaith Cards Are a Hot Seller

by Debra Nussbaum Cohen

NEW YORK (JTA) — Holiday cards for interfaith couples are flying off the countertop at Perrin & Treggett Booksellers, a Denville, N.J., store devoted to gay and lesbian and self-help titles.

One features a drawing of a house with a Christmas wreath on the front door and a Chanukah menorah blazing in the window.

Another says "Merry Christmas" over the face of Santa Claus on the front, and opens to a rabbi wearing a yarmulka and tallit under the wish for a "Happy Chanukah."

"As soon as people see this line, they grab them," proprietor Bill Glazener said of the cards celebrating both Chanukah and Christmas, which he is selling season for the first time. Some of the cards are for gay couples, others are not.

Interfaith holiday cards are also selling well at card-and-gift stores, department stores and stationery stores across the country.

While cards designed for the large and growing market of Jews married to Christians have been around for several years,

the companies that sell them are expanding rapidly to meet the demand. And the biggest greeting card companies are getting into the act as well.

Recycled Paper Greetings, a \$100 million company based in Chicago, has a card with a face on the front that is half-Santa, half-Chasidic rabbi. Inside it says "Merry Chanukah."

Thirty of the company's 700 winter holiday cards are devoted to celebrating both Christmas and Chanukah.

Beyond the cards, a well-spring of new products and services is bubbling up to meet the needs of this burgeoning market — from a bi-monthly newsletter, to children's books, to tours of Israel designed specifically for interfaith families.

On the market there is even a certificate designed to imitate a ketubah, the contract of marriage required in Jewish marriage, and a Christmas stocking woven in blue and white, adorned with a Jewish star.

The market for interfaith family-targeted products certainly exists — and is sure to grow.

About 1 million American

households are today composed of a Jew married to a non-Jew, according to sociologist Egon Mayer.

These couples have about 1.3 million children, said Mayer, director of the Jewish Outreach Institute, which he described as an independent educational organization trying to promote Jewish continuity among the intermarried.

The spawning of this cottage industry is being welcomed by Jews married to Christians, and by Christians married to Jews. But among people concerned about the growth of intermarriage the phenomenon is not a welcome one.

"These kinds of things make me furious," said Rabbi Jerome Epstein, executive vice president of the Conservative movement's congregational arm.

Products such as these "attempt to bridge over differences, and blend where there is no authenticity in blending," said Epstein, whose movement's position on intermarriage has been to focus on encouraging the non-Jewish partner in intermarriages to convert to Judaism. "People distort both religions when they try to blend them."

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Finished Products

These menorahs were made out of clay by Cub Scout Pack 104 at Congregation Beth Shalom. As you can tell, they took on all shapes and sizes.

Photo courtesy of Congregation Beth Shalom

Here is the Perfect Small Gift

Just in time for holidays, the U.S. Postal Service and American Express Telecom, Inc., have announced that the FirstClass PhoneCard's new "holiday celebration series" is available in major post offices nationwide.



"these images will evoke feelings of joy and warmth."

Featuring postal holiday stamp art, the FirstClass PhoneCards are available in \$10 and \$20 denominations. Delivered by the Postal Service and backed by American Express, the FirstClass PhoneCard provides a unique combination of features:

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• Call activity reports are available by fax.

• The cards can be ordered with Express Mail delivery service by dialing (800) 297-POST (7678).

According to Anne Hopkins, president of American Express Telecom, Inc., "The FirstClass PhoneCard is an ideal gift because it sends the message 'Let's keep in touch.'"

The U.S. Postal Service operates independent of taxpayer support and from the sale of stamps and other postal products.

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