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Postal Service Re-Issues Hanukkah Stamp at RI Ceremony

A capacity crowd of adults and children filled the social hall of Temple Shalom of Middletown on Dec. 7, for the reissuance ceremony of the Hanukkah stamp by the United States Post Office. Deborah Klibanoff and Janet Tado of the Postal Service presented Rabbi Marc S. Jagolinzer, spiritual leader of Temple Shalom, with a framed enlargement of the stamp. Second-day covers of Temple Shalom, canceled in Middletown with the Hanukkah stamp, were offered as a memento of this occasion. Aquidneck Island was chosen for the national reissuance of this stamp.

The stamp was originally issued on Oct. 22, 1996, and was a joint issue featuring a Hanukkah and nine multi-colored candles in dual ceremonies in Washington, D.C., and in Jerusalem.

The stamp was designed by graphic designer Hannah Smotrich of Washington, who hoped to capture the essence of the holiday in recognizable form in a small space.

Smotrich created the Hanukkah stamp design using pieces of cut, colored paper, a medium

she has used on special occasions to create cards for family and friends. Smotrich paid particular attention to the choice of colors for the candles "to emphasize the upbeat nature of a playful, joyous holiday." The multi-hued candles dance and their colors vibrate into this beautiful stamp.

In accepting the stamp reproduction for Temple Shalom, Rabbi Jagolinzer spoke of the joy which he felt when he first purchased the stamp last year.

"To have Hanukkah recognized by the Postal Service and to be able to use the stamps at holiday time acknowledges the fact that this Festival of Lights has a universal message, the triumph of right over might and the fact that one must be true to one's belief that our temple has been chosen for the reissuance of this very special stamp. For just as Hanukkah celebrates the rededication of the Temple, coming into this place on this day for the purpose of rededicating this stamp is a reminder for us to rededicate ourselves and our lives to the true meaning of Hanukkah," said Rabbi Jagolinzer.



U. S. POSTAL SERVICE representatives Janet Tado and Deborah Klibanoff present Rabbi Marc S. Jagolinzer with a poster-sized Hanukkah stamp during a reissuance ceremony at Temple Shalom in Middletown.

Photo courtesy of Temple Shalom

Fluffy Matza Balls Secure Win at JCCRI's First Ever Chicken Soup Cook-Off

Recently, the Jewish Community Center of Rhode Island hosted its first-ever Chicken Soup Cook-Off and announced that J. Elliott's, a restaurant located on Hope Street in Providence, received the award as "Best." Other entrants included Jeff's Kosher Kitchen of Providence, who prepares all the kosher meals for Brown University; Izzy's Kosher Catering of Warwick, who prepares the kosher Meals-on-Wheels and meal sites for the JCCRI; and author

Myra Chanin, better known as Mother Wonderful of *Mother Wonderful's Profusely Illustrated Guide to the Proper Preparation of Chicken Soup*. Chanin, who has been called "a cross between Julia Child and Woody Allen," was in Rhode Island for the JCCRI's 38th annual Book Fair.

The winner was selected by attendee ballot and even Mother Wonderful agreed that J. Elliott's soup was best. At breakfast at his restaurant, Chanin told owner Jeff Kohen that it was his

matza balls that secured his win. Chanin said, "I like fluffy matza balls because that's how my mother made them. That's how everybody judges what's good." Although J. Elliott's is not a kosher restaurant and the contest required all kosher entrées, Kohen's soup was prepared in the kitchen of his competitor, Jeff's Kosher Kitchen.

Another winner in the Chicken Soup Cook-off was Amos House, a non-denominational independent house of hospitality in South Providence that offers food and shelter to the hungry and homeless. The JCCRI asked all attendees to contribute a \$2 donation to the Cook-Off, half of which was to be given to Amos House, with whom the JCCRI established a relationship this past summer as part of the Kibbutz Camp's community service program. The JCCRI's cultural arts director Dana Zucker said, "We had such a great community response to our first ever Cook-Off that I feel we should give the whole amount to Amos House." Amos House assistant director Adrienne Marchetti said, "It just goes to show that when people get together to do something positive, positive results really can happen. It's wonderful."

Massive Five-Day Strike Paralyzes Israel

by Naomi Segal

JERUSALEM (JTA) — A nationwide strike that involved some 700,000 workers and nearly shut Israel down for five days ended on Dec. 7, when a deal on pensions for public employees was reached.

The strike, which ground Israel's economy to a near halt, affected the nation's airports, banks, rail services, hospitals, government offices and state-owned industries.

The strike was called by the Histadrut labor federation to protest privatization plans and unresolved wage and pension disputes.

Israeli Prime Minister Benjamin Netanyahu called the action a "political strike," telling reporters in the Knesset that he had no idea why Histadrut called it.

After several hours of consultations, Israel's national labor court ordered the workers back to their jobs on Dec. 3, but Histadrut leaders decided not to honor the ruling.

Histadrut's anger over ongoing disagreements with Finance Minister Ya'acov Ne'eman were further fueled when Ne'eman, referring to union activists, said, "We don't need enemies from outside."

"We have among us bombs,"

he added, "homemade, exploding bombs."

Ne'eman later apologized, saying his remarks had been misunderstood.

But the apology was rejected by Histadrut chairman, Amir Peretz, and the federation's communications division issued stickers reading, "I'm a bomb made by Ne'eman."

At issue were pension and wage agreements reached by Histadrut with the previous Labor government two weeks before last year's national elections.

Ne'eman has argued that the agreements have no legal standing and were a last-bid attempt by the previous government to woo voters.

Histadrut officials countered that Ne'eman's predecessor, Likud Knesset member Dan Meridor, honored the agreement.

The Histadrut workers were also angry about privatization plans that the government is accelerating. The unions demanded that they should be consulted before state-owned companies are sold off.

The last general strike in September lasted only a few hours before the labor court issued temporary back-to-work orders.

Attention Artists!

The R.I. Jewish Herald would like to thank all of the children and schools that have participated in the Chanukah Art Contest. We have received more than 100 wonderful drawings from Providence, New Bedford, South County and other areas of Rhode Island and Southern Massachusetts this year. To honor our contestants and celebrate Chanukah, we invite all young artists to the Chanukah Party at the Jewish Community Center of Rhode Island, Providence, on December 17 from 3:30 to 5 p.m. For directions or more info, call (401) 724-0200.

HAPPENINGS

Chai Productions Plans December Events

Chai Productions is now in the third year of bringing high quality fun events, such as tennis parties, dances, biking, hiking, and roller skating. Chai is also active in helping to bring Jewish education to all by supporting a non-profit organization, Aish Hatorah. Chai stands for life, two lives together is what Chai Productions strives for a personal level.

Three exciting events are coming up for the festive month of December, tennis, volleyball, the third annual dance and the first holiday brunch during Chanukah on Dec. 25. Chai Productions is always trying new ideas to bring Jewish people together. Call Chai to be added to the mailing list and for further info at (978) 444-7834 or e-mail <Bart@Chaisingles.com>.

Temple Emanu-El Hosts Chanukah Party

This year's Melaveh Malkah Chanukah party on Dec. 20 at 6 p.m. combines the choral festival with Temple Emanu-El's own Kol Klezmer Band! At sundown, guests will join together for the Havdallah service in the Meeting House. Following a light supper, dessert, and children's activity, guests will be treated to lively Klezmer music, followed by a varied program of songs by three choral groups. People of all ages are welcome. Also, guests are requested to bring non-perishable food, cans or boxes that will be distributed to needy organizations by the Social Action Committee. The Chanukah party is sponsored by The Institute of Jewish Studies.

Register early and don't be left out. Dinner seating is limited to the first 450 people. For more information and registration, call the temple office at 331-1616.

Foundry Artists Holiday Sale

The 17th annual Foundry Artists Holiday Sale with silent auction to benefit The Music School will be held at the Veterans Memorial Auditorium in Providence during the month of December. Glass, jewelry, ceramics, textiles, metal, painting, home accessories, wearables and mixed media will be on exhibit and for sale.

The gala opening of the Foundry Artists Sale is Dec. 11 from 5 to 8 p.m. Regular weekend hours are as follows: Dec. 12, noon to 8 p.m.; Dec. 13, 10 a.m. to 6 p.m.; Dec. 14, 10 a.m. to 6 p.m.; Dec. 19, noon to 8 p.m.; Dec. 20, 10 a.m. to 6 p.m.; Dec. 21, 10 a.m. to 6 p.m.

For further information, contact Bill Riker at 331-2353.

Calendar: December 11 thru December 20

- 11 **Jewish Law vs. Jewish Religion.** Is religion the soul of law, or is law the soul of religion? Can ethics of Judaism contradict its laws? Can there be compromise? Can there be a correct answer to these questions? Join Rabbi Mordechai Torczyner of Congregation Ohave Shalom for a discussion of the Orthodox view of these complex issues. 7 p.m. Congregation Ohave Shalom, East Ave., (between Glenwood and Lowden) in Pawtucket.
Affordable Art Sale, South County Art Association, Helme House, Kingston, Dec. 11 to 14. Call 783-2195.
- 17th annual **Foundry Artists Holiday Sale** at Veterans Memorial Auditorium, Dec. 11 to 14, Dec. 19 to 21. Call 331-2353.
- 12 **Jewish Women Over the Past 100 Years.** In *The Journey Home: Jewish Women and the American Century*, author Joyce Antler, professor of American Studies at Brandeis University, documents the achievements of American Jewish women over the past 100 years. Noon at the Jewish Community Center of Rhode Island.
- 14 **Holiday Theme Tours of Historic Providence**, Noon to 4 p.m. Events center around historic Benefit Street on College Hill. Call for schedule, 831-7440.
Too Many Toys? Alperin Schechter Day School collects donations (toys, sports equipment, books, games, etc.) at Taft Avenue parking lot, 11:45 a.m. to 1:45 p.m.
- 16 **Misha Defonseca**, author, tells the story of her four-year, 3,000-mile journey across Europe during the Holocaust; 7:30 p.m. JCCRI.
- 17 **Maccabees in Cyberspace.** Rediscover the miracle of Chanukah as we explore the Jewish Internet. Webmaster Daniel Birnbaum will take us on a journey through cyberspace, from the sites that recount Chanukah's ancient story to the sites that reinterpret it. 7 to 9 p.m. Cybersmith, 42 Church St., Cambridge, Mass. Call Jewish InterAction at (617) 457-8667 for more information. R.S.V.P. by Dec. 15.
Street Corner Four Barbershop Quartet presents free concert at Cranston Public Library, 7:30 p.m. Refreshments will be served.
Turkey dinner at Touro Fraternal Association, 6:30 p.m. at Touro Hall in Cranston. For members only. Bring a canned item for the needy.
- 18 **What's Happening on December 25?** The Jewish Community Center of Rhode Island has a schedule of events including a day trip to Foxwoods, 11:30 a.m. to 7:30 p.m. \$18 per person. Call 861-8800 to R.S.V.P. by Dec. 18. Checks must be received by Dec. 22. For a complete schedule of events, call the JCCRI at 861-8800.
Music Workshop at Providence Children's Museum, 3:45 to 4:45 p.m. Storytelling and music are woven into a multi-media performance. Call 273-KIDS.

Classical Guitarist Performs at URI

World-renowned classical guitarist Eliot Fisk will make a rare local appearance in a special concert honoring the memory of his teacher and mentor, Andres Segovia. The concert is the second event on the South County Center for the Arts Performance Series. It will be presented on Dec. 14 at 4 p.m. at the Fine Arts Recital Hall, University of Rhode Island in Kingston.

A born risk-taker and a wildly imaginative virtuoso, Fisk has

brought an entirely new dimension to classical guitar performance. So much so that several composers have written works expressly for him.

Fisk's program will include nine of Segovia's own compositions as well as music by Barrios, Scarlatti, Beaser, Granados, Paganini and others. Prior to the 4 p.m. concert, Fisk will give a 30-minute presentation beginning at 3 p.m.

Fisk has performed throughout the world, most notably

with the Chamber Music Society of Lincoln Center and Carnegie Hall where he performed specially commissioned works.

Tickets for the concert are \$15; \$13 for senior citizens, and \$7 for children and all students. For information, call 782-1018. A "meet the artist" reception will be held at the URI Faculty Club immediately following the concert. Reception tickets are \$7 and must be purchased in advance.

Agudas Achim Presents Borscht Belt Video

As part of an ongoing Adult Education series, Congregation Agudas Achim will be hosting a video presentation, "The Rise and Fall of the Borscht Belt," followed by a discussion led by Howard Tinberg and Ronald Weisberger.

The program will take place on Dec. 14, at 7 p.m. at Congregation Agudas Achim, 901 N. Main St. in Attleboro.

The brand of American comedy that emerged in the period

after World War II was strongly influenced by those comedians whose laboratory was the resort of the Catskills, fondly named the "Borscht Belt." It was here that a new form of humor developed that has influenced generations of American comics. "The Rise and Fall of the Borscht Belt" discusses the influence of Catskill resorts such as Grossingers during their heyday through interviews as well as footage of comedians at work.

It also indicates how their decline mirrors changes in the lives of Jews in the United States during the decades after 1945.

After the film, Tinberg and Weisberger will lead a discussion on the influence of Yiddish humor as it was interpreted and transformed by the comedians of the "Borscht Belt."

This presentation is open to the public. For more information, contact the synagogue at (508) 222-2243.

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Directory to this week's Herald

ARTS & ENTERTAINMENT	13
CLASSIFIED	15
FEATURE	5, 12
HEALTHWISE	8-9
HAPPENINGS	2
JEWISH COMMUNITY	3, 6, 7, 10, 11
OBITUARIES	14
OPINION	4

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EastSide Prescription Center, Hope St.
Rhoda's Judaica, Burlington St.

JEWISH COMMUNITY

Goldhagen Holds His Own In Brookline

by Emily Torgan-Shalansky
Jewish Community Reporter

On Dec. 3 at Brookline's Hebrew College, author Daniel Jonah Goldhagen did what much of the rest of the world has been doing — he talked about his book, *Hitler's Willing Executioners: Ordinary Germans and the Holocaust*.

"As you may know, my book has been deemed controversial, and I'm surprised," he said of his work, which alleges that the

"The number of concentration camps in German-dominated Eastern Europe will shock you," he said. "An incomplete tally has determined that there were more than 10,000. The camps had to be staffed, and they had to have economic and other relations that required all kinds of support. The numbers of Germans and other people involved must have been staggering."

These vast numbers led

When Goldhagen learned that these men had performed their duties with zeal and "distinction," he asked himself another question.

"Why would a very large number of Germans kill Jews?" he asked.

The inquiry led to a shocking historical fact.

"Never during the Holocaust was a single German sent to jail or punished in a serious way for refusing to kill Jews," he said. "They did not have to do the killings. Their commanders offered to exempt them, but only a few chose to exempt themselves, and they were assigned to other duties."

This led Goldhagen to yet another critical question.

"Why would a very large number of Germans choose to kill Jews?" he asked. "This, in my view, is the central question of the Holocaust."

Goldhagen chose to focus on not only why they killed, but how.

"The other actions need to be understood if we are to understand why they acted as they did," he said.

He then described the atrocities as recounted in his book, including routine torture and humiliation. When Jews managed to slip away from the camps and ghettos to hide in the woods, the reservists voluntarily took part in countless expeditions to relentlessly hunt them down. Massive killing operations were frequently followed by celebratory banquets.

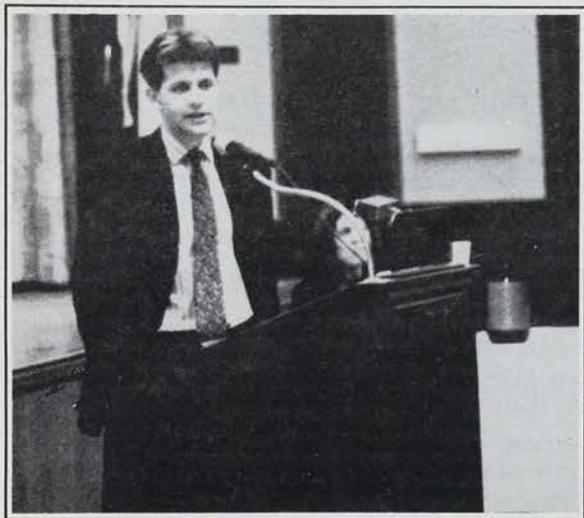
Pointing to the photographic record of smiling Germans torturing their victims, Goldhagen said the pictures illustrate even more.

"The German commanders did not want these pictures to be taken, but the troops acted against their orders and memorialized themselves," he said. "They sent the pictures home to their wives and girlfriends. They posted the pictures in their headquarters like those of a beast slayed on safari."

This information combines to negate modern theories about German behavior, said Goldhagen.

"One theory is that they were coerced, and another is that they

(Continued on Page 15)



Daniel Jonah Goldhagen

Herald photo by Emily Torgan-Shalansky

mass murder of Europe's Jewry was carried out by a willing populace rather than a handful of Nazi extremists. "When people beat and brutalize and kill, they do so because they want to."

When the passionate Goldhagen related the thrust of his exhaustively researched book, he made his debated, and sometimes misunderstood, conclusions seem completely accurate.

An associate professor of government and social studies at Harvard University, Goldhagen first looked into the German perpetrators in graduate school, when he decided that scholars studying the causes of the Holocaust were missing a second important question.

"When Hitler gave an order, why did people carry it out?" he wanted to know.

The query generated many further questions and eventually turned into the book, which is based on testimony from victims, as well as the perpetrators' accounts of their deeds as recorded in German judicial archives.

Despite the great volume of Holocaust literature, both sources had been neglected in other studies of the perpetrators.

"It quickly became clear that we needed to revise our understanding," Goldhagen declared, first obliterating the notion that few Germans knew of the actual Holocaust or massive campaign of subjugation and murder.

Pointing to the fact that the Germans had some 7 million slave laborers working within their borders at the end of the war, Goldhagen then described the size of the Nazi killing apparatus.

German Survivor Reacts to Goldhagen

by Emily Torgan-Shalansky
Jewish Community Reporter

Daniel Jonah Goldhagen's *Hitler's Willing Executioners: Ordinary Germans and the Holocaust* has become one of the most lauded and controversial books to ever approach the genocidal murder of Europe's Jewry.

A national best-seller that has been translated into 16 languages, the work has been acclaimed and scorned, but never ignored.

Although it has been labeled inaccurate by some lauded critics, one Providence resident and reader has pronounced it excellent.

As he is Heinz Sandelowski, a German Jew who survived the Holocaust by hiding in the sewers of Berlin, his is a rare and insightful perspective.

"He's right," said Sandelowski of the work, which alleges that German citizenry willfully perpetrated the Holocaust.

"The Germans knew about the Holocaust, and they did not fight it. They stood on the street raising their right arms and heiling their fuhrer. They were willing to do it and they did it."

Although it seems almost impossible to refute that by the end of Goldhagen's book, there are some problems in the work.

The volume's more than 600 pages are annoyingly repetitive.

Goldhagen's choice of a population group to analyze — military reservists who were drafted into the police battalions that committed mass murders — is a skewed population group that does not include women.

His sole focus on the Germans seems to deny the fact that Eastern European anti-Semitism played a great part in the genocide as well.

He may have underestimated the psychological effects of residing in a terror state.

Perhaps most importantly, Goldhagen's thesis, that German history and culture led to the "eliminationist anti-Semitism" that brought about the genocide, is never really proved.

But the reader stands to gain a great deal more from the work, for Goldhagen proves that the extermination of Jews, a policy of the Nazi government, was readily embraced by a population which was able to redirect policies that were less popular.

He also irrefutably defines an immense killing apparatus that would have been completely impossible without

(Continued on Page 15)



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OPINION

Where Are The Voices of The Church and Rodney Driver?

To The Editor:

There is a newsworthy story which has been totally ignored by the liberal press. It should shake up the church and Rodney Driver... but will it?

There have been reports of destruction of Christian religious edifices as well as Christian cemeteries by "moderate" Arabs (whatever that means) and those of the fanatical Hamas. When a member of the P.L.O. cabinet (minister of religion) was asked to comment about these desecrations in Judea, Israel and Samaria, Israel... he claimed it was grossly exaggerated. Could this be the beginning of the real P.L.O. horror show. If they get their own state (there is no such nationality as Palestinian), they will first convert all Christians to Islam (and exterminate those that don't) and then declare war on Israel (read: Jewish people worldwide).

How long will our stone-hearted Jewish leadership sit back and say nothing? When will the Vatican speak up? When will the liberal Protestant movements (like the one in the Providence East Side that is trying to

convert Russian Jews) stop denouncing Israel and start denouncing Arafat?

I can recall a bizarre incident that happened a couple of years ago. It was printed in the New Zealand *Jewish Chronicle*. A certain Protestant movement in New Zealand had members who, like Rod Driver, did not like the way the "poor Palestinians" were being treated by Israel. This movement decided to delete the name of Israel in its prayer books. It may sound strange, but the only people worried about the changing of the Protestant prayer book were Jews. As a friend of my family says: "If the Tzoores wasn't ours... it would be funny!!!"

What good is the so-called ecumenical movement, when the Jews are the ones who keep quiet... in the style of the old and frightened ghetto Jews. This is America... not a run-down shtetel in Eastern Europe (that bastion of love for deceased Jews).

If our so-called leaders won't speak up, let us do it. It's a dirty job, but somebody has to do it.

Jerry Snell
Providence

The Sound of Music at Thanksgiving

by Cindy Halpern

This year, my mother didn't share a traditional Thanksgiving dinner with my family. Too many painful memories clouded her memory to make a family get-together desirable. Exactly two years ago, my sister died quite unexpectedly. I am, in fact, her last surviving child from her four children.

In addition, my mother's wedding anniversary to my late father took place on the very same day of my sister's untimely death. Yet, anyone who knows my mom realizes that she is a true survivor. She not only survived the Holocaust, she has survived the hardships of life with a smile on her face.

My mother is now remarried to a man with many unhappy memories of his own. They decided jointly that it was best to start new traditions for Thanksgiving. My mother gifted me with holiday money for that very purpose. So, my husband, daughter, and I ventured to Vermont to the only place on earth where I could heal from my many hurts. We went to the Von Trapp Lodge in Stowe.

I tried to understand why I felt the way I did in choosing to go there to the Green Mountains when I had never been a winter person. Today, I discovered the answer in a letter I wrote to a dear friend of mine. Some-

how writing my thoughts to him has always helped me obtain much-needed wisdom. He knows that I prefer the written word to the spoken one.

I wrote that I have always felt as if I were really a Viennese Jew, although I was born an American. I crave apple strudel rather than apple pie. But, my preference has less to do with food and more to do with a feeling of belonging. To be a Viennese Jew in pre-Holocaust Vienna was to belong to two worlds. Having a dual identity meant speaking German without abandoning Jewish values. Studying Torah and eating creamed tortes for me is a symbol of that time and place. One could worship with fellow Jews at synagogues and share a newspaper and a treat with non-Jewish friends at one of the splendid coffeehouses. The Viennese Jew has a sense of balance that I wish to emulate today in my life.

One might try to point out that the same options that existed in pre-Holocaust Vienna, exist in America today. But, I fear it is not how I see America or rather how it views me.

I will not sing Christmas carols or say Merry Christmas. I don't consider any part of a Christmas celebration to be acceptable to me. My non-Jewish friends consider me to be a reli-

gious Jew. Yet, I am far from Orthodox. When we light Hanukkah candles in the Halpern household, we might eat treats from my favorite bakery which makes my beloved sacher torte. I don't cover my hair and I wear pants. I am a Reform Jew, yet even that category fails to totally explain who I am.

At the Von Trapp Lodge on Thanksgiving Day, I ate wienerschnitzel with noodles while my daughter ate a traditional turkey dinner. This best explains the difference between my truly American-Jewish daughter and me. She embraces her Judaism while having a dual American identity while I, too, embrace my Jewish identity while having a dual Viennese identity.

The best part of being at the Von Trapp Lodge was having the best of both worlds while the anti-Semitism was happily lacking. The Von Trapps willingly became refugees because as much as they loved Austria, they hated what Hitler was creating. The breaking of glass didn't become part of their November family tradition. They were non-Jews who represented the Austrians I wish had been greater in number in resisting Nazism. The knowledge that this one Austrian family refused to accept hatred filled my soul with the "sound of music" on a cold, snowy day.

HAVE AN OPINION?

If you have an opinion about something in the Jewish community, why not express your opinion in the Herald?

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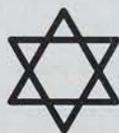
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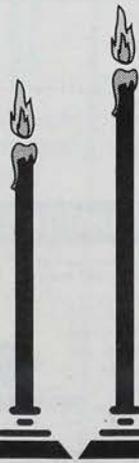
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Candlelighting
December 12, 1997
3:57 p.m.



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Medical Breakthrough

Who can take a break on the weekend? The kids have games and lessons to attend, there's shopping to be done, the bench has to be painted, we have a date with the Feldsteins....

Do you know people — perhaps the person in the mirror — who wear busyness as a badge of importance? Who gripe about all they have to do, but never do anything to manage their hectic schedules?

This addiction to frantic activity is not only bad for you (just as bad as you say it is), it's also just plain wrong.

Fortunately, there's a breakthrough cure for this disease. Not a modern scientific breakthrough, but an ancient spiritual one. We call it Shabbat.

The mistake some people make is that they see Shabbat as another obligation, or as a hindrance to performing the list of weekly tasks. G-d did not create Shabbat so He could listen to you recite Adon Olam. He created it so you would get the rest you need from worldly tasks, and refocus on the important work to be done.

Other mitzvot are achieved

through labor and action. Shabbat is a mitzvah that you achieve by refraining from action. It is also, therefore, the mitzvah that makes us equal. We can all rest with similar success.

And where is your energy directed when you're not cleaning a window, playing a game or balancing your checkbook? It goes inward, to your soul. You have time to speak to that portion of yourself that is an actual part of G-d.

Submitted by Chabad of West Bay CHAI Center.

Facing Our Anxieties

by Na'amah Kelman

Our father Jacob is a man in motion. Even in the womb, he struggled to get out. Of all the patriarchs, we know him best. We've followed the ups and downs in his life. He is complex, always changing, ever-growing. Perhaps that is why we, his descendants, are always pressing forward, always taking risks. But by the time Jacob is preparing for his reunion with his brother, Esau, in this week's *parashah*, he has become reticent and fearful, his bravado gone. Now Jacob knows that there is too much at stake — too many women, children, and possessions.

At this time, before the meeting with his brother, Jacob desires quiet. He chooses to remain alone. But in the dead of the night, Jacob, having left his encampment set up and his servants prepared to placate his brother with gifts, is confronted by a mysterious visitor and once again finds himself wrestling. The struggle

continues all night. But what is this encounter about? Who is this *ish*, this man who cannot overcome Jacob? And why does this incident occur at this time?

At the end of this encounter, Jacob is renamed. From now on, he will be called *Yisrael* to mark his ongoing struggle with "beings divine and human" (Genesis 32:29). This dramatic ges-

ture moves Jacob/Yisrael forward, but is he transformed? Not really. While his fear and anxiety about facing Esau have been dissipated, during the actual reunion, it is Esau who takes the first step and runs to embrace Jacob.

Many stories that follow this incident show us actions by Jacob that fall short of the ideal. Perhaps this is why Jacob remains our most authentic role model. His late-night encounter teaches

us that we are allowed to confront our fears and be turned upside down by them. However, it does not follow that in the morning we will necessarily be new people. At best, we will be improved, more sober, ready to face the challenges of the day. The lesson that Jacob teaches us here is that like him, we must strive to face our anxieties, try to calm them, and then be ready to move on.

There is a Hasidic custom to read this story at the Havdalah service as a reminder that Shabbat is a time for spiritual wrestling. By anticipating the confrontation with Esau, we prepare ourselves to face the week ahead with more clarity of thought, more energy, and more humility. In this way, we move our lives forward, taking with us our strengths and leaving behind our fears.

Living Torah

Na'amah Kelman is the coordinator of the new Beit Midrash, the Liberal Yeshiva in Jerusalem, and rabbi at the Tali Bayit Ve'gan School.



Gentlemen Disagree

by Mike Fink
Herald Contributing Reporter

Let me bet you have forgotten the plot of "Gentlemen's Agreement," the landmark Fox film that launched the liberal movement in movies. I dragged it out of mothballs for my film history course. It runs over two hours, taking its time in stride. It goes like this.

A freelance reporter, a widower with a young son (Dean Stockwell) lands a job doing a magazine story on anti-Semitism. To get an angle, he claims to be Jewish himself and confronts scenes in "restricted" hotel lobbies, country clubs, suburban garden parties, postwar nightclubs, and even within the editorial offices—even from his Jewish secretary who wants to keep out the "kikes." It's Gregory Peck who says "I'm Jewish," in that whistling upperclass voice, and pens and types notes on the fallout. He falls in love with a refined divorcée (Dorothy McGuire) who must come to terms with her own genteel bias before they can join forces. I'll fill you in on the rest of the cast in a moment.

If you've seen G.A. more than once, you may like it once, then dislike it, then like it all over again. It's a high-minded message relic that's easy to mock in hindsight. There is not one single image of Jewish life or practice. Sam Jaffe with kinky hair and popping eyes plays a professor-scientist like Einstein and proclaims, "Jews are not a race, not always a religion, not yet a nationality... without anti-Semitism I wouldn't know who or what I am." That's the argument that Sartre made after the Holocaust: The Jew is the creation of Christian hatred.

Of course, it's a weak and outdated case. But Moss Hart's script of Laura Hobson's novel focusses tightly on uppercrust highclass prejudice, with emphasis on American slurs, never on European or church-sponsored sources. John Garfield adds a Jewish presence with his scrappy performance as a G.I., in uniform, searching simply for a place in sun to bring his wife and raise his children. Dean Stockwell embodies the hopes and ideals of the new generation with his angel's features and gestures of courage and caring. You may recall he went on to do "Boy With Green Hair," continuing that role.

The Academy Award for 1947 went to Celeste Holm for her touching portrait of the fashion writer who tries to lure Peck away from McGuire. "She's doesn't rate a guy like you." "Are you proposing to me?" answers Peck. Celeste brings a lonely desperation, an intelligence, an energy to her depiction, raising the status of supporting actress to a high spot of art—especially in the telling close-ups. I saw her do a one-woman supperclub show in Manhattan some years after. She was a talent of grace and poise.

Then you may bring back your mental image of Anne Revere, the severe mother type-cast not as the elegant, wan, fading aristocratic matriarch Ethel Barrymore, but rather the monomaniac, puritanical idealist. In "Agreement," she has a heart attack, a stroke, and still comes back to kitchen and parlor, fighting for her belief in a better world, a century for everybody everywhere. She got in trouble for these movies and was soon blacklisted for her persona.

I mean, Darryl Zanuck's production packed some power after all. It subverts the self-congratulation of a victorious but still insecure nation. Beyond the cast and the creators, backing up their mission, the craftsfolk who photographed or designed the sets for this motion picture merit mention. Camera and sets give an aura of anxiety, solitude, existential anguish to every episode, every composition in space. Performers move in a landscape of loneliness.

"Gentlemen's Agreement" does indeed pull you back in time to a period we have overcome. For Jews the postwar privileges were still closed in their faces. The medical profession, the glittering towers of the skyscrapers, the lovely domains of the rural countryside, all turned away from the vulgar upstart Hebrews. You can say we have come a long way since then. But have we? Elia Kazan, of course, later made an about-face in his career, caving in to the pressures of the House Un-American Activities Committee and naming the names of his fellow artists who were trying to shape a more open society. Last year Gregory Peck was making his way across the land doing a one-man stand in theaters. I had hoped to bring him to my classroom to speak about this role with all its intensity of feeling and thought, its grand speeches and subtle romantic moods. That's why I ordered the print in advance. Even without his physical presence, his spirit on the silver screens springs to a youthful and hopeful life, holding promise that Hollywood would use that era just after World War II to make the best use of Victory. It summed up my course in the best style possible.

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Summit, Cum Laude

Mel and Janet Zurier were hosting a Beth-El Havura meeting at their home on Freeman Parkway. They asked me to come as guest speaker and do a report on the Jewish world of Summit Avenue. Mel even sent out a letter to all members asking them to go up and down that street that runs northward from Rochambeau across the Miriam complex all the way up almost to Pawtucket. "It didn't even used to be Providence, but North Providence," Eugene Weinberg added.

I learned and recalled a lot from the friendship group that gathered in the Zurier parlor. Ken Orenstein had lived on Glendale Avenue, which runs into Summit, and cherished the high moment when Brown physics professor Leon Cooper won the Nobel Prize. "Sound and television crews moved right in on that little white-washed brick house," Ken commented. Of course, as the old man of the hill, I remembered the family that lived there before the Coopers, the Herman Feinsteins. Herman used to lead the Brown commencement parade as the eldest graduate.

My presentation was more poetry than history though. And more remembered than researched. Time was when Summit Avenue really was the pinnacle of my Providence, the top of the hill. If you looked below in the valley, cows grazed, orchards offered golden fruit to boys' hands, and even elephants, zebras and tigers made regular seasonal calls. Poplars defined the property, not fences. There really was a Jewish ranch on Summit Avenue. I love to remind people of the famous three-legged freak calf that served as the mascot of the hill. And chickens scratched in yards and sometimes even took refuge in your cellar.

Summit held not only your grammar school, a castle of anxious learning, but a trick, joke and penny-candy store for afterhours relief from stress. The cards we collected were mainly political pitching cards and moviestar cards. Sports, too, of course, but not as slick and bigtime as now.

Summit housed a Jewish orphanage of course, but as or-

phans were being created and destroyed abroad, our asylum languished almost empty and forlorn. An allée of sycamores watched over your bicycling lessons on the only level paved path in the 'hood. Then, there were the twin houses of my grandfather Harry and his brother Zelig, crammed with their children, grandchildren, cousins and boarders. Neighbors still tell me how classy and dressy those patriarchs were, all dressed up in stiff collars and formal hats and coats as they entered their shared limousine with chauffeur to go to their upholstery factory and turn out thrones for the bourgeoisie. Once this dynasty had dispersed, the merest scrap or fragment of its time held precious value for me. A broken lamp, a cracked photo, a disfigured figurine, when it comes my way gets fixed, mended, and displayed, a sacred relic.

I suppose I waxed nostalgic for this miniature version of the great world. You could find Canada just to the northwest of Summit, on Smithfield Avenue, where the French had settled down. You could find Ireland and England among the tiny brick domiciles and nearby grilles and onyx counters. Egypt, Rumania, the steppes of Russia and the entire grandeur of geography stood still before the hearths of my relations on Summit Avenue. Yet they had moved here from not far away south, on Benefit Street.

"You can find a book at the Athenaeum that attacks the Jews of Benefit Street for bringing down a noble trail. Once I took a tour of Benefit with an African-American and also a May-

flower descendant. It turned out all three of us had lived in the same house at different points in local history." We all shared a hearty laugh at our host's tale.

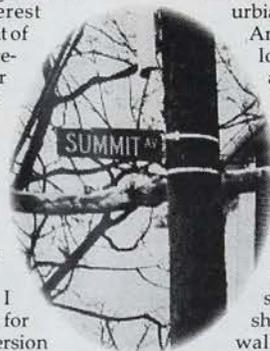
I kept trying to steer close to Summit Avenue, not to drift too far away from this particular zigzag course with its Survivors' Synagogue, Mishkon Tfiloh, its small playground pried from the Miriam parking area, and its welcoming scale for New Americans. I looked around the serene salon of the Zuriers and noted that along Summit the houses scrimped on space.

"We moved from South Providence, at the park and zoo, to fit into a tiny new sub-

urbia, an assimilated America on an oval loop that started and finished at Summit," I added. "My mother talked a few of her neighbors from Verndale and Sumter into following suit on Memorial and D'Estaing to set up a Jewish shtetl without ghetto walls. For me, the world was a very small

place, still somewhat scary but also snug at the same time. Nothing was far away. You went east to Summit, or down west into the sunset from Summit. You trekked north to school, or roamed south toward the rivers that had brought your family here and could also take you away."

Our hostess Janet served superb coffee and tea in pretty pots and put out trays of sumptuous desserts. "I know more about where we've been among your havura group, but where are we going?" We spoke about our children, their choices, their torches. "I was a teacher. Maybe my words will light a child's way," Janet responded gently. That said it all.



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THE JEWISH COMMUNITY

Rhode Island's Largest Chanukah Celebration at Warwick Mall

It was perhaps the busiest day of the year at Rhode Island's most popular shopping mall when suddenly all action ceased. Buyers, browsers, shoppers, moviegoers, security men, maintenance crews, media personnel and politicians were amongst the hundreds who witnessed in spellbound fascination the kindling of the giant menorah at Rhode Island's largest Chanukah celebration. An emotionally captivating experience, a unique and joyful Chanukah fête, but most of all an unprecedented display of religious freedom!

Once again this year, Chabad of West Bay Chai Center is delighted to conduct this marvelous event. "This year's celebration will be larger and more beautiful than in the past," said Rabbi Levy, director of the CHAI Center.

The festivities will get underway at the center of the Warwick Mall, on Dec. 23 at 6:30

p.m. Dignitaries will address the gathering, and the giant menorah will be lit by Ethan Adler. The lighting of the menorah will be dedicated to the memory of Ethan's wife, Wendy.

The Wizard of Jerusalem, a world-class entertainer, will enthrall the participants with a wide array of acts. Included in the program will be a ventriloquist act, an exotic animal show and a magic act all infused with Jewish themes.

All children will receive the traditional Chanukah "gelt" (money) and dreidels. All participants will be treated to fresh, hot potato latkes and lots of holiday spirit. There will also be live music and dancing. On hand will also be a grand display of Judaica and Chanukah gifts for sale.

The holiday of Chanukah is a festival of victory and celebration for all times, highlighted by the kindling of menorahs each night of the holiday. "It is a holi-

day replete with traditions and display of Jewish pride and unity," said Rabbi Levy, "yet it also contains a universal message for people of all faiths, which is that ultimately good will overpower all forces of evil, freedom over oppression, and light over darkness."

The menorah will be displayed at the mall throughout the entire week of Chanukah. Chanukah guides will be available free of charge as a service to the community.

Throughout the holiday, CHAI Center will be visiting hospitals, nursing homes and shut-ins to make sure that those who are unable to make it to a Chanukah party or celebration will not be left out of the Chanukah spirit.

For more information, to receive a free holiday guide, or to request that someone in a hospital, nursing home or a shut-in be visited, call the CHAI Center at 884-4071.



JERI Brings Chanukah to the Elderly

Every Jewish holiday creates a whirlwind of activity in the office of the Jewish Eldercare of Rhode Island Program.

Chanukah provides an opportunity for parties — entertainment, frying latkes, Chanukah music, cultural programs about the holiday, Chanukah gifts for residents in nursing homes provided by the Jewish Home Women's Association, and newsletters with lots of pertinent information about the holiday.

The following is a schedule of JERI Chanukah events and cultural programs. Friends and family are welcome.

- Dec. 11 — 10 a.m., Rosewood; 2 p.m., Kent; 2 p.m. Shalom Apartments
- Dec. 15 — 10:30 a.m., Elmhurst
- Dec. 16 — 2:30 p.m., Pocasset Lodge
- Dec. 17 — 10 a.m., Warwick H., 10:30 a.m. Summit
- Dec. 22 — 10:15 a.m., Day Care/Cr.; 2 p.m. Village/Elmhurst
- Dec. 23 — 10:15 a.m., Pawtuxet Village; 2 p.m. Highland Court; 2 p.m., Summit
- Dec. 24 — 10 a.m., Tockwotten; 10:30 a.m., Charlesgate; 2:30 p.m., Cedar Crest
- Dec. 29 — 10 a.m., Greenwood; 2 p.m., Edmund Place; 2 p.m., Elmhurst; 3:30 p.m. Village/Water
- Dec. 30 — 10:15 a.m., Rosewood

Jewish 49ers Chanukah Brunch

The Jewish 49ers will sponsor a Chanukah brunch on Dec. 25 from 11 a.m. to 2 p.m. at Temple Beth Am on 300 Pleasant St. in Framingham, Mass. The contribution is \$8, plus food for six people.

Please — no pork or shellfish. Suggested: A-G desserts, H-R appetizers, S-Z main courses. All beverages will be provided. For further information or directions, call Jim (508) 872-6533, Susan (617) 969-5903 or Flo (508) 877-0636.

Sons of Jacob Hosts Elections

The Congregation Sons of Jacob recently held their annual elections for officers and board of directors. Re-elected were Harold Silverman, president; Mel Fleischer, vice president; and financial secretary; Isadore Friedman, treasurer; Gerry Friedman, recording secretary. Re-elected to the board for three years were Larry Parness, Jack Levine, Mort Kessler, and Arthur Levin.

Congratulations to all officers and directors as Sons of Jacob Synagogue enters their 102nd year!

Join in Zimriyah '97

The all-school songfest at Alperin Schechter Day School in Providence, Zimriyah '97, will be held on Dec. 14 at 2 p.m. at the Alperin Meeting House, Temple Emanu-El. Join ASDS for a rousing afternoon of song. This year's theme will be the 50th anniversary of the founding of the state of Israel.

The price of admission is one non-perishable food item.

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Touro Fraternal Holds Chanukah Party

The Touro Fraternal Association will host its annual Chanukah party on Dec. 21 at 1 p.m. at Touro Hall in Cranston.

The Chanukah party is open to all members, their children and grandchildren. Join Touro members for hot dogs, pizza, dessert and soft drinks! Great entertainment and gifts will be provided for the children under 12 years of age.

Stars of David Hosts Chanukah Party

The Stars of David, a support network for Jewish and partly Jewish adoptive families, will host an annual Chanukah party at Temple Beth-El, 70 Orchard Ave., on the east side of Providence, on Dec. 18 at 5:30 p.m. The program includes dinner, crafts, entertainment and a time for children to be with other children whose families are similar to theirs.

Programs for the Stars of David have included discussions on issues of identity and heritage, the holiday dilemma, rabbinical presentations, developmental milestones and adoption, attachment issues, parent open discussions and family picnics.

For more information about future programs or to register for the Chanukah dinner, call Roberta at 431-0728.

Cranston-Warwick Hadassah Meets

Cranston-Warwick Hadassah will hold its annual Chanukah meeting on Dec. 22 at 1 p.m. in the meeting room of the Warwick Police Station, 99 Veterans Memorial Drive, Warwick.

The speaker will be Alan Rosenberg, assistant feature editor of the *Providence Journal-Bulletin*. He will share his experiences in Israel, some of which were included in a three-part series in the *Journal*, "Art and Life in the Promised Land."

Stella Pollock, Arlene Churlin, Hilda Dinerman and Annette Halpern are hostesses for the meeting.

For more information, call the Hadassah office, 463-3636.

Ahavath Achim Presents Beginner's Services

Join Ahavath Achim Synagogue for a special experience with Rabbi Hartman. Explore your Jewish traditions and make prayer more meaningful.

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Upcoming Beginner's Services: Jan. 3, 1998; Feb. 7; March 7; April 4; May 2; July 4; and August 1.

For more information, call (508) 994-1760.

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THE JEWISH COMMUNITY



Four Feinstein Gold Medals Awarded

The Institute for International Sport awarded four Feinstein Gold medals at a pre-game ceremony at the Rhode Island-Providence College men's basketball game on Dec. 9 at the Providence Civic Center.

Alan Shawn Feinstein, honorary chairman of the 1997 World Scholar-Athlete Games, and Russell E. Hogg, former MasterCard CEO and chairman of the board of directors of the institute, presented Feinstein Gold Medals to four individuals for their commitment and service to the World Scholar-Athlete Games, which brought 2,000 scholar-athletes from 147 countries and all 50 U.S. states to Rhode Island this past summer.

University of Rhode Island administrators receiving the Gold Medal were president, Robert L. Carothers; vice president of student affairs, John H. McCray, Jr.; and athletic director, Ronald J. Petro, all of whom were instrumental in the success of the 1997 World Scholar-Athlete Games.

"The University of Rhode Island has always been a tremendous supporter of the World Scholar-Athlete Games," and Daniel F. Doyle, Jr., founder and executive director of the Institute for International Sport, which is based at the University of Rhode Island and celebrated its 10th anniversary this year. "Without the firm support of Dr. Carothers, Dr. McCray, and Mr. Petro, it would have been almost impossible to host an event the size of the World Scholar-Athlete Games in Rhode Island."

Also receiving the Feinstein Gold Medal was Casey Fullerton of Newport, a senior at Rogers High School, who was a basketball participant in the 1997 games. Fullerton has implemented a fund-raising project to help the needy family of another games participant from Zimbabwe.

"Casey is to be applauded for her initiative," said Doyle. "At the 1997 games, we emphasized to every scholar-athlete that they can make a difference in the world, and Casey has certainly put action to these words."

The 1997 World Scholar-Athlete Games was held from June 22 through July 2 at the University of Rhode Island and in Newport. It was the second largest athletic and cultural event in the entire world in 1997, surpassed only by the World University Games.

Providence Hebrew Day School Calls Off House Raffle

by Emily Torgan-Shalansky
Jewish Community Reporter
And the winner was . . . no one.

That's because last month, staff members and supporters of the Providence Hebrew Day School decided not to go forward with plans to raffle off a house at 24 Carver Street in Pawtucket with a market value of \$67,000.

"It was disappointing," explained PHDS Development Director Marvin Stark on Dec. 8. "We didn't sell enough tickets."

According to Stark, in order to retain permission to hold the contest from the state police, who regulate games of chance, PHDS needed to sell at least 1,000 of the 2,000 tickets.

"We didn't make it, so about a week and a half before the drawing date, we cancelled it," he said.

Stark declined to speculate

about why the contest did not take off. Still, questions about the desirability of the property's location and the fact that the \$100 tickets were not tax deductible remain.

The house raffle would have been the first one held by a Rhode Island non-profit, and its revenues would have benefited the PHDS Scholarship Fund.

Still, said Stark, the contest once titled the "American Dream" has not turned into a nightmare, for PHDS has new plans for both raffle and residence.

"When we contacted people to say we would refund their money, a lot of them told us to retain it and use it for the PHDS Scholarship Raffle we usually have at this time of year," he said. "We need to sell 300 tickets at \$100 each, and we're already about 50 or 60 tickets away from

that. The first prize is \$5,000 and second is \$1,000 — they're usually half that."

Additionally, PHDS has retained ownership of the three-bedroom, one-and-a-half bath wooden house that features a wood-burning stove and an enclosed sunroom.

"Right now, we're collecting rent monies from the property, and we're also trying to sell it," Stark said. "The house was an opportunity that didn't pan out, but we didn't sit around and bemoan it."



BBYO Collects Coats

The B'nai B'rith Youth Organization and the Legion Bowl in Cranston have joined together to make this winter a warmer one for those who need winter coats. A long-time relationship between the two organizations has made it possible for this worthy event to take place.

The winter coat drive will begin the week of Dec. 15 and run through the week of Jan. 10, 1998. Coats and jackets are being collected and will be given to different agencies. This is not a rummage sale. Coats must be clean and in good condition.

The Legion Bowl will offer \$5 gift certificates to anyone bringing in one or more coats or jackets. The bowling alley is located at 661 Park Ave., Cranston.

For information concerning the coat drive or BBYO, call the Legion Bowl at 781-8888 or David Hochman, state coordinator for B'nai B'rith Youth Organization, at 467-BBYO (2296).



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HEALTHWISE

Risk of Heart Disease in Later Life is Driven by Cholesterol in Earlier Years

People should start paying attention to their blood levels of cholesterol early in life, according to a study that finds cholesterol levels during middle age are more strongly tied to heart disease risk than cholesterol levels during older-age.

Reporting the study at the American Heart Association's 70th Scientific Sessions, Robert D. Abbott, Ph.D., a professor of biostatistics and statistics at the University of Virginia in Charlottesville, says the research findings suggest that individuals who have high cholesterol when they are in middle adulthood may continue to have a high risk of disease in spite of declines in cholesterol that may occur spontaneously with age.

"The risk of heart disease in later life seems often to be driven by cholesterol levels in middle adulthood," he said. "If a person can get their cholesterol down early in life and keep it down, cholesterol may become less of an issue later in life. But if the individual has a history of elevated cholesterol and other risk factors, low cholesterol levels in older age does not make everything right."

Abbott and lead author Amy A. Hakim compared the risk of heart attack and death from heart disease in 1,170 men enrolled in the Honolulu Heart Program. The men were between the ages of 61 and 81 and

free of heart disease at the beginning of evaluation, but the authors also had access to cholesterol measurements that were taken 10 years earlier.

Among men who were classified as having the greatest declines in their cholesterol, the risk of heart disease was four times greater than it was for men who were classified as having the greatest increases in cholesterol. But the catch is, Abbott explains, "Men whose cholesterol dropped the most, began with cholesterol levels 10 years earlier that were excessively high, while those who had an increase in cholesterol began with cholesterol levels that were low, and even though cholesterol increased, it continued to remain low." It turns out that among men who had the largest increases in cholesterol, all had levels below 235 mg/dl in middle adulthood. After 10 years, 75 percent continued to have levels below this value. In contrast, for those whose cholesterol levels declined, half had cholesterol levels in middle adulthood that were well above 235 mg/dl. In this later group, average cholesterol levels dropped from 236 to 191 mg/dl over 10 years. A desirable cholesterol level is less than 200 mg/dl. High cholesterol is above 240 mg/dl.

The authors of the report conclude that when assessing low cholesterol in older individuals, it may be important to consider past histories of elevated cholesterol levels as well. Abbott further notes that, "as we age, factors contributing to heart disease seem to increase in numbers, and while prevention may continue to include control of cholesterol, it also means that greater attention needs to be focused on a collection of other preventive measures that may include increasing physical activity, improving nutrition and increasing our understanding of aging and health."






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Workaholic or Just Hard Worker?

It's 5 p.m. — the end of most people's workday — the middle of yours? Are you a workaholic addicted to work, or do you work long hours because you enjoy your work?

Findings at the Technion-Israel Institute of Technology show that the phenomenon called workaholism is not an addiction. On the contrary, it is most often associated with self-fulfillment, ambition and achievement.

Dr. Dov Zohar of the Faculty of Industrial Engineering and Management at the Technion and his doctoral student, Rafi Snir, studied 1,000 professionals, of whom 8.6 percent worked 12 hours or more a day. The rest worked 10 hours or less a day.

"We checked if the people who worked 12 hours or more were addicted to work according to the scientific definition of

addiction," explains Zohar. "People can become addicted to substances — drugs, alcohol, cigarettes or to behavior — gambling."

They found very few people with addictive personalities, fewer than in a random sample of the population. Two of the three criteria that determine addiction — craving and compulsiveness — did not exist among people who work 12 or more hours a day. Furthermore, workaholism was not associated with negative impulses. Workaholics find their work challenging and fulfilling. However, Zohar warns that there are people who suffer from real addiction to work who require treatment.

Another of the research conclusions is less encouraging: it seems the victims of long-work hours are spouses and children. This preliminary finding has led Zohar to initiate another research project, this time examining the impact of long-work hours on families. Meanwhile, he suggests we call the phenomenon "over-work" not workaholism.

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HEALTHWISE

When The 'Down' Times Last Too Long, Where Seniors Can Turn For Help

Most older people feel satisfied with their lives. But about one out of every 10 people 65 and older suffer from clinical depression. Not only can depression remove the pleasure found in daily life, it can also complicate other medical conditions and can even be serious enough to cause suicide.

Although it is normal to feel sadness after death of a friend or family member, if the depressed mood continues for a long period of time, clinical depression may be the case. Additionally, clinical depression can be triggered by other chronic illnesses common in later life such as diabetes, stroke and arthritis.

Some older people are reluctant to talk about their feelings. Others believe that depression will go away on its own. Such views are simply wrong.

Clinical depression is a medical illness, albeit a treatable one.

In fact, more than 80 percent of people with depression can be treated successfully with medication, psychotherapy or a combination of both. However, the nature of clinical depression often makes it difficult for the depressed person to find the motivation or energy to seek treatment.

The symptoms of clinical depression include:

- A persistent sad, anxious or "empty" mood
- Sleeping too little, especially early-morning waking, or sleeping too much
- Reduced appetite and weight loss, or increased appetite and weight gain
- Loss of interest or pleasure in activities once enjoyed
- Restlessness or irritability
- Persistent physical symptoms that don't respond to treatment (such as headaches, chronic pain, constipation or digestive disorders)

- Difficulty concentrating, remembering or making decisions
- Fatigue or loss of energy
- Feeling guilty, hopeless or worthless
- Thoughts of death or suicide.

If you experience five or more of these symptoms for longer than two weeks, or if the symptoms are severe enough to interfere with your daily routine, see your doctor.

Only a qualified health professional can decide if someone has clinical depression. As with many illnesses, if treatment is needed, the earlier it begins, the more effective it can be.

For a free copy of the pamphlet "Overcoming Depression in Later Life," or for more information about clinical depression, call The National Mental Health Association Campaign on clinical depression at (800) 228-1114.

URI Offers Women's Wilderness Weekend

The University of Rhode Island Environmental Education Center on the W. Alton Jones Campus will host its annual Winter Women's Wilderness Weekend on Jan. 23 to 25, 1998. The 2,300-acre wooded former estate offers a distraction-free setting for the program that is geared for women of all ages and backgrounds.

Women can take part in active, moderate or leisurely classes, walk the campus trails or spend a few hours talking with other participants. According to Sue Castillo, the coordinator for the program, "Women come to the weekend to get away from the stress of work and home, to learn new things and to reconnect with other women and themselves." The weekend

begins on Friday evening with night hikes and discussion groups. This January, the Saturday evening entertainer/issinger and songwriter Annie Wenz, best known for her musical style that blends folk with world music rhythms and instruments.

Some of the classes being offered include: winter tracking, country line dancing, storytelling, bread machine, meditation, bluebird houses, and caricature drawing.

The Environmental Education Center hosts Women's Wilderness Weekends three times each year — January, May and October. The fee is \$140 and covers all classes, meals and rustic lodging. For more information, or to receive a brochure, call 397-3304, ext. 6043.

Women & Infants' Center Hosts Health Education Programs

Yoga classes are still going on at Women & Infants' Center for Health Education, 6 Whipple St., North Attleboro, Mass. Classes are held every Thursday from 9:30 to 10:45 a.m. Participants will learn life-changing techniques to relieve tension and stress. The cost is \$60 for the six-week series. Preregistration is necessary.

A free evening program will be held Dec. 16 at 7 p.m. at Women & Infants' Center for Health Education, 6 Whipple St., North Attleboro, Mass., entitled When It's More Than the Blues — Women and Depression. This program will include the causes, symptoms, and treatment options for depression. Self-assessment tools will also be used to spark discussion and awareness.

If you haven't taken your childbirth classes yet, call to register for Women & Infants' all day childbirth class. The class will be held Dec. 20, from 9 a.m. to 4 p.m. at Women & Infants' Center for Health Education, North Attleboro.

Need a chance to connect with other mothers? The Center for Health Education holds a support group for new moms. The Mother's Group meets every Wednesday morning, 10:30 a.m. to noon. For more information or to register, call (508) 699-5454.

Nutrition Pop Quiz

How much do you know about what's good for you?

There's a lot of information — and misinformation — circulating about vitamins, fat, protein, fiber and just about everything else in the realm of food and health.

There's one correct answer for every question to the following quiz:

Questions

1. Which of the following is not a whole grain? a) brown rice, b) couscous, c) millet, d) all are whole grains.
2. Which of the following is a good source of folic acid? a) spinach and other leafy greens, b) peas and beans, c) whole grains, d) all of the above.
3. Which of the following con-

tains the most calcium? a) 1 cup of skim milk, b) 1/2 cup of tofu, c) 1 cup cooked collard greens, d) 2 tablespoons blackstrap molasses.

4. Which of the following is found only in foods of animal origin or in fortified foods? a) vitamin B 12, b) zinc, c) protein, d) iron

5. Which of the following contains the most fat? a) 1/2 cup (4 ounces) firm tofu, b) 1 ounce cheddar cheese, c) 1 ounce peanut butter, d) 1 ounce chocolate

6. How much fiber should you get each day? a) 5 to 10 grams, b) 15 to 20 grams, c) 25 to 35 grams, d) at least 40 grams.

Answers

- 1 — b, 2 — d, 3 — c
4 — a, 5 — c, 6 — c



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THE JEWISH COMMUNITY

Israeli Art Show Graces JCC Gallery

The walls of Gallery 401 at the Jewish Community Center of Rhode Island were filled last week with unique art by 70 of Israel's finest artists and artisans. The traveling exhibition and sale is the largest collection of Israeli art ever assembled and brought to the United States and was created with the support of the Israeli government when tourism began to decline in 1986. Hoping there might be an American market to help the

Israeli artists' economy, the exhibit began touring galleries throughout the United States and Canada and has returned often with new works. The show continues to promote artists living and working in Israel and features sculptures, fibers, ceramics, jewelry, Judaica, lithography and more.

Sculptor Major Assour accompanied the exhibit on its third visit to Providence and ex-



SCULPTOR MAJOR ASSOURE travels with the Israeli art exhibit.
Herald photo by Tara V. Liscandro



ISRAELI ART FILLS Gallery 401 at the Jewish Community Center of Rhode Island.

Herald photo by Tara V. Liscandro

plained that the works represent artists from different regions of the country, both well-known names and some newcomers. His father, Colonel Itzhak Assour, is the curator of the show and selects works that will best represent Israel to the American public. "The idea is to get a variety," said the younger Assour. "We have items from \$35 to \$5,000, so everyone can find something they like."

Some of the pieces in the show include traditional scenes of Jerusalem, but there are also more modern approaches, like chunky silver and gold rings and more colorful abstract oils. "Not all of the art is Judaica, there's a lot of modern art and things that appeal to everyone," explained Assour, whose own works of acrylic sculpture were on display.

Two of the most interesting pieces were large "micro-caligraphy" paintings by Leon Azoulay, in which entire Bible chapters or verses were written in tiny print to form animals or other forms. Assour said that Azoulay is very well-known in

Israel and that each painting takes him a year to complete.

In 1996, the show appeared in 49 U.S. cities and was invited to return to each. This year's exhibit featured new works by many of the same artists. "We don't want to bring the same pieces back to the same places,"

said Assour. The special one-week exhibit will appear next in Florida during February, which Assour said he is looking forward to because the weather is more similar to that in his native Tel Aviv. "Providence is nice, but much too cold," said the Israeli sculptor.

Temple Emanu-El Leisure Club Hosts Chanukah Party

The Temple Emanu-El Leisure Club's annual Chanukah party will be celebrated on Dec. 21 at 2 p.m. This year's party will be coordinated by Abe Gershman.

Gershman has been at Temple Emanu-El for 19 years. He has been involved with many temple activities since he first stepped into the temple's family. He is curator of the museum and has helped with New Members Dinner and breakfast preparation for Kulanu. He has also chaired Emanu-El's art shows and has been the temple's in-house cook.

The afternoon will feature entertainment from a jazzy ensemble comprised of high school youths from the synagogue and the traditional latkes and applesauce. Come and join the festivities.

This program is open to Leisure Club members. Membership is only \$12 for the entire



Abe Gershman

year and entitles you to attend all Sunday and weekday classes. Call Marjorie Yarnell, chairwoman, at 463-9226 or Miriam Abrams-Stark, Leisure Club coordinator, at 331-1616.

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JEWISH COMMUNITY

R.I. Foundation Honors Sandelowski

By the time Heinz Sandelowski left his native Germany as a young man in 1946, he had lost both his parents to the gas chambers of Auschwitz and a familiar connection to his homeland that had lasted more than 300 years. He had been beaten, imprisoned, starved, denied an education, forced underground, and continually humiliated as a Jew from the tender age of 12 when the Fascists came to power in 1933 until he immigrated to America 13 years later.

Of all the lessons and memories he still carries with him from those horrifying years, Sandelowski, now 76, is still certain of one: "This was — and is — all about hatred. What is rac-

ism, anti-Semitism, and bigotry? Just hatred," he said.

ism, anti-Semitism, and bigotry? Just hatred," he said. Committed to doing all he can to prevent a re-occurrence of the genocide he experienced as a child, Sandelowski has dedicated the years since his retirement as a chief technician at Miriam Hospital to sharing his painful experiences with audiences who need to hear his story, from junior and senior high schools, prisons, and residential programs, to churches and synagogues. He is part of the Rhode Island Holocaust Memorial Museum's speakers bureau,

to which he donates any honoraria he receives. To thank him for his willingness over the last nine years to open his past so that others might learn the results of hatred, The Rhode Island Foundation presented Sandelowski with the Feinstein Merit Award for Outstanding Community Service in a recent ceremony at Ponaganset Middle School in North Scituate after one of his presentations to a class at the school.

"His strength as a speaker — in addition to the powerful firsthand experiences he survived — is that he can speak to fifth- and sixth-graders as well as adults. He tailors his comments

been coming here for nine years. He tells his story with such openness and honesty that you can picture him living through it," she reported. "Our area has little multi-cultural diversity, so it's particularly important they hear what he has to say. In fact, the point has been driven home for them because the Ku Klux Klan and the revisionists [people who deny the Holocaust occurred] have demanded equal time and handed out flyers in the past when they heard he was speaking."

Sandelowski was born in the town of Raustenburg in what was then East Prussia and is now part of Poland. The family had lived on the same farm since the 1600s. "My father had served in the first World War and been awarded the Iron Cross. He saw himself as a German first and as a Jew second," he recalled. "Even after he had been arrested and jailed, after we had been called 'dirty Jew this' and 'dirty Jew that,' after Jewish stores had been closed down and we were only allowed to shop at one time of the day, my father believed the Germans would come to their senses. He said, 'One day, they will come and apologize to us.'"

Terrified of threats to burn down the farm, but still reluctant to leave Germany, the family moved from their small town where Sandelowski says anti-Semitism was rampant to more anonymous Berlin. "We arrived just in time to see the Nazis burning down synagogues. They gave us stars to wear on our chests. They began arresting old people from the homes for the aged, taking children from the orphanages. We had no more temple to go to, no more education for the children. They started to deport people. My grandmother was one of the first Jews sent to Theresienstadt; we never saw her again.

"My parents moved outside Berlin; I went underground and lived in cellars and bunkers in Berlin. My father was captured trying to get food in Berlin, and my mother was too. They burned numbers in their arms and sent them to Auschwitz. They were killing so many

(Continued on Page 15)

Volunteer Opportunities With JFS

Those seeking adoption information, New Americans who need to learn English, homebound recipients of Kosher Meals on Wheels... all could benefit from a little of your time. Jewish Family Service has a variety of volunteer opportunities available, including the following:

- The Adoption Resource Center needs someone to help catalog books and monitor their return to the center when they are loaned. Contact Toby Zaitchik, adoption coordinator, or Betsy Alper, adoption social worker at Adoption Options, 331-5437.
- The Resettlement program is looking for motivated, committed volunteers to teach/tutor New Americans. Contact Ellen Steingold, Director of Resettlement or Temma Holland, Resettlement/job and volunteer coordinator at 331-1244.
- Kosher Meals on Wheels needs people to package meals, and drivers to deliver meals to shut-ins. Contact Ronda French, case manager for the elderly, Kosher Meals on Wheels coordinator at 331-1244.

Torah Education Center Opens its Doors

On Nov. 5 at 8 p.m., the Torah Education Center at 750 East Ave., Pawtucket, opened its door to the public and greeted a large crowd of interested people.

The innovative program offers classes in various Jewish subjects presented by some of the leading rabbis of the Orthodox Jewish community including Rabbi Eliezer Gibber and Rabbi Yosef Lipson of the New England Rabbinical College, Rabbi Mitchell Levine of Congregation Beth Shalom, Rabbi Yosef Szendro of Congregation Mishkan T'filoh, and Rabbi Mordechai Torczyner of Congre-

gation Ohave Shalom. The classes are given in an informal atmosphere and are oriented to both those with strong backgrounds as well as newcomers.

Learning groups are scheduled for the first and third Wednesdays of each month and cover such topics as Jewish business law, Bible, ethical lessons, and Oral Torah traditions. Take advantage of this unique, one-of-a-kind program for men, women, and youth. Doors open at 8 p.m. and classes run until 9:45 p.m. with a 15-minute intermission at 8:45 p.m.

The next program is Dec. 17.



CAROL SCOTT presents Heinz Sandelowski with the Feinstein Merit Award. Photo courtesy of RI Holocaust Memorial Museum

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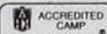
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FEATURE

Probe of Czar's Death Examines Allegations of Jewish Conspiracy

by Lev Krichevsky

MOSCOW (JTA) — The exact circumstances surrounding the deaths of Russia's last imperial family have long been shrouded in mystery.

But the confusion took a bizarre turn when the Russian Orthodox Church asked: Did Czar Nicholas II and his family perish in "a ritual murder" perpetrated by a Jewish conspiracy?

No matter how strange the question might seem, it is listed on the agenda of a Russian government commission charged with investigating the death of the czar and his family and identifying his remains.

The commission had been in a state of limbo since 1995, but was revived last month by its new chairman, Russia's first deputy prime minister, Boris Nemtsov, who said he planned to complete the probe by January.

The question about a Jewish role in the imperial family's death in 1918 was one of 10 questions submitted to the commission in 1995 by the Holy Synod, the governing body of the Russian Orthodox Church.

Also on the list are questions related to the recently discovered remains of family members and to the whereabouts of Alexei, the teen-age heir to Nicholas II, who abdicated on the eve of the Russian Revolution.

Church officials said they raised the question about a possible Jewish conspiracy in the hope that the government commission would help put to rest a myth still believed by a certain portion of their flock.

Metropolitan Yuvenali, a rep-

resentative of the Russian Orthodox Church on the commission, said in an interview that the question was a response to "multiple publications on this matter, both immediately after the [1917 Bolshevik] revolution and in our days."

Yuvenali added that an official government document certifying that Jewish ritual murders have never taken place would be useful.

But the fact that the church raised the question at all could be seen as testimony to the persistence of anti-Semitic beliefs among some members of the church's nationalist wing.

Moscow's chief rabbi, Pinchas Goldschmidt, said he was "very concerned" by the development and would demand an apology from the Russian Orthodox Church.

"As the Russian Orthodox Church is trying to strengthen its stand as a state religion and to return to its old pre-revolutionary glory, certain movements within the church would like to return to the anti-Semitic views of the past," Goldschmidt said, adding that church anti-Semitism is a "growing concern within the Russian Jewish community."

What happened to the royal family has long occupied the Russian people.

Czar Nicholas, his wife Alexandra, their children and servants were shot by a Bolshevik firing squad in the summer of 1918 in Yekaterinburg, a city in the Ural Mountains about 1,000 miles east of Moscow.

Interest in the imperial family has now spread to the United

States with the recent release of the animated film "Anastasia," which deals with the legend that one of the czar's daughters escaped execution.

Acid-burned bones believed to belong to family members were discovered in 1991 in a pit near Yekaterinburg.

DNA tests appear to confirm that the remains are those of Nicholas and his family, but the issue remains emotional and disagreement over a burial site — Moscow, St. Petersburg or Yekaterinburg — remains an obstacle to resolving the issue.

Did Czar Nicholas II and his family perish in "a ritual murder" perpetrated by a Jewish conspiracy?

The belief in a conspiracy by Jews against Russia is held by some right-wing nationalist members of the church, who revere Nicholas as a martyred saint and champion his official canonization, an issue still being decided by the church.

A church commission examining Nicholas' possible canonization issued a report earlier this year that dismissed the ritual murder myth. But that report was not widely disseminated and it remains virtually unknown in Russia.

Those church members who adhere to the conspiracy theory refuse to believe that the ex-hummed remains are, in fact, those

of the royal family — and they believe that discussion of burying the remains is a deception aimed at hiding the facts surrounding the presumed ritual slaughter of the royal family.

The version of the czar's death that became widely accepted by Russian monarchists and others was that of White Army investigator Nikolai Sokolov, who said that the royal family's bodies were destroyed and could not be found and that he had discovered kabbalistic "signs" in the room where the royal family was shot.

According to Sokolov, who inspected the site soon after the regicide took place, a quotation from Heinrich Heine, the German poet of Jewish background, was found on the wall in the room where the family was killed: "On this very night Balthazar was killed by his serfs."

Another document in Sokolov's files referred to other marks on the walls and windowsills.

Interpretations of these marks as secret "kabbalistic signs" were published in one monarchist publication after another outside the country during the Soviet period until they reached the books published now in Russia by ultra-nationalists.

According to one of these books, the "signs" are to be read as follows: "Here, with the orders of secret forces, the czar was sacrificed for the destruction of the state. Of this, all the nationals are being informed."

The fact that many of the early Bolsheviks were of Jewish origin — including Yakov Yurovsky, the head of the firing squad that shot the royal family, and Yakov Sverdlov, an early Soviet leader who reported the executions to Lenin — has long been fertile soil for anti-Semitic speculation among nationalists and far-right monarchists.

Even people who do not fit those categories seem persuaded by the ritual murder question posed by the church.

Nadia, a nurse in her early 30s, said in an interview outside the St. Nicholas Orthodox Church in downtown Moscow that she did not know much about most of the questions submitted by the church to the government commission.

But regarding the ritual murder question, she said that if the church put it on the list, "This must be true. Of course not today, but probably in the past Jews were doing this."

Celebrities of Various Faiths Search For Meaning in Kabbalah

by Tom Tugend

LOS ANGELES (JTA) — Next to one of the star-studded parties after the annual Academy Awards, the best place to run into Hollywood celebrities may be at the Kabbalah Learning Center in Los Angeles.

Kabbalah, the mystical Jewish tradition dating back centuries, is attracting a growing number of stars in search of spiritual fulfillment and insights into the relationship between G-d and humans.

One such seeker is pop singer Madonna, who has been studying with the center's senior teacher, Eitan Yardeni. Such is the Material Girl's faith in her instructor that during her pregnancy she sought his advice on the best day to deliver her child.

Yardeni suggested the day of Rosh Chodesh, or New Month, and that's the day Madonna gave birth to her daughter, Lourdes.

The Kabbalah Learning Center is headquartered in Tel Aviv and has branches in the United States, South America, Canada, Mexico and France.

It has been attacked by mainstream rabbis who charge that the center teaches a superficial, pop version of the kabbalah with-

out demanding any grounding in Talmudic studies. A number of disenchanted former members have accused the center of using high-pressure tactics to extract their money.

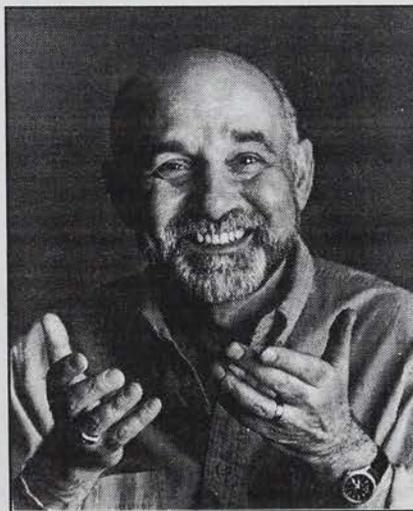
Despite the criticism, the center continues to attract celebrities, both Jewish and non-Jewish. Reputed disciples include singers Barbra Streisand and Courtney Love, actors Elizabeth Taylor, Jeff Goldblum, Laura Dern, Diane Ladd and Sandra Bernhard, and designers Donna Karan and Isaac Mizrahi.

During Yom Kippur services at the center, television star Roseanne reserved an entire row for herself and her entourage.

But most of the spotlight has fallen on Madonna, who hosted a high-powered reception for potential recruits in September. She told her guests that although she was raised as a Catholic, nothing has affected her as much as her kabbalah lessons, which have enabled her to take responsibility for her life.

But at this point, Madonna has not signaled any intention to formally convert to Judaism, according to her publicist and a spokeswoman for the Kabbalah Learning Center.

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ARTS & ENTERTAINMENT



'The Secret Garden' Opens Youth Series at the Orpheum Theatre

Families will discover a refreshing alternative to the traditional holiday fare when the delightful musical "The Secret Garden" is performed on Dec. 19 at 7 p.m. and Dec. 20 at 2 p.m. and 7 p.m. "The Secret Garden" at the Orpheum Theatre, Foxborough, is the first of four high-quality, professional productions for young and family audiences scheduled for the 1997-1998 Youth Theatre Series. The series will feature dramas, musicals and dance productions by some of the finest youth theater groups in the country performing for school groups and the public.

"The Secret Garden" is the story of Mary Lennox, a spoiled English girl whose life is turned upside down when she is sent to live on her uncle's gloomy estate. Ignored by her uncle, Mary, along with her invalid cousin and Dickon, a cheerful local, discover the hidden magic of the estate's secret gardens.

Based on the beloved classic by Frances Hodgson Burnett, "The Secret Garden" is an imaginative, magical production that will charm audiences of all ages, but is particularly appropriate for younger children.

"The Secret Garden" is a production of Theatreworks/USA, America's foremost professional theater for young and family audiences. Founded in 1961, Theatreworks/USA has been providing quality, innovative and educational entertainment to audiences across the country for more than 35 years.

Tickets are priced at \$12.50 for adults, \$10.50 for seniors/students and \$8.50 for children under 15. For more information, contact the Foxborough Regional Center for the Performing Arts, One School St., Foxboro, at (508) 543-ARTS or toll-free at (888) ORPHEUM. Discounted tickets are available for groups of 12 or more; for information, call (508) 261-7200.

Jewish Theatre Presents Cabaret

The Jewish Theatre of New England presents Alan Chapman and Karen Benjamin in "Songs of Love, Life and Antelopes," a cabaret comedy nominated as best new show of 1994 by Manhattan Cabaret Society. They perform on Jan. 17 at 8 p.m. and Jan. 18 at 2 p.m. Admission is \$20; \$18 for seniors and students.

This cabaret is a smart, funny, and sophisticated cabaret show written by Alan Chapman and sung magnificently by Karen Benjamin. Chapman's hilarious songs such as "Everybody Wants to be Sondheim But Me," (winner of the prestigious 1995 Johnny Mercer Award) and "When Two Lawyers Make Love" are interpreted by Benjamin, an extraordinary singing actress who performed in LA's 'Phantom of the Opera' for five years. Winners of the American Jewish Song Writing competition, they use real life experiences that are spiced with a dash of humor to create this original and inventive cabaret. A tasty winter treat.

The Jewish Theatre of New

Kelleher Retrospective Art Exhibit

Mildred Kelleher will present a retrospective of her art from age 10 to age 80 at the Cranston Public Library, 140 Sockanosset Cross Road, from Dec. 7 through Dec. 31.

Kelleher, a graduate of Rhode Island School of Design, has changed direction and careers at various times in her life, but never stopped her involvement in art. The show, accompanied by text, allows a viewer to proceed through the 70 years of her journey.

The exhibit may be viewed during library hours.

'Spirits of Art' Exhibit Opens

Facets Art Gallery of Fall River, Mass., announces Spirits of Art, an invitational group exhibition of creative work by Jan Armor, Laura Anderson, Catherine Carter, Diane Cournoyer, Seija Floderus, Severin Haines, Michael James, Maureen Leite, Douglas Madill, Gayle Mangan, Anthony Miraglia, Catherine Chokola Nenart, Sheila Oliveira, Marc St. Pierre, and Marion Wilner.

The artists are from California, Massachusetts, New York, and Rhode Island. Their art work includes a variety of media.

The exhibition began Dec. 7 and runs until Jan. 11, 1998. Gallery hours are Thursday to Saturday, 10 a.m. to 4 p.m. and Sunday at 1 p.m. to 4 p.m. Facets is located at 386 Kilburn St., in Fall River. Call (508) 676-0411 for information.

Author Reads Children's Book at Whaling Museum

Caron Lee Cohen, author of the children's book, *Crookjaw*, will read from her book at the New Bedford Whaling Museum on Dec. 13 at 2 p.m.

In this version of *Crookjaw*, the folklore of New England abounds with tales of witches, seafarers, and the sea. Cohen has a fascination with witches who traveled in whales' bellies and was inspired to retell the *Crookjaw* tale. Originally from the Boston area, Cohen now lives in New York City. She has written several books for young readers.

Linda Bronson's vibrant and whimsical pictures wonderfully capture the spirit of *Crookjaw*. A graduate of the Rhode Island School of Design, Bronson makes her home in a little red barn in upstate Connecticut. This is her first picture book.

On Dec. 6 and 13, the Whaling Museum will open at 8 a.m. with free admission until 10 a.m.

The Whaling Museum is open daily 9 a.m. to 5 p.m. Admission is \$4.50 for adults, \$3.50 for seniors, and \$3 for children ages 6 to 14. Children under age 6 and members are admitted free.

Jewish Theatre Presents Theatre Dybbuk, Oslo

The Jewish Theatre of New England presents Bente Kahan and Norway's Theatre Dybbuk, Oslo, in a performance of two moving and powerful pieces, "Farewell Cracow" and "Voices from Theresienstadt," on Jan. 24 at 8 p.m. and Jan. 25 at 2 p.m. Kahan, an extraordinary playwright, actress and singer and her theatre company communicate Jewish-European culture and history through original drama and music. This show is performed in English and marks Kahan's U.S. debut and the first stop of her American tour.

"Voices from Theresienstadt" is about survival through art and music. Five fictional Jewish women of different ages, backgrounds and countries, all acted by Bente Kahan, share the same floor in Theresienstadt's Hamburg Barracks. They face the terrors of their situation through music in the form of cabaret. Ironically, although cabaret was banned in Germany, it flourished in Theresienstadt Camp because of prisoners like Isle Weber, a well-known German cabaret singer who continued to compose during her internment. This play features Weber's compositions sung by Bente Kahan.

"Farewell Cracow" recounts the story of Kazimierz, the Jewish quarter in Cracow, through the songs by Mordechai Gebirtig, a leading composer of popular Yiddish music. Bente Kahan conveys Gebirtig's songs with

warmth, lyricism, folksy humor and enormous dramatic talent.

Bente Kahan is a Norwegian, Jewish actress, musician and playwright, with roots in a distinguished Chassidic family whose members contributed significantly to the sacred Yiddish musical repertoire. In 1990 the Norwegian Council of Cultural Affairs awarded Kahan a grant to found Theatre Dybbuk, Oslo, whose aim is to convey Jewish-European culture and history through drama and music. This show is performed in English and marks Kahan's U.S. debut and the first stop of her American tour.

Admission for the show on Jan. 24 is \$22; \$20 for seniors and students and on Jan. 25, \$20; \$18 for seniors and students. The Jewish Theatre of New England is located at the Leventhal-Sidman Jewish Community Center, 333 Nahanton St. in Newton Centre. For information and tickets call the JJNE box office at (617) 965-5226.

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OBITUARIES

IRA 'HARRY' GILMAN
DELTONA, Fla. — Ira "Harry" Gilman of Deltona, Fla., died on Nov. 20. He was the husband of Esther (Lishner) Gilman.

Besides his wife, he is survived by children, Stanley and Marilyn Gilman of Sharon, a sister Fay Joseph of Everett; grandchildren Matthew and Cari Gilman, Ronald and Michelle Giller and a great-grandchild, Nicole Giller. He was also the father of the late Beverly Gilman Giller.

Graveside services were held at Sharon Memorial Park, Sharon on Nov. 23. Arrangements were by Brezniak-Rodman Funeral Directors, West Newton, Mass.

DOROTHY ISENBERG
PROVIDENCE — Dorothy Isenberg, of 45 Emeline St., co-founder with her late husband of Chex Finer Foods Inc., died Dec. 4 at home. She was the wife of the late Jay Isenberg.

Born in Russia, a daughter of the late Aaron and Mincha Sherman, she had lived in Providence for most of her life.

She was president and founder of the Grandparents' Guild Trust, an organization that raised \$120,000 to benefit the Children's Museum of Rhode Island. She was the first woman recipient of the Key to the City of Pawtucket.

She was chairwoman of the committee to bring the Israel Philharmonic Orchestra to Providence. She was an active

participant of the American Funds for Israel Institutions and was honored for her work. She was founder of the Women's Division of the Jewish Federation of Rhode Island. She was honorary director of the Rhode Island Philharmonic Orchestra and founder of the Friends Society of the Rhode Island Civic Chorale and Orchestra. She was an honorary board member of the Civic Chorale.

She was a founder of "First Night" of Rhode Island. She was also founder of the Ruth Tripp Scholarship Fund at the University of Rhode Island and founder of the Elmwood E. Leonard Jr. Scholarship Fund at Brown University.

She was a board member of the Trinity Art Center and the Rhode Island Festival Ballet.

She was a life member of the Jewish Home for the Aged, Hadassah, the Pioneer Women, the Women's Association of Miriam Hospital, the Jewish Historical Society and the Women's Association of Brandeis University.

She received an annual award for Outstanding Achievement from the United Arts Fund. She was a corporate member of the Providence Public Library and a board member of the Rhode Island Zoological Society. She was chairwoman of the Hillel Foundation at Brown University. She was chairwoman of General Solicitations of the first United Fund Drive in 1956.

She was a member of Temple Beth-El.

She leaves a son, David C. Isenberg of Providence; a daughter, Yalta Joslin of Brookline, Mass.; five grandchildren and three great-grandchildren. She was the sister of the late Belle Tichman, Matthew and Samuel Sherman.

The funeral was held Dec. 7 at Temple Beth-El, Orchard Avenue, Providence. Burial was in Lincoln Park Cemetery. The service was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

RICHARD SUPERIOR
FALL RIVER — Richard Superior, 75, of 153 Oakland St., owner of a coin-operated washing machine company, retiring five years ago, died Dec. 1 at Charlton Memorial Hospital in Fall River. He was the husband of the late Estelle (Garonsky) Superior who died Nov. 21.

Born in Bronx, N.Y., a son of the late Samuel and Rose (Lubinsky) Superior, he lived in Fall River for many years.

He was a 32nd degree Mason and a member of Mt. Hope Lodge of Somerset. He was a member of Congregation Adas Israel, the Fall River United Jewish Appeal and the Fall River Jewish Home for the Aged.

He leaves a son, Carl Superior of Fall River; two daughters, Leslie Kaplan of Andover, Mass., and Judith Kanef of Wyomissing, Pa.; a sister, Audrey Waltzer of Camarillo, Calif.; and three grandchildren.

The funeral was held Dec. 3 at Congregation Adas Israel,

1647 Robeson St., Fall River. Burial was in Hebrew Cemetery, Fall River. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

SHIRLEY B. UTSTEIN
BROOKLINE, Mass. — Shirley B. Utstein, 63, died Nov. 23 after a short illness. Born in Providence, she graduated from Hope High School and attended Boston University. She was bat-mitzvah and confirmed from Temple Emanuel in Providence. At the time of her death, she was an office manager in Brookline. She was the wife of the late Arnold J. Utstein.

She was the daughter of the late Pearl (Perlow) and Samuel M. Berkowitz.

She is survived by a son, Cliff Utstein of Newton, Mass.; a daughter, Deborah U. Verga of Newton, Mass.; a sister, Faye B. Ceder of Chestnut Hill; and grandchildren, Rachael, Amanda, and Adam. She is also survived by many family members and friends.

Services were held at Temple O'habei Shalom in Brookline, with Rabbi Emily Lipof officiating. Interment followed at Lincoln Park Cemetery in Warwick, R.I.

Expatriate Group Fulfills Needs of Foreign Jews in Moscow

MOSCOW (JTA) — Just before Chanukah last year, Faye Siegel was desperate.

She wanted to set up a holiday party for other American Jews living in Moscow but she didn't know many — so she called the United States Embassy.

"Tell me, please, do you have any Jews out there in the embassy who might be interested to celebrate Chanukah," she asked a marine guard at the embassy switchboard.

"I'm Jewish, madam, and I'm interested," he answered.

In the end, some 40 Jewish expatriates gathered in a private home to celebrate Chanukah.

That event marked the founding of JIM or Jewish in Moscow, a group that aims to provide a feeling of community — especially during holidays — for Jewish expatriates.

What started as a small group of enthusiasts has turned into a vibrant Jewish group with participants who come to celebrate holidays — 140 people attended a Passover seder at the United States Embassy — and a steering committee to plan future activities.

"My entire life has been part of the Jewish community," said Siegel, who heads JIM. For a number of years, she was in charge of the women's division at the Atlanta Jewish Federation.

Last year, she came to Moscow after her husband was transferred by the accounting firm Deloitte and Touche.

Today, JIM involves 160 people, most of them Americans who are working in a wide range of businesses, including fast food restaurants, travel agencies, banks and law firms.

Eugene Weiner, who has been behind much of the expatriate Jewish activities in Moscow and hosted last year's Chanukah party, estimates that some 300 to 400 American Jews are working in the Russian capital.

"Most of them are in their late 20s or early 30s," said Weiner, who immigrated to Israel from New York 25 years ago. "They tend to be single and very entrepreneurial."

Usually, Americans come to work here for two or three years, but many stay longer.

"They are very inclined to be interested in joining the Jewish community," said Weiner, who came to Russia last year as head of special projects for the Moscow office of the American Jewish Joint Distribution Committee.

"None of the expatriates is

interested in settling here, but they are interested in maintaining their Jewish identity while they are here," Weiner said.

Just a few years ago, Avi Aliman had what was then a typical Jewish expatriate experience in Moscow.

Aliman, the general director of the Moscow-based company Travel House, recalled how he invited his friends to a Passover seder at what was then the city's only restaurant that advertised itself as Jewish.

"We came and what we first

"It's important to meet people who are spiritually close to you."

Inna Prilutzky

found on our table was vodka and bread," said Aliman, 25, a member of the JIM steering committee who came here from Los Angeles five years ago.

Now that the holiday events have already become a tradition, the group wants to expand its activities by having regular Shabbat dinners at members homes, starting a newsletter, organizing classes to study classical Jewish texts and even by establishing Jewish school for their children.

But Aliman, like other JIM leaders, believes that the group's activities should not be restricted to expatriates.

"We are interested in connecting up with Moscow Jews, in participating in the community here," said Aliman.

Siegel said her dream is to establish a place in Moscow that "we can call our community center, where the expatriates and Russian Jews can come to study, to learn, to celebrate together."

Moscow's chief rabbi, Pinchas Goldschmidt, said expatriate Jews in Moscow can contribute significantly to the city's native community.

"They think they don't know much, but they know much more than most Jews here," said Goldschmidt, who is probably the longest-term Jewish expatriate in Moscow.

Born in Switzerland, Goldschmidt lived and studied in Israel and the United States before coming here in 1989 and taking his rabbinical post the following year.

"I would like to see more Jew-

(Continued on next page)

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Goldhagen

(Continued from Page 3)

were merely obeying orders," he said. "Some cite intense social and psychological pressures, and some have called them petty bureaucrats anxious to get their jobs done."

But Goldhagen's evidence steamrolls these perspectives.

"They were not coerced," he said. "Many disobeyed orders they did not approve of, and they also took the pictures."

He dismissed the argument of automatic submission to authority.

"Would the same people who overthrew the Weimar republic blindly submit to another government?" he asked

According to Goldhagen, the theory of intense social pressure implodes on itself, for if enough people had protested the genocide rather than supporting it, they would have created a powerful opposing movement.

The distant bureaucrat theory does not stand up to the bloody reality of the killings, he said.

"The only explanation is the one which holds them to be Hitlerian anti-Semites who believed the killing of the Jews was right and necessary," Goldhagen declared. "That's why they could persist with such zeal under such gruesome conditions. They were assenting mass executioners who were moved by their own anti-Semitic beliefs."

After discussing the history of anti-Semitism in Germany that he believes combined lethally with years of anti-Jewish Nazi law and social conditioning, Goldhagen stepped back to answer some of his critics, who have accused him of blaming the slaughter on Germany's inherent history and political culture rather than on those responsible.

"I'm not making an argument about German genes," he said. "This is an argument about what people believed, and beliefs are malleable and subject to change. Most of the time, when people commit a genocide or mass killing, they do so because of what they believe about the people they are killing."

Survivor Reaction

(Continued from Page 3)

widespread public knowledge and complicity.

In his analysis of three mechanisms that supported the death camps, the mass shootings by police battalions, work camps and death marches, Goldhagen uniquely points to the sadism and singularity of purpose of the German killers.

Highlighting the under-analyzed pictures of German murderers taunting their victims and the torture and sadism that were always a part of the killings, Goldhagen manages to create another powerful hypothesis: The Germans tortured and killed the Jews because they hated them and they wanted to.

For Sandelowski and other readers, so many other explanations have been created that this concept seems almost novel.

"In this country, they have a saying," said Sandelowski. "They say that the truth hurts."

Sandelowski Honor

(Continued from Page 11)

people there, they didn't have enough room, so they began putting gas into the train cars instead. That's how my parents died."

Sandelowski somehow survived and met his future wife Amalie in the underground. "We were the first Jewish couple married in Berlin at war's end," he remembered with pride.

Certain they could no longer live in a country which had subjected them to such indignities, the newlyweds made a new life in Providence, where a local pharmacist befriended them and found Sandelowski his position at Miriam Hospital, where he spent his entire working career. The couple have a daughter, who is now a professor at the University of North Carolina.

While it would be nice to say the story has a happy ending, Sandelowski's message to audiences is not one of hope, but one of warning. "The way the world's going now is like the

Jewish in Moscow

(Continued from Page 15)

ish expatriates coming out of the closet," he said.

As the first experience of cooperation with the local community, JIM leaders cite the High Holidays celebration that the group organized at a Moscow Jewish day school.

"We had about 100 expatriates and 500 Russian Jewish students whom we invited through the Moscow Hillel group," said Inna Prilutzky, who emigrated from Russia to Kansas City, Mo., with her husband and children 15 years ago.

Prilutzky, 50, cites JIM as one of the reasons she decided to return to Moscow a few months ago with her husband, who obtained a managerial position

way it was in the '30s," he claims. "The little wars, the swastikas on walls, burning down churches in the South, the skinheads, what is happening in the former Yugoslavia. We have to learn, to educate ourselves, listen to the stories. I tell people, 'Don't believe the hatemongers out there.'"

Beth Cohen attends most of his presentations and is optimistic by what she sees. "The kids sit up and take notice. People want to hear what he's saying. We're grateful he's willing to tell his story and that he's being honored with this award for doing so."

Feinstein Merit awardees are selected by an advisory committee from nominations made by members of the general public and non-profit organizations within Rhode Island. Nominees must be Rhode Island residents — at least 15 years of age — who have volunteered for a significant period of time. Nomination forms are available by calling The Rhode Island Foundation at 274-4564.

with an American-Russian joint venture.

"Judaism became a part of our life only after we emigrated," said Prilutzky, citing her children's Hebrew school experience and her younger daughter's bat mitzvah ceremony in Kansas City.

"It's important to meet people who are spiritually close to you," she said of JIM.

But because of her Soviet background, Prilutzky said she is the "least Jewishly educated member of the group."

In return for education about Judaism, Prilutzky said she can offer the group her knowledge of the Russian language and culture necessary to become more connected to the local community.

U.S. Rabbi Leads Kosher Tour of Antarctica

by Susan Jacobs

NEW YORK (JTA) — now you can visit Antarctica and have your gefilte fish, too.

An American rabbi is leading a cruise to the icy continent that includes kosher catering and arrangements to avoid travel on Shabbat.

Rabbi Marvin Tokayer, who served Jewish communities in the Far East for 15 years, has been leading tours to China and India annually since he returned to the United States 17 years ago.

While in the Far East, he said, "I realized there were so many American tourists and travelers who would visit, and many of them were Jewish, but those who were religiously observant were not among the travelers."

Over the years he has led groups of religiously observant Jews on tours of Japan, China, India, Singapore, Australia and New Zealand.

But he had never visited Antarctica.

The tour is scheduled to see a part of the world that has been pristine almost since Creation, said Tokayer, who referred to a Talmudic passage which states that after death one is asked if he took advantage of all the permitted pleasures of the world.

"I can say I had a chance" to see the last unexplored part of G-d's Creation, said Tokayer, who lives near New York City.

In addition to the kosher meals, there will be daily religious services for participants, and Tokayer will give lectures on Jewish religious themes.

Tokayer said 50 people will participate in the mid-December tour aboard the Marco Polo, a cruise ship equipped with a kosher kitchen. Space was limited because of ecological concerns a large tour would present.

The tour, organized by Lotus Tours of New York, is slated to take place during the Antarctic summer, the mildest time of year on the harsh continent.

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The Parent Company Plans Ahead

by Tara V. Lisciandro
Herald Editor

There comes a time when almost every senior must begin to make decisions and depend on others to assist them. Families, along with seniors, often take part in these situations and many may not be aware of the many options that are available. Families and seniors are frequently unaware of the questions they need to ask and the resources that are at hand. That's why The Parent Company, lifestyle management services, was created just two years ago. The Parent Company was developed by Mary E. Dewaele, director. She has worked for more than 20 years with older adults as a live-in manager, professional companion and advocate. Dewaele has had extensive experience in monitoring home care settings and environments and in employing and training home care providers. Anne Flynn-Ferreira joined Dewaele as the care management coordinator for The Parent Company. Flynn-Ferreira previously worked as a medical social worker for seniors and their families and has focused in the areas of administration, advocacy and counseling. Her expertise is in geriatric legal issues and financial resources for seniors.

After two years of in-depth research of health care and assisted living facilities in Rhode Island The Parent Company began to assist families across the state. A 20-page assessment of every facility was created in order to help families and se-

niors quickly and easily. Key points and questions are covered by The Parent Company such as "how often has the administration changed?" and "who is the medical director and what is their specialty?" Flynn-Ferreira explained that, "they rely on our knowledge. Often families don't know what to look for." The Parent Company decreases the anxiety and conflicts and lessens the responsibilities that families may confront.

"No one provides care management," said Dewaele. The Parent Company consults with seniors and families and listens to their needs and desires. They then match individuals with the appropriate facilities and devices. Almost every possible resource for clients has been researched by The Parent Company from caterers, dietitians, and massage therapists to watch and jewelry repair shops and personal trainers. "The more they feel that they are in their own world, the better it is for clients," said Flynn-Ferreira. In fact, she often asks her clients what their daily schedules consisted of and what some of their favorite activities included. From these and other questions and discussions The Parent Company attempts to find the best match for clients. The program uses its plentiful resources, research and experience to meet the needs and desires of every senior. The Parent Company can select a number of options for their clients, such as at-home health care, assisted living or

retirement facilities. If finances don't allow for at-home health care, The Parent Company devises some creative plans in order to assist their clients. "We may ask that a member of the family goes to the house to help with the cleaning or cooking, whatever they are comfortable with, in order to cut down on the costs of hiring someone," said Flynn-Ferreira. For a period of one month The Parent Company will perform "spot checks" and follow-up reports for the family. "The families feel good about it," said Dewaele, because they are receiving personalized assistance during what can be a stressful and difficult time.

For more information about The Parent Company call 724-6202.



THE PARENT COMPANY'S Anne Flynn-Ferreira, Care Management Coordinator. Herald photo by Tara V. Lisciandro

Online Convention to Foster Jewish Education Via Internet

by Susan Jacobs

NEW YORK (JTA) — Jewish Internet sites will soon hold their first online convention.

"The People of the Book are clearly becoming the People of the Web," said Martin Kaminer, co-director of Jewish Web/Net Week, a weeklong convention that is slated for February.

Thousands of Jewish Web sites already exist and Jewish households are "very strongly represented" among Internet users, he said.

Convention planners expect some 600,000 Internet enthusiasts to visit at least 613 participating Jewish sites.

Encouraging Jewish education through the Internet is a primary goal of the event. With that in mind, the planners have

carefully chosen the projected numbers of participants — there are 613 mitzvot, or commandments, and there were 600,000 Jews who fled Egypt with Moses.

"The sheer magnitude of sites will allow people who aren't involved in education to be involved," said Alisa Schwartz, producer of Jewish Web/Net Week.

The Jewish Theological Seminary and the Jewish Education Service of North America, for example, are jointly developing an online course to help educators use the Internet effectively in their classrooms.

Jewish Web/Net Week will imitate the schedule of a standard convention, though participants will attend simply by

sitting at their computers at home or in the office.

Approximately 70 sites will have special live programming during the event.

Live events allow participants to give immediate feedback similar to in-person responses. Sometimes the communication is limited to responses typed back and forth. Often video and audio effects are used to enhance the communication.

Event planners are seeking the participation of Jewish organizations across the political and religious spectrums.

When users access the Jewish Web/Net Week site, their computer screens will display common pages connecting the event's participating sites.

One of the pages will have a list of "channels," divided by subject matter. The "channels," an Internet metaphor for organizing material, will direct users to sites which cater to their interests.

The Jewish cyber-festival is scheduled for Feb. 22 to 27.

The deadline for groups that want to register their sites is Dec. 31. Jewish Web/Net Week's Internet address is <http://www.jww.org>.

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