

Rhode Island Jewish HERALD

*****5-DIGIT 02906
241 1/31/90 ** 57
R.I. JEWISH HISTORICAL ASSOCIATION
136 SESSIONS ST.
PROVIDENCE, RI 02906

Noah's Ark, p. 10-11

The Only English-Jewish Weekly in Rhode Island and Southeastern Massachusetts

VOLUME LXXVI, NUMBER 42

THURSDAY, SEPTEMBER 14, 1989

35¢ PER COPY

R.I. Revs Its Autumn Engines



See pages 12-13

Discovery On The Mount Of Olives

If you have ever had the feeling that we mortals are not in control of everything that happens to or around us, you will understand better how we felt in August of 1987...

During the week that I celebrated ten years of living in Israel, we received an unexpected telephone call from a distant and previously unknown American cousin who was looking up relatives while visiting here. We welcomed him in our Jerusalem home the following evening and marvelled at the extensive family tree he had put together in three years of work, which he describes as "a labor of love."

From that evening's conversation we learned that two of my great-grandparents were buried in Israel in the 1930's. They had relocated later in life, leaving ten children and tens of grandchildren in America. Although we did not know the exact location of my great-grandparents' final resting places, we decided to launch an investigation, and it seems Divinely ordained that we should succeed.

Years before, my husband had heard that a special government office helps people locate gravesites. He inquired at the Ministry of Religious Affairs and was referred to the local Chevra Kadisha (burial society). At the Chevra Kadisha office in the heart of Jerusalem, my husband was shown their extensive Yiddish and Hebrew handwritten records kept during the Mandatory period. Shortly after the clerk was given the little information we knew, he told my husband the location not only of my great-grandparents' burial places but also those of two great-great uncles and a great-great aunt. He also saw their records of the inscriptions on the tombstones.

Armed with the map provided by the Chevra Kadisha, we set out for the cemetery on Sunday

morning. It is well known that while the Mount of Olives was not under Israeli jurisdiction (between 1948 and 1967) the cemetery was wantonly desecrated by our Arab neighbors. Tombstones were removed, scattered, broken, many were even used for construction and roads were built over some graves. In more than twenty years, the damage has not been completely repaired. Despite the relatively minor desecration in the area where we were searching, we read tombstone inscriptions and circled the area for an hour without finding any of the graves. Around a small building about 100 yards from where we thought the gravesites were lay many broken and damaged tombstones which had been removed from the graves. We turned over and dusted off many of those stones before we noticed one-half a stone engraved with the letters matching the beginning of the inscription on my great-great uncle's stone. When we turned over another half stone a few feet away, we were amazed to find that they were, indeed, the two pieces of his tombstone. A fellow from the Chevra Kadisha appeared on the scene. He was helping someone else locate a grave. When he finished, he contacted the office by walkie-talkie and with the help of their more detailed map, he was able to show us the exact location of four of the graves. He also arranged immediately for workers on the site to replace the two pieces of the broken stone while we were still there. One piece at a time was returned to the gravesite on a donkey's back.

Imagine the feeling... to have suddenly and miraculously located ancestor's graves... ten years after making aliyah... here... half an hour's drive from our

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Let My People Go... But To Where?

by Robert Greenberger

WASHINGTON — More than 250,000 people gathered on the national mall in December 1987 to rally for Soviet Jewry under fluttering banners that read: "Let My People Go." Now that the Soviet Union has begun to comply, a new issue has emerged: Let My People Go — But to where?

Over 40,000 Soviet Jews are expected to exit the Soviet Union this year and nearly all want to enter the United States. This has produced an emotional debate pitting Israel against many American Jews and leaving the U.S. government uncomfortably in the middle.

To Americans, it has always been an article of faith that those leaving the Soviet Union should have "freedom of choice" concerning where they settle. During the past ten years when only a handful of Jews were allowed to trickle out of the Soviet Union, the belief was never tested. But now that Soviet leader Mikhail Gorbachev has unleashed the floodgates, U.S. policy is undergoing a major shift. And this change slowly is altering the attitudes of many American Jews.

When Congress returns from its summer recess in September, the Bush administration is expected to propose temporary changes in refugee categories. U.S. officials say the change is forced by budget austerity and the reality that there are only about 100,000 overall refugee slots to offer worldwide each year.

U.S. officials say the overall number of Soviet Jews admitted as refugees will remain the same. But for six months, on an experimental basis, priority will be given to those with family connections. The proposal is winding its way through the inter-agency group, the Policy Coordinating Committee for Soviet Refugees, which is expected to approve it soon.

"The opportunity (to come to the United States) will continue to exist for a great many people, but the totality of the funds available places a budgetary limit on the number of people who can come here," says Richard Schifter, the State Department's assistant secretary for Human Rights and Humanitarian Affairs.

To many American Jews,

limiting the number of their brethren who can enter as refugees presents a painful dilemma. They assert that despite Mr. Gorbachev's reformist rhetoric, today's Soviet Jews are victims of what Pamela Cohen, president of the Union of Councils for Soviet Jewry calls "cultural genocide." She says limiting the number of Jews who can come here sends a signal to Moscow that the United States is satisfied with its treatment of Jews.

Nevertheless, a new reality gradually is forging a consensus among many U.S. Jews. To a growing number, the existence of Israel, which offers immediate citizenship to all emigrating Jews, eliminates old fears of Jews having no place to go. There also is an awareness that neither the federal government nor American Jewry can foot the bill indefinitely for a vast wave of immigrants. The United Jewish Appeal's "Passage to Freedom" campaign to raise \$75 million for resettling emigrants has been sluggish and, privately, some Jewish leaders complain that many Soviet Jews who settle

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Local Talk On Soviet Immigration

by John Chadwick

For over a decade, it has been a matter of course for American Jews, including those in Rhode Island, to actively campaign for the freedom of their Soviet counterparts.

Students in religious school chant "Let my people go," and, at the behest of their teachers, write letters to Soviet leaders. Grownups meanwhile, lobby their congressmen, attend lectures and, through their synagogue, occasionally "adopt" a refugee family. Sometimes they even go to Washington where they demonstrate openly.

But because of claims from the State Department that there are too many refugees coming in and because of chastisement from the State of Israel, who resent the American Jews' willingness to take in each and every Soviet Jew, Jewish leaders in Rhode Island are taking a long hard look at the situation and the open American arms that have been extended towards the Soviet Union may be closed.

Last week the New York Times reported that new State Department restrictions — designed to curb the number of Soviet Jews entering the United States — have been drafted and could go into effect in the near future. The restrictions would instead channel the wave of refugees to Israel. Several days later, the Jewish Telegraphic Agency reported that American Jewish leaders would likely not

oppose such measures.

While Rhode Island officials seem to accept the fact that new restrictions are needed, they also express confusion and indecision over what is really right. The United States restricted immigration to Jews once before during this century and certainly the thought of enacting any type of restriction, despite the presence of a Jewish nation, is troubling to many American Jews.

"The American Jews are divided on the issue," said Joshua Stein, a history professor at Roger Williams College who chairs a Federation council on Soviet and other international Jewish emigres. "Up until now it has always been 'get out and go where you can,' now it appears that this will change to 'get out and good luck in Israel.'"

Noting the talents of the highly educated Soviet Jews who have settled in America, Stein stressed the advantages American society has gained from the physicians, engineers and scientists who have come here recently. "America is the place to go, it's where my grandfather wanted to go," Stein added.

On the other hand, Stein, a committed Zionist, concedes that the acceptance of large numbers of Soviet Jews into American society undermines the Jewish state, which is currently starved for new immigrants.

Since the floodgates have been opened for Soviet Jews, it has become embarrassingly apparent

that Soviet Jews do not wish to go to Israel. Stein, Rabbi Wayne Franklin and Elliot Cohan, the executive director of the Rhode Island Jewish Federation, cite constant anti-Zionist propaganda in the Soviet Union as well as the unpleasant realities of life in the Mideast. "There is negative truth about Israel, but they (the Soviet Jews) have never been given any positive truth about it."

But Soviet Jews now living in Providence say the propaganda is unnecessary. "People who have gone to Israel write letters back about it and often, they do not like the way they are treated there," says Gregory Sirota, a one-time refusenik from Odessa and now an optician on Thayer Street.

"They have not been accepted there, the Ministry of Absorption there is a failure, they are fed up with the Israeli bureaucracy," he said this week. "We have been second class citizens in Soviet Union, why should we go to Israel and be second class citizens?"

There are also changing American impressions as to how Jews are being treated in Soviet Union under Gorbachev and questions are being raised as to whether some are in fact refugees — able to show a well founded fear of persecution. The State Department opposed the Morrisson bill

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World and National News

Israel Censured

by Tamar Levy
 GENEVA (JTA) — A U.N. human-rights panel wound up a four-week session here recently by accusing Israel of war crimes against Palestinians in the West Bank and Gaza Strip.

The anti-Israel resolution, backed by the Soviet Union, Cuba and Somalia, as well as the Arab countries, was adopted Aug. 31 by the U.N. Subcommittee on Prevention of Discrimination and Protection of Minorities.

The vote by secret ballot was 15-5, with two abstentions.

The resolution accused Israel of torture, expulsions, collective punishment, detention without trial and other violations of the Fourth Geneva Convention, which protects civilians in time of war.

The Israeli observer, Rafael Walden, called the resolution one-sided and charged that it gave the Palestinians "carte blanche" for terrorism.

The 26-member subcommittee, which reports to the U.N. Human Rights Commission, also condemned South Africa by affirming past statements that apartheid is a crime against humanity. But a resolution dealing with Iraqi atrocities against its Kurdish population was shelved by majority vote.

The U.N. disarmament conference meeting here also concluded its final session of the year recently, unable to agree on Israel's request for admission as

an observer state.

Conference regulations require a consensus among the member countries to admit an observer. There are presently 26 observers, including Iran, Iraq and Libya, who obtained the status this year.

The Western powers are known to want Israel's participation in the discussions, which have focused on chemical warfare. But pressure from the United States and several European countries failed to budge Algeria, which held out against Israel, thereby blocking a consensus.

Nevertheless, the Israeli diplomatic mission to the United Nations in Geneva is optimistic that Israel will be accepted in a few months. The disarmament conference reconvenes early in 1990.

Artifacts Given

WASHINGTON, D.C. — The objects are common place. Laid out along the edge of a barrack are 2,000 pairs of shoes — many in children's sizes. Other objects include a three-tiered bunk; a score of striped pajama-like uniforms; children's toys, eating utensils, some pieces of lumber that once formed a wall, a pole through which barbed wire ran, a prayer shawl and a couple of metal canisters.

They are common place. And yet they are haunting. For these objects are the few material rem-

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B'nai B'rith Expands

WASHINGTON, D.C. — B'nai B'rith has founded a new unit in Leningrad, its fourth in the Soviet bloc, it was announced recently by Seymour D. Reich, International President of B'nai B'rith. The unit was formed and its officers installed at a Shabbat dinner August 25 at the Pribaltiskaya Hotel in Leningrad. On hand representing B'nai B'rith at this historic occasion was Daniel S. Mariaschin, Director of International and Public Affairs, as well as a 20-member delegation of B'nai B'rith leaders from Argentina, Uruguay, Paraguay and Chile.

The president of the Leningrad unit, which boasts 35 charter members, is refusenik Semyon Akselrad, 33. The vice presidents are Vladimir Tzivkin and Aleksander Lerner, both 10-year refuseniks.

Noting that B'nai B'rith now has active units in Moscow, Riga, Vilna and Leningrad, Mr. Mariaschin said, "We are encouraged by this growth, taking place in a more hospitable Soviet environment. At the same time,

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Argentine Court Upholds Extradition

by Elena Neuman

NEW YORK (JTA) — The Argentine federal Court of Appeals last week upheld the extradition of accused Nazi war criminal Josef Schwammberger to West Germany, which wants to try him for crimes against humanity.

Schwammberger, who is believed responsible for the deaths of at least 5,000 Jews, would be the first Nazi criminal to be extradited from Argentina.

But he is expected to appeal the decision in the Argentine Supreme Court, which could delay extradition four months to two years.

In Bonn, West German Justice Minister Hans Engelhard welcomed the Argentine court's decision. He said West German prosecutors would seek the maximum sentence, life imprisonment, if Schwammberger stands trial.

Officials of American Jewish groups, however, are worried that such proceedings may be a long time away. It has been 16 years since West Germany issued a warrant for Schwammberger's arrest and more than two years since the former Austrian Nazi was arrested by Argentine police.

"We are very concerned," said Rabbi Marvin Hier, dean of the Simon Wiesenthal Center. "Schwammberger was apprehended in 1987. It is now 1989, and he still has not been brought to justice."

"We are thrilled with the court finding, but not with the delay," he said.

Schwammberger was sixth on the Wiesenthal Center's list of most-wanted Nazi war crimin-

als. The Austrian-born Nazi, referred to by Holocaust survivors as the mass murderer of Rozwadow and Przemysl, is suspected of killing hundreds of Jews in labor camps during the Nazi occupation of Polish Galicia. He is also thought to be one of the organizers of the mass deportations to the Auschwitz death camp.

"He was a very nasty guy," said Morton Rosenthal, director of Latin America affairs for the Anti-Defamation League of B'nai B'rith. "He is known for tactics like setting vicious dogs on camp prisoners, personally smashing heads of children against walls and throwing people live into bonfires."

Schwammberger was arrested in Austria after World War II, but escaped to South America in 1949, with the help of the Nazi Odessa network. Now 77 years old, the former Nazi had been living outside Buenos Aires under his actual name, with an Argentine passport.

In October 1987, the Wiesenthal Center announced it believed Schwammberger, among other war criminals, to be hiding in Argentina. In November, extradition was requested by a Stuttgart court and a reward of \$250,000 was offered by the West German government for Schwammberger's capture.

Two weeks later, Schwammberger was arrested by Argentine police in the province of Cordoba. He has been awaiting extradition for over 20 months in a prison hospital, where he is being treated for what has been termed a "heart condition."

Rosenthal prefers to call it a (continued on next page)

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W. German Students Restore Jewish Cemetery

by David Kantor

BONN (JTA) — Two to three dozen students from the high school in the West German town of Moenchengladbach have been working like beavers for weeks, cleaning, repairing and otherwise restoring the old Jewish cemetery on Huegel Street.

They were preparing it for former Jewish residents of the town, now scattered all over the world, who returned, at the invitation of the town council, for a week-long visit that began recently.

The youngsters, none of them Jewish, spent most of their free time at the cemetery. It took nearly six hours to repaint the epitaph of a single grave stone.

At times, extensive consultation of documents and sessions

with experts were necessary to decipher what years of erosion, neglect and vandalism nearly destroyed.

But the students consider the effort both educational and edifying.

"This is the least we can do for these people," said Sabine Rack, referring to the Jewish visitors. "We cannot undo what has been done. But we certainly want to let them know that we care. It is both a duty and an honor."

Claudia Feder added: "This work taught me a lot about the fate of the Jewish citizens who lived in our town. I hope it will make it easier, both for us and for the survivors who come here this week to face one another and to develop a new relationship.

Stage Deli Searches

"Non-Celebrity"

The legendary Stage Deli, known for more than 50 years for naming its behemoth-sized sandwiches after celebrities ranging from Brando to Bacall and from Sinatra to Muhammad Ali is breaking tradition and reaching out to "the people." Or better yet, to one lucky person.

Co-owners Paul Zolenge and Louis Auerbach announced recently that the Stage intends to break its half-century practice and will conduct a nationwide search for the single "non-celebrity" who wants a sandwich named after himself.

Contestants or their supporters must write to the Stage Deli, 834 Seventh Avenue, New York, N.Y. 10019, by September 30, 1989. Nominating letters should be no more than 300 words and describe not only why they deserve to have a sandwich named for them, but exactly what type of sandwich it should be.

According to Zolenge, the contest is not open to celebrities. "No one who has made a significant contribution to the arts, theatre, music, literature, pop culture or sports may enter. In

other words, Woody Allen need not apply. But Howard Stern, well he can try."

A blue ribbon selection panel consisting of two celebs who have Stage Deli sandwiches named for them, and one non-celeb who yearns for the opportunity will select the winner.

Finalists will be brought to New York in mid-October in order to read their nominating letters in front of the judges.

Zolenge says that the winner will have his name and sandwich listed on the Stage Deli menus in all three store locations: New York, Los Angeles and Boston. In addition, the winning "non-celebrity" will receive \$100 and a dinner for four at the Stage Deli in New York.

Some of the current sandwiches on the Stage Deli menu include: the Donald Trump Power Special, which has no turkey, tongue or bologna, the Dolly Parton cornbeef and pastrami on twin rolls, the Oprah Winfrey Triple Decker, full of four different meats, cheese, cole slaw and Russian dressing and the Bill Cosby Special.

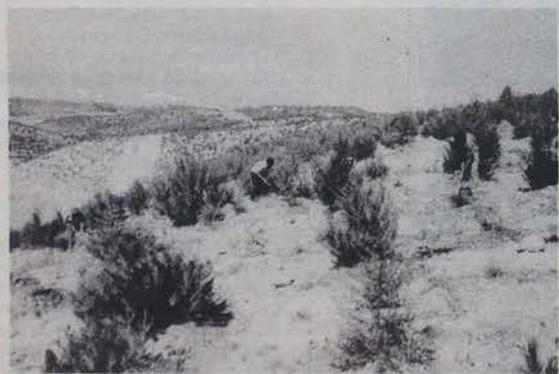
Jewish National Fund

by Yehonathan Tommer
JERUSALEM — From 1988-1989, the Jewish National Fund planted some 2,801,000 trees across 6,760 acres of land throughout Israel, as a constructive reply to the arsonists who caused extensive damage last summer.

Many trees were planted under the continuing campaign, "A Tree for a Tree," to help rehabilitate Israel's forests by planting three trees for every one destroyed. One year ago, JNF emergency crews were called upon to extinguish more than 1,200 fires, many caused by arson. The financial damage for

1988 totaled more than \$40 million, with a loss of 1.2 million trees over 40,000 acres.

Apart from rehabilitating the forests, JNF has planted trees in selected areas to achieve specific environmental goals. First, trees roll back the desert, protecting and expanding arable land reserves. They protect soil against erosion and, when planted along transportation arteries, provide a barrier against drifting sand dunes. Trees are planted on unused national lands to safeguard them for future development, and around urban areas to purify the air and provide a setting for JNF recreational sites.



Jewish National Fund workers plant new trees in the hills surrounding Jerusalem. From 1988-1989, JNF planted some 2,801,000 trees across 6,760 acres of land throughout Israel, as a constructive reply to the arsonists who caused extensive damage last summer.

Court (continued from previous page)

"political illness."

"Justice is being delayed, and it may be politically motivated," agreed Hier. He was told by "a very high-ranking judicial source who is involved in the case" that "extradition depends on the political climate."

"It's outrageous. These murders have escaped the bar of justice for 45 years, and now they're treated with indifference," he said. "You wouldn't see a two-year delay in extradition if the criminal were a drug trafficker. Everyone looks at Nazi atrocities as a thing of the past."

According to Rosenthal, the chief reason for South American laxity in extraditing Nazi war

criminals is political. "There is sympathy still for Nazi ideology in many of the regimes in South America," he said, reciting a list of Nazi war criminals known to be living under safe-conduct passes in Argentina, Brazil, Bolivia, Paraguay and Costa Rica.

Both Rosenthal and Hier agree that the recent court ruling in Argentina sets an important precedence in the ongoing persecution of Nazi war criminals. Nevertheless, Hier remains wary of delays in the judicial process.

"The recent ruling does set a trend, but not necessarily for swift justice," he said.

(JTA correspondent David Kantor in Bonn contributed to this report.)

Tikkun Seeks Funds

by Winston Pickett
Northern California Jewish Bulletin

SAN FRANCISCO (JTA) — The publisher and editor of *Tikkun* are seeking money to keep the 3-year-old Oakland-based Jewish magazine afloat.

The new funding strategy was announced in the September-October issue, distributed last week. Publisher Nan Fink asks the bimonthly's estimated 40,000 subscribers to become "*Tikkun* associates" — donors willing to contribute from \$100 to \$1,000 per year to erase a \$350,000 annual deficit.

In the past, the bulk of that deficit has been covered by the magazine's parent organization, the non-profit Oakland-based Institute for Labor and Mental Health, which is funded by Fink and her husband, *Tikkun* editor Michael Lerner.

"We knew from the start we couldn't go on personally funding the magazine indefinitely," says Lerner.

The two insist it has nothing to do with their separation and impending divorce.

Fink and Lerner say the move toward financial independence is

in keeping with a strategy they envisioned when they began the magazine in 1986 as an answer to the conservative magazine *Commentary*.

The progressive-liberal bearing of *Tikkun* is reflected in its name, Hebrew for "to heal, to repair, to transform the world," and in its editorial positions, which have, among other things, criticized Israel's occupation of the West Bank and Gaza Strip as "immoral and stupid," supported dialogue with the Palestinian Liberation Organization and called for a demilitarized Palestinian state in the territories.

Tikkun's articles represent a wider scope, however. They have included, for example, discussions on black-Jewish relations, popular culture, the Holocaust, feminism, Jewish tradition, foreign and domestic affairs and anti-Semitism, as well as critiques of both left- and right-wing political movements and theories, plus book reviews and poetry.

In fact, *Tikkun* appears to be as much a movement as it is a magazine.

"We seek to reach Jews who are alienated by the mainstream

Jewish community," says Lerner, "Jews who are pro-Zionists but who aren't afraid to criticize Israel, and Jews who feel strongly about their Jewishness but who are by and large unaffiliated."

It is that constituency that Fink hopes will come through financially. "We have about a year and a half to go before things reach the critical stage," says Fink, who says the magazine runs on an operating cost of \$800,000. Start-up costs over the past three years have been close to \$1.5 million.

Both Fink and Lerner admit that seeking funds for a magazine critical of the Jewish establishment poses inherent difficulties.

"In terms of return on one's investment, it's often easier for people to support something like a synagogue, their federation or a Jewish home for the aged, where they feel like they're getting something immediate back," says Lerner.

Nevertheless, he says, "when people tell me they're reluctant to support *Tikkun* because they don't agree with the articles we print, I tell them, 'neither do I — up to 40 percent. Yet those are just the ideas that need to be heard.'"

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Local News

Temple Emanu-El Music Program

With the arrival of Temple Emanu-El's new Cantor, Brian J. Mayer, a host of musical programs and projects has been initiated. As the Temple has had a proud choral tradition for decades, Cantor Mayer and Temple Organist, Scott Withrow, have endeavored to reinstate the choir for the High Holy Days. Thus far, eight Temple members have been rehearsing diligently under the Cantor's direction as he and the choir prepare their interpretations of the musical classics from the great Jewish composers of the nineteenth and twentieth centuries.

In addition to the High Holy Day Choir, Cantor Mayer will be conducting a course in Temple Emanu-El's Adult Institute, entitled the Congregational Choral Club. This new ensemble is designed for anyone who likes to sing. One need not know how to read music or have any prior choral experience to be a part of this group. The Choral Club will prepare familiar and some new congregational style melodies to be presented within the context of an upcoming special service.

Along with the Congregational Choral Club, Cantor Mayer will be teaching two courses on Jewish music history and repertoire. In the Adult Institute, his class on Jewish composers will investigate the lives and works of Europe's greatest nineteenth century synagogue musicians, Solomon Sulzer, Louis Lewandowski and Samuel Naumbourg. For the Temple's Leisure Club, the Cantor will offer a survey of the synagogue repertoire and the melodies of the Jewish home as they relate to the various holidays.

In its commitment to fostering the study and performance of Jewish music, Temple Emanu-El

will proudly present its annual Benton A. Odessa concert on November 19, 1989. This recital sponsored by the Odessa family, will feature a variety of songs from Jewish communities all over the world. Cantor Mayer's program will include songs in Hebrew, Yiddish and Ladino as well as some traditional cantorial pieces.

Start The New Year Out Right — Schedule A Wellness Evaluation

Wellness evaluations are available in the Fitness Lab of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence. With the aid of a computer, Janice Fifer will make assessments of strength, flexibility, fitness level and body composition, and determine the risk for development of cardiovascular disease. Realistic weight management goals and a personalized exercise prescription can be achieved.

For further information about the program and fees call Janice Fifer at 861-8800. *See coupon in fall brochure for 10% Off A Wellness Evaluation.

Mishkon Tfiloh Sisterhood

A meeting of Sisterhood Congregation Mishkon Tfiloh will be held on Sunday, Sept. 17 at 1 p.m. in the Social Hall of the synagogue at 203 Summit Avenue, Providence.

Directly following the meeting, entertainment will feature Myron and Ruth Muffs with music and song.

All members are urged to attend this delightful afternoon. Refreshments will be served.

JCCRI Pre-Teen Programs

Pre-Teens in grades 4-8 now have their own programs at the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, designed to make their free time enjoyable as well as enriching.

Pre-Teen Connection is a supervised after school program created to provide both a relaxing and stimulating setting for pre-teens. There is always something new to do, including cooking, art projects, athletics and special events. There is also a special room where pre-teens can go and do homework in a supervised setting.

Club 456 is a special activity club for boys and girls in grades 4-6. Meetings are held once a month from 7 to 8:30 pm at the center and special events and trips are planned with the suggestions of the members in mind. Club 456 activities might include apple-picking, tie dying, roller-skating, dramatics, sundae parties and basketball games. The first meeting and "Make your own sundae party!" will be held on Thursday, September 14 at 7 pm.

The Junior Outdoor Club now gives pre-teens in grades 7 or 8 the opportunity to enjoy the great outdoors. The season opens with a trip to Riverside Amusement Park in Agawam, MA. Other events include apple-picking, a fall hayride, ski trips, camping and a superbowl party.

For further information about the clubs and their fees, call Michele Bram at 861-8800. *See coupons in fall brochure for 1/2 Price Club Membership Junior Outdoor Club and \$2 Off Outdoor Club and Junior Outdoor Club Season Opener to Riverside Amusement Park Agawam, MA.

Congregation Sons Of Jacob

Friday, September 15 — 15 days in the month of Elul. Candlelighting will be at 6:33 p.m. The minchah service begins at 6:40 p.m.

Saturday, September 16 — 16 days in Elul. Reading in the Torah today is P'ki Tavo - Ethics of the Fathers numbers 3 and 4. Morning services are at 8:30 a.m. Kiddish follows immediately. Minchah service begins today at 6:35 p.m. The third meal follows minchah, as usual, with zimiroth (songs). (The first Selihot is Saturday night, September 23, after midnight.) Maariv is at 7:42 p.m. The sabbath is over at 7:50 p.m. Havdalah service will be at 7:55 p.m.

Morning services for Monday and Thursday are at 6:30 a.m. and for Tuesday, Wednesday and Friday at 6:45 a.m. Minchah for the entire week is at 6:40 p.m. High Holy Day tickets are available at the synagogue or from Mr. David Friedman at 438-5220. No inflation, no price increases — still \$20.00 each. No one is ever refused seating. The cantors for the High Holy Days are Rabbi Yitzchok Dubovick and Shaimai Weiner.

College students at Brown, Providence College, Johnson & Wales, R.I.C., Bryant and all other local colleges are cordially invited to spend the High Holy Days at our synagogue — complimentary seating!!

The Meaning Of The Shofar's Call

In biblical times, the shofar was used to herald great moments. It proclaimed the ascent of a king upon the throne, it announced the Jubilee every fiftieth year, the Sabbath and festivals. In wartime it signaled the army. The shofar has been so long associated with Jewish tradition that it has become a holy symbol. It recalls the offering of Isaac by Abraham, for that was when G-d, recognizing the Jewish people's devotion, ordered Abraham to substitute a ram for his sacrifice on the altar.

It reminds us of the giving of the Ten Commandments to the accompaniment of shofar blasts on Mount Sinai. Maimonides, the great Jewish philosopher of the twelfth century, had a special message in the call to the shofar. He said that the shofar proclaimed: "Awake, ye sleepers, and consider your deeds; remember your creator and repent. Be not of those who hunt after shadows and who waste their years seeking empty things. Look well into your souls; leave your evil ways and thoughts, and return to G-d, so that He may have mercy on you."

Before the shofar is blown, we recite Psalm 37, which says that the shofar will one day announce G-d's dominion over all peoples. Then the horn is sounded. There are three variations in the call: Tekiah, Shevarim, and Teruah. Every man, woman and child listens intently to the call of the shofar. It is a symbol of our people's unity and has been that for thousands of years.

The shofar is made of a ram's horn, although it may also be made of the horn of any other clean animal except a cow or an ox. The horn is boiled in water until it gets soft, the inside is then hollowed out and the horn flattened somewhat. But it is not flattened too much for then air could not be blown through it. The mouthpiece is then carefully shaped and the horn is put aside to harden. Sometimes the shofar has only a slight curve; sometimes, particularly in lands of the Middle East, the shofar is long and curved.

The Prayer Called Unetaneh Tokef

One of the most important of the hymns and prayers read on Rosh Hashanah is one that is also recited Yom Kippur. It is called Unetaneh Tokef and was composed by Rabbi Amnon of Mayence. According to the stories handed down from generation to generation, Rabbi Amnon was pressed time and again by the local bishop to leave his faith and be converted to Christianity. He always refused. One time, instead of refusing immediately, he requested a period of three days in which to consider his decision. When he was left alone, he felt so guilty for having delayed his reply, that when he was called to the bishop he asked that his tongue be cut out. Instead, the bishop had the Rabbi's hands and feet amputated. In this condition the Rabbi was carried to the synagogue for the High Holy Days. As the Kedushah (sanctification service) was about to begin, the cantor and congregation, Rabbi Amnon asked permission to offer a prayer he had composed. As soon as the last word had left his lips, the Rabbi's life was miraculously ended. In part his speech says: We will celebrate the mighty holiness of this day, a day of awe and terror... You open the book of records... a great trumpet is sounded, and a small voice is heard... angels proclaim: This is the day of judgment, and all who are in the world You cause to pass before You, as a flock of sheep. On the new year it is written on the Day of Atonement, sealed, how many are to be taken away and how many are to be born; who shall live and who shall die; who shall perish by fire and who by water; who by hunger and who by thirst; who shall become poor and who rich. BUT PENITENCE, PRAYER AND CHARITY AVER OFFER EVIL DECREE!!!



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Exceptional Cancer Patients

"Seagulls" is an organization which was founded in 1989 to provide support for individuals and families who are faced with the diagnosis of cancer, chronic or other catastrophic illnesses. Seagulls enables the person to explore the emotional issues associated with these illnesses.

The model of therapy used combines the work of Bernie Siegel, Carl and Stephanie Simonton and Elizabeth Kubler-Ross. Like the ECAP model of Dr. Siegel Seagulls provide "carefrontation" — and environment of mutual support with honest but gentle confrontation when needed.

This is used as an adjunct to traditional medical therapies and in no way is intended to replace it. We do encourage patients to actively participate in their healing process and to see themselves on a healing journey. They are encouraged to use techniques such as meditation and visualization. Weekly support groups are provided. The focus of these sessions is on supporting patients lives and not just their illnesses. Individual support and therapy is provided when indicated. Patients are supported and encouraged in making emotional and spiritual changes in their lives which may lead to a better quality of life and secondarily to an extension of their lives.

Seagulls was founded and is directed by Marianne Pacheco Barba, MSN, RN, Assistant Professor of Nursing at Rhode Island College. She is an ECAP trained therapist who has completed the Health Professional Educational Program at ECAP in New Haven with Bernie Siegel M.D. and his associates. For more information call 828-7526 or 456-8013.

"Seagulls" — is dedicated to the real "Jonathan Livingston Seagull" who lives within us all.

Almacs Re-Opens

Almacs is kicking off its *Fresh New Look* campaign this week-end with the grand re-opening of its Pawtucket store on East Avenue.

A ribbon-cutting ceremony will be held on Sunday, September 10, at 8 a.m., complete with balloons and clowns to entertain kids.

"Our renovations have made this store easier for the customer to use," says David Paulhus, Almacs director of advertising/sales promotion. "It's brighter, cleaner and more comfortable to shop in."

New features at the store include a full-service florist shop, a prepared hot food section for convenient take-home meals, an enlarged produce department and a fresh fish department, complete with a live lobster tank.

To celebrate the store's new look, Almacs is giving away a variety of prizes. Shoppers can enter their names in the grand-prize drawing for \$10,000, as well as in weekly drawings for prizes like a trip for four to Florida, a two-minute food shopping spree and \$500 in Almacs gift certificates. Daily give-aways (to the first 500 customers) include free carnations, free eggs, free English muffins, etc.

The Pawtucket store, which employs more than 100 people, is managed by Manny Vitale. Almacs, headquartered in East Providence, has 35 stores throughout Rhode Island and southeastern Massachusetts.

Women's Association

The first regular meeting of the Women's Association of the Jewish Home for the 1989-1990 season will take place on Wednesday, September 20, 1989, at the Home in the Martin Chase Auditorium. Dessert will be served at 12:30 p.m.; the meeting will be at 1:15 p.m.

There will be the installation of officers and new members of the Board of Directors for 1989-1990. Beatrice Fishbein will install the following:

Co-presidents, Edith Bernstein and Tilda Kessler; vice presidents, Beatrice Bojar and Betty Levy; general treasurer, Claire Ernstof; assistant treasurer, Freda Rosenberg; recording secretary, Miriam Snell; corresponding secretary, Gertrude "Trudy" Rotenberg; financial secretaries, Roberta Blum, Sally Gorodetsky, Evelyn Hendel, Bertha Schoenberg, Eve Zucker; mailing secretaries, Kay Abrams, Rose Berlinsky, Beatrice Feldman, Anne Krakowsky, Shirley Lappin, Jackie Nemzow, Dorothy Prosnitz, Susan Shindler, Esther Swartz; honorary board members, Mildred Backman, Belle Dubinsky, Miriam Snell, Ida Slavsky; board of directors 1989-1992, Diane Ducoff, Golde Green, Frances Sadler; nominating committee 1989-1990, Evelyn Bresnick, chairwoman, Ruth Blustein, Claire Ernstof, Gail Galkin, Charlotte Goldberg, Karen Ostrowsky and Ellen Segal.

In charge of programs for the year is Beatrice Bojar. A book review will be presented by Norma Goldman on the book, *An Orphan in History* by Paul Cowan. This is an account of his rediscovery of his Jewish roots and background.

Doris Jacobs is hospitality chairwoman. Charlotte Goldberg will preside.

Want to reach the right audience? Advertise in *The Herald*. Call 724-0200.

Congregation Ohave Sholam

The synagogue, also known as the Young Israel of Pawtucket, will have services at 6:40 p.m. this Friday night. Saturday morning a kiddush will follow services. Saturday afternoon the Rabbi's class will be at 6 p.m. Mincha will be 6:35 p.m., followed by the third Sabbath meal. Maariv will be at 7:35 p.m. Havdalah will be at 7:45 p.m.

This Sunday afternoon, September 17, there will be the 1st Junior N.C.S.Y. event of the year taking place at the Rt. 44 recreation center in Rehoboth (includes miniature golf, go-carts, batting cages, and video game room). We will leave for the event at 2 p.m. from the congregation and return at 4 p.m. to the synagogue. We will have refreshments and a general meeting with election of officers. The

Learn Overseas

Ron and Sam Normand, our community representatives from ASSE International Student Exchange Programs, are hoping to spread the news about opportunities for our local students to study abroad. ASSE International is a non-profit organization which offers academic year or summer programs to high school students who are 15 to 18 years of age and interested in visiting Scandinavia, Germany, France, Switzerland, Great Britain, Holland, Spain, Italy, Mexico, Australia, New Zealand or Canada (French or English speaking).

Students qualify based upon academic performance, character references and a genuine desire to experience life abroad with a carefully screened, volunteer host family.

Local students and families who are interested in learning more about ASSE and international opportunities in our area should contact: Ron & Sam Normand at 508/699-5805 or phone toll free 800-333-3802.

ASSE International (formerly American Scandinavian Student Exchange) is a non-profit, tax exempt, public benefit organization. ASSE is officially designated as an exchange visitor program by the United States Information Agency (USIA), is affiliated with the Swedish and Finnish Ministries of Education and cooperates with the Canadian Provincial Ministries of Education.

event will conclude at 5 p.m. Junior N.C.S.Y. is open to all Jewish children ages 10-13 or 5th through 8th grade. For more information call 724-3552.

One may purchase tickets at \$50 for a non-member for high holiday services or by calling 724-3552, 725-3886, or 726-6633. We encourage new members to help us grow. Family membership includes tickets.

Don't forget that we usher in the season of repentance with Slichot services Saturday night, Sept. 23, at midnight. We will have a program (movie) followed by a repast prior to Slichot. There is a regular schedule of services this week. Morning: Sunday 7:45 a.m.; Monday and Thursday 6:40 a.m.; Tuesday, Wednesday and Friday 6:50 a.m. Evenings: 6:35 p.m.

READ THE HERALD!

B'nai B'rith

(continued from page 2)

we are concerned by the rise of Pamyat, a notoriously anti-Semitic organization. Consequently, B'nai B'rith will be lending its expertise in the area of combating anti-Semitism to our newest affiliates."

Mr. Reich pledged B'nai B'rith's continuing support for refuseniks wishing to emigrate, and also promised increased resources to nurture the burgeoning interest in Jewish culture among Soviet Jews. "B'nai B'rith's education and programming department will work to foster Jewish learning in the Soviet Union, as well as provide information about the state of Israel which is not distorted and not designed to make the Jewish state an unattractive destination," said Mr. Reich.

"We welcome our new brothers and sisters into the comforting and dynamic international network of organized Jewish life."



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Opinion

Public Enemy And The ADL

by Abraham H. Foxman

Less than two months after the leader of the rap group Public Enemy fired one of its members, Professor Griff, for flagrant anti-Semitism and then went on to disband, the group now says that it is back in action and that it has rehired Professor Griff.

Other than from Jewish groups, there have been no expressions of outrage at either Griff's anti-Semitism or his rehiring.

Certainly that raises questions — to be answered particularly by leaders of the music industry.

Public Enemy has expressed the most odious kind of anti-Semitism. Would there be no reaction if a white racist group were targeting blacks in a similar way?

In a May 22 *Washington Times* interview, Professor Griff asserted that Jews were responsible for "the majority of wickedness that goes on across the globe," that Jews "have a grip on America" and "have a history of killing Black men." He told the reporter: "The Jews can come against me . . . They can send their faggot little hit men. I mean, that don't move me." He also invented a novel derivation for the word "jewelry," asking rhetorically "Is it a coincidence that the Jews run the jewelry business, and it's named *Jewelry*?" No coincidence.

It took a month before Public Enemy responded to the escalating storm of protest. On June 20, the rap group's leader, Chuck D, announced that he had fired Professor Griff. "Offensive remarks by my brother, Professor Griff, are not in line with Public Enemy's policy. We're not anti-Jewish, we're not anti-anybody. We're pro-Black, pro-Black cul-

ture and pro-human race. In practice, he (Griff) sabotaged those values." Chuck D added, "We apologize to anyone offended by Griff's remarks."

On June 28 *Newsday* reported that Public Enemy was disbanding for "an indefinite period of time." The article also said that Russell Simmons, the group's manager and president of its recording company, Def Jam Records, as well as of Rush Artist Management, "fully denounced any and all anti-Semitic statements by Professor Griff." In a related story in the June 28 *Washington Post*, Chuck D was quoted as saying "the group is over." But even as these statements were being made, an article in the trade magazine *Billboard* reported that Public Enemy and its co-producers were negotiating a multi-million dollar production deal with MCA Records. And on August 16, *Billboard* announced: "Public Enemy is Back — and So is Professor Griff."

Professor Griff, interviewed in Kansas City on August 3 when the group was on a tour stop, was asked about his anti-Semitic remarks. "What I said was 100% pure," he replied. According to the *Pittsburgh Courier* the same day, Chuck D had announced in a press statement that "Professor Griff has been named Supreme Allied Chief of Community Relations" for the group. Leyla Turkkan, spokesperson for Public Enemy, stated that Griff was never fired in the first place. And as to the group's disbanding, Chuck D asserted: "I never said we disbanded. I said Griff had to lose his position as Minister of Information. He was demoted to his present position."

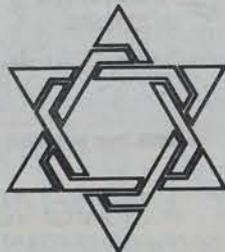
It would seem that Public Enemy feels no obligation to be consistent, candid or even honest with the public.

It would also seem that the public should care, should speak out against bigotry.

Public Enemy ought to be condemned for anti-Semitism, and attempting to manipulate the public.

Mr. Foxman is national director of the Anti-Defamation League.

READ THE HERALD!



Candlelighting

September 15, 1989

6:38 p.m.

The Road to Ostolenka

by Jacob Neusner

I took the road to Ostolenka last month, on September 1, fifty years to the day after the first bombs fell on Warsaw and the end of Polish Jewry began. I went in quest of my children's past. For their grandfather, my late father-in-law, Max Richter, was born and brought up there, a town about 80 miles northeast of Warsaw, on the road to Lomza and Bialystok — country hallowed in Jewish memory. Max was born as Mordecai and brought up there, taking off for America in 1914, with his parents, brothers, sisters, cousins, everybody left behind.

My trip coincided nearly to the day with the fiftieth anniversary of his last visit to Ostolenka, in late August, 1939, when he went, visas in hand, to bring his family to the USA. But they would not leave, because, they thought, you really cannot be a Jew anywhere but Poland.

Once I heard a story in the lore of Jewish Poland, that when the immigrants first crossed the river into the pioneer land, they found engraved on the bark of each tree the name of a talmudic tractate; this oak is Baba Qamma, that elm, Sanhedrin. And they called the name of the place "*Poh lin*," stay here, and so they called the country Poland.

I explained this when I conducted a *minhah* service as part of a set of religious observances held after I came back from Ostolenka that afternoon. Together with a survivor of Warsaw and a Jewish hero of the French Resistance, we were the Jewish delegation at the Vatican's part in the commemoration of the catastrophe. In my homily I talked of Jewish Poland: our people loved this place too, just as much as your people have loved, and now love it. Every town on the map has its meaning for us: Lublin, Cracow, Warsaw, Lomza, Bialystok, Lodz. — Jewish cities, Jewish towns, Jewish villages, true, also and equally Polish or German or Ruthenian or Ukrainian or Byelorussian places too, but for me especially there was my children's past, there was Ostolenka, shared for a couple of centuries by Roman Catholic Poles and by Jewish Poles too. Each side wore its own clothes, ate its own food, spoke its own language, pursued its own lines of work, but loved the land in common.

To observe the fiftieth anniversary of the German invasion of Poland on September 1, 1939, the Vatican had organized an international meeting on the subject of peace, with papers on August 31 and a prayer meeting on September 1. And that was what would carry me to Ostolenka.

On the morning of September 1 we had no schedule, and my host, with a car and driver, at 9:30 a.m. said, "What would you like to do today? We have to be back in Warsaw at 3 p.m. How about seeing the old city of Warsaw?" The night before I had had no ideas at all: I was tired, having lectured the week before in Brasilia, gone home, moved to Princeton, and left the next day for Warsaw. But now I knew.

I: "I must go to Ostolenka. I don't know where it is, but I must go there. Today. Now. We

have to leave immediately."

The driver got out his map. We found Ostolenka, a ride of about 80 miles.

I: "Can do?"

He: "Must do."

We drove in silence. The rich farming plains of Warsaw, along the Vistula, spread out on all sides. Traffic was light; most of the cars we saw were waiting in gas lines anyhow. And our driver could compete in the Indy 500.

We should have taken two hours, we took less than an hour and a half. At five minutes to 11 we crossed a river into Ostolenka, a large non-descript town, made up of cement buildings put up since the war; we saw only one building that might have survived from before 1939, a wooden shed.

The driver: "What do you want to see in Ostolenka?"

When we had left Warsaw, I didn't really know, and en route, I was too lost in thought to ask myself that question, but then I knew: "I must go to the Jewish cemetery, and we must get there now. This minute: it is urgent."

The driver asked and was told where to go. There is no Jewish cemetery. It is filled with apartment houses now. But — he reported — "the people are there, they are waiting for you."

At just 11 a.m. we drove up to the Jewish cemetery. It was, indeed, a forest of apartment houses. In front, though, was a large stone, with a memorial that here had been the Jewish cemetery. Two Polish girl scouts stood guard, and the stone was covered with flowers. Around it were a dozen Israelis, preparing to recite the Kaddish.

They shouted to me: "Hurry up, you are late."

At the stone a ceremony of dedication was being held, fifty years after the first bombs fell and the end began; Mordecai Richter was always late, but his son-in-law had arrived just on time.

The ceremony had been planned with the help of the municipality and held by Jewish survivors of the once thriving Jewry of Ostolenka (as our side called it), they were, of course, mostly Israelis — survivors who had been called, as I had been called as my father-in-law's surrogate, to the place at just that day, just that time: 11 a.m. on September 1, 1989.

At the monument, which was covered with flowers, we spoke in Hebrew; only the oldest ones knew Yiddish. The Israeli-Ostolenkans met me with astonishment: "Who told you about it? Who brought you?"

I: "I am Mordecai Richter's son-in-law, and I have come to find my children's past. Here is my *qvittel*. I came to bury this piece of paper, my kind of offering, in the dirt of the Jewish cemetery of Ostolenka. The Holy One, blessed be he, brought me."

I took out of my pocket the computer-printout on Ostolenka from the Museum of the Diaspora, which my wife, Suzanne, had gotten some years past and which I had taken with me to Poland. I didn't know why: "Ostolenka, a town with a few thousand Jews, who were numerous in the nineteenth century, killed mostly in the German invasion of the Russian part of Poland in June and July, 1941, some survived in the inner parts of the USSR, some fought in such and such a partisan unit" — the usual history of the usual community of Jewish Poland: commonplaces.

That was my *qvittel* — I wanted to leave it under a rock,

(continued on page 20)

Discovery

(continued from page 1)

home in Jerusalem . . . in the most sacred burial ground in the Jewish tradition . . .

Upon reflection, many are the miracles of daily existence, and even here in Israel, some days just seem more miraculous than others.

Parents of North American Israelis, Inc. is a non-fund-raising organization whose primary function is to serve as a support group for parents whose children have chosen to make aliya and live in Israel while maintaining the bridge of family which links those parents and children. Members encourage their children to write about their experiences in settling in or living in Israel to share with others at home. The article was written by Mrs. Daniel (Polly) Rubinfeld of Jerusalem, who is a daughter of Mrs. Iram Rosenfield of Houston, Texas, an active PNAI member in the Houston Chapter, for inclusion in the Aliyah Corner of the Jewish Herald Voice.

Witnesses Sought

The Royal Canadian Mounted Police has requested the assistance of the World Jewish Congress in locating witnesses and survivors to crimes committed against Hungarian Jews during the Second World War.

Under amendments made to the *Criminal Code of Canada* in 1987, Canadian Courts now have the jurisdiction to try in Canada individuals implicated in such crimes where their activities would have been an offense if committed in Canada.

Among the cases under investigation are allegations of mistreatment of members of the Hungarian Jewish Labour Battalion by their commanding officers and the staff members of that Labour Battalion. The Royal Canadian Mounted Police is seeking to locate survivors who served in Companies 2, 3, or 4 of the Fourth Hungarian Jewish Labour Battalion of the Second Hungarian Army at any time between 1941 and 1944 in the U.S.S.R., and who have knowledge of such mistreatment.

This Battalion was formed in Mohacs, Hungary in 1941 and sent to the Russian front in June 1942. It passed through or near Kursk, Oserki, Staryi Oskal, Sully, and Olschanka (Olshani) before retreating to Korosten in the Ukraine in January 1943, and returned to Mohacs in the Fall of 1943.

The Royal Canadian Mounted Police are also keenly interested in locating survivors of the Hungarian Jewish Labour Battalion who were trained in Mohacs or Matyasfeld.

Individuals who can be of assistance in this investigation are asked to contact:

Ms. Bessy Pupko
World Jewish Congress
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Published Every Week By The Jewish Press Publishing Company

ASSOCIATE EDITORS:
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JOHN CHADWICK

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PAM TCATH

MAILING ADDRESS:
Box 6063, Providence, RI 02940
TELEPHONE:
(401) 724-0200

PLANT:
Herald Way, off Webster Street
Pawtucket, RI 02861

OFFICE:
305 Waterman Avenue
East Providence, RI 02914

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

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

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Notice

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

The Jews Of East Germany

by Marilyn Rueschemeyer

One day last year, I walked into an art gallery in East Berlin. I commented to the manager that the exhibit was quite unusual and very beautiful, and she indicated that the two artists who were being exhibited were in the gallery and that she would introduce them to me. When she mentioned their names I thought that one was a Hebrew name, commonly used in Israel. I walked over to the artist and started speaking to her in Hebrew. She was amazed and, it seemed to me, excited and happy. A friend who accompanied me to the gallery later told me that if he were not an atheist, my meeting with an Israeli artist living in Berlin in such an accidental way would have made him believe in God.

I started doing sociological research in East Germany — or the German Democratic Republic — 14 years ago. My research focuses on personal experience revolving around family, work and community. Questions about the relation of individual experience to broader social structures have always informed my work. Because sociology is a very sensitive field in the GDR, it is not always easy to do such research. Much of my attention and energy is devoted to gaining access to GDR materials and to doing as many interviews as possible with social scientists, architects and planners, representatives of organizations, and with "normal" GDR citizens. At the same time, I am a Jew working in Germany, the daughter of an Austrian father and Russian mother. I had been in the labor Zionist movement and have spent long periods of time in Israel. It is probably fair to say that I came to the GDR to observe "real existing socialism," yet I also was very interested in how Jews lived in East Germany. Though this "second" agenda has been less systematically addressed than the first, it is ever present during my time there.

It is difficult to know exactly how many Jews live in Germany, East or West, because many are not affiliated with any Jewish institution. The estimate for West Germany is 30,000 (this number includes recent Soviet emigres); the members registered in the GDR Jewish community come to about 300, but it is estimated that there are at least another 3,000 unaffiliated Jews and "half-Jews" who live mainly in East Berlin. (Other tiny communities are in Dresden, Leipzig, Halle/Saale, Karl-Marx-Stadt, Magdeburg, and in Mecklenburg.) Many East German Jews are pensioners, but there are also children and grandchildren who add a new and interesting dimension to the community. In contrast to West Germany, these Jews are primarily German in origin.

There are probably three aspects of Jewish life in the GDR that are most fascinating to observe. The first is an increasingly open attachment of at least some members of the community to the state of Israel. The second is a "return" — in part in secular fashion — of some of the children of Jews who returned to the GDR as committed communists or social democrats (who are themselves now adults) to an involvement and deep interest in Jewish issues. The third is the tighter organization and development of the Jewish community, fostered by the first permanent rabbi in seventeen years, Isaac Neuman, who came in 1987. By the time I left East Germany, he had returned to the

United States after difficulties and tensions with the East Berlin Jewish community.

The early 50's was probably the most difficult period for Jews in the GDR. This was the time of the Slansky trial and of Stalin's mistrust of the Jewish doctors. Jews in the GDR had to leave important positions. Jews who had emigrated to the West during the Nazi period and then returned to the GDR were — astonishingly — suspected of being influenced by western ideas, affiliated with international organizations, agents of American imperialism. In 1953, the leaders of the Jewish community were interrogated and asked to sign statements which included equating Zionism with Fascism. Immediately afterwards, the leaders as well as several hundred other Jews fled to the West. All contacts with the state of Israel were suppressed as well as expressions of national identity. Those Jews who wished to do so could carry on religious rituals. At the same time, Jews — along with other victims and opponents of the Nazi regime — were entitled to access to good apartments, special medical care, annual rest cures, free transportation, and generous pensions.

The transition from the Ulbricht to the Honecker government was paralleled by changes in the Jewish community. Dr. Peter Kirschner, a physician, was elected head of the Community. In addition to the religious services, a Jewish library and cultural programs were developed. Although most Jews did not officially affiliate with the community, there was an increasing sense of being Jewish among several of them. One writer I interviewed several years ago said the following: "There are Jewish people here who have no particular Jewish identity and never indicate their Jewishness in any way; they have no problems. For me, it is a problem and my writing often deals with Jewish issues... Being Jewish is a preoccupation with me, and I continually confront audiences with these problems."

Members of the small Jewish community retained an intense interest in Israel and were up-to-date at least with the major political events taking place there. At the same time, their knowledge of Israeli life was extremely limited. Since 1984, a number of East German Jews have visited relatives in Israel. In 1987-88, the Berlin Jewish community sponsored discussions of Israel in its cultural programs. The community as well as some alternative groups loosely affiliated with it are divided on the Israeli issue, and these divisions have led to a degree of mistrust among some of the members. At the same time, the interest in Israel is increasingly seen as legitimate despite the pro-Arab policy of the government. (This official moderation of attitude by some official spokesmen is related to recent internal reflections on GDR history as well as to a desire to improve relations with the United States.)

Another very interesting development is the return of the children (of Jewish or partly Jewish descent) of communists and social democrats to an interest in Judaism. Now adults themselves, between 30 and 55, they formed a group called "Wir für Uns" (We Ourselves).

There is also an alternative youth group that meets regularly. Its membership overlaps with Wir für Uns though it is somewhat more traditional in orientation.

(continued on page 20)

Making Lebanon Judenrein

by Joel Himelfarb

Popular wisdom has it that the fighting in Lebanon is at root a geopolitical struggle for control of the country. It isn't. The reality is that Lebanon's Muslim majority, spearheaded by Amal and Hezbollah, is making its newest push to drive non-Muslims out of the country. In recent days, Syrian bombing and shelling of Beirut has drawn attention to the fact that Lebanese Christians, who comprise about 40% of the population, are in serious peril. What's attracted less attention is the fact that years of kidnappings, murder and terror have largely destroyed the remnant of that nation's tiny Jewish community.

In 1948, there were 20,000 Jews living in Lebanon, but their number dwindled to around 6,000 by 1967. By 1981, intimidation and psychological pressures had reduced the figure to 200, and as few as 20 Jews are thought to remain in the country today. As with Americans and Lebanese Christians, they became prime targets of the Hezbollah offshoot calling itself the "Organization of the Oppressed on Earth."

According to Dr. George Gruen of the American Jewish Committee, this group "drew its inspiration" from the Ayatollah Khomeini, who on August 16, 1979, told the Syrian foreign minister he wanted to create a party of God "to actualize the promise of Islam, which means the reign of the oppressed over the oppressors and their inheritance of the earth."

The Organization first surfaced in Beirut in December 1985, when it announced it was executing two Lebanese Jews it had kidnapped. It vowed that unless Israel met its demands, which included Israeli release of all Lebanese and Palestinian prisoners and withdrawal from the West Bank and Gaza, that it would strike against other Jews "on whom we may lay our hands."

The pretext for each of the Organization's kidnappings is that the victim was a "spy" for Israel. But the charges are lies. "The only thing they had in common," Gruen notes, "was that they were born Jewish and had remained in Muslim-controlled West Beirut after most Lebanese Jews had fled the strife-torn city."

One of their victims was Dr. Elie Hallak, a pediatrician who frequently treated without payment indigent Lebanese and Palestinian patients. He was kidnapped in March, 1985, and the Organization announced it had killed Dr. Hallak in February 1986. His killers refused to release his body, but information on his fate was provided by Jean-Paul Kauffman, a French hostage. Kauffman, released last year, reported he met Dr. Hallak when the doctor was brought in to treat Michel Seurat, another French hostage who was dying of cancer. Dr. Hallak told Kauffman he realized the ominous significance of the fact that he was the only hostage not blindfolded when his kidnappers were present. "I know that I will never be released alive, since I can identify the kidnappers," he told Kauffman. "They will kill me simply because I am a Jew."

The Organization's first Jewish victim was department store accountant Haim Cohen, killed in December 1985. He left behind three children. His wife said that the couple had declined the opportunity to go to Israel because they were so deeply rooted in Lebanon.

Another was Ibrahim Benisti,

who ran a small family shop. Lebanese police found his body on February 16, 1986, in a street in Muslim West Beirut. The city coroner reported his body bore signs of beatings to the head and torture. He had been shot twice and strangled. The Organization also abducted and subsequently killed Benisti's brother Joseph and father Yehudah. Other victims included retired math teacher Isaac Tarrab, and Isaac Sasson, president of the Lebanese Jewish community.

None of the victims were tied to Israel. All of these men were victimized for one reason: because they were Jewish. Their very presence in Lebanon was offensive to many of the same Islamic extremists, backed by Iran and Syria, that are turning Beirut into a killing field. The whole world is watching this unholy alliance butchering Lebanese Christians. What isn't being explained is how that nation was effectively made Judenrein.

Reprinted from Near East Report.

Uris To Join UJA In Poland

NEW YORK, N.Y. — Best-selling author Leon Uris will return to Poland this fall for the first time since writing "Mila 18" as a scholar-in-residence for UJA's Dor L'Dor Major Gifts Mission. In Warsaw, Uris will describe the events and circumstances of the Ghetto uprising at the site of Mila 18, the headquarters of the Jewish resistance command in 1943.

Parents and their adult children are invited to participate in this national UJA program conducted in cooperation with federations throughout the country. Chaired by Alan L. Shulman of Palm Beach, the mission will depart New York on October 23 and return from Israel on October 30.

For information, please contact Harold Post, Dor L'Dor Mission Director (216) 991-4306 or Hillary Charap, Dor L'Dor Mission Manager (212) 818-9100.

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Around Town

by Dorothea Snyder

Until a year ago, the name and life of Walter Suskind were only known to the hearts and minds of the people of Amsterdam and to Dr. Maurice Vanderpol and his wife Netty of Newton, Massachusetts.

For the past 10 years, the Vanderpols have been deeply committed in finding a way to commemorate the heroic deeds of Walter Suskind.

The Vanderpols were born in Amsterdam, and as teenagers, were inspired by Walter Suskind and his co-workers, who during the German occupation of the Netherlands, risked their own lives daily to rescue 1200 Jewish children. During his lifetime, Walter Suskind's bravery was known only to members of the Resistance Movement.

"Once," said Dr. Vanderpol, "De Hollandse Schouwburg" brought the greatest entertainment to the people of Amsterdam. Now it is a stark facade, bearing a simple plaque honoring Walter Suskind and his colleagues; the interior is a garden for remembrance.

"During the war years, the arts gave me hope and the ability to persevere. I had a dream of connecting this Boston theatre (The Wang Center) with the Dutch theatre."

A psychiatrist, Dr. Vanderpol has received recognition for his writings on children and teenagers. His involvement with The Wang Center goes back to 1981, when it was the Metropolitan Center.

"I received a fundraising brochure and I got the outrageous idea that this would be the proper place to pay tribute to Walter Suskind and to 'De Hollandse Schouwburg.' I knew the Metropolitan Center was a large theatre in a wonderful old building.

"The literature stated its intention to serve the community. I contacted David Crockett, chairman of the board, and Harry Lodge, president. Their reaction was most encouraging and supportive."

But because of financial difficulties, the theatre was hindered from moving ahead with the idea. When the Metropolitan Theatre became The Wang Center in 1987, Dr. Vanderpol met with Josiah A. Spaulding, president and general manager.

The Vanderpols learned about the "Young At Arts" outreach program, established by The Wang Center in September 1988, to serve children and the Boston community. They decided that the Walter Suskind Memorial Fund should endow this program.

Last week at a luncheon at The Wang Center, the Walter Suskind Memorial Fund was officially announced.

Among the speakers was Maarten H. Janssen, Honorary Consul of the Netherlands, Boston, who said, "It is indeed a great honor to be here. Let me try briefly to describe the activities of this noble man.

"As a refugee from Nazi Germany, Walter Suskind settled in Holland during the occupation and became actively involved in the Jewish Council, an agency that governed the administration of the Jewish population in the Netherlands.

"The Jewish Council was readily and effectively bolted into a docile instrument of the Nazi oppressor. The Nazis used this clever scheme to exempt Jewish Council members from anti-Jewish measures.

"The forced cooperation culminated in the horrible obligation for the Council to regularly select and assemble thousands of Jews in holding stations awaiting their deportation. The most infamous of all these places was the Dutch Theatre.

"Walter Suskind, in his capacity as the person in charge of file cards containing names of those to be deported, secretly made the cards of names of hundreds of children disappear.

"I stress the word secretly, because

even members of the Jewish Council were unaware of that. At the same time, those children were smuggled out of the Theatre and out of the nursery across the street and were placed in safe custody.

"The point that strikes me more than anything else was the fact he was primarily concerned with children. Saving children is an act of supreme humanitarianism wherever and whenever it occurs.

"Especially at times of war and disaster, a child's world can be shattered from one moment to the other, helpless and dependent as it is on its parents and educators.

"Walter Suskind understood that, and he was able to provide children with their most basic rights... the right to live. He made a long term investment, an investment he ultimately paid for with his own life." Walter Suskind with his wife and young daughter, were sent to Auschwitz in 1945, never to return.

"Among those 1200 children was Mayor van Thijn of Amsterdam. I am sure that he and all the other children, who are still alive today, are infinitely thankful to him," concluded the Consul. "It is for that reason that I believe the event we are celebrating today is such a great one. Here, too, we have an opportunity to invest in our children, to get the children of Greater Boston involved with the arts in all its forms."

Following the program, Dr. Vanderpol told me, "There's one more detail to the story. When Suskind was in the Theatre doing his job, he worked with an associate by the name of Halverstad. They had contact with two student groups. The leader of one of those groups will be here at The Wang Center on November 4th, the evening of the dedication to the Walter Suskind Memorial Fund.

"These gentiles were organized to pick up the children in small bags and back-packs and take them by bicycle or in the streetcar to the countryside. Another group, mainly priests and ministers in certain provinces, organized the farmers to receive those children who then were given new names. Instead of Sam and Sarah, they became John and Mary."

With amazement in his voice, Dr. Vanderpol said, "I just talked to somebody today who told me, 'I listen to the story and I think, maybe my wife was one of those children.'

"And you heard that the Mayor of Amsterdam, who is a minister of the government of Holland, was one of those children. The cooperation between the Jews and the gentiles, the intellectuals and the farmers, and the clergy... That is the story.

"Walter Suskind elected to join his wife and child in Westerbork, the camp in Holland. After, they were sent to Theresienstadt and then to Auschwitz on the transport where they were immediately gassed. Walter Suskind died two days before the liberation of Auschwitz."

Dr. Vanderpol said near the Jewish Historical Museum in Amsterdam is "a simple, wonderful memorial to all the Dutch Jews. Everyone who travels to Amsterdam should go and see it and contemplate. It is very meaningful. It is a place everyone should go to and linger just for a few minutes to think."

The realization of a lifelong dream has come to be for Maurice and Netty Vanderpoly. With much happiness, he said, "It started in 1981. To see all these people here today after 8 years, I am grateful it has finally come to fruition. There were many times I was ready to forget it because it didn't seem to go anywhere. And here it is."

Netty Schwarz Vanderpol is a noted needlepoint artist. She worked in the Amsterdam day care center across the street from "De Hollandse Schouwburg" when she was a young girl.

Saving Children, An Act of Supreme Humanitarianism



Top: The founders of the Walter Suskind Memorial Fund are Dr. and Mrs. Maurice Vanderpol shown with Maarten H. Janssen, Honorary Consul, Boston, at right. Photo by Dorothea Snyder

Center: This magnificent statue of a man with three small children was created as a tribute to Walter Suskind by the Dutch artist Kees Verkade. The statue was commissioned by Netty Vanderpol's parents, the late Mr. and Mrs. Adolf Schwarz. During dedication ceremonies at The Wang Center on November 4, the statue will be unveiled and permanently housed at The Wang Center.

Bottom: "De Hollandse Schouwburg" (The Dutch Theatre)



"I knew Walter Suskind. Those of us who worked where the small children were placed didn't like him because he was very aloof. It was only afterwards that we realized why he could not afford to show any kind of feelings towards the people. He kept himself aloof. He was living a double life.

"The Mayor of Amsterdam wrote a letter to my husband, saying that it was about time someone really did something to honor Walter Suskind. In Amsterdam, there is only a bridge which honors him. He is one of the biggest heroes."

Recently, Dr. Vanderpol said, "Here in Boston we have a wonderful theatre, The Wang Center for the Performing Arts, more beautiful than the theatre in Amsterdam ever was; yet it has the same spirit of bringing performing arts to all parts of the population, to show them a part of life that is special, beautiful and creative, and which enables one to withstand the hardships of life.

"You can carry these beautiful performances with you in your heart and head, and no one can ever take them away from you."

A Review Of "No Plays, No Poetry . . ."

by V. B. Halpert

Disgruntled. That was the word. I was disgruntled at having to attend Anne Bogart's debut presentation at Trinity. I wanted to see Bogart's first offering as Artistic Director of Trinity. I like going to Trinity. I love theatre and usually can't be kept away. So why disgruntled? I was disgruntled because I didn't like the instructions I had received in my theatre packet.

"No uncomfortable shoes (translation: you'll be doing a lot of walking). No Closed Minds but exciting Audience - Participation . . ." Never one to walk the Boulevard at 5 a.m., much less jog, by inclination lazy, never standing when I could sit, I did not fancy going to the theatre just to take a walk. Furthermore, from my earliest school days I had eschewed in good rebel fashion those authority figures who told me to have an open mind. Once so told I promptly closed it. And now, here was Trinity telling me to have an open mind. I was decidedly disgruntled.

The beginning of the evening began outdoors in the Mews.

People gathered and stood around. (I found my own cement corner and huddled into it.) From the surrounding ledges of buildings nearby one could see and hear members of the cast simultaneously spouting forth words.

They were in fact reciting random lines from the notebooks of the great German playwright, Bertolt Brecht. Like all dramatists Brecht incessantly pondered the theory of theatre and asked and tried to answer such questions as what theatre was, what its goals were, where it fit into the real world and the like.

No Plays, the full title of which is no plays no poetry but philosophical reflections and instructions provocative prescription opinion and pointers from a noted critic and playwright, was, then, going to dramatize the dramatic theory of Bertolt Brecht.

I had no quarrel with that, but I did not enjoy hearing one of the characters on the ledge call out names virtually sacred to me and emphasizing them by picking up his megaphone. "Do we have to listen to the voices of ARIS-

Arts and Entertainment

TOTLE, do we have to wonder about the motives of OEDI-PUS," he would bellow. He shouted the names into the megaphone and each time he did I would close my eyes and see the names in UPPER CASE LETTERS.

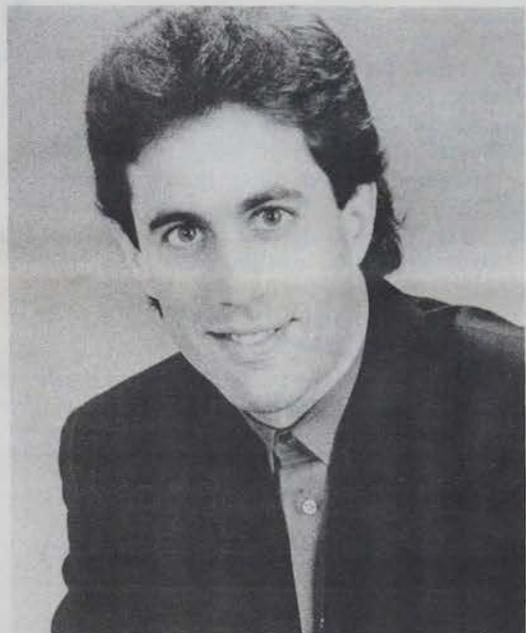
Mercifully, — since I was still disgruntled — the street show ended, and we were herded into the building by a side door and ushered into the upstairs theatre. There we were treated to nine different side-shows going on simultaneously. There was a figure who was performing *Hamlet* all by himself; there was a lady baking loaves of bread, or something; there was movement everywhere. I was interested only in finding a seat that was not roped off. Shortly after I had succeeded, the entire audience was invited to sit, the off-stage happenings ended, and the characters appeared on stage. They

(continued on page 20)



Jonathan Fried, Tina Shepard and Ellen Maddow in *Otrabanda, The Talking Band, and Via Theatre's Production of No Plays No Poetry . . .*, presented at Trinity Repertory Company September 8 through September 24.

Jerry Seinfeld



Jerry Seinfeld, a national comedic headliner, will be performing at The Windjamer Concert Club on Sunday, September 24. The doors open at 7, and the show, which is completely seated, will start at 9. Review to follow in the *Herald*.

"The King And I" A Regal Treat



The King And I, now at the Wang Center in Boston through September 17, is as crisp and fresh as Day One. This exhilarating performance will leave you with joy in your hearts. Rudolf Nureyev is fascinating to watch while he portrays the King with subtle charm and liquid body language. Liz Robertson is superb in all ways as Anna. The other leads and supporting cast, exquisite costumes and sets add to make this a memorable performance that should not be missed. (Capsule review by Dorothea Snyder)

Documentary Photographs of Cambodian Refugees

Lea Melnick will exhibit photographs depicting the experiences of Cambodians in the Bronx and Amherst, at the Sarah Doyle Gallery, 185 Meeting St., Providence, RI, September 11-September 30. The opening reception will be held September 11 from 6 pm-8 pm.

These photographs reflect her artist's desire to foster public awareness and social concern for the effects of war on humanity. They create an educational and historical record of the experiences of the survivors of Pol Pot's genocidal regime by focusing on two diverse communities. The photographs also explore the meaning of rebuilding a culture, restructuring a society, and healing personal and family losses.

Lea Melnick graduated from Hampshire College in 1989 with a degree in Photojournalism, Film, Politics and History. She has had solo exhibits in New York, Massachusetts, and California.

Gallery hours: Mon.-Thurs. 9 am -10 pm; Fri. 9 am-3 pm; Sat. 11 am-3 pm; Sun. 4 pm-10 pm.

"Me & My Girl" Opens Season At PPAC

Winner of three Tony Awards, five Drama Desk Awards and Britain's Lawrence Olivier Award, *Me & My Girl* opens the Providence Performing Arts Center 1989/1990 Bank of New England Broadway Series September 22-24. Performances are Friday, September 22 at 8 p.m.; Saturday, September 23 at 2 p.m. and 8 p.m.; and Sunday, September 24 and 7 p.m.

Starring Adam Graham and Evy O'Rourke, this revival of the 1937 original is still going strong on Broadway. The score of this musical comedy inspired an international dance craze, "The Lambeth Walk."

Tickets range from \$32.50 to \$26.50. A 10% is available for groups purchasing 20 or more tickets. Call 421-ARTS.

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NOAH'S ARK

A newspaper for Jewish children

VOL. XII, NO. 1

SEPTEMBER, 1989 / ELUL, 5749-TISHREI, 5750

A Month To Get Ready

This year, the Hebrew month Elul
Takes place during September.
That's the time when Jews are supposed
To stop and think and remember.

First, we think of things
That we've said or done,
Such as breaking a plate -
Or hurting someone.

The second thing that we learn to do
Is simply to say, "We're sorry."
Maybe we hurt a friend or two
By lying or telling a story.

Maybe we cheated on a test
Or took someone else's toy.
Maybe we acted like a pest
Or our parents we annoyed.

When we say, "We're sorry"
To each friend for every wrong,
We'll surely feel much better
Knowing God's listening all along.

Here's the third thing to try to do:
Don't repeat a single mistake!
Now you can start a year brand new -
You should be feeling great!



Good Foods For A Good Year

On Rosh Hashanah, we eat foods that are symbols of good things for the next year.

This game is filled with the right ideas about good holiday foods, but some words are spelled wrong! Read the sentences below out loud, just for fun. Then, put the letters of each bold word in the correct order so that the sentences make sense.

1. We dip **plesap** and **lachahl** into **yoneh** in hopes for a **weest** year.
2. We eat **surfit** such as **desta** in hopes that our **meenies** will be destroyed.
3. We taste the **megatearnop** hoping that we will do many **odog desed**, just as there are many **deses** in that fruit.
4. We eat **shif** in hopes that we will be fruitful and **plim-tuly** like **shif**.
5. We even taste a **shif adeh** or a **spees'h adeh** so that we will be compared to the **adeh** and not to the **lait**!
6. We eat **rotscar** hoping that our **odog desed** will be multiplied.

- Answers on next page.

מלוני
(Me-lo-nee) - My Dictionary

	גָּזֵר (geh-zehr) carrot	
תפוח (tah-poo-ach) apple		דבש (d'vahsh) honey
	רמון (ree-moan) pomegranate	
צאן (tsoan) sheep		תמר (tah-mahr) date
	דג (dahg) fish	

Rebus - (Ree-boose) ריבווס

Before Yom Kippur, how can you tell a friend, using two letters, that you apologize?

 - SOD +  - K + **3** - RE +
 - IE +  - T +  -
 HA + **2** - O +   - D =

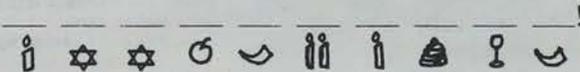
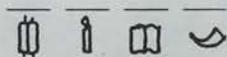
תחרות!

(Tah-chah-root) - Contest!

Enter this contest and win a copy of CHANUKAH ON NOAH'S ARK by the editors of NOAH'S ARK, A Newspaper for Jewish Children. First, work the mystery code below to find the answer to the riddle. Match the symbols to the letters and write the letters in the blanks.

On Rosh Hashanah, how do you divide four apples equally among five people?

 = A	 = K	 = P
 = C	 = L	 = S
 = E	 = M	 = U



Send in the completed form below. (You must be 6-12-years-old to enter.) The winner will be picked in a drawing of all correct entries received. **Deadline: October 10, 1989.**

CLIP AND MAIL

Your Name: _____ Age: _____

Address: _____

City: _____ State: _____ Zip: _____

Answer to Mystery Code: _____

Mail to: NOAH'S ARK, Mystery Code, 7726 Portal, Houston, TX 77071.

The Sweetest Symbol

On Rosh Hashanah, Jews eat apples and challah dipped in honey as a symbol of our wish for a sweet new year. Honey cake is also a favorite dessert during the holiday season. The prophet Ezekiel said that honey stands for all of the good things that are given to us by God.

During Rosh Hashanah, when you are eating honey, remember that honey is not only good tasting, but also is a natural food. Even though today's scientists can make the main ingredients of honey, they cannot create honey itself. Why not? Only bees can make honey!



Honey is a popular subject in the Bible. The ancient farmers did not keep bee hives because wild bees would swarm almost anywhere - in rocks, in trees, or even in the carcass (dry bones) of a dead lion (see Judges 14:8). Also, God's promised land is described as a land "flowing with milk and honey" (Numbers 14:8). The manna that fell from heaven to feed the Israelites tasted like "wafers made with honey" (Exodus 16:31).

From the time of the Bible until today, a favorite name for daughters of ancient Hebrews and modern Jews has been Devora (or Deborah) which means "bee," the creature which produces honey.

Honey is a delicious food source, not only because of its great flavor but also because it is a quick source of energy. Unlike refined sugar, honey is used by the body right away, so its energy value is best. Remember the story of Jonathan? Tired and hungry after a day of battle, he tasted honey and was immediately stronger (I Samuel 14:27-29).

- By Mary Penger, Copyright 1989

Why did the rabbi need a new shofar?



The old one didn't give a hoot.

Answer to Rebus

the friend twice!
 - o - dice +
 Write = ha + two
 tie - t + hand +
 + three - re - ie +
 Sword - sod + kite - k

Answers to Good Food

- apples, challah, honey, sweet
- fruits, dates, enemies
- pomegranate, good deeds, seeds
- fish, multiply, fish
- fish head, sheep's head, head, tail
- carrots, good deeds

NOAH'S ARK
 A Newspaper for
 Jewish Children

Linda Freedman Block
 and Debbie Israel Dubin
 Publishers/Editors

Nachman, Illustrations
 Goldie Knobler, Mickey Brodsky,
 Miriam Israel, Ada Dubin, and
 Bernard Dubin, Circulation

8323 Southwest Freeway, Suite 250
 Houston, Texas 77074
 713/771-7143

Copyright 1989 © NOAH'S ARK
 ISSN: 0892-4945

Individual subscriptions are \$8.00; \$10.00 Canada; \$12.00 foreign. Must be paid in U.S. currency or with international money order, payable in U.S. dollars, and may be ordered from the Business Office. Group rates available upon request.

More than 50% of NOAH'S ARK press run is published as a supplement to the following newspapers: Jewish Herald-Voice, Houston, TX; Inter-mountain Jewish News, Denver, CO; Heritage, San Diego, CA; Jewish Journal, Brooklyn, NY; Jewish Bulletin, San Francisco, CA; Jewish Light, St. Louis, MO; Rhode Island Jewish Herald, Providence, RI; The Link, Albuquerque, NM; B'nai B'rith Messenger, Los Angeles, CA; Jewish News, Deal Park, NJ; Jewish Observer, Syracuse, NY; American Jewish World, Minneapolis, MN.

Social Events

Singles Brunch

The Striar Jewish Community Center on the Fireman Campus, 445 Central Street, Stoughton, MA is sponsoring a brunch for single adults, ages 30 to 45, on Sunday, September 24 at 11 am.

Prepaid registration at the front desk by Wednesday, September 20. Members - \$6; Non-Members - \$9.

Sabbath Dinner

The Young Couples' Club of B'nai Israel will sponsor a pot luck sabbath dinner on Friday, September 22 at 6 p.m. For further information call Cheryl Berger at 762-2113 or 769-9430 (leave message). RSVP by September 15. Past gatherings enjoyed by all!

Attention Seniors!

Enjoy the JCCRI Mealsite

Seniors are welcome to enjoy a hot kosher meal and the chance to socialize at the Jewish Community Center of Rhode Island Kosher Mealsite, 401 Elm Grove Avenue in Providence. The mealsite, sponsored by Project Hope, is held in the Social Hall and is open Sunday through Friday at noon. Come at 11 a.m. for the day's activities.

Make new friends while enjoying trips, music, sing-alongs, videos, lectures and discussions. Also featured is the Golden Age Club, "Friend to Friend" on Thursdays and "Israeli Discussion" and Shabbat on Fridays.

The suggested meal donation is \$1; for more information please call Sandy Bass at 861-8800. *See coupons in the fall brochure for Free Copy of the *Sachel* Golden Age Club Newsletter and \$2 off any Golden Age Club Trip.

Mah Jongg Tournament

The Adult Services Department of the Striar JCC on the Fireman Campus, 445 Central Street, Stoughton, is sponsoring a Mah Jongg Tournament on Monday, September 25, from 6:45 p.m.-10:30 p.m.

Advance prepaid registration is required at the front desk of the JCC, by September 22. Cash prizes. Member, \$10.00; Non-member, \$15.00.

Touro Fraternal Dedication

by John Chadwick

Members of the oldest and the largest Jewish fraternal organization in New England gathered in Cranston last Sunday to unveil their new home.

The Touro Fraternal Association, which for years met in rented meeting halls and hotel suites, has moved into a spacious new building at 45 Rolfe Square. Rhode Island elected officials as well as Jewish leaders were on hand for the dedication, where in lieu of the usual ribbon cutting, members affixed Mezuzahs to the two entrances.

"This has been a dream of ours for a long time," said Arthur Poulten, the Touro chairman of the board of directors.

The Association is a community service organization as well as a social group with over 600 members in all. A core of the membership meet every month and are involved in numerous projects from sponsoring cultural events to organizing steak fries.

The Association was formed in 1918 by the late Jacob Eaton, a member of the General Assembly and a state jury commissioner. Through the years, a number of highly successful businessmen, lawyers and politicians have become members.

Poulten, 54, the manager of Roitman's Furniture, joined the Association in 1962, as his father had done years before. Many of the members present at the dedication cited the example of relatives who had been previously involved.

The role of Jewish fraternal organizations in Jewish American

life is an important one, members say, because it offers an opportunity to conduct secular activities and events while maintaining a Jewish identity. "It gives Jewish people a chance to get together outside of the synagogue," said Joseph Shapiro, president of the Association.

"It serves to bolster Jewish fellowship, channel philanthropic impulses and preserve our (Jewish) traditions in an American context," said Rabbi H. Scott White, the spiritual leader of Temple Am David who spoke at the dedication.

Some of the older members had more simple explanations. "I've always had a lot of fun here," said Samuel Tippe of Warwick. Tippe, who says he is "around 70," has been a member since 1933.

The new building is the former Cranston branch of the United States Post Office. Inside, there are a number of meeting rooms, a reception hall, lounge and a fully equipped kitchen.

The Association has helped raise money and resources for the Miriam Hospital, the Rhode Island Jewish Home for the Aged, the Jewish Federation of Rhode Island, the State of Israel, Meeting Street School and local Little League teams.

The Association is hoping to work with the Jewish Family Service in a plan that would help with the resettlement of Soviet Jews into the Rhode Island area, member Barry Newman said.

JCCRI Yard Sale

The Jewish Community Center of Rhode Island Yard Sale will be held on Sunday, September 17 from 8 a.m. to noon at the Center, 401 Elm Grove Ave. in Providence. This fundraiser will feature such items as children's clothing, toys and games, household items, small appliances, children's books, sports equipment and more. Items can be donated Monday through Thursday, September 11 to 14.

For further information or to make donations please contact Susan Popper at 861-8800.

Third Annual Golf Tournament

The Third Annual Golf Tournament of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, will be held on Monday, October 2 at 12:30 pm at the Ledgemont Country Club in Seekonk, MA. There will be a buffet lunch from 11:30 am to 12:30 pm followed by the tee off (shot gun) promptly at 12:30 pm. There will also be prizes, awards, gifts and an auction followed by hors d'oeuvres and an open bar. Prize for a hole in one is an automobile.

For fee information or to make reservations contact Elliott Goldstein at 861-8800.

Volunteers Needed For Crafts Fair Ad Booklet

November 11 and 12 are the dates for the annual "Show of Hands" Artisans Crafts Fair at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave., in Providence. The ad booklet committee is looking for volunteers to help solicit for ads either by phone or in person to local hairdressers, banks, delis, etc. Chairs for the committee are Gerry Friedman and Jill Tobak. To volunteer call Susan Popper at 861-8800.

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Thelwell-Paisner Engagement



Susan Paisner

Mr. and Mrs. Milton Paisner announce the engagement of their daughter, Susan Roberta of Adelphi, Maryland, to Malcolm Thelwell of Slough, England, son of the late Gwendolyn and Henry E. Thelwell.

Ms. Paisner is a criminologist and president of her own consulting firm. She is a graduate of Case Western Reserve University and holds a Master's Degree in Criminology from the University of Maryland. Mr. Thelwell, an artist and design consultant, attended the London School of Design. They plan an early November wedding in Washington, D.C.

Wine And Cheese Party For Singles

On Sunday, September 17, at 7 p.m. a Wine and Cheese Party, sponsored by the Suburban Jewish Singles of Temple Emanuel,

Newton, will be held in the vestry of the Temple, 385 Ward St., Newton. (Enter by Ashford Rd. entrance.) For further information call 332-5772.) Admission \$6.00 members, \$8.00 non-members. Age: 30-50.

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Goodwin Re-Elected

Hyman S. Goodwin, Providence attorney, was re-elected regional vice president for Rhode Island by the National Counterintelligence Corps Association (NCICA) at its 42nd annual convention held in Boston last week.

Mr. Goodwin also serves on

the Board of the Military Intelligence Association of New England (MIANE) which was the host organization for the 4-day convention of former special agents of the U.S. Army Counterintelligence Corps (CIC) known as "spy catchers" during World War II.

Cheerleading Contest

On July 11, 12, and 13, 1989, the Columbia High School varsity cheerleaders of East Greenbush, N.Y., competed against various teams from Mass. in the gym at Bridgewater State College, Bridgewater, Mass.

Columbia High School varsity cheerleaders of which Michele L. Guy is a cheerleader won 1st place.

Winning the cheerleading competition made the varsity cheerleaders eligible for the national competition in Michigan in August '89.

Both varsity and junior varsity cheerleaders from Columbia High School received the Best Team Spirit Award.

Michele, a 10th grade student, is the daughter of Isabelle and James Guy of East Greenbush, N.Y., and the granddaughter of Ann and Leonard Guy of Cranston, R.I. She is also the grand-



Michele L. Guy

daughter of Stella and Murray Leif of Royal Palm Beach, Florida.

Temple Habonim Book Fair

Temple Habonim's Library is sponsoring a book fair, already in progress, that will last until noon on Sunday, September 17. Librarian Joyce Zern has been (busy isn't the word) toiling day and night to put together a wonderful collection of books in large variety of subject, appeal, and price. Many people have contributed a great deal of work, notably the Youth Group under the leadership of Karen Rosenberg and Michael Teifeld. It is a feast simply to look at the assembled titles.

The Book Fair is a culmination, a celebration of tremendous effort in redecorating, rebuilding, and repairing the synagogue. Although Temple Habonim has always been an active and close-knit community, it is always looking out for ways to improve and grow. Temma Holland, Peter Phipps, Rabbi Rosenberg, Joyce Zern, and (as always) Marjorie Blowers have provided the contagious energy that has once again revitalized the community in many joyful ways. The

(continued on page 15)

Furmans Announce Birth

Dr. and Mrs. Ronald Owen Furman of Warwick, R.I., announce the birth of their second child, and first daughter, Jessica Sharon, on August 16, 1989. Jessica's brother is Zachary Alexander Furman. Maternal grandparents are Mr. and Mrs. Louis Friedman of Warwick. Paternal grandparents are Mr. and Mrs. George Furman of Cranston.

Jessica Sharon was named in loving memory of her great-grandfathers, Samuel Tarsky and Jacob Shapiro.

Adam Guy Graduates



Adam R. Guy

On June 24, 1989, Adam Robert Guy, son of Isabelle and James Guy of East Greenbush, N.Y., graduated from Columbia High School in East Greenbush, N.Y. with a N.Y. State Regents Diploma. He entered Hudson Valley Community College in Troy, N.Y., in August '89.

Adam is the grandson of Ann and Leonard Guy of Cranston and, also Stella and Murray Leif of Royal Palm Beach, Fla.

Kaplan-Seidlenfeld



The marriage of Dr. Marjorie Kaplan to Mark Seidlenfeld took place on September 3, 1989, at Temple Emanu-El in Providence, R.I.

Dr. Kaplan is the daughter of Mr. and Mrs. Lloyd Kaplan of Providence and the granddaughter of Mr. and Mrs. Peter Berger of Providence and Deerfield Beach, Fla. Mr. Seidlenfeld is the son of Mr. and Mrs. Bernard Seidlenfeld of Kew Gardens, N.Y.

Mrs. Leslie Goldberg was matron of honor and James Jolinger was the best man.

Bridesmaids were Stacey Mondschein, Erica Eisner, Ronda Kahan, Sheri Keitz, Dr. Pamela Marcus, Charissa Sgouros and Mrs. Abby Goldberg. Ushers were Mitchell Kaplan (brother of the bride), Martin Scherzer, Roger Nehrer, Gary Richman, Neil Blecherman, Tom Rosenbloom and Frank Litwin. The flower girl was Adina Katz and the ringbearer was Gregg Geffen.

The bride is a graduate of Clark University and Mt. Sinai School of Medicine. She is in her second year of residency in pediatrics at Albert Einstein Medical Center.

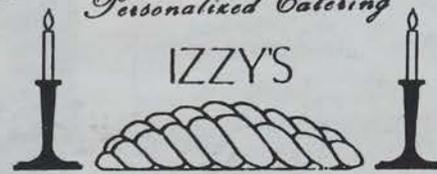
The groom is a graduate of the University of Pennsylvania and Boston University Law School. He is an associate at Proskaver, Rose, Goetz & Mendelsohn law firm in N.Y.C.

After a trip to Italy, the couple will reside in Mamaroneck, N.Y.

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Burdman-Flamer

Butler Institute of American Art was the setting at 6:30 p.m. September 3, 1989, for the wedding of Linda Renee Burdman, daughter of Mr. and Mrs. B. Richard Burdman, Liberty Township, and Jeffrey Paul Flamer, son of Mr. and Mrs. Martin J. Flamer, Warwick, R.I.

Rabbi Theodore Levy of Syracuse, N.Y., an uncle of the bride, officiated at the early evening ceremony and a reception was held immediately afterward.

The bride wore a designer gown of white silk shantung accented with imported Alençon lace, seed pearls and iridescents. It featured a bateau neckline, Cinderella sleeves and natural waistline. The draped skirt was accented with a silk bow and flowed into a cathedral train. Her illusion veil was gathered to a lace bow and she carried a bouquet of ivory roses and stephanotis.

Pamela Sue Burdman of San Francisco was honor attendant for her sister. Bridesmaids included the bride's cousin, Mrs. Heidi Bardach of Cincinnati; Mrs. Heidi Rose, Vero Beach,

Fla.; Stacey Gillis of Boston; and Una Song of New York City.

Reid Flamer of Warwick, R.I., was best man for his brother, and ushers included Barry Swartz, New York City; Leslie Benson and Richard Becker, both of London, England; and the bride's cousin, Lee Burdman, Washington, D.C.

The bride, who is retaining her name professionally, completed studies for her master of fine arts degree at Syracuse University where she also taught art to undergraduates. A Phi Beta Kappa, she also graduated magna cum laude with a bachelor's degree in art and art history from Duke University.

Mr. Flamer is an assistant vice president in the International Finance Group of Citibank, N.A. London, England, after graduating from the Moses Brown School, Providence, R.I. He has a bachelor's degree in international relations from Cornell University.

After a wedding trip to Hawaii, the bride and groom will live in London, England.



An Evening With Dr. Bernie Siegel

In honor of upcoming Homecare Week the Visiting Nurse Agencies of Rhode Island present an evening with Bernie Siegel, M.D. on Monday, October 30 at 6 p.m. at the West Valley Inn in West Warwick, R.I. Dr. Siegel is a nationally known and recognized Yale University surgeon and professor who founded ECAp. ECAp is an organization that provides a specialized form of individual and group therapy that facilitates change and healing. The organization was initially founded for cancer patients but is now utilized by individuals with various types of chronic and catastrophic illnesses.

Information and tickets may be obtained by stopping by any Visiting Nurse Association in Rhode Island or by sending a self-addressed, stamped envelope to An Evening With Bernie Siegel, M.D., Northwest Community Nursing and Health Services, Inc., P.O. Box 234, Harmony, Rhode Island 02829.

The cost of the evening, including your choice of chicken or scrod dinner is \$25 per person.

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Alexander - Ferry



The wedding of Judith Iris Alexander and Michael Alfred Ferry took place on September 10, 1989, at the Roger Williams Park Casino in Providence.

The bride from Cranston, R.I., is the daughter of Dr. and Mrs. Reuben Alexander. She attended Cranston High School and Rhode Island College where she earned a master's degree. She works as a clinician at the Swansea Wood School.

The bridegroom from Tiverton, R.I., is the son of Mr. and Mrs. Alfred Ferry. He attended Tiverton High School, the Georgia Institute of Technology and Rhode Island College. He is a carpenter.

The bride wore a white satin wedding gown designed with a scoop neckline, short pouf sleeves and attached cathedral train. The bodice was lavishly enhanced with Schiffler lace appliques accented with sequins and pearls. The A line skirt was designed with matching lace and sequins. Schiffler lace bordered the train and skirt. She wore a wreath of silk blossoms attached to a shoulder length veil complementing her wedding gown.

Lori McMahon was the matron of honor. Other attendants were Cathy Alber, Joanne Cszmesia, and Tammy Shirley.

Kurt Travis served as best man. Ushers were Richard Alexander, brother of the bride, Tim Aronne and Joe Fogarty.

After a wedding trip to Florida and the Bahamas, the couple will reside in Pawtucket, R.I.

Chaim Bloom Award Winner

Sue London, a 1989 graduate of Drew University, Madison, N.J., has been awarded the annual Chaim Bloom Memorial Award for Jewish college students, announced Sanford Goldberg, chairman of Jewish Student Services in Newark, N. J.

The Chaim Bloom Memorial Fund was established by the family and friends of Chaim Bloom, who, until his death, was a student leader at Rutgers University in Newark, N. J., and actively involved in the Jewish life of the Metro-West community. The fund is used to present a cash award each year to a Jewish college student within the northern New Jersey area served by the Alliance of Jewish Student Organizations.

The purpose of the award is to recognize and encourage the Jewish commitment and communal involvement of individual Jewish College students who have demonstrated leadership potential and commitment to their Jewish community and Jewish life.

London, a sociology major at Drew, is planning to pursue a career in Jewish community work.

London initiated several successful programs co-sponsored by JSO and Hyera, the university's organization for Black students, which resulted in improved Black-Jewish relations on campus. She was also instrumental in coordinating JSO's speaker series, which helped to integrate the organization into the mainstream of university life.

She coordinated the organization's Shabbat dinners, services and holiday celebrations. London is active in United Jewish Appeal and has taught religious school at Temple B'nai Or in Morristown, N.J.

London has been awarded scholarships to attend UJA Student Missions in Israel and California and the Council of Jewish Federation General Assembly in New Orleans, Louisiana.

Sue London is the daughter of Mr. and Mrs. Jerry London of Lincoln, and granddaughter of Mr. and Mrs. Louis Schuman of Cranston and Mrs. Lillian London of Providence.

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Ground Turkey Is The Rage

MIFFLINTOWN, Pa. — During recent weeks, the Consumer Lines at Empire Kasher Poultry and Foods, have noted a significant increase in requests for recipes using Empire ground turkey.

Most cooks correctly assume that it is used much like ground beef, but still like some guidance through the recipe files.

Without a doubt, ground turkey is one of the best products to come on the market in a long time. Empire Kasher ground turkey is available in 1 pound poly-sleeves, frozen in your grocer's case. Made from our own turkeys, which are raised without growth stimulants or hormones, turkey is a naturally low calorie, low cholesterol meat which provides great flavor as well as good nutrition.

Ground turkey is significantly lower in fat than ground red meats. It offers a high proportion of usable protein, and is a good source of poly-unsaturated fat. Plus, each 3-oz. serving contains only 143 calories, making it the perfect food for those concerned with weight as well as health.

Ground turkey can be used instead of ground beef, veal or lamb in most recipes. The moisture content of ground turkey may vary somewhat. Thus, if you adapt a favorite ground beef recipe for use with ground turkey, decrease the liquid used by two tablespoons to start with. The other important pointer we give is to make sure you season the turkey sufficiently. The good cooks at Empire Kasher recommend starting out with ground turkey in vividly seasoned dishes such as chili, spaghetti sauce, or tacos. You may find that you need to add significantly more seasoning than with a red meat recipe. Cook a small test piece to try first!

The microwave is perfect for ground turkey recipes. Use it for fast defrosting, or cook the meat for spaghetti sauce or tacos in the microwave without using any extra fats. To defrost ground raw turkey, remove all packaging and place in a microwave safe bowl. Microwave on 30 percent (medium low) power 4 minutes. Use a fork to scrape off the ground turkey which has defrosted and remove it from the microwave. Repeat process with the frozen portion two minutes at a time. To defrost a one pound package

should take about 8 minutes total.

To cook in the microwave, crumble thawed ground turkey into a microwave safe dish. Cook on 100 percent (high) power for 4 to 5 minutes, and stir midway through cooking to break up any chunks. It is now ready for any recipe calling for browned ground meat but will not have a brown surface.

Ground Turkey Meatloaf

(Serves 6)

1½ lb. ground Empire Kasher turkey
1 egg
1 cup seasoned parve bread crumbs or kosher oat bran
½ cup soda water or kosher tomato juice
black or white pepper to taste
chopped parsley
1 to 2 onions, grated or chopped
1 green pepper, diced
low salt kosher soy sauce

Soak bread crumbs in soda water or tomato juice for half an hour. Mix in eggs, turkey and the rest of the ingredients. Cook a small sample in the microwave to test seasoning and texture; you may decide it needs more "zip." In a conventional oven, bake at 325 for about 1½ hours. This meatloaf is perfect for microwaving as well: Our microwave cookbook calls for 13 minutes on high setting, but different brands use varying times and power settings. If unsure, follow the cookbook designed for your oven. Rotate half a turn midway through cooking, and let stand for about 5 minutes before serving.

Sweet And Sour Meatballs

(Serves 6)

1 recipe Basic Meatloaf mix
½ cup brown sugar
3 tablespoons corn starch
1 can pineapple chunks, packed in juice
6 tablespoons water
3 tablespoons vinegar
1 tablespoon soy sauce
1 large green pepper, cut into chunks

Prepare meatloaf recipe, shape into 1-inch meatballs, but do not cook. Wet hands throughout the shaping process.

Combine the brown sugar and corn starch in a deep microwave safe casserole. Stir in the pineapple juice, water, vinegar and soy

sauce. Microwave on full power for 5 minutes, stirring twice. Add the green pepper and the meatballs, cover. Cook on full power for 6 to 7 minutes, or until meatballs are no longer pink. Stir in pineapple chunks, uncover and microwave 2 minutes longer on full power.

Ground Turkey Breakfast Sausage

For something a bit more original, try the following homemade sausage mix. This makes a very nice breakfast dish, or even a light supper dish with home fries and applesauce.

(Serves 4)

1 pound Empire Kasher ground turkey
¼ tsp. sugar
1 tsp. salt
½ tsp. pepper
¼ tsp. powdered sage
½ tbs. ground gingerroot.

Mix all the ingredients, shape into patties, wrap and refrigerate until ready to use. To cook, brown patties on both sides, then cover and continue cooking for 5 to 10 minutes.

The following recipe may sound like a lot of work, but for an elegant appetizer, or party finger food, this is a wonderful treat that everyone likes. The sweet, sour and hot with its flaky pastry is a hit at every gathering. Make more than one batch and freeze for later use!

Phyllo Pastry With Honeyed Turkey

1 pound ground turkey
¼ cup raisins
2 tbs. oil
2 cups finely chopped onion
1 tbs. minced garlic
2 tsp. salt
1½ tsp. pepper
½ tsp. ground cinnamon

cayenne pepper or hot sauce
½ cup canned tomatoes
1/3 cup honey

Cover the raisins with hot water, allow to plump up. Drain and set aside. Heat the oil in a skillet, add onion and garlic, saute until transparent and remove. Add the turkey and cook until no longer pink. Add the rest of the ingredients, including the raisins, and saute for about 5 minutes. Cool.

Allowing about 2 tsp. of filling for each pocket, make triangle shaped pockets, following directions on phyllo package for specifics. Bake at 375 for about 20

minutes or until golden.

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Temple Habonim (continued from page 13)

redecorated of the building, especially the Library, caused a dramatic increase in interest in the Library, which has become a focal point for the community. People are finding that donations to the Library Fund for specific (or not) books are a very meaningful gift in commemoration or celebration. Many shelves have been added, and a children's "browser" makes it easier for small ones to find books. Circulation is tripled, and that's just for the summer!

The renaissance of the Library as a central place in the community has also sparked the religious school faculty. Where

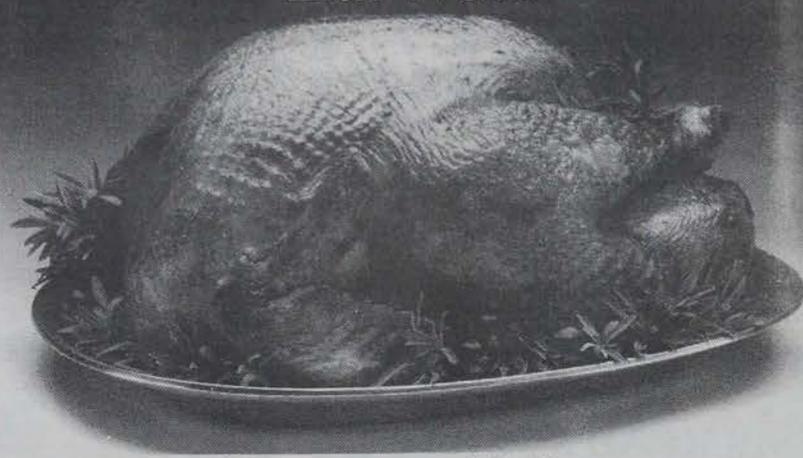
once were two large storage closets are now two resource rooms for the school. The teachers' room is organized by Toby Liebowitz (who is herself one of our best resources), and the students' room is supervised by Helena Friedmann, who always knows uncannily what children need. This laborious task was undertaken with gusto by the teachers, Rabbi, and Librarian in spite of dust, mold, and usual closet horrors. No skeletons were reported.

The Book Fair says out loud the unmistakable feeling of celebration and new sense of community at Temple Habonim.



Dr. Ellen Loeb (L) and librarian, Joyce Zern

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Your Community

by Karen J. Burstein

It's been a week of activity in Rhode Island's Jewish Community. Between school starting, open houses, dedications and registrations, there have been enough events to keep everyone busy!

Sessions and Elmgrove was the place to be on Sunday if you wanted to meet some singles at a brunch or take a tour of the JCCRI facilities, or buy some plants! Two exhibits opened that day: Gallery 401 showed the work of four Russian artists while the R.I. Holocaust Museum opened its Auschwitz exhibit.

Elsewhere in the state, Touro Fraternal dedicated its new home in Cranston while Temple Shalom in Middletown dedicated the Samuel Zilman Bazarisky Religious School.

On these pages are candid photos of some of these events.

R.I. Revs Its Autumn Engines (continued from page 1)



Jewish Community Center
Open House



Congregation Mishkon Tfiloh
Will initiate the Sale of Tickets and Membership for the High Holidays
Sunday, September 24, 1989 — 9 am to 12 noon
Wednesday, September 27, 1989 — 7 pm to 9 pm
RABBI MOSHE BERLOVE
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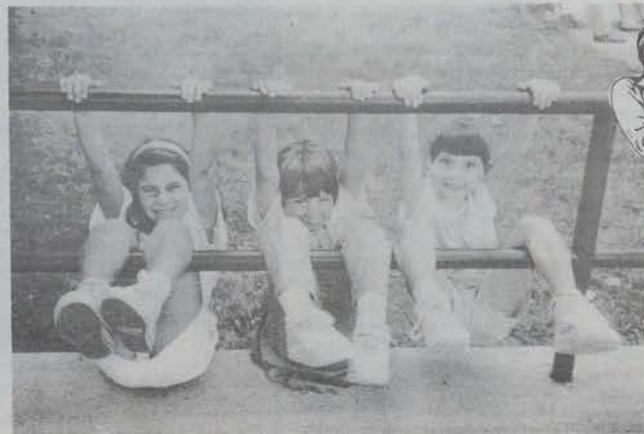
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Providence Hebrew Day



BaBayit:**The Jewish Home And Family****Making New Year's Cards A Fun Family Project**

by Julie Hilton Danan

Making Rosh Hashanah cards at home is a fun family activity which can be adapted to any age level. In today's highly mobile society, New Year's greeting cards can be a way to show far-away friends and family that we're thinking of them. Although there are many beautiful cards available commercially, a special touch is added when the cards are made by hand. And what grandparent isn't thrilled to receive a custom-made card from a grandchild?

Sending greeting cards is part of the interpersonal aspect of the Jewish New Year. The High Holy Days are not only a time for prayer, but also a time for reaching out to others, building community and improving relationships. One expression of this is the custom of exchanging greetings and wishes for the coming year. It's traditional, beginning at least in the month prior to Rosh Hashanah, to wish people, in person or by mail: "L'Shanah Tovah Tikateyvu VeTehateymu" — "May You Be Written and Sealed for a Good Year" (in the "Book of Life").

A Holiday Workshop

The approach that I find works best I've dubbed: "The Holiday Workshop." It can easily be adapted for most holiday crafts projects later in the year, too. One afternoon prior to the holiday (in this case Rosh Hashanah), simply set up a table with the necessary supplies. Include a list of people to make cards for, this article and any other sources of ideas (such as crafts books).

Supplies to obtain include paper of various kinds (try plain and colored construction paper, colored foils and tissue paper, colored origami paper, cellophane, old wallpaper samples, wrapping paper scraps, etc.) and various drawing implements (crayons, markers, colored pencils, colored chalk, oil crayons or paint if desired). Don't forget the scissors, glue, glitter (glue sticks and glitter pens for the faint of heart), and for added pizzazz, old holiday greeting cards, old Judaic magazines and gift catalogs, travel brochures of Israel and any odds and ends like rick-rack, sequins or felt.

For very young children, it's helpful to cut out some construction paper holiday symbols in advance or cut holiday shapes from posterboard which they can trace and cut out. Older children could help compile a list of suggested symbols and motifs to draw or cut themselves. Possibilities include: shofar, apples and honey jars or honeybees, round challah (candles, kiddush cup), holiday prayer book, tzedakah box, scales (symbol of "weighing" our deeds), "Book of Life," doves of peace, Jerusalem-style skyline, figures holding hands in friendship.

If necessary, write out the Rosh Hashanah greeting (as above) for everyone to copy. The youngest can stick to "Shanah Tovah" (a good year).

Sometimes getting the kids to participate is a challenge. Younger children will usually be excited at the prospect of making something and need little persuasion to get involved. With older kids it helps to bring up the idea at dinner time or a family meeting and engage their cooperation and suggestions in advance of the "workshop." Or you could take a more low-key approach; just spread out some materials at

a time the family is around, and start on a few cards yourself, inviting them to join in as much as they'd like.

And now, as they say, it's time to "go for it." Fold paper in half or into other shapes (three ways, accordion-pleats) and decorate with some of the symbols you've decided on, either by drawing or cutting and pasting shapes from contrasting paper, cloth or felt. Or cut the card itself into the shape of a holiday symbol, carefully leaving the fold intact so that the card will have two sides. You can also print designs on the card with the end of a potato or a sponge cut in one of the holiday shapes. Or make a collage card by cut-and-paste. For a "stained-glass" effect, cut out a holiday design (such as a shofar) from the front of a construction-paper card, then glue a piece of colored cellophane or tissue paper over the back of the cut-out.

For a more elaborate "stained glass," fold the paper in half horizontally first, then vertically, so that you have doubled pages. Then unfold, cut a design such as a shofar from the very front page only, starting from a hole in the center so that just the design is removed. Glue a contrasting paper over the next, inside sheet, which will be exposed when you refold the page. Or cut the design from both front folds simultaneously, and past some tissue paper or colored cellophane inside, between the two folds.

For "mass-production": Fold a piece of typing paper in half like a card. On the resultant "cover" make a mini-collage from cut-up pictures of Jewish scenes or symbols from old greeting cards, magazines, even spare family photos. Draw and write in messages and designs as you like. Then unfold, photocopy the results and refold the copies into cards again. Children may want to color in the copied pictures, perhaps with markers.

The card, of course, is only the beginning. Equally important are the personal messages which go inside (after the glue dries!). Preschoolers can dictate their messages for a parent or older sibling to write.

Pre-Rosh Hashanah is a good time for typing up a letter of a page or two on family news to photocopy and insert in each greeting card. Include a personal note on each. It's a way of touching base with all those friends and relatives you *meant* to write to all year. Be sure to include a "Shanah Tovah" greeting. Children might decorate the margins or add a note or cartoon.

Making Jewish New Year's cards can be "quality time" for the family and can result in joy for those that receive the work of your hands.

Jewish Family Service offers comprehensive services to the Jewish community. These services include: counseling, services to the elderly and their families, Home Care service, Family Life Education, The Parent Exchange, adoption services, refugee resettlement, the kosher mealsite in Cranston, Tay Sachs testing.

In this monthly column, the staff of Jewish Family Service presents a problem and an approach. In the cases presented all names and situations have been altered, for clients who come to the agency are assured of complete confidentiality.

For information on the services offered by Jewish Family Service, call 331-1244.

Dear JFS:

My sister was married several months ago, but I still feel jealous of her and angry with my parents. When my husband and I got married, they were miserable to us because my husband, Bill is not Jewish. They acted like it was a funeral instead of a wedding. We both have good jobs, so we planned and paid for our own wedding, but they would not cooperate with even the simplest of details. Yet for my sister they spent more than they could really afford to give her a lavish wedding with all the frills. I do not begrudge my sister her happiness, and she was a radiant bride, but find it difficult to forgive them all for being so mean with me. It almost seemed like they gave her a spectacular wedding to punish me for marrying Bill, and she went along with it.

It especially hurts because my husband has always made every effort to win them over and is even converting to Judaism. My father has not spoke to us since the wedding except when forced to, and even my mother has been rather aloof. What is worse, we have been arguing lately and are afraid we may prove them right with all their comments about the marriage not working.

I feel guilty for expecting him to give up his family's religion and convert. I wonder if Bill sometimes regrets his choices or feels like he is losing something. To make matters worse, his parents were divorced and he feels he cannot look to them for support. He has not been close to either of them since the divorce and worries that his conversion will distance their relationship even more.

We are worried that our own marriage is falling apart and there is no one in our families who could or would help us. I think we need objective assistance, but am not sure what kind or who to ask. Can JFS help us?

Joyce

ask
JFS**Dear Joyce,**

You mention four main issues to be resolved: 1. your parents rejection of you and your husband because he is not Jewish; 2. your conflicts with your sister over the preferential treatment she receives from your parents; 3. lack of communication with your parents and Bill's parents; 4. your guilt toward Bill on the issue of his conversion.

Jewish Family Service offers family, marital and individual counseling which could help you work through your feelings and your relationships with each other and both sets of parents.

Family counseling would be appropriate, as you and Bill are only part of the picture. It would make sense for a therapist to work with the whole family to reestablish positive communications and set goals for healthy interaction. You may feel your parents rejection of you and your choice of a mate indicates their need to control you and punish you when they disapprove of your choices. It may be hard for

them to relinquish that control, and they may feel your choice of a non-Jewish husband is a rejection of their fundamental values. Your parents must come to grips with your independence and autonomy, and learn to accept Bill and support him in his conversion. A therapist can help you understand each other's perspectives and find appropriate ways to express feelings and resolve disagreements. If you plan to have children, you and your parents may wish to explore the impact of your own relationships on the grandchildren.

Family therapy could help you all examine the dynamics of your sister's position in the conflict. It appears that she is caught in the middle of the power struggle, trying to please everyone and not always succeeding. You may feel she is reaping benefits from your estrangement with your parents. Your parents may be overindulging her to console themselves for their perceived loss of you. She may be jealous of your independence and ability to stand up for what you want. There may be some long-standing sibling rivalry issues between the two of you that could be resolved.

Because your anger toward your family is spilling over into your marriage, it would be helpful for you and Bill to focus on and strengthen your relationship. Marital counseling could help you learn to deal more effectively with stresses placed on

(continued on page 20)



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Obituaries

PEARL ORLECK

CRANSTON — Pearl Orleck, 80, of 149 S. Clarendon St., a bookkeeper for the Great Scott market for more than 20 years before retiring in 1971, died Monday, September 4, 1989, at

home. She was the widow of Benjamin Orleck.

Born in Providence, a daughter of the late Harry and Ida (Levin) Kuber, she lived in Cranston for 10 years.

Mrs. Orleck was a volunteer

worker at the Jewish Home for the Aged, and a member of its Women's Association.

She leaves two sons, Aaron Orleck of Smithfield and Harvey Orleck of Staten Island, N.Y.; two sisters, Selma Golden of Cranston, Evelyn Strashnick of Providence, and eight grandchildren.

The funeral service was held September 5, 1989, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ANITA WYNER

PROVIDENCE — Mrs. Anita Wyner, age 54, friend of Charles T. Cove, proprietor of Cove Metal Company, died at the Roger Williams Hospital in

Providence on Tuesday, September 5, 1989. She had been visiting in Rhode Island for the past 2½ years and was born in Manchester, England. A daughter of the late Harold and Emily Shimberg, she is survived by one son, Harold Wyner, and one daughter, Ann Wyner, both of Manchester, England, and one grandson.

Funeral services took place Monday, Sept. 11, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was at Lincoln Park Cemetery in Warwick.

Artifacts

(continued from page 2)

nants of the Auschwitz and Majdanek death camps. From the remnants of the last remaining wall of the Warsaw Ghetto come some bricks — even a little rubble. When incorporated into the permanent exhibition of the United States Holocaust Memorial Museum, they will help visitors understand how the everyday lives of millions of people not unlike themselves were suddenly transformed into a state of degradation, terror and death.

Altogether, 42 separate categories of objects were transferred to the United States Holocaust Memorial Museum on August 20-21 in an unprecedented action by the Polish government,

its state museums at Auschwitz and Majdanek and the City of Warsaw. Most of the objects were left behind by victims sent to the gas chambers. They are the last remains of the millions murdered in these places of infamy.

The presentations were made at the camp and ghetto sites to a special delegation of the United States Holocaust Memorial Council that was led by Council Chairman Harvey M. Meyerhoff and included former U.S. Ambassador to the United Nations Jeane J. Kirkpatrick, former Senator William E. Brock III, R-Tenn., and columnist George Will. The cost of the trip was underwritten by a private grant.

The transfer of the artifacts from Auschwitz and Majdanek was the culmination of ten years of hard work by Miles Lerman, chairman of the Council's International Relations Committee. General Roman Paszkowski, Chairman of the Polish Council for the Protection of Memory of Combat and Martyrdom spearheaded the Polish effort of cooperation. Agreements were also signed with the director of the State Memorials at Auschwitz and Majdanek, Kazimierz Smolen and Edward Dzjadosh. They were implemented with the guidance and cooperation of Polish Minister of Culture Aleksander Krawczuk.

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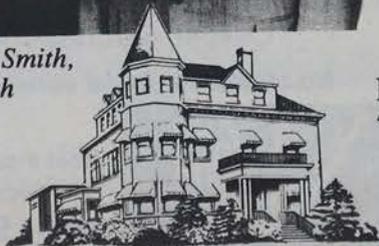
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Rabbi Alvin I. Liberman, Chaplain, Veterans Administration, will conduct the Service and deliver a sermon. The traditional prayers will be chanted by Cantor Harold Lew of Temple Israel, Sharon.

Please note that there will be only one Service at 10 a.m.

Relatives and friends are invited to participate.

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Immigration

(continued from page 1)

that would grant refugee status to every Soviet Jew and evangelical Christian.

As part of the delegation to the Soviet Union last April, Stein said he saw advertisements for Hebrew teachers, something American Jews would have thought unheard of several years ago.

"I wouldn't want to paint too rosy of a picture there, especially considering history," Stein says, but added that many of the Soviet Jews that have come to America, are highly educated, talented and trained individuals. That presents a difficult choice — wishing to come to the United States for economic reasons is not enough to be granted refugee status, however, who's place is it to tell them which country they may or may not go to?

Cohan and Rabbi Franklin also agree with the State Department that finances are an important factor. At \$7000 resettlement cost per refugee, the burden borne by the federal government and then the local Jewish community is tremendous. "Our government is in a financial bind, everyone knows that, the costs incurred represent a major problem," Rabbi Franklin said.

But others, including Stein and Sirota question how much of an issue the money actually is for the United States Government.

At the very least, Jewish leaders agree that any policy must prioritize the long time refusenik still in the Soviet Union as well as the reunification of families already in the United States.

The rest, Cohan says, still have choices, either to live in Israel, other Western countries or wait for eventual passage into the United States.

But after that, Cohan says, the emphasis should be on "providing better facts (about life in Israel) than what they're (the Soviet Jews) are getting."

Meanwhile, new Soviet immigrants such as Garri Yuzefovich, who now lives on the East Side of Providence, warns not to underestimate the degree to which anti-Semitism is embedded in Soviet society. "Not all of them are arrested, not all of them go without success, but every Jew knows inside that he is a second class citizen, it doesn't have to be written."

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Let My People Go . . . (continued from page 1)

here soon lose their ties to the organized Jewish community.

With the prospect that unlimited Soviet Jewish immigration could crowd out other needy groups, talk about "Freedom of Choice" is being replaced by talk about "fairness." Says Mark Talisman, director of the Washington office of the Council of Jewish Federations: "It would be unjust, and downright piggish to expect 100 percent" of the slots for refugees entering the United States be allotted only to Soviet Jews.

In a clear sign of the changes underway, the Anti-Defamation League of B'nai B'rith last June became the first major American Jewish agency to urge the American Jewish community to direct its "priority and resources" toward resettlement of Soviet Jews in Israel.

And a letter circulated this summer in Congress and sent by lawmakers to Mr. Gorbachev called on the Soviet leader "to institute as quickly as possible" steps to enhance the prospects that Soviet Jews who wish to leave will go directly to Israel.

Although the changes still produce some ambivalence in the American Jewish community, the shift in U.S. Jewish attitudes that appears to be underway pleases Israelis.

... ideal condition would be that all Soviet Jews would wish to go to Israel to settle," says Stanley Horowitz, president of United Jewish Appeal.

But what is shocking about the current wave of Soviet Jewish

emigres is their stridently anti-Israel feelings. Most Soviet Jews leave Russia with Israeli visas and fly to Vienna, Austria, the closest destination in the West for Aeroflot, the Soviet airline. But in Vienna, more than 90 percent drop off and travel to Rome, Italy, where there are U.S. immigration processing centers.

An earlier generation of refuseniks wore their Zionism on their sleeves, enduring years of deprivation to go to the Promised Land. But in Ladispoli, Italy, a Mediterranean resort town outside Rome where several thousand Soviet Jews await processing, the anti-Israel attitudes of the latest generation of emigres are palpable.

Helena Malin, 30, a pediatrician from Leningrad says Israel is "too religious" for her. Victor Kurashov, 19, from the Ukraine says it is too difficult to learn Hebrew. There are nearly as many reasons as there are Soviet Jews in Ladispoli.

With the shift toward convincing Soviet Jews to go to Israel, some American Jewish leaders are talking about striking a bargain with the administration. Some Jewish leaders want the White House to provide additional resettlement money to Israel to help it attract more Soviet emigres.

Other U.S. Jews say it is equally important for Israel to "sell" itself to Soviet Jews. Some small steps already have been taken. In May, for instance, the American Jewish Joint Distribution Committee, along with the Jewish

Agency, launched several programs at the processing center in Ladispoli.

Meanwhile, the administration is preparing to offer its new refugee proposal to Congress. Earlier this year, Congress approved bills mandating that all Soviet Jews automatically be considered victims of persecution and hence declared refugees.

But lawmakers are aware of fiscal limitations and there is a growing likelihood that Congress may agree to the administration's new formula: that all Soviet Jews may be refugees, but the United States alone can't receive all of them.

"If the Soviets allow direct flights (to Israel), quit their anti-Israel propaganda, allow tourism to Israel by Soviet Jews to grow, then Israel could become an attractive alternative," says Rep. Howard Berman, D-Calif. "Then, as long as there still is a significant flow of Jews to America, I think the American Jewish community is prepared to strike a balance and recognize the existence of some limits."

Robert Greenberger is a reporter for the Wall Street Journal in Washington, D.C. This article was made possible by The Fund for Journalism on Jewish Life, a project of the CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

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The Road to Ostolenka

(continued from page 6)

to disintegrate to the dirt of the place, to join with the moldering bones of my children's past; and for my father-in-law and his family, I had brought the copy of the speech I had given in Warsaw the day before, a speech on making sense of difference and thinking about the other — this, too, to bury with their bones. It was what I had to give. Let it to moulder with their bones, in their dirt: the Jewish bones, the Jewish dirt of *Poh-lin* here remain.

The Israeli: "But I knew Mordecai Richter. I went to school with him. So maybe the Holy One, blessed be he, really did bring you here, just today, just now."

Another Israeli: "Well, he would have done better to do us a favor fifty years ago today, when it would have mattered."

And then they said Kaddish, and then we looked at the big gray apartment slabs that now covered our families' bones, and we all cried.

The Jews Of East Germany

(continued from page 7)

tation. Last year, the group had a lecture on Israel and the History of Zionism by Helmut Eschwege, who had lived in Palestine in the 40's and returned to the Soviet occupied zone of Germany in 1946. The two groups were combined this year and according to reports had a recent *Oneg Shabbat* with two hundred people!

The Jews in the GDR fit few established categories. There are young people who are active in the Jewish community and serve in the army. There are people who have no Jewish background, who are of mixed descent, but who attend services. There are those who identify strongly with Judaism but are not affiliated with the Jewish community, and there are people who claim they have little interest in Judaism or Israel, who at times express intense interest in both. I attended the *Kil Nidre* Service when Rabbi Neuman was still in East Berlin. Most people were unable to read Hebrew and had no idea about the contents of the Service. The women with whom I sat (separately, in Orthodox fashion) were chatting excitedly and one whispered to me, "We have a real Jewish community now." There is no permanent rabbi in

East Berlin but there is indeed an evolving Jewish community, which together with the Jews of West Germany, represent a continuing Jewish presence in the country Hitler predicted would be freed of Jews.

Dr. Marilyn Rueschemeyer is Associate Professor of Sociology at the Rhode Island School of Design. She also holds an appointment at Brown University. She is the author of *Professional Work and Marriage: An East-West Comparison*, co-author of *Soviet Emigre Artists Life and Work in the USSR and the United States*, and co-editor of *The Quality of Life in the German Democratic Republic: Changes and Developments in a State Socialist Society*, published this year.

The article was reprinted from *Sh'ma*.

Wednesday At The Wurlitzer

"Wednesday at the Wurlitzer," a free, noontime concert series at the Providence Performing Arts Center, began this week with Earl Rounds performing and will continue for the next four consecutive Wednesdays, September 20-October 11.

These concerts showcase the rare Mighty Wurlitzer organ at the Providence Performing Arts Center. Everyone is invited to bring a brown bag lunch or purchase light fare at the theatre.

An hour's length concert, the programs feature members of the Southeastern New England Theatre Organ Society (SONETOS) and PPAC's house organist, Lincoln N. Pratt.

Made possible in part by AT&T and the Providence Journal Company, the concert schedule is Lincoln Pratt, September 20; Robert Love, September 27; John Hubert, October 4; Alden Mitchell, October 11.

Dvorah Dayan

Dvorah-Dayan Chapter of Na'Amat will open the season with their first meeting on Monday evening, September 18, at 7:45 p.m. in the home of Geraldine Foster, 31 Glen Drive, Providence. The new slate of officers elected and installed in June will conduct the business meeting followed by guest speaker, David Hirsch. Mr. Hirsch is Chairman of the Miriam Hospital Foundation and a Vice President of Jewish Federation of Rhode Island. His topic will be "The Current Political Situation in Israel."

JEWISH FAMILY

S E R V I C E (continued from page 17)

your marriage, and improve communications and support systems.

In some areas, individual counseling on each of your personal concerns may be desirable, as it allows the freedom of discussing issues that you might be uncomfortable raising in a joint session. The therapist could help you, Joyce, to strengthen your self-esteem, deal with your guilt over Bill's conversion, manage your relationship with your parents and be assertive in a non-threatening way. A therapist

could give Bill support in exploring his unresolved feelings of loss about his parents divorce and his conversion.

Separately or together, you could continue with counseling to work out additional difficulties and stresses until you feel comfortable and secure with the process.

Look for a therapist or case-worker with whom you can allow yourself to be in a safe, trusting relationship and who can help you to develop new skills for dealing with difficulties.

review (continued from page 9)

were a panel of theatre people who were holding a discussion on theatre. When I heard one character say: "then maybe it's terror and pity after all!" quoting Aristotle's famous line, I sat up in my chair, allowed my mind to come unclenched and listened.

It was well worth it. As the characters struggled with the theory of theatre, they engaged in a good deal of horse play that was outrageously funny. One actress played a kind of German schoolmarm, another revolved around the stage in a seemingly advanced state of pregnancy. She was, I think, the personification of Brecht's allegorical "pregnant whore." And one by one, the ideas rapidly and provocatively began to come together. Thematic lines came into focus. "Life is obsolete, love is obsolete," and possibly by extension, theatre is obsolete. That theme would be dealt with as the evening went on. There were lines directed against the nineteenth century theorist of method acting, Stanislavsky, and more and more, I began to think of Brecht as an early deconstructionist.

I had settled in and begun to enjoy myself mightily when — Oh, disgruntlement! — the audience was told to move to the downstairs theatre. We shuffled through, so that we could really get the feel of theatre, the back rooms of the building, passing through the men's dressing room or the women's dressing room and on down the stairs. As I went down tortuous step after step, I sourly reflected on how much accident insurance Trinity carried. Suppose someone fell? No one did.

It was in the downstairs theatre that the best part of the evening occurred. The same characters appeared on stage, this time as if dressed for a cocktail party, and again they considered the questions that they had intro-

duced earlier. Was life, in fact, obsolete? And, as Brecht had said again and again, did one really need a theory of theatre? Maybe one should have four theories of theatre. Best of all, the play was presented as a play within a play. From the wings came a low voice, issuing directions. "Enter left. Exit center. Turn right." And finally: "Assemble for curtain call." The actors did, but this time the real audience did not applaud. The stage action continued, and when it came to its end that real audience met the curtain call with a standing ovation.

Three separate New York companies presented this cooperative venture. They are Otrabanda, The Talking Band, and Via Theatre. The names of the actors are William Baggett, Orcky Bornstein, Jonathan Fried, Brian Jucha, Ellen Mad-dow, Tina Shepherd, Louise Smith, Paul Zimet, Neal Kirkwood, Henry Mann, Peter Husovskiy, Linda Manning, and Lee Kiszonas.

These actors and Anne Bogart epitomized the Brechtian conclusion that theatre is, after all, a part of life and that neither life nor theatre is obsolete.

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