

## RHODE ISLAND

THE ONLY ENGLISH-JEWISH WEEKLY IN R.I. AND SOUTHEAST MASS.

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## Soviet Jewry Activism At Brown

It started out as an ordinary conference; it ended with a trip to jail.

On October 13, Brown sophomore Heather Harris journeyed to Washington, D.C. for a Hillel sponsored public policy conference called Washington 4. Joining her were two other students from Brown, Peter Bloch '86 and Kirk Bernstein '87 as well as 200 students from all over the country. One of the major topics of the conference was the plight of Soviet Jews.

The purpose of the conference, according to Harris, was "to raise the issue from our subconscious and to make us aware of what we as American students can do to help the Jews in the Soviet Union. My decision to attend was a spur-of-the-moment one. I decided it was an important issue, an interesting opportunity and a chance to meet people."

One of the events planned was a demonstration protesting the overall treatment of the Soviet Jews, Harris said. The idea for the rally, which was held in front of the Soviet Embassy, was fueled by a remark Soviet Premier Mikhail Gorbachev made to the French Press. He claimed Jews in the Soviet Union have more rights than Jews in any other country. The rally also protested the treatment of Soviet Jewish prisoners of conscience.

Twenty-two students, each representing a Soviet prisoner of conscience, took part in the protest which was held Oct. 15, Harris said. The demonstration was the fifth in a series of protests since May which have been sponsored by the Washington Board of Rabbis.

The students' protest was illegal because they violated a District of Columbia ordinance outlawing active protest within 500 feet of a diplomatic residence. The maximum penalty for this offense is six months in jail and a fine of \$1000.

The day before the protest, a lawyer and a rabbi told the students what would await them if they decided to protest. Harris said she was not convinced she should participate until she heard the rabbi's plea.

Protesting is "something we could do as

concerned people, whether or not we were Jewish. This is something that goes beyond race, religion and nationalism. It is about human rights or the lack of them," she said.

Wearing T-shirts with the prisoners' names on them and bound together with yellow rope, the 22 students marched to the embassy. They were supported by 300 people who kept a silent vigil during the entire protest, Harris said, and the police gave them five "free" minutes before they began arresting the students.

A newly immigrated student began the protest by addressing the embassy in Russian. After she finished, the bullhorn was passed down the line, and each student told the story of the prisoner he or she had chosen to represent.

Reading from a file card, Harris shouted, "My name is Joseph Berenstein. On November 12, 1984, I was charged with allegedly resisting the authorities while trying to help my aunt fight her criminal allegations. I was sentenced to four years in a labor camp where I was beaten beyond recognition. My wife could only identify me through my voice. I am blind in my left eye as a direct result of my mistreatment and abuse. I suffer only for my desire to live in Israel."

After the free time had passed, the police sergeant announced to the protesters that they were violating the ordinance and that they had five minutes to disperse, Harris said. A few minutes later, he gave a second warning. Finally he said, "Nobody move, your under arrest." Harris remembers vividly the events of that afternoon. "They went down the line arresting people. They took our pictures. They searched us and then, handcuffing us, we were put into the paddy wagon," she said.

"There were two paddy wagons — one for the females and one for the males. We went to the jail. This jail handles all the arrests from the embassies. We were put three into a hold cell. We were kept there for at least two hours. I'll never forget the

(continued on page 10)

## Dr. Ronit Koren: An Independent Spirit Making Dreams Come True



by Susan Bostian

A compelling passion for life and learning has been Dr. Ronit Koren's persistent companion on her life's path toward success. Born in Jerusalem thirty-four years ago, she has tried to squeeze an extraordinary amount of living into that time. The same demanding inner catalyst has helped this young scientist transcend mountains of social and cultural obstacles.

Koren, a research scientist in Dr. Keith Bostian's laboratory at Brown University, is preparing to join her family in Israel after a four-month separation. Finishing up her last experiments and summarizing the recombinant DNA work that she has been absorbed in for the last two years in her post-doctoral position, she took time to reflect on the rocky road that led to her current position and the prospects of the future as she contemplates her return to life in the kibbutz as a non-conformist.

At the age of seven, Koren accompanied her family to America for several years while her father, a chemistry professor who held a position in the Ministry of Defense in Israel, worked at the Israeli

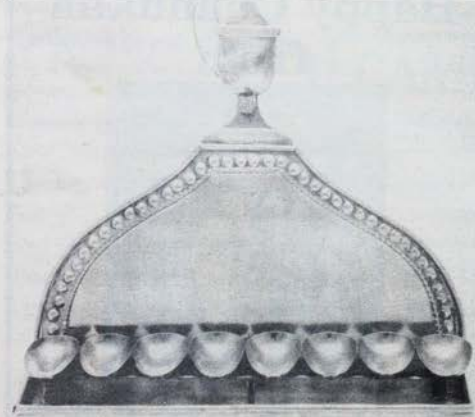
Embassy in Washington. She returned to Savignon, and entered the air force directly after graduation from high school. She remembers her time in the service which is mandatory. "We had six weeks of basic training and learned to fire weapons. I was trained as a coder and was stationed in Sinai for the latter part of my training."

"It was one of the nicest experiences of my life, although I was very lonely at times. The air force was an opportunity to meet people from all segments of the population and there was a very active social life. While I didn't always care for the discipline, there is a strict regime in the army and sometimes you just felt like breaking loose, it was a good chance to get to know a little more about the world and grow up a little."

She then continued her education at Hebrew University, earning her bachelor's and master's degrees. Koren was introduced to her future husband, Danny, a kibbutznik. "Although I had never lived in a kibbutz and was generally opposed to the principal of it, I fell in love and thought I could conquer the world

(continued on page 11)

## Happy Chanukah



A cast brass Chanukah lamp, circa 1900, crafted by Jewish artisans in Bohemia.

## Emanu-El Series Focuses On Eastern European Jewry

by Robert Israel

Temple Emanu-El in Providence has been conducting a series this month during its late Friday evening services on Eastern European Jewry. Last Friday evening, Rabbi Wayne M. Franklin spoke on "Roots Revisited: Jews in Eastern Europe." This Friday evening, as part of the Women's Plea for Soviet Jewry, the guest speaker will be Ned Hastings, who will discuss his recent trip to the Soviet Union. On December 20, Charles Samperli, president of the Jewish Federation, will speak on a mission he attended that traveled to Poland. The series will conclude on December 27 with a sermon by Rabbi Franklin on "Synagogues in Europe."

In an interview this week, Rabbi Franklin spoke about his travels in Eastern Europe, focusing on his visit this past summer to Leipzig, Germany.

"The initial contact with Pastor Richter of St. Thomas Church in Leipzig came through my friend Rabbi Yellin of Newton, Mass. who had met him when the pastor visited the Boston area during the 300th anniversary of Bach's

birthday." Rabbi Franklin said. "Bach was organist at St. Thomas Church and left two violins there. The Early Music Society of Boston paid homage to Bach and invited Pastor Richter to bring the violins over to this country. As it happened, Rabbi Yellin showed the pastor around Boston and the pastor invited him to visit Leipzig, which is in Eastern Germany."

"There were many marvelous moments in the trip and many personal contacts that we made that proved to be remarkable. One of them was a service that is conducted every year on the anniversary of "Kristallnacht," the "Night of Broken Glass" when the Nazis looted and burned the synagogues in Berlin. At St. Thomas Church in Leipzig the service includes the reciting of Hebrew psalms and prayers as well as the singing of the classics of synagogue literature. It is remarkable that in Communist controlled East Germany that there is such a forward thinking, compassionate pastor and a congregation that pays homage to the Jews that were

(continued on page 11)

## Local News

### Gift Wrapping By Hadassah

For the tenth consecutive year, members of Pawtucket-Central Falls Chapter of Hadassah will provide holiday gift-wrapping for the benefit of Cancer Research at the Warwick Mall from December 16 through December 24 during regular mall hours. Prices will vary depending on the size of the package.

This project is being co-ordinated by co-chairpersons: Sara Cokin, Ruth Kimel and Mildred Stern.

### B'nai B'rith "Operation Snowball"

This year will be Roger Williams Lodge B'nai B'rith 14th year volunteering our time to the Warwick Police on Christmas Eve. Volunteers assist the police in their police cars and assist in the operation of the police station. Anyone interested in volunteering their time on Christmas Eve at the Warwick Police Station, please call Marvin William Lax at 738-2350 or Mitchell Rifkin at 351-8000. Please call as soon as possible and let us know by December 19.

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### JWB's Horowitz To Meet R.I. Jewish Leaders At JCC



The Jewish Community Center of Rhode Island will join with JWB on Thursday, Dec. 19, in deliberation on how Jewish Community Centers and YM-YWHA's can implement seven recommendations of a study commission to realize their full potential as ideal settings for Jewish educational programming.

Providence is one of 20 selected communities that representatives of JWB's Committee on Implementation will visit to discuss and get reactions to the recommendations of the JWB Commission on Maximizing the Jewish Educational Effectiveness of Jewish Community Centers (COMJEE).

Lester Pollack, New York Jewish communal leader, investment banker and JWB Board member, chairs JWB's Committee on Implementation of the Recommendations.

The Commission conducted a two-year coast-to-coast study, involving 2,000 Jewish lay leaders and professionals, to determine how JCCs can make the most of their capacity to serve as ideal settings for Jewish educational experiences. Morton L. Mandel of Cleveland was commission chairman. JWB Executive Vice-President Arthur Rotman served as study director.

Helen P. Horowitz, Richmond communal leader and JWB Board member, will be here for discussion with specially invited Providence Jewish leaders.

### CWA To Feature Panel Discussion

Career Women's Affiliate, a division of the Jewish Federation of Rhode Island, will feature a panel discussion for their December 17 meeting.

"Women, Career, Family: Choices and Challenges" is the topic which the panel, consisting of Barbara Coen, Lois Blazer, Barbara Schoenfeld, Edith Salsnick, and Nancy Wolpert, will discuss. The evening is being chaired by Ada Winsten and Lynn Spector.

A deli dinner (with a fee of \$4.00) will open the meeting at 6 p.m. at the Jewish Community Center, 401 Elm Grove Avenue in Providence. For those who cannot attend the dinner, the panel will begin at 7 p.m.

### Dvorah-Dayan Group To Meet

Dvorah Dayan Club of Pioneer Women/Na'Amat will meet on 16 Monday at 7:45 p.m. at the home of Ruth Blustein, 11 Ruthven St.

The business meeting will be followed by a report of our recent National Conference held in Israel. Delegate to the conference was Gerry Foster who will present her report and comments. Members and guests are welcome.

Members who have not volunteered as yet to work at our Flea Market to be held this Sunday, December 15 at the Taunton Dog Track, or who have new merchandise for sale, please contact Elaine Silverman.

### Women's Association Of Jewish Home To Meet

The Women's Association of the Jewish Home for the Aged will hold an open board meeting on Wednesday, December 18 in the Martin Chase auditorium at the Home.

"Memories," a presentation by Mrs. Cele Low, a past president and the founder of the life membership program, will highlight the theme of the meeting. The many new life members and recently affiliated annual members will be cordially welcomed, and honored with special recognition.

The 1:15 p.m. meeting will be preceded by dessert and coffee at 12:30 p.m. The program chairwoman is Mildred Eisenstadt and Charlotte Goldberg will be the presiding officer. The hospitality committee includes Carol Millman, Lillian Ludman, and Helen Rosen.

This is an open meeting and all who are interested are cordially invited to attend.

### Emanu-El's Religious School

On Saturday, December 14, students in the Gimmel class at Temple Emanu-El's Religious School will take part in a special service marking their formal introduction to the study of Hebrew. The children will be called to the Torah for the first aliyah, as well as introduce both the Torah and Haftarah readings. Students in the Religious School, along with the Gimmel children, will present a special cantata of Israeli and Hanukkah songs.

The following students will take part in the Gimmel class Consecration service: Jessica Bennett, Adam Brodsky, Amanda Jackson, Stephanie Klein, Jordan Licht, David Salmons, Aaron Shield, Lily Shuey.

Everyone is welcome to honor these students on December 14 at 10 a.m. in the Main Sanctuary of the Temple. A kiddush luncheon sponsored by the parents of the Gimmel class will follow the service.



## Happy Chanukah

from



Representative  
Claudine Schneider

## Happy Chanukah from



Senator Claiborne Pell



## Technion To Have New Building

MONTREAL, (JTA) — David Azrieli, a prominent Montreal builder and former student at the Haifa Technion in Israel, announced that he is sponsoring an \$8 million project to construct a new building to house the faculty of architecture on the Technion campus.

It will replace a 74-year-old building erected in 1911 by Arthur Ruppin which is no longer able to satisfy the requirements of the profession. About 70 percent of Israeli architects graduate from the Haifa Technion.

The new structure, to be named the David J. Azrieli Building, will provide space for 860 students. It will house a 12,000-square foot library, the gift of the Riesman Family of Montreal and Rhode Island. The faculty of architecture has drafted a detailed list of its requirements. A jury of Israeli and international architects will begin in January, 1986 to examine competing plans submitted for the new structure and is expected to announce its decision in June. Construction is scheduled to begin by the end of 1986.

Azrieli, who is president of the Canadian Friends of the Haifa Technion, told the Jewish Telegraphic Agency that the competition has generated considerable excitement among Israeli architects.

## JFRI's "Super Sunday"

A phantasmagoria effort on behalf of the Jewish Federation of Rhode Island's 1986 Campaign will be held on Sunday, December 15.

"SUPER SUNDAY," as the event is called, will involve over 250 volunteers throughout the day reaching out to thousands of Jewish families in Rhode Island from a bank of 40 phones at the Providence Marriott Inn.

The co-chairmen of the event are Diane & Robert Duroff of East Greenwich, and the theme of the day is: "Be a Part of the Miracle."

The annual Federation Campaign supports 45 local, national, and overseas Jewish social service agencies. Local agencies include the Jewish Home for the Aged, the Jewish Family Service, the Bureau of Jewish Education, Jewish Community Center, and the Hill Foundations at Brown/RISD and URI.

## Cranston-Warwick Hadassah

The Cranston-Warwick Chapter of Hadassah will be holding a Winter Elephant Sale at their regular meeting on Wednesday, December 16 at 12 noon at Temple Sinai, Hagen Avenue, Cranston.

The Ladies are urged to bring as much merchandise as possible. For further information calls may be made to Doris Jacobar at 942-0609 or to Evelyn Robinson at 781-0254.

## Cong. Beth Sholom

Congregation Beth Sholom, located at 275 Camp St., will be holding its annual Chanukkah party on Sunday, December 15. The comic Israeli film *Topele* will be shown. This movie is based on one of the most well-known stories of the famous nineteenth century Yiddish humorist, Sholom Aleichem. It is meant for adults and older children.

In addition, a movie oriented for younger children will be shown on a VCR in another room. The program will begin at 1:30 p.m. Holiday refreshments and a social hour will follow the showing of the films. There will be an admission charge of \$3 for adults and \$1.50 for children under the age of ten at the door. All members of the Jewish community are invited.

## Sons Of Jacob

At Congregation Sons of Jacob, 24 Douglas Ave., Providence, R.I., the following Chanukkah services:

Saturday, 7th day of Chanukkah ..... 8:30 a.m.  
Saturday, Minchah ..... 3:50 p.m.  
Sunday last day of Chanukkah ..... 7:30 a.m.  
Sunday, Dec. 15, last of the 10th day of Tevet ..... 7:00 a.m.  
Sunday, Minchah ..... 3:50 p.m.  
Schedule after Chanukkah services  
Any day of reading in the Torah, services at ..... 6:30 a.m.  
Regular day ..... 6:45 a.m.  
Minchah ..... 4:00 p.m.  
Maariv services 20 minutes after sunset  
Sunday services at ..... 7:45 a.m.

## Majestic Seniors

A regular meeting of the Majestic Senior Guild will be held on Tuesday, December 17 at Temple Torat Yisrael at 12:30 p.m.

An entertaining afternoon is planned. Refreshments will be served. This is the last meeting this year. Meetings will be resumed in March of next year.

A Hanukkah party was held at the Medical Center in Cranston, R.I. on Thursday, December 12.

## Temple Sinai

The Second Family Service of the Month will be held on Friday evening December 13 at 7:30 p.m. This moving Chanukkah family service is dedicated to Soviet Jewry.

Rabbi George Astrachan and Cantor Rennie Brown will lead both services. Musical accompaniment will be provided by the junior choir under the direction of Mr. Kerry Cordell. Students of the religious school will assist at the Chanukkah Service. The community is welcome to attend all events and services at Temple Sinai, 30 Hagen Ave., Cranston.

## Temple Torat Yisrael Book Fair

Temple Torat Yisrael Book Fair will be held in the library, December 15 starting at noon.

Bea Feldman will review the recent bestseller *A Perfect Peace* by Amos Oz. The book fair is open to the public and refreshments will be served.

Amos Oz's newest best seller "A Perfect Piece" will be reviewed by Bea Feldman in the Temple Torat Yisrael Library on Sunday, December 15 at 12 noon.

The public is welcome to join for an interesting hour. Refreshments will be served.

## SSDS Holds Tennis Party

The Solomon Schechter Day School Parents Association will be sponsoring a tennis party on January 11, from 7:30 p.m. until 11:30 p.m. at Tennis Rhode Island in East Providence. Parve dips and chips, kosher deli items, desserts and beverages will be served. The cost for tennis and supper is \$18, the cost for supper only is \$10.

For reservations and more information call Gerri Schiffman by December 31.

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## From The Editor

by Robert Israel

### Chanukah: Past And Present

There are a lot of reasons why I am especially joyful at Chanukah time and the presents have nothing to do with it. Not that I have anything against gift giving or gift receiving — a gift is an expression of thoughtfulness and consideration for another person and that's a fine thing. But that's not what Chanukah is all about. As I sit in my living room with the Chanukah menorah glowing on my table, I reflect about what the holiday has always meant to me — a time to share a miracle with a family and friends.

When we were children in South Providence the staff of the nursery school at Temple Beth Israel put on plays to teach the message of Chanukah to children and I remember those plays and remember sitting there in the auditorium like it was yesterday. We learned all about the Maccabees and about the miracle of the lights lasting the entire eight nights. We learned about the fight for freedom, and we spun the dreidel and sang songs. Before we left Congregation Beth Israel we were handed little sacks of chocolate coins wrapped in gold foil. This was the Chanukah gelt and we were thrilled to receive it.

Children imprint in their minds special moments. Those memories last a lifetime. For many years that followed that South Providence experience, we never exchanged gifts in my house. We made wishes instead, and most always we received gelt, not always chocolate money but real money. If I have nostalgia about the money I received it's only because you never see those coins anymore, the large Ben Franklin half-dollars, for instance, or even better, the Liberty silver dollars. When I received one of those Chanukah coins it was a treasure trove and I sat up at night looking at them over and over again, turning them backwards and forward in my palms. Most of the time I spent this money on silly things but when I first received the coins they were magical to hold and collect and I thought surely wonderful things would come my way if I held onto them. And we made wishes to receive gifts sometimes our wishes

came true and sometimes they didn't. The true spirit of the holiday was the unexpected things that came our way, like the miracle of Chanukah itself.

Last year in this column I made eight wishes for Chanukah. I called for relief for the suffering, relief for the oppressed, more efforts to be made for human rights around the world, more funds for education, maintaining religious freedom, and keeping a strong Jewish voice (through the medium of this newspaper and others like it) alive. This year I find myself calling for a renewal of those eight wishes. I can't replace any one of them or eliminate them. I can't say any of them has been fulfilled.

Increasingly, there is a need to help those less fortunate than ourselves, the survivors of the Columbian volcano or the Mexican earthquake, the need to feed the hungry in this country and abroad.

Soviet Jews are still being denied human rights. As this country makes efforts to improve relations with the Soviet Union, the plight of the Soviet Jews will improve directly in proportion with those efforts.

Education is the key to a independent and individualized society, but entitlement programs and educational opportunities are threatened by this administration.

We hear the call for prayer in public school, equal access and the like and we have to fight efforts by religious fundamentalists to chip away at the First Amendment which guarantees separation of church and state and religious tolerance in this country.

And it is still a priority for this writer to keep a strong Jewish voice alive by working to do that every day and every week in this newspaper and in others like it.

Again, the joy of Chanukah is in the elements of surprise. But let's not let the surprises be negative ones. By working hard and purposefully, the surprises may just be the bright promises we yearned for in the first place, promises which can be shared joyfully with all our neighbors everywhere.



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EDITOR: ROBERT ISRAEL  
ASSOCIATE EDITOR: SUSAN BOSTIAN  
ADVERTISING DIRECTOR: DORIS WEISSMAN  
ACCOUNT REP.: KATHY WNEK

Mailing Address: Box 9063, Providence, R.I. 02940  
Telephone: (401) 724-0200  
Plant: Herald Way, off Webster St., P.O. Box 1, 02861  
Office: 172 Taunton Ave., East Providence, R.I. 02941

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## On Terrorists & Terrorism

by Irving Greenberg

Leon Klinghoffer died because he was a Jew and an American. The terrorists did not inquire if Klinghoffer was a Zionist, or even a committed Jew. They considered every Jew, by virtue of being Jewish, a threat to their own murderous cause. Ever since the hijackings started in 1970, Jewish passengers have been segregated and especially mistreated. But why?

Why does Kadafi, seeking to strike back for the Israeli bombing of the PLO headquarters, call for a massacre of the Jews of Tunisia? Why did Hitler order "a final solution of the Jewish problem" (i.e., the killing of all the Jews) rather than the death of the observant/or Orthodox or secular/or whatever Jews actually opposed to his programs? Why did he not spare the patriotic German Jews or the German Jewish war veterans who in 1934 expressed their solidarity with his plans for a restored Germany? If anti-Semitism are motivated by pure hatred, what do they see in all Jews that evokes that hatred?

At this very time, the Jewish community, both in America and Israel, is heading for a social split that could leave us as two separate peoples by the year 2000 ("Will There Be One Jewish People in the Year 2000?"). President Haim Herzog of Israel recently stated that he is confident that Israel is overcoming its Ashkenazi-Sephardi split and believes that peace between Jews and Arabs will yet come; but he is deeply concerned that the divisions between secular and religious in Israel are sharpening with no cure in sight. Rabbi J. David Bleich, a respected right wing Orthodox scholar, has already proposed that the way to end the "Who is a Jew" controversy is to recognize Reform converts in Israel — members of a separate religion (Reform) — just as Israel recognizes Christian and Islamic communities as distinct religions which set their own standards.

How can we allow the disagreements between Reform and Orthodox Jews when history itself and outsiders tell us by their actions that Jewish fate is indivisible? What do the terrorists know that we have forgotten?

Judaism was given to a family not just an individual. The Torah — the Jewish covenant of redemption — presents itself not as a pure belief, or a set of true doctrines or correct practices alone, but as a people's way of life. This means that the system allows for a full range of human responses in communities and individuals who do believe or respect observance.

The universal triumph of life and freedom promised in Jewish tradition is to be achieved on a human scale through human loyalty which starts from the family and widens to include all people and to humanity. By making the family the carrier of covenant, the Torah insured that even if a person conflicted with the central affirmations that person is still part of the family. The believers had to wrestle with non-believing persons and their views and adjust to their presence rather than eject the people or dismiss their views. A church is defined as a collection of true believers who are in or out depending on holding proper belief. Judaism, by incorporating the family, insured that people who do not believe or observe would be still included in the community and covenant.

Indeed, since the family carries the message, even if the individual does not accept it, as long as he/she is part of the family, then the individual is considered to still be a carrier of the message. That is why the Talmud says: "A Jew even if he sins, remains a Jew."

As long as the family survives, the message survives. Therefore, anyone who insures the survival of the family is properly seen as a carrier of the message (i.e., one who insures its transmission) even if that person or group do not believe in the specifics of Jewish faith. After the Holocaust, when faith in God and the Jewish covenant were deeply challenged, if not overturned, hundreds of thousands of secular Israelis risked and gave their lives (alongside religious) to create the State of Israel. The reestablishment of Jewish and Jewish identity is the best proof that the covenant and hope in redemption still live. The positive impact of the work of atheistic Zionist movements on believers has been enormous.

Furthermore, in a crisis — such as the

Six Day War or Yom Kippur War — the family connection comes out powerfully — evoking extraordinary response from people who have never admitted for even have denied their deep linkage to Jewish faith and destiny. This confirms the suspicion that the anti-Semites or the Russians or terrorists have had all along that all Jews are in this together whatever their official positions.

Does this mean that the terrorists are justified in the attack on "innocent" Jews ... by — their attack on Jewish bystanders and other civilians is as evil as their attacks on Zionists and committed Jews. But their insight of shared fate is correct.

The failure of understanding is on the part of those Jews who deny their people, hoping to "escape into the royal household" (see Exh. 4, 13) from Jewish fate. And the deeper failure is of committed Jews who let their disagreements over principles and tactics lead to fundamental separation from other Jews.

In the late 1950s, Rabbi Joseph B. Soloveitchik suggested that all Jews share the *brith goral*, the covenant of fate — e.g., every Jew's life is on the line. Soloveitchik suggested that this is the fundamental level of inclusion in the covenant. Sharing the fate of all Jews means the Jew is committed and is fully within the covenant of Israel. The next level up, says Soloveitchik, is the "covenant of destiny," e.g., shared values, observances, meanings. He conceded that all Jews do not share the fate of involvement in the covenant — it was the task of Orthodox Jews to reach out — out of basic oneness and shared fate — and convince the others.

Orthodoxy has failed to spell out this message. In the past, all Jews and Jewish movements which share Jewish fate as the starting point for its policies. Orthodox's rulings and tactics must be recast — predicated on the covenantal legitimacy of other groups as well as individuals. Then it can make whatever proper criticisms it wants to make of non-Orthodox's departures from halacha. Operating on this premise, it would have the chance to win others over or meet them halfway with integrity. Similarly, non-Orthodox groups have to translate into policy choices this legitimacy of shared fate. Affirmations of pluralism must be turned into concrete choices, bespeaking the commitment not to let disagreements on observance and values separate Jewish groups from each other.

In the crisis before the destruction, Jeremiah suggested, "Look at Kittim (Cyprus, Italy, Greece) and send to Kedar (Arabia) and consider it diligently" (Jeremiah 2, 10). Let organized, committed Jews learn to treat each other's seriousness of purpose with at least as much respect as the terrorists and international anti-Semites do. There are those who would object that Jews should not be defined by Hitler or by enemies. But, in fact, the enemies' view corresponds to a fundamental teaching of the Jewish tradition, one that is being overlooked in the current rush to separation. It is time for repentance from all the groups.

Rabbi Greenberg is President of the National Jewish Center for Learning and Leadership.

## New Jewish Films Available

Alden Films is pleased to announce that its new catalogue of more than 400 films of Jewish Judaism — the largest private collection in North America — is now available by writing to our office at 7820-20th Avenue, Brooklyn, New York 11214-1293.

The catalogue comprises subjects as varied as the arts, festivals and holidays, geography and nature, Holocaust studies, and terrorism.

The Alden Film catalogue is a valuable tool for teaching all facets of the study of Judaism and Israel, both past and present. For example, the user may choose from over 230 films dealing with PLO terrorism, to tie in with the recent Achille Lauro hijacking and subsequent murder of Leon Klinghoffer.



**Candlelighting**  
December 13, 1985  
3:57 p.m.



## A Victory For Peace

by Thomas A. Dine

I want to make a couple of comments on the arms sale to Jordan, on the peace process, from a Washington angle. It is, I feel, a victory for peace.

On the arms sale: As you know, the resolution to disapprove the arms sale to Jordan was modified in both the Senate and the House. This modification extended the 30-day period, the normal period under the law in the arms control export act. The opposition to the sale was particularly vigorous. In my ten years

forwarded by the ability to stand pat against the sale before there was any kind of peace process.

The Administration tried to present two arguments that didn't go anywhere. Number one, that arms were needed for peace and, secondly, that Jordan is visibly threatened from Syria. Both of those arguments fell flat. Rifa'i, the supposedly pro-Syrian prime minister of Jordan, had two meetings with his counterpart in Jidda and in Riyadh while this sale was being debated, and it didn't look like there was a state of war between Jordan and Syria. Secondly, a trade agreement was signed between Jordan and Syria at this very time. Third, it was clear that Jordan's role in recovering Mr. Klinghoffer's body was aimed at embarrassing the PLO — Syria's role. Basically, the Syrians were looking for that body. It didn't wash up on their soil, on their shoreline. And they went after it for a very strong and clear political reason which was to embarrass Arafat and the Patah wing of the PLO and Jordan. That was really a political gesture, symbol. So I feel that the compromise, the delay was quite a good move all the way around.

Now, the opposition to the sale is holding, even though Senators and Congressmen will focus on the many, many issues before them and we are all consumed in this town these days. And I think it can be very, very tough for the Administration to put it forward, to make the argument, if things go along as they are, which is a lot of motion but no movement. We will see in the middle of January, at the end of January, where the whole thing is, because then we will only have 30 days, from February 1 to March 1, to again work with the people in Congress to either again delay it some more or finally to cut it off and to kill it. So the story is not over with, and I don't want anybody to think that it is and as I said, I think it was a victory for peace.

I was talking with someone recently who was in touch with the Jordanians. Hussein thought he had done everything he needed to by this U.N. speech. He used the words "direct" and "immediate". I think it was, and that was all he thought he had to do. But he is going to have to really come across the bridge and deal with PLO.

Thomas A. Dine is executive director of AIPAC. He made these remarks, edited here, to the American Jewish Press Association, of which this newspaper is a member, in Washington, D.C. on November 14, 1985.



Thomas A. Dine

working on the Hill and five years at the American Israeli Public Affairs Committee (AIPAC) now, I don't think I've ever seen such across-the-board foreign policy consensus. If it'd come to a vote, I believe the White House would not have been able to peel off Senators the way they did in 1981. Why the consensus? There are several reasons: the inability of Hussein to make peace at this point and the unwillingness to accept his rhetoric. The 74 Senators who signed on Heinz-Kennedy, I believe were solid. And that certainly was a credit to the understanding in the Senate of the issue as we saw it.

The role that Senator Dole played was very interesting — I spent more time with him I think that week than I did with my wife. He was not interested in harming the President and therefore did not want it to come to a vote. Nor were we, frankly. We were trying to stop the sale, but without looking like the President had faced a major defeat before going to the Summit with Gorbachev. That was very much on my mind, very much part of the strategy that we laid out and followed throughout.

And, secondly, we wanted not to insult King Hussein, that is, engage in the kind of rhetoric that was used in 1981, particularly by friends of the White House against Israel, against Begin; and on the side of the opposition, — you know, that "Saudi Arabia is governed by 2,000 princes, and that's all it is" — because ultimately we wanted to use the leverage of Congressional opposition as a part of the peace process. And I felt — I feel — I believe, that the peace process was



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## Social Events

### Krupps Host Meeting For Ben Gurion University



Pictured above are Frederick Krupp, Founder and host of the evening; George Shrut, Founder; Selma Krupp, Founder and hostess of the evening; Frances and Walter Ackerman, guest speakers; Sylvia Katzman, Founder and Chairman of Miracle Makers Scholarship Program; Jerry S. Jacobs, Executive Director, New England Region, Ben-Gurion University of the Negev.

Mr. and Mrs. Frederick Krupp, of Boston, recently hosted a "Miracle Maker" meeting on behalf of Ben-Gurion University of the Negev.

Guests of the Krupps had the pleasure of listening to speakers Professor Walter Ackerman is the Director of Continuing Education and Dean of Faculty of Humanities and Social Sciences. Fran Ackerman is the Founding Chairman of the Department of Social Work, Ben-Gurion University of the Negev.

The speakers noted that Ben-Gurion University takes a leadership role in providing service to the Negev. By providing training programs the Schools of Education and Social Work have

encouraged more students to come study in the Negev and to remain there. By increasing the base of trained professors available to the Negev the University and community will continue to grow and the problems of the desert will diminish.

In a time of great concern about world hunger Ben-Gurion University has a unique role to play in Israel and in the world, as the leader in desert research, ultimately helping to find a solution to solving the problem of feeding the world's hungry.

Anyone interested in participating in educational activities, or in need of further information about Ben-Gurion University of the Negev please call the local office at 236-4390.

### Yad Vashem Raises Funds

NEW YORK (JTA) — More than \$5.1 million has been raised toward a goal of \$12 million for ongoing and new programs of the Yad Vashem, the memorial in Israel to the victims of the Holocaust.

That announcement was made at the first dinner of the International Society for Yad Vashem, set up here three years ago to serve as the educational and development arm of the Yad Vashem on the Mount of Remembrance in Jerusalem. More than 600 supporters attended the event at which 36 Jewish communal lead-

ers each committed himself to a minimum of \$60,000 to support Yad Vashem. Four of the founders, trustees and benefactors pledged a minimum of \$250,000 each.

Eli Zhorovsk, head of the organization's American division, received a special citation — the first Remembrance Award of Yad Vashem, honoring him "for his historic achievements worldwide in engraving upon the conscience of the world the lessons of the Holocaust and the need for remembrance."

### JWB'S Horowitz To Meet

### Dvorah-Davan Group

### Miriam Women Begin Preparations For Event

Preparations have begun for The Miriam Hospital Women's Association's Annual Equipment Event, to be held on May 4. At a recent steering committee meeting, held at the home of Hinda Semonoff, Chairperson Elaine Hoffman announced that the Event would feature a concert by Israeli pianist and composer Ilan Rechtman. Mr. Rechtman is a gifted musician whose most recent appearance was with the prestigious London Symphony Orchestra. The Sunday afternoon concert will be held at Temple Beth-El in Providence. A reception to meet the artist will follow the program. As in the past, proceeds of the Annual Equipment Event will be used to purchase state-of-the-art equipment for The Miriam Hospital. This year, funds will be

raised for a Pulmonary Function Testing System.

Participating in the planning of the Event were Rachel Rakatansky, who arranged Mr. Rechtman's appearance here; Beryl Meyer, Co-ordinator and Treasurer; Judy Deutsch, assistant to Mrs. Meyer; Gussie Baxt, Invitations and Program; Hinda Semonoff, Chairperson for area workers; and Linda Rubinstein, Hostesses and Ushers. Also, Patricia G. Cohen and Patricia Harabart, Public Relations; Harri Sutton, Chairperson of last year's Equipment Event; and Claudia Deutsch, President of the Women's Association. Lillian Zarum is in charge of Decorations and Refreshments at the reception.

### Finns Celebrate 50th Wedding Anniversary

The Fiftieth Anniversary of Mr. and Mrs. Robert Finn of Pawtucket, R.I. given by their daughter, Marlene Finn Gabriel, was celebrated at the Ramada Inn in Seekonk, Mass.

There were guests attending from Colorado, Florida, New York, Connecticut and Massachusetts. Some of the original wedding party were present. It was a Very Gala Event.

### Basketball Players Needed at JCC

A team comprised of Jewish Community Center members in sixth, seventh and eighth grades will compete in basketball against local teams and regional JCC's from Massachusetts and Connecticut. In March, a tournament will be held with seven other Jewish Community Centers.

There are still openings for the team. Contact Elliott Goldstein at 861-8800. The fee is \$25. JCC members only.

### Elkins Announce Birth

Rabbi and Mrs. Joshua Elkin of Newton Centre, Massachusetts are pleased to announce the birth of their first child, and son, Jonathan Harry on November 23, 1985.

Mr. and Mrs. Sol Israel of Seattle, Washington are the maternal grandparents. Mrs. Esther Elkin of Providence, Rhode Island and the late Dr. Harry Elkin are the paternal grandparents.

Mrs. Perla Uziel of Seattle, Washington is the great-grandmother.

### Rices Announce Birth

Mr. and Mrs. Steven Rice of Boca Raton, Fla., are pleased to announce the birth of their daughter, Montana Ashley, on November 14, 1985.

Mr. and Mrs. Morris Waitman of Providence, Rhode Island are the maternal grandparents. Mr. and Mrs. Jordan Rice of Providence, Rhode Island are the paternal grandparents. Mrs. Bella Brickle is the great-grandmother.

### Jewish Heritage Explored By College Students

A four-day program of Jewish living and learning is being planned December 25-28 for college students seeking to rediscover their heritage.

The program is sponsored by Kiruv, a special college outreach program of the Rabbinical Council of America and the Max Stern Division of Communal Services, the communal service arm of the Yeshiva University-affiliated Rabbi Isaac Elchanan Theological Seminary.

Students participating in the program will study elements of the Jewish heritage at Yeshiva University's Main Center in the Washington Heights section of Manhattan. Students will experience a traditional Shabbat (Sabbath), participate in discussion groups, and tour "Jewish" New York City.

For additional information, persons may write to Kiruv at 500 West 185th Street, New York, NY, 10033, or call (212) 928-4573 or 960-5262.

Kiruv, a Hebrew word that means "coming close," seeks to acquaint Jewish students with the significance of Jewish life and its relevance to young people. Yeshiva University, America's oldest and largest university under Jewish auspices, will celebrate its Centennial in 1986.

### Happy Chanukah

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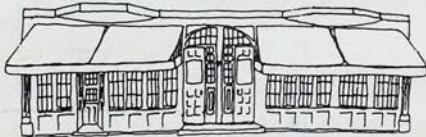
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## World Marriage Celebration

The third annual celebration of World Marriage Day will be held on Sunday, February 9, 1986, at 3 p.m. at Temple Emanu-El, Taft Avenue in Providence.

World Marriage Day is a nationwide celebration of marriage and commitment, sponsored by the Worldwide Marriage Encounter. This celebration began in 1980 in Baton Rouge, Louisiana, when couples there saw a need to proclaim to the world that having a happy marriage is a rewarding vocation. During the Church's "Decade of the Family," couples felt that celebrating the beauty of marriage was the first step in celebrating family, since the love and commitment of husband and wife is the core of family life.

With this as their goal, these Louisiana couples set out to celebrate marriage and to set aside one day a year to be "Marriage Day," just as we already recognize "Father's Day," "Mother's Day," "Grandparents' Day," and "Secretary's Day." When it started, the day was called "We Believe in Marriage Day," but in 1983, the title was officially changed to "World Marriage Day." In 1982, some 43 governors officially proclaimed this day in their states. The 1983 celebration enjoyed increased interfaith emphasis across the country. Four United States Cardinals offered masses at key celebrations and "World Marriage Day '83" was proclaimed and celebrated in 46 states.

The 1984 celebrations in New York City's St. Patrick Cathedral, welcomes a telegram from Pope John Paul II which praised the efforts of all those involved with World Marriage Day.

1985 received great church support and parish participation. More bishops and parish pastors offered their endorsements and support of World Marriage Day.

Here in Rhode Island World Marriage Day celebrations have been sponsored by the Catholic Diocese since 1984. Some 250 couples were welcomed to the Roman Catholic Cathedral of St. Peter and Paul in 1984, and some 200 couples to the Episcopal Cathedral of St. John in 1985. Each day was proclaimed World Marriage Day by the Governor of R.I. and each celebration was supported by the various religious groups.

The emphasis of all World Marriage Day celebrations in Rhode Island have been on the love and commitment of married couples, and on the ecumenical celebration of that love. Together with the people with whom we work, worship and live, we can support each other in marriage and stand as an example to other married couples, to engaged couples and to children, that marriage is a great way to live.

This year Rabbi Wayne Franklin has invited all married couples of Rhode Island to join with his community in a celebration of marriage at Temple Emanu-El. Together with the Rhode Island Council of Churches, the Board of Rabbis, and Bishop Gelineau, the Roman Catholic Bishop of Providence, you are invited to share the spirit of commitment to love. The celebration starts at 3 p.m. on Sunday, February 9, 1986, and a wedding reception follows in the hall at Temple Emanu-El. Please bring your children and your friends. Everyone is welcome. For more information please call 467-7200.

## ORT Holds Game Night

There will be a joint meeting and "Games Night" of the Providence and Elm Grove Chapters of ORT, December 17 at 8 p.m.

The meeting will be held at the home of Sue Roth, 14 Snowdrop, Cranston. RSVP to Amy 272-4448 or Rhonda 463-8157, indicating the game you would like to play.

Preceding the meeting, at 7:15 p.m., there will be an open board meeting of the Elm Grove Chapter.

Any new and perspective members are invited to attend.

## Bermans Announce Birth

Mr. and Mrs. Jeffrey Berman of Providence, Rhode Island are pleased to announce the birth of their third child and 2nd daughter, Sara Rivka on November 26, 1985. Sara is the new sister of Rachel Elana, Joshua Baruch and Gavriel Simcha.

Maternal grandparents are Mr. Richard Abeles of Tamarac, Florida and the late Rachel Abeles. Paternal grandparents are Mr. and Mrs. Samuel Berman of Providence, Rhode Island.

Ida Newman of the Jewish Home for the Aged in Providence, Rhode Island and Julius Abeles of Tamarac, Florida are the proud great-grandparents.

## Pioneer Women Hanukkah Party

Pioneer Women, Shalom Chapter is having a Hanukkah party at the home of Merry Shlesinger on Tuesday, December 17, at 7:45 p.m. The party plans call for Jewish trivia, fun and gift exchanges.

For more information and to make reservations call 943-2075.

## Rise Glatt Engaged To Harlan Siegal

Mr. and Mrs. Irving Glatt of Portland, Maine, (formerly of Cranston, Rhode Island), are pleased to announce the engagement of their daughter Rise Rene Glatt of Providence, Rhode Island to Harlan P. Siegal of Coventry, Rhode Island. He is the son of Dr. and Mrs. Maurice Siegal of Cranston, Rhode Island.

The bride-to-be attended Roger Williams College. The groom-to-be received his B.S. from Ferris State College. A wedding date has been set for July 1986.

## Solomon Schechter

The Solomon Schechter Zimra is returning by popular demand! On Friday, December 20, at 10:30 a.m., the students, with teacher Wendy Garf-Lipp as their leader, will once again fill the hall with happy sounds of song. This year's theme is "Israel and Jerusalem." Students can be heard practicing their tunes and lyrics in the playground, in the lunchroom, and in carpools throughout the city. This is a highlight event for the school, one that

parents, grandparents, and friends look forward to each year with much excited anticipation.

All grades participated in a delicious and festive latke lunch, in celebration of the Chanukah Holiday. Under the able direction of Sherry Dudek, parent volunteers prepared and served the food to the clamoring, but well-mannered crowd!

Kindergarten children and their families joined together to share Chanukah at the home of Daniel and Ivy Marwil, parents of Kindergarten Zachary. The children enjoyed showing off their parents and siblings to their school friends, as everyone sampled the homemade pot-luck delectables.



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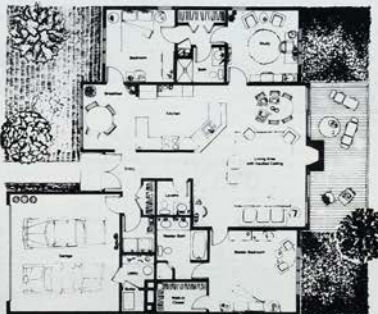


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## Happy Chanukah



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## Around Town

by Dorothea Snyder



If I didn't know what Chanukah is or why we celebrate it, what would you tell me? How do you and your families celebrate Chanukah at home?

Two questions, but so delightfully answered by six spontaneous youngsters at Providence Hebrew Day School.

The children weren't prepared for my questions ahead of time, but they handled

their interviews with surprising smoothness and ease.

'Tis no wonder I left the Day School basking in the glow of their little shining faces. The time spent with them indeed was my highlight of the week.

The children's commentaries are solely theirs.

(Photos by Dorothea Snyder)



**Malka Resnicoff, 7, Second Grade** — We celebrate Chanukah because in the old days the Greeks and the Jews had a fight. There was a leader called Mattathias and his son was Judah Maccabee. Chanukah is a reminder that there was a miracle. We had enough oil for one day, but it lasted for eight days. The holiday Chanukah is a nice time to be in school because you learn a lot about Chanukah. When we daven at school, we say different prayers. When we get home, we bench and then we say special prayers for Chanukah. First, we light the Shamash, then we say the blessings and prayers and sing the songs. Then we light the candles. Chanukah is real nice. I love getting presents. On Rosh Hashonah, Yom Kippur and Shabbat we don't have school, but on Chanukah and Purim we do. It's very confusing.



**Aliza Gutman, 5, Kindergarten** — We light the Menorah and on the first night you make three Brochas and on the other nights you make two. You get presents. If you go to school, you can probably make Chanukah decorations and hang them up. You can play a dreidel game with money or with nuts or pistachios. We celebrate Chanukah because of the miracle of the olive oil that lasted for eight days. It was only suppose to last for one day.



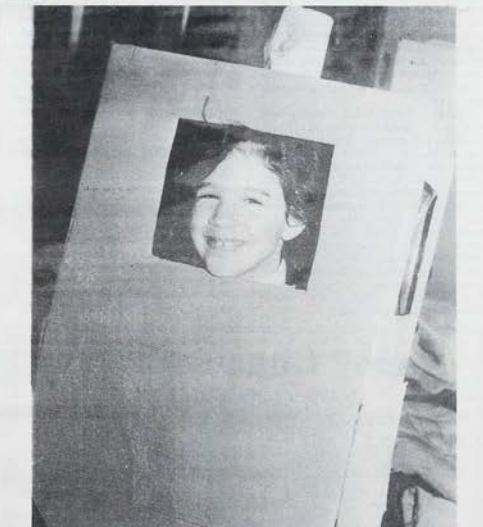
**Aviva Jakubowicz, 6, First Grade** — Chanukah is a holiday that people celebrate to remember the things that happened long ago. The Greeks and Syrians destroyed the Bet Hamidrash. The people who prayed to the Bet Hamidrash went in and found there was a big mess. There were pigs all over it and the Menorah was stolen and they didn't have any oil to light the Menorah. So they built a new Menorah that wasn't as beautiful. They could only find one can of oil to last one day, but the miracle was it lasted for eight. At home when we celebrate Chanukah you light the Menorah and say the Brochat for the lighting of the Menorah and you sing the songs for Chanukah. And then you get your presents.



**Judd Schreiber, 5, Kindergarten** — We have Chanukah from the Maccabees because they wanted to fight and Hashem helped them do it. Everyday the new leader who is Jewish and one of the Maccabees and very strong always prayed to G-d. He had G-d on his side and he won the fight so that it made them want to have Chanukah. People wanted grown-ups to give presents to kids and kids give presents to grown-ups. I light my own Menorah. When Chanukah comes right after Shabbos and right after Havdalah, you don't do anything else. You don't talk. You just light the Chanukah candles. After you light the Chanukah candles, you can talk and then you make the Brochat. There are three. All the other nights there are two. You sing songs for Chanukah. One is Ma-Oz-Tzur.



**Ari Akerstein, 8, Second Grade** — A long time ago there were bad guys and good guys and the bad guys broke into the Bet Hamidrash and they stole some of the stuff and broke it. A guy named Judah Maccabee was the leader of a couple of good guys. They fixed up the Bet Hamidrash. They made sneak attacks on the bad guys. They got the bad guys. They found a little jar of oil and Judah Maccabee knew that there would be enough for one day so Hashem made a miracle and it lasted eight days. We light the Chanukah and we have latkes. My mother is making them tonight for dinner. We play tzivion some times.



**Kayla Pliskin, 8 1/2, Third Grade** — We celebrate Chanukah, I think, because people found the oil and we won the war. The oil lasted for eight days instead of one. The miracle was seven extra days, not just one. We won the war because Hashem was always with us. It means we're a very special nation to him. If he didn't pick us, we probably would have lost the war. I feel happy because we won the war but sad because some of the Jews became Hellenists and some got killed. It was a very sad time, but when we won the war and Jews stopped being Hellenists, then it was happy. I usually eat latkes the whole Chanukah. We light candles each night, of course. We give presents to our parents now that we're a little older. We had an arts and crafts fair and gave little presents to our sisters. We get our own presents. We get to spin the dreidel. We usually go to friends' houses with stuff. We're practically powed with things. I went to a shul party and a play. That's pretty much about it.



## A Successful Mid-Life Career Change

Jules Cohen of East Greenwich is almost two years behind schedule. By age 50 he had hoped to be able to shift career focus, leave his role as a top executive in the high tech industry and become a college professor. He is 51, nearly 52 and just recently he became Rhode Island College's first executive-in-residence.

Senior vice president and co-founder of Orbis, a 12-year-old computer service company which describes itself as one of New England's largest, Cohen brings 27 years experience in the business world to his new post.

"I think I'm a damn lucky guy. A lot of faculty members talk about going into business. I've pulled off the reverse," says the affable Yale alumnus.

Built like an ex-football player, Cohen can be persuaded to reminisce about an athletic career which includes a dozen or more years as a Rhode Island tennis champion. His achievements in the sport include playing on the national tour, and he notes that when he played for Yale he was partnered with Richard Raskin. Raskin later gained notoriety as transsexual tennis player Renee Richards.

Cohen also was nationally ranked as a fencer at one point in his career. Today, due to four knee operations, the last a partial replacement of the joint, his athletic activity is curtailed. He plays some golf and spends a good deal of his recreational time "out in the field" in connection with his work as president of the Narragansett Council, Boy Scouts of America. He makes it clear that he doesn't miss the tennis court, saying "I had my day."

Apparently the sort of person who is able to shift gears when the time comes, Cohen has meshed from his business life into the academic world with little difficulty. Prior part-time teaching experience at Bryant College, the University of Rhode Island and Brown University prepared him for his role as a teacher — at RIC he carries a full 12 credit load. Success in his own company and a long history of ever increasing responsibility before that in business and industry prepared him to serve as a resource to college students.

As a director of Orbis he still is very much involved in the company. As a teacher he can provide his students with insights only a top level corporate executive can bring to the classroom.

"Students don't always like it when you hit 'em in the knuckles with the real world, but if you ask me should we hit 'em in the knuckles with the real world, we should," says Cohen.

Author of a book, *How to Computerize Your Small Business*, published in 1979 by Prentice-Hall and another in 1983 called *How to Microcomputer Your Business*, Cohen has special expertise in the area of developing computer information systems. RIC recently received approval from the Board of Governors for Higher Education to offer a major in computer information systems, a degree for students in the economics and management department where Cohen has his appointment. If his current one year stint is extended, he hopes to be able to contribute extensively in this area.

Orbis, a corporation which supplies packaged software products in the health



care field and computer services ranging from payroll processing to custom software development, has annual sales of more than \$4,000,000.

Cohen's chief responsibilities with the company lay in sales, public relations and consulting. He has expertise in small business and has been a frequent guest speaker for professional organizations. In addition, he is a former chairman of Bryant College's Center for Management Development advisory committee on computers and former chairman of the advisory board for Bryant's Small Business Development Center. He holds a master's degree in industrial management from Boston University. At RIC he teaches managerial policy and systems analysis and design.

"I joined the faculty to get out of the damned business suit," he says disarming a reporter with a blend of candor and charm.

"I don't even wear a tie if I can help it," he adds.

He finds academia different than the "dictatorial" business environment he became accustomed to over more than a quarter century of involvement. It is a new experience to be in a setting where department heads are chosen by election and where students evaluate the performance of their professor. He likes it, he explains. He thinks highly of the students he has encountered in his first semester at RIC.

Used to being up by 6 or 6:30 a.m. and in the office before 8, Cohen says in the business world you're doing well if you're home by 6 or 6:30 p.m. At one point in his career he was driving 35,000 miles a year. He calls it type A behavior and says he is trying to modify his lifestyle, but it is obvious that he is the sort who recognizes and applauds industriousness in students. He also applauds it in colleagues.

"Teaching doesn't sew up as much of my time as the business world did, but I see a lot of faculty people who bust their humps more than I anticipated they would before I experienced it first hand," he reports.

He doesn't miss the intensity and the action of his former life. The career shift

has given him the opportunity to get his hands on a computer more than he has been able to in years, he explains, noting that his daily work selling and running a business left him too little time to put into such satisfying but secondary activities.

At RIC it is one of his primary activities. Others include bringing the business community and the college closer together. He points out that his contacts will allow him to bring people from business into the college as members of advisory boards, as guest lecturers and the like. He also will be able to help students get internship placements.

"When I researched the college, — I told this to the (students) by the way — I found out that RIC is a well kept secret. I don't think our business community knows enough about it.

One senses that if Jules Cohen has his way, they soon will.

## Single Adults Meet At JCC

On Sunday, December 15, Raul Lovett, outgoing, flamboyant Providence attorney and advocate for the "Volunteers for Israel" program, will be the guest speaker at Brunch at the JCC at 11 a.m. Mr. Lovett's topic will be "I Was a Private with the Israeli Army."

Members: \$3.50 — Non-members: \$6  
On Saturday, December 28 dance to the music of Vic Michael's Sound Company at the JCC's "Singles' Sno-Ball" from 8 p.m. to midnight. Wine and snacks will be served.

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## Soviet Jewry Activism At Brown

(continued from page 1)

door slamming on the cell. It was a real sound, and it echoed. It hit me that I had broken the law just like lots of other people. I realized that as uncomfortable and unpleasant as this was, it was and is nothing like what the Jews are going through in the USSR. They are arrested for lighting candles and teaching Hebrew.

"I see it that I am very fortunate to live here and to have the freedoms that I enjoy as a human being and a Jew. I made a conscious decision to break the law and to be arrested. (The Jews in the USSR) are being arrested for their desire to be Jewish and to lead a normal life. My arrest, had nothing to do with my being Jewish."

Harris will return to Washington for her arraignment in December, she said. A trial date has not been set.

The demonstration was covered by CBS and CNN, she said, and both Radio Europe and Voice of America broadcast news of the event into Russia. Harris cited that fact as one of her main reasons for participating. "Just knowing that the broadcast was successfully made makes me feel as if we had an impact. It is important to give the Jews in Russia hope. By hearing it on the radio, they know that people on the outside are trying to aid in their eventual release."

Before attending the conference, Harris and Norri Katzin '88 decided to re-establish the Brown Coalition for Soviet Jewry. "Now is a good time to start," Katzin said, "because Reagan and Gorbachev seem to be paying more attention to the human

rights issue."

Activities of the BCSJ will include continuing to sponsor a Soviet Jew denied permission to emigrate and attending a February rally/lobby in Washington, D.C., sponsored by the University of Pennsylvania and Brandeis University.

Members of the Brown community have sponsored refusenik Issak Tsitverblit of Kiev — who has been denied an immigration visa — for several years. Sponsoring a refusenik, Katzin stated, entails writing letters on the person's behalf and makes that person's plight known to U.S. Government officials. Once the government takes notice, it "can really make a difference in the refusenik's status. It brings the issue much closer to home when you understand how one family deals with their deprivations," Katzin commented.

The aim of the BCSJ is to promote more student awareness of and interest in the plight of the Soviet Jews. "The issue of Soviet Jewry is something that has been in the back of people's minds. The longer that continues," Harris said, "the worse it gets. And they're real people behind those cryptic Russian names. People with real stories, some of which are really terrible. For the United States, we know what is happening to these Russian Jews. If we don't act, who will?"

Brown Hillel has concluded one of its most successful semesters. The year began with a student leadership overnight retreat and ended with a Hanukkah Celebration. In between the semester was filled with lec-

tures, classes, study breaks, Shabbat and holiday celebrations, faculty forums and Israel and Soviet Jewry activism.

Rabbi Flam, director of Brown-RISD Hillel commented, "Every day of the semester is an active one, it is hard to look back and get a perspective. In my mind three outstanding events occurred this semester. The first was the introduction of a truly egalitarian high holiday prayerbook which received praise from so many people. The second was a renewed interest in informal Jewish studies. Over fifteen students attend my weekly Basic Judaism course. Others are studying Talmud, Bible and learning synagogue skills. The third is the emergence of a sophisticated active student leadership. Our Israel group has published its own journal *The Brown Middle East Journal* and sponsored fine lectures. Our Soviet Jewry group has never been so active."

But Brown students look to even more activity for the second semester. "Already our calendar is planned," and Hillel Coordinating Council chairperson, Ketura Persinell announced that highlights will include a lecture by noted author Julius Lester, a shabbaton, social service project to the Jewish Home for the Aged, a major Campus Jewish appeal project, and our annual Yom Ha'Shoah program.



## What Is Freep?

by Marlene Goldman (JSPS) — Many parents discourage their college-age children from concentrating in Judaica or Jewish Communal Service because salaries in these fields are low and jobs are hard to find without a Master's Degree. Unfortunately, most Jewish college students do not know that the Council of Jewish Federations, CJF, has been awarding scholarships to college graduates interested in Jewish communal work since 1971.

This year, CJF, an umbrella organization for Jewish Federations in Canada and the United States, is offering a new loan program, as well as a full tuition scholarship, to accepted students. Participants in the Federation Executive Recruitment and Education Program (FEREP) can opt to borrow up to \$5,000 annually from CJF for living expenses. Upon completion of the two-year program, all FEREP graduates are guaranteed an initial entry placement in the Jewish Federation network. Entry placement salaries range from \$17,000 to \$22,000 a year and loans can be repaid over a ten-year period starting six months after graduation and professional placement in the Federations.

The FEREP program was originally initiated because there was a "shortage of entry level members and a predicted shortage of executives" in federations throughout the country, explained Ellen Deutsch Quint, Personnel Consultant for CJF. Though this program has been successful, it is not well known and the fear of an unqualified or skeleton staff still exists. Currently, more than 200 federations are serving over 95% of the Jewish population of the United States and Canada. They are all designed to provide social services while elevating the level of Jewish identity and value in their communities.

Graduate students are offered the scholarships to earn a Master's Degree in social work, Judaica, or Jewish Communal Services so that they will have a comprehensive knowledge of Jewish life — its organization, history and problems, before they start working for the federations.

Between thirty and fifty students nationally apply each year for these scholarships, and between five and ten are usually awarded. Ms. Quint explained that CJF has set no limitations on the amount of scholarships to be offered, and that the number given depends on the number of deserving students. The application process begins with a preliminary interview with a FEREP coordinator in the student's area and is followed by a written application. Students who pass these first two phases attend an orientation where the committee can become acquainted with each candidate and the students can learn more about the field. The finalists are then brought to New York in late April to be interviewed by the national selection committee, which is made up of 30 lay leaders and professionals from around the country.

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THE RHODE ISLAND HERALD, FRIDAY, DECEMBER 13, 1985 — 11

## Dr. Ronit Koren: An Independent Spirit Making Dreams Come True



(continued from page 1)

with love. Over 600 people attended the much talked about wedding where the groom required stitches to close the wound on his foot from breaking the glass.

"For the first two years of our marriage we saw each other only on weekends. I commuted to school to finish my master's degree and three weeks after I returned to the kibbutz, Danny left for school," Koren remembers. "He was taking an intensive course in engineering and we were both studying all the time."

For Koren, life in the kibbutz, posed some potentially threatening dilemmas. "The kibbutz is a wonderful place for children. All their needs are taken care of until they are eighteen. The kibbutz cares for them, feeds them, loves them, and buys them clothes and toys. But for an adult there's a certain loss of freedom. We all have restraints in the outside world, depending on economics, marital state but we feel freer because we can allocate or juggle depending on our preferences. In the kibbutz, everyone is equal. My earnings go to the kibbutz and everyone gets the same allowance whether you are a company president or a worker in the kitchen. There's really no drive to do better."

"When I decided to pursue my career and return to school to earn my Ph.D., I had to battle two battles. One, I had to persuade my husband, and two, I had to ask permission from the kibbutz. If they say no to someone who is a true committed kibbutznik, that is the end of the discussion. One woman told my mother-in-law that when I presented my proposal to the kibbutz, it seemed to be a matter of life and death with me. They felt if they didn't let me go to school, it would be the end of the world. They said yes. Of course, I had told Danny, that even if they said no, I would go anyway, because it meant that much to me."

For many of the women in the kibbutz who have children, their roles are sharply defined. Most work in the children's house and care for them during the day. According to Koren, a lot of the women are unhappy but they are not strong enough to go against the norm.

"The way the kibbutz system is organized, everyone must chip in and has to give into the system sometimes. Being an individual that's hard for me to accept. Still it was easier to convince the kibbutz

to give us a leave of absence for two years to come to America after I got my Ph.D. than it was to convince Danny. It took me five and one half years to finish my Ph.D. During that time I had our two sons, Elad and Eran. Danny was a tremendous help. I couldn't have done it without him or the help of the kibbutz."

Koren was introduced to Dr. Keith Bostian at the Weissmann Institute, where in addition to his research activities at Brown University he was consulting with a company in Israel, Biotechnology. Further negotiations provided Koren with the opportunity to pursue a post-doctoral position in Bostian's lab at Brown University. Koren was prepared for the opportunity to work in the much touted competitive scientific atmosphere in the U.S., but not for some of the cultural differences she found.

"I'm very ambitious and brought Danny and the two children here with great expectations. I was very determined to make this a good experience for us. But the other times, I had been here, I didn't have a family or responsibilities. It was very difficult coming here from the strong support system of the kibbutz with a family. In Israel, the family unit is very strongly respected and children are a very important part of society, partially because of the wars and Jewish heritage. In America, it seems very different. Here, professionals are expected to put their professions first instead of their families."

For Koren a self-proclaimed work-a-holic this meant dropping the children at school in the morning before work, leaving work at five to prepare dinner, putting the kids to bed, talking with her husband until 9:30 and then returning to work until midnight or later. "There's something about the academic setting that permits you to let science become your life. When you have your own project, it's like a baby. That's the way I felt about my work. I felt my project was a member of my family, a difficult member, but a member none the less," Koren says with a hint of her affable sense of humor. "I wanted to do it, to be successful, to accomplish something. It's a feeling that comes from within."

For Koren the most rewarding time of her stay was the day she cloned a gene after many months of hard work. "That was the time I was the happiest. And it came on my birthday. It was the nicest

present I received in a long time because it was such a tough task."

Within a week, Koren will return to the Naan kibbutz in Rehovot, where she has accepted a position as a scientific researcher with the Biotechnology Company. It is a position which will involve management skills and Koren is eager to begin her new challenge. "I care about people very much. It took me a long time to feel successful and confident enough to verbalize what I think my strengths are."

"Industry is a new dimension. Like any new challenge, it's exciting and a little bit frightening. It's the unknown and it's like discovering a new horizon. But if you can overcome the technical obstacles of an environment and you are an achiever, you will find a way to express yourself."

Koren now recognizes the strong influence of her father. Having overcome strong role expectations from her peers

and family, Koren acknowledges, "I'm an individual. I don't fit a pattern and I'm willing to fight for what I believe. It's not always easy. I fall and I collect myself and I start over. Things haven't always been easy and I haven't always been a successful wife, but I work very hard at things. I feel I have something to contribute. Ultimately, I would like a more creative position and to really enjoy what I'm doing so I can give more of myself and my input."

Koren's curiosity about the world and desire to explore and learn have taken her a long way from home. Her persistence and dedication have brought her success in her endeavors. Koren, who is personable and cared about by all the lab members she will be leaving behind, will be missed by her Brown University colleagues. Still a rich life of experience and success seems destined for this determined scientist.

## Emanu-El Series Focuses On Eastern European Jewry

(continued from page 1)

lost during the Holocaust.

"When we arrived, Rabbi Yellin was invited to speak, which he did in English that was later translated into German. He spoke about the sin of anti-Semitism and his sermon was very well received. We were later able to meet the Jewish people still living in the town which once boasted many thousands of Jews involved in the fur trade and in publishing. Now, due to the Holocaust, there are only around 40 Jewish people or so living in the area. There are no Jewish services conducted at all."

"But there was another remarkable experience that happened to me while I was visiting Leipzig, and that was when I met a young man, Timothy Arndt, who is studying to be a Lutheran pastor."

At this point in the interview, Rabbi Franklin produced a letter, neatly written in both Hebrew and English. In the letter, Timothy Arndt apologizes for his Hebrew, but, Rabbi Franklin observed,

"His Hebrew reads fine, really, it's formal Hebrew that is clear to read and understand."

Reading on in the letter, Arndt says that the Hebrew Bible is an important link between Christians and Jews in dialogue.

He concludes the letter with this remark:

"Now we know that we need every Jewish person here in Leipzig, here in the DDR, now, after we have murdered them."

Rabbi Franklin will be continuing the dialogue with Arndt and Pastor Richter. During the interview Rabbi Franklin told me that this week he will be sending a package of books over to Leipzig to help the men with their research. Because they live in East Germany, travel to other countries is prohibited. Unless there is a special occasion, like the Bach anniversary when Pastor Richter was invited to this country, it is almost impossible for them to travel or exchange ideas with other clergy or scholars.



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# Chanukah: A Holiday Of Freedom



## Winners of the HERALD Essay Contest

by Idith Klein

In the story of Hanukkah, the Jews valiantly fought their oppressors, the Greeks, in order to attain their religious freedom. Even today, after so many years, we are still striving towards that same goal.

Our brothers and sisters in the Soviet Union are still in bondage. They are denied the opportunity to live their lives as Jews.

Yet some Jews do not submit to this oppression. They are the Judah Maccabees of today. Anatoly Scharansky, Andrei Sakharov ... These are a few of the many that have been brave enough to stand up to the regime, only to be persecuted — persecuted to the extent of losing everything, everything but their belief.

Yet, there is hope. As I write this President Ronald Reagan and General Secretary Mikhail Gorbachev meet at the Geneva Summit. Hopefully, President Reagan's appeal for human rights will be effective, so that someday, in the Soviet Union, Hanukkah menorahs will be lit.

As in the story of Hanukkah, after a long, hard battle, the Jews did triumph over the Greeks. And so too, the light of freedom, will triumph over the darkness, behind the Iron Curtain.

Idith Klein, age 13, is a student at the Providence Hebrew Day School.



Winners, (l-r), Shifra Jakubowicz, Ben Szenes, Ernest Mandel, Idith Klein, Deborah Bojar, Abby Brown, Ariel Gandsman, Devorah Strajcher.

First prize winners Ruth Kaplan, Shifra Jakubowicz and Idith Klein will each receive checks for \$25.00 for their essays.

Second prize winners Ariel Gandsman, Jason Gelles and Deborah Bojar will each receive \$10.00 gift certificates toward the purchase of a gift of their choice at Melzer's store on Hope Street, Providence.

Third prize winners Ernest Mandel, Abby Brown and Ben Szenes will receive two free passes to General Cinema Theatres for their essays.

Devorah Strajcher's essay is an honorable mention winner.

The Herald staff congratulates all winners and thanks all who entered this year's contest. Happy Chanukah!

by Deborah R. Bojar

When you talk about Chanukah, you might start to think about presents. Also, you might think about the battle. I would think about the battle. The Maccabees, who were a small army fought the Greeks, who were much larger.

The miracle is not that the oil lasted for eight days. That is a midrash. The real miracle is that the Maccabees won. The Maccabees won by using guerrilla warfare.

The holiday story shows us that if you believe that you can do something and you do not give up, you might succeed. If we keep thinking this, we might succeed in getting a lot of Jews out of Russia. To win the battle of getting Jews out of Russia, we must keep sending letters.

Deborah R. Bojar is 8 years old.

by Ben Szenes

This year, along with some sixty other students, my three sisters will be celebrating Chanukah in Jerusalem, in a city where after a thousand years Jews can openly be Jews in their own holy land. There a Jew can go pray with tefillin on and not be afraid of being arrested. A Jew can walk around with a kippah on or with a prayer book without the fear of losing his job. It is good that two thousand years after Judah HaMaccabee fought for Jewish freedom that we can at last be free to be Jewish there, being free to worship as a Jew there, both in Jerusalem and in the country-side. On the other hand, it is sad that there are Jews in Russia and other places that still have to fight like the Maccabees and risk their lives to live and pray as Jews. Soon, one of the last days of Chanukah, my sisters and their schoolmates will be traveling to Modun where the Maccabees first fought for their freedom against the Greeks. The Maccabees won even though they had a small army of people who weren't soldiers at all, but, who were Torah students, so I hope that we in our time, will also win the battle of religious freedom for Jews.

In Jerusalem where ever you walk instead of seeing colored electric lights on bushes or houses you can see menorah's both inside in windows and on the outside of houses as well, with candles made of wax or oil.

Hopefully, it won't be to many more Chanukah's will pass before Jewish freedom has been spread all over the world and Chanukah can be celebrated freely and the light will shine all over the world.

Ben Szenes, age 11, is a student at the Providence Hebrew Day School.

by Devorah Strajcher

Chanukah is freedom to me because it shows that God will help us when we need help. And that there is only one God to help you when you need it, and that you should only pray to one God. We see from the story of Chanukah the help of God when he helped us beat the Greeks. Even though they had a bigger army than us, we still won. After all of this fighting with the Greeks and finally beating them with the help of God, we rebuilt the second temple. And everyone began to learn Torah again and there was no bad in the land. From all that I have written, we see that in the United States there is freedom of religion and that we don't have to fight to pray or learn Torah any more. And that we should pray to one God because there isn't any other one in this world.

Devorah Strajcher is a student at the Providence Hebrew Day School.

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## Winners of the HERALD Essay Contest



Jason Gelles

by Jason Gelles

I know that when the word Hanukkah is mentioned to my South County Hebrew School class, the first word that would come into the children's mind is presents. I know that this response is the same for many other children. This new generation is definitely spoiled. Isn't it about time we started thinking about the many Soviet Jews who have lost their freedom, and the many Jews living in starvation and poverty in Ethiopia, instead of wondering whether or not I'm going to get a skateboard this year for Hanukkah. I really am concerned that children and adults are too selfish at Hanukkah. People are not willing to face the problems of their fellow Jews in other countries. They hope these problems will just go away some day, without their taking action. For the Maccabees, believing in keeping the Jewish people and religion alive and not giving up on their beliefs made Hanukkah the holiday it is today. If we as Jews today had that same strong concern for our fellow Jews as our ancestors did during the time of the Maccabees, and acted on our concern, we could help the problems of the Soviet Jews, and the Jews living in starvation and poverty in Ethiopia. By doing that it would be the same as

when Moses led our people out of slavery. If our selfishness could be halted and our attitudes could be changed on this Hanukkah 1985, it could be a holiday of freedom.

Jason Gelles, age 11, is a student at S. County Hebrew School in Kingston.

by Abby Brown

Hanukkah is a holiday to rejoice in the miracle that the oil lamp stayed lit for eight days. At Hanukkah time we also remember how King Antiochus was going to take over Jerusalem. But the Maccabees fought for their freedom and won. We want to remember that the lamp stayed lit for eight days. We light eight candles one each day.

The people in the Soviet Union cannot celebrate and light the candles the way we do. The people in the Soviet Union cannot leave because the government will not let them. I don't think it is fair that the Jewish people who want to cannot leave. When we light the candles this year, we should remember the people in the Soviet Union who cannot leave and cannot do the things on Hanukkah the way we do.

Hanukkah is a holiday when we give and get presents. During Hanukkah we sing and dance. In our home at Hanukkah we light the candles and give presents to each other. We eat potato latkes. To me freedom is being able to celebrate Hanukkah with friends, family, at school and at temple. It is important to remember how the Maccabees fought for us. We should pray that the Jewish people who don't have as much freedom as we have will someday enjoy being Jewish as much as we do.

Abby Brown, age 11, is a student at Providence Hebrew Day School.



Ruth Kaplan

by Ruth Kaplan

The story of freedom and Hanukkah is important to us in 1985 because Ronald Reagan is constantly building weapons. If a very little amount of people don't want that to happen, they can fight for it.

The Maccabees, with so little people fighting on their team, won the war against the Greeks. Therefore, the story of Hanukkah can teach people that with so little people on a team, they can still win their goal by really making an effort.

Ruth Kaplan, age 8, is a student at the Solomon Schechter Day School.

by Ariel Gandsman

Hanukkah is a special holiday. When the Greeks took over Israel and tried to force the Jews to bow down to idols and to eat pork, many Jews refused even though they knew it would mean death. A number of Jews, the Maccabees and their followers, went to the hills to escape. From their refuge they were able to attack the Greeks and were finally able to defeat them. Immediately after their victory they went to the Beit Hamikdash to thank G-d. There they found only one flask of oil to light the menorah. That one flask lasted eight days. This was the miracle of Hanukkah and why we celebrate Hanukkah for eight days.

But Hanukkah is more than a holiday about a miracle, it is really a holiday about survival, the survival of the Jews as a people and as a religion. Throughout the years the Jews have been persecuted and killed only because they were Jews and refused to be anything else. Even today Jews do not take the easy way out. The Jews of Russia are persecuted when they ask to go to Israel, but they refuse to take the easy way out. Like the Maccabees they will fight for their rights to be free and to be Jews. To me, Hanukkah is a symbol that all Jews can overcome their enemies and can remain as Jews.

Ariel Gandsman, age 10½, is a student at the Providence Hebrew Day School.

by Shifra Jakubowicz

Hanukkah is a time that Jews celebrate. They celebrate it as a time of freedom. Why freedom? Freedom because of one of the great miracles that took place — the Jews won a harsh, tough war. At this point in time together with many other times, the Jews have fought for freedom. Freedom to believe in G-d and to His commandments.

So as we, Jews, sit and watch the candles burning we should think of how we are always fighting for freedom. But why do we always fight so much? We fight because those Hanukkah candles are symbolic of the candles burning inside of us. The candles inside of us burn so we can keep our Jewish spirit alive.

We hope that our Jewish souls — candles — will burn until the one day when we will really have freedom — when our great Messiah comes.

Our souls keep showing us our goals and we know that we can make our way to true freedom if our souls keep burning — if we keep on trying to win our freedom — Messiah.

Shifra Jakubowicz, age 11, is a student at the Providence Hebrew Day School.



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## Bureau of Jewish Education Reaches Out To Community

The Bureau of Jewish Education is engaged in an active outreach program to serve the learning needs of the entire Jewish community. Whether through teaching Hebrew to adults, running holiday workshops, senior adult film series or preschoolers holiday parties, the Bureau believes that Jewish education is life-long.



Dr. Barry Chazan of the Hebrew University involves teachers in a new Israel curriculum.



Attentive Beth-El students learn how to be teachers at the Bureau's Resource Center.



Dr. Benjamin Chinitz introduces Dr. Haim Shaked during the Joseph Teverow Memorial lecture.



Fania Gross teaches reading to her beginners' Hebrew class.



Newporters make their own hanukkiyot during the Bureau's holiday workshop.

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## Arts & Entertainment



### Rosenshontz Returns To Channing Music



Channing Music Series is excited to be able to present as their final concert of the Fall '85 Series, a return performance of the Rosenhontz. Rosenhontz concert last year was such a success that they were signed up right then and there to return this year for another Christmas season, family concert. The date this year is December 14.

Gary Rosen and Bill Shontz are the colorful duo who make up this group, which is most popular for its upbeat family music. The chemistry of these musicians with an audience is so natural. The evening turns into an experience that is musical, sensitive, full of fun, and even educational.

What Rosenhontz accomplish in a concert is, with the use of all sorts of musical styles, to shed a wonderfully positive light on thoughts, feelings, or experiences that both kids and used-to-be kids share. It is fun for all, as they participate in the music making, to

recognize that both children and parents have had those very same feelings. Rosen and Shontz are able to do this by being masters at encouraging audience participation, through the sensitive lyrics of their original music, and with a natural and infectious humor throughout. All of their songs accentuate the positive as they make you laugh, comfort you, and make you feel good about yourself and the world.

Gary and Bill joined forces in 1974, bringing together Bill Shontz' abilities as a versatile performer and teacher with degrees in Music Performance/Woodwinds, and Gary Rosen's classical guitar talent as well as his song writing ability, having written songs for such super stars as Big Bird and Oscar the Grouch. Their musical style is basically folk, but variety is throughout as they use a little blues, a little jazz, a little rock, a little classical, and a little nonsense here and there. The combination of their voices, their instruments (guitar, clarinet,

saxophone, and pennywhistle), and their styles of songs are just perfect. Their name is cropping up more and more all over the country, whether it is in a Newsweek review, in a school auditorium, or at a Teddy Bear's Picnic in Hanover, New Hampshire. Needless to say wherever they

are, they are probably surrounded by a happy crowd of "kids" of all ages.

The Rosenhontz Concert will take place Saturday, December 14 at 7:30 p.m. at Channing Memorial Church, 135 Pelham Street, Newport, R.I. 02840. For more information call 849-7721.

## Happy Chanukah



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## Happy Hanukkah



In any forest  
there are many different trees.  
But each tree draws sustenance from  
the same earth and reaches upward  
to the same God.

May we share our joy and happiness with you  
during this holiday season and all year long.

**Mayor Michael A. Traficante**





16 — THE RHODE ISLAND HERALD, FRIDAY, DECEMBER 13, 1985

## The Trip To Tel Aviv

"We have to go into Tel Aviv, my son Daniel informed me. "We can hitch a ride in the kibbutz station wagon. The supervisor of the greenhouse is picking up some new clones in Tel Aviv tomorrow. They have room for two more passengers." Daniel wanted a crossbow. There are wild pigs that occasionally stampeded through the kibbutz fields. The kibbutz boys hunt them with bow and arrow, not with rifles. At five the next morning, in the pouring rain we traveled from the Galil into Tel Aviv. Once there, we crisscrossed Tel Aviv by bus to track down the department store (Hamashpere) that sold crossbows. Because of our early start, no large stores were open. We found we had plenty of time for breakfast. Pizza pies and cola proved to be a satisfying choice (Daniel's). . . and quite different from standard kibbutz fare of fresh vegetables, eggs, and white cheese and yogurt. The pizzas had plenty of melty cheese. They were delicious. Daniel was happy with this breakfast and so was I.

After breakfast, we continued by bus towards our destination. I loved looking out the window and seeing assortments of religious Jews stroll by, mixed in with the modern crowd. A hassid in wide brimmed black hat, bearded and with pais, was absorbed in his prayer book at a bus stop. He seemed as natural to the landscape as the

by Lilah Tov

flora and fauna.

The bus passed by street vendors selling fruits or pastr.as or nuts. We descended to thread our way through the vendors to the next bus stop. Mountains of strawberries, red and ripe, sultrily summoned the attention of this passerby. Flaky oriental pastries, plumped with pistachio nuts and honey cajoled the eyes and sense of smell into a pungent state of rhapsody. Daniel pressed on — ever faster, obsessed with the idea of soon owning a crossbow.

When we did arrive at Hamashpere, the manager of crossbows was not to be seen in his office. However, I felt reassured he would soon appear because a glass of tea, three quarters filled, remained on his desk. Our attempts to coax the manager, after we had located him, back to the office were not successful until Daniel took a perspective from an open shelf and began reading it. At that point the manager flew in filled with anger and indignation that we, who had been waiting more than forty minutes, would have the temerity to invade his private (although open) shelf and read his precious perspective. Daniel courteously apologized which had a calming effect on the manager. Another hour passed before the deal was completed.

We walked out into the Tel Aviv Streets, the sun was shining. It was one o'clock. Time for lunch.



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## Visiting Israeli Fulbright Professor Speaks Out

Characterizing himself as a scholar, not a politician, Dr. Suliman Bashear, visiting Fulbright professor at Rhode Island College, described the difference between academic life in the United States and the Israeli West Bank universities where he has taught in the past.

"It's a new experience for me (to teach in the U.S.). I'm learning a different academic and administrative approach. It's a different academic system. The atmosphere is completely different. It's a different culture," says the 38-year-old Ph.D. in Middle Eastern history.

"I like it," he observes, explaining that it is "quiet" when considered in terms of political activity.

"Middle Eastern universities are hotbeds of political activity," he points out. "Most of the semester would be occupied by strikes. People almost do not learn."

Bashear feels that coming to an American college to teach was "a good change for me." He said he finds it "almost relieving."

An associate professor of history at Nabulus University on the West Bank, he also served as vice president for academic affairs at the institution. A graduate of the Hebrew University of Jerusalem, he also earned a master's degree there. He received his Ph.D. at the University of London.

Bashear has full command of Hebrew, English and Arabic. He has written a number of books on issues relating to the Middle East, its culture, religions and politics.

One of them, *Communism in the Middle East*, was published in both English and Arabic in London in 1980. The others are in either Hebrew or Arabic.

While he is in the United States, in addition to teaching at Rhode Island College he is working on a research project. Because RIC does not possess the sort of archives he requires, he travels to Harvard and Princeton frequently to work with resource material in his field.

Besides the demands of his work, he must travel weekends to spend time with his family. His wife is studying for a doctorate at the University of Delaware. The Bashears have two children, a boy, 4, and a girl, 2.

"Traveling, doing research and teaching leaves very little time for me," Bashear says good-naturedly.

Reflecting on his area of specialization, Bashear says, "I was unusually attracted to burning questions of the Middle East — radicalism and sectarianism. My aim was to understand the roots of such extremism. I am not a politician. I make sure I remain a scholar."

An Israeli national, Bashear is a Druse Muslim. At Rhode Island College he is teaching two courses, one in the history department and one in political science. He finds the fact that the U.S. is multi-cultural, but non-sectarian refreshing. He remarks on what he calls the "free system," the democratic process.

"It is the first thing that is apparent to one from an area of sectarianism and political strife," he reports.

Bashear says he finds the average American "extremely alive." He says they have good senses of humor and are helpful. He finds them to be almost free of prejudice.

"That's the kind of thing that's pleasant to have," he says. "I find the American people are more outspoken. They have more fun and are more enjoyable than the British."

Of students in the United States he reports that, he had to adjust to them. "Students here in general do not know much about the Middle East except what they learn from the newspapers."

At RIC he is teaching classes called "Religion and Politics" (with special reference to Islam) and "Perspectives of Islamic Civilization."

"The average students have some difficulty, but I have adjusted my teaching to them."

Bashear says that the phenomenon of having his students also hold down jobs is a new one to him. In his country most students are supported by their families.

Asked if he feels the current situation in the Middle East will improve, the thoughtful professor says, "I hope it does."



It is difficult to say. Scholars are usually skeptical, but I am a positivist. I believe the forces of reason do overcome eventually because it's survival. Human survival implies an optimism that the

belief in the future not be lost."

Obviously Suliman Bashear has such belief. Next year when his Fulbright exchange is done, he will return to Israel and assume a post at Hebrew University.

## Bannister Gallery News

Rhode Island College's Bannister Gallery will mount an exhibition of works collected over the past decade by the gallery, the RIC art department and the Rhode Island College Foundation. Focal point for the show will be a painting by Edward M. Bannister, for whom the gallery is named.

The exhibit will run through Dec. 23.

A noted turn-of-the-century artist, Bannister, who was black, established a reputation of national scope at a time when black artists were not taken seriously by the dominant white culture.

Bannister came to Providence in 1871. He had married a Narragansett Indian woman some 15 years earlier. In Rhode Island he met with substantial success in acquiring a regional reputation.

With two white artists he founded the Providence Art Club and was one of the first Afro-Americans to acquire regional recognition in the United States.

RIC named its Art Center gallery for him in 1978, dedicating the space to the pioneering black painter.

## Kosher Meals

The Jewish Community Center desperately needs volunteers to deliver Kosher meals to the Jewish infirmed. If you can spare a lunch hour Monday through Friday to do a "Mitzvah" and feed someone who might otherwise go hungry, call Rhoda Fishman, Volunteer Coordinator at 331-1526.

Wishing You and  
Your Family  
Peace, Contentment & Love  
During the Festival of Lights.  
Happy Hanukkah



*John D. Pawlby*  
MAYOR OF PROVIDENCE





[illegible]

18 — THE RHODE ISLAND HERALD, FRIDAY, DECEMBER 13, 1985



# NOAH'S ARK

## A newspaper for Jewish children

Vol. VIII, No. 4

DECEMBER, 1985 / KISLEV-TEVET, 5746

## Secret Code

**What's the difference between a shlemiel and a shlimazel?**

To find out, match the symbol to the letter and write the letter in the blank. When you are through, you'll know the answer to the secret code.

—	=	A	—	=	M	...	=	S
—	=	D	—	=	N	—	=	T
·	=	E	—	=	O	—	=	U
...	=	H	—	=	P	—	=	W
..	=	I	—	=	R	—	=	Z
—	=	L						

## “Have You Heard The One About . . . ?”

It's been said that Jews like to laugh at themselves, that we "laugh through our tears". That means when times are tough laughing makes life a little easier.

Throughout the centuries, Jews have told jokes about every subject. No subject has been left out. Holidays, the family, the synagogue, the rabbi, even God, are subjects for jokes.

The "golden age" of Jewish joke telling was during the 1800's when Jews lived in the shtetl in Eastern Europe (countries like Russia, Hungary, and Poland). The shtetls were small villages or Jewish neighborhoods. In some countries, Jews were allowed to live only in the shtetls.



Life in a shtetl was both good and bad. The bad part was that most Jews were poor and worked very hard to earn enough money for clothes and food. But the good part was that everybody knew each other and took care of one another. Families lived nearby, and most couples had many children.

Many Jewish jokes came from the shtetl:

Wife: "Dear, please close the window. It's cold outside!"  
Husband: "Nu? And if I close the window, will it be warm outside?"

If the 19th century (1800's) was the first "golden age" of Jewish jokes, the 20th century (1900's) in America is the second "golden age". Most of the famous comics in America have been Jews. Some are movie and television comedians, and some tell their jokes in books. Some of these famous Jewish comics include: M. Brooks, George Burns, Rodney Dangerfield, Goldie Hawn, Jeri Lewis, Gilda Radner, Joan Rivers, Shel Silverstein, Neil Simon, Dr. Seuss, and Barbra Streisand. In America, we have jokes like these:



A newcomer was trying to learn the geography of the United States. She asked a friend, "How far is it from New York to Philadelphia?"

"About 100 miles," the friend answered.

"And from Philadelphia to New York?" the newcomer asked

"The same distance, of course!" said the friend.

"What do you mean, 'of course'? Backwards and forward: isn't necessarily the same. For example, from Purim to Pesach is one month. But Pesach to Purim is 11 months!"

## Craft Contest

Create a grogger for Purim! Any kind of homemade noisemaker can be entered!

**What You Do:** Make a grogger. Describe it and include a list of what you need to make it, with complete instructions.

Your entry must include your homemade grogger, a written description and instructions, and your name, complete address, and age. (You must be 6-12 years old to enter).

Send your complete entry to: NOAH'S ARK, Grogger Contest,  
7726 Portal, Houston, Texas 77071.

**Deadline: January 10, 1986.**

- Continued on page



## "Have You Heard . . ."

Continued from page 1

Jews like to make fun of everything. Even our traditions are fair game. For example, helping the poor is an important Jewish law, but — a joke's a joke:

The synagogue's tzadakah committee went to all of the Jews in town to collect money for the poor. Even though the town's richest man never gave money to charity, they decided to ask anyway.

"My friends, you know that I can't help you," the miser said. "After all, I have a poor brother of my own."

"But your brother is one of the people who asked us for help," said a member of the committee. "He said he gets nothing from you!"

"Aha," said the miser. "Since I don't give anything to my own brother, how can you expect me to give to perfect strangers?"

Recently, doctors and comics have written books about the importance of laughter in our lives. Jews must have always known that. After all, jokes have always been with us. Here's probably the most famous Jewish joke of all:

"Why do Jews always answer a question with another question?"  
"Why not?"

## Rebus

What kind of Jewish jokes did Einstein tell?



- NG +



- TPS



+ - A +



- E



+ - ITE =

## Chanukah Contest Winner

Mazel tov to Lindsey Lawson, 8 years old, from Mamareneck, New York, whose name was drawn in the Chanukah Contest! Lindsey is the winner of a brand new TELE-DISC CAMERA with a built-in telephoto lens, compliments of Eastman Kodak Company!

The following five runners-up will receive NOAH'S ARK stickers:

Shayna Eigen, 9 years old, from Grafton, Wisconsin  
Steffy Koch, 7 years old, from Birmingham, Alabama  
Ben Levy, 9 years old, from Columbus, Georgia  
Jennifer Obrand, 10 years old, from Poway, California  
Shira Paletz, 10 years old, from Plymouth Meeting, Pennsylvania.

## Jumble

Where did the man from Chelm go to learn how to work in an ice cream parlor?

To find out, unscramble the words below:

NAILS



DOCUL



ERGEN



Now unscramble the circled letters to find the answer to the riddle.

He went to \_\_\_\_\_ school!

## Yiddish - The Language of Comedians

When a comedian is looking for a laugh, usually all he or she has to do is use a word or sentence in Yiddish. Even English speaking audiences, who may not know a word of Yiddish, laugh at the sounds and at what they think the comedian might be meaning!

Yiddish is the language that most of the Jews in Eastern Europe spoke to one another. They also knew Hebrew but they used that language for praying only.

Yiddish is still spoken by more than ten thousand people throughout the world. It is even creeping into the English language! More than five thousand Yiddish words are listed in Webster's Third International Dictionary! Some of them are:

gezuntheit (geh-zun-tight) - bless you or good health

shlemiel (shl'-meel) - clumsy dope

shlimazel (shl'-ma-zel) - unlucky person

mazel (ma-zel) - luck

meshugah (meh-shuh-gah) - crazy

nosh (nosh) - a snack

nudnik (nood-nik) - a person who bothers others

chazzer (cha-zer) - a person who eats too much, a pig

Yiddish has been spoken for almost two thousand years. A lot of people are learning Yiddish now, and if you learn some Yiddish words, you'll be very modern!

## Answer To Jumble

Shnail, cloud, green.  
He went to SUNDAY school.

## Answers To Rebus

WING - NG - STIPS  
KITES - ITE = WISECRACKS!  
+ CAR - A - ACE - E +

## Answer To Secret Code

When a shlemiel drops his soup, it lands on a shlimazel!

NOAH'S ARK  
A Newspaper for  
Jewish Children

Linda Freedman Block and  
Debbie Israel Dubin

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Nachman, Blumenthal

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20 — THE RHODE ISLAND HERALD, FRIDAY, DECEMBER 13, 1985

## JCC Golden Agers Hold Matzah Ball

To celebrate the end of Hanukkah and the arrival of 1986, the Golden Agers Club of the Jewish Community Center will hold their fifth Annual "Matzah Ball" on Sunday evening, December 15 from 6-10 p.m. at the Center, 401 Elmgrove Ave. in Providence.

The evening will feature an elegant full course dinner, hors d'oeuvres and punch bowl, dancing to the sounds of the Everett Schiffman Orchestra, hats and party favors.

The Boy Scouts of Troop 104 will serve

as waiters, and a dance contest will be held as well as the crowning of a king and queen.

The chairperson of the evening is Jean Petrucci, Vice-President of Special Projects of the Golden Age Club. Her committee includes Bertha Engelman, Lillian Felner and Donald Jaffa.

The cost for the gala evening is \$8.50 for members and \$12 for non-members. Transportation is available for those who need it. There will be reserved seating, and reservations are required by December 10.



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## Solomon Schechter Students Learn About The Desert



While discovering about the desert, Solomon Schechter Third Graders were required to present an independent research project in front of the class. From Left to Right, the following students display their hard work: Front — Jay Sison, Gregory Miller. Rear — Helena Szrek, Jeremy Stein, Jessica Schiffman, David Cutler, Jennifer Seeche, Erica Newman, Ruth Kaplan, Deborah Bojar. Projects included a desert puppet show, a Roadrunner clay sculpture, and a desert wildlife, and plantlife diorama.



Third Graders at Solomon Schechter learn about the Nomad Life through dressing, acting, and eating the part! From Left to Right, Gregory Miller, Erica Newman, Ruth Kaplan, Helena Szrek, Deborah Bojar.

Did you know that not all deserts are hot? ... that not all deserts have sand?

For the past seven weeks, third graders at Solomon Schechter Day School have been learning these and many other fascinating facts about major deserts of the world. Using an "integrated arts" approach, general studies teacher, Janice Newman has combined social studies, science, writing and art in her lessons on the natural resources of deserts, and the plants and animals found there. Her original board-game "Oasis," where students had to use their new knowledge to reach an oasis at the end of a long desert trek, was a stimulating conclusion to her unit.

During Music periods, the class was treated to sounds of Bedouin music and demonstrations of Nomadic instruments

by teacher Elly Lewis. Art instructor, Regina Partridge had her students participate in making Bedouin sand bottles and sand castings.

Jewish Studies teacher Andrea Isen developed a unit on Nomads, where her children could better understand the story of Abraham's life in the Bible, by gaining knowledge of the environmental and climatic conditions which surrounded him. The climax of this unit was a Nomad party — here the class could be found sitting on rugs, eating pita and sesame, and wearing their Keffiyahs (homemade, of course, from pillow cases!)

Learning about the desert was an "educational happening" for Solomon Schechter Third Graders — one they will long remember!

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Ice Capades, coming to the Providence Civic Center, Friday, December 27 through Sunday, January 5, will present the on-ice debut of the Ewoks™. These lovable, Teddy-bear-like characters, who were born in the fertile imagination of filmmaker George Lucas, have entertained millions of families around-the-world. Originally seen in their motion picture exploits, the Ewoks™ have also been featured in a prime-time television presentation, and are currently enjoyed by youngsters who watch these furry little creatures every Saturday morning in a new cartoon series on ABC-TV. With a tradition of highlighting the latest in total family entertainment, Ice Capades has invited the Ewoks™ to present their own special brand of magic in a live, on-ice episode during each performance of the world-famous ice extravaganza.

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## Obituaries

### MURRY KAUFMAN

**HOLLYWOOD, Fla.** — Murry Kaufman, 90, of 2501 South Ocean Drive, owner of the former Kaufman & Chernick Co. in Pawtucket for 12 years before retiring in 1973, died Sunday, December 8, at Hollywood Memorial Hospital, he was the husband of Naomi (Och) Kaufman.

Born in Russia, he was a son of the late Jacob and Sarah Kaufman. He lived in Providence for many years before moving to Florida 18 years ago.

Mr. Kaufman was previously in the chain saw business for more than 60 years. Besides his wife, he leaves two sons, Robert Kaufman of Barrington and Donald Kaufman of Mansfield, Mass.; two brothers, Hyman Kaufman of Brockton, Mass., and Jack Kaufman of Birmingham, Ala.; two sisters, Etta Silverman of Brookline, Mass., and Roselle Gofman of Laurel Hill, Fla., and four grandchildren.

A graveside service was held at Sharon Memorial Park, Sharon, Mass. Funeral arrangements were by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

### LAURA FEINBERG

**EAST PROVIDENCE** — Laura Feinberg, 90, of 33 Bullocks Point Ave. died Monday, December 9 at the Jane Brown unit of Rhode Island Hospital. She was the wife of Dr. Banice Feinberg.

Born in Providence, a daughter of the late Albert H. and Anne (Zurwitz) Sydney, she moved to East Providence 12 years ago.

After graduating from Brown University in 1927, she was on the ichthyology department staff of the American Museum of Natural History, New York City, for four years. She had also taught Sunday school at the former Jewish Orphanage of Rhode Island.

From 1954 to 1955, she was president of the Women's Auxiliary of the Rhode Island Medical Society. She was a member of the Miriam Hospital Women's Association, the Ladies Association of the Jewish Home for the Aged, Hadassah, Temple Emanuel, and its Sisterhood.

Dr. and Mrs. Feinberg had visited hospitals all over the world in their extensive travels.

Besides her husband she leaves a daughter, Helen F. Schneider of Roslyn Heights, N.Y.; two sons, Albert S. Feinberg of Sudbury, Mass., and Lloyd J. Feinberg of Takoma Park, Md.; two sisters, Mildred Marks of Providence and Mae Alimena of New York City; two brothers, Miles Sydney of Pawtucket, Harold C. Sydney of Seekonk, and seven grandchildren.

The funeral service was held at Temple Emanuel, Sessions Street, Providence. Burial was in Lincoln Park Cemetery, Warwick.

### JACK SCHEUER

**WARWICK** — Jack Scheuer, 76, formerly of Greenwich Avenue, died Sunday, December 8, at the Jewish Home for the Aged, 99 Hillside Ave., Providence, where he lived for the past three months. He was the husband of Renee (Fischler) Scheuer.

Born in Austria, he was a son of the late Nathan and Minna (Susskind) Scheuer. He lived in Warwick for eight years and previously had lived in Cranston.

Mr. Scheuer was an executive of the Leviton Mfg. Co. in Warwick for 14 years, and previously was superintendent of the company's Montreal plant for five years. He retired in 1981.

He was a member of Temple Am David, and Roger Williams Lodge, B'nai B'rith. Besides his wife, he leaves a son, Henry B. Scheuer of New York City.

A funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery.

### HELENA BERGER

**PROVIDENCE** — Helena Berger, 84, of the Jewish Home for the Aged, 99 Hillside Ave., died Sunday, December 8. She was the widow of Louis Berger.

Born in Austria, she was a daughter of the late Jacob and Scheindele (Korn) Tansbaum. She lived in Cranston for more than 30 years before moving to Providence in 1978.

She leaves a son, Albert I. Berger of Cranston; a daughter, Jacqueline Nemzow of Providence; a brother, Dr. Lewis Tansbaum of Chicago; two sisters, Rose Fabian of Dover, Del., and Bertha Lipsey of New York, five grandchildren and five great-grandchildren.

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

### FRANCES BROMBERG

**PROVIDENCE** — Frances Bromberg, 75, of 54 Lorimer Ave., died Tuesday, December 10 at Miriam Hospital. She was the wife of the late Morris Bromberg.

She was a member of Temple Emanuel and its Sisterhood, the Ladies Association of the Jewish Home for the Aged, the Miriam Hospital Women's Association, and the Providence Hebrew Day School.

A daughter of the late Harry and Minnie (Sharpstein) Mittleman, she lived in this city all her life.

She leaves a son, Michael D. Bromberg of Providence, D.C.; two sisters, Ann Brookner and Bea Venetsky, both of Providence; a brother, Sidney Mittleman of Boca Raton, Fla., and five grandchildren.

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

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### MINNIE SELIGSON COR

**ASHVILLE, N.C.** — Minnie Seligson Cor of Asheville, N.C., formerly of Ellington, died Friday, December 6, in Asheville, N.C. She was the widow of Sam Cor. She leaves a son, Abe Cor of Asheville, N.C.; a daughter, Mrs. Sylvia Kenner of Providence, R.I.; a brother, Maurice Seligson of New York, N.Y.; four grandchildren, and two great-grandchildren. Funeral service was held in Ellington Jewish Cemetery, Ellington.

The American Heart Association, Rhode Island Affiliate, is offering a life-saving idea for students during the semester and holiday break — learning CPR (Cardiopulmonary Resuscitation). A course will be offered for two afternoons on Tuesday, January 7, and Thursday, January 9 from 1 to 4 p.m. for a total of six hours.

Participants will learn one and two-rescuer CPR, infant and child resuscitation, and first aid for choking. The course will be held at the Heart office, 40 Broad Street, Pawtucket, and pre-registration is mandatory. The course fee is \$10.00.

This special course offering will also help students to work as lifeguards during the summer to get their lifeguard required certification.

Another CPR course will be offered January 8, 15 and 22. The general public may attend either course. For registration information, call 728-5300.

**JERUSALEM** — A research contract to develop a sturdy, highly sensitive X-ray detector with a long operating life for use in future solar and comet studies in space by the U.S. National Aeronautics and Space Agency has been awarded to Prof. Michael Schieber and Dr. Michael Roth of the Hebrew University of Jerusalem's School of Applied Science and Technology by E.G.&G. Energy Measurements Inc. of the U.S.

Prof. Schieber, who is a longstanding consultant for this company, played a key role in a crystal growing experiment conducted by the company in the May 1985 NASA SpaceLab mission.

The company will incorporate the X-ray detector into a special telescope on one of the future planetary missions to be dispatched by NASA for a study of the sun and other planets in our solar system. The study is to last eight years, and the unmanned spacecraft will not return to earth.

Prof. Schieber and Dr. Roth are known for their work in the development of a novel semiconductor type gamma ray and X-ray detector which works at room temperature, unlike others which work at low temperatures and need to be kept cold in expensive deep freezers.

The Hebrew University scientists said that they envisaged having a prototype working model of the new detector by 1987.

## Curing The Holiday Blues

by James R. McCartney, M.D.

The "holiday blues" are a 100% American phenomenon.

With all the emphasis that Americans place on happiness at this time of the year, it may seem surprising that many feel blue. Yet many do. These people wonder why they don't feel as happy as they did when there were children. They also feel that they are the only ones not feeling cheery — which is not true. During the holidays and the weeks following, there are many new patients at mental health facilities, and many calls to suicide prevention units. For a number of people, the depression worsens each year.

Unrealistic expectations are a major cause of the depression that appears as Thanksgiving and Christmas approach. We expect to be filled with brotherly love, boundless enthusiasm, and childish glee. A casual look around convinces us that everyone else feels this way. The flood of television advertisements showing perfect gifts, beautiful homes, spectacular trees, and festive scenes also convinces us that everyone but us is happy. Few realize that the holiday blues — while not universal — are very widespread.

Depression increases as we compare reality to fantasy. People may even begin to feel guilty about their depression. They may turn to alcohol as a way to feel happy. But alcohol is actually a depressant, and worsens the holiday blues. In a vicious cycle, the alcohol fuels the depression that caused a person to drink in the first place.

The increasing mobility of people in our country also contributes to the holiday blues. The resulting sense of isolation can lead to depression as people are thrown in among strangers in strange towns that appear to be in the holiday spirit.

There are simple cures for the holiday blues. One cure to the depression is to become more realistic. Realize that your impressions of the joy of the holiday season may be exaggerated.

Another cure to the depression is to reach out to others. Ironically, it is at the times that we feel least interested in being with others that we should try to socialize.

If a person has no group of friends or really craves this is a time to work at creating one. Ask another to join you during the holidays — perhaps even a new acquaintance. This could also be the time to reach out to others by volunteering at a nursing home or other place that may have lonely people.

There's no doubt that coping with the holiday blues can be difficult. The cure is to set realistic expectations, and to try to keep your emotions in check and stay out of depression.

Happy Holidays!  
Dr. McCartney is Psychiatrist-in-Chief, The Miriam Hospital Memorial, The Rhode Island Medical Society.

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## Women's Music Festival To Be Held In Beersheva

by Shlomit Segal

(JSPS) ISRAEL BUREAU — "Only first class talent" is how Liora Moriel describes the bill of fare at the International Women's Music Festival to be held in Beersheva this coming June 23-28. "I felt there had to be some way to bring these incredible women performers to an Israeli audience," she approached Near and her sign language interpreter, Susan Freundlich, who is Jewish. Both expressed an interest in coming to Israel. Jazz musician and video artist Meredith Monk, who is also Jewish, voiced her interest in the project too.

Upon her return to Israel, Moriel found an enthusiastic response to her idea in her hometown of Beersheva. A local hotel volunteered to accommodate the performers and the municipality of Beersheva and Ben Gurion University of the Negev gave her the go-ahead for the preparation of the festival.

Unlike previous women's music festivals that have taken place in the U.S., the festival intends to emphasize women's contributions to classical music as well as popular music, folk music, jazz and avant-garde styles.

The festival is dedicated to the renowned cellist Jacqueline Dupre, who is the wife of Israeli pianist Daniel Barenboim. Dupre, who suffers from multiple sclerosis and is no longer able to play, consented to the use of her name.

Moriel also emphasized that unlike other women's music festivals, this one will be truly international. There will be musicians from the Orient and Africa as well as the Americas, Europe, and the Middle East.

The festival will feature music that is composed by women. However, there will be men among the musicians and men will be welcome in the audience, save for one evening of Middle Eastern women's songs. This will be a women-only event in order to enable Bedouin women to participate.

Among the Israeli participants in the festival will be Shoshana Damari, a veteran Israeli singer whose career spans the lifetime of the state. Damari, who is of Yemenite origin, is particularly popular among Israel's older generation, both Ashkenazi and Sephardi. Also participating will be American immigrant Sandra Johnson who starred in a musical about the life of Edith Piaf that recently toured the country.

The name that is likely to bring many young Israelis to the festival is rock musician Corinne Elal. Elal has been particularly popular among Israel's feminists since she released the song "Don't Call Me Sweetie," a woman's call for liberation from her Barbie-doll image. Elal is putting together an all-woman band to bring to the festival.

The festival will also feature Israeli classical musicians, including a chorale composition by composer Tzippi Fleisher. Gisela Buka Ben-Dror will conduct the

Beersheva Symphony.

The youngest guest at the festival will be 12-year-old prodigy composer Dalit Warshaw. Warshaw, who lives in New York City, N.Y., is the daughter of an American father and an Israeli-born mother who is also a pianist. The Haifa symphony orchestra opened its season this year with the premiere of a piece that Warshaw wrote at the age of nine. She will be composing a new work for the festival on the theme of the Book of Ruth.

Among the participants familiar to fans of American women's music will be Castleberry-Dupree and Sue Pink. Classical musicians will include violinist Ida Haendel and violist Nancy Usher.

Moriel, a Jerusalem Post reporter and a musician herself, first became interested in the contribution of women in the field of music when she was a student at the Rubin Academy of Music in Jerusalem.

According to Moriel, "two years ago the idea of a women's music festival in Israel would never have attracted enough interest to be viable. But I think that the Israeli public is becoming more aware of women's contributions in many different fields, including music."

The positive response so far has come as a surprise to everyone involved in the festival. "We've had dozens of calls from people who are interested and who want to volunteer," says Moriel, "and although most of them are women, there are also quite a few men. After all, the great leap forward is our ability to recognize that women's music is everyone's music."

## Computer Flea Market

A computer flea market will be featured at the next meeting of the Rhody Apple Group (RAG) on Tuesday, December 17 at 7:30 p.m. in the auditorium of Providence Country Day School, East Campus, directly across from Meeting Street School on Waterman Avenue, East Providence. Local computer stores will be participating, as well as club members who will be offering for sale equipment which they no longer need. Interested individuals are welcome to attend.

The Rhody Apple Group is a non-profit organization and support group for computer users. It is the largest Apple user's group in the Rhode Island area and nearby Massachusetts. In addition to general membership meetings at which programs and demonstrations are presented, the club has several special interest groups, including business, education and Macintosh. Membership is not limited to Apple computer users or owners. For further information, mail inquiries to Rhody Apple Group, P.O. Box 4726, Rumford, RI 02916 or call Russ Severs, president, at (617) 226-2275 or Dave Angell, vice president, at 941-8934.

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# Devar Torah

by Rabbi Alan Flam

To pray is to run a great risk — the risk of blasphemy. For consider — to pray is to speak to God. And what can we say to God? If we present God with a petition do we not question God's foreknowledge or justice? If we are in want, does God not know? And if we have merit would God not answer before we ask? If we are not hungry, yet ask out of fullness, do we not show greed? If, on the other hand, we do not supplicate, but rather offer God thanks for what we have, can it be that the expression of gratitude betrays a lively sense of favors yet to come? And be it thanks in particular or praise in general — are we not offering God a bribe? Projecting upon the Lord our own sense of vanity? Do we think — perish the thought — to butter up the Creator of Heaven and Earth?

Why then pray? Because we cannot do without it! Every prayer is a cry of

need, of human need, for only humans pray. And the most eloquent prayer is often not a statement but a question; not a question but a single word. The call of a child from a darkened bedroom: "Daddy?" "Mommy?" In one word — a question: Are you there? And a plea for reassurance: Tell me that you are close. And a expression of trust: I know that you love me. And lurking behind that first soft cry — if the answer is a moment delayed — terror. What if you are not there? What if you cannot hear me?

How deep then the response of the rabbi to the doubting, despairing congregant. "Rabbi, where is God?"

"Where?" "Why wherever one lets God in."

All prayer then is an invitation and a confession. Be the form petition, praise or thanksgiving — prayer is a confession to the Source of Life that even the capability

to express that need is a gift from that selfsame source. Hence, the Psalmist who addresses God as "You who creates the fruit of the lips" and opens silent prayer with the words, "Lord, open my lips that my mouth may declare your praise." And the rebbe who was asked what he did before the service begins? "I pray that I might know how to pray."

All prayer is a confession — a

confession even that we need help to pray. And an invitation to God, to enter the framework of prayer, to endow it with the spirit to discern what it is, and who it is that yearns for what and whom it yearns, and how that yearning may find release in the world.

Rabbi Alan Flam is director of the B'nai B'rith Hill Foundation at Brown University.



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