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## U.S. Aid To Israel Could Be Cut In 1990

by Howard Rosenberg  
WASHINGTON (JTA) — The \$1.2 billion in economic aid Israel receives each year from the United States may be in jeopardy in the coming fiscal year, according to sources on Capitol Hill.

The \$1.8 billion in military aid Israel receives appears less vulnerable at this point. The State Department and the Pentagon have agreed to recommend that Israel receive that amount in the 1990 fiscal year, U.S. and Israeli sources said.

But Capitol Hill sources noted that both components of Israel's \$3 billion annual aid package, all of which is disbursed in the form of grants rather than loans, could be cut at any step in the annual budgeting cycle.

President Reagan is due to submit his 1990 budget to Congress on Jan. 9. George Bush may elect to submit his own budget after he is sworn in as president on Jan. 20. Congress has until Oct. 1, when the fiscal year begins, to modify the White House budget and appropriate funds for the year.

In computing Israel's economic aid for 1990, U.S. officials, including Deputy Secretary of State John Whitehead, are suggesting that Israel's savings under the December 1987 foreign debt-financing law be taken into account, sources said.

Under that law, Israel is expected to save an estimated \$2 billion over 20 years by converting high-interest government loans into lower-interest private loans. It saved about \$100 million over the past year, an Israeli Embassy source said.

Israel currently owes \$10 billion to the United States from loans received during various Arab-Israeli wars and in annual foreign aid packages before they were converted completely into grants in 1984.

In recent years, Israel's annual debt payments to the United States have generally approached the level of economic aid it received from the United States.

In fiscal year 1990, however, Israel would pay less in debt obligations than it would receive in economic aid, if current assistant levels were to continue, according to a Capitol Hill source.

The \$3 billion that Israel received in fiscal years 1988 and 1989 were its most favorable packages ever, constituting close to 10 percent of Israel's national budget.

Increases are considered unattainable, since under the Gramm-Rudman-Hollings deficit reduction law, Congress and the executive branch must cut \$35 billion from the anticipated 1990 U.S. budget deficit of \$135 billion.

It is not clear whether President-elect Bush will submit his own budget. Like Reagan, Bush does not support tax increases, although there has been talk of various "revenue enhancement" measures.

The agreement on military aid was reached in the U.S.-Israeli Joint Security Assistance Planning Group. In a concurring agreement, Israeli Defense Minister Yitzhak Rabin agreed not to seek more than \$1.8 billion in military aid for 1990, sources said.

But U.S. and Israeli officials said the Reagan administration is considering a 2 percent cut in military aid for the current 1989 fiscal year, which could cost Israel \$36 million. The money would be reappropriated to countries whose military aid was cut dramatically in recent years, including some that allow U.S. military bases on their territory.

The administration would not need congressional approval to make such a cut.

Carlucci informed Rabin in Israel earlier this month about the possible cut. The Israeli defense minister reportedly responded that he "would not fight it."

Three of the four key members of the congressional appropriations subcommittees with jurisdiction over foreign aid reportedly are urging the administration to scrap the idea. They are Sens. Daniel Inouye (D-Hawaii) and Robert Kasten (R-Wis.), and Rep. David Obey (D-Wis.).

"If it is blocked, it will be because of them," the source said. "If it goes through, it will be because Rabin gave (the administration) a green light."

Yosef Gal, the Israel Embassy spokesman, said he did not know what Rabin had told Carlucci, but added that "we believe and hope" that the 2 percent cut will not take place.

As for fiscal year 1990, Gal said he was "pretty confident" that the current level of U.S. aid will be maintained.

Morris Amitay, a pro-Israel lobbyist and former executive director of the American Israel Public Affairs Committee, said there is "definite cause" to be concerned that foreign aid to Israel will be reduced in the coming fiscal year.

In the most recent major foreign aid battle, for fiscal year 1988, Congress cut the administration's total foreign aid request from \$19.5 billion to \$16.2 billion, although it maintained the \$3 billion in aid to Israel.

Pro-Israel activists were happier when the budget summit of Nov. 1, 1987, restored the administration's international affairs budget to \$18.1 billion, which meant smaller cuts for other foreign aid recipients and avoided greater resentment at Israel.

That agreement established the foreign aid levels for both fiscal years 1988 and 1989, and helped Israel avoid any major budget battle this past year.

Foreign aid is considered one of the most vulnerable of all accounts in the U.S. budget. Despite the widespread support in Congress for

## Judge Bruce M. Selya Honored



Judge Bruce M. Selya with the Louis Dembitz Brandeis Medal for Distinguished Legal Service awarded to him on November 29 at the Omni Biltmore Hotel in Providence. See page 8. Photo by Dorothea Snyder.

## Diaspora Outcry Prompts Parties To Reconsider Unity Coalition

by David Landau  
JERUSALEM (JTA) — Diaspora Jewry's determined efforts to have the divisive "Who Is a Jew" legislation removed from Israel's political agenda may influence the composition of the next government.

The latest American Jewish leader to speak out against it was Morris Abram, chairman of the powerful Conference of Presidents of Major American Jewish Organizations.

He warned at a news conference here last Monday that a law which would "change the principle of one destiny" for the entire Jewish people would certainly be "a mistake."

As he spoke, another group of American Jewish leaders, representing 27 national organizations, landed at Ben-Gurion Airport to join in the ongoing lobbying effort with government ministers and politicians.

All of this pressure being brought to bear on a single issue is viewed here as a factor in Likud's efforts to establish a broad governing coalition with the Labor Party.

If it succeeds, observers here believe the proposed amendment to the Law of Return demanded by the ultra-Orthodox parties will once again be defeated in the Knesset.

A broad coalition would eliminate Likud's dependence on the religious parties to establish a governing majority in the 120-member Knesset.

Premier Yitzhak Shamir would no longer be bound by his promise to the religious parties to push through the amendment, which would deny automatic Israeli citizenship to persons converted by non-Orthodox rabbis.

Shamir, the Likud leader,

discussed the prospect of a national unity government last Monday night with Shimon Peres, who heads the Labor Party.

Diaspora Jewry is aroused by the "Who Is a Jew" issue because the proposed change would delegitimize Reform, Conservative and Reconstructionist branches of Judaism with which the vast majority of Diaspora Jews are affiliated.

Abram refused to speculate on the possible fate of the Orthodox-inspired amendment when he spoke to reporters. He said he was not qualified to comment on the details of Israel's political process.

Although he made clear that he thought the measure was unfortunate, he stressed to the reporters that he was speaking as "an individual observer," not in his capacity as chairman of the Conference of Presidents.

The conference is an umbrella organization of 48 national Jewish organizations in the United States and Canada. Its purpose is to speak with a single voice on matters of concern to Israel and Jews generally.

Many of the individual organizations differ politically and ideologically.

Abram explained that the Conference of Presidents avoided debates or pronouncements on issues of a theological nature, because its "power and influence lies in the fact that it speaks with one voice."

But he clearly implied that the "Who is a Jew" battle was a central issue in the series of meetings he has had this week with top Israeli leaders.

He declined, however, to discuss those conversations. Abram was accompanied by the executive

(continued on page 15)

## Modern Folktales And Lessons

by Michael Fink

Folktales start with the journeys of three siblings. I too was one of three. And I have three. In Rhode Island and throughout America, a tale is being told about three siblings. Orthodox, Conservative, and Reform. The King is Torah, the Queen, Israel. When the three do not get along, the parents are distressed. There are reasons why they refuse to hold hands. Each must set forth to seek its fortune in its own way. They inherit their portion. Orthodox is loyal and courteous and guards the family jewels. Reform is generous and adventurous, makes mistakes but then tries to correct them. Conservative is accommodating, seeks peace and copes helpfully. In some folktales only one sibling is good. Two-eyes is noble, while One-eye and Three-eyes are mean. In a Jewish story all the offspring are equal in value in the heart of parents, though no one is perfect in wisdom or character. Jewish Law and Land need all.

When my siblings and I were in mourning twenty-five years ago, we would be summoned from one Providence synagogue to another. We went where we were needed for a minyan. It comforted us to comfort others. At one point one of us belonged to a Reform temple, one to Conservative, and one Orthodox. As recently as two years ago, the late Rabbi Braude would go Shabbat to Shabbat from shul to shul across the city. His last article and legacy for the historical Notes was an account of his travels among the temples.

Now I hear rabbis using their pulpits to criticize other congregations of Jews, not to seek unity but to fight for priority. We used to plant trees in Israel. Now we plant strife. Artists in Israel shape beauty on canvas, paper or the strings of violins. Our leaders make ugly sounds and carve out unseemly shapes before the eyes of the world. Do they learn to do this at national conferences?

"What Is a Jew?" is not a new or improper question. Many years ago I asked, "What makes us Jewish? How do I know if another kid is Jewish? If American kids today pose the problem, how do we answer them?"

The time had come in the brief tumultuous history of Israel for that query to be placed again before us. It should not divide us, but gather us around the existential challenge: who are we? If we are not a race, nor a single national entity, are we a religion? What then is our faith? If the question is asked or answered too vaguely, we are in danger of losing our soul as a people. I am proud of Israel's profile and those who follow the Torah. I am ashamed only of those embarrassed by their roots.

Providence is a tiny town. I see Orthodox friends, read their letters, visit their ceremonies. Though I was not eager to listen to a woman cantor, I was astonished at the spiritual beauty of this experience at a Reform temple. When my children chose as their local hero in Sunday School a Conservative teacher who is a survivor, I celebrated their good judgment and taste. If we would shine as a light among nations, we must try and show some respect and affection for one another. In a family household or in a community, it is not easy. Quarrels leave scars. Maybe we need an Ecumenical Movement, not between synagogue and church, but between synagogue and synagogue, between Jew and Jew.

(continued on page 15)

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# Local News

## Providence ORT

On Thursday evening, December 15, the Providence Chapter of Women's American ORT in conjunction with ORT's Elm Grove Chapter will hold a pound auction. Now you ask, what is a pound auction? People bring anything that weighs a pound and costs a minimum of \$7.00 dollars. The gift needs to be wrapped, along with a helpful clue to help entice the buyers.

The evening will begin at 7:45 p.m. at a member's home in Warwick. Appetizers and desserts will be served, and an R.S.V.P. is being requested. For further information and directions, please call 463-7684.

**We want your opinion!  
Tell it to the editor..**

## Sons Of Jacob

Friday, December 9 — Rosh Chodesh Tevet, sixth day of Chanukah. Light seven candles before the Sabbath candlelighting. Morning services at 6:30 a.m. Candlelighting is at 3:54 p.m. Minchah services are at 4:05 p.m.

Saturday, December 10 — Reading in the Torah-Miketz, seventh day of Chanukah. Morning services are at 8:30 a.m. Minchah services are at 3:45 p.m., followed by the "third meal." The Sabbath is over at 4:58 p.m. Havdalah will be at 5:09 p.m.

Sunday, December 11 — Morning services are at 7:45 a.m. This is the last day of Chanukah. Minchah services for the entire week are at 3:55 p.m.

On Sunday December 4, Rabbi Yitzchok Dubovick was the installing officer for: President, Harold Silverman; Vice-President, David Friedman; Financial Secretary, Melvin Fleischer; Treasurer, Isadore Friedman; Recording Secretary, Harold Labush.

The synagogue is looking forward to another successful year and invites the entire Jewish community to participate in our religious and social activities. Do not be strangers! Visit your Shul! This is our 93rd year.

## Touro Synagogue

### Rabbi Lewis Returns For Touro Anniversary

Rabbi Theodore Lewis, Rabbi Emeritus of Touro Synagogue, will return to Newport for the synagogue's gala 225th Anniversary celebration on the second weekend of December, announced Mr. Bernard Kusnitz, congregational president. Rabbi Lewis, who led the congregation for over 35 years, now resides in Brooklyn, N.Y. He will deliver the main address at the special Late Friday Evening Services, on Friday, December 9, at 8 p.m., which will mark the event.

The anniversary service will be conducted by Rabbi Chaim Shapiro, present spiritual leader of the congregation. The program will feature processions, choral music, and an original play, written by Rabbi Shapiro and directed by Mrs. Rhonda Sabo, entitled *The Ballad of Isaac Touro*. The play will be presented by one of the synagogue's newest groups, the Young Couples' Club. Mr. Saul Schweber is the chairman of this night's festivities.

Rabbi Lewis will also deliver the sermon at the regular Sabbath morning services, which start at 9 a.m. on Saturday, December 10. Likewise, he will attend a special Chanukah Concert-Latke Party which will be held that evening at 7:30 p.m. in the Jewish Community Center's Social Hall. That party will feature a musical presentation by the highly-lauded "Klezmer Journey" group from Boston. A committee, headed by Mrs. Rita Slom, a congregational vice-president, is coordinating this program.

To complete the weekend's activities, a Communal Breakfast will be held in the Jewish Community Center's Social Hall on Sunday morning, December 11, at 9:30 a.m. The guest speaker for this program will be Mr. James Rosenthal, Associate Managing Editor of the *Providence Journal*, who will talk about his recent visit in Russia with Jewish "Refuseniks."

For reservations and additional information on these events, contact the synagogue office at 847-4794.

## Congregation Ohave Sholam

Services this Friday evening are at 4 p.m. Saturday morning, Shabbat Chanukah, there will be a Kiddush following services at 9 a.m. Rabbi Jacobs' Mishnah class will be Saturday afternoon at 3:30 p.m. Minchah will be at 3:55 p.m. followed by the Third Sabbath Meal. Ma-ariv is at 4:55 p.m. Havdalah is 5:05 p.m.

On Saturday evening, December 10, we will have our 4th annual Chanukah party. For a nominal cover charge there will be free home-made latkes and applesauce, musical entertainment by Rabbi Mordecai Fried, dreidles for every child, and other exciting activities. Other refreshments including Glatt kosher hot dogs will be served. The festivities begin at 7 p.m. so that young children can also attend. The whole Jewish community is invited.

Sunday morning, the last day of Chanukah we will be davening at 7:30 a.m. Monday and Thursday morning services are at 6:40 a.m. Tuesday, Wednesday and Friday we daven at 6:50 a.m. Minchah-Ma-ariv services are at 4 p.m. when possible.

## Chabad House

The next meeting of the Chabad House Jewish Youth Club (J.Y.C.) will take place on Sunday, December 11, from 1 p.m. until 2:45 p.m. The meeting will feature an entertaining puppet show (video) entitled, "The Miracle of Channukah." Also on the agenda are puppeteering fun, door prizes, and plenty of fresh popcorn and drinks. The club meets at Chabad House Jewish Heritage and Hospitality Center, 360 Hope St. (near Olney St.) in Providence.

The participants in the Chabad House J.Y.C. have been having a great time this year. There's a meeting every other Sunday with a special activity or theme each week. Homemade candied apples for Rosh Hashonah, birthday ball, and creative arts and crafts are some of the fun programs this past fall.

All Jewish boys and girls ages 4-11 are invited to attend. (3 year olds may come with mother.) There is a minimal charge of \$2.00 per meeting with a \$5.00 maximum of \$5.00 per family. For more information, feel free to call Sara Marozow, children's program coordinator at 274-3065.

## Cranston-Warwick Hadassah

Mrs. Sara Frank, President, announced that the next regular meeting of the Cranston-Warwick Chapter of Hadassah will be held on December 21, 1988 at the Letter Carrier Plaza, 124 Mayfield Avenue in Cranston at noon.

This will be a Brown Bag Lunch. Dessert and coffee will be served. Karen Danin, a Regional Board member, will speak. Her topic will be Jewish Youth in America and Israel.

The winner of the raffle will be selected at this meeting.

## Providence Hadassah

The Providence Chapter of Hadassah will hold an Open Board Meeting on Monday, December 12, in the Senior Lounge at the Jewish Community Center.

Activity Chairmen will give reports on the various activities in progress; and Eva Sapolsky, Vice President for Education, will share her thoughts on the book, *The Drowned and the Saved*, by Primo Levi.

Coffee hour at 12:30. Meeting at 1 p.m.

## Temple Am David

Services: Friday, December 9 6:15 p.m. followed by dinner.  
Saturday, December 10 9:30 a.m.  
Jr. Congregation 10:30 a.m.  
Saturday, December 10  
Progressive Dinner.  
Sunday, December 11, J.W.V. Meeting 9 a.m.  
Sunday, December 11, Continuing Adult Education Classes 10-12 noon.  
Monday, December 12, Choir Rehearsal 7-8:15 p.m.  
Wednesday, December 14, Social Seniors Meeting 1 p.m.  
Thursday, December 15, Chug Tfilah 6:15 p.m.

### JFS Director To Speak December 19

Paul Segal, executive director of Rhode Island Jewish Family Service, will be the featured speaker at Temple Am David at the December 19 General Congregational meeting.

Mr. Segal's timely subject will be "Coping with the December Dilemma," and will touch upon the issues that inevitably come up during the season, such as helping our children deal with Christmas observance in their schools, how to react when you're invited to the office Christmas party, and the like.

The meeting begins at the Temple at 8 p.m. and will include the selection of a nominating committee for next year's elections.

## B'nai B'rith Youth

The Woonsocket chapter of B'nai B'rith Youth Organization has expanded its programming area to include the towns of Lincoln, Cumberland and Smithfield, Rhode Island, and Uxbridge, Milford, Blackstone, Bellingham and Mendon, Mass.

The chapter meets at congregation B'nai Israel on Sunday afternoons. The chapter programs in the five folds of B'nai B'rith Youth Organization include athletics, social, Jewish cultural, religious and community service.

The B'nai B'rith Youth Organization is in the process of conducting their annual membership drive, and any Jewish Youth between the ages of 13-18 who would like additional information, please call David Hochman, Rhode Island State Coordinator, at (401) 421-4111 or our Regional Office at (617) 566-2067.

### Teen Connection

Teen connection, a new Jewish Youth Group in your community is for all Jewish 7th and 8th graders who want to enjoy social, athletic and cultural activities with their peers.

This program is part of the B'nai B'rith Youth Organization (B.B.Y.O.) whose 30,000 members make it the largest Jewish Youth group.

Through teen connection, youths are a part of an exciting international network of Jewish Teens. Teen connection expands the members' social and creative activities, allowing them to do the things that would not be possible outside of an organized group setting.

Teen connection offers an assortment of activities, from dances, overnights, visits to amusement parks, tennis, holiday parties, cultural films and much more.

If you know any 7th or 8th graders, please call David Hochman at (401) 421-4111 or (617) 566-2067.

When you send a wedding or engagement announcement, why not include a photo? Black and white only please.

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**JCCRI**

**Coping With Stress**

Dr. Barry S. Fogel, Associate Director of the Brown University Center for Gerontology and Health Care Research, will be the guest speaker for the December 13 meeting of the Brown Bag Club of the Jewish Community Center of Rhode Island. His topic will be "Medical and Non-medical Means to Cope with the Common Stresses of Body and Mind."

The meeting will begin at noon at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence. Bring a brown bag lunch; dessert and beverage will be provided. The donation is \$1.

For further information call Ann Miller or Lisa Goodman at 861-8800.

**Annual GAC "Matzah Ball"**

Save Sunday evening, December 18 from 6 to 9 p.m. for the JCCRI Golden Age Club annual "Matzah Ball."

The Social Hall of the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence will be festively decorated for guests to enjoy a social hour and catered dinner followed by dancing to Everett Schiffman's Orchestra. The menu will include hors d'oeuvres, chicken soup with matzah balls, boneless stuffed chicken breast, latkes, glazed carrots and Black Forest cake.

The fee is \$12 for Golden Age Club members and \$15 for non-members.

R.S.V.P. by December 12 to Ann Miller, 861-8800.

**Slides of Roman Vishniac**

The slides of Roman Vishniac will be shown at the monthly Sunday afternoon discussion series of the Rhode Island Holocaust Memorial Museum, 401 Elm Grove Ave. in Providence to be held on December 11 at 2 p.m.

The Museum is open to the public. Visitors are welcome; docents are available for instructed tours. Tours for school and organized groups are arranged by appointment.

Visitors are welcome to visit the museum Monday through Thursday, 11 a.m. to 4 p.m.; additional Wednesday hours, 7 to 8:30 p.m.; Sunday, noon to 4 p.m. For information call 861-8800.

**Yiddish Club**

The Yiddish Club of the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence will hold its next meeting on Tuesday, December 13 at 2 p.m.

The club meets on alternate Tuesdays to converse in Yiddish, to read stories and poetry and to have informed discussions on current events. Fluency is not a prerequisite.

For information call Lisa Goodman at 861-8800.

**Outdoor Club**

**Ice Skating Afternoon**

The Outdoor Club of the Jewish Community Center of Rhode Island is planning an ice skating afternoon at the Cranston Ice Rink on December 18 from 1:30 to 3 p.m.

Open to both Outdoor Club members and non-members, the afternoon will start at 12:30 by meeting at the JCCRI, 401 Elm Grove Ave. in Providence to bus to the rink. The trip will end at the Center's Teen Lounge with hot chocolate and videos. Skate rental is available at the rink. The fee is \$5 per person; reservations must be made by December 12 by calling Anne Picozzi or Ruby Shalansky at 861-8800.

On December 13 at 7:30 p.m. there will be a meeting for those teens interested in planning future events. New members may join at that time.

Sponsored by the JCCRI and the Robbie Frank Fund, the Outdoor Club is open to teens in grades nine through 12. Future plans include a Superbowl Sunday party and a February vacation ski trip.

**"Maximizing Student Potential"**

**At PHDS**

For over thirty-five years, the Providence Hebrew Day School has been providing Jewish children with a dual curriculum program that delivers the best of both worlds: an excellent secular education and traditional Jewish values.

This dual curriculum program is carefully designed to intellectually challenge children without overburdening them. To help students make the most of their capabilities and their PHD education, the Providence Hebrew Day School is sponsoring a lecture/discussion on "Learning Intervention in the Dual Curriculum School: Maximizing the Potential of All Our Students."

The program features Dr. Kalman Stein, Principal of the English Studies Department at the Maimonides Day School, Ms. Lois Lange, Guidance Counselor, and Ms. Louise Lipsitz, Special Needs Teacher in English Studies. Dr. Stein will provide insights

into the childhood learning process and share techniques implemented through Maimonides' Special Education Program. These techniques have helped children with mild learning difficulties function in an intensive learning environment.

In addition, Ms. Lange and Ms. Lipsitz will speak to teachers about the organization and execution of the program. They will also answer questions regarding many of the day-to-day situations that typically occur.

This special lecture/discussion is free and open to all parents and friends of the Providence Hebrew Day School. It will take place Tuesday, December 13, at 7:15 p.m. at the School, 450 Elm Grove Ave. A separate workshop for teachers will be held December 13 at 3:45 p.m.

For more information, contact the Providence Hebrew Day School at 331-5327.

**Striar JCC**

STOUGHTON — Whimsical jewelry, abstract corporate logos, and a colorful plastic beach bag that transforms into a sand chair are among the innovative designs by young Israeli artists featured through December at the Perkins Gallery of the Striar Jewish Community Center.

"Faces & Objects" represents the first U.S. exhibit of award winning designs by recent graduates of the Bezalel Academy of Art & Design, the Israeli version of the Rhode Island School of Design.

The Perkins Gallery will host a special "Evening Celebrating Israeli Design" on Tuesday, December 13 at 7:30 featuring guest lecturer Romie Shapiro, President and Chairman of the Board of the American Friends of the Bezalel Academy. This event is free and open to the public. Light refreshments will be available.

This show, curated for the Perkins Gallery by Izzika Gaon, chief curator at the Israel Mu-

seum, Jerusalem, is a unique opportunity to see what's new and exciting in Israeli design. Displayed are utilitarian objects, such as high tech style kitchen faucets and orange crates with bold graphics, that reflect both modern Israeli culture and design excellence. Amidst the innovative array of secular designs are traditional mezuzot of brass, silver, lace and straw by Amit Shur, as well as disposable paper spice boxes for Havdalah by Yaacov Oppenheim, and ceremonial stoneware by Monica Hadari.

Group tours of the Perkins Gallery exhibit are available by request, and donations are welcome. The Striar Jewish Community Center on the Fireman Campus is located at 445 Central St., Stoughton. It is easily accessible from Routes 24 and 138. Parking is free.

For further information, call the Cultural Arts Director at (617) 341-2016.

**Jewish Family Services**

**December 8 Hanukkah Party At JFS Kosher Mealsite**

The Jewish Family Service Kosher Mealsite for the Southern Area will hold its annual Hanukkah Party on Thursday, December 8 at 11 a.m. with entertainment provided by the Providence Hebrew Day School student choir under the direction of Rabbi Mordecai Fried. For the third year, the students, accompanied by Rabbi Fried and his guitar, will sing old favorites and visit with mealsite participants. A noontime lunch with candlelighting and latkes will follow.

The JFS Mealsite held at Temple Torat Yisrael in Cranston offers residents of Cranston and Warwick a hot kosher meal and an opportunity to socialize five days a week, Monday through Friday. A variety of programming is offered from 11 to noon, with the meal served at noon. On Fridays, a

special Shabbat meal is served, complete with candles, hallah and kiddush. Periodic day trips to areas of local interest are planned.

Additional December offerings include a presentation of the new Medicaid laws by Beth St. Pierre of Representative Claudine Schneider's office and a Bureau of Jewish Education film series led by Ruth (Duffy) Page. On Wednesdays, Paul Segal, Executive Director of Jewish Family Service, leads a discussion group for men only, and on Fridays, Debbie Feinsod of the JFS staff leads a group for women only.

Gladys Kaplan, Mealsite Coordinator, announces all activities in the Mealsite Newsletter, *Chai Times*.

Transportation is available to Cranston residents and to limited areas of Warwick.

Reservations for meals must be made one week in advance by calling Rita at 781-1771.

**ACT Presents Nicholas Nickleby**

The All Childrens Theatre Ensemble, under the direction of Wrenn Goodrum, will present Charles Dickens' *Nicholas Nickleby* from December 2 to December 11 at the First Unitarian Church at the corner of Benefit and Benevolent Streets in Providence.

The ACTors include: Jordan Abeles, Anna Boksenbaum, Sophie Feller, Sarah Gormely, Nick Hopman, Jamie Mederios, Julie Mederios, Molly Lederer, Alex Newby, Jesse O'Neill, Adam Parker, and Bethany Penza from Providence; Josh Allen from East Providence; Scott Anderson from Seekonk; Carrie-Ann Priddy from Pawtucket; Darcie Dennigan and Alison Shea from Rumford; Jake Drew, Maggie Toran, and Hilary Niles from Barrington; Marc Ferreira and Emily Wells from Cranston; Karen Fournier from Woonsocket; Josh Joseph from East Greenwich; Kirsten Hunt from Lincoln, and Elizabeth Morrissey and Jill Morrissey from Cumberland.

Performances are scheduled for Friday and Saturday, December 2, 3, 9 and 10, at 7:30 p.m., and Sunday, December 4 and 11 at 3 p.m. Ticket prices are \$2.50 for children, and \$5 for adults. Children under the age of three years are admitted free. For

reservations or more information, please call the ACT Ensemble at (401) 331-7174.

Join the ACT Ensemble as they turn the clock back to the winter of 1888. Providence's Golden Age will be revealed through the eyes of young Nicholas Nickleby, who experiences triumph and tragedies in this suspenseful tale. The children of the Ensemble chose to set the play in 19th century Providence because they wanted to give something special back to a city which has given them the opportunity to explore their own creative powers.

*Nicholas Nickleby's* Assistant Director is 15-year-old Elizabeth C. Guterman of Providence. She attends Classical High School, and has studied with Wrenn Goodrum for 2 1/2 years. She is a member of the ACT Childrens' Advisory Board, and assists Ms. Goodrum with ACT's various classes during the week. Ms. Guterman's assistant is 14-year-old Shawn Selby of Pawtucket, who attends Moses Brown School, and has started her second season with ACT. Of this production of *Nicholas Nickleby* Ms. Guterman says, "One of the reasons this play is so exciting is because of the enormous cast putting in so much energy to produce a truly exciting event."

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# Opinion

## Shadows Of Chanukah Past

by Michael Fink

If you walk up and down the short hills of Mount Hope near the Miriam, you may find in front windows little candelabra with tiny flames, one more each day for over a week until the winter solstice. It is the Jewish festival of lights. In past decades the candles were lit in the kitchen. You couldn't see them from the street. Now they shine forth in modest pride. This neighborhood is framed by two orthodox synagogues. Mishkon Tefilah (House of Prayer) faces the entrance to the Miriam on Summit. Beth Shalom (House of Peace) turns its countenance east at the corner of Rochambeau and Camp.

These small buildings date back only to the early 1950's, when displaced persons came to the block and built up a community lost in Europe's hell. The House of Peace features a nursery school to attract and instruct younger families. The House of Prayer has no rabbi. Like Quakers, its elders know all the ceremonies and keep them thriving in good order on their own. In orthodox temples, men sit away from women, either on different sides or at different levels, the women higher. The first such Providence orthodox building I saw as a child was not new but had been converted from a church. It was down off Camp on Howell Street. My grandparents and parents walked there together along Camp, but the mothers and fathers took places apart inside. That Jewish settlement of Mount Hope has moved over the years just a few streets north toward Pawtucket. The Howell Street group put up the House of Peace. I got to know it only after our first child was born. A couple who had their baby on the same week lived a block away on Fifth Street. She was a local blonde, but he was a striking, exotic Iraqi. He liked to help out with repairs to that House of Peace, which had a serious roof

leak. She set up programs in the hall. Before anyone around here knew about black Jews in Ethiopia, she housed a young Falasha and brought him in to speak. The President of the congregation went to high school with me. His wife, too, came from another culture. She was English, an orthodox lady with a British accent. They had kids the age of ours. They asked me to join the Board. From within that damp building I rediscovered my neighborhood. I found refugees, converts to Judaism, Hassids from New York, and people looking for a center to their lives. Many came from far away, and brought observances from long ago.

My family had left off the rituals from Europe. They let go some of the rules of kashrut. I put together a faith of my own that combined their traditional forms with the conservation ideology of the Depression. Books about the ethic of ecology seeped into our school libraries and the children's shelves of the Rochambeau Branch. The streets themselves held fragments of farms and a few small greenhouses and nurseries. Like Ferdinand the Bull, I distressed my mom by wanting just to sit in the yard under an old apple tree and smell the blossoms. What I found to admire among orthodox neighbors was their habit of conservation. They walked to worship; they didn't drive. At Chanukah, the festival of lights that coincides with Christmas, they didn't chop down a tree and later throw it away. They used the same dainty silver candelabrum every year and put it away respectfully. They never go forth without a head covering. But in the rain on Saturday they won't carry an umbrella. Carrying is like work, and the Sabbath is a day for rest and song, or rather low key chanting. In the Fall they build in the yard a little hut without a roof. I think it is the Bible source for our

first Thanksgiving. On the high holidays they wear cloth and rubber sneakers, as a kind of apology to the beasts whose skin gives us leather for our soles. The religious shawls they wear are large and colorful like Joseph's coat. They drape them over their shoulders with flair like the wings of great birds. Half pagan and half prophet, I don't have a true religious nature or background. I just respect the charm of their stubborn and eccentric devotion.

Many American Jews define their faith as a reasonable and liberal culture. For the orthodox, faith is more concrete. To me the formal details of their spirit make elements of pure poetry. When I was a youngster, Americans believed we should all resemble each other. We tried and nearly succeeded. You had to meet a kid's grandma to find out what a kid was. We didn't pick up the languages our folks had spoken oceans away. The Andrew Sisters translated Yiddish songs into English. Yet here between Prayer and Peace young families are putting it all back together again, giving their kids lost names from the past. They take courses with the rabbi of Beth Shalom to keep up with the rules and learn about the rituals of every aspect of their lives. These ordinances are not an unbroken chain. Your children may let go of them. Or they may pick them up again when you have dropped them.

A surprising number of Holocaust survivors dwell among the small houses and tall tenements of the district. Sturdy, cheerful, elderly men and women who have known hunger and open hatred, they have lived through ghetto, slave labor, death factories. They stroll to the bakery or deli whose produce must pass muster with the rabbi. They pray in their pews openly and without fear. Neighbors may be Catholic or Protestant or Muslim. Irish, Cape Verdean, French or Italian. Everybody mows, shovels, takes out garbage, says good morning. You don't have to give up anything to be a good neighbor. These survivors have relatives in Israel or in Russia. All have worked in Providence factories and stores, or right next door at the hospital. The spread of large health care facilities has taken away some open land and houses. But the neighborhood still keeps its strong, mixed identity. As the survivors have become American, they have brought a special vigor to this setting. The melting pot of the past has become a wonderful salad. People don't feel any the less American. Instead, we feel so thoroughly here that we can give more, and care more for each other, by announcing what we are. That is why the candles are set frankly in front windows. To radiate the manifold blessings of this place and this time.

At one point my two brothers and I belonged to each branch of the ancient tree. The eldest attended Reform. The middle Conservative. I went to the Orthodox shuls of our neighborhood. We three did not agree. Yet we had the same parents, the same roots. As this Chanukah draws to a close, I dedicate the last candles to the hope for respect and good will among all Jews.



## Candlelighting

December 9, 1988

3:57 p.m.

Announce your child's bar or bat mitzvah in the *Herald*. Black and white photos are welcome.

## Notice

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

## Letters To The Editor

### Hillel Responds

We are writing to express our concern about a number of allegations made by Jacob Neusner in a recent article and letter-to-the-editor published in the Jewish media. In our judgment, Mr. Neusner's claims are unwarranted and unjustifiable. Moreover, we are deeply offended by the tone of his criticism.

Mr. Neusner has criticized the Executive Director of the Brown-RISD Hillel Foundation on two counts. First, Mr. Neusner is concerned about Rabbi Flam's participation in a marriage ceremony conducted in 1986. We are surprised and dismayed that Mr. Neusner feels the need to once again publicly malign Rabbi Flam for the sensitive way in which he handled the marriage ceremony involving two Jews, the bride being the daughter of a former Brown administrator. Mr. Neusner should know that Hillel's Board of Directors is fully satisfied with the nature of Rabbi Flam's participation in that ceremony, as are other important rabbinic authorities, and we are not at all influenced by Mr. Neusner's most recent invective.

Mr. Neusner also accuses Rabbi Flam of abrogating his responsibility to oppose the recent awarding of an honorary degree by Brown University to Gore Vidal. Unfortunately, Mr. Neusner's vicious letter on the subject displays his regrettable lack of understanding of Rabbi Flam's involvement in the matter. In fact, as soon as Rabbi Flam was informed of the University's plans (which were announced on the day the degree was awarded), he expressed to appropriate university administrators his concern about the process in which honorary degree recipients were selected.

We are particularly disturbed by Mr. Neusner's claim that the Hillel program has no "public presence," and serves only to offer students religious services and kosher meals. Clearly, Mr. Neusner again is speaking without adequate information. We are struck by his lack of familiarity with the ambitious range of student activities and Jewish programming offered by this Hillel program, cited by the national B'nai B'rith office as one of the most impressive programs in the country. We can only conclude that Mr. Neusner has chosen to intentionally distort Hillel's impressive record of achievement or has not taken the time to become more familiar with its laudable number of activities and student services, including an acclaimed student-edited journal, lecture series, study groups, and women's group. At our monthly meetings, this Board is continually amazed at the breadth and depth of activities offered by this Hillel program. We regret that Mr. Neusner understands so little about this fine institution that indeed has a widely-admired public presence on the Brown and RISD campuses, and throughout the Jewish community. No one who takes the time to become acquainted with Hillel's programs could possibly conclude that it does not have a public presence. Not only does Hillel have a public presence, it has had a profound influence on the lives of other members of the Jewish community. The many testimonials we receive from students, leaders of the Rhode Island Jewish community, and university administration leave no doubt in our minds, and put Mr. Neusner's malicious claims to shame.

We want Mr. Neusner and the Rhode Island Jewish community to know how impressed we are with Rabbi Flam and the entire Hillel program. We are proud to oversee the operation of this Hillel, and we are sorry that Mr. Neusner has seen fit to attack Rabbi Flam in

such an inflammatory and petulant form. We would like to think that Mr. Neusner has the ability to express his concerns in a constructive manner that befits someone who claims to care about the Jewish commonwealth.

Very truly yours,  
The members of the Board of Directors of Brown-RISD Hillel Foundation

### Neusner Replies

"It would have been news had the Hillel Board not written as it does. But the board is part of the problem. Hillel is paid for by the Jewish Federation of Rhode Island, and JFRI appoints its share of local machers to the Hillel board. That explains why the Hillel board includes not a single Judaic studies professor at Brown and numerous observant and committed Jewish professors are not asked to serve. Excluding reference to students, the board is made up mostly of off-campus people, e.g., Rhode Island School of Design professors, persons designated by the Jewish Federation of Rhode Island, local rabbis, and the like. Among these, Brown University professors are a negligible minority. So what credence shall we place in the judgment of the board of Hillel that Hillel is a public presence? It is an off-campus board, in no way engaged with the life of Brown University. That is why they can form the perspective that they have: they have no other information but what they are told.

A second part of the problem is that another part of Hillel's budget comes from Brown University. Rabbi Flam on that basis is not likely to engage in a public protest of an action of Brown University, such as conferring an honorary degree on Gore Vidal. The fact that there was no public protest prior to the event is not because it was announced only that day. Contrary to the "fact" stated here, the Vidal degree was announced not on October 28, as the Hillel Board erroneously claims, but in the *George Street Journal* dated October 12, 1988, sixteen days before it was conferred. That is the University's broadly distributed fact sheet, and Rabbi Flam is on the list. We can forgive the board members for not seeing the *George Street Journal* and so misstating the facts; it is, as we see, an off-campus group anyhow."

Jacob Neusner

## To Our Brothers And Sisters — The Jewish Community Of Rhode Island

During the past months a series of vulgar leaflets and flyers have been distributed in our community. The focus of these materials has centered around religious, political, and leadership issues within the community as well as in Israel.

As spiritual and lay leaders in the Orthodox community of Rhode Island we strongly deplore the content and tone of these materials and find them to be repugnant to the religious ideals we represent in this community. We wish it to be clearly understood that neither we nor the institutions we represent have been involved in the writing or distribution of these materials.

It is our hope that we can all work together to strengthen "Clal Yisroel" in order to assure Jewish identity and a future for our people.

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## Talking Around It

by Eric Rozenmann

Gen. Rehavam Zeevi (Ret.), founder of the right-wing Moleadet Party which won two seats in Israel's Knesset, has been giving unwitting aid to the enemy.

A former military commander of Judea and Samaria (West Bank), Zeevi calls for expulsion of the Palestinian Arabs from the territory and from the Gaza Strip. He was quoted recently as saying that "we came to conquer land and settle it. If transfer [expulsion] is not ethical, then everything we have done here for 100 years is wrong."

The general based his statement on the fact that his unit, and a few others, expelled Arabs from several locations in what became Israel during the 1948 War of Independence. Defense Minister and former Prime Minister Yitzhak Rabin wrote in his memoirs of the expulsions recalled by Zeevi.

Some have latched onto Zeevi's remarks to "prove Israel's illegitimacy." They should tread lightly, because the general has fallen victim to historical revisionism, both on the facts and ethics of Zionist settlement.

Jewish forces did drive a small fraction of the Arab refugees from their homes during the fight for independence. Many more fled in response to incitement by neighboring Arab states, to avoid expected reprisals for attacks on Jews, or simply to get out of the way of combat (*Myths and Facts 1989: A Concise Record of the Arab-Israeli Conflict*, published by NER).

And the roughly 550,000 Palestinian Arabs who fled what became Israel were outnumbered by the 800,000-plus Jews who escaped from Arab states during or soon after Israel's War of Independence. Three-quarters of them immigrated to Israel, becoming Palestinian Jews. This dual migration is why U.N. Security Council Resolution 242 does not speak of Palestinian Arabs, but of "a just settlement of the refugee problem."

Zeevi implies that expelling Arabs was a guiding principle from the start. But the record of Jewish land purchases, reclamation of abandoned or waste places and subsequent Arab migration to areas near Jewish development refute that notion.

Just as Zeevi on the far right has mistaken the exception for the rule in Israeli history, some of Israel's left-intelligentsia, according to press accounts, have begun to question the morality of the whole Zionist enterprise.

### Moral Right

But as one of their leading figures has noted, the Jews had a right to Israel independent of religious and historical ties.

"The Jewish people has a full moral right to seize part of Eretz Israel or any other land, even by force, on the basis of a right which I shall call the survival right of the endangered" (emphasis in the original). So wrote A.B. Yehoshua in *Between Right and Right: Israel, Problem or Solution*, Doubleday, 1981.

"A people without a homeland finds itself in a most dangerous

situation in the modern national world. Lacking sovereignty, it is deprived of the means to try to defend itself and assume responsibility for its fate... a nation without a homeland is not a minority, it is an alien group," Yehoshua continues.

Therefore, it has "the right to take, even by force, part of the homeland of another nation, and to establish its sovereignty there." Rights of survival derive "from an objective circumstance of having no alternative. Zionism saw the approaching conflagration. History has proved that its vision was not a mere chimera."

Extrapolating, no guilt attaches to the Jewish presence, to Jewish self-determination, in the land of Israel — unless something is wrong with Jewish survival itself. Jewish rights to Israel certainly outweigh Russian claims to the Ukraine or American claims to Wyoming.

Can the Jewish requirement for self-determination cancel a call by Palestinian Arabs for the same thing in the same place? Yes, if there already is an Arab state in Palestine — as there is in Jordan — and if the survival of the Palestinian Arabs as a group is not in danger, and it is not.

The land which became Israel was in many respects "a land without a people waiting for a people without a land." That was true even though Arabs live there — because Jews, as a people, could live nowhere else.

## Hanukah: Festival Of Freedom

by Dr. Joseph P. Sternstein  
President,  
Jewish National Fund

As we kindle the Hanukah lights, we contemplate what this holiday of national freedom means to us. We embrace the ideas symbolically emanating from the flames: the pride of national and religious identity, the tenacious adherence to our faith, the willingness to defend our people and our land against seemingly overwhelming odds. This is what Hanukah truly is: a personal and national rededication to Judaism and Zionism, to the beliefs and traditions of our people, which sustain us during the most difficult of times. Our recollections of the spiritual and physical courage of the Maccabees renew our commitment to Israel and a Jewish way of life.

We may extend this exercise of remembrance to other aspects of our lives as Jews. It is true for all of us that daily living often obscures the essence of our Jewish actions. JNF, both here and in Israel, is an extensive operation, busy with all the complex activities of a modern philanthropic organization. We are grateful for the success of our endeavors, for the outpouring of generosity which enables us to transform the landscapes of Israel. It would do well for us to remember, however, the original motivation for this movement of

national redemption. We should remind ourselves the JNF is the quintessential Zionist organization. That if divisiveness too often plagues the Jewish people, JNF and its goal of building a thriving, progressive nation unite Jews of every ideology. That the thousands of plaques, signposts and certificates issued yearly by JNF are emblems of the life-giving work we carry out in the Jewish state. That those who give to JNF are full partners in this adventure of rebuilding and strengthening our nation in its historic homeland.

During this season of rededication, let us remember that JNF is a significant part of that core of traditions which binds us to Klal Yisrael and to our ancestral homeland. In the glow of the Hanukah lights, let us guard the precious flame of devotion to our people and our faith, and pledge to further the redemption of the Land of Israel.

If you are celebrating a special anniversary, announce it in the *Herald*. Include a photo with the announcement. Black and white only, please.

## Israeli Trip Enlightening

After recently spending one month working at Haddassah Hospital in Jerusalem, my wholehearted support for Israel stands stronger than ever. This statement comes in the wake of an intensified search by the American media for dissension and violence in Israel. The distorted picture being portrayed to the American Jew via television, radio, and the press is disconcerting. Even more disturbing is our seemingly passive acceptance of this misinformation. I believe that American Jews must travel to Israel this year and see the truth for themselves. At the very minimum speak to those that have been there. At this crucial time in our history, we should be building our support for Israel.

Steven Schechter, M.D.  
Providence, R.I.

## Handicap Parking Spaces

In addition to the many issues confronting us today such as taxes, budget deficit, trade imbalance and the like, I feel a more personal and easier to understand problem for our society is the misuse of handicap parking spaces placed in areas solely for the use of handicapped people with handicapped parking permits.

Misuse by non-handicapped people in any parking area is very unfair, but especially so at entrances to hospitals, public buildings, restaurants, and facilities with health units and swimming pools that many handicapped persons use for therapy purposes.

Common decency and simple consideration for others should dictate one's observance of this humane parking law.

It is bad enough when someone parks in this restricted space without a conscious thought of it being a handicap space, but many times when this is brought to the attention of that person it receives no more than a "so what" or even a more thoughtless or profane remark.

Placement of traffic lights, stop signs, or 25 miles per hour laws in certain areas may sometimes be open to pro and con discussion, but only a terribly uncaring society can

ignore the compassionate need for handicapped parking spaces.

When you see a person painfully getting out of a car in a handicap parking area, remember, "there but for the grace of God, go you."

Sidney M. Green



## You Know Who I Am

by Don Walsh

My body lies alongside a sloping Virginia hillside in a place of honor. Least, that's what all the VIPs said. I rest near a President who has an eternal flame. Funny, lots of people wouldn't give either of us two minutes when we laughed and breathed and loved, fought and were willing to die for this country. He certainly took the chance. JFK was my hero growing up. Now, we're together and some people might say: "What a shame." Well, it didn't go down the way we figured. But... that's O.K.

I'm the Unknown Soldier of Vietnam. I am every man who ever served his country during a time that tore at the cloth of democracy in the streets of the land that I loved.

I was white and black and brown and red. I lived without bitterness back in those dirty years when politicians blundered toward a misshaped belief and used my young life as an assault weapon on behalf of their false pride.

My parents were mechanics, waitresses, janitors, teachers, firemen, laborers of the hand. We lived in Boston and Baton Rouge, Smith Hill and Richmond, Va., too. Across the wide prairie where the flag was a proud possession and the eagle flew.

I missed the bright times of youth because I wore the uniform of freedom. I bore witness to the darkness of deceit and all of war's horrors because I assumed my nation's responsibility while only 18.

I was a Marine, an artillery 08, a medic and a pilot. At Nam 0 beach and hill 881 North. In a land where the sun set like a huge red balloon and the night was my enemy. Walking slowly through the jungle where each step was taken in fear of never seeing the western sky again.

I was from Ohio, Mississippi, New Hampshire, podunkville. I was a young man made old by events and geography dictated by statesmen and generals who have claimed no guilt through the years.

I am the naive American. I pledged allegiance to the flag and this nation. Who worked for John Kennedy and saw him shot. Who ate lunch in Atlanta with Malcolm X. Got arrested. Saw him shot. Who heard Martin King preach of a "dream" from the Ebenezer Baptist pulpit before the media found him in D.C. He, too, was shot. Who believed in George McGovern even though my friends laughed at me.

You see me now as a stranger. My presence is a disturbing reminder of two generations that paid their dues: one in hopes and dreams; the other — in body bags.

I carried a rifle in hands meant to applaud Robert Kennedy in Chicago. To hold a young girl's hand as she views Van Gogh in the RISD Museum. I wanted to go to that girl's house, dressed up like Jay Gatsby, meet her Dad and say: "Hello, old sport."

Anyway, they didn't let me. I went to Lebanon. I saw Saigon. Do not mistake my effort. I was no politician. I was no child of affluence — Sweden or Canada, an easy deferment. I went to Vietnam. Da Nang. Grenada. HELL. You see, Dad didn't do me a deal.

Soon the nation will be led by a mean-spirited liar and a weekend warrior, sunshine patriots giddy with their approaching power and ability to send the country on a treadmill to oblivion. Despite them, like Anne Frank, "... I still believe that people are really good at heart."

Who knows what might have been? I could have been a liberal.

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**Social Events**

**Rabbi and Mrs. Mark Friedman Announce Birth**

Rabbi and Mrs. Mark Friedman (the former Jo Ann Kantorowitz) of Norwich, Conn., announce the birth of their second child and first daughter, Rebekah Yael, on November 14.

Paternal grandparents are Mr. and Mrs. Bernard Friedman of Moncey, N.Y. Maternal grandparents are Mr. and Mrs. Robert Shaffer of Providence and the late Dr. Leo Kantorowitz. Maternal great-grandmother is Mrs. David A. Goldberg of Pawtucket.

**Arnold — Weiser**

Mr. and Mrs. Alan P. Arnold of San Mateo, Calif. announce the engagement of their daughter, Pamela A. Arnold of Boston, Mass., to Jay R. Weiser, also of Boston. He is the son of Mr. and Mrs. Howard A. Weiser of Warwick.

Ms. Arnold is the granddaughter of Mr. and Mrs. Leon Brandt of New Orleans, La., and Mr. Herbert Arnold of San Mateo, Calif. and the late Sylvia Arnold. Mr. Weiser's grandparents are Mrs. Sarah Weiser and the late Sam Weiser of Providence, and the late Mr. and Mrs. Samuel Tarsky of Warwick.

The future bride earned a BSW from the University of Texas at Austin and an MSW from Tulane University. The future groom is a graduate of the Wharton School of the University of Pennsylvania, earning a BS in Economics.

A December 30, 1989 wedding is planned.

**Sandler — Zurier**



On September 25, 1988 at Temple Beth-El in Providence, Lauren Beth Sandler, daughter of Mr. and Mrs. David Sandler of Norristown, Pa., was married to Samuel D. Zurier, son of Mr. and Mrs. Melvin L. Zurier of Providence. Officiating were Rabbis Leslie Y. Gutterman and Susan Miller of Temple Beth-El and Rabbi Neil Kaminsky of Temple Ohabei Shalom of Brookline, Mass.

Julie Sandler, the bride's sister, was maid-of-honor. Benjamin A. Zurier, the groom's brother, was best man. Bridesmaids were the bride's sisters, Amy Sandler, Sherry Sandler, and Valerie Sandler and the groom's sisters, Rebecca Zurier and Sarah Zurier. Ushers were Akhil Amar, Roger Greene, Timothy Galpin, Lee Kellner and David Voorhees.

The bride, a graduate of Harvard College and Harvard Law School, is associated with the Boston law firm of Palmer & Dodge. The groom, who graduated from Yale College, Oxford University and Yale Law School, is an assistant attorney general in Boston. Following a wedding trip to England and Italy, the couple is now residing at 72 Everett Ave. in Arlington, Mass.

**Asher Melzer Receives Horowitz Award**

The 1989 Samuel W. and Rose Hurowitz awards will go to Rabbi Sheldon Goldsmith, Asher Melzer, and Judith Stern Peck.

The awards, to the rabbi, social worker, and communal leader who "best exemplify Jewish values in their communal and professional endeavors," will be made at a dinner at 5:30 p.m., Thursday, December 8 at UJA-Federation headquarters, 130 East 59th Street. The ceremonies will mark the 15th annual presentation of the awards, to persons selected by the UJA-Federation Commission on Synagogue Relations.

Rabbi Goldsmith, director of chaplaincy services at Beth Israel Medical Center, lectures on Jewish medical ethics at the Herzl Institute. He was named the 1986 Chaplain of the Year by the New York Board of Rabbis. He is a member of the coordinating council of Bikur Cholim of Greater New York, and of the Jewish Board of Family & Children's Services advisory committee for AIDS Clients.

Mr. Melzer is director of camping services for UJA-Federation, as well as executive director of the Association of Jewish Sponsored Camps. He is also a camping consultant to the American Association for Jewish Education. He is an instructor at the Wurzweiler School of Social Work of Yeshiva University, as well as at the New School for Social Research.

Mrs. Peck is director of Clinical Services at the Family Institute of Westchester. She is a vice president of UJA-Federation, chairman of the Commission on Synagogue Relations Task Force on the Jewish Woman, and chairman of the distribution subcommittee on Jewish Education. She is president of the Board of Trustees of B'nai Jeshurun Synagogue, vice president and chairman of the nominating committee of the Foundation for Conservative Judaism, and a former vice president of the 92nd Street Y.

The Hurowitz awards were established by Monte and Susan Hurowitz in memory of their parents, both of whom were long active in Jewish communal work in New York. Rose Hurowitz was a vice president of Beth Abraham Hospital, a UJA-Federation agency, and a member of both the Commission on Synagogue Relations and the Department of Religious Affairs of UJA-Federation. Samuel Hurowitz was a leader in UJA-Federation.

For more information, phone (212) 836-1500.

## Thanksgiving At SSDS

Thanksgiving is a special time for the students at the Solomon Schechter Day School, but perhaps it is most special for the kindergartners, who regaled parents, grandparents, siblings and friends with a special presentation and a Thanksgiving feast.

On Wednesday, November 23, the kindergarten students, dressed as Pilgrims and Indians, performed a series of poems and songs. The biggest hit of the morning was the "Thanksgiving Rap" included below:

A long time ago in Plymouth town  
The Pilgrims and Indians all sat  
down

To a wonderful feast that they  
helped to prepare  
With warmth and friendship and  
tender loving care.

Bop-A-Doo, Bop-A-Doo,  
Bop-A-Bop-A-Doo!

They had all met just one year  
before

When the Pilgrims left England  
and came to our shore

Most Indians were helpful that  
first busy year

And taught them to fish and hunt  
using spears.

Bop-a-Doo, Bop-A-Doo,  
Bop-A-Bop-A-Doo!

They built and they planted that  
very first spring

Lots of corn and potatoes and  
wonderful things

By the time summer ended,  
everything had grown tall

There would be plenty to harvest  
when it became fall.

Bop-A-Doo, Bop-A-Doo,  
Bop-A-Bop-A-Doo!

A whole year had passed  
All the people grew hearty

It was time to celebrate  
And have a Thanksgiving party.

Bop-A-Doo, Bop-A-Doo,  
Bop-A-Bop-A-Doo!

Guests were treated to a true  
feast, all made by the kindergarten  
students: cranberry bread,  
pumpkin cakes, "maize" muffins,  
and hot apple cider. And all of the  
participants — faculty, students,  
and visitors alike — were thankful  
for all that they shared on this very  
special day.

### SSDS Kindergartners: How Do You Cook A Turkey?

According to the kindergarten  
students at the Solomon Schechter

Day School, it's pretty easy! Here's  
what some of them said:

Adam Connell: "Take a pan. Put  
in 2 eggs. Put the turkey in the pan  
and cook it on the stove. Then  
taste it. If it tastes good, it's done!"

Tal Bar Zemer: "I would turn the  
fire on, put the turkey in a frying  
pan and cook it! It would take 20  
minutes to cook."

Stephanie Adler: "I think it  
would be better if I cooked it in  
Florida at my cousins. I would put  
it in the oven and cook the turkey  
for two hours. Then I would stick a  
toothpick in the turkey to see if it  
was done."

Sam Stein: "I better learn how to  
read so I can follow the directions!  
I would cook it in the oven for as  
long as it says."

Abbey Weintraub: "I would put  
it in a pan. Then I would put some  
white stuff on it. I would cook it in  
the oven until the buzzer went off.  
Probably 10 minutes."

Sam Weisblatt: "Well, I would  
cook it in the oven. If it was still  
alive I would cook it in the  
microwave. I would wrap it up and  
put some spices on it and put it in  
the 'fridgeator.'"

## Bureau Of Jewish Education

### Teacher Training Schedule Announced

The Bureau of Jewish Education  
is pleased to announce its  
continuing teacher training  
schedule to provide Jewish  
educators with opportunities for  
professional development and to  
achieve certification credit.

All classes meet at the BJE, 130  
Sessions St., Providence, and are  
open to the public. To register, call  
331-0956.

Basic Judaism: Taught by Rabbi  
Lawrence Silverman, this  
ten-week course will provide an  
introduction to the major themes  
of Judaism. Classes will be held  
Wednesday mornings from  
9:30-11:30 a.m. beginning January  
11, 1988. Tuition is \$36 for this  
two-credit course.

Developmental Approach to  
Teaching Bible to Young Children:  
Led by Rabbi Alvan Kaunfer, this  
workshop will deal with applying  
Piaget's theory of child  
development to the teaching of  
Bible. The workshop will be held  
on Thursday, January 12 from  
7:30-9:30 p.m.

### Zelniker Scholar

The Bureau of Jewish Education  
of Rhode Island is pleased to  
announce that noted author,  
Barbara Cohen, will be the Annual  
Zelniker Scholar. On Thursday,  
January 26, 1989, from 3-4 p.m.,  
Ms. Cohen will be welcomed at a  
reception in her honor. From

7:30-9 p.m. that evening, Ms.  
Cohen will address teachers,  
librarians and interested lay people  
on "Using Children's Books in the  
Classroom."

Fans of Barbara Cohen's books  
will recognize common themes and  
concerns in her work. Her young  
protagonists learn to employ  
courage, wit, and sensitivity to find  
themselves and their place in a  
baffling world. Whether set in the  
past or the present, whether  
reflecting the Jewish tradition of  
which she is so much a part or the  
universal dilemmas of growing up,  
her stories reflect a warm, realistic  
perception of the strengths,  
strains, and humor of family life.

Barbara Cohen started writing  
"as soon as they taught me how to  
form letters," and she has been  
writing ever since. She wrote while  
she was going to school, graduated  
magna cum laude from Barnard  
College and was elected to Phi Beta  
Kappa, and earned an MA degree  
from Rutgers University. After her  
marriage to Gene Cohen, she  
divided her time between writing,  
teaching English, and raising three  
daughters. Her first children's  
book, *The Carp in the Bathtub*,  
widely regarded as a modern  
classic, was published in 1972.  
Encouraged by this success, she  
left the classroom to devote more  
time to writing. "Now," she says,  
"I fulfill my yen for face-to-face  
contact with kids by speaking in

schools, leading writers'  
workshops, and playing with my  
grandson." All of Barbara Cohen's  
books, whether based on her own  
experiences, literary sources, or on  
the lives of contemporary children,  
speak directly to the reader in the  
voice of an authentic storyteller  
and one who truly understands  
what it is like to be a child.

Both events on January 26th  
will be held at the JCC and are free  
and open to the public. Ms. Cohen  
will be delighted to sign her books,  
some of which will be available for  
sale. For further information call  
the Bureau, 331-0956.

### CORRECTION

The R.I. Herald regrets the error  
in the ad for GRANNY'S FOLLY on  
12-1-88. GRANNY'S FOLLY has  
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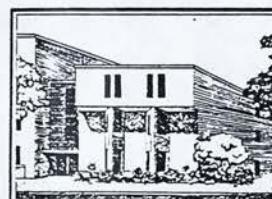
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## OPEN HOUSE

Thursday, December 15

9-11 a.m.

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751-2470.

## SSDS — Open House

On Thursday morning,  
December 15, the Solomon  
Schechter Day School of Rhode  
Island, 99 Taft Ave., Providence,  
will host its annual Open House  
from 9 to 11 a.m.

The morning's program will  
begin in the Eli and Eleanor Bohen  
Vestry of Temple Emanu-El.

Open House events include:

• 9 a.m. — Meet Rabbi Alvan H.  
Kaunfer, Director; Terri Coustan,  
Lower School Coordinator;  
Jennifer Miller Middle School  
Coordinator. View curriculum  
materials and student project  
displays. View art display.

• 9:30 a.m. — Slide  
Presentation. Meet Penney Stein,  
Admissions Director.

• 10-10:45 a.m. — Tour the  
School Building. Computer  
Demonstration.

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Island, is one of a network of more  
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# Around Town

by Dorothea Snyder

Over 300 guests streamed into the Grand Ballroom of the Omni Biltmore Hotel to congratulate Judge Bruce M. Selya, who was awarded the Louis Dembitz Brandeis Medal for Distinguished Legal Service, at a dinner sponsored by the Rhode Island Friends of Brandeis University on November 29.

The award is presented each year to a noted lawyer who exhibits outstanding leadership in his or her profession combined with exemplary community service.

Judge Selya sits on the United States Court of Appeals, the nation's second highest-ranking court. He is the fifth person in Rhode Island history to have attained such a position.

Guest speakers were Chief Judge of the United States Circuit Court Levin H. Campbell and Brandeis president Evelyn E. Handler. Rabbi Leslie Yale Guterman gave the invocation.

The awards dinner was chaired by James and Marilyn Winoker, and co-chaired by Richard and Sandra Oster.

Dinner proceeds will establish the Bruce M. and Ellen Selya Scholarship at Brandeis University.

# Judge Bruce M. Selya Honored



Brandeis president Evelyn E. Handler applauds Judge Bruce M. Selya following the presentation of the Louis Dembitz Brandeis Medal for Distinguished Legal Service.



Three generations: A portrait of a proud family. Ellen Selya and daughter Dawn, Judge Selya's parents, Betty and Herman Selya. Behind Ellen are her parents, Ellie and Alfred Barnes; Judge Bruce M. Selya, daughter Loriann and fiance Brian Sherman.



Judge Selya and his wife Ellen with Judge Raymond Pettine.



Sheldon and Lenore Rodman with Judge Selya and Ellen.



Judge Selya and his wife Ellen with Barbara and Sanford Gorodetsky.



Ellen and Judge Selya with Dorothy Lampal, Dr. Howard Lampal, Suzanne and Richard Baccari.

Photos by Dorothea Snyder

## Improvements Suggested For Lincoln Park Cemetery

by Mary Anna Harrilchak and Pamela Casmer

As students of landscape architecture at the Rhode Island School of Design, we were asked to evaluate the existing conditions of the Lincoln Park Cemetery, located in Cranston. Surrounding the area is the Post Road exit ramp, Route 1, the railroad tracks, and a large billboard advertising Rhode Island Rentals. It is the latter eyesore that was most disturbing to us as designers. From a design standpoint, all of these obstructions are visually distracting from the peace and serenity that should be present in a cemetery. This is a problem that can be solved by either screening the perimeters of the area with plantings or sound boards.

Upon consulting with members of a committee devoted to the well-being of the cemetery, the main concern was obvious: to beautify a cemetery which was established in 1905, in an area that developed into a very industrial zone. There are few existing trees which provide any form of shelter, to seclude the area from the noise of the highway, train tracks, and airport. There doesn't seem to be any "special" place where one could go to pay respects in private, without being disturbed by the volume of traffic. This is a problem that can be solved by design. Because all 200 plots in the cemetery are privately owned by various temples and synagogues, and due to the contours of the land, organization of the burial sites has been altered; not all sections are facing ceremonially east (which was brought to our attention as being a direction designated traditionally for praying). Plantings are in a haphazard arrangement in areas of consenting ownership, and new plantings are no longer permitted due to maintenance responsibilities.

After evaluating and analyzing

the conditions, there are two areas which we feel could be developed into "areas of meditation," which are now presently lacking. Upon entering the cemetery, on the immediate right, there is an area designated as the ceremonial burial site for books. But this area exists only as a plot of grass. Here would be an ideal opportunity to not only acknowledge the area as a meditation garden, but to make it into a space which functions as an entrance piece to the cemetery. It is not a large plot, and unfortunately backs right up against a heavily travelled road. Nonetheless, it could serve the function of a sitting garden, with the proper plantings serving as shelter.

At the north end of the site, there are the ruins of the foundation of a house that once was part of the cemetery. This is an open area, surrounded by many large deciduous shade trees, abutting an area that was once a pond. This space shows potential for the development of a very tranquil water garden which could serve the function of allowing people a place to go to relinquish memories, not in a devoid space, but a sheltered space that reflects life.

This is a preliminary study that we are planning on following through with actual design applications. Upon consulting with the Cemetery Committee on Sunday, December 4, it was brought to our attention that the property in the Northern point of the area is not under the control of the cemetery, but privately owned. It is our hope that this space could be acquired for design intentions.

*Renovation at the Lincoln Park cemetery is an ongoing issue in the Rhode Island Jewish community. Mary Anna Harrilchak and Pamela Casmer, students at RISD, examine the cemetery in terms of design and layout.*

## Is There A Chanukah Tree?

by Yosef Ben Shlomo HaKohen

(WZPS) There is an ancient connection between Hannukah and the olive tree. It was olive oil that was used to light the menorah of the Temple — a tradition that began after the exodus from Egypt. For it was in the Sinai desert that the people were commanded to light the menorah of the Tabernacle with "pure olive oil of pounded olives." Centuries later, when the Maccabees entered Jerusalem to rededicate the Temple, they found a small jar of pure olive oil to use in the lighting of the menorah.

It was this small amount of oil that burned for eight days — an event that became known as the miracle of Hannukah.

### Zechariah's Vision

Our ancestors saw a link between the menorah and the olive tree, as expressed in the vision of the prophet Zechariah: "I saw a menorah of gold . . . There were two olive trees beside the menorah, one on each side of it" (Zechariah 4:2). For it is not only the olive oil which gives forth light, but also the olive tree itself. Nogah Hareuveni, Director of the Biblical Landscape Reserve, explains in his book, *Nature In Our Biblical Heritage*, that the underside of the olive leaf is covered with miniature whitish scales, while its upper side is dark green. This contrast of shades produces a unique silvery sheen when the wind rustles the leaves. And when a strong wind blows through the trees of an olive grove, one can notice shafts of silvery light that seem to jump from tree to tree.

And so, perhaps it was only natural that the prophet Zechariah saw two olive trees standing either side of the menorah. His vision became part of the passage read by Jews in synagogues around the

world on the Sabbath of Hannukah. Yet despite this vivid image, Jews never developed a custom of putting olive trees next to their Hannukah menorahs. One reason may be because Jewish tradition opposes the cutting down of trees, especially fruit-bearing trees, for any reason other than the need for fuel or shelter.

However, while the Jews were encouraged to respect trees and plant life, they were forbidden to defy any aspect of nature — perhaps in order to discourage the people from emulating the nature worship of their pagan neighbors. For while the prophets saw the wisdom of the Creator reflected in nature, they strongly opposed the worship of nature. And this could be another reason why Jews do not put trees next to the menorah.

### Olive Oil

Therefore, only one part of the olive tree became part of the celebration and lore of Hannukah, and that was the oil of the olive. The sages noted that one must first go through the difficult process of pressing the olives and refining the resulting mixture before one gets the pure olive oil that will give light. They saw in the olive a reminder that there is a certain light that comes into the world only after great effort and hardship. The light from the leaves of the olive tree, on the other hand, does not come as a result of human effort. It comes and goes with the wind and has no power to sustain itself.

And so it became a Hannukah custom for Jewish men and women to light the menorah with the oil from olives. For in this small fruit of the Land of Israel lies a great message — the promise of an enduring light to those who struggle in the search for truth and freedom.

by Dvora Waysman

Hannukah is one of the loveliest festivals celebrated in Israel. The oppressive heat of the summer is over and, as evening approaches, the lights from menorahs are burning on myriad windowsills like diamonds gleaming on black velvet. Voices are raised in song as the candles are being lit . . . *Maoz Tsur* — O Fortress, Rock of my salvation, Unto Thee it is fitting to give praise . . .

Light is the main characteristic of the eight-day festival, and light has great significance in Judaism. In the Talmud (Brachot 17A) we pray: "Lord, may it be Thy will to place us on the side of light" and we are told in the mystic Tikkunei Zohar 13c: "There is a palace of light that opens only to him who occupies himself with the light of Torah."

Candles have a major role as ceremonial objects. Almost every Jewish celebration incorporates the use of candles at some point and fire is universally recognized as one of the basic elements of the world — mysterious, frightening, even mesmerizing. In the Kabbalah, the book of mysticism, the image of a multicolored flame emanating from a candle is taken as a metaphor for God's relation to the world and man. The flame adheres to it, relies on it and seems to emanate from the candle, yet it is a distinct and separate entity. The blue center of the flame remains constant, but the outside is always in motion and changes color. Our tradition of incorporating the lighting of candles in a celebratory way enhances the natural power and mystique of fire.

At Hannukah, we light either small multicolored wax candles or oil lamps. The accepted custom is to increase the number from one to eight as the festival progresses. There was a Talmudic dispute and an opinion was ventured that we should begin with eight candles, decreasing by one each night, but it was overruled as we should be constantly increasing joy and light in the world. We place candles in the menorah beginning from the

## Hannukah

right side and moving to the left with each day of the festival.

The kindling begins with lighting the *shammash* or "beadle" — an extra candle used to kindle the others, and the recitation of two blessings:

"Blessed art Thou, O Lord our God, King of the universe, who has sanctified us with Your commandments and commanded us to kindle the Hannukah lights."

"Blessed art Thou, O Lord our God, King of the universe, who performed miracles for our fathers in days of old at this season."

Interestingly enough, Hannukah is the only important Jewish festival that is not mentioned in the Bible. It begins on 25th of Kislev to commemorate the victory of Judah the Maccabee and his followers over the forces of the Syrian king, Antiochus IV, and the rededication of the defiled Temple in Jerusalem in 165 B.C.E.

The central theme is the victory of Hebraism over Hellenism — that is, Jewish over Greek values. It is a festival of liberty, celebrating not only the independence of one people, but the right to freedom of all peoples. The only religious ceremony involved is the nightly kindling of lights and a brief statement in Hebrew that the ceremony commemorated "the miracles, deliverance, deeds of power and acts of salvation" wrought by God at this season, and that the lights are not to be used for any utilitarian purpose — "they

are only to be seen."

Even though the story appears in the Book of the Maccabees, the lights are not mentioned. Some scholars believe that they were an adaptation of a prevailing custom at the time of lighting fires at the winter solstice when the sun is farthest from the equator. However, no matter what their origin, the Hannukah lights are a most fitting symbol of the festival's real message. They represent the Temple candelabrum which Judah and his followers had rekindled as a symbol of rededication.

At Hannukah, we commemorate the miracle of the cruse of oil which lasted eight days instead of one. Its symbol is light and it is written in Talmud Shabbat 122a: "a light for one is a light for a hundred." So when the tiny candles burn on Jerusalem windowsills, they give joy not only to the household but to passing strangers who see them as a beacon of hope on a dark, wintry night.

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## Rabbi Schreier Calls On American Jewish Organization To "Cool It."

NEW YORK — "An avalanche of unbelievable hatred and hysteria has been unleashed by various organizations in the American Jewish community against the possibility of the Israeli political party, Likud, 'giving into' Orthodox demands," charged Rabbi Max N. Schreier, president of the Rabbinical Council of America. He also asserted that the media was spreading hysteria throughout the U.S. in picturing Orthodox Jews as "Khomenis, fascists, crazies and medievalists."

"The Israelis have spoken in a free, democratic election, and Israeli Jews and American Jews must have faith in each other. This is not a time to cause divisiveness in world Jewry; rather a time to come together," said Rabbi Schreier.

Rabbi Schreier said he has called on religious parties in Israel to be "moderate" in their demands. "Let us hope that the power of moderation works for all of Israel's Jews and all of world Jewry."

He strongly criticized those American Jewish organizations who threaten to diminish their support for Israel.

The Rabbinical Council of America is the largest Orthodox rabbinic group in the world. Rabbi Schreier said that "if ever there was a need for unity it is now." He cited the recent election in the U.S. and the tense situation in the Middle East. "For 30 years, when Labor was in power in Israel, Orthodox Jews did not run from Israel," he said.



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# World and National News

## Jews In West Germany Ponder Their Future

by David Kantor

BONN (JTA) — Are we German Jews or simply Jews in Germany?

That this question is asked 43 years after the fall of the Third Reich is evidence of a deep identity crisis among the 30,000 or so people of German nationality who identify as Jews.

All but a few hundred live in the Federal Republic of West Germany. They are finely tuned to the past and therefore nervous at any manifestation of anti-Semitism.

Periodically, they question their future in this country. Now is one of those times.

It began with a speech delivered to the Bundestag, the lower house of the West German parliament, on November 10 by the then president of the Bundestag, Phillip Jenninger.

The occasion was a special session to observe the 50th anniversary of Kristallnacht, the first organized pogrom in Nazi Germany which occurred the night of November 9-10, 1938.

Jenninger, a rising young politician in Chancellor Helmut Kohl's ruling Christian Democratic Union, gave what he considered an appropriate speech.

As he said later, he was trying to illustrate the state of mind of the Germans when they accepted and idolized Hitler.

But to many Jews and non-Jews, his speech sounded at worst like a justification of Nazi racist policies, or at best, as insensitive to Jewish feelings.

More than 50 deputies, mainly of the opposition Social Democratic and Green parties, walked out during the speech.

In the uproar that followed, Jenninger resigned his prestigious

Bundestag post.

The incident also stirred a furor within the Central Council of Jews in West Germany, the representative body of the Jewish community here.

Michael Fuerst, one of its leading members, defended Jenninger. He said the speech was misunderstood and that Jews should not have called for his resignation. Fuerst also expressed a fear that Jews would be accused of interfering in party politics.

Fuerst made his comments on a television interview. Immediately afterwards, Heinz Galinski, the outspoken 75-year-old chairman of the council, went on national television to denounce Fuerst.

Galinski asserted that he alone was authorized to speak for the Jewish community. Fuerst subsequently resigned from the Central Council, but retained the chairmanship of the Jewish community in the federal state of Lower Saxony.

Meanwhile, in the days that followed, neo-Nazis desecrated Jewish cemeteries in various parts of West Germany, while swastikas and anti-Semitic graffiti were scrawled on walls.

The resurgent vandalism was a reaction to the official remembrance of Kristallnacht and to the storm over Jenninger's speech.

It forced Jews and non-Jews to reassess the situation of Jews and the heavily guarded Jewish community property in this country.

West Germany's counterintelligence estimates that there are about 25,000 right-wing extremists in the Federal Republic. But there are only 1,500 outright neo-Nazis and no more than 200 of those are

considered militant, the intelligence sources say.

That compares with more than 60,000 left-wing extremists, some of whom show anti-Jewish bias, out of a general population of more than 60 million.

The old Nazis have mostly died out. The new generation of young neo-Nazis that has emerged include the so-called "skinheads," violence-prone teen-agers who shave their heads and wear bizarre costumes.

They seem to be trying to shock people. They reject society in general. They advocate no policy. They appear to have adopted the Nazi emblems and slogans because, at least on the face of it, nothing is as rejected and held in such disrepute by West German society in general as the Nazis.

Whatever faults the West Germans possess, whatever mistakes they may yet make, it is extremely unlikely that they will embrace neo-Nazism.

Communist East Germany, the German Democratic Republic, took the easy way out after the war. It simply said it had nothing whatever to do with the Nazis and thereby absolved itself of any obligation to pay reparations to Jewish victims.

There are only a few hundred practicing Jews in East Germany.

For years, East Germany slavishly followed the Soviet line of extreme anti-Zionism which at times had elements of anti-Semitism. Now, East Germany wants to improve relations with Israel, or at least with world Jewry. They have acknowledged belatedly that they owe something, at least symbolically, to the victims of Nazism.

## Meeting Of Humanitarians



Simon Wiesenthal (right), legendary Nazi hunter and 'Conscience of the Holocaust,' met recently in New York with human rights champion, Andrei D. Sakharov (at left). "For ten years, I was on the committee to defend Sakharov," said Mr. Wiesenthal. "Three times I was chairman. But I never thought I would get the chance to meet him..." The historic meeting took place at the home of Ronald Lauder, former U.S. Ambassador to Austria. Also pictured is Martin Mendelsohn, legal counsel for the Simon Wiesenthal Center (back right). Photo by Ron Glassman/Courtesy Simon Wiesenthal Center.

But it is democratic West Germany where the small Jewish community has been under constant pressure to "justify" its existence.

The Jenninger affair was only the latest example of events forcing Jews and non-Jews to ponder what is widely seen as a community lacking both self-confidence and faith in the future.

Jews live in this country, but they wonder if they are here to stay. Currently they have been given to calling themselves "Jews in Germany" rather than "German Jews."

They live in 65 communities, with the largest in West Berlin, Frankfurt, Munich, Hamburg, Dusseldorf and Cologne. Many of these Jews are elderly. There seems to be no middle generation, but a young generation is rising. The days when Jews lived with their bags packed, ready to flee at the first hint of renaissance anti-Semitism, are past.

There is no lack of Jewish vitality in the Federal Republic. There are institutions such as the Central Jewish Relief Agency, the Jewish Womens' League, B'nai B'rith chapters and a Jewish students association. They have been around for a long time.

The young, who refer to themselves as German Jews, play an active role in social and political life.

In late 1985, they were able to prevent the performance of a play, "The Garbage, The City and Death" by Rainer Werner Fassbinder, which many Jews and non-Jews considered anti-Semitic. They also keep a watchful eye on anti-Semitic remarks of the extreme right and extreme left.

Last spring, the Central Council was shaken by a major scandal when its deceased chairman, the late Werner Nachmann, was exposed as an embezzler of reparations funds.

His successor, Galinski, seems to have gotten the organization back under control. But the Jenninger affair set the stage for new disputes over how to present Jewish concerns to the general public.

Galinski commands center stage. Almost daily he is on radio or television with comments and warnings on Jewish affairs. He has irritated some of his colleagues on the Central Council, who accuse him of seeking personal fame.

As Fuerst put it, Jewish interests are not best served by the authoritarian style displayed by Galinski.

## Geneva Eager To Host U.N. Conclave

by Tamar Levy

GENEVA (JTA) — Geneva is prepared to do what New York won't do — host the U.N. General Assembly's annual Palestinian debate, with Palestine Liberation Organization leader Yasir Arafat as keynote speaker.

The Swiss believe it is good politics, as well as good business for local hotels in the slack season.

A spokesman for the Foreign Ministry said here last Wednesday that Switzerland was ready to grant Arafat a visa and to host the General Assembly debate.

The U.S. State Department has refused to grant an entry visa to Arafat to address the General Assembly in New York, on grounds that his association with terrorism makes him a security risk.

The American action has been almost universally condemned by its Western European allies, Arab, Third World and Communist bloc countries. That virtually assures an overwhelming vote to switch the General Assembly session from New York to Geneva, if Washington does not relent.

Despite the short notice of the change in venue, there are no logistical problems expected here.

The session would be held in the huge assembly hall where the yearly conferences of the World Health Organization and International Labor Organization convene.

The U.N. headquarters here can quickly supply the necessary secretarial help, interpreters and security personnel for a full-fledged session of the General Assembly.

There are also adequate accommodations for more than 1,000 delegates. In fact, Geneva hotels, with a high vacancy rate, would welcome them.

The Swiss have put one restriction on the meeting. It must not take place between Christmas and New Year, when the police are on vacation.

The Swiss intend to ask for the help of the police from other cantons as well as the help of the army to guard the U.N. buildings and its surroundings.

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## Orthodox Split On "Who Is A Jew" Matter Of Politics Not Halacha

by Andrew Silow Carroll

NEW YORK (JTA) — Leaders of North American Orthodox Jewry are split into two distinct camps over whether to support the drive by Israel's religious parties to amend the Law of Return.

It is a debate over whether a halachic issue should be decided by Israel's largely secular Knesset and pressed at the expense of incurring the wrath of the great majority of Diaspora Jews who are non-Orthodox.

The proposed change in the law would make immigrants converted by non-Orthodox rabbis ineligible for Israeli citizenship. Premier Yitzhak Shamir promised the religious parties, in exchange for their political support, that he would get the amendment adopted.

Although the change would have a direct impact on only a handful of immigrants, non-Orthodox Jews protest it would symbolically delegitimize their rabbis and movements.

Statements in the past weeks by two Orthodox leaders, both connected to Yeshiva University, exemplify the debate raging within Orthodoxy.

Recently, Rabbi Norman Lamm, president of Yeshiva University, said he took exception to the Orthodox parties who are pursuing the amendment. He said the Knesset is "not the right forum to determine halachic issues."

Speaking in Philadelphia at the annual convention of the Union of Orthodox Jewish Congregations of

America, Lamm said the Orthodox community is united on such fundamentals as "the Jewish identity and the exclusive definition of conversion as 'according to halacha.'"

But taking note of the "bitterly divided Jewish world and growing enmity and hatred" the issue has precipitated, Lamm declared that "no symbols are worth hurting the cause of Torah or the cause of Israel so grievously."

Lamm's statement echoed one made last week by leaders of the Rabbinical Council of America, a major Orthodox rabbinical body, which also called for the removal of the "Who Is a Jew" issue from the political arena.

The RCA statement heartened Israel's Degel HaTorah party and moderates within Israel's National Religious Party, who have distanced themselves from those pressing for the amendment.

But a second prominent Orthodox rabbi said he was "shocked" by the RCA's position.

Rabbi Aron Soloveichik, dean of the Brisk Rabbinical College in Chicago and professor of Talmud at Yeshiva, called on the RCA's members to repudiate the statement.

The ailing Soloveichik this week flew to Israel, where he was scheduled to meet with Shamir recently to press for the amendment.

Other Orthodox forces sharing Soloveichik's view include Agudath Israel of America and the

Lubavitch Hasidic movement.

In Canada, a group of prominent rabbis, including David Sabbeh, Sephardic chief rabbi of Quebec, and Pinchas Hirschprung, chief rabbi of Montreal, also lent their voices on behalf of the amendment. Sabbeh joined a lobbying delegation that left for Israel.

Rabbi Binyamin Walfish, executive director of the RCA, said recently that 90 percent of those in his organization support its position on removing "Who Is a Jew" from the political process. One thing all Orthodox groups do agree on is resentment over what they perceive as "Orthodox-bashing" by the non-Orthodox. The Orthodox Union passed a resolution at its Philadelphia convention condemning the "vicious caricature, unformed generalizations and outrageous slander against Orthodox Jews."

Orthodox groups also have joined in criticizing non-Orthodox communal and philanthropic organizations for interfering in Israel's internal debate over the issue.

Referring to recent missions to Israel by angry representatives of the major fund-raising and membership organizations, Rabbi Moshe Sherer, president of Agudath Israel of America, said last Sunday that it is "scandalous" that United Jewish Appeal funds were being used in a "war" against Orthodoxy.

## Demjanjuk Appeal Postponed

by Gil Sedan

JERUSALEM (JTA) — Israel's High Court of Justice will not hear John Demjanjuk's appeal of his war crimes conviction and death sentence until next Monday.

The court was supposed to begin hearing the case Monday. But its president, Justice Meir Shamgar, agreed last Wednesday to postpone the hearing until May 4, 1989, at the request of Demjanjuk's defense attorney, Yoram Sheftel.

Sheftel must find a replacement for the late Dov Eitan, a member of the defense team who committed suicide last Tuesday by jumping from the 15th floor of an office building in downtown Jerusalem.

Eitan, a respected former Jerusalem district court judge and former military court president, was an important asset for the defense. He offered to help Demjanjuk's appeal when the Ukrainian-born former U.S. citizen was sentenced to death last May, a week after he was found guilty of crimes against humanity, crimes against the Jewish people, war crimes and murder.

Demjanjuk was identified at his trial as the Treblinka death camp guard known as "Ivan the Terrible," who operated the gas chambers, where some 800,000 Jews perished.

The defense claims he is a victim of mistaken identity.

Eitan's suicide could not be explained by his friends and associates. It is not known whether it had any connection with the Demjanjuk case.

## UNIFIL Protests IDF Red Tape At Border

by Hugh Orgel

TEL AVIV (JTA) — The United Nations Interim Force in Lebanon has complained to the Israel Defense Force over what it considers red tape and over-zealous, time-consuming security checks by IDF soldiers at the Rosh Hanikra border post on the Mediterranean coast.

UNIFIL spokesperson Timor Goksel said high-level talks are going on between the U.N. force and the IDF to try to solve the problem.

Many UNIFIL officers and their families, along with members of the associated U.N. observers force and civilian employees, live in Nahariya and other towns in northern Israel. They travel regularly to UNIFIL headquarters at Nakoura, Lebanon, just north of the border checkpoint.

About 350 families are said to be considering moving to less comfortable quarters in Lebanon, to avoid the minute examination of their vehicles and property. They say it can take as long as three hours every time they cross the border.

The IDF pointed out that it is responsible for security at the crossing points between Israel and the "non-state" of Lebanon and would continue the meticulous examination of every vehicle.

## Jewish Feminists From 25 Nations Gather At Conference In Jerusalem

by Cathrine Gerson

JERUSALEM (JTA) — Over 500 women from at least 25 countries convened November 28 at the Hyatt Regency Hotel in Jerusalem, for the opening session of the first International Conference on the Empowerment of Jewish Women.

Earlier in the day, several of the participants held a demonstration outside the Knesset, protesting the much-discussed suggested amendment to Israel's Law of Return.

The conference will include sessions on such topics as the status of Jewish women in various cultures and the controversial "Who Is A Jew" issue.

The conference is sponsored by the American Jewish Congress. Its prominent participants include Abzug, South African Member of Parliament Helen Suzman and Brooklyn District Attorney Elizabeth Holtzman.

## Judge Denies Motion Against JNF Over Funds Distributed In Territories

by Yitzhak Rabi

NEW YORK (JTA) — A New York Supreme Court judge denied a motion for a restraining order against the Jewish National Fund of America, according to Stuart Paskow, JNF director of communications and information.

Judge Shirley Fingerhood rejected a request by four plaintiffs in the case, who charged that they and other American Jews who have contributed money to the JNF were misled to believe that the JNF allocates funds also to the territories captured by Israel in 1967.

The four plaintiffs — Jay Marcus, William Goldman, Morris Stillman and Martin Gallin — brought a class action suit seeking to restrain JNF from expending the money they contributed to the agency.

They claim that the money totals thousands of dollars, but JNF argues that its records show they only contributed \$400.

The plaintiffs are supporters of the right-wing Tehiya party in Israel, which considers the territories part of the biblical land of Israel.

Paskow said that lawyers for the JNF will now move to dismiss the entire suit.

## Europeans May Force Israel To Raise Cigarette Taxes

by Cathrine Gerson

JERUSALEM (JTA) — Israel's low tax on cigarettes may prevent it from becoming a full-fledged trading partner with the European Community.

The 12 nations of the community are trying to reduce smoking for health reasons by, among other things, heavily taxing tobacco products.

But the Israeli Finance Ministry sharply reduced the tobacco tax last year. A pack of cigarettes that costs \$2.50 in Britain averages about 60 cents in Israel.

These facts were raised at the first European Conference on Smoking Prevention held in Madrid early last month. It was pointed out that cigarettes sell in Israel more cheaply than in most other countries.

The conference recommended a series of measures to restrict smoking in public places and to raise the price of cigarettes. If the E.C. countries adopt these measures and Israel does not, Israel may not be accepted as a full trading partner.

Amos Hausner, legal adviser to the Israel Society for the Prevention of Smoking, told the *Jerusalem Post* last Tuesday that the lowered tobacco tax increased the portion of the Israeli population that smokes from 29 to 36 percent this year.

The Health Ministry also welcomed the recommendations of the Madrid conference. It promised to work with the Ministry of Commerce and Industry for a substantial increase in the tobacco tax, despite opposition by the Finance Ministry.

## Settlers Demand More Protection

by Gil Sedan

JERUSALEM (JTA) — Angry Jewish settlers from the West Bank are challenging assertions by the government and the Israel Defense Force that the territories are relatively calm.

The settlers, including two reserve brigadier generals, claimed

at a news conference here last Wednesday that the security situation is worsening.

They demanded that the government take severe measures to crush the Palestinian uprising. They would forbid agitators from working in Israel and deport rock-throwers.

The settlers also demanded the death penalty for extreme acts of terrorism, and permission for soldiers to open fire on stone-throwers.

Meanwhile, the legal system moved in different directions in the cases of two West Bank settlers accused of killing Arabs.

A Jerusalem district court found Yisrael Zeev of Shiloh guilty of manslaughter last Wednesday in the shooting death of shepherd Jawdat Abdullah Awad, during an argument over grazing rights. In addition to manslaughter, he was convicted of causing bodily harm to a second Arab shepherd who was wounded during the altercation earlier this year.

But the State Attorney's Office last Tuesday rejected a police recommendation to prosecute Gush Emunim activist Rabbi Moshe Levinger of Hebron for causing the death of a local shopkeeper and wounding another Arab, after his car was stoned Sept. 30.

The State Attorney's Office said there was insufficient evidence to try Levinger.

## Thousands Rally Against Yeshiva Students' Army Exemption

by Hugh Orgel

TEL AVIV (JTA) — High-ranking reserve officers in the Israel Defense Force and disabled war veterans addressed a mass rally here last Tuesday night protesting the exemption of yeshiva students from compulsory military service.

The theme of their speeches was that anyone claiming benefits from a democratic society must fulfill its obligations.

The rally drew between 25,000 and 30,000 Israelis, according to Mayor Shlomo Lehat of Tel Aviv, an IDF reserve general who was

one of the organizers. Others estimated the crowd at 19,000 to 20,000, approximately the number of yeshiva students currently exempted from the draft.

Speakers at the rally warned that rabbis who avoided military service because of their yeshiva studies should not be made ministers in a government that might be required to decide questions of war and peace.

An IDF veteran who lost an arm in combat told the crowd that he volunteered for reserve duty despite his disability. "If I can do my duty and serve with one arm, yeshiva students can certainly serve," he said.

The yeshiva students got a chance last Tuesday to explain their point of view.

Four of them, interviewed on Israel Radio, maintained that "over 18 hours a day studying the Talmud, Gemara and other religious tracts is more important to the defense and security of the Jewish state than any army or arms-bearing soldier."

## Conservative Leaders: Stop Giving To Ultra- Orthodox

by Andrew Silow Carroll

NEW YORK (JTA) — Leaders of Conservative Judaism called on their members last Wednesday to stop contributing to ultra-Orthodox groups that support changing Israel's Law of Return.

The Council of Conservative Leaders, chaired by Dr. Ismar Schorsch, chancellor of the Jewish Theological Seminary, said in a statement last Wednesday that the Lubavitch Hasidic movement, led by Rabbi Menachem Schneerson, is the main group advocating amending the Law of Return.

However, a message sent to members last Wednesday does not refer to the Lubavitch movement by name.

The proposed amendment says that only conversions performed by Orthodox rabbis will be considered valid in Israel. Non-Orthodox converts would not qualify for Israeli citizenship. Conservative and other non-Orthodox Jews consider the amendment an assault on their

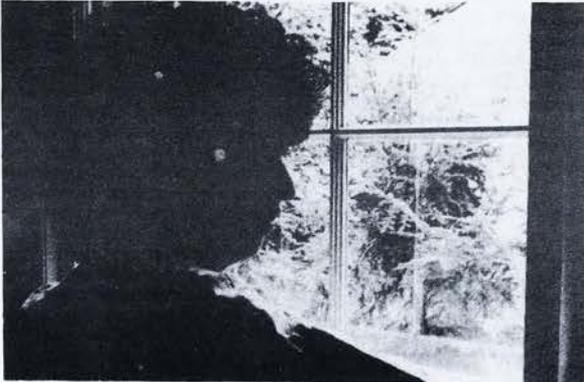
## Women Refuseniks Stage Hunger Strike

NEW YORK (JTA) — Women refuseniks in four Soviet cities staged a one-day hunger strike last Monday in solidarity with Jewish activist Viacheslav (Slava) Ouspensky, 19, and his parents, Igor and Inna Ouspensky, the National Conference on Soviet Jewry reported. They have been refuseniks for nine years.

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# Health and Fitness

## Breaking The Silence: Reaching Out To Battered Jewish Women



Domestic violence occurs in 15 to 19 percent of Jewish homes, reports a story in the latest issue of *Women's World*, the national publication of B'nai B'rith Women.

For years, the Jewish community kept silent about family violence, perpetuating the myth that a Jewish husband would never harm his wife. If a battered Jewish woman dared to confide in someone, her story was usually met with disbelief. Even rabbis, doctors and lawyers preferred to hide behind the reassuring stance that "it doesn't happen in Jewish families." The denial intensified

the feelings of guilt, shame and helplessness of the victim and kept her from leaving the abusive relationship. This conspiracy of silence kept battered Jewish women isolated for years.

But lately, the almost daily assault of grim headlines forced us to listen. We listened when Elizabeth Steinberg, a 6-year-old Manhattan girl, was beaten to death by her adoptive parents, both Jewish, professional and affluent. The brutal murder, and the stories disclosing that the mother, too, had been a frequent victim of the father's abuse, sent shock waves throughout the Jewish community. Convinced finally that nobody is immune to domestic violence, several Jewish communities have begun mobilizing to identify and help the victims of abuse.

The *Women's World* article, "Breaking the Silence: Reaching Out to Battered Jewish Women," explores the most recent efforts to create and develop special help for battered women and their children within the Jewish community.

By offering a temporary shelter equipped with a kosher kitchen, the Transition Center in New York City became the first program to offer observant Jewish women a way to leave a battering relationship without compromising their religious beliefs. Similar shelters for Jewish women have since opened in Chicago, Los

Angeles, and Toronto. Many of these innovative programs also offer counseling and legal aid to the victims of abuse, as well as outreach and education to rabbis and other community leaders.

The Family Violence Project in Los Angeles is the most comprehensive intervention and prevention program to be sponsored by a Jewish Family Service agency in the United States. With staff devoted solely to family violence cases, offering therapy groups for both the victims and the abusers, the program has helped over 500 families since it opened its doors in 1983.

Caring private individuals and Jewish women's organizations have also offered help to victims of abuse. B'nai B'rith Women of Canada has launched an intensive campaign against domestic violence which culminated with the opening last June of the first Toronto apartment for abused Jewish women.

Legislation and education are critical in the battle against domestic violence. Women often stay in a battering relationship because they don't know where or how to get help. Teaching teenagers about violence is another priority, since the incidence of violence among teens and college students is soaring.

B'nai B'rith Women has compiled a Family Violence Resource List, which includes shelters and special services for Jewish victims of domestic violence as well as a list of publications on the subject. To obtain a copy of the list write to: *Women's World*, B'nai B'rith Women, 1640 Rhode Island Avenue, NW, Washington, D.C. 20036.

B'nai B'rith Women, with 120,000 members in the United States and Canada, unites Jewish women to promote social advancement through education, service and action.

*Reprinted from Women's World, the national newspaper of B'nai B'rith Women.*

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**Nibbles**  
 The only problem with this no cholesterol munchy is you can't stop eating it. Crunchy ingredients flavored with tangy spices explode the taste buds. Put in bowls at your next football or Super Bowl party and score compliments from first down to final seconds.  
**5 cups** dry cereal (such as Oat Circles, Wheat Squares, Rice Squares, Puffed Corn Cereals)  
**2 cups** pretzel sticks, broken in half  
**1 cup** peanuts or other nuts  
**1/3 cup** margarine  
**4 tsps.** Worcestershire sauce  
**1 tsp.** celery flakes  
**1 tsp.** onion powder  
**1/2 tsp.** garlic powder  
 Combine dry cereals to make 5 cups, and add broken pretzel sticks.  
 In a saucepan, melt margarine and combine with Worcestershire sauce and seasonings. Toss with the cereals and add peanuts.  
 Place in a shallow roasting pan. Bake at 275° F. for 1 hour, stirring every 10 minutes.  
**Yield:** About 8 Cups  
**Sodium Tip:** The sodium content in this recipe can be reduced by using unsalted pretzel sticks, nuts and margarine.  
 Help Your Heart Recipes are from the Fourth Edition of the *American Heart Association Cookbook*. Copyright 1973, 1975, 1979, 1984 by the American Heart Association, Inc. Published by David McKay Company, Inc. (a Random, House, Inc. company).

**Nibbles Nutritional Analysis per Cup**

296	Calories	0 mg.	Cholesterol
7.9 g.	Protein	27 g.	Carbohydrates
17.5 g.	Total Fat	33.8 mg.	Calcium
2.8 g.	Saturated Fat	173 mg.	Potassium
5.1 g.	Polysaturated Fat	591 mg.	Sodium
7.6 g.	Monounsaturated Fat		

**Indoor Air Quality And Your Health**  
 The Governor's Office of Energy Assistance has made available to the citizens of Rhode Island a booklet entitled *Indoor Air Quality and Your Health*.  
 This booklet is designed to help individuals better understand the problem of indoor air pollution and to assist them in determining whether the quality of air inside their home or workplace is poor. Located within the booklet is detailed information on detecting pollutants and improving indoor air quality without compromising the integrity of energy-efficient buildings. In addition to this, a table, entitled "Some Significant Indoor Air Pollutants," will provide the reader with basic information on the most common indoor air pollutants, such as asbestos and radon gas. There is also a listing of state and private agencies that can assist the public with more information.  
 Charles R. Mansolillo, Director of the Governor's Office of Energy Assistance, stated that "I am pleased that the Governor's Office of Energy Assistance will be able to provide the citizens of Rhode Island with this vital information and I hope that they all request a copy of this booklet."  
 In order to receive a free copy of this booklet, persons interested should call the Governor's Office of Energy Assistance at 277-3774.

## Recipient Of Heart Transplant In Israel Plans Celebration

JERUSALEM — Just 48 hours after receiving Israel's third successful heart transplant, David Bismut was greeting visitors and issuing invitations to a party celebrating the event.

Bismut, 45, is recovering in the intensive care unit at the Hadassah-Hebrew University Medical Center where he underwent transplant surgery on November 14.

The West Bank resident waved heartily to the press and to visitors to the ICU, including his wife, Mazal, Israeli Minister of Health Shoshana Arbeli-Almosino and Israel's first two heart transplant recipients, Ovadia Matzri and Yaakov Goldberg.

The computer specialist and father of two asked the Minister for her phone number so that he could invite her personally to a party celebrating the operation once he is released from the Medical Center.

Bismut's well-wishers also included Bess G. Rothbaum, National Treasurer of Hadassah, the Women's Zionist Organization of America. Hadassah established and maintains the Hadassah Medical Organization in Israel, which encompasses the Medical Center at Ein Karem and the



JERUSALEM — David Bismut waves to photographers and well-wishers through the window of the cardiac intensive care unit at the Hadassah-Hebrew University Medical Center just 48 hours after undergoing Israel's third successful heart transplant. (See story)

Hadassah-University Hospital on Mount Scopus.  
 Dr. Mervyn Gottesman, head of the Center's Cardiology Department, said Bismut was in "excellent condition" and would be allowed out of bed within a few days and released from the hospital in about two weeks, if all continues to go well. Barring complications, Bismut could return to his job in the computer department at Israel Aircraft Industries in two months, Dr. Gottesman added.

Bismut, the father of two children, had suffered six heart attacks and was on a waiting list for a year before a suitable heart was donated anonymously by the family of a patient at Soroka Hospital in Beersheva.  
 Israel's newest transplant recipient is a resident of Ariel, a Jewish settlement in the West Bank. A native of Tunis, Bismut came to Israel with his family in 1958.

# Arts and Entertainment

## 'Tis The Season For Dickens To Return To Trinity



Timothy Crowe as Scrooge and William Damkoehler as Marley in Trinity Rep's 12th annual production of Charles Dickens's *A Christmas Carol* in the Upstairs Theatre November 25 through December 23.

Directed by Neal Baron with setting, lighting and costumes by Robert D. Soule, John F. Custer, and Bill Lane respectively. (Photo by Mark Morelli)

by V.B. Halpert

I wish I didn't have to write this review of *A Christmas Carol* currently at Trinity Rep. I wish I didn't have to write it because a reviewer's words can never convey the spirit of good will, the sense of joy, of pure ebullience, of bounce that Dickens and Co. (Co., here meaning Trinity) bring to this production. There is no religiosity in *A Christmas Carol*, but a quality that transcends and surpasses: a love for one's fellow man.

Charles Dickens could be as exuberant as he could be grim, but when he wrote about Christmas, which he loved, high spirits took over, even in scenes with ghosts and funeral events. What is more, Dickens loved music, and he loved to dance. (Jane Carlyle writes of an evening when she and Dickens together danced the night away, stopping only when their legs, buckling under them, forced them to collapse in breathless laughter.) Trinity picks up on the

bonhomie of music and dance on stage with music in the hands of those amiable geniuses, Richard Cumming and William Damkoehler. The music ranged from original music and lyrics by Cumming to adaptations of modern music. Sharon Jenkins choreographed the dance. As the cast danced, danced, danced, the audience wanted to join in, too.

For the most part the set is a bare stage in order to give the dancers scope, but it is anything but dreary, for there are marvelous stage effects and lighting. Ghosts fly across the stage — literally. Richard Ferrone swings in mid air as the Ghost of Christmas Past. Barbara Meek is suspended from sixteen foot heights in a sixteen-foot long green robe as the Ghost of Christmas Present. And all through this the lights sparkled and twinkled. Robert Soule designed the scenery, Robert Schleinig did the properties, John Custer did the lighting and Foy

executed the flying. Without that team and the costuming of Marilyn Salvatore and the direction of Neal Baron, we would not have the *Christmas Carol* that we do.

The story is that age-old adaptation of transformation that never fails to captivate. We've all grown up on that kind of transformation in our fantasies, in our fairy tales: the ugly frog into Prince Charming, the Wife of Bath's old crone into a beautiful princess, and old curmudgeon Scrooge into everyone's gift-dispensing Uncle Ebenezer. Timothy Crowe is a perfect Scrooge. Even at his most "bah-humbug" nastiness, there is a witty glimpse of what he can (and does) become. This tone of ironic playfulness is true of all the staging of the play. The grasping poor, dying Marley (William Damkoehler) does not depress us. It's a fairy tale, and we know that all will come right. As the ghost of Christmas Present, Barbara Meek teases and laughs, and we laugh with her. Anne Scurria, as Lucy's sister, lisps beautifully.

The character of Bob Cratchit allows Ed Shea to demonstrate his marvelous versatility as an actor. He cringes before Scrooge, he is tender with his children, he is stopped with grief at the death of Tiny Tim (happily not real), and when he dances... oh, when he dances! Timothy Crowe's performance is a perfect complement to Shea's (or vice versa), and when he enacts Scrooge's joy at finding himself alive on Christmas Day, he pulls us into his glee and excitement as he leaps and cavorts among the members of the audience.

The company, Geraldine Librandi, Margot Dionne as Mrs. Cratchit, Ferrone, Becca Lish and the others contribute to this glistening jewel. One must also mention the children in the performance. Because Trinity is our own, it was delightful to see the names of the child-actors. We are into a second generation of Trinity casts and connections: Elizabeth Simon, Samuel Coale, Paul and Percival Van Daam, Max Damkoehler, and others. May they all grow up to perform in the Christmas carols of Trinity's future.

## A Spicy Slice Of Life

by David DeBlois

In a lot of ways, *Mystic Pizza* is to movies what a big ol' greasy pizza pie is to dining — It's certainly nothing you haven't had before, and it's hardly anything to get that excited about, but it's just so gosh darn good that you can't resist it.

The story centers on the lives, loves, and friendship of three girls from Mystic, Connecticut, who all work in the same pizza joint, but for very different reasons. Kat (Annabeth Gish), the wide-eyed romantic, is saving money to attend Yale University, where she has been awarded a partial scholarship. Her sister, Daisy (Julia Roberts), is simply biding her time between nights out on the town, drinking and sleeping around, looking for a way out of Mystic. Jojo (Lili Taylor) clings to her job at Mystic Pizza more closely than she does to her boyfriend, Bill, who desperately wants to marry her.

The performances here are remarkably enthusiastic, and easily transcend the rather uninspired script. Every relationship in the film is energetically crafted by the actors, as they squeeze every ounce of life out of their ho-hum lines of dialogue. This is especially true in

the case of the special camaraderie of the three principal players. Their friendship comes alive — seeming real and packed with genuine emotion.

## Movie Review

Likewise, the three central characters bring life to the other relationships they develop in the movie. Julia Roberts, as Daisy, even manages to overcome a horribly-written romance with a rich law school dropout. Her fiery performance gives credibility to scenes which would have played quite corny in the hands of a lesser actress. Annabeth Gish's Kat is saddled with what is becoming one of the biggest cliches in teenage characters in recent films — she's an astronomy nut (also used in such recent teenage flicks as *The Sure Thing*, *Can't Buy Me Love*, and countless others). Despite this, however, one can't help but feel for her when she develops a crush on an older, married man, as Gish effortlessly exudes a quality of innocence that's just plain irresistible in a *Summer of '42*-sorta-way. Lili Taylor is given the best-written role in the film, and her romance with a

lovable - big - lug - of - a - fisherman provides *Mystic Pizza's* funniest moments.

Also, while each of the young women is attractive, none of them are of the "Hollywood glamour girl" type so overused in films about young people. This not only makes the movie more believable, it's quite a refreshing change, to say the least.

Director Donald Petrie goes after no monumental issues, nor does he make a morality lesson, and this is one of the strongest features of the film. It would have been easy for Petrie to set up Kat as "all good" and Daisy as "all bad," or to make yet another teenage coming-of-age laughter, dotted with naked bodies and leering boys. But he does neither. Instead, his direction is simple and unobtrusive, spotlighting the performances of his talented cast. As a result, *Mystic Pizza* becomes a quiet charmer — a story which slowly pulls you in, despite the fact that you know how it's going to turn out before it's half over.

*Mystic Pizza* is fine, light entertainment that will have you smiling as you exit the theatre. Predictably, it also makes you hungry.

Bring the coupons for Pizza Hut with you.

## Poetry In Print

by Leibel Estrin

*Poetry In Print: Neil Folberg's Masterpiece of Photography, In a Desert Land*

The Festival of Lights is almost over. But for anyone lucky enough to receive Neil Folberg's *In a Desert Land*, a Festival of Sights has just begun.

Neil Folberg is a San Francisco-born photographer who now lives in Jerusalem. A student of Ansel Adams, Folberg has taken Adams' system for controlling brightness, exposure and development and added a very personal sense of style and an amazing sense of color. In fact with his use of color, the student has excelled his master.

In this work, *In a Desert Land*, Folberg takes us on a mystical journey from Egypt through the Sinai Desert and Jordan to Israel. His goal, he states in the introduction, was ambitious as his itinerary: "The yardstick against which I measured my success was experience. If my photography evoked something of the feeling of the place... then I had made a good photograph... Nothing less would do." In other words, Folberg didn't just want to portray the space, but the spirit of this spectacular land.

To achieve his goal, Neil Folberg spent more than seven years shuttling back and forth between his home in Jerusalem and the wilderness areas of Egypt, Jordan and Israel. Throughout the process, he kept his eye and his 4 x 5 camera firmly fixed on the idea of capturing emotion as well as imagery, feeling as well as form. The results are nothing less than remarkable.

Every page is eye-opening. From the front cover (the majestic view from Har Hetzron in Israel) to the back (the ghostly beauty of the canyon of the Siq in Jordan), Neil Folberg takes you on a spiritual tour of this Holy Land. What you see are stunning landscapes filled with textures and shapes and colors made out of rock and sand and sky. What you feel is a sense of awe and wonder. Awe that any place so remote and alien as the desert could be so beautiful. And wonder at the absolute sense of unity that exists between the elements themselves on one level, and the photographer and his subject on another.

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*In a Desert Land* is a book to be treasured and enjoyed leisurely. Of the 183 photographs presented, so many are so good, it's hard to pick favorites. An Egyptian felucca (sailboat) gliding along the Nile. The thunderous rock formations of the Sinai. The panoramic splendor of Hammamat Ma'in looking toward the Dead Sea. The deep rich colors of the Jerusalem hills as seen from Jericho. Each has its own story to tell, and Neil Folberg wisely lets each photograph tell it.

Folberg also prefaces each of the book's four sections with memories of his journeys through Egypt, the Sinai, Jordan and Israel. For example, in the section on the Sinai he writes "G-d in His wisdom created the world; we live our lives, passing through time and space, finally departing. The essence of our lives is passage. Everything that we have made will decay; finally, nothing is left. Such were my thoughts when I revisited Sinai last week after two years..."

In an essay that's both interesting and informative, Nita Rosovsky, Curator of Harvard's Semitic Museum, ends the book by placing Folberg's work in the context of both Holy Land photography and modern American Art.

With its large-scale folio format, quality reproduction, and stunning photographs, *In a Desert Land* is work to be cherished by all those who appreciate the physical and spiritual beauty of the Holy Land. *In a Desert Land* is published by Abbeville Press, Inc., 488 Madison Ave., New York, New York 10022.

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## IMPORTANT NOTICE

In order to facilitate delivery of Thursday's edition of the RHODE ISLAND HERALD, the editorial deadline has been changed to MONDAY, 4:00 P.M. All materials submitted for publication must be in at that time. The advertising deadline remains Tuesday at noon.



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# Obituaries

**SADIE BARRY**

CRANSTON — Sadie Barry, 81, of 311 Summit Drive, store manager of the Acme Beauty Supply Co., Providence, for 20 years before retiring in 1984, died November 26, 1988, at Miriam Hospital. She was the widow of Nathan Barry.

Born in Chelsea, Mass., a daughter of the late David and Bessie (Feldman) Rubin, she lived in Cranston since 1965. She previously lived in Newton, Mass., and Revere, Mass.

Mrs. Barry was a member of Temple Torat Y'Israel and its Sisterhood, the Hadassah, and the Women's Association of the Jewish Home for the Aged.

She leaves a daughter, Dr. Carole Barry Atlas of Albuquerque, N.M.; a son, David R. Barry of

Providence; a sister, Sarah Rubin of Cranston; a brother, Irving Rubin of Cranston; and four grandchildren.

A graveside service was held at Chevra Shaas Cemetery, West Roxbury, Boston. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

**EDMUND W. GOLDSTEIN**

PROVIDENCE — Edmund W. Goldstein, 88, of 274 Fourth Street, founder of the former E.W. Goldstein Inc., importers of precious and semi-precious stones, and the company president for 50 years before retiring in 1982, died at home November 24, 1988. He was the husband of Beatrice (Kortick) Goldstein.

A lifelong Providence resident, he was a son of the late Benjamin

and Mary (White) Goldstein.

Mr. Goldstein was a 1923 graduate of Brown University. He was a member of Temple Emanu-El.

Besides his wife, he leaves a daughter, Mimi G. Frank of Kingston, a University of Rhode Island faculty member.

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

**SADYE GOLDSTEIN**

EAST PROVIDENCE — Sadye Goldstein, 79, of 35 Arthur Ave., died December 1, 1988, at Rhode Island Hospital. She was the widow of Adrian Z. Goldstein.

Born in Providence, she was a daughter of the late Isadore and Rose Presser. She moved to East Providence 17 years ago.

Mrs. Goldstein was a 1932 graduate of the former Rhode Island College of Education, now Rhode Island College.

She was a board member of Temple Emanu-El where she was also active in its Sisterhood. Mrs. Goldstein was a member of Hadassah, the Jewish Home for the Aged and the Miriam Hospital Women's Auxiliary.

She leaves a son, Peter Goldstein of Quincy, Mass.; a daughter, Jessie Ingber of Cranbury, N.J.; a brother, Joslyn Presser of Providence and Knoxville, Tenn.; a sister, Sylvia Kellman of Pembroke Pines, Fla.; and three grandchildren.

The funeral was held at Temple Emanu-El, 99 Taft Ave., Providence. Burial was in Lincoln Park Cemetery, Warwick. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

**CARD OF THANKS**

The family of the late Sally Saltzman wishes to express sincere thanks to our many friends and relatives for their thoughtfulness and sympathy during our recent bereavement. Your support is deeply appreciated.

The Family of the  
Late Sally Saltzman

**JACOB HOFFMAN**

CRANSTON — Jacob Hoffman, 63, of 115 Rangely Rd., founder and proprietor for 25 years of Marbil Cleansers, East Providence, died November 25, 1988, at Kent County Hospital, Warwick. He was the husband of Marilyn (Manekofsky) Hoffman.

Born in Providence, a son of the late William and Dora (Standel) Hoffman, he had lived in Cranston 25 years.

Mr. Hoffman previously was the owner of Wayland Square Tailor and Cleansers. He was a Army veteran of World War II and a member of Temple Torat Yisrael and its men's club.

Besides his wife he leaves a daughter, Martha-Sue Hoffman of Canton, Mass.; a son, William J. Hoffman of Providence and a sister, Doris Ellman of Rockville, Md.

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

**DAVID MALVIN**

CRANSTON — David Malvin, 62, of 455 Meschanticut Valley Parkway, founder and president of the former Zurich, Boston, a wholesale jewelry showroom, for 10 years before retiring two years ago, died November 27, 1988, at Miriam Hospital. He was the husband of Jean (Gratt) Malvin.

Born in New York, a son of the late Raphael and Sarah (Zimmelman) Malvin, he lived in Cranston for two years. He previously lived in Providence, Cranston, Warwick and Florida.

Mr. Malvin was a graduate of the University of Wisconsin. He was a Navy veteran of World War II. He was a member of Ledgemont Country Club.

Besides his wife he leaves three daughters, Priscilla E. Cohen of Boca Raton, Fla.; Gail B. Reynolds of Charlotte, N.C.; and Stacey Martillaro of East Northport, N.Y.; a son, Robert Malvin of Brooklyn, N.Y.; a brother, Irving Malvin of Boca Raton; a sister, Rose Wolf of North Miami Beach, Fla., and four grandchildren.

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

**CHARLES H. WEISSMAN**

ROYAL PALM BEACH, Fla. — Charles H. Weissman, 69, of 106 Roselle Court, a salesman for the yellow pages advertising department of the New England Telephone Co. for 20 years before retiring 15 years ago, died November 25, 1988, at Methodist Hospital, Houston, Texas. He was the husband of Barbara (Kaplan) Weissman.

Born in New York, a son of the late David and Annie Weissman, he lived in Florida for the past 15 years. He previously lived in Cranston.

Mr. Weissman was an Army Air Forces veteran of World War II. He was a member of Roosevelt Lodge, F and AM. He was a member of Temple Torat Y'Israel, Cranston, and in his early years was a leader in the Boy Scouts of America. He was a member of the Jewish War Veterans.

Besides his wife he leaves two daughters, Elaine Arbor of East Greenwich and Donna Bendell of Nutley, N.J.; a son, Stephen Weissman of Philadelphia, Pa.; four brothers, Samuel Weisman of Cranston, Benjamin Weisman of New York, Louis Weisman of Melbourne, Fla., and Daniel Weisman of Royal Palm Beach; and three grandchildren.

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

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## Diaspora Outcry

(continued from page 1)

director of the conference, Malcolm Hoenlein.

Abram stressed that redefining who is a Jew in Israel is a serious "symbolic problem" for many American Jews, because it seems to them to mean the exclusion of some Jews "even though this is not intentional."

"It is an extremely divisive issue," Abram declared. He said supporters of the legislation "do not understand the depth of feeling" their "proposal arouses among its opponents."

At the same time, Abram said descriptions of the amendment as "catastrophic" are "perhaps a little too strong." That was the term used by Leon (Arye) Dulzin, former chairman of the World Zionist Organization-Jewish Agency Executive.

Abram also took an opportunity to deplore "Orthodox-bashing" by Diaspora Jews who are upset about the drive to amend the Law of Return.

It is "a terrible thing," he said, urging Jews "in the interests of the unity of the Jewish people" to "keep emotions cool and get the facts straight."

But the American Jewish leader injected a personal note. "I have so many friends and members of my family who would be affected if they were to exercise (their right to Israeli citizenship). It isn't that they intend to exercise these rights. It is the symbolic issue," he said.

Abram's first wife underwent a Reform conversion, according to the Jewish Press, a Brooklyn tabloid. The paper claimed in a recent edition that he is concerned his children and grandchildren may one day not be recognized as Jews in Israel.

## Aid To Israel

(Continued from page 1)

aid for Israel, most lawmakers would likely not face repercussions from voters for cutting foreign aid in favor of limiting cuts in health, education and welfare services.

Because Israel and Egypt together receive more than half of the \$10 billion U.S. foreign aid budget, supporters of Israel have lobbied hard to keep the administration's international affairs budget intact.

As one Capitol Hill source put it, "There is one constituency to pass foreign aid — the pro-Israel community." Without it, "you could not get a dollar for Egypt."

Egypt is receiving \$2.3 billion from the United States this fiscal year. Under the 1978 Camp David accords, Egypt is promised two-thirds of the foreign aid Israel receives from the United States.

Secretary of State-designate James Baker III is expected to follow Shultz's precedent in testifying before the House and Senate budget committees on behalf of foreign aid.

But it remains to be seen if Baker will be as pro-Israel as Shultz has been. In November 1987, Baker, who was then treasury secretary, expressed concern about the Israeli debt-refinancing plan, saying it could ultimately cost the United States "tens of billions of dollars."

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## Yiddish Thrives, Reborn Through Time And Dedication

Once almost shunned in Israel, the Yiddish language is flourishing there.

Yiddish, a rich and colorful language that evolved about 1,000 years ago from medieval German and incorporated Hebrew, Polish and Russian, declined sharply with the Holocaust and the dispersion of East Europe's Jews.

Its usage dropped precipitously during Israel's early days. For many it was a bitter reminder of the *Galut* (diaspora), and was considered embarrassing or old fashioned. Fearing it would compete with Hebrew, Zionists fought it militantly and it was vigorously opposed by David Ben-Gurion, Israel's first prime minister.

No longer a threat, however, it is enjoying a brisk revival. Its melodious tones, a sharp contrast with the choppy Hebrew, are heard regularly on streets. The Yiddish Radio Hour ranks second in audience ratings only to the news.

Yiddish theater plays to packed houses. Yiddishisms are used regularly and even government ministers speak the language when they don't want to be understood by non-Yiddish speakers.

Growth of the language should accelerate sharply because over 40 Israeli high schools are teaching Yiddish, compared with two only five years ago. Yiddish is now accepted as a second language

elective in high school, together with Arabic and French. (English is a requirement.)

The major force behind this explosion in the teaching of Yiddish is Prof. Gershon Winer of Israel's Bar-Ilan University. A former American rabbi, Prof. Winer heads the university's Yiddish language program, which is funded primarily by Americans.

Initiated by Prof. Winer only six years ago, it is now the world's biggest Yiddish language program, with over 200 students, over 40 courses and a faculty of seven. It conducts the world's only college-based Yiddish teacher training program.

Apart from Oxford, it also is the only program where classes are conducted in Yiddish. "Hebrew is not kosher in my classes," Prof. Winer says.

"In other universities Yiddish is taught like Latin, a dead language. At Bar-Ilan, the courses encompass the living culture, including literature, folklore, a drama group, a choral group, etc.," he says. The program began with only six courses.

Prof. Winer's chair was established with a major contribution to Bar-Ilan by Mrs. Rena Costa of New York and California. Additional support for the program has come from contributors in Detroit, Chicago, Boston, Montreal, Toronto and Tel Aviv.

It is not academics that drives Prof. Gershon to further develop the program and make it excel, however. To him, preserving Yiddish is a matter of "preserving the language and culture of both the victims and survivors of the Holocaust."

The language is a vital component of Israel's heritage, he argues, because it represents the most creative and dynamic branch of Jewry for the last 500 years — the Eastern Europe Jewish community.

Similar feelings also are fueling the growth of Yiddish studies in the United States. As recently as the late 1960's, not one university offered Yiddish as an elective for undergraduate degree credit. Today there are more than 60 in the United States and Canada.

During the years preceding World War II, Yiddish was spoken by nearly 11 million people. Today, about 1 million persons speak it, including 250,000 of Israel's 3.5 million Jews.

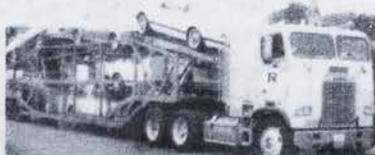
The language's reflowering in Israel is felt vividly at Yiddish theater. Forty years ago these theater groups paid a special 10 percent tax and Zionist groups would smash the windows to disrupt performances.

Today a new generation of Israelis laughs and weeps at Yiddish theater, viewing Yiddish not as an embarrassment but with pride for its richness and vitality.

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## Lubavitcher Rebbe Calls For Political Unity

NEW YORK (LNS) — The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, has called upon the various political parties in Israel to strengthen the harmony and unity amongst themselves.

Referring to the unseemly campaign that characterized the recent elections in Israel, the Rebbe said that now "is the time to rise above the quagmire, to sit down and reason together and to seek ways to unify."

Speaking specifically, but not exclusively, to the religious parties, the Rebbe noted that "although no two people think alike, unity is nevertheless attainable and must be reached when it comes to practical application." The Rebbe called upon the parties not to squabble over issues that still divide them, but to emphasize and deal with the issues that they basically agree upon.

He called attention to the anti-abortion and anti-autopsy laws, which have already been legislated, as examples of issues upon which not only the religious parties are in agreement, but the rest of the government as well.

"Immediate agreement should be reached by the parties concerned to see how to implement these laws which are already on the books," the Rebbe said.

The Rebbe noted that many issues pertaining to religion and commerce have already been agreed upon and legislated, and are

areas where a consensus of opinion already exists.

"Strength is in unity. The parties should proceed to deal with those issues upon which there is general agreement, it will then be easier to move ahead and deal with other substantive concerns.

"It is incumbent upon the political parties to deal with these mutually agreed upon issues. This will facilitate a smooth transition of power by furthering cooperation and unity during the negotiations to form a coalition."

The Rebbe made his remarks in a public address at Lubavitch World Headquarters in New York. Among the thousands in attendance were some five hundred Lubavitch emissaries representing Jewish communities from around the world, who were taking part in the International Lubavitch Emissaries Conference held over the weekend.

READ THE HERALD!

## Ch. 36 Explores Black-Jewish Relations

by Sandra Silva

Jonathan Kaufman, Pulitzer Prize-winning journalist for the Boston Globe and author of an insightful new book, *Broken Alliance: The Turbulent Times Between Blacks and Jews in America*, will join host Ray Rickman this month on *Shades*, a monthly half-hour broadcast addressing minority issues in the news. Kaufman will discuss the current situation of deteriorating Black-Jewish relations. He will be joined by Jack Berman, a lawyer and board member of the Northern Region of the American Jewish Congress. Also present will be Scott Wolf, former Democratic contender for the House of Representatives seat in RI's first Congressional district, and a member of a local group aimed at promoting Black-Jewish dialogue.

Jonathan was prompted to write *Broken Alliance* after a visit by Louis Farrakhan to the Boston Globe offices resulted in an angry session of accusations between blacks and Jews, many of whom had worked happily side by side for

years. "I wanted to find out why this alliance (Black-Jewish) seemed to touch people so deeply, create such hope, and produce such anger and bitterness when it collapsed," said Kaufman.

One of the major topics of the show is Farrakhan. Many Jews fear the anti-semitism that he represents and they don't understand why so many people go to hear him speak. Blacks, in turn, can't understand why Jews attach so much importance to the rantings and ravings of one man.

"Blacks say that Jews are afraid of nothing," Jack Berman points out. "Jews are not completely secure. There is a basic feeling of being outsiders after the anti-semitism of the Holocaust."

Why such a strong focus on Farrakhan and Jesse Jackson, who don't speak for the entire Black population, when there are so many anti-semitic elements in society, especially from white ministers?

Why such strong Jewish opposition to Affirmative Action, locally

evidenced in opposition towards AA for government organizations (such as the fire department) when, for the most part, there are no Jews vying for those positions?

What is the basis of misunderstandings that have developed between Blacks and Jews over the past decade? What can be done to heal the rift that has resulted? And, is it desirable to do so?

What is happening on a local level to promote and improve Black-Jewish dialogue?

The discussion proceeds to analyze these issues by examining the expectations that Jews and Blacks have of one another as fellow minority groups, and the disillusionment that resulted when some of these expectations proved too unrealistic to be met.

The show will be aired in two parts. Part one, broadcast on Monday, December 5, will be repeated on Sunday, December 11 at 12:30 pm. Part two will air on Monday, December 12 at 7:30 pm, and will repeat on Sunday, December 18 at 12:30 pm on PBS, Channel 36.

## Stroke: Know The Signals

There is a lot of talk these days about body language. Not only do you have to be careful about what you say, but you also have to be aware of messages or signals you may send through a variety of bodily movements and gestures.

But how much time do you spend recognizing the signals your body is sending you? If you were experiencing, for example, a stroke, would you know how to interpret the signals and warning signs?

According to the American Heart Association, more than 500,000 Americans will experience a stroke this year. In many cases, quick action can prevent more serious problems from occurring as the result of a stroke.

A stroke happens when oxygen-rich blood is cut off on its way to the brain. This can be caused by a clot in an artery that supplies blood to the brain, or by an aneurysm, the bursting of a blood vessel in the brain. How a person is affected by a stroke depends largely on what part of the brain is robbed of the needed oxygen.

There are several ways your body may warn you of a major stroke.

- a sudden, temporary weakness or numbness of the face, arm or leg;
- temporary difficulty or loss of speech, or trouble understanding speech;
- sudden, temporary dimness or loss of vision, usually in one eye;
- temporary dizziness or unsteadiness, especially when associated with the conditions listed above.

Scientific advancements in the area of stroke treatment have included drugs, surgical procedures and improved diagnostic techniques unheard of a few short years ago.

But the most important weapon against stroke is early detection. If you notice one or more of these signals, see your doctor as soon as possible. Your body might be trying to tell you something.

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