

RHODE ISLAND HERALD

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

VOLUME LXXIV, NUMBER 4

FRIDAY, JANUARY 2, 1987

35¢ PER COPY

Sen. Inouye: U.S.-Israel Relations Not Damaged

JERUSALEM (JTA) — Sen. Daniel Inouye (D. Hawaii) said here that the Iran arms sales affair need not damage U.S.-Israel relations, though he thought it possible that Israeli officials would be asked to testify before Congressional committees investigating the matter.

"I don't see how Israel could have said no... if the government of the United States asked for its help," the Senator commented to reporters after a meeting with Premier Yitzhak Shamir. He was referring to the Israeli shipment of weapons to Iran which Israeli leaders insist was done with the approval of the U.S. and at its behest.

He observed that even if the request did not come from President Reagan directly but from a member of his National Security Council, "Israel would have naturally assumed it came with the President's approval. Israel could hardly have telephoned the President of the United States to ask him if this indeed was the case," Inouye said.

The Senator, who will become chairman of the key Appropriations Committee when the new Congress convenes in January, reportedly discussed the Iran affair with Shamir, including the possibility that Israeli officials may be asked to testify before Congressional committees.



Shamir told reporters that Israel has received no such request to date but indicated it would not be viewed askance. "Examinations and interrogations are not necessarily a sign of lack of confidence... At any rate, I am sure that very soon everything will be clear and everyone will see that Israel acted properly," he said.

Inouye also reportedly discussed with Shamir a bill he is sponsoring along with Rep. Robert Kasten (D. Wis.) to reduce Israel's interest burden on debts to the U.S. The bill "should become a reality soon," he told reporters. Israeli sources said that if it does indeed pass through Congress it could save Israel more than \$300 million a year in interest payments.

Secular Temple Grows In Michigan

FARMINGTON HILLS, Mich. — This month's Friday night schedule at the Birmingham Temple has included a confirmation and bar mitzvah and Chanukah celebrations. Nothing unusual there; similar events have been scheduled throughout December on Friday evenings at synagogues around the country.

What's different at these services is the philosophy of the congregation. Members of the Birmingham Temple are secular humanists. God is not part of their services. Neither are prayers as such. Instead, congregants read passages that refer to intangibles such as hope, compromise, trust and cooperation. These philosophical concerns tie the synagogue as much to general humanists, such as the Ethical Culture Society, as to a Jewish heritage.

In fact, the Birmingham Temple and its Rabbi, Sherwin Wine, have been on the fringes of the Greater Detroit Jewish Community since Rabbi Wine founded the congregation in 1963, causing by all accounts quite an uproar among Jews in nearby suburban cities and towns. In its early days, the temple even garnered national attention, winning a reputation as the place with an "atheist rabbi."

International conference
Since then the humanistic Jewish movement, started in Michigan in 1969, has grown to almost 30,000 members worldwide, many of whom meet on an informal basis in each other's homes. This fall, the temple — which boasts a membership roster of 400 families and is one of four such synagogues in the country — was host to a conference that launched the International Federation of Secular Humanistic Jews.

More than 300 delegates attended from 10 countries, including Israel, Argentina and Australia, to create a "world union of secular Jews." As conference director Marilyn Rowens described the session: "What was so exciting was that there were people from all over the world simultaneously discovering that they felt the same way."

Judaism has evolved and splintered many times since the days of Abraham and Moses. Each traditional branch of the religion interprets the laws and customs in its own way — ranging from the Orthodox, who see all commandments as the indisputable word of God, to the Reformed, who acknowledge the spirit of the laws if not the actual specifics. In between are conservatives, who bring a modern, though disciplined, interpretation to their observance, and the reconstructionists, who have eliminated certain traditional notions, including the idea of Jews as the chosen people.

Many members of the Birmingham Temple said they were attracted to secular humanism because their early experiences with traditional Judaism left them feeling alienated. With the zeal of the newly converted, they talk about

"finding what they've been looking for" and "coming home."

Tara Kane, a retired schoolteacher from nearby Southfield, joined the temple with her husband, Irving, in 1983. She says the contrast between the humanist services and those of her conservative Jewish childhood was striking.

"On Rosh Hashonah and Yom Kippur, I used to go to temple with my girlfriends. It never meant anything to us. We went to look for boys," she said.

On the other hand, Rosh Hashonah services at the Birmingham Temple were "absolutely beautiful. I was so hungry I lapped up everything that was said," Kane said. She doesn't go to services often now, she said, but she still is active in the temple, working in the library and publicizing special events.

Rabbi Wine's views

Rabbi Wine also came to Jewish humanism from a conservative home, but via ordination from Hebrew Union College, the Reform rabbinical school based in Cincinnati. He said a need existed for a different kind of religion. "You can't take ordinary words and redefine them. You can't make God 'love,'" for example, he said. Besides, added Rabbi Wine, an admitted agnostic, "I don't think God is necessary for the kind of Judaism we have."

To many observers, the religion Rabbi Wine described is a contradiction in terms. "You can't call yourself a rabbi and deny God," said a Detroit rabbi active in the area's Jewish community.

The absence of God in the Birmingham Temple and its services is pervasive. There is no Holy Ark in the sanctuary because the Torahs that would normally be found inside are traditionally thought to be God-given. No yarmulkes, or skull caps, are worn because their purpose is to give honor to God's presence. The standard Kaddish prayer said at most synagogues after a death affirms God's glory; at the Birmingham Temple, it is replaced with a statement on love and happiness.

Nonetheless, candles are lit as part of certain rituals, and a menorah, or candelabrum, with a person in its center, is used as the organization's logo. Hebrew, too, is sung, but rarely in the original. Instead, the meditation books use transliteration. "Not enough people can read the Hebrew to make it worth putting in the script," said Marilyn Rowens.

One Hebrew word, "Adam," does grace the sanctuary area and appears in a temple publication. Literally translated, it means "man," and serves as a contrast to references to God in other synagogues.

Holiday celebrations

A major focus of the Birmingham Temple is the celebration of the Jewish holidays and what Rabbi Wine called the "puberty rites." But rather than having 13-year-old boys read a biblical passage to mark a bar mitzvah, the humanist teams

prepare a speech about a Jewish hero. Talks are as likely to be on the likes of Albert Einstein or Carl Sagan as they are about Judah Maccabee or Moshe Dayan. For confirmation, 16-year-olds give individual talks on issues of interest. Recent temple bulletins cite confirmants' interests in passivism, wonder and fear of nuclear war.

The boys and girls also put in their time at religious school, studying Jewish history and culture and learning Hebrew. By the time they're in high school, their study includes a look at the great humanistic philosophers and the curriculum features an eclectic range of Jewish and non-Jewish philosophers who "developed a personal approach to truth ethics and politics." Among them are Bertrand Russell, Ayn Rand, John Stewart Mills, Friedrich Nietzsche and Walter Lippman.

One man's experience

A Birmingham Temple School graduate, Steve Novak, now a sophomore at the University of Michigan at Ann Arbor, said he was so inspired by his training that he's thinking of becoming a humanistic rabbi. Although he said he has learned a lot through his humanistic training, he is being held back by "the amount I have to study about Jewish history in Hebrew. It would be a lot of hard work."

Until now, the only way for Novak and other interested parties to become a rabbi was to go to a Reform rabbinical school — either in Cincinnati or New York — and to adapt their studies to humanism. The October conference highlighted the existence of the new Institute for secular humanistic Judaism in Jerusalem. Said Rabbi Wine, "It's time for our leaders to not have to be refugees from the Reform movement."

Opposing views

But Rabbi Wine and his congregants know that the time has not yet come for secular humanists to be fully embraced by the Jewish community or to make a dent in the world's estimated 14 million to 16 million Jews. He acknowledged that some Jewish leaders believe the temple is "subversive and dangerous to Jews and Jewish survival."

Those sentiments are echoed by Rabbi Chaim Bergstein, a local Orthodox leader and a member of Detroit's council of Orthodox Rabbis, who asked: "How can you give recognition to something that denies everything you hold sacred? If they want to believe in humanism, fine, then they should be humanists. But what they do is not Judaism. If religion had labels and labels were patented, then they'd be guilty of consumer fraud."

But the Birmingham Temple and its humanistic Jewish Society are taken for granted in some parts of the Jewish community, at least according to Heidi Press of The Jewish News. "We treat them like any other Jewish organization. If they send their publicity in on time, we print it."

Resolving The December Dilemma



Every December, Jews find themselves surrounded by Christmas celebrations which frequently leave them suffering from "The December Dilemma." Herald editor Robert Israel offers some thoughts on how to resolve this dilemma on page 4.

Local News

Cong. Sons Of Jacob

At the December 7, 1986 meeting of the Congregation Sons of Jacob Synagogue, the following members were installed for one year by the synagogue's Rabbi Morris Drazin.

President, Harold Silverman; Vice-President, David Friedman; Financial Secretary, Melvin Fleischer; Treasurer, Isadore Friedman; Recording Secretary, Harold Labush.

The gaboim appointed were — Hy Parness and Joseph Siegel.

Coping With Cancer

Coping with cancer can be easier when you share with others. By joining the newly formed Cancer Support Groups for patients and their families who are dealing with similar difficulties you can learn how to cope with the pressures that accompany the disease. They meet on the second and fourth Tuesdays of each month, 4:30 to 6:00 p.m. For more information, and registration call The Miriam Hospital at 331-8500, extension 4380 (Monday-Friday, 9 a.m. to 4 p.m.).

Nursery School At Beth Sholom

Congregation Beth Sholom will be beginning the second term of its Kton-ton Nursery School after the winter vacation on Monday, January 5, 1987. The school meets every weekday morning at the synagogue from 9 a.m. to 12 noon. It is open to all three- and four-year-olds in the Jewish community. There is space for additional students for the second term. For more information, call the Beth Sholom office any weekday morning.

Temple Beth-El

On Sunday morning, January 11, Marcia R. Lieberman, coordinator, R.I. Chapter of Amnesty International will address the Temple Beth-El Brotherhood at their monthly breakfast. Lieberman's topic will be "If You're Sent to Siberia and Your Name Isn't Shcharansky..." Her address will focus on Amnesty International's work for the forgotten prisoners around the world.

Amnesty International is an independent worldwide movement working impartially for the release of all prisoners of conscience, fair and prompt trials for political prisoners, and an end to torture and executions. It is funded by donations from its members and supporters throughout the world. This year, Amnesty International observes its 25th anniversary. The Rhode Island Chapter of the organization is currently working on behalf of a prisoner in South Africa and another in Pakistan.

Marcia R. Lieberman is the coordinator of the chapter and has been a member of Amnesty International for eight years. A freelance writer, Lieberman recently completed a Master's degree in the Brown University writing program and holds a doctorate in English literature from Brandeis University. For more information on the breakfast, please call 331-6070.

Hospice Care Of R.I.

Hospice Care of Rhode Island has scheduled a series of bereavement support groups for adults and children who have experienced the death of a family member or friend. The children's program, featuring art therapy to enable children to express their grief through drawings, will run concurrently with the adult meetings.

The sessions will begin on Wednesday, January 7, 1987, and continue for five consecutive Wednesdays. They will be held from 7 to 8:30 p.m. at Hospice Care of Rhode Island, 345 Blackstone Blvd., Providence, R.I. There is no fee for Hospice family members and \$5 for others who may wish to attend. The cost will cover both children and adults of one family. To register, call 272-4900.

Israel Teen Exchange

The opportunity to spend a month in Israel this summer is available to five Rhode Island teenagers. From June 24-July 22, 1987, the high school sophomores and juniors will live with a family and work at a day camp at the Community Center on Stern Street in Jerusalem, Rhode Island's sister community for project renewal.

Co-sponsored by the Jewish Federation of Rhode Island, the Bureau of Jewish Education and the Jewish Community Center, the Stern Street-Rhode Island Teen Exchange Program also includes touring Israel. Knowledge or study of spoken Hebrew is required. Participants will receive a partial subsidy from the Federation for air fare.

Israeli students from Stern Street will stay with host families July 22 to August 19 while they participate in a similar program in Providence.

The deadline for applications is January 15, 1987. For further information call Ron Haber at the Jewish Community Center, 861-8800.

Coping With Alzheimer's Disease

Alzheimer's disease doesn't just effect the patient. It places an enormous strain on family members as well. Now there's a program for the families of Alzheimer's disease patients. It's at The Miriam Hospital, and through its open, ongoing support group, families learn how to cope with the pressures that accompany Alzheimer's disease. The groups meet the first Thursday of every month at The Miriam Hospital. For more information, call during the week at 331-8500, extension 3100.

Student Journalism Award

NEW YORK (JTA) — Entries are being accepted for the JDC Smolar Student Journalism Award, presented to the Jewish student whose published article or story best fosters understanding of the needs of overseas Jewry.

The \$1,000 prize is given annually by the American Jewish Joint Distribution Committee in honor of the late Boris Smolar, former editor of the Jewish Telegraphic Agency who was involved with JDC for 60 years.

For details, write: The JDC Smolar Student Journalism Award, AJJDC, 711 Third Ave., New York, NY 10017.

N.E. P'tach

On Sunday evening, January 11, 1987, the New England Chapter of P'tach will be holding its annual membership party at 8 p.m.

Dr. Lonnie Carton, noted psychologist, will be the guest speaker. She will address the topic: "Today's Family: Strengthening Ties."

Dr. Carton is well known for her popular radio feature: "The Learning Center," which is heard daily on WEEI and other stations around the country. In addition, Dr. Carton serves as an educational consultant for school systems in the Boston area. Dr. Carton is also the author of the book: *Raise Your Kids Right*.

For more information about this evening, please call our P'tach telephone number: 232-1862.

Rob Sherwin Presents Lecture

Rob Sherwin, an investment executive with the Providence office of Kidder, Peabody & Co., Inc., will speak at a meeting of the Temple Emanu-El Leisure Club. His topic will be "The Effects of the New Income Tax Law on Retirement Planning." Guests are welcome. The event will take place on January 4 at 2 p.m. at Temple Emanu-El.



Three Plays At Trinity For First Night

As part of Providence's First Night festivities, Trinity Rep is pleased to present the world premieres of three original one-act plays written by Rhode Island playwrights for the 350th Birthday celebration — *Debut Three* at Trinity.

The plays are *Providence's Muse*, or *It's Muse to Me* by Sam Coale, *Roger Billy in the Year of the Comet* by Mary Koisch, and *A New Jerusalem* by Stephen Snyder.

The First Night performance begins at 6:30 p.m. in the Upstairs Theatre, December 31.

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Interfaith Youth Conference At JCC

On Monday, January 19, Martin Luther King Day, 60 teenagers from throughout Rhode Island will join together to participate in the third Annual Interfaith Conference to be held at the Jewish Community Center, 401 Elm Grove Avenue in Providence from 9 a.m. to 7 p.m.

Co-sponsored by the National Conference of Christians and Jews and the JCCRI, the Interfaith Conference is an all-day program that brings together high school students of various faiths and encourages them to explore their own and each other's religions and cultures. The goal of the program is to get students to take a hard look at religious stereotypes and prejudices.

The Conference will include experience-sharing, trust games, discussions between same-religion groups and mixed-religion groups, role playing and a panel discussion. There will also be time for swimming, basketball, bumper pool, gospel singing and Israeli dancing.

The Conference is designed and facilitated by a committee comprised of adults, teenagers and clergy of various faiths. Participating in the panel discussion will be Father Paul Desmarais, Spiritual Director of Father Barry Center; Rabbi Daniel Liben, Temple Emanu-El; Reverend Hope Kirkconnel, Happening Group; Reverend Elizabeth Nestor, Episcopal Chaplain, URI. The coordinators of the Conference are Charlotte Penn of the National Conference of Christians and Jews, and Rob Haber, Youth Services Coordinator of the Jewish Community Center.

Registration is limited to 60 high school students in grades 9 through 12. The fee for the day is \$5 per student; preregistration is required. To get a registration form or for further information, call Rob Haber at 861-8800.

JCC Pre-School

Registration for the Jewish Community Center Preschool for September 1987 will take place in three sessions at the Center, 401 Elm Grove Ave., Providence.

The fully accredited Preschool offers classes for children aged 28 months through 5 years, including an Afternoon Kindergarten Enrichment class. The Preschool's well-equipped classrooms, activity room and playground are supplemented by the Center's physical education facilities. Classes meet in the mornings or afternoons, 2, 3 or 5 days each week.

Beginning on Tuesday, January 6 at 8:30 a.m. in the Center's Club Dining Room, children currently enrolled in the Preschool, their siblings, and siblings of alumni may register, providing their membership is in good standing.

For children of Center members, Preschool registration begins on Tuesday, February 3 at 8:30 a.m. Registration opens to the general public on Tuesday, February 17, again at 8:30 a.m.

For further information, contact Carolyn Roseman, Director of Preschool Services, at 861-8800.

Blood Test For Tay-Sachs

Many people have never even heard of it. Most people do not realize this fatal disease — Tay-Sachs — is an inherited, genetic disorder which strikes infants, usually of Jewish descent. The disease, which is incurable, causes deterioration of an infant's nervous system. The child can no longer grasp, see, hear, eat, or smile and usually dies before age four.

The disease is caused by the absence of a vital enzyme, Hexosaminidase A (Hex A), which is needed to break down fatty materials in the brain (lipids). A Tay-Sachs child lacks Hex A and accumulates fatty substances in the brain, impairing its function and causing its destruction.

A Tay-Sachs child can only be born when both parents carry the gene for Tay-Sachs. In cases such as these there is a one in four chance with each pregnancy that the child will be afflicted with Tay-Sachs.

In recent years Tay-Sachs disease has been found in some children of French Canadian descent. In addition, carriers of the Tay-Sachs gene have been found in every population group tested. Statistics indicate that there are about 1,200 Jewish carriers in the Rhode Island and Southeastern Massachusetts area, and a significant number of French Canadian carriers.

A simple blood test can determine whether an individual is a Tay-Sachs carrier and can alleviate apprehension and eliminate the tragedy of the disease.

Jewish Family Service and The Miriam Hospital are working together to test and counsel couples who require assistance. To set up an appointment for a blood test, call The Miriam Hospital at (401) 274-3700, extension 4675. For more information on Tay-Sachs, call Jewish Family Service at (401) 331-6962.

JFS Needs Volunteers

Jewish Family Service is looking for volunteers to work with the staff in support of their Outreach Program for the Elderly and Homemaker programs. Assistance is needed with shopping, escorting, friendly visiting and practical tasks.

The volunteer relationship is special to both parties. A volunteer provides a sense of self-worth to the elderly in exchange for an enriching, rewarding experience. A volunteer's presence says to an isolated man or woman, "You are valued."

Volunteers may give a few hours on a regular basis, or lend an occasional hand. To participate call 331-1244.

ADL Video On Dr. King

The Anti-Defamation League of B'nai B'rith has produced an 11-minute video program honoring Martin Luther King Jr., the late civil rights leader whose birthday will be celebrated as a national holiday on January 19.

The program, titled "Join Hands and Sing — A Tribute to Martin Luther King Jr.," is available for Junior, Intermediate and Senior high schools, community and church groups. It depicts the events held in Israel annually to commemorate the work and memory of Dr. King.

The program, one of a number of audio-visual materials on Dr. King listed in ADL's Human Relations Materials catalog, is available on 3/4" and 1/2" VHS video cassette. It can be ordered for \$25 including mailing, from the Television, Radio and Film Department, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017. The catalog is also available at no charge.

Camp Gan Israel

Camp Gan Israel will again be holding its exciting Winter Wonderland Vacation Program. It will take place Monday, Dec. 29, and Wednesday, Dec. 31. The program features championship bowling and make your own dreidel workshop on Monday. On Wednesday there will be a special Chanukah party and an exciting trip to Battleship Cove in Fall River.

The program is designed for children ages 4-12. The cost for the entire program is \$22, which includes admission, trips, and a delicious afternoon snack. Parents wishing to sign up for individual days may do so at the cost of \$12 per day. Hours are 9:15 a.m. to 3:30 p.m. For information call Chabad Lubavitch at 273-7238 or 272-6772.



CHANUKAH CALENDAR

5747/1986

8. Friday, January 2, 1987

All the below should take place before Shabbat begins at 4:09 p.m. (Eastern Standard Time in Providence. For the proper time in other cities, consult a Rabbi.) Place 8 candles (large enough to burn at least until 5:42 p.m.) in the Menorah. Recite blessings I and II and kindle the 8 candles from left to right. Then the women and girls should kindle the Shabbat candles, reciting the appropriate Shabbat blessing.



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From the Editor

by Robert Israel



Resolving The December Dilemma

It's called the "December Dilemma" and in case you haven't found yourself in such a dilemma there have been numerous newspaper articles describing the phenomenon, which is about why Jews feel left out during Christmas.

I'm referring to two articles in particular, although I'm sure there are many more, one that I noticed in the *Boston Herald* "The Other Side of Christmas" and the other in the *Narragansett Times* entitled, "Deck the halls with boughs of cholly." Both articles appeared last week and say a lot about the differences between people that become exaggerated during this holiday season.

I should say from the onset, that neither article spoke about the efforts made in the Jewish and Christian communities to bridge the gap between people by scheduling interfaith events. These events, which have taken place throughout our community during the past several years, attempt to bring about an understanding between people of different religions so that the exaggerated fear of differences that many of us have experienced is lessened. You might think that the articles are encouraging the differences between people, but that is not their perspective, as I will discuss.

Of course, we still have differences within our own religion, between Orthodox and Conservative and Reform Jews, differences which are exacerbated by the insistence of some Jews in our community to publicly light and display a Chanukah menorah in the State House, an event which occurred last year and will undoubtedly re-occur this year, much to the chagrin of a large majority of Jews in the state. Rhode Island is not the only community to experience these divisions within Jewish ranks. Just last week there much ado about a menorah in City Hall in Los Angeles (a reader of this newspaper from the West Coast mailed me a clipping describing the furor over the menorah from the *Los Angeles Times*), and the *Long Island Jewish Times* last week reported a similar disagreement about the placement of a menorah in Lafayette Park, across the street from the White House in Washington, D.C. But I will discuss that more in detail in this space next week.

What I would like to share with you this week is a question that has been nagging me: despite attempts by many interfaith clergy to bridge the gap, and despite the fact that this year especially there have been many breakthroughs in interfaith relations, why do we have articles describing why Jews feel left out at Christmas time? Why don't we have articles that reach a little beyond the obvious (differences between Christians and Jews at Christmas) and explore the positive — ways that as neighbors we can maintain our religious individuality while sharing a common agenda of good will? Operation Snowball, for example, is one such event that takes place every year in which Jews assist the police force in Providence so that Christian officers can have some time off with their families. This event takes place in many communities. Why is it not given proper publicity?

The reason, I think, is that it is easier for reporters and editors to describe differences and conflicts inherent in our separate identities, rather than exploring the deeper implications of our shared life in this and other communities.

Yet conflicts do exist and a newspaper's function is to expose them and to offer solutions. Both newspapers quoted in this column do a good job interviewing those with conflicts, but they fall short of coming up with solutions.

And so, in the *Boston Herald* story last week we read about 17-year-old Dina Weinstein, a senior at Belmont High School, who wrote, "I am in conflict. Here I am, a Jew in Belmont's public high school at Christmas time. When I was in the chorus during my freshman and sophomore year, I was faced with singing Handel's 'Messiah' and various Christmas carols. I was also assigned a Christmas composition. In my sophomore year, the task was to write about Christmas presents. I see Christmas decorations in the offices and I get a feeling of hopelessness, of being the bad guy if I stand up and say I don't sing these songs. Not everyone celebrates Christmas."

Public schools should not be the place where people of different faiths are made to conform. I can relate to a lot of what Ms. Weinstein has written, as I went through all of that, too, as a public school student in Cranston.

One possible solution is to look at the dilemma as a challenge that the interfaith community has to meet head on. It is absolutely necessary to work in the public schools toward this understanding.

In the *Narragansett Times* article, Morton Serel sums up what many of us have experienced and offers some advice on how the gap might be bridged. His advice is important to meditate over and a good starting place for newspapers to contemplate when writing editorials that have yet to be written:

"We didn't have Chanukah decorations or gifts in my childhood," Serel says, "only the menorah and the traditional foods. With the increasing importance placed on Chanukah, it forces us to get more involved in our own customs. It reinforces our own identity. I would like to see better understanding by Christians of what Chanukah really is and a better recognition of our high holidays, such as Yom Kippur and Rosh Hashanah. As a Jew, I've had a thorough education in the Christian culture, but most of my office staff has never before had exposure to something that is Jewish."

Wouldn't it be fascinating if we could share instead of separating ourselves? The "December Dilemma" wouldn't be much of a dilemma, would it? And the dilemma wouldn't have to occur at other times of the year, either, as Morton Serel has said, during Rosh Hashanah or Yom Kippur.

Will Rhode Island, which has 1 1/2 percent of Jewish residents in the population, explore this creative proposal of teaching ethics and tolerance and sharing rather than separating?

Think about it. What we have to gain is evolving into a community which shares cultural and religious differences in an open, supportive way. Instead of a public school curriculum which includes singing of Christmas carols and the assigning of Christmas themes, we might see instead a choral director assigning music from many cultures and an English teacher assigning themes for students to explore the historical and sociological importance of religious celebrations, not just Jewish and Christian, but other religions as well.

What we have to lose is a "dilemma" — the young woman made to feel "like a bad guy" for being different, the chagrin of feeling something deeply yet being made to feel left apart from the mainstream, when, indeed, there is no mainstream in a culture that has so much to gain from each other's interacting lives.

The more we talk about diminishing the differences and accentuating the similarities — that we are all fellow human beings with a lot to gain from knowing each other — the more hope we will see for conflict resolution and growth potential.

Hate Groups And The Military

"In our view, prejudice and intolerance are incompatible with accomplishment of our military mission." So said Secretary of Defense Caspar Weinberger in a letter to Anti-Defamation League national director Nathan Perlmutter last June, explaining the decision to dismiss three members of the United States Marine Corps who had been involved in the activities of a North Carolina-based armed racist gang known as the White Patriot Party. ADL had urged the Defense Department to take this action and to consider a broader policy aimed at curbing the participation of servicemen in hate groups.

Two months later, the department issued a directive to field commanders giving them authority to prevent military personnel from engaging in activities sponsored by racist groups, including fund-raising, public demonstrations, recruiting and training members. Carefully drawn so as not to bar membership *per se* in hate groups, the intent of the directive is unequivocal:

"The system of rank and command, the requirements of trust and cohesiveness among service members, and the discipline essential to military units demand that service personnel reject the goals of such groups."

During the past ten years, a variety of hate groups have attempted to infiltrate the armed forces and establish cells in military camps and bases. Local officers in charge, with encouragement from Washington, have often taken action against service personnel engaged in such activity, albeit in piecemeal fashion. For example, in 1976 a group of white Marines at Camp Pendleton in California joined David Duke's Knights of the Ku Klux Klan following a racial disturbance. Some of their leaders were eventually transferred. Other Klan units were discovered at Fort Carson, CO, in 1978 and at Fort Hood, TX, the following year.

The year 1979 also marked the emergence of Klan activity in the Navy, which resulted in the transfer of a number of Klansmen discovered aboard a supply ship operating out of Norfolk, VA. Later that year, the Chief of Naval Operations instructed commanders to ban organized racist activities within the military community and, "in appropriate cases," to restrict personnel from participating in such activities off base.

The Norfolk area was also the target of a recruiting campaign in 1979 headed by national Klan leader Bill Wilkinson and aimed at sailors in the vicinity. A rally in October in nearby Virginia Beach was declared off-limits to Navy and Marine personnel by the Norfolk Naval Base Commander, who cited the possibility of violence (which did, in fact, occur at the rally). Wilkinson's local recruiter was John Walker, Jr., a long-time friend from their days together in the Navy. (Walker is currently serving a life sentence for operating a spy ring involving the transfer of highly classified Naval documents to the Soviet Union.)

In 1981, Texas Grand Dragon Louis Beam claimed that his Klan group's guerrilla warfare training was being supervised by off-duty commissioned officers of the U.S. Army. The paramilitary camp was closed after Beam was convicted on a federal trespassing charge for leading training exercises on national grasslands near

Fort Worth without a permit. He was fined and put on six months probation.

The most active paramilitary organization in the country in recent years has been the White Patriot Party, formerly known as the Carolina (and later the Confederate) Knights of the KKK. Well known in eastern North Carolina for its boisterous marches of up to several hundred members — some armed — decked out in combat fatigues, the group has publicly advocated and engaged in violence against blacks. Its recorded phone messages have also included threats directed at Jews.

The White Patriot Party has been led until recently by Frazier Glenn Miller, a former U.S. Army sergeant, once active in the neo-Nazi National Socialist Party of America. Miller, who was involved in the 1979 shootout in Greensboro, NC, which left five members of the Communist Workers Party dead, boasted at a national gathering of right wing extremists earlier this year that he was "more proud of those 88 seconds than I was in my 20 years in the Army."

At a federal trial in Raleigh last summer, Miller and his second-in-command, Stephen Miller (no relation), were convicted of violating a 1985 signed agreement that the organization would not engage in paramilitary training, barred by state law. (The law was based on ADL model legislation.) The agreement had resulted from a civil suit initiated on behalf of the state's black citizens by the Southern Poverty Law Center.

It is hoped that Secretary Weinberger's directive prohibiting servicemen from participating in the activity of groups like the White Patriot Party will be vigorously enforced and will deter extremists from promoting bigotry in the armed services.

Also essential is that effective measures be taken by military officials to ensure that the weapons assigned to bases under their command not find their way into the hands of violence-prone extremists. The armed forces, assigned to protect all citizens, must be made truly off-limits for hate groups.

David Lowe writes for the ADL Bulletin.



RHODE ISLAND HERALD

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

- EDITOR:
ROBERT ISRAEL
- ASSOCIATE EDITOR:
SUSAN BOSTIAN
- ADVERTISING DIRECTOR:
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- ACCOUNT REP.:
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PLANT: Herald Way, off Webster St., Pawt., R.I. 02861
OFFICE: 172 Taunton Ave., East Providence, R.I. 02914

Second class postage paid at Providence, Rhode Island. Postmaster send address changes to The R.I. Herald, P.O. Box 6063, Providence, R.I. 02940-0063.

Subscription Rates: Thirty-five cents the copy. By mail \$10.00 per annum, outside R.I., and southeastern Mass. \$14.00 per annum. Bulk rates on request. The Herald assumes subscriptions are continuous unless notified to the contrary in writing.

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The Herald is a member of the New England Press Association and the American Jewish Press Association, and a subscriber to the Jewish Telegraphic Agency and the Jewish Student Press Service.



Candlelighting

January 2, 1987

4:09 p.m.

Letters to the Editor

To The Editor:

I wish to congratulate you on a fine series of articles you have written on your recent trip to India ("A Reporter's Notebook in India," *R.I. Herald*, November 28 and December 5, 1986).

I was most impressed with the high quality of journalism displayed in these articles from every point of view. I think you provided a wonderful service by undertaking this long and arduous journey and sharing your useful impressions with the Jewish community of Rhode Island.

Joel D. Chernikoff, Rabbi
Congregation B'nai Israel

To the Editor:

Re Hans L. Heimann's letter in the December 9 *Herald*: I sometimes find my sympathies for the Orthodox and the leadership of the State of Israel sorely tried.

Years ago, Rabbi Brande spoke in a sermon of comforting a young woman in the Tel Aviv airport after an official hassled her to the point of tears because she couldn't state her father's name (she never knew it!).

My original birth certificate (New York City adopted a short form, name and date only, early on), states I am the product of a nineteen-year-old Jewish woman — father unknown. According to the Orthodox Rabbinate I am termed a bastard! A fine Jewish couple gave me a name, a home, and a world of opportunities when I was six months old. Should I ever wish to reside in Israel I would have to lie about my origins in order to be considered a Jew. It sounds like the Christian doctrine of original sin.

Phoebie T. Nulman

To the Editor:

We American Jews should realize the following fundamentals:

1. Were it 200 years ago, we would be probably growing up in a ghetto struggling to make a living.
2. At that time, our life expectancy would have been forty to fifty years and sometimes less due to rampant anti-Semitism, poor health conditions, and epidemics.

3. In America we have great freedom and prosperity; the right to worship as we please, the opportunity to live in a time of prosperity that civilization has never before known.

4. That we can't afford to miss this God-given opportunity to help Torah flourish and not abandon our children to assimilation; nor deny them the experience of their beautiful, wise heritage that our forefather sacrificed so much for.

5. That we can't repeat the loss of a generation ago and let hundreds of thousands of children be destroyed, then by physical genocide, now by cultural and spiritual genocide.

Will we rise to this historic challenge which God has given us and help our Yeshivot and day schools preserve the children so they may experience the Jewish life? Let's pull the children out of the boxcars heading toward the death camps of assimilation and put on them the crown of Torah and eternal life by giving them quality and intensive Jewish education.

Thomas W. Pearlman

To The Editor:

You are to be complimented for the article, "Lyndon LaRouche: The Fires of Hate," by Sal Guglielmino that appeared in *The Rhode Island Herald* on December 12. I was delighted to read the article and Mr. Guglielmino did an excellent job putting it together.

Mitchell J. Notis

To The Editor:

Little has been written in your paper about a subject much discussed in other publications and I trust you will allow me space to express my views. I am talking about Christmas displays.

Just as the sun rises every morning in the east, and teacher contract negotiations and strikes pop up every August, so does the controversy about creches in December. You can, perhaps not set your clock by it, but certainly your calendar pages.

My liberal views are known to your readers and I am sure that I will be attacked by some zealots, but I feel, nevertheless, that I want to speak my piece now, if not forever hold my tongue.

Yes, I do believe in the constitution and the part about separation of church and state, but I also think that we should not drive it from the sublime to the ridiculous. If certain public buildings, such as let's say the city hall or any other state owned building want to build a Christmas display, I do not have any objections and I do not see why they should be kept from doing so by any person or organization, yes even by the American Civil Liberties Organization, which, incidentally does not act in protest unless they receive a complaint and a request to do so. We live in a democratic society and we cherish our freedom of expression. Besides, Christmas is now more or less a national holiday. But even if it were not, can't we enjoy our freedom of speech and expression? The majority of the people in our society are Christians and if they want to display creches, I say, why not, and who are we to keep them from doing so?

I remember the thirties, when I was a schoolboy in Europe. It was then when the presidential good wishes for the High Jewish Holidays were first brought to the Americans and the world by the then President Franklin Delano Roosevelt, and boy, did we feel proud. No one objected to this expression from the highest office of the United States Government. We are "one nation under God," our currency has "in God we trust" imprinted on it. It does not name this God by any name or religion.

But aside from all the above, it seems to me that the United States Supreme Court did not object to the Christmas display at the Pawtucket, Rhode Island city hall, and are they not the law of the land?

It is said that a good speaker starts his speech with something on a lighter note. Now then, I do not profess to be a good speaker or writer for that matter but I want to conclude with that lighter note. Remember the comedian who once said, "let's put Christ back in Christmas, and the letter C back in Chanukah."

Hans L. Heimann

Debate Over Soviet Jewry

by Marvin S. Rappaport

After our flight lifted off the runway leaving Leningrad behind us on a cold September afternoon, we each breathed a sigh of relief. Our Anti-Defamation League group had just spent a week in the Soviet Union visiting several refusenik families. When we showed our American passports at the airport, passing easily through customs, we thought of the people we had met, who could not do what we were about to do — leave the Soviet Union.

All of the briefings, reading and studying had not quite prepared us for what we experienced during that week. Certainly it didn't of the people we had met, who could not do what we were about to do — leave the Soviet Union.

All of the briefings, reading and studying had not quite prepared us for what we experienced during that week. Certainly it didn't ease our minds to hear that the Nicholas Daniloff incident was coming to a head as we arrived.

In just one week's time, we learned a great deal about how the Soviets deal with Jews who ask to leave the country. Some describe the system as arbitrary; others term it calculated and methodical. No formal refusal is given to those who express a desire to accept invitations to join families in Israel or who ask to leave because they cannot live as Jews in a country where atheism is the order of the day. Instead, they simply learn that the gates are closed.

Subsequently, many lose their jobs. Others are harassed and intimidated. Some even end up behind bars. Never is their application to leave given as the reason. Rather, they are found guilty of "parasitism" or failure to be productive comrades. Some are jailed on trumped-up charges.

After only a few days, we realized that the system was as bad as we had heard.

Our group of four, purposely small to attract as little attention as possible, was led by Michael Nachman of Rye Brook, NY, chairman of the National Leadership Committee, and consisted of Norman Gray of Denver, CO, Barry March of Fort Lee, NJ, and myself. When we first arrived in Moscow, we arranged to visit with a noted oncologist, Dr. Josef Irlin. Dr. Irlin, after he began hemorrhaging internally, had just ended a 24-day hunger strike. When we met, he was noticeably weak and depressed.

He told us both he and his wife lost their jobs after they applied in 1979 to leave. He had hoped that his hunger strike would become an issue for discussion at an East-West conference of medical doctors in Budapest. Perhaps, he thought, the Soviets would allow him and others to leave, in exchange for the scientific information sorely needed from the West. While his case was raised in Budapest, the conference was concluded without any concessions on his behalf nor for anyone else.

Dr. Irlin is convinced that only outside pressure will help. He said the Soviets "do not care if I live or die."

We met with Professor Naum Maiman, a Nobel prize nominee in physics, and his wife Inna, who suffers from a cancerous tumor in her neck. We talked in his dimly-lit study as the professor sat beneath a picture of Albert Einstein. I couldn't help wondering whether we were in the presence of another Einstein — one whose contributions might never fully be realized. The professor has a serious heart condition. He told us he and his wife were "short on time" and didn't expect to see freedom.

Inna Maiman, a professional translator, speaks English beautifully. She said she has had four separate operations because the latest medical technology is not available to her in the USSR.

She, too, questioned whether they would ever be allowed to emigrate. She said, "I would like to see and experience freedom just once..."

We also met with others less well known. A 40-year-old father of two bright, energetic teenagers, Valery Gelfer is an engineer who also applied to go to Israel in 1979. He was then demoted to the position of a supervisor in charge of construction material. When he reapplied to leave some time later, he was told that material was missing from his job site and he would be docked 15 percent of his salary for two years as "punishment." The real punishment is that he cannot use his well-trained mind and skills in his current work — but then at least he has a job.

We listened to Gregory Genosov, a member of the Leningrad refusenik community. He explained the basic needs of most refuseniks: to keep their family intact throughout the difficulties; to keep their religion, their culture and the movement alive despite the efforts to squelch them by the authorities; and to obtain help to fight depression and the intellectual isolation and deprivation so many are now facing.

The needs of Natasha Ratner and her infant son are even more pressing. Natasha's husband, Alecksey Magarik, was arrested in March, 1986. A 28-year-old cellist, he was visiting friends in Tbilisi. When he boarded his return flight, authorities told him to check his hand luggage though it is not customary to do so. Then, they took him off the plane and showed him a few grams of hashish which they said they found in his bag. Treated as a "first offender," he was given "only" three years in a Siberian prison camp. We have just learned that he has been brutally beaten at the camp because he refused to join the internal police.

Natasha told us her husband's arrest came as a surprise. He was not an outspoken activist but had applied to join his father and sister in Israel. Natasha was certain the authorities had arrested her husband to warn others that anyone who defies the system is liable to become a victim of it.

All of the refuseniks we met with, regardless of their individual circumstances, told us one thing: there is no question that "linkage," tying increased emigration to providing technology, science and cultural exchanges, is essential in dealing with the Soviets. No assistance in these areas should be given by the United States, they stressed, unless there are emigration concessions.

Each refusenik is determined to put up with abuse and harassment, so strong is the desire to live as a Jew in freedom.

The members of our ADL group are back with our families, our homes and our work, but none of us has stopped thinking about those we met and now count as friends in the Soviet Union. We think about not only the handful we met in one week but the thousands of individuals like them — who wait and watch for a signal that things will change, that they, too, will be able to show their passports to Soviet customs and board a plane for freedom.

At press time, ADL learned that Dr. Irlin and his wife have received permission to emigrate.

Chanukah Ceremony

Chanukah Holiday Candle Lighting Ceremony at the State Capitol closes its 350th celebration Tuesday, December 30 at 5:30 p.m.

A group of religious Jews are sponsoring a Chanukah Holiday Lighting Ceremony at the State House as a way of focusing in Roger Williams' vision of a world characterized by religious tolerance, moral wisdom and Divine Guidance.

The State House Ceremony will take place Tuesday evening, December 30, at 5:15 p.m. in front of the original charter signed by King Charles the Second granting Roger Williams the right to establish "a lively experiment" in religious freedom.

According to Rabbi Yehushua Lauffer, Director of Chabad Lubavitch of Rhode Island, the Chanukah Candle Lighting Ceremony in Rhode Island has a special meaning for the State and its citizens. "Roger Williams founded Rhode Island as a haven for those seeking religious freedom. What better way to end the State's celebration of its 350th anniversary than with a ceremony recalling those who fought for it?"

In addition to having significance as part of the 350th Celebration, this year's ceremony is also part of a larger campaign initiated several years ago by the head of the world-wide movement, Rabbi Menachem M. Schneerson.

Last year, Superior Court Judge and former R.I. Attorney General Richard J. Israel lit the Chanukah candles. Lighting them this year will be Rabbi Moshe Drazin, Rabbi of the Sons of Jacob Synagogue, the oldest active synagogue in Providence. Says Rabbi Lauffer: "Rabbi Drazin is a Holocaust survivor who came to the United States more than 40 years ago seeking the freedom Roger Williams promised. Lighting the menorah at the State House is our way of saying that Roger Williams' promise has been kept."

Letters To The Editor Are Welcome

The *R.I. Herald* welcomes letters to the editor.

If you have a response to an editorial, or would like to express your opinion on any news or feature story published here, put it in writing. If there are issues of importance to the community that you feel *Herald* readers would know about, write to us. We want to hear from you.

Letters to the editor should be typed or printed legibly and addressed to the Editor, *Rhode Island Herald*, P.O. Box 6063, Providence, R.I. 02940. Include your telephone number and address for verification, please.

The purpose of a newspaper is to provide a forum of ideas and opinions. Express your opinion today by writing it down in a letter to the editor.

Happy
Chanukah



Social Events

At Jewish Home

The Women's Association of the Jewish Home for the Aged will hold a Board meeting January 7, 1987, in the Martin Chase Auditorium at the Home.

The collation will be at 12:30 p.m. The meeting will follow, presided over by Charlotte Goldberg.

Teacher Training Courses At BJE

The Bureau of Jewish Education is pleased to announce its continuing schedule of teaching training courses. These classes provide Jewish educators with opportunities for professional development and to achieve certification credit, as well as opportunities to study for personal growth.

All classes meet at the BJE, 130 Sessions Street, Providence, and are open to the public.

The Jewish Life Cycle: Coordinated by Lillian Schwartz, this course will present guest speakers who each week will provide an in-depth look at the phases of the Jewish life cycle from birth to death. Classes will be held on Wednesdays from January 7 through March 4 (no session on February 18) from 9:30-11:30 a.m. Tuition is \$25.

Camp JORI

Registration is now open for the 1987 summer season at Camp JORI, the only Jewish overnight camp in Rhode Island.

The camp will be celebrating its 50th year of operation on its 13.5 acres on Point Judith in Narragansett.

For the past several seasons, Camp JORI has had long waiting lists and has had to disappoint some families. For that reason, campers and their siblings have been given the opportunity to register early and are given first preference.

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So. Prov. Hebrew Free Loan

The Board members of The South Providence Hebrew Free Loan held their Chanukah Party and Annual Raffle on December 21, 1986 at which time the winners of the Raffle were:

\$100 U.S. Bond Lois Kaplan,
\$100 U.S. Bond Ross Curney, \$50 U.S. Bond Randall Surgical Group, \$50 U.S. Bond Herman Foster.

Slatins Announce Birth

Mr. and Mrs. Earl (Hanoch) Slatin of Jerusalem, Israel, announce the birth of their fourth child, third daughter, Sarah Malka, on October 23, 1986.

Grandparents are Mr. and Mrs. Sheldon S. Sollosy of Cranston, and Mr. and Mrs. Harry L. Slatin of Arlington, Virginia.

Temple Emanu-El

At the late Friday evening service on January 9 at 8:10 p.m. Temple Emanu-El will join the war on adult illiteracy in Rhode Island.

It is a sad and frightening fact that one out of five Rhode Island adults is functionally illiterate and can't read well enough to cope with everyday life. Illiteracy represents a monstrous social and economic drain, a waste of lives and a curse handed down from generation to generation.

The R.I. Dept. of Education has assigned the highest priority to student and adult literacy and have focused their sights in the right direction by targeting illiteracy for priority attention.

State officials and the schools can't handle this problem alone. It will take strong public support in terms of volunteers to mount more than a holding action.

On January 9, Temple Emanu-El will have as its guest at the Friday evening service Ms. Kathleen Hayes who is the Director of the Adult Academy connected with Rhode Island College. She will speak on "Adult Illiteracy Affects Us All," and she will tell us what we can do as volunteers to help wipe out this problem.

"Biloxi Blues" At PPAC

Winner of Broadway's 1985 Tony Award for Best Play, the 21st play by America's playwright — laureate Neil Simon continues the story of Eugene Morris Jerome which began in his 1983 hit *Brighton Beach Memoirs*. There will be three performances of *Biloxi Blues*, Friday, January 9 at 8 p.m. and Saturday, January 10 at 2 p.m. and 8 p.m. Tickets are available for all performances and may be ordered by calling (401) 421-ARTS.

Temple Beth-El

The Sisterhood of Temple Beth-El will present a Sunday afternoon flute and organ recital on January 25, 1987 at 2 p.m. announced President Dorothy Fishbein. The concert will feature Jolie Shushansky, flute and Raymond Buttero, organ, playing pieces by Bach, Rossi and Handel. The program is the second of a three part Sunday afternoon series sponsored by the Beth-El Sisterhood and made possible through the generosity of the Benefactors Fund.

Jolie Shushansky began studying music at the age of five with her mother. She studied at the New England Conservatory of Music and holds a Bachelor's degree in flute performance and music education from the Conservatory and a Master's degree from the Carol Orff Institute for Music and Movement in Austria.

Raymond Buttero holds a master of Music in performance from the New England Conservatory. He presently serves as organist at the United Brothers Synagogue and the St. Matthews Church.

There is no admission fee for the concert. For more information, call 331-6070.

Ohawe Sholam

Congregation Ohawe Sholam services this Saturday morning, the last day of Chanukah, will take place at 9 a.m. An elaborate Kiddush is being sponsored by Mr. and Mrs. Jack Faust in memory of Mr. Faust's brother and in honor of their 40th wedding anniversary. Rabbi Jacobs will give his Mishnah class at 3:15 p.m. Mincha will be at 4:05 p.m. followed by the third sabbath meal. Havdalah will be at 5:15 p.m.

The Jr. N.C.S.Y. Shabbaton will be taking place next Friday-Saturday, January 9-10. The details of times will be in the next issue. The program will be integrated with synagogue events.

The schedule of services for the following week is as follows:

Sunday 7:45 a.m., Monday and Thursday 6:40 a.m., Tuesday, Wednesday and Friday 6:50 a.m. Evenings 4:15 p.m. daily.

Kahane Barred From Conservative Sisterhoods

NEW YORK (JTA) — The Women's League for Conservative Judaism has sharply condemned the policies of rabbi Meir Kahane and called for a congregational boycott of his appearances at synagogues or other Jewish community institutions.

Marcia Sydney To Wed David Zax

Mr. and Mrs. Allan W. Sydney of Providence are pleased to announce the engagement of their daughter, Marcia Jeanne Sydney, D.D.S., of Jerusalem, Israel to David Bruce Zax, Ph.D. of Rehovot, Israel. He is the son of Ms. Joanne Prives and Dr. Melvin Zax both of Rochester, New York.

Marcia is the granddaughter of Mrs. Rose Posner and the late Max J. Posner of Muttontown, Long Island, New York and Palm Springs, California as well as the late Jacob T. and Ada Sydney of Providence, Rhode Island.

The prospective bride graduated valedictorian from the Providence Hebrew Day School in 1977 and from the Jerusalem College for Women in 1978 with a degree in Judaica. Marcia graduated New York University's seven year dental program with a B.A. in biology and a D.D.S. in 1985. At N.Y.U. she was elected to the Fauchardian Honor Society, Omicron Kappa Upsilon and Sigma Xi. Marcia received the Quintessence Research Award and the New York University Alumnae Key Pin Award.

Dr. Sydney has done dental research at the National Institute of Dental Research in Bethesda, New York University, and at the Eastman Dental Center of Rochester. She completed her residency at Strong Memorial Hospital in Rochester in 1986. She is presently practicing dentistry in Jerusalem and is also pursuing Ph.D. studies in cell biology at Hebrew University-Hadassah School of Dental Medicine in Jerusalem. Marcia is planning a



career in academic dentistry.

The prospective groom graduated Harvard University with an A.B. degree in chemistry, summa cum laude, Phi Beta Kappa in 1979. David received his Ph.D. in chemistry from the University of California at Berkeley in 1985 and was elected to Sigma Xi. He is completing a Brentrell post doctoral fellowship in nuclear magnetic resonance at the Weizmann Institute. Dr. Zax will be returning to the United States to pursue an I.B.M. fellowship at the University of Illinois this year. After the wedding David plans to return to the Weizmann Institute in Rehovot, Israel.

A September 6 wedding is planned. The couple will reside in Jerusalem, Israel.

Hanukah At Temple Am David



Making Hanukkah designs in play dough at the Hanukkah party held recently at Temple Am David in Warwick. (Photo by Michael Goldberg)

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Toss the latke into the frying pan, dried making and pin the flame on the shammahs were just a few of the games the 35 children attending the Hanukkah party at Temple Am David enjoyed. Cookie the Clown also enchanted the children and their parents. The party was hosted by the synagogues young families/Eunice

Zeidman school committee and was held last Sunday, December 21 in the social hall of the Warwick synagogue.

The young families/Eunice Zeidman school committee looks forward to holding sabbath programs and other holiday celebrations for children 3-6 years old.

Se Habla Yiddish

NEW YORK (JTA) — As the Yiddish theater in Argentina was drawing its last breath some 20 years ago, Jackie Jacob began reviving tired Yiddish show tunes with his Latin-American beat.

Jacob's reasoning was quite simple. With the decline of the Yiddish language in Argentina and the rest of the world, the only way to save the songs and culture was to attract a younger audience. The best means of reaching that group was to break the stereotype of the slow, sentimental Yiddish song and back it with a dance-inspiring rhythm.

During the 1960's, Jacob began experimenting with this Spanish/Yiddish flavor in his native Montevideo, Uruguay. He first introduced his combination in a different culture in 1969 when he played basketball for Uruguay in the Maccabee Games in Israel.

He recalls his friends persuading him to sing one night at a club in Jaffa. When he informed the band that he wanted to perform Yiddish songs and then requested a Latin beat, they were a bit confused. "Everyone thinks Yiddish songs are for the old and to make you cry," Jacob said. "But when they hear the new rhythms, people dance."

Jacob impressed the audience and owner of the nightclub so much that he was asked to sing regularly there and he wound up staying in Israel for six months.

A Revolution In Jewish Music

"I was a big success," Jacob, 46, said with a heavy Spanish accent. Even though most of his selections were traditional Yiddish songs or from Yiddish musicals, Jacob's updated sound was what he called the "first revolution about Jewish music."

After his stint in Israel and a brief sidetrip to perform on a cruise ship in Greece, Jacob settled in Buenos Aires, Argentina. Here he found Yiddish theatre on its deathbed, as it was in the rest of the world. Gone were the days of the fierce competition in Argentina's Yiddish theatre, when the four major playhouses, the Mitre, Excelcior, Soleil and Ombu presented shows simultaneously, each starring famed American and European Yiddish actors and each selling out their 1,500-seat auditoriums.

In 1974, Jacob landed a job entertaining in Yiddish at a small club near Buenos Aires. Between 1974 and 1985, Jacob performed in 22 plays for the Jewish/Spanish theater — speaking Spanish and singing Yiddish.

A Success In The U.S.

After achieving success in Argentina, including sold-out shows along the Corrientes, the Broadway of Buenos Aires, Jacob was contacted last year by Hebraica, the Jewish-Latin American Institution based in several major cities in the U.S.

Jacob was asked to perform in Miami and found it difficult to gather enough Yiddish-supporting actors. Instead, he taught the Yiddish songs to non-Jews who, he said, chanted a "perfect Yiddish." His performance in America turned out to be the catalyst for his permanent move.

Right after Florida, Jacob was contracted to entertain at the Hebraica in Houston. Much to his surprise, the Hebraica planned two shows, one in Spanish and the other completely in Yiddish.

"I never do shows in Yiddish," Jacob said. "I only speak a street Yiddish." But the show was already sold out and Jacob had to spend eight hours translating the Spanish into Yiddish.

He explained to the audience that he did not speak a word of English and only a broken Yiddish. When the show was finished "they upped," Jacob said, gesturing with his hands. "I thought they will kill me," he



continued, but they had risen to give him a standing ovation. The scenario was repeated in Beverly Hills and after the second show Jacob phoned his wife to tell her to pack.

A Tearful Farewell

It was not easy for Jacob, his wife and two sons to leave Argentina. While he was preparing to emigrate, he sold out three farewell shows, finishing each with his own rendition of "My Way" in a few languages.

"People cried," Jacob said. "They said 'please we don't want you to go.' I cried. But I am a professional and there are more opportunities in the United States."

When he first moved to the U.S. and settled in Miami he had no producers or promoters and began performing a one-man show at hotels in the Miami area. After earning some money, Jacob coordinated his international Jewish revue called "L'Chaim to Life," and performed to some 35,000 people between January and March in various theaters in Florida.

Now "L'Chaim to Life" is in the hands of Broadway professionals, at the Town Hall theater. The revue, which features Jacob and New York Yiddish theater stars Leon Liebgold and Mina Bern, comprises sketches, a variety of old and new Yiddish songs, a dramatization of a work by Martin Buber about a Hasidic rabbi, Yiddish rock-and-roll, Rumanian dancing, acrobatics and a Yiddish tango.

Jacob, who has learned an almost fluent English in his first year here, hopes his show will be a hit on Broadway but delights in just being there. "I feel like a boxing champion," he said.

He is also optimistic he can revive a dormant Yiddish theater. In America, Jacob believes Jews are hungry for a Yiddish theater, but there is no food. "I have the food," Jacob said, "and this is the right country."

H.S. Writing Contest

The annual writing contest for all students in Rhode Island secondary schools has been announced by Dr. Mary E. McGann, director of the Rhode Island College Writing Center.

Deadline for entries in four categories — poetry, short fiction, narrative essay and non-fiction expository essay — is February 15.

The contest is sponsored by the RIC Writing Center, the college's faculty of arts and sciences, and the Rhode Island Council of Teachers of English (RICTE). Cash awards will be given to first, second and third place winners.

Student winners will be announced in early April at an awards ceremony at RIC.

McGann says information flyers and entry forms have been distributed to English departments of schools throughout the state through department heads and members of the RICTE board of directors.

Any student or teacher who wishes entry forms or further information about the contest should call McGann or John Teehan at the RIC Writing Center at 456-8141.

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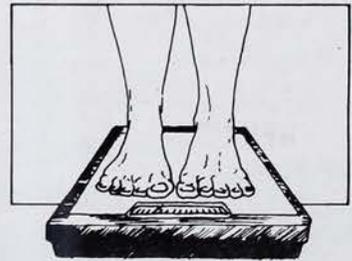
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Age 5 and under: (From left) 1st place, Shana Wilfand, age 5; 2nd place, Rachael Keir Blackman, age 4; and third place, Sam Levin, age 5.

Chanukah Co

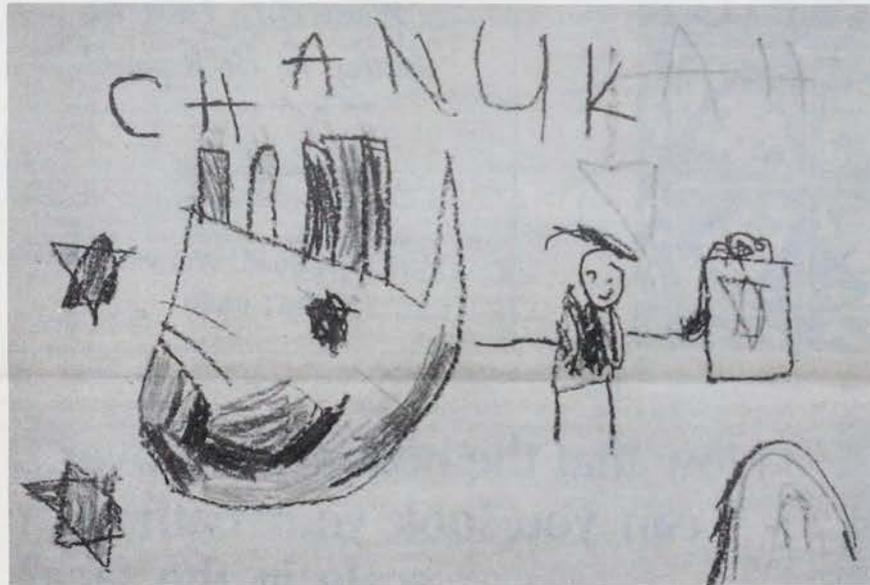
by Sal Gu

On Friday afternoon, December 26, the cozy confines of the Bridge to Learning on Wickenden St. became a scene of euphonious pandemonium as budding young Picassos gathered to receive awards for the First Annual R.I. Herald Chanukah Drawing Contest. Prizes were given in three categories: 5 and under, 6 to 10, and 11 to 14. Excited children's faces and sounds of their ecstatic voices rarified the atmosphere to a clamorous, jubilant peak.

Kathy Rothmeier, proprietor of the Bridge to Learning, remarked that she'd never been host to such a happy commotion in her store. The children and their parents were immediately drawn to her large assortment of high quality, educational toys and games for kids of all ages. Some of the products were displayed to be tried out, and everyone clearly had a ball.



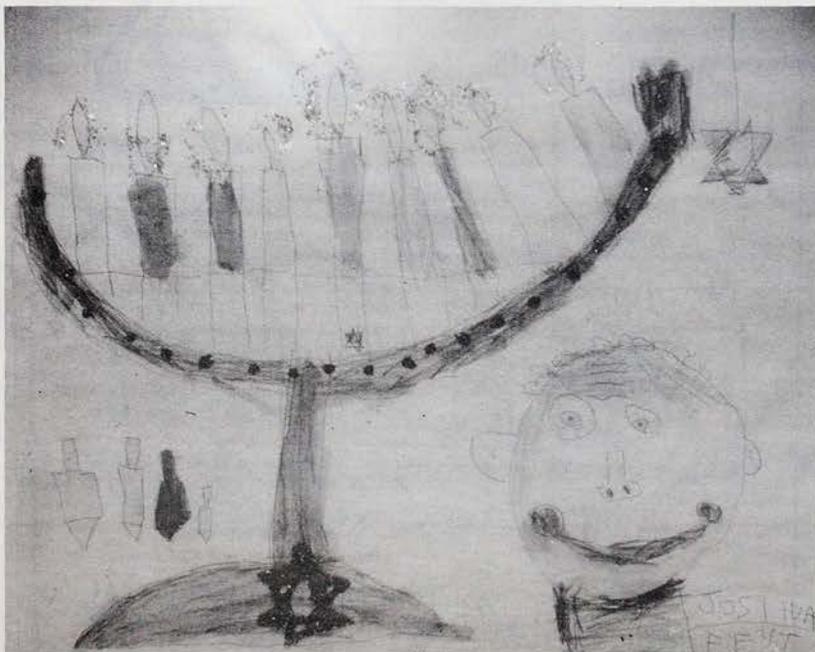
All of the winning artists gather together for a group photo, along with Honorable Mention winner, Joshua Rubin (2nd row from the bottom, extreme left). (photos by Bruce Weisman)



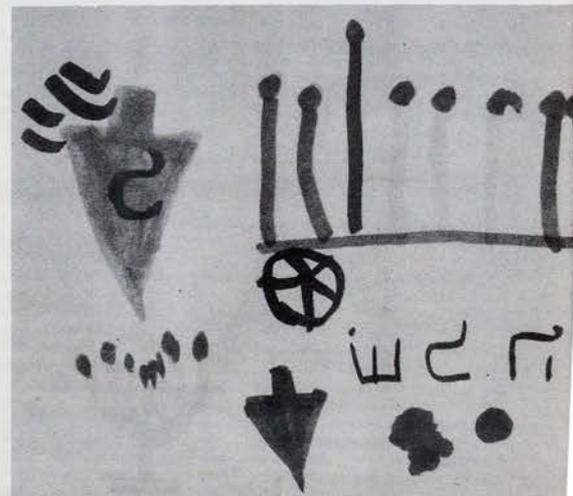
Aaron Kremer, 5 and under



Uri Topolosky, Age 8



Joshua Feit, Age 5



Joshua Rubin, Age 5

Contest Winners

gielmino

After presenting award certificates and ribbons to the winners, Bruce Weisman, *R.I. Herald* Advertising Director, assisted by Mary Fitzpatrick, Account Representative, brought some semblance of calm to the proceedings and lined the young artists up for photographs, according to categories. Prizes included: three \$25 gift certificates to the Bridge to Learning for 1st place, three \$15 gift certificates to the Bridge to Learning for 2nd place, and three \$10 gift certificates to Incredible Edibles, Davol Square, Providence, for 3rd place.

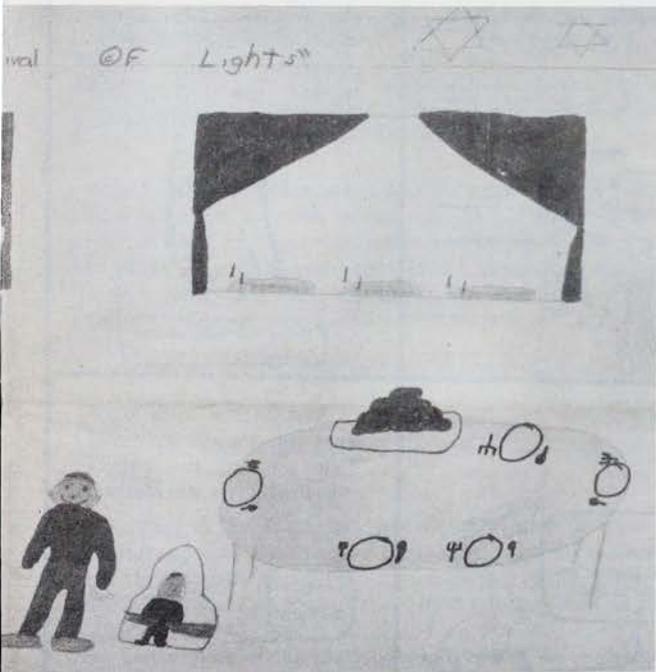
The *R.I. Herald* would like to thank everyone involved in the contest, especially Kathy Rothmeier of the Bridge to Learning, and Myra Braverman of Incredible Edibles, co-sponsors of the event, for making it an artistic and joyous success.



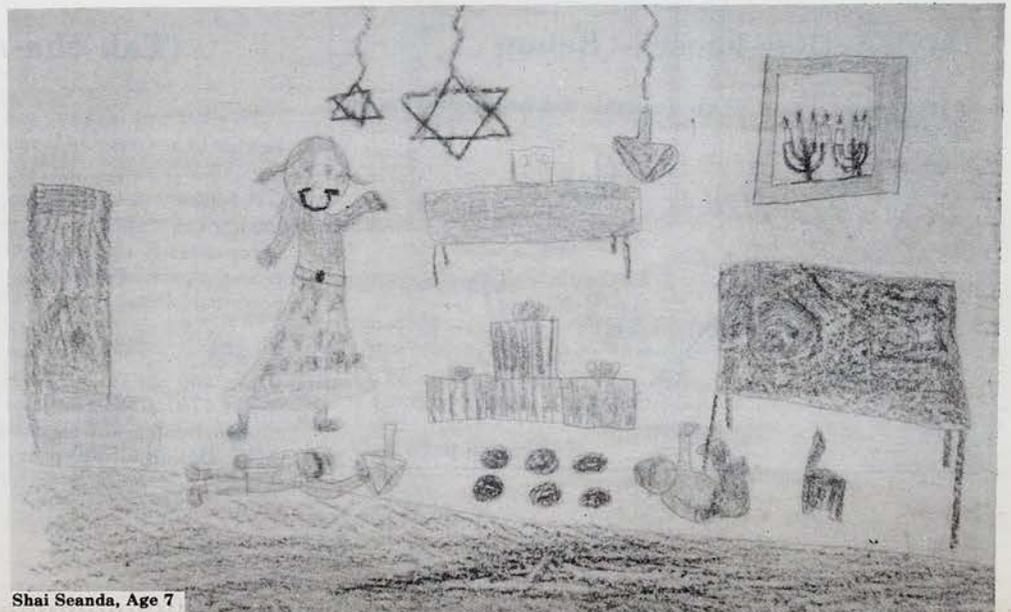
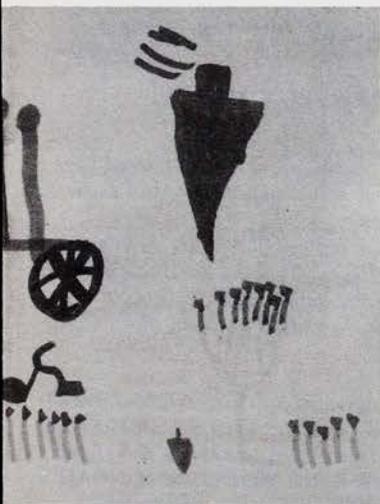
Ages 6 to 10: (From left) 1st place, Benjamin Keir Blackman, age 7; 2nd place, Chana Gibber, age 8½; and third place, Esther Shafran, age 6.



Ages 11 to 14: (From left) 1st place, Anna Sorota, age 13; 2nd place, Aviva Miller, age 11; and (not pictured) 3rd place, Yocheved Jakubowicz, age 11.



Paul Weiner, Age 8



Shai Seanda, Age 7

(Continued on page 12)



NOAH'S ARK

A newspaper for Jewish children

VOL. IX, No. 5

JANUARY, 1987 / KISLEV-TEVET, 5747

Solomon, The Wise King

When Solomon became king over Israel, he was only 18 years old. He prayed to God, asking for wisdom.

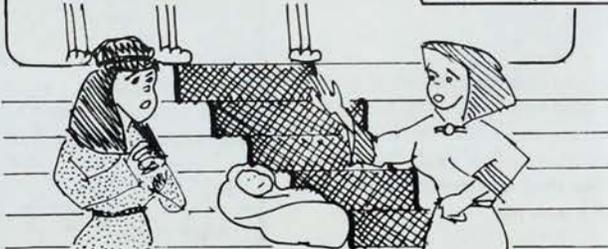
I don't ask for a long life, riches or power. Just give me an understanding heart.



One day, two women came before the king. Each woman had just had a baby, but one of the babies had died. Now each woman said she was the mother of the living baby.

The baby is mine!

No, the baby is mine!



King Solomon heard the women's story. There were no witnesses. How could he decide which woman was telling the truth? Then, he had an idea!



Bring the baby to me! And bring me a sword!

Then the king ordered his officer to cut the baby in half.

Give half of the baby to one woman, and half to the other woman!



But one woman shouted, "No!"



Oh, my lord, give her the baby! Do not cut the baby in half!

But the other woman said, "That's a good idea! Divide the baby!"

And so the king knew that the woman who said "Do not cut the baby!" was the baby's real mother!

Give her the baby!



All over Israel, people heard how wise Solomon was. And all of the people honored him.

רִיבּוּס

(Ree-boose) - Rebus

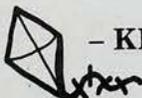
What time was it when Joseph's ten brothers wanted to kill him?



- MIT +



- HL +



- KI +



- ARW +



- BO =

- Answer on page 2.

תַּחְרוּת!

(Tah-cha-root) - Contest!

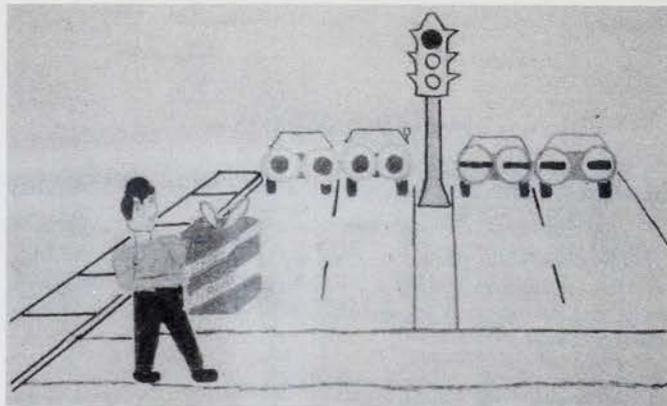
To enter this contest, write a tongue twister for Passover! It can be silly or serious, but it must have something to do with Passover.

A tongue twister is one or more sentences that are hard to say. Usually the first letter of most of the words is the same - or a sound is repeated in the sentence. A famous example is: "Peter Piper picked a peck of pickled peppers. How many pecks of pickled peppers could Peter Piper pick?"

Send your tongue twister along with your name, complete address, and age to: NOAH'S ARK, Twister, 7726 Portal, Houston, Texas 77071. (You must be 6-12 years old to enter.) The winning tongue twister will be announced in the April issue of NOAH'S ARK. **Deadline: February 1, 1987.**

Winners Of The Herald's Chanukah Contest:

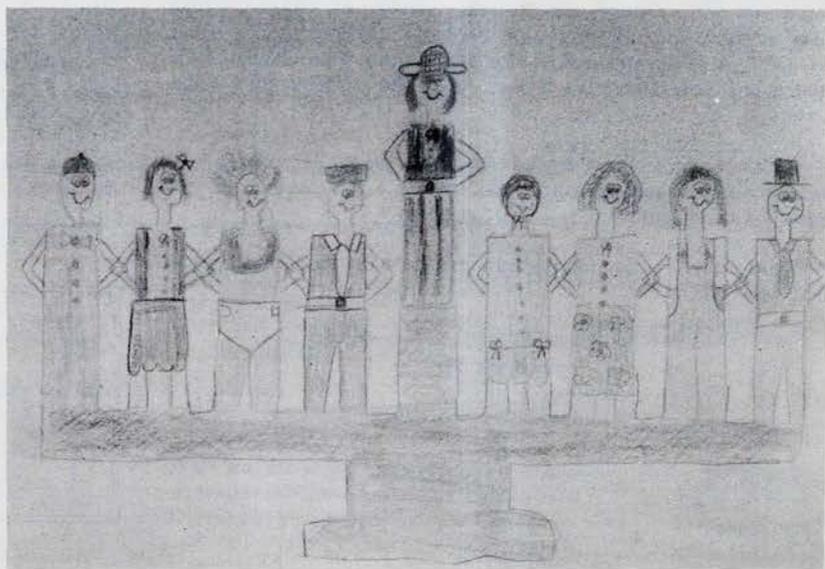
Chanukah: A Festival Of Lights



Aaron Zev Gibber, Age 11



Arge Schwartz, Age 11-14 group



Yocheved Gold, Age 12

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WESTERN UNION AGENCY		SPECIAL OCCASION/SEASONAL GIFT BASKETS		BULK & ENSEMBLE GIFT WRAP		

Emanu-El

"Finding God" is the theme of the January series of lectures at Temple Emanu-El's Minyanaire Program, hosted and organized by the Temple's Men's Club.

Rabbi David B. Rosen of Temple Torat Yisroel in Cranston will kick-off the series. His topic will be "What Can a Modern Jew Believe About God?" He will speak on Sunday, January 11.

"The Challenge of Living Life" will be addressed by Dr. Bruno Borenstein on Sunday, January 18. Dr. Borenstein currently is involved in palliative care.

Rabbi Sholom Strajcher, Dean of the Providence Hebrew Day School and the New England Academy of Torah, will speak to the Minyanaires on Sunday, January 25. His lecture will be "Perspectives of Finding God."

The Minyan for the morning begins at 9 a.m. at the Temple, followed by breakfast. The lectures begin at 10 a.m.

Income Tax Classes

Income tax classes, conducted by IRS and State agencies, will be held at the following locations on January 5, 7, 9, 12, 14, and 16, 1987 from 10 a.m. to 2 p.m. except where noted:

Warwick Central Library, 600 Sandy Lane, Warwick, R.I. Hours — 9 a.m. to 1 p.m.

Middletown Town Hall, 350 East Main Road, Middletown, R.I. Hours — 9 a.m. to 2 p.m.

Washington County Government Center, Tower Hill Road, Wakefield, R.I.

East Providence Recreation Center, (Old Junior High School), 100 Bullocks Pt. Ave., East Providence, R.I.

Stop & Shop Supermarket, Newport Avenue, Pawtucket, R.I.

Cranston Public Library, Sockanosset Road, Cranston, R.I.

Volunteers are asked to tend these sessions.

The American Association of Retired Persons (AARP) Tax Counseling for the Elderly.

Adult Courses At JCC

The Adult Department of the Jewish Community Center, 401 Elm Grove Ave. in Providence is offering three courses beginning in mid-January.

• **Keeping More of What You Earn**, led by Edward McCarthy, Certified Financial Planner, will explore tax planning strategies and tax advantaged money management techniques. Topics to be covered will include municipal bonds, IRAs, retirement plans, savings bonds, real estate investing and income deferral plans. The course will meet Mondays at 7:30 p.m. beginning January 12 (four sessions ending February 2). The fee is \$12 for members; \$20 for non-members.

• **Line Dancing**, taught by Sara and Tom Atkins, will offer line dancing in a relaxed, light-hearted atmosphere. The instructors are affiliated with the Dance Teachers Club of Boston and were members of the Dance Masters Association. The course will meet Tuesdays at 7:30 p.m. beginning January 13 (eight sessions ending March 3). The fee is \$24 for members; \$40 for non-members.

At JTS Breakfast

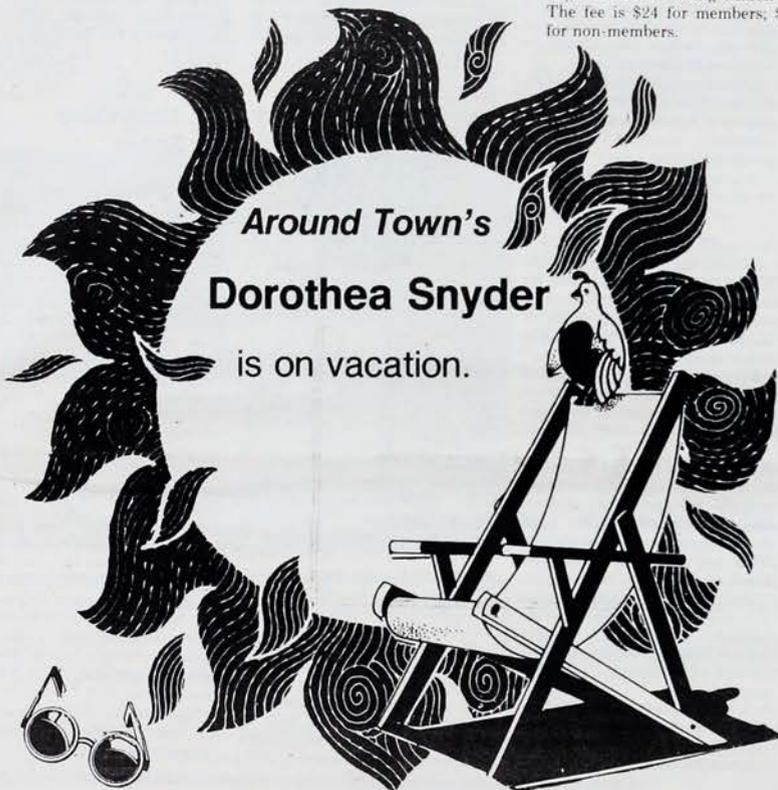


Participating at a recent breakfast on behalf of the Jewish Theological Seminary held at Temple Emanu-El, Providence are:

Melvin G. Alperin, member of the Board of Overseers, Jewish Theological Seminary; Harriet and David Horvitz, co-chairmen of the breakfast; Rosalind and Mervin Bolusky, honorees who received an Award from the Seminary for their outstanding work in the Rhode Island Jewish Community; Edward D. Feldstein, president of the Congregation.



Rabbi Daniel H. Liben, Associate Rabbi, Temple Emanu-El; Mervin and Rosalind Bolusky; Rabbi Wayne M. Franklin, spiritual leader, Temple Emanu-El; Edward D. Feldstein.



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- "Horowitz: A Biography"—Life story of the legendary pianist, by Glenn Paskin.
- "Mayor"—His own story, by New York's irreplaceable Ed Koch.

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Obituaries

ETTA WUNSCH
PROVIDENCE — Etta Wunsch, a resident of the Jewish Home for the Aged, died at Miriam Hospital Sunday, December 21. She was the widow of Samuel Wunsch.

She was born in Austria a daughter of the late Isaac and Sima (Pantolos) Waldman. Except for 10 years residence in Cranston, she was a Providence resident for more than 70 years.

She was a member of Temple Sinai, the Majestic Senior Guild, and the Women's Association of the Jewish Home for the Aged.

She leaves a daughter, Susan Rice of New York City; a brother, Leonard Waldman and two sisters, Esther Resnick and Rosalie Reicher, all of Providence, and two grandchildren.

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

REBECCA FOSTER
PROVIDENCE — Rebecca "Betty" Foster of the Jewish Home for the Aged, 99 Hillside Ave., formerly of Knightsville Manor, Cranston, a bookkeeper for 20 years for the Tercat Tool Co., Olneyville, before retiring, died Thursday, December 25 at the home. She was the widow of Harold C. Foster.

Born in Russia, a daughter of the late John and Rose Schneider, she lived in Providence for more than 60 years. She previously lived in Cranston.

She was a member of Temple Torat Yisrael, The Miriam Hospital Women's Association, the Women's Association of the Jewish Home for the Aged, a former treasurer of the Cranston Senior Guild, the Knightsville Tenants Association, and a member of the Cranston RSVP program.

Mrs. Foster leaves two sons, Stanley A. Foster of Cranston and Frederick W. Foster of Fairfax, Va.; a sister, Mrs. Evelyn Cohen of Cranston; a brother, Samuel Schneider of East Providence, and five grandchildren.

A graveside service and burial was held at Lincoln Park Cemetery, Warwick. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

SADIE F. RIESMAN
BOSTON — Sadie F. Riesman, 90, of Perkins Street died December 26 at Beth Israel Hospital shortly after her 90th birthday. She was the widow of Joseph G. Riesman, founder of the Royal Electric Co., Pawtucket.

Born in Boston, a daughter of Louis and Bessie Finkelstein, Mrs. Riesman was a member of Temple Israel, the Martha's Vineyard Hebrew Congregation, Hadassah, the American Technion Society and the Women's Auxiliary of Beth Israel Hospital and Community Hospital, Boca Raton, Fla. She was a member of the South Brookline Garden Club.

She leaves three sons, Robert Riesman of Providence, Martin Riesman of Newton and Eugene Riesman of Montreal; two brothers, Samuel Fink of Pawtucket and Bernard Fincke of Newport; seven grandchildren and two great-grandchildren.

A funeral service was held at Temple Israel, Longwood Avenue and Plymouth Street, Brookline, Mass.

MAX LEMELMAN
PROVIDENCE — Max Lemelman, 84, of the Jewish Home for the Aged, 99 Hillside Ave., died Wednesday, December 24 at the home. He was the husband of the late Hazel (Pinsker) Lemelman.

Born in Russia, a son of the late Etel and Ida (Zemokonsky) Lemelman, he lived in Washington, Pa., for many years before moving to Providence nine years ago.

Mr. Lemelman owned a dry cleaning establishment in Washington for 30 years before retiring 12 years ago. He was a member of Temple Emanu-El, Providence, and Temple Beth Israel, Washington.

He leaves a son, Elliot Lemelman of Pittsburgh; a daughter, Toby Fain of Providence, and two grandchildren.

A funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St. A graveside service was held at Beth Israel Cemetery, Washington.

BERTHA BLISS
EAST PROVIDENCE — Bertha Bliss, 92, of the Evergreen Nursing Home died Sunday, December 21, 1986, at the home. She was the widow of Maurice W. Bliss.

Born in Brazil, a daughter of the late Leon and Fannie Marcus, she lived in Providence for more than 50 years before moving to East Providence two years ago.

She leaves three sons, Lloyd E. and Robert H. Bliss, both of Providence, and Maynard Bliss of East Greenwich; a brother, Theodore Marcus in New Jersey; five grandchildren and three great-grandchildren.

A private funeral was held. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

JANET DORSKY
SOMERSET, Mass. — Janet Dorsky, 63, of 174 Vermont Ave., a bank secretary, died Sunday, December 21, 1986, at the Lahey Clinic, Burlington. She was the wife of Stanley Dorsky.

Born in Brooklyn, N.Y., a daughter of the late Nathan and Hannah Driller, she moved to Somerset 23 years ago.

She leaves three sons, Alan Dorsky of Hingham, Robert Dorsky of Easton, Hugh Dorsky of Freetown, and three grandchildren.

A graveside service was held at Hebrew Cemetery, Fall River.

ETTA WUNSCH
PROVIDENCE — Etta Wunsch of the Jewish Home for the Aged, 99 Hillside Ave., died Sunday, December 21, 1986, at Miriam Hospital. She was the widow of Samuel Wunsch.

Born in Austria, a daughter of the late Isaac and Sima (Pantolos) Waldman, she lived in Providence for more than 70 years. She had also lived in Cranston. Mrs. Wunsch was a member of Temple Sinai, the Majestic Senior Guild and the Women's Association of the Jewish Home for the Aged. She formerly was a member of the PTA and had worked in Girl Scouting.

She leaves a daughter, Susan Rice of New York City; a brother, Leonard Waldman; two sisters, Esther Resnick, Rosalie Reicher, all of Providence, and two grandchildren.

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

Modern Jewish Cinema Catalog Available

You won't find Barbra Streisand or Woody Allen here. No Jewish Mothers, neurotic wimps or saccharine shtetls. You will find that Jewish filmmakers outside of Hollywood have some funny, enlightening and surprising things to say. The first and only reference catalog of its kind the Guide to Films Featured in the reference catalog of its kind, the *Guide to Films Featured in the Jewish Film Festival*, focuses on stereotypes. Highlighting an incredible range of work — from Yiddish tales to the Borscht Belt to exotic Middle-Eastern dramas — the new Guide to Films underscores the increasingly important role of media in preserving and transmitting culture.

The Guide to Films lists and describes over 100 new Jewish subject films and features articles by nationally known writers on American Independent Cinema, Holocaust Cinema, New Israeli Film, and a special section on How To Organize A Film Festival. It also provides subject listings and

up-to-date resource information on distributors, Jewish video, archives, and international Jewish Film Festivals. Also included are rare and unusual photo stills from the films.

Film programmers and Jewish leaders have hailed it as an essential reference guide and as one of the most important Jewish resources published in recent times.

The Guide to Films, edited by Deborah Kaufman and Janis Plotkin, is published by the nationally acclaimed Jewish Film Festival, a Berkeley-based organization which has premiered over 100 new films to tens of thousands of people in 20 cities. The Jewish Film Festival is a year round resource center for filmmakers, programmers and community activists interested in Jewish film, education and community organizing.

64 pages, \$9.00 plus tax and shipping. Available from the Jewish Film Festival, 2600 10th St., Berkeley, CA 94710.



Dr. Greenberg To Speak

Dr. Moshe Greenberg, a noted Hebrew University Biblical scholar, will give a lecture at the University of Hartford on Tuesday, Jan. 27. Sponsored by the University's Maurice Greenberg Center for Judaic Studies, Greenberg's talk will deal with "Jewish Conceptions of the Biblical Prophet as Author."

The lecture, funded by the Charles B. and Irene B. Jacobs Foundation, is the first in a series of three dealing with the Bible and archaeology. Greenberg will speak at 8 p.m. in the faculty dining room of Gengras Student Union.

Currently the Jacob Perlow Fellow in Judaic Studies and the Humanities at Yale University, Greenberg earned B.A. and Ph.D. degrees from the University of Pennsylvania. He was ordained at the Jewish Theological Seminary, which awarded him a master's degree in Hebrew letters. He was appointed professor of Bible at the Seminary in 1970.

The lectures are free and open to the public. For further information, call (203) 243-4964.

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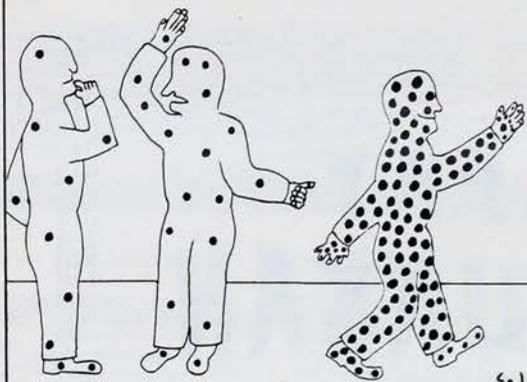


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- Successful building level administrative experience.
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Providence School Board
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**Juilliard String
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The incomparable Juilliard String Quartet will give a complete performance of Johann Sebastian Bach's late and rarely performed work, *The Art of the Fugue* on Sunday, January 18, 3 p.m. in Jordan Hall at the New England Conservatory. *The Art of the Fugue* program marks the second of three Juilliard performances presented in Boston this season by the Wang Celebrity Series.

The Art of the Fugue is a consummate (and extraordinarily complex) statement of all of Bach's ideas on fugal counterpoint. Written for four abstract voices — simply labeled *soprano, alto, tenor* and *bass* — *The Art of the Fugue* is rarely performed in its entirety. It is not necessarily a work for string quartet: its technical and dynamic difficulties are compounded by the fact that the alto and tenor ranges of the piece fall below the practical ranges of the violins and violas on which they would most naturally be performed. According to Samuel Rhodes, violist of the Juilliard, this problem will be circumvented in the Jordan Hall performance in two ways. First, the second violinist will switch to viola at the appropriate points in the score. Second, the Juilliard has commissioned master lute-maker Marten Cronelisen to make a special viola large enough to extend the normal range of the instrument by a fourth to accommodate Bach's score.

Aside from its technical demands, *The Art of the Fugue* is rich musical experience for the listener. It displays Bach at his virtuosic finest, but shows without question the full emotional and intellectual range that characterize this most important of composers.

The Juilliard String Quartet, now in its 40th season, performs regularly in Boston for the Wang Celebrity Series, and is renowned throughout the world for its innumerable concerts and more than 100 recordings. Robert Mann and Joel Smirnoff, violins, Samuel Rhodes, viola, and Joel Krosnick, cello, are the Juilliard String Quartet. Together, during the 85-86 season, they received the prestigious Arturo Toscanini Artistic Achievement Award — making the Juilliard the first chamber ensemble to be so honored.

Remaining tickets for the Juilliard performance of *The Art of the Fugue* go on sale January 5 at the Jordan Hall box office (536-2412) and by calling Concertcharge at 497-1118.

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Remaining tickets are priced at \$17.50 and \$16.50.

The 1986-87 Wang Celebrity Series is supported by Wang Laboratories, Inc., and by generous grants from the Massachusetts Council on the Arts & Humanities, the National Endowment for the Arts, and the Boston Arts Lottery Council.

**Violence Continues
In Jerusalem**

JERUSALEM (JTA) — Anti-Arab violence and vandalism continued in the Old City. A Molotov cocktail was thrown at an Arab-occupied house in the Moslem quarter, causing slight damage but no casualties. Several more blazing gasoline bombs were found in the neighborhood, near the Shuvu Banim yeshiva where stabbing victim Elishu Amdid had been a student.

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A Jewish Mouse On An Xmas Stocking

NEW YORK (JTA) — What's a nice Jewish cartoon character like Fievel Mousekewitz doing in places like these?

The rodent star of Steven Spielberg's new animated film "An American Tail" is the centerpiece of two major Christmas sales promotions, both apparently with Spielberg's blessing.

At more than 7,000 McDonald's restaurants across the United States, Fievel is pictured on four facsimile-stocking Christmas tree ornaments, each given free to purchasers of a \$5 book of gift certificates.

The books also contain a coupon for \$5 off a \$25 Fievel doll at 801 Sears department stores nationwide. Sears has exclusive rights to sell merchandise based on the movie's characters, according to James Podany, director of marketing communications for Sears Roebuck & Co., Chicago.

Sears is placing the characters on a variety of children's products as a draw for sales during the Christmas season; however, Podany insisted that Fievel is not pictured on any Christmas-related items such as a wreath or tree ornament.

'Ill Advised' and 'Tacky'

The use of an identifiably Jewish character to boost Christmas sales is incongruous to say the least, isn't it? "I think it's ill-advised" and "tacky," said Dr. Eliot Spack, executive director of the Coalition for Alternatives in Jewish Education. He noted that he was expressing his own opinions, not his organization's policy.

However, he told JTA that the Fievel campaigns did not pose major assimilation problems for Jews. "I'm not personally worried that we're going to lose thousands of Jews over it," he said, explaining that children won't easily identify the mouse as Jewish, since Fievel is an uncommon Jewish name.

He chalked up the Fievel promotions to capitalism. "Chanukah and Jewish linkages have clearly been exploited for many years" in the promotion of Christmas and nonreligious events, he added.

Spokespeople for the companies involved, in interviews with JTA, denied any tackiness or incongruity in the use of Fievel.

Podany of Sears said the Fievel-centered campaign appears at Christmas-time only to concur with the release of the movie.

Marvin Levy, a consultant to Spielberg's Amblin Entertainment and Universal City Studios, Inc., both of Universal City, Calif., acknowledged that Fievel is Jewish and even receives Chanukah gifts in the film, but he said the film is less a Jewish story than one of immigration that fosters universal American values such as the "melting pot."

"No one thought of it with a religious significance," he said of the many Jews, including himself and Spielberg, among the leadership of Amblin and Universal. "We would probably be as sensitive as anybody," he added.

But might not children who see the film and then see the character pushing Christmas sales get the wrong impression of Judaism? "I really don't think so," he said. "I don't think anybody here thought of it as being as much of a Christmas promotion as a (generally ecumenical) holiday promotion." According to Terri Capotosto, media relations manager for McDonald's Corp., Oak Brook, Ill., the movie represents American values of inter-cultural understanding, hope and family heritage.

Moreover, both Capotosto and



by Sal Guglielmino

McDonald's customer relations representative Chris Garrity noted that families can participate in the Fievel promotion without getting involved in Christmas. Scenes from the movie decorate the packages of McDonald's meals for children from November 24-December 24, which each week is accompanied by a different Fievel storybook.

No Offense Intended

She said she didn't see anything

wrong with placing Fievel on the Christmas tree ornaments, and added that McDonald's employees, including Jews, had discussed the issue at length, concluding that Fievel transcended any one ethnic group. But she said, "We certainly apologize if someone has misinterpreted (the Fievel ornaments) ... We obviously wouldn't do anything that would offend anybody."

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