

## "Big Enough For Both of Us" Day Schools Grow and Prosper in Providence

by John Chadwick

As the nation takes a sobering look at its public schools, Jewish day school directors in Providence are counting their blessings.

Officials at both the Providence Hebrew Day School and the Alperin Schechter School report steady enrollment figures for the last several years and both schools seem optimistic for the future. Meanwhile, the Bureau of Jewish Education maintains that private day schools are gaining more and more acceptance among diverse segments of the Jewish population including many previously unaffiliated families.

The Schechter school, which was established in the late 1970's under Conservative Jewish auspices, is claiming an increase of nearly 30 students over last year. That would bring the total student population to 162 students. The school includes students from kindergarten to the eighth grade.

While enrollment declined slightly at the Orthodox-run Hebrew Day School, the school continues to enjoy strong support from the Orthodox community on the East Side as well as a broad "cross section" of families, says Rabbi Sholom Strajcher, the school's dean. He reported a total enrollment this fall of 246 students - 190 students in kindergarten through eighth grade - and

an additional 56 in the high school section. Last year's enrollment amounted to 262, according to the BJE.

Although there is an undeniable tension between the two schools, neither of them claim to be in competition with the other. When the Schechter school first opened, there was some concern that the community was too small to support both schools. That concern, at least for now, seems to have dissipated. "They have their clientele and we have ours," said Rabbi Alvan Kaunfer, the dean of the Schechter school.

The student populations at each school include but are not limited to members of that particular branch of Judaism. Generally speaking, the Hebrew Day attracts the orthodox families while the Schechter attracts conservative families as well as other non-orthodox families interested in the day school experience. There are always exceptions however. For example, the Hebrew Day School is often the choice of Israeli families who have moved to the community.

The main difference in the two schools, of course, is their approach to Judaic studies. The Hebrew Day School stresses the Orthodox emphasis on Jewish law, while the Schechter School advocates the conservative ap-

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## Yom Kippur - For Adults Only

by John Chadwick

Yom Kippur is a breeze for children.

Young people have had less time in life to mess up, and in general, they have few serious mistakes to think about. The day often brings some less-than-stirring admissions of fighting with siblings and of missing Hebrew school for baseball practice.

Adults, however, must face more than just a year's worth of mistakes. Yom Kippur is a time to consider, "where we've gone, where we are and where we should be going," said Rabbi George Astrachan, of the reformed congregation Temple Sinai, of Cranston.

The mood of the holiday, perhaps, has its roots in Genesis when God asks Adam, "Where art thou?" According to the Jewish philosopher Martin Buber, God is not seeking to locate Adam, he is asking him the question because he wants to produce "an effect" in him. "Adam hides himself to avoid rendering accounts, to escape responsibility for his way of living," Buber writes in *The Way of Man According to the Teachings of Hasidism*.

Area rabbis raised that question again this week by deliver-

ing sermons that focused on how we live, how we spend our time and how we view God.

Concerned with the penchant some have for racing through life, Rabbi Astrachan devoted his Yom Kippur message to time. "We need to learn how to live beyond the moment," he said last week.

On one hand, this means learning to appreciate family and friends - while they're still here. But also, he says, there is a darker flip side to learning how to live with time. Many people are unable to slow down long enough to assess their priorities in secular life - and often wind up pre-occupied with "achievement, wealth and status."

As a result, Jewish values are undermined because a person finds only the time to pay the most basic lip service to religion.

Along with the drive for success, there is also a dangerous tendency for people to seek perfection in themselves. Some seek it in their jobs, others become neurotically obsessed with their bodies and spend their lives chasing some image of beauty prescribed by the advertisers and the media.

Rabbi Yeshoshua Laufer, of

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## Behind the Headlines:

### Jewish Groups Take Opposing Stands On Many Issues Before Supreme Court

by Andrew Silow Carroll

WASHINGTON (JTA) — American Jewish groups will find themselves in disagreement on a number of issues to come before the U.S. Supreme Court in the new term that began Monday, October 2.

But while Jewish groups may have opposing views on such issues as abortion rights, religion in the public schools and a patient's so-called "right to die," few of these disagreements will manifest themselves in courtroom confrontations or even in competing legal briefs.

For example, while Orthodox and non-Orthodox groups continue to disagree on the costs and benefits of a strict separation of church and state, their conflict will not be apparent in the legal briefs filed in cases dealing with that subject.

In one such case, Board of Education vs. Mergens, the court will consider whether an Omaha public school should extend official recognition to a student Bible-study club that wishes to meet on school grounds, against the school board's wishes.

Groups that support a strong separation of church and state are using the case to try to overturn the 1984 Equal Access act, which requires public schools to grant religious clubs the same access to school facilities enjoyed by other extracurricular organizations.

The American Jewish Congress is directly involved in the case, acting as counsel to the lawyers for the school board. The American Jewish Committee and the Anti-Defamation League of B'nai B'rith have filed friend-of-the-court briefs supporting the school board's position.

Orthodox groups have not filed briefs in the case, but will be monitoring it closely for signs of a shift in the court's position on church-state separation. Several Orthodox groups have urged that the court take a less "absolutist" position on this issue.

Orthodox groups admit to mixed emotions on the case. On the one hand, they fear the Equal Access Act would allow fundamentalist Christians to use the public schools as a base for pro-

selytizing. Yet they are concerned that placing limitations in this area will erode the free exercise of religion.

On another issue, Agudath Israel of America is so far the only Jewish group planning to file a friend-of-the-court brief in the "right-to-die" case, *Cruzan vs. Harmon*. The Orthodox group supports the state of Missouri's right to maintain the life of a comatose patient over the objections of the patient's family and against the expressed wishes of the patient herself.

In the case of 32-year-old Nancy Beth Cruzan of Carterville, Mo., members of her family say the implicit constitutional right to privacy allows them to decide when to pull the feeding tube that keeps the comatose woman alive. The Missouri Supreme Court, however, ruled that the state retains an "unqualified interest" in preserving life.

For Agudath Israel, the case has implications for health-care providers whose religious beliefs

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## There Is A Jewish Future In Hungary

A non-Jewish expert on Assyriology and Biblical Hebrew and a New York-based cultural organization founded with reparations funds from West Germany are combining their talents and resources to bring about a renaissance of Jewish life in Hungary, supplementing funds from the Hungarian government.

The scholar is Dr. Geza Komoroczy of Budapest; financial support for his activities is provided by the Memorial Foundation for Jewish Culture.

The project was launched by the Memorial Foundation in 1987 in cooperation with the Hungarian Academy of Sciences as the Center of Jewish Studies of Eotvos University in Budapest. Prof. Komoroczy was named to head the Center, which is affiliated with the university's department of Assyriology.

Dr. Komoroczy has sought to balance the aim of creating a research and teaching institute with the need to provide intellectual stimulation for Hungarian Jewry at large. Hungary's Jewish population now numbers about 100,000, but only about 8,000 attend synagogues.

The Center offers university-level courses in Hebrew, Jewish history and other subjects. Last year, through Dr. Komoroczy's efforts, Hebrew became recognized as an academic major at the university for the first time.



The famed synagogue in Szeged. Built at the turn of the century and believed to be one of the most magnificent in the world, the Szeged Synagogue has recently undergone a ten-year restoration project with the assistance of the American Jewish Joint Distribution Committee and funds from an anonymous donor. JDC provides assistance to the 300 person Szeged Jewish community.

Members of the general community, along with students at the university, may attend these courses. The Center also offers public lectures of broad general interest on Jewish topics.

Three volumes of *Judaica in Hungary*, edited by Dr. Komoroczy, have just been published by the Center. They are: *Bibliography of Hungarian Jew-*

*ish Journals and Newspapers*, by the late Prof. Alexander Scheiber, former director of the Rabbinical Seminary in Budapest, which describes some 400 Jewish newspapers and journals that have been published in Hungary over the last 150 years; *Syna-*

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# World and National News

## Police Consider Terrorism As Motive In Murder Of Belgian Jewish Leader

by Yossi Lempkowitz  
BRUSSELS (JTA) — Police investigators have not ruled out terrorism as a possible motive in the fatal shooting of Dr. Joseph Wybran, secular leader of Belgium's 30,000-member Jewish community.

Wybran, 49, died Wednesday, October 4, of a head wound inflicted by an unknown assailant the night before in the parking lot of Erasmus Hospital.

As chairman of the Coordinating Committee of Jewish Organizations in Belgium, Wybran was active in campaigning for the removal of a Carmelite convent from the grounds of the former Auschwitz death camp in Poland.

It was under the Belgian doctor's leadership that the Jewish community here took the lead in protesting the Catholic Church's failure to honor its 1987 pledge to relocate the Auschwitz convent.

Wybran organized demonstrations last month outside the residence of the papal nuncio, the Vatican envoy in Belgium, to protest anti-Semitic statements by the Polish primate, Cardinal Jozef Glemp, arising from the convent dispute.

But he was also active in trying to defuse the controversy that has embittered Catholic-Jewish relations. He visited Poland only a week ago for talks with government officials and church leaders.

## New Torah for 'Women of the Wall'

NEW YORK (JTA) — A nationwide campaign has been mounted to purchase a Torah scroll that will be sent to the Women of the Wall, a group fighting for the right to conduct organized prayer services at the Western Wall in Jerusalem.

Women may currently pray at the wall, but are under a court prohibition from carrying Torahs and wearing prayer shawls.

"The Western Wall is sacred to all Jews. It must not become the possession or fall under the exclusive control of any one group," said Norman Schwartz, president of the Association of Reform Zionists of America.

"The State of Israel, which

uses the Wall as a site for a variety of national observances, has an obligation to permit access to the Wall by all segments of the Jewish people," Schwartz said.

The ARZA is asking its 75,000 members, as well as members of all Reform congregations in the United States and Canada, to help contribute toward the Torah.

Women are being asked to donate \$10 and a similar amount is asked of men to be donated in the name of a female relative or friend.

The Safer Torah will be presented to the Women of the Wall in December with a list of contributors.

Wybran, a former chairman of the Brussels section of B'nai B'rith, was widely respected within and outside the Jewish community. His last communal function was the European Jewish Congress plenum last month in London.

Wybran assumed leadership of the Coordinating Committee in December 1988, succeeding lawyer Markus Pardes after a long period of tension between the various streams of Judaism in Belgium. He was considered the ideal compromise candidate.

Wybran was the first Jewish public figure in Belgium to fall victim of a possible assassination. Until now, terrorists had attacked synagogues or other Jewish institutions, but never a person in particular.

Speculation in the Jewish community is that it could have been the work of a neo-Nazi, a Palestinian or a Catholic inflamed against Jews by the convent controversy.

## Jews For Jesus Sues Agudath Over 'Conspiracy' With JCRC

by Stewart Ain  
The New York Jewish Week  
NEW YORK (JTA) — Jews

for Jesus has charged that Agudath Israel of America conspired in 1987 with officials of the Jewish Community Relations Council of New York to compel a country club to cancel the evangelical Christian group's convention that year.

The charge is an outgrowth of a lawsuit Jews for Jesus filed in March 1988 against the council, known as the JCRC, and several of its officials for allegedly violating its civil rights.

The charge came in a proposed amended complaint that attorneys for the group filed recently in U.S. District Court in Manhattan. The new charge followed months of pre-trial hearings that ended June 9.

In the pending federal suit, Jews for Jesus attorneys allege that after learning of the planned convention at the Stevensville Country Club, a Swan Lake, N.Y., resort, an official from Agudath Israel called Kenneth

Dinnerstein, a part-owner of the Stevensville.

In the call, the Agudath Israel official allegedly "threatened a variety of severely adverse consequences for failure to comply with the demands of Agudath (Israel) and the JCRC to cancel the Stevensville's contract with Jews for Jesus."

The lawsuit contends that pressure was also placed on Dinnerstein through a series of other phone calls that same day from JCRC officials, including Michael Miller, executive director of the JCRC, and Robert Kaplan, a JCRC outreach worker.

In asking the court to allow it to amend its complaint and include Agudath Israel in the suit, the attorneys noted that they did not learn of the Orthodox organization's role until pre-trial depositions last April.

"Those depositions revealed that Agudath (Israel) had communicated with the named defendants and agreed with them (continued on page 16)

## Y.U. May Have Found Lost Commentary

NEW YORK (JTA) — Jewish scholars from Yeshiva University, studying 15th century Jewish documents in Girona, Spain, believe they have found a lost commentary by the rabbinic sage Nessim Gerondi.

The commentary was uncovered as a result of a partnership between the university's Jacob Safra Institute and the municipality of Girona. The project enables the scholars to translate

Jewish documents predating 1492, the year Jews were expelled from Spain during the Inquisition.

"Back then, they used to make cardboard by gluing together paper or pages from a book," explained Dr. M. Mitchell Serels, associate director of the Safra Institute and university director of Sephardic programs.

"When (archivist) Ramon Alberch tweezed apart the cover

of one book, he found over 200 Hebrew documents. One of the pages turned out to be what we believe to be part of Nessim Gerondi's commentary," Serels said.

That commentary concerns the Talmudic laws on the Sukkot holiday, and was referred to in later writings by Gerondi but never found. Other documents uncovered include a dowry, and a list of congregants who owed money to the local synagogue.

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## Agudat Yisrael Official Quits Post

by David Landau

JERUSALEM (JTA) — Rabbi Moshe Ze'ev Feldman, leader of the Agudat Yisrael party's Knesset faction, resigned recently as deputy minister of labor and social affairs.

He said he was quitting because of the government's failure to carry out pledges on religion-related issues.

But political observers do not expect the five-member Agudah faction to desert the coalition government.

Although Feldman ran the Labor and Social Affairs Ministry, its titular head is Prime Minister Yitzhak Shamir.

The ultra-Orthodox Agudat Yisrael has belonged to Likud-led coalition governments since 1977, but has always declined full Cabinet responsibility, for ideological reasons. That may be changing, and some observers believe Agudah will demand a full Cabinet replacement for Feldman.

The speculation has been linked to the name of industrial-

ist Avraham Shapiro, who headed the Agudah Knesset faction until 1988, when he stepped aside for Feldman. Both men represent the Gur Hasidic movement, which is the largest single bloc in the party.

Shapiro can be appointed a Cabinet minister without being a Knesset member, but not a deputy minister.

Feldman, a yeshiva dean from Bnei Brak, is expected to stay on in the Knesset. But he has been visibly unhappy during his brief political career.

Political insiders say he resigned because he felt his own Gur bloc was not giving him the backing to which he felt entitled.

Feldman dwelt on "spiritual reasons." He accused Likud of failure to keep promises on matters such as "immodest" advertising and the inclusion of some religion in the curricula of the secular school system.

He dismissed speculation that Agudah might accept a Cabinet seat. "Our sages will not allow it," he said.

## Boston University Establishes Yiddish Studies Program

BOSTON, Mass. — Recognizing a growing and substantial local interest in Yiddish culture, Boston University has established a Yiddish Studies Program in its Department of Foreign Languages.

Under the direction of Professor Rakhmiel Peltz and sponsored by the University's Center for Judaic Studies, the program is expected to attract undergraduate and graduate students from a variety of fields, including American and comparative literature, Hebrew, European and American history, linguistics, ethnic studies and Holocaust studies, among others.

In addition, it is anticipated that the program will draw participants from the University's Evergreen Program, a specially designed program of study and activities for people over 60. Some of the Evergreen participants have European, Jewish or Yiddish culture in their background.

"People young and old are searching for their ethnic roots and many are coming back to Yiddish, which is either the language they spoke when they were young children in the United States or the language their grandparents spoke," says Peltz.

Peltz says most Jews who emigrated to the United States from Eastern Europe spoke Yiddish when they arrived but had to learn English to become assimilated into American society, often pushing Yiddish aside. Their children, who are now elderly, as well as young people are now interested in getting back to their roots.

"Yiddish studies is vital for an understanding of a thousand years of Jewish history and culture in Central and Eastern Europe, as well as in the United States," says Peltz. "It was the predominant Jewish language and culture until the Holocaust."

Although in the past 125 years a sophisticated secular literature was produced in Yiddish, including works by Isaac Bashevis Singer and Elie Wiesel, it largely remained a folk culture that was not widely taught in formal educational institutions, according to Peltz.

"One of the reasons Yiddish is used less frequently nowadays," says Peltz, "is because only high culture and language were taught in schools, not folk cultures like Yiddish. It was not considered scholarly and, therefore, not worthy of study."

Peltz, who holds two Ph.D.s, in cell biology and linguistics, came to Boston University from the University of Massachusetts at Amherst, where he taught second- and third-year Yiddish. He is currently conducting ethnographic research of contemporary neighborhood life, focusing on elderly first-generation Americans whose parents were Yiddish. Such people were born in the United States but find their first language and culture to be an important resource during aging. He is completing a book, *American Yiddish: Jewish Life in South Philadelphia*.

Peltz's research and writing is funded by grants from the American Council of Learned Societies, the American Jewish Archives, the Lucius Littauer Foundation and the Memorial Foundation for Jewish Culture.

## Lvov Synagogue Returned

World Jewish Congress reported here that after 25 years, the sole remaining synagogue in Lvov, Western Ukraine, has been reopened for use by the Jewish community.

"The synagogue was closed in accordance with the decision by city authorities and we had to hold illegal services in private apartments," Jewish Community leader Filipp Nyukh told *Tass*, the Soviet News Agency.

In 1962 the synagogue was closed after several articles were published in the local Ukrainian newspaper, *Lvivska Pravda*, complaining that the synagogue

served as a meeting place for "speculators" and other criminals.

"The Council for Religious Affairs in Moscow treated our request to reopen the synagogue with sympathy, but Lvov authorities continued to impede our efforts," Nyukh said.

Although the synagogue's murals have survived largely intact, the building itself needs major repairs and restoration. But Nyukh said that the parishioners are already raising funds to do this.

## Behind the Headlines

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may proscribe them from terminating life. Its brief will argue that the privacy right is not absolute and, taken to an extreme, could be used to justify suicide.

In another case with direct religious implications, AJCongress is filing a brief in support of the Oregon Supreme Court, which ruled that American Indians who use the illegal drug peyote in religious ceremonies are constitutionally immune from prosecution.

Marc Stern, co-director of legal affairs at AJCongress, acknowledges that drug abuse is a major national problem. But he said his brief would urge the court not to restrict the right to free exercise of religion with too broad a determination on the use of illegal substances or practices.

The National Jewish Commission on Law and Public Affairs, which represents Orthodox interests, is monitoring the Oregon case, although it has not yet prepared a brief.

Another religion case that bears watching, although no Jewish group currently intends to intervene, is *Jimmy Swaggart vs. Board of Equalization*.

In it, the television evangelist will argue that his constitutional right to free exercise of religion prevents California from imposing a sales tax on the religious items he sells in the state.

While Jewish groups would not want to see any erosion of free exercise of religion, some are concerned that a ruling in the evangelist's favor could be tantamount to government endorsement of religion, which is prohibited by the Constitution.

In three abortion cases to come before the high court, Jews will not be as divided as they were during last term's Webster vs.

Reproductive Health Services debate, when the court broadened the ability of individual states to regulate abortion.

Non-Orthodox Jewish groups are lining up on behalf of abortion rights advocates in the cases, two of which review a teenager's right to have an abortion without notifying her parents and one of which requires abortion clinics to be equipped with advanced medical equipment.

In signing onto a brief initiated by the Center for Population Options, the National Council of Jewish women will argue that parental notification and consent requirements mandated in Minnesota and Ohio threaten the mental and physical health of pregnant teenagers. Other Jewish groups joining various legal briefs supporting the pro-choice side include AJCommittee, AJCongress, ADL, B'nai B'rith Women, the Union of American Hebrew Congregations and Women's American ORT.

Unlike Webster, the abortion cases currently before the court do not directly address religious issues, such as the definition of life, nor the landmark Roe vs. Wade decision, which established abortion as a constitutionally protected right.

As a result, Orthodox groups that support an overturn of Roe are not expected to become as actively involved in the case as they were in Webster.

In general, Jewish groups will watch this court term for further evidence of the court's shift to the right and its implications for Jewish affairs.

According to Stern, conservative Justices William Rehnquist, Byron White, Antonin Scalia and Anthony Kennedy would substantially rewrite and narrow the key church-state rulings of the last 20 years. It is unclear whether Sandra Day O'Connor would also lean in this direction, he said.

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# Local News

## R.I. Woman Honored By Hadassah

Linda Zell of Kingston, R.I., a life member of the South County Chapter of Hadassah has been named a winner of the 1989 Hadassah National Leadership Award, Hadassah National President Carmela Efron Kalmanson announced at the organization's 75th annual convention here.

"In her life and work, Linda has demonstrated the commitment, compassion and dedicated leadership exemplified by Henrietta Szold, Hadassah's founder," Mrs. Kalmanson said in making the announcement. "It is a privilege to honor Linda Zell

with the Hadassah National Leadership Award for her service to her people, her community and Hadassah."

The award was created to honor Hadassah women across the country who are leaders in their chapters, play a significant role in developing leadership at the local level and are active in Jewish life in the communities.

Linda is presently principal of the South County Hebrew School which provides a Jewish education to children from North Kingstown and the southern part of the State. She is also

first vice president of Congregation Beth David of Narragansett. She has been instrumental in initiating some innovative programs in both the school and the synagogue for both adults and children. This year Linda has also undertaken to be area vice president for the Jewish Federation of Rhode Island.

More than 2,500 delegates and guests from throughout the United States and Israel attended Hadassah's 75th National Convention in Atlanta.

With 385,000 members in 1,500 chapters across the nation, Hadassah, the Women's Zionist Organization of America, is the largest Jewish women's volunteer group in the U.S. and the largest Zionist organization in the world.

In Israel, Hadassah established and maintains an extensive network of projects in health care, career education and counselling, youth welfare and land reclamation and development. Here in the U.S., Hadassah provides programs for Jewish education, personal and leadership development, Zionist and American affairs and Zionist youth.

## RIPSA News Bulletin

Dr. Joseph H. Friedman, Chief of Neurology at Roger Williams Hospital, and President of RIPSA, will speak to the R.I. Parkinson Support Association on Wednesday, October 25, 1989. His talk will be about "New Medications for Parkinson's Disease." He will especially discuss the new medications released to the public in the last few weeks.

The meeting will be held in the auditorium at the Jewish Home for the Aged, 99 Hillside Ave., Providence. The social hour will begin at 7:30 p.m. and Dr. Friedman will speak at 8 p.m.

## Gorbachev Advisor to Speak

A chief advisor on "perestroika" to Soviet president Mikhail Gorbachev speaks at Bryant College on October 17.

Professor Andrei Anikin, one of the Soviet Union's most influential economists and the leading Russian expert on U.S. and international financial markets, will discuss the major changes taking place in Soviet society and its meaning for the West. His address begins at 4 p.m. in Janikies Auditorium.

Anikin heads a group of advisors to Gorbachev on the Russian restructuring. The findings of their study, "Financial Structures in the West and Their Relation to Soviet Economic Problems," is expected to have an immediate impact on "perestroika."

Anikin has been a member of Moscow's Institute of World Economics and International Relations for over 30 years, and an economics professor at Moscow University for almost 20 years. Since 1970, he has headed the institute's North American department.

## Dvorah-Dayan Club

The next meeting of the Dvorah-Dayan Chapter of Na'amat will be held on Monday evening, October 16, at 7:45 p.m. at the home of President, Florence Silver, 27 Taft Avenue. Plans for the November 4 "Poker Night" at the Knights of Columbus Hall at 1047 Park Avenue, Cranston will be discussed. Chairing that project is Rhoda Fischman.

Guest speaker for the October meeting will be Ms. Lenore Sones, a popular Jewish lecturer and educator. She has taught in the Harry Elkin Midrasha and at the Institute of Jewish Studies.

## Congregation Ohave Shalom

This Friday evening is the first night of Sukkot. Our congregation will have a full line of activities. Friday evening, the first night of Sukkot, services are 5:55 p.m. Services are 9 a.m. Saturday morning. Saturday evening services are 5:50 p.m. Ma-ariv is 6:45 p.m. Sunday morning, the second day of the festival, services are also at 9 a.m. Sunday evening services are at 6:50 p.m. There will be refreshments in the Shul Sukkah following all these services. Also there will be learning sessions between Mincha and Ma-ariv.

On Hol Hamoed morning services will be at 6:30 a.m. Evening services will be at 5:45 p.m.

On Monday evening, October 16, the Junior N.C.S.Y. group will host a Sukkah party at the Shul Sukkah. All 5th - 8th grade (10-13) are invited.

On Wednesday evening, October 18, at 8 p.m. there will be a party for the adults in the congregation. Times for the last day of Sukkot will be announced in next week's article.

## Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

## Pre-Retirement Seminar for Women

On Wednesday, October 18 from 7 to 9 p.m. at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence, PREP Project, in conjunction with the JCCRI, will present a seminar on Money Matters for Women: Financial Information. PREP has been featured in the *New York Times*, *McCall*, *Newsday*, *Good Housekeeping*, the *Chicago Tribune* and the *Providence Journal* as the premier organization providing retirement planning nationwide.

Using a flexible approach which includes workbooks and seminars, the PREP Talk for Women delivers clear comprehensive information to provide women with the tools to plan a successful retirement.

Women must learn to plan for their retirement as individuals; 85% will live into their later years alone due to widowhood or divorce. Recent re-entry or loss of time spent in the work force, may result in lower pension or social security payments. It is vital that women learn to supplement their retirement income with personal savings and investments. PREP Talk for Women provides women with the knowledge to make decisions about their future.

The program (including workbook) is free and open to the community. For more information call 861-8800 and ask for Lisa Goodman.

## Touro Joins Charleston Relief Drive

Touro Synagogue, the oldest synagogue in North America, joined a national relief drive to help restore another historic Jewish community, Charleston, S.C. In the aftermath of Hurricane Hugo, Touro Synagogue has sent an initial donation to the Orthodox Union Emergency Appeal, announced Rabbi Chaim Shapiro, Touro Synagogue's Spiritual leader. The emergency efforts are aimed at restoring some of the religious facilities of the community and to help the Jewish community in their efforts to maintain the traditional elements of the High Holiday season. These needs include:

- The restoration of a 3,000 volume Torah library, swept away by "an 11-foot wall of water."

- The repairs of the school building annex of the synagogue, severely damaged by the storm.

- Communal holiday meals, for approximately 300 Jewish members of the Charleston synagogue, who were left without electrical power and food for the holidays. The Atlanta congregation made the necessary arrangements to supply these meals.

Touro Synagogue feels a special relationship with the Charleston community, because Newport and Charleston were among the original five Jewish communities that existed in the Colonial period. By assisting in this humanitarian project, Touro Synagogue feels that it is renewing the bonds of friendship and brotherhood that characterized the early settlements.

For further information on this project, contact the Touro Synagogue at (401) 847-4794.

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## Mario Speaks

by John Chadwick

New York State Governor Mario Cuomo dazzled a packed sanctuary last week at Temple Beth-El in Providence.

Speaking from a prepared speech as well as answering questions off-the-cuff, Cuomo worked the crowd with childhood anecdotes, self-deprecating asides and a gushing, nearly right-of-center defense of Israel.

At a time when relations between Jews and Catholics are somewhat strained, Cuomo, for many in the audience, must have seemed like a reassuring old friend. One moment criticizing Cardinal Glemp, the next upholding the "mutuality of love" (between Jews and Catholics), he was everywhere at once.

"We should not only tolerate our differences we should celebrate them," he said.

Invited by the Benefactor Committee of the temple, Cuomo spoke for over an hour and fielded questions on topics from the death penalty to his plans for 1992.

Once again, he denied having any immediate plans to run for president. Explaining that he would first have to be convinced there were no better Democratic candidates than himself, he said, "I can't conclude that."

On Israel, he said, "There are too many who are becoming too quick to criticize Israel." Calling the Intifada a "so-called children's crusade," he said the United States "should not push Israel to the bargaining table... let's leave the judgment to Israel."

At the end, he was met by a standing ovation after which Rabbi Leslie Gutterman said in jest, "It took a Catholic to fill this place up between Rosh Hashanah and Yom Kippur."

## Support for New Parents

Two support groups, **Mothers and Infants** and **Moms and Young Kids**, will begin meeting on Monday, October 30 at 10 a.m. at the Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence. Each of these six-session groups, sponsored by The Parent Exchange at Jewish Family Service, will meet from 10 to 11:30 a.m. on consecutive Monday mornings.

**Mothers and Infants** is designed to allow new mothers to discuss and share the growth and development of their babies, themselves and their family life. Mothers are encouraged to bring their infants up to eight months in age.

**Moms and Young Kids** gives mothers of toddlers and young children an opportunity to discuss parenting issues like letting go, setting limits, child development and parent development. In addition, specific topics such as sibling rivalry, integration of a new baby in to the family and only children will be explored.

Pre-registration is required for all workshops; registration for The Parent Exchange at Jewish Family Service is open to all who would like to attend. Call Jewish Family Service at 331-1244 for fees and information.

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## Congregation Sons of Jacob

Friday, October 13 — 14 days

in Tishrei-Erev Sukkot:

Candlelighting 5:48 p.m.

Minchah Service 5:56 p.m.

Saturday, October 14 — First

Day of Sukkot:

Morning Services (Shacharit) 8:30 a.m.

Kiddush follows immediately in the Sukkoth.

Minchah is at 5:40 p.m.

Maariv will be at 6:40 p.m.

Saturday evening candlelighting is at 6:50 p.m.

Sunday, October 15 — Second

Day of Sukkot:

(Shacharit) Morning Services are at 8:30 a.m.

Kiddush follows in the Sukkot. Minchah is at 5:55 p.m.

Maariv at 6:30 p.m.

Chol Hamoed:

Monday, Tuesday, Wednesday, and Thursday, October 16, 17, 18, and 19 — Morning Services are at 6:30 a.m.

Friday, October 20 — Hoshana Rabbah — Morning Services to start at 6 a.m.

Esrog and Hashaynes.

## Sukkot and Simhat Torah

Five days after Yom Kippur, comes one of the happiest of all Festivals, Sukkot — which means "booths" or "tabernacles." One of the nicest things is that it lasts for nine days and contains a variety of celebrations (Reform Jews observe only one of the first two days, and combine the last two days).

In the Bible, Sukkot is called: *Hag Hasukkot*, the Festival of Booths (or tabernacles), and *Hag Ha-Asif*, the Festival of Ingathering; the Harvest Festival for grapes, olives, etc.

In the history of every people there are great moments which it likes to recall in order to be reminded of the past and to learn from the past a lesson for the future.

In our own history there is one event that we can never forget. Nor do we wish to, every Sabbath when we recite the blessing over wine we repeat the words *Zekher L'yitziat Mitzra-yim*, "in remembrance of the departure from Egypt." And in several of our holidays, we commemorate events connected with our emancipation from slavery. Sukkot is one of these holidays. The Bible tells us to dwell in "booths" seven days each year in remembrance of the wandering for forty years before reaching the Promised Land. During all those years our ancestors lived in makeshift shelters made of dry palms, etc.

After our forefathers had settled in Canaan, they discovered that the Autumn was the time when they gathered in the crops. Sukkot became the Jewish Thanksgiving, when we offered thanks to G-d. Sukkot is the third of the *Swalosh Regalim*, the three pilgrimage feasts on which Jews from all parts of Palestine used to make pilgrimages to the Holy Temple in Jerusalem.

The Bible commands us to take four things — the etrog, the lulav, myrtle branches, and willows of the brook — and rejoice before G-d for seven days, each day with prayers (except on Shabbath). Our Rabbis explain these "four things" — "Arba Minim" — that the etrog is like the heart, the lulav is the spine, the myrtle is the eye, and the willow leaves are lips. Together they declare that a human being ought to serve G-d with all his heart, soul, and body.

Another explanation is that the "four things" symbolize the Jewish people. The etrog tastes

good and has a delightful aroma (a citron, yellow and fragrant). The fruit of the date palm, from which the lulav comes, has taste but no fragrance. The myrtle has fragrance but no taste. The Willow has neither fragrance nor taste.

Some of our people possess both knowledge of the Torah and good deeds; some possess knowledge of the Torah but no good deeds. Some possess good deeds but no knowledge of the Torah; some (like the lowly willow) possess neither knowledge of the Torah nor good deeds. And what does G-d do with these? He will not destroy them, nor does He wish any harm to them. So He says: "Let them all be tied together with one bond of brotherhood, and let one find forgiveness for the other."

Hoshanah Rabba means the "great help." It marks the seventh day of Sukkot. It is the day when the palm fronds and the willow and the myrtle will be given to children, who make rings, bracelets, bows, and tassels. But more important to the children is that the midnight of Hoshanah Rabba, it is said, the skies open and any wishes made at that moment will come true.

Shemini Atzaret the Eighth Day of Solemn Assembly. Several features of this day are: morning services with Yizkor, properly called Geshem (for rain). In the Holy Land it rains only in the winter, and the crops of the spring depend on the rains of October.

Simhat Torah, the Rejoicing in the Law. This is a holiday dedicated to a book — the greatest book of all — the Torah. On this day we end the reading of the Five Books of Moses, and begin again with the wonderful history of Creation. The last chapter in Deuteronomy is chanted, and the first chapter in Genesis is read, the circle of the Torah is eternal, without beginning or end. On this festive occasion, all

the Torah Scrolls are taken out of the Ark and carried lovingly around the synagogue in a procession (hakafot). Just before the last Sidrah and the first chapter are read, a very unusual ceremony occurs. This is called *Kol Hanearim*, when a large Tallit is held like a canopy and all small boys are given the honor of being called to the Torah.

In happiness and festivity Simhat Torah slowly comes to a close, ending the High Holy Day season.

The synagogue truly and sincerely wishes everyone the Best for 5750.

Get the facts!  
Read the Herald!

## Temple Sinai Adult Education

Temple Sinai will offer its fall Adult Education program on Tuesday evenings from October 17 to November 28. The first hour's courses, which will meet at 7:30, will be: "The Jewish Family of the 1990s," taught by Mr. Paul Segal and Staff of the Jewish Family Service; and "Refresher Hebrew," taught by Mr. Ethan Adler.

During the second hour, Rabbi George J. Astrachan will teach "Basic Judaism: A Contemporary View"; and Mr. Elliott Cohan Executive Vice President of the Jewish Federation of R.I., will lead a forum discussion of Jewish current events.

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# Essay

## The Contradictions Of Life In Israel

by Stuart Schoffman

Since I emigrated last December from southern California to Jerusalem, I have found myself hopelessly trapped in a permanent state of two-mindedness about Israel's situation. My views are capable of sliding left and right like the needle on a radio dial, depending on the latest headlines — or who I'm talking to. I can make either case, take all sides, defend virtually any position.

The 19th century English poet John Keats was no Zionist philosopher, but, somehow, his words describing what he considered the secret to artistic success — "negative capability" — have just the right ring. Keats was describing why he felt Coleridge and Shakespeare excelled as poets, suggesting that they were "capable of being in uncertainties, mysteries, doubts, without any irritable reaching after facts and reason." I have long found this fuzzy-headed concept intriguing in the abstract, but it never seemed especially useful in my everyday life — until I moved to Israel.

On the day of the stabbings on Jaffa Road (three Jews wounded and two dead, one of them a 91-year-old man), I was preparing to take a script to a courier service downtown, for shipment to the States. Don't go down there, it's a mess, said my wife, who had telephoned to tell me what happened — news travels fast in Jerusalem. A young Arab with a butcher knife, people waiting for a bus. The crowd nearly lynched the guy, she said, "Good," I heard myself reply.

Am I not ashamed? To have said such a thing, even in the heat of the moment! After half a year in Israel, am I turning into a

Kahanist?

Preposterous. I am left-wing to the marrow, an unregenerate alumnus of the 60s, proud of my role as water-carrier in the grand revolution of my youth. I marched on Washington, hurled epithets at campus recruiters from Dow Chemical and the U.S. Marines, and would have burned my draft card (or perhaps sought deferment as a rabbinical student) had I not gotten out for my dismal eyesight.

Since 1967, I have been willing (as if it were up to me) to trade land for peace, everything, as the aged Ben-Gurion advocated, except Jerusalem and the Golan Heights. I am anguished by the shooting of stone-throwers, the demolition of houses, the conditions in the prisons. I was revolted no less than the staunchest TV-watching liberal in America by images of Israelis attacking blameless Arab passersby in the wake of the Egged Bus 405 disaster. And had I actually been on Jaffa Road that awful day, I would have doubtless screamed at the would-be lynchers. Where are your Jewish values?

Extremely disquieting, this sheer inconsistency. Such behavior one normally associates with movie producers and career politicians, not civilians like myself. But at least I am not alone. My friend Richard, a classical musician from Boston who has lived here since the 1970s, identifies himself as a leftist, but contends "that Jericho is part of Israel. Just because I believe in a Greater Israel doesn't mean I'm a rightist," he says. "I would never vote for Likud."

Neither would I. Nevertheless, on a recent visit to Gush Etzion — a cluster of West Bank settle-

ments rebuilt after 1967 by the children of "halutzim," Jewish pioneers, who had been slaughtered there in 1948 — I find myself agreeing that this heroic ground, an "Israeli Alamo" as the locals like to put it, is something we must never give back. Yes, this is over the Green Line — way over — but these men died defending the road to Jerusalem. What's more, the land of Gush Etzion was purchased fair and square back in the 1920s, unlike, the locals will remind you, various left-wing kibbutzim situated on the ruins of Arab villages destroyed by the Israelis in the War of Independence. Why, there are even neighborhoods in West Jerusalem, they will further remind you, that are filled with former Arab houses. I know; I live in one of them.

Over lunch, however, with those same Gush Etzion locals — and these are the more moderate of the West Bank settlers — you hear them saying that stone-throwers should be deported because it's more "humane" than shooting them, and that the Arabs of Judea and Samaria should be granted civil rights, but no political rights. When you respond that we Jews would never accept such terms, they will tell you in return that Jews went without political rights for 2000 years. In other words, the Palestinians, alas, will have to suffer because we have suffered. If this were most places in the West Bank, the "alas" would be omitted.

If I were a Palestinian, how would I feel?

But I am not a Palestinian, and

one must take sides; it is, unfortunately, us or them. How can we ever make peace — barter our land for their promises — with people who plunge buses into ravines? Whose leaders pretend to renounce terrorism and then refuse to condemn such horrific acts?

Yet — how do you expect them to respond, as a Palestinian intellectual said to me, when Jewish soldiers kill Arab children week in and week out?

But they encourage their children to throw stones. What kind

(continued next week)

## Taking Risks For Jewish Unity

by Reuven Kimmelman

First in a 3-part essay submitted by the National Jewish Center for Learning and Leadership, 421 Seventh Avenue, New York, N.Y.

At the creation of humanity, G-d applied to four of his advisors — *Hesed*, *Shalom*, *Tsedek* and *Emet* — asking whether man should be created or not. The kindness of *Hesed* cast positive vote claiming that man would do good. Casting a negative vote the peace of *Shalom* noted how much man is conflict-prone. The justice of *Tsedek*, for its part, cast the second positive vote claiming that man would do many acts of *tsedakah*. The truth of *Emet* noting how phony man is sided with *Shalom* making it two against two. How did G-d resolve the tie? At first blush, since man has been created it would appear that G-d cast the deciding vote with *Hesed* and *Tsedek* making it three against two. According to this *midrash*, however, G-d expelled *Emet* from the divine assembly hurling it earthward.

Now why did the truth have to be banished to allow for humanity's creation? Some say that it was just not credible to have the truth of *Emet* and the peace of *Shalom* buddies on the same issue; for just as one committed to truth will end up compromising his commitment to peace, so one committed to peace will end up compromising his commitment to truth. Truth and peace are not only strange bedfellows, they cannot register in the same hotel let alone be housed in the same room. The more one is considered the ultimate, the less it tolerates the presence of the other. After all, does not a commitment to peace imply that which truth abhors — a readiness to compromise?

Others say the story's message is to point out that humanity was created despite the truth. Man or the truth, you cannot have both. Only G-d's signature is the truth. The vacuum left by the truth makes room for the presence of man.

Both explanations for the expulsion of truth can help us appreciate the need for pluralism in the context of truth-seeking. Truth is divine, seeking it human. As a divine exclusive, man is left to ever-better approximations. The idea that we grow in truth rather than possess it allows for the possibility that growing in truth entails incorporating the truth of others, even opponents. This is the insight of the academy of Hillel.

According to the Talmud, the disputes between the academy of Shammai and that of Hillel raged for three years before it was declared that though both are the words of the living G-d, *Halakic* practice follows that of Hillel. Now how can two conflicting positions be deemed the words

of the living G-d? One possibility is that the conflicting positions were valid for different periods or situations. It is also possible that the validity of both confirms the need for grasping the Divine in alternative ways. There clearly are some problems which require multiple solutions, even conflicting ones.

The awareness that some problems defy single solutions enhances the appreciation of the need for plural approaches. This tends to dampen the impulse for exaggerated claims about one's truth. While some humans may tell the truth, yea nothing but the truth, it is humanly impossible to tell the whole truth. Yearning for the whole truth is commendable, grasping it impossible. Such is the chasm separating human achievement from divine prerogative.

According to the Talmud, this understanding of truth accounts for the Hillelite victory. The Hillelites emerged victorious because they were willing not only to grant the Shammaite position a hearing in their own academy but did so prior to advancing their own. They understood that conflicting views can be equally committed to the truth. Not mistaking their passion for truth with its possession, they lived up to their responsibility to Torah by ensuring that their disciples hear the Shammaite view. That did not mean that they were any less right in their own eyes, only that they sundered the nexus between right and legitimacy. Even if only one may turn out to be right, both may be legitimate, or at least not illegitimate.

Since the Shammaites followed the reverse procedure, it follows that not only did the Shammaites not teach the Hillelite position first, but refused it a hearing at all. Apparently, they felt themselves duty-bound to guard the divine truth they possessed.

At stake here are two religious conceptions of truth. The Shammaites held that truth was a closed system. Given once and for all, it was not subject to debate. Indeed, debate could be religiously threatening by allowing for the legitimization of doubt if not outright error. Loyalty demands certitude. Nothing diminishes commitment as much as evenhandedness. The Hillelites, on the contrary, held that one's truth grows by listening to the alternative. Indeed the search for the truth is part of the process of appropriating the truth. They therefore encouraged their students to wrestle with the Shammaite position. Once hav-

(continued on page 15)

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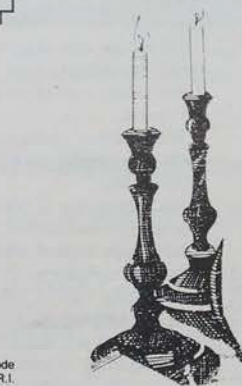
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### Candlelighting

October 13, 1989

5:50 p.m.

October 14, 1989

6:51 p.m.

### Notice

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



# A Memorial for Bronia

Part Three  
by Raymond Eichenbaum

The following is the final part of a three-part series of excerpts from Ray's book. The first and second parts appeared in the June 29 and August 17 editions of the Herald, respectively.

A few episodes come to mind about this final phase of the ghetto. As we were being squeezed into smaller and smaller areas, the organizational aspects of the ghetto became somewhat diffused. Foremost in our minds and bodies was the fact that there was plenty to eat. All of a sudden our rations of flour and potatoes doubled and tripled. As the population moved out, the hoarded food of Rumkowski became expendable. The joke at the time was that as in the biblical story of Joseph in ancient Egypt, we were to have our fat seven weeks as compared with all the wretched weeks of hunger and starvation.

We finally moved from Gesia St. No. 5 to Dworska St. No. 27, close to Balucki Rynek, into two small rooms on the third floor. Food had then become plentiful; Bronia was making all kinds of delicacies, including latkes, the potato pancakes that are usually associated with the festival of Hannukah. Little did we know at the time that, unlike Joseph's dream, which had a happy ending, we were, as in the story of Hansel and Gretel, fattened up for the destruction in the ovens of Auschwitz. I remember that for me, personally, these were weeks of great anticipation. On the one hand, the rumor mills had the Russian armies crossing the Vistula and nearing Lodz; on the other hand, the transports to the "East" were leaving daily, and we were bound to be put on one of these eventually. For a 15-year-old boy, either future event meant a change of status and scenery, and this was eagerly awaited after much prolonged time of travails. And my foolish, optimistic nature never even once suspected the tragic end that was just a few days away. Nor would I allow myself to believe that mankind could be reduced to such bestial deeds. My guess is that every person at an

early age builds up a standard of ethics that tends to color his outlook on life. In the case of the 15-year-old boy, who up to that point in his life had acquired a certain ethical standard from his family, friends and reading of books, what he was about to experience was unthinkable because he believed in mankind. Even the cruel Nazis were humans, and their cruelty must have some limit — so he thought.

As the ghetto was shrinking, the Germans themselves assumed administration, depending to a lesser degree on the Jewish Police. This led to many incidents in which the deposed "big shot" policemen, having just been put in their places as ordinary Jews, were trying to assume the role of warlords. One such despicable character, by the name of Miedzinski, moved in with his wife and daughter next to us. I call him despicable because I have seen him at his worst, at the Czarniecki Street Prison compound where he was unmercifully beating up his less fortunate compatriots. Right away he tried to assume the role of our protector, having seen three young people without parents; our average intelligence was way above his. We all resented it immensely and tried not to pay any attention to this creep. Our attitude turned to absolute hostility when he started to pay particular attention to Bronia and had the nerve to suggest that she should move in with them to have the female company of his wife and daughter. Since he was the "warlord," and we were the undernourished youngsters, we did not have many ways to defend ourselves. However, we managed to avoid a real crisis by going to his wife, who actually was a much better person than he was, and complaining about his behavior and plans, and also by stowing away Bronia in the house of some friends for a few days. Further trouble was finally avoided when this Miedzinski and his family were placed on a transport to Auschwitz about three weeks ahead of us. Thus tragically the Nazis had solved our problem, which could have had serious



Bronia Eichenbaum

consequences. Since his advances toward Bronia were of a sexual nature, Moniek and I were really desperate, and we would have had to resort to actions that were not to our liking.

However, this episode tells us something about Bronia. She was a bubbly, spontaneous, cheerful and vibrant person. She never failed to exert an influence on the people about her. Even in the darkest hours that were being played out at the liquidation of the ghetto, when her round face had become drawn and her rosy cheeks had paled, she was still beautiful. My Uncle Max, the only other Holocaust survivor from our family on my mother's side (who, God bless his memory, passed away in the fall of 1986), described Bronia with a sparkle in his eyes and a wink: She was something special, a *berie*. This expression is usually reserved in Yiddish for older, more mature, accomplished people, but he applied it to Bronia at a very early age.

If I ever lament the loss of my beloved Bronia, it is not only because she was my sister who loved me with a love that was pure and true, but also because of the tragic loss of such a beautiful person. She had everything going for her. She could have become a bacteriologist or microbiologist and would have had a chance to marry and have children, who would have had a chance to inherit some of her inner beauty and talent. What a loss to the Jews, to mankind, to the world. The day of October 25, 1944,

had arrived and the three Eichenbaums, dressed up in their finest clothes, appeared in front of the dreaded Biebow. He was the son-in-law of Himmler, whose boots I was to have the dishonor to clean in the Concentration Camp Ryduktau. As Biebow approached us, he saw a young Jewish girl, pretty, with black hair, round face and worried, dark eyes. Next to her a tall young man in a fireman's uniform who had red hair and a drawn face worn from the struggle to survive in the ghetto. Next to him a 15-year-old boy with red hair and blue eyes, wearing knickers. The Nazi, who might have been a decent man had the war not made him the disciple of the devil on earth,

passed by . . . stopped for a moment . . . had a twinkle of decency in his eyes . . . thought maybe I should let these three stay . . . but quickly changed his mind and continued with this monstrous selection for life or death. So close were we to remaining in Lodz, and perhaps surviving together.

But it was not to be. The next morning we were to report to Balucki Rynek for transport. That evening, our last as a family, we sat together in the darkened kitchen just holding hands, just appreciating being together. Not much was said. Just memories: when we were small, together

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## College Chat: Avoiding Application Aggravation

by Tj Feldman

It's now the end of September and the pile of college applications on your desk is still largely untouched and the deadlines are getting closer. Are you dreading filling them out? Writing your name and social security number more times than you have through twelve years of school? Well then I've got good news and bad news. The bad news is that the applications have to get filled out and soon and that only you can do the job. The good news is that all of this can be done without excess aggravation.

Let's say that you have seven applications. First, look at the deadline on each one and then put them in order by when each one is due. Next, take out your calendar or your assignment book and set aside one hour each day to work on applications just as if they were homework for a class. In setting aside that time though, pick a time when you will be awake and refreshed so that you don't make mistakes. During that hour each day work only on the applications and maybe on making outlines for the essays, but don't write the actual essays yet, you'll want to set aside a separate block of time for that.

As you work on the applications, work carefully and neatly and, when you finish an application, put it into a folder marked with the name of the college it is for along with all of the other information about that college or university. You should have a separate folder for each application. By having a separate folder for each one you'll avoid having to sort through all the material later.

Another time saving tip is to put together a list of your awards and activities from your four years of high school before you sit down to fill out your applications so that you don't have to try and remember them while you're filling out the applications. This process also insures that you won't forget anything that you want colleges to know about you. Another way to do this is to type up the list neatly making sure it is correct and making copies to attach to each application so that you don't have to try and squeeze what may be a lot of information into only a few small blanks. Also, by having the list attached to your application rather than written in, it will show the admissions officer that reads it that you're

really proud of the things you've done. It will also show that you are someone special who has been recognized for your talents and achievements, this will help your chances of getting into that school in the long run.

Finally after you have finished all your applications (w/o their essays), look each one over to be sure it is correct and complete. After you have done that, take out any outlines or notes you have made about the essay questions for each one, and then just as you reserved time each day to work on applications, set aside as much time as you want to spend each day to work on essays. Once you've done that all you need to remember is to only work on one essay at a time. If you can use the same essay for more than one college think of ways you can change it a little so that you don't send two of the exact same essays to colleges. In my next column I will give you some tips for effective essay writing. For now, however, get to work on those applications, and if you follow the guidelines I've given, your applications should all arrive at their respective colleges long before the dates they are due. Good Luck!

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## Around Town

by Dorothea Snyder

The sounds of stirring, scraping and klopping echoed through the kitchen at Temple Torat Yisrael.

Corinne Lamchick, demonstrating her Aunt Fanny's Onion Kichel, said the culinary program came about after Sisterhood board members met and thought about what kind of evening program might appeal to the Temple women.

"They said that whenever you cook, people come. Let's cook recipes that would be contemporary and up-to-date."

The recipes were taken out of the Sisterhood's Temple cookbook, *Tasty Treasures, Volume III*, published two years ago. Chosen for the demonstration were the traditional Gefilte Fish and Onion Kichel recipes. Two Challahs, a dairy Pineapple Noodle Kugel, and Tzimmes American Style.

"Tzimmes American Style grew out of the fact that when you have a large number of guests, you need a recipe that you can do easily and quickly, especially if you're working. Just open the cans," Corinne said. "The kugel recipe is wonderful because the noodles don't have to be cooked. Mix all the ingredients inside a greased baking dish and you're all done."

Along with Corinne, cooking demonstrations were presented by Bella Foster, Emily Pavlow, and Anne Dansicker, who coordinated the evening program.

"On the surface this meeting may have looked like women getting together to cook," Anne said, "Only this program communicated values."

"The foods chosen were traditional Jewish foods with awareness of modern values and lifestyles, of health consciousness and quick preparation. This program was a real meld of what Sisterhood is really about, demonstrating and communicating traditional Jewish values with modern flavor."

"It was a meld of old and new, traditional and modern, older and newer members sharing."

Here are the recipes demonstrated:

### PINEAPPLE NOODLE KUGEL (DAIRY)

1 8 oz. medium noodles - uncooked  
3 eggs (beaten)  
2 cups milk  
½ cup sugar  
1½ tsp. vanilla  
8 oz. small curd cottage cheese (1 cup)  
1 20 oz. can crushed pineapple in natural juice

Mix the above ingredients together. Transfer the mixture to a 9x13x3 pan which contains one stick of melted margarine. Sprinkle the top of the above mixture with crushed corn flakes. Bake for one hour at 350°.

Ida Falk

### AUNT FANNY'S ONION KICHEL

6 eggs  
5 tsp. salt  
¾ cups oil  
5 cups flour  
4 tsp. baking powder  
3 cups chopped onions

Beat eggs and salt, add oil, flour and baking powder. Fold in onions. Grease jelly roll pan generously with oil. Flour board to work dough. Makes a soft dough. Pat thin and cut in 2" squares. Bake 350° for 25 minutes. (Yields: 40-50 pieces)

Corinne Lamchick

### TZIMMES AMERICAN STYLE

2 1 lb. cans yams  
16 oz. can sliced carrots  
16 oz. can pineapple chunks  
16 oz. pkg. pitted prunes

## A Meld Of Old And New

### EASY NOUVELLE GEFILTE FISH

#### Fish Balls:

1 lb. fish or frozen haddock fillets thawed, or similar firm white fish  
1 medium size onion  
1 small carrot  
1 large egg  
½ tsp. black pepper  
pinch sugar (optional)  
2 T. matzo meal  
½ tsp. salt

#### Broth:

about 5 c. water  
1 medium size carrot, thinly sliced on the diagonal  
2-3 vegetable bouillon cubes or other pareve bouillon cubes  
¼ tsp. black pepper

**Fish Balls:** Coarsely cut fish, onion and carrots into chunks. Put them into a food processor, fitted with steel blade and process till almost smooth. If no processor, grind the fish and vegetables then stir in remaining ingredients. Set mixture aside while preparing the broth.

**Broth:** Put all the broth ingredients into a deep straight-sided 10" pan. Bring to boil over the high heat, then lower the heat and simmer, stirring, till bouillon cubes have dissolved. With wet hands, shape the fish mixture into 1½" diameter balls, using about ¼ cup of mixture for each one. Gently drop the balls into the simmering broth. Cover and simmer very gently for about 1 hour, occasionally turning the fish balls with a spoon. Remove from the heat and let the fish balls cool in broth. Use a slotted spoon to transfer the fish balls to a serving bowl. Scatter the cooked carrot slices around the balls. Strain broth through cheese cloth and pour it over the balls; chill. (Yields: 12 fish balls. Serves: 4-6)

#### Sauce:

Pineapple, orange juice to yield 2 cups liquid  
2 T. potato starch  
½ cup honey  
½ stick pareve margarine

Grease 2 qt. glass baking dish or casserole, layer vegetables and fruit in baking dish. **Sauce:** In a small pan, mix fruit juices, honey and margarine. Dissolve potato starch in small amount of cold juice. Stir into pan. Cook over medium heat till thick. Watch and stir. Sauce will become clear. Pour over vegetables and fruit. At this point, casserole can be kept till one hour before serving. Bake 350° for about 60 minutes till hot and bubbly.

Corinne Lamchick

### TWO CHALLAHS (No Waiting)

2 eggs  
1/3 c. sugar  
1/3 c. margarine, melted  
1½ c. water  
5 c. flour  
2 T. baking powder  
½ tsp. salt  
½ c. raisins (optional)  
1 egg yolk beaten with 1 T. water  
poppy or sesame seeds

Beat eggs, sugar, margarine and water together with mixer or egg beater. Sift together dry ingredients; add to moist ingredients a cup at a time, stirring well after each. Add raisins, if desired. Remove a piece of dough the size of a ping-pong ball for the ritual "Challah." Burn it or discard in a paper napkin. Divide the dough in two. Braid or fashion round challahs. Place on a greased baking pan. Brush with egg yolk wash and sprinkle with poppy or sesame seeds. Bake 1 hour at 350°.



Corinne Lamchick, second from left, has a captive audience, while demonstrating her Aunt Fanny's Onion Kichel recipe.



Watching Emily Pavlow stir the sauce for Tzimmes American Style are Jackie Olster, Sheila Kaplan, Ruth Fink and Gloria Kolodoff, from left.



Tasting the challah demonstrated and made by Anne Dansicker are Gerrie Zettel, Arlene Bochner, Evelyn Nussenfeld, Anne, and Susan Cutler, who is Sisterhood president at Temple Torat Yisrael.



Piping hot and out of the oven comes a Pineapple Noodle Kugel that Bella Foster has demonstrated and baked. It's ready for sampling.

Photos: Dorothea Snyder



# Arts and Entertainment

## Rhode Island Philharmonic Opens 45th Season

Conducted by Music Director Andrew Massey, the Rhode Island Philharmonic will open its 45th season on Saturday, October 14, 8:30 p.m., at the Providence Performing Arts Center with Berlioz's *Roman Carnival Overture* and Tchaikovsky's *Symphony No. 4 in F Minor*, a masterpiece known for its emotion and color.

The gala opening night will feature contralto Maureen Forrester, who will perform Hector Berlioz's *Les Nuits d'été*, a set of six songs.

Tickets are on sale at the Philharmonic Office, 222 Richmond Street, Suite 112, (401) 831-3123, at the Providence Performing Arts Center, through Ticketron and Teletron. Tickets are \$35, \$22, \$18, and \$11 for students and senior citizens. Season tickets are available through the Philharmonic Office.

## Parliament Sound Series

Parliament Sound Series '89 presents the hot sounds of Brazilian superstar Djavan and his band at the Living Room in Providence on Saturday, October 14. A prominent artist on the Brazilian pop music scene, Djavan is consistently at the top of the charts in his native land and has received all of Brazil's highest musical honors, including awards for Best Singer, Best Songwriter and Album of the Year.

Djavan's Providence appearance is one of a set of Northeastern concert dates at area clubs. His music is a heady combination of jazz and pop, with African, Brazilian, Cuban and West Indian rhythms.

Tickets are \$5.00, available at the Living Room box office, 273 Promenade Street, Providence, (401) 521-2520, and at all Ticketron locations.

## Bill Volpe to Perform At JCCRI Kosher Mealsite

Bill Volpe, an entertainer from the Department of Elderly Affairs, is performing for the seniors at the Jewish Community Center of Rhode Island Kosher Mealsite, 401 Elm Grove Ave. in Providence, on Thursday, October 19 from 12:30 to 1:30 p.m. The Mealsite provides an opportunity for seniors to socialize while participating in trips, music, sing-a-longs, videos, discussions and more. Come early for "Friend to Friend" from 11 a.m. to noon. A hot kosher meal, in a program sponsored by Project Hope, is served daily.

The event is being held in the Social Hall of the Center; the donation is \$1. For more information call 861-8800 and ask for Sandy Bass.

## Soiree "Les Miserables"

A post-performance party, *Soiree: Les Miserables* will be held on Wednesday, Nov. 1 at the Providence Performing Arts Center following the performance of *Les Miserables*. Tickets are \$100.00 and include an orchestra seat along with the Soiree. Call Sue Taylor at (401) 421-2997.

## "PROJECT!" Opens nuArts Series



Northeastern University's Division of Fine Arts presents Free Street Theater in *PROJECT!*

## King of the One-Whiners

by Pam Teath

Richard Lewis, dressed in his trademark black attire, schmoozed to a sell-out crowd last Wednesday at Rhode Island College.

Lewis, who is every therapist's financial dream but a therapeutic nightmare, ran down a list of neuroses and phobias that would've exhausted Freud or Jung.

A professional stand-up comic for the last 16 years, Lewis is probably best known for his 45 performances on *Late Night with*

David Letterman or his current popular TV sitcom *Anything But Love*.

His appearance on stage was greeted with enthusiastic applause. After the announcement he made of his illness, it seemed as if the laughs were more gratuitous than actually deserved.

Halfway through his act, his medicine must have kicked in because his energy level increased, unfortunately it was too late.

Lewis, a 42-year-old Jewish boy getting paid top dollar to whine and kvetch on national TV and stages, really tries to get people to like him, but I truly get the impression that he has absolutely no desire to be on stage. He has the looks, charm and charisma any good Jewish mother would want for her daughter, but his whining, babbling and general low self-esteem is what any good Jewish mother wants for her son. It seems like there are apron strings that stretch from coast to coast.

All in all, Richard Lewis is a truly talented actor and comedian; unfortunately for the audience they did not get to see evidence of this if they don't watch television.

"I'm sorry, Mr. Lewis, your time is up, see you next week."



Richard Lewis

## Miriam Art Honors Ruth Adelson

It is a rare find: a hospital clinic that looks like an art gallery. Suite B of The Miriam Health Centers has the look. Patients in the Hematology/Oncology Clinic report that they feel better in these pleasant surroundings.

When Ruth Woolf Adelson became the recipient of the 1989 Recognition Award given by The Miriam Hospital Women's Association, her family and friends established a special fund in her honor. Because of her high regard for the cancer treatment program practiced at The Miriam, she chose to beautify and vitalize the Hematology/Oncology Clinic. Mrs. Adelson worked with Dr. Fred Schiffman,

Associate Physician-in-Chief and with Lucyann Zeneski, Director of Ambulatory Nursing, as well as with her daughters, Dorothy Gozonsky and Paula Izeman to create an atmosphere of artistic interest and aesthetic well-being for patients and their families. Additional funding was provided by the Anna and Peter Woolf Fund.

The Recognition Award was presented to Mrs. Adelson by Co-Presidents Patricia G. Cohen and Claudia Deutsch at The Women's Association annual meeting last May. The award was a testament to Mrs. Adelson's dedication to The Women's Association and the Hospital through the years.

Tickets are still available for all performances of *Les Miserables*, running from Tuesday, October 31, through Sunday, November 5. Performances are Tuesday through Saturday eve-

nings at 8 p.m.; matinees are Saturday and Sunday at 2 p.m. and a Sunday evening performance at 7:30 p.m. Tickets range is \$37.50, \$35.50 and \$33.50. Call 421-ARTS.

by Karen J. Burstein

Chicago's Free Street Theater's *PROJECT!* opened the nuArts Contemporary Performance Series at Northeastern University last Saturday with a one-time performance.

A musical documentary about Cabrini-Green, this country's first high rise public housing project, the ensemble performed in front of a mountain of video monitors representing the buildings in which 13,500 people live.

The beautifully composed and choreographed musical numbers were interspersed with the televised appearances of actual residents telling pieces of their stories over the banks of monitors.

Poverty, crime, drugs and dreams were some of the issues dealt with in songs titled "Gang Rap," "War Zone," "Perserverance," ("a fifty cent word for

sticking to it") and "When's It [help and attention] Comin'?"

The moral of the piece was a plea for help from the "outer city." "We don't need your pity. We need solutions," said a character in closing the performance. My only criticism is that the play, though a rich and wonderful introduction to the residents of Cabrini-Green, didn't offer any solutions.

The nuArts Contemporary Performance Series, sponsored by the Fine Arts Division of Northeastern University, will be featuring lectures, workshops and performances by a diverse group of artists such as Donald Byrd/The Group, the CalArts Dance Ensemble, Sun Ra and Meredith Monk.

For tickets and information call (617) 437-2247.

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# Social Events

## Raising Drug-Free Children

The Ruth and Max Alperin Day School of Rhode Island is joining schools across the United States in sponsoring drug education programs to help raise "drug-free children in a drug-filled world."

Representatives of **Freedom from Chemical Dependency** met with concerned Schechter parents to introduce them to the concepts he would present in school as well as to outline what they can do to prevent drug and alcohol abuse. Here are some of his "do's" and "don'ts" for parents:

### Do:

- be open with your child and try to remain calm and honest.
- be firm with your child by setting up and enforcing curfews and other house rules, including a "no use" stand.
- learn all you can about chemical dependency in adolescents and become a credible source of information for your child.
- be honest with yourself and realize that it could happen even to one of your children.
- know that your efforts can make a difference.

### Don't:

- allow yourself to cover up and make excuses for your child's behavior.
- shield your children from the realistic consequences of their behavior.
- condemn, judge, or criticize. Chemical dependency is a disease and the chemically dependent child needs help.
- ignore the signs and think things will get better by themselves.

### Signs to Watch Out for:

- Changes in school behavior — attendance problems, falling grades, erratic behavior.
- Abrupt changes in friends, new friends who refuse to meet parents.
- Extreme avoidance of contact with parents, teachers, and other adults.
- Physical changes such as bloodshot eyes, changes in sleep patterns or diet, unexplained weight loss or gain, sudden sloppiness in dress.
- Susceptibility to illness, including frequent colds, vomiting and dizzy spells.
- Drug related paraphernalia.

This program of drug education was organized by Alperin

Schechter Day School Health Consultant, Maxine Bornstein, Public Health Nurse; in conjunction with Rabbi Alvan H. Kaunfer, Director; Terri Coustan, Lower School Coordinator; and Jennifer Miller, Middle School Coordinator.

## Striar JCC Singles

The Striar Jewish Community Center on the Fireman Campus, 445 Central St., Stoughton, Mass. 02072, is sponsoring a wine and cheese get-together for singles age 45-62 on Tuesday, October 24 at 7:30 p.m.

Assistant minority whip, State Representative Peter Forman will speak on his recent trip to Israel sponsored by Jewish Community Relations Council of Greater Boston.

Please prepay at Striar front desk. Contact Jan Coad for further information at 341-2016. Members/\$5; Non-members/\$8.

## Providence Hadassah

Doris Licht will be the featured speaker at the next meeting of the Providence Chapter of Hadassah on Monday, October 16, at the Rochambeau Branch Library on Hope Street. Her topic will be, "Lifetime Planning Techniques: Healthcare Powers, Power of Attorney, Trusts and Wills." Mrs. Licht, a life member of Hadassah, is a member of the Rhode Island and Massachusetts Bars and the Real Property, Probate and Trust Law Section of the American Bar Association. She is also an active volunteer in many communal organizations.

A coffee hour will be held at 12:30 p.m., followed at 1 p.m. by the meeting which will be chaired by Erna Oelbaum and Claire Bell. Cecile Low, Chairman of Wills and Bequests for the Chapter, is the coordinator of the program. Our speaker, Doris Licht, will be introduced by Doris McGarry, Vice-President

## Robert Berkelhammer To Begin Second Term As President of JFS

Robert Berkelhammer will be installed for a second term as President of Jewish Family Service at the agency's 60th Annual Meeting to be held Tuesday, October 17 at the Social Hall of the Jewish Community Center, 401 Elm Grove Ave., Providence. Mr. Berkelhammer has been active in JFS for many years and previously served as treasurer and vice president.

An unusual program, "Strengthening the Family Tree," will feature vignettes about members of a fictitious family spanning four generations and three main branches. The Jewish Family Service staff will present the history of the fictitious Stone/Grodnik/Pasternak family, with "case histories" based on composites of actual cases. The program will explore the role that Jewish Family Service has played in their lives. The family mem-

bers discussed are all imaginary, but their problems and concerns are very real ones that JFS helps clients to cope with on a daily basis.

During the business meeting, the following new members of the Board of Directors will be installed for a two-year term: Ruth Fain, Alan Litwin, Steven Ference, Sophie Torgan and Elizabeth Goldberg. New members of the Jewish Family Service Corporation will also be installed.

The Nominating Committee is comprised of Shirley Kesterman, Chair; James Engle, Ruth Fain, Robert Fine, Ronald C. Markoff, Sally Rotenberg and Cheryl Teverow.

Stuart Aaronson is Chair of the Annual Meeting. The Collation Committee includes Lynn Aaronson, Jocelyn Feldman and Nan Levine. The community is invited to attend.

## Senior I.D. Cards Issued

RIPTA bus pass identification cards for senior and handicapped citizens will be processed in October at the Rhode Island Public Transit Authority, 776 Elmwood Ave., Providence, from 9 a.m. to 4 p.m., Monday through Friday. In addition, Rhode Island Mall in Warwick will process senior citizens cards only, every Tuesday between 10 a.m. and 1 p.m.

RIPTA bus pass identification cards will also be processed at the following locations and dates.

October 11 - Woonsocket Senior Center, 1-3 p.m., 84 Social St., Woonsocket, R.I.

October 13 - Pawtucket City Hall, 1-3 p.m., 137 Roosevelt Ave., Pawtucket, R.I.

October 19 - Wm. J. Donovan Manor, 1:30-3 p.m., 19 Chapel Street, Newport, R.I.

October 26 - Beachwood House, 1-3 p.m., 10 Beach St., North Kingstown, R.I.

For further information regarding the locations of the RIPTA I.D. mobile unit sites, please contact the RIPTA I.D. office at 461-9400. Please do not contact the locations listed above.

## Pawtucket-Central Falls Hadassah

The Pawtucket-Central Falls Hadassah will hold a regular meeting on Monday, October 23 at 7:30 p.m. at the Jewish Community Center.

Sheila Alexander will be our speaker. Her topic will be "A Different Viewpoint on Soviet Jews Today."

Mrs. Alexander travelled to Russia with the Mission from the Jewish Federation of Rhode Island last April. She is a graduate of Smith College and has a Master's degree in Political Science from Tufts University.

She is on the Board of Directors and is in the Campaign Cabinet of the Jewish Federation and is also on the Board of the Women's Division. She is a Vice-President of Temple Emanu-El. A social hour will follow the meeting.

On Sunday, October 29 Hadassah Education Day will take place in Worcester under the auspices of the Western New England Region. The topic of the day will be *Jewish Marital Status*, a study conducted by Hadassah. Carol Diamant who edited the book will lead the discussion. It will be an exciting and informative day.

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## Museum Kits at Alperin Schechter

What if you Couldn't?

What if you Couldn't? Slice of Pond, Beachcombing, Animal Camouflage — these are just a few of the exciting, creative, experiential, hands-on activity kits which will make their appearance this year in classrooms throughout grades K-5 at the Alperin Schechter Day School.

These kits, available through the Boston Children's Museum and the Museum of Science, help enrich the science and social studies curriculum with artifacts, information booklets, and learning activities.

First graders, for example, will add to their study of families with a kit on the Japanese family and one on the families of Puerto Rico.

Science and Social Studies will be integrated as students in Grade 5 examine "Simple Machines" during their study of the Industrial Revolution. Third graders will enjoy a diverse group of kits such as "Animal Camouflage," "Solar System," "Insects," "Soil," "What if You Couldn't," and "Eskimos."

Teachers have been uniformly enthusiastic about the quality and creativity of these museum kits. "It's always a delight to see what these museums have in store for us each year," says fifth grade teacher and Lower School Coordinator Terri Coustan. "Each kit allows students the opportunity to expand their skills and knowledge in new directions, with a hands-on, active approach."

## Jewish Home for the Aged

The Women's Association of the Jewish Home will hold a regular meeting on Wednesday, October 18 at the Jewish Home in the Martin Chase Auditorium. Dessert will be at 12:30 p.m. The meeting will begin at 1:15 p.m.

Rabbi Susan Lynn Miller, Assistant Rabbi at Temple Beth-El, Providence, will speak on "The Cycle of Time."

Rabbi Miller is a Phi Beta Kappa graduate of Brandeis University. She is the recipient of several prizes from the Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio, where she was ordained in 1988. For three years she was a Chapel Cantorial Soloist. She studied at Hebrew University of Jerusalem for one year. She has been a Research Assistant for articles about the American rabbinate for Dr. Alfred Gottschalk's book, *To Learn and to Teach: Your Life As a Rabbi*.

Program Chairwoman is Beatrice Bojar. Hospitality Chairwoman is Doris Jacobs. Presiding Officer will be Tilda Kessler, Co-President.

## Temple Emanu-El Sisterhood

The Temple Emanu-El Sisterhood will hold its annual Golden Agers Luncheon on Wednesday, October 18, at 12 noon in the Alperin Meeting House of Temple Emanu-El. Senior citizens from the community, including residents from the Jewish Home, will be served a dairy lunch followed by a program presented by Cantor Brian Mayer. Luncheon guests will be afforded the opportunity to visit the Temple's sukkah before and after the luncheon.

For additional information about the luncheon, contact Temple Emanu-El at 331-1616.

Cindy Kaplan and Helene Sandler, Co-Chairwomen.

## Bornstein-Segal



Temple Tifereth Israel in Malden, Mass. was the setting for the marriage of Traci Renee Bornstein, daughter of Donald and Melissa Bornstein of Stoneham, Mass. to Kenneth David Segal, son of Paul and Roberta Segal of Barrington. The bride is the granddaughter of Samuel Bornstein of Malden, Mass. and Martin Malin of Gulfport, Fla.

The ceremony was co-officiated by Rabbi Stuart Pollack and Rabbi James B. Rosenberg.

The bride was attended by Angela Rosselli as maid of honor; bridesmaids were Linda Blinn, sister of the groom, Laura Fitzgerald and Dayna Godes. Marc Passman and Jonathon Sigel were the best men; ushers were Scott Bornstein, brother of the bride, Daniel Blinn, brother-in-law of the groom and Mark Waldman.

The bride graduated Cum Laude from Mount Holyoke College in 1988 with a B.A. in English where she was elected a member of Phi Beta Kappa. She is a marketing communications associate for Perception Technology in Canton, Mass. The groom is a 1987 Magna Cum Laude graduate of Bowdoin College with a B.A. in Chemistry. He is a lending representative with the Precious Metal Group at Fleet National Bank and is a candidate for his M.B.A. in Finance at Bryant College.

After a wedding trip to Barbados, the couple is residing in Pawtucket.

Announce your graduation, new job  
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## Smith - Weissman



Suzanne Smith of Golden, Colo., and Gerald Weissman of Golden, Colo., son of Mr. and Mrs. Hyman Weissman of Providence, R.I., were married in Ure, Colo., on August 25, 1989.

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## Dancing and Feasting At Touro Synagogue

Touro Synagogue will temporarily change its serious motif to a spirit of gaiety and joy in ushering in the festival of Simchat Torah, on Saturday evening October 21, 1989, announced Rabbi Chaim Shapiro, the congregation's spiritual leader. For this occasion, the traditional 'Hakafot' (Torah parade), will spill over from the congregation's sanctuary onto the garden area of Patriot's Park, the congregation's park adjacent to the synagogue, for a spirited session of seven dances. All the synagogue worshippers will participate in this festive expression, which is a highlight of the religious services. Various members of the congregation will be designated for the honor of parading/dancing with the Torah scrolls. These services are scheduled to start at 5:45 p.m. in the sanctuary, and are open to the public.

The third annual "Simchat Torah" Dinner will be held, after the services, in the Jewish Center Social Hall, sponsored by the Ladies' Auxillary. This is a catered meat meal which is representative of the joyous nature of the occasion. Reservations for this event are being accepted now in the Touro Synagogue Office, 85 Touro St. (401) 847-4794, where you may also obtain further information.

"Simchat Torah" is the ninth concluding day of the Jewish biblical festival of "Sukkot." Sukkot was the festival of the main harvest and served as the model for the American holiday of Thanksgiving. In addition to Simchat Torah, Touro synagogue will conduct the traditional Sukkot services on Saturday and Sunday, October 14-15 and Shemini Atzeret, Friday evening, October 20, Saturday, October 21 (Yizkor) and Sunday, October 22.

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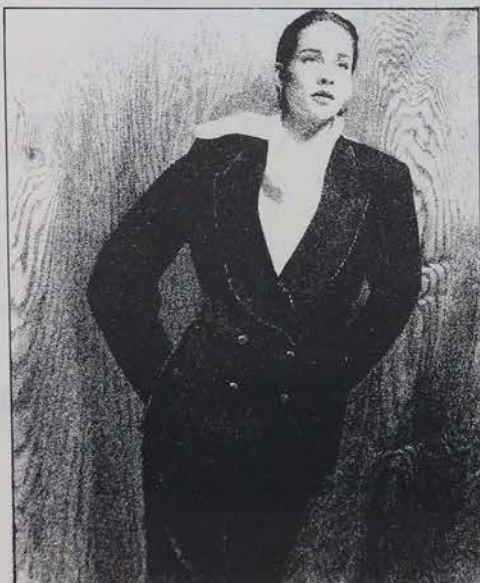
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## Grandson Makes Eagle Scout

Adam R. Guy, son of Jim and Isabelle Guy, of Jennell Dr., East Greenbush, N.Y., and grandson of Ann and Leonard Guy of Cranston, R.I. and Mr. and Mrs. Murray Leif of Royal Palm Beach, Fla., was presented the rank of Eagle Scout, the highest possible rank in Boy Scouting, by Scoutmaster Charles Haenel in ceremonies at the United Methodist Church in East Greenbush.

For his Eagle Scout project, Adam, with the help from 10 others, scouts, and adults, invested 254 man hours constructing and painting four coat cubbie units for the Castleton Elementary School in Castleton, N.Y.

Adam has been involved with the scouting program for the past 10 years. As a Cub Scout with Pack 257, he earned the Arrow of Light, the highest rank possible in the Cub Scout program.

As a Boy Scout with Troop 41, he continued to excel, earning 21 merit badges and becoming a member of the Order of the Arrow. He earned his Religious Award, the Ner Tamid, and held several leadership positions while in the troop, as well as in the Explorer Post 477 of which he is also a member.



Adam Robert Guy

In the summer of 1986, he embarked on a 36-day trip across America stopping at the Philmont Scout Ranch in Cimarron, N.M., where he did a 66-mile trek with 35-pound packs on, in 10 days and completing a climb

to the peak of Baldy Mountain, 12,441 feet high.

Since attaining his Eagle, Adam graduated Columbia High School and entered college with his goal of becoming an aerospace engineer.

## Sukkot for Families at Temple Emanu-El

The holiday of Sukkot will begin at Temple Emanu-El on Friday evening, October 13, with a Family Service at 5:45 p.m. During the Service, Cantor Brian Mayer will teach some holiday songs, and Rabbi Daniel Liben will tell a special children's story for the holiday. The Service will conclude with a Kiddush, prepared by the Sisterhood, outdoors in the Sukkah.

### Striar JCC

"The Big Apple or Bust!" The Striar Jewish Community Center on the Fireman Campus, 445 Central St., Stoughton, Mass. 02072, is sponsoring a New York City Shopping Spree on Sunday, November 5. Departure from the Center at 6:15 a.m. prompt; return to the Center at approximately 10:30 p.m.

Go shopping, sightseeing, visiting, deli hopping, or to the theatre. We will be in the city for approximately seven hours of adventure.

Advance registration required no later than noon, October 20. Hurry and register, space is limited! Members/\$30; Non-members/\$45.

For more information call Striar JCC, front desk at 341-2016.

### Succot at Beth-El

Temple Beth-El's Family Times program will present a Succah Decorating Party on Friday, October 13. The program begins on the Temple's lower patio at 6 p.m. when families will gather to decorate the Temple's Succah. A shabbat dinner will follow in the Temple's meeting hall. Family Times provides baked chicken, challah, wine, and beverages. Families are asked to bring a side dish or dessert. After dinner, families will gather in the Temple Sanctuary for a holiday service led by Rabbi Susan Miller. There is no fee for dinner, but space is limited.

The following Friday evening, October 20, Family Times presents its annual Simchat Torah celebration. Rabbi Miller will lead services at 7:30 p.m. in the Sanctuary. The program will conclude with a reception featuring caramel apples. For more information on the Family Times program at Temple Beth-El, contact Rabbi Miller at 331-6070.

## Seidman - Calcione



Rene Audrey Seidman of Cranston, R.I., daughter of Mr. and Mrs. M. David Seidman of Cranston, and Andrew Allen Calcione of Cranston, son of Mr. and Mrs. Andrew Calcione of Johnson, R.I., were married on September 10 at Oceancliff in Newport, R.I. Rabbi George Astrachan officiated.

Honor attendants were Jill M. Seidman, sister of the bride, and Domenic Calcione, brother of the groom.

Also attending the bride were Kelly Calcione, sister of the groom, Paula Ruscito, Krissy Canning, Susan Army, Tamara Macera and Beth Rosenblatt.

Ushers were James Calcione, Robert Calcione and Joey Calcione, brothers of the groom, Thomas Connell, Joseph Maggiacomo, Michael Macera and Michael Flanagan.

The bride received her Associate Degree in accounting from Johnson and Wales University. The groom received his B.S. degree in accounting from Providence College.

Following a honeymoon trip to Bermuda, the couple will reside in Cranston.



## Arbors Announce Birth

Mr. and Mrs. Paul Arbor of 100 Birkshire Drive, Warwick, R.I., announce the birth of their second child and first son, Austin Gelberg, on September 22, 1989.

Maternal grandparents are Mr. and Mrs. William Gelberg of Delray Beach, Fla. Paternal grandparents are Mr. and Mrs. Gerald S. Arbor of Pawtucket, R.I., and Boca Raton, Fla. Great grandparents are Mr. David Schuster and the late Minnie Schuster and the late Rachel Arbor.

## Pearlstein-Messing Engagement

Mr. and Mrs. Selig Pearlstein of Glenview, Ill. announce the engagement of their daughter, Marla, to Brett Messing, son of Mr. and Mrs. Brian Messing of East Greenwich, R.I.

She is a graduate of Glenview High School, University of Michigan and University of Chicago Law School and is an attorney with Latham & Watkins in their Los Angeles office.

He is a graduate of East Greenwich High School, Brown University and Harvard Law School and is a management consultant in the Los Angeles office of Touche-Ross.

A September 1 wedding is planned.

## Priest-Scoliard



Mara S. Priest, daughter of Burton and Phyllis Priest of Providence, and John F. Scoliard, son of Lewis and Sandra Scoliard of Providence, were married on September 16 at Temple Emanu-El, Providence.

Lori Ann Greco attended the bride. Bridesmaids were Tina Haseotes, Renee Schuster and Debra Goldberg.

Peter Scoliard was his brother's best man. Ushers were Jeffrey S. Priest, brother of the bride, David Malkin, Jeff Sparr, David Odessa, Lee Oresman, S. Robert Oresman, Neil Levine, Peter Leach, Steven Wasserman and Kenneth Schreiber.

Mara is the granddaughter of Mrs. Janette Priest and the late Mr. Irwin Priest and the late Mr. and Mrs. Parker Drazin. John is the grandson of Mr. and Mrs. Samuel Malkin and the late Mrs. Anne Malkin and Mrs. Esther Scoliard and the late Mr. Elisha Scoliard.

The bride is a graduate of American University. She is employed at the Rhode Island Hospital Trust National Bank. The groom, a graduate of the University of Hartford is employed at Hills Department Stores in Canton, Mass.

Following a trip to Hawaii, the couple is residing in Lincoln.

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## Africk-Greenberg



Sherri Lynn Africk and Jeffrey Philip Greenberg were married at Temple Emanu-El on Sunday, August 13. Officiating at the ceremony were Rabbi Wayne Franklin and Cantor Brian Mayer. Honor attendants were matron of honor, Davina Villeneuve, sister of the bride; maid of honor, Lisa Africk, sister of the bride. Bridesmaids were Laurie LeBlanc and Tina Friedman. Best man was Mark Greenberg, brother of the groom. Ushers were Philip Africk, brother of the bride, Kevin Villeneuve, brother-in-law of the bride, and Mark Glucksman.

The bride is the daughter of Mrs. Sandra Africk of Pawtucket and the late Morton Jay Africk.

The groom is the son of Mr. and Mrs. Louis Greenberg of East Greenwich and Boyton Beach, Fla.

The maternal grandparents are Mrs. Shirley Africk and the late David Africk of Brooklyn, N.Y., and the late Mr. and Mrs. Irving Bernstein of Brooklyn, N.Y.

The paternal grandparents are Mrs. Anne Mover of Sharon, Mass., and North Miami Beach, Fla., and the late Irving Konovsky and the late Mr. and Mrs. Philip Greenberg.

The bride, a graduate of the University of Rhode Island, is completing a masters in education at the University of Mass.

The groom a graduate of Brown University and Boston College Law School is employed by Bush, Ross, Gardner, Warren and Rudy, attorneys at law in Tampa, Fla.

After a honeymoon trip to Hawaii, the couple will live in Tampa, Fla.

## Feldstein Elected

Deborah Feldstein of Taber Avenue has been elected sophomore class representative to serve on the Honor Court at St. Dunstan's Day School, Providence, for the 1989-1990 school year. She is the daughter of Mr. and Mrs. Edward D. Feldstein.

The Honor Court is responsible for student discipline in cases when infractions of the rules are minor but cumulative.

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# Obituaries

**HILDA GINSBURG**  
NEW BEDFORD — Hilda Ginsburg, 76, of New Bedford, died Sunday, October 1, 1989, after a long illness. She was the daughter of the late Max and Jenny Ginsburg.

She died at the Jewish Convalescent Home.

She was a lifelong New Bedford resident and member of Congregation Ahavath Achim Synagogue.

There are no survivors.

Graveside services were held Tuesday, October 3, at Plainville Cemetery. Arrangements by the Max Sugarman Memorial

Chapel, 458 Hope St., Providence.

## WILLIAM GURWITZ

EAST PROVIDENCE — William Gurwitz, 77, of the East Gate Nursing Center, Waterman Avenue, a newspaper salesman for 25 years before retiring eight years ago, died Sunday, October 1, 1989, at the center.

Born in Providence, a son of the late Harry and Fannie (Blazar) Gurwitz, he moved to East Providence three years ago.

He leaves a brother, Abel Gurwitz of Pawtucket; three sisters, Minnie Gertz of Cranston, Evelyn Felder of Natick, Mass., and Beatrice Horvitz of Middletown.

A graveside service was held Tuesday, October 3, at Lincoln Park Cemetery, Warwick. Arrangements by the Max Sugar-

man Memorial Chapel, 458 Hope St., Providence.

## HERMAN MINES

LAKELAND, Fla. — Herman Mines, 97, of the Meridian Nursing Center, the founder and owner of the former Herman Mines Store from 1916 until 1981, died Saturday, September 30, 1989, at Lakeland Regional Hospital. He was the husband of the late Rose (Gluckman) Mines.

Born in Russia, a son of the late Morris and Annie (Levine) Mines, he lived in Lakeland for the past seven years, previously living in Newport for 67 years.

Mr. Mines was a member of the Touro Synagogue, Newport, and had been a past member of its board of directors. He was one of the founders of the Hotel Viking, Newport. He was a charter and honorary life member of Wanumetonomy Golf Club, Middletown.

He leaves two daughters, Evelyn "Pat" Dorkin of Portsmouth and Marjory Packer of Fall River; and a son, Lester Mines, of Lakeland, Fla.; two sisters, Ida Pearlman of Providence and Lillian Goldstein of Fall River; four grandchildren and a great-granddaughter.

A graveside service was held Monday, October 2, at Beth Olam Cemetery, Middletown. Services were coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence, R.I.

## CHARLES M. HURWITZ

CRANSTON — Charles M. Hurwitz, 83, of 455 Meshanicut Valley Parkway, died on Friday, September 29, 1989, at the Jewish Home for the Aged, 99 Hillside Ave., Providence, where he had been residing for a few weeks. He was the husband of Mrs. Faye (Phillips) Hurwitz.

He was born in Fall River, a son of the late Samuel and Ida (Granovsky) Horowitz. He was a resident of Cranston for the past 20 years, previously residing in Providence for 60 years.

He was a self-employed electrical supply salesman for 30 years, retiring two years ago.

He was a member of R.I. Jewish Fraternal Association and the Fraternal Order of Police of

Warwick.

In addition to his wife, he is survived by a son, Errol E. Hurwitz, Cranston; a daughter, Rhoda Grover, Cranston; and a brother, Jerome Horowitz, Providence; three sisters, Anne Garber, Pawtucket; Minnie DeGrasse, Warwick; and Sue Baker, East Providence; and three grandchildren.

Funeral services took place Monday, October 2, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was at Lincoln Park Cemetery.

## BETTY KASS

BRISTOL — Betty Kass, 86, of Metacom Manor Nursing Home, Dawn Hill Road, formerly of Cranston, died Thursday, October 5, 1989, at the home. She was the widow of Joseph J. Kass.

Born in London, England, a daughter of the late Lewis and Mildred (Silver) Rosenberg, she had lived in New York City most of her life. She lived in Cranston for eight years before moving to Bristol last year.

She leaves two sons, R. Robert Kass of Barrington and Fredrik J. Kass of Cranston; a brother, Jack Ross of San Diego, Calif.; seven grandchildren and six great-grandchildren.

A graveside service was held Friday, October 6, at Beth David Cemetery, Elmont, N.Y. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

## RICHARD I. KOMISSER

PROVIDENCE — Richard I. Komisser, 95, of the Bay Tower Nursing Center, Plain Street, owner of Dick's Book Shop, Richmond Street, for more than 50 years before retiring, died Monday, October 2, 1989, at Rhode Island Hospital. He was the husband of Charlotte (Davis) Komisser.

Mr. Komisser opened the second-hand bookstore in 1931. Over the years, it was a favorite haunt for those with an hour or two to spare, who wanted to talk about mundane matters, as well as weighty worldly issues of the time.

An estimated 90,000 books lined the shelves.

Born in Cincinnati, Ohio, a son of the late Harry and Rose Komisser, he lived in Providence for more than 85 years.

He was a member of the Providence Hebrew Free Loan Association, and had been a member of the former Temple Beth Israel. He was an Army veteran of World War I.

Besides his wife he leaves two daughters, Martha Fontes of East Greenwich and Barbara Bauman of Hickory, N.C.; two sisters, Anna Riales of Johnston, Alice Lamontagne of Providence, and seven grandchildren.

Private funeral services took place at Mount Sinai Memorial Chapel, 825 Hope St., on October 3, followed by private burial.

## BESSIE POLLACK

PROVIDENCE — Bessie Pollack, 86, of 99 Hillside Ave., a resident of the Jewish Home for the Aged, died Thursday, October 5, 1989, at the home. She was the wife of the late Charles Pollack.

She and her late husband were the owner-operators of Pollack's Delicatessens in Providence and Narragansett from 1932 to 1969.

Born in Russia, a daughter of the late David and Molly (Goldenberg) Shapiro, she had been a Providence resident three years. Before moving to Providence she had lived in Warwick for many years.

(continued on next page)

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# Classified

## Obituaries (continued from previous page)

She was a member of Temple Torat Yisrael.

Mrs. Pollack was also a member of Pioneer Women, the Majestic Senior Guild, and a life member of the Ladies Association of the Jewish Home for the Aged.

She leaves a son, David Pollack of North Merrick, Long Island, N.Y.; two daughters, Phyllis Grebstein of Warwick and Sema Davis of West Warwick; a brother, Grisha Shapiro, in the USSR; seven grandchildren and seven great-grandchildren.

The funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St., Burial was Friday, October 6, in Lincoln Cemetery, Warwick.

### EVELYN RODIN

PROVIDENCE — Evelyn "Eva" Rodin, 85, of the Jewish Home for the Aged, 99 Hillside Ave., died Saturday, October 7, 1989, at the home. She was the widow of Jacob Rodin.

Born in Russia, a daughter of the late Mr. and Mrs. Nathan Nathanson, she lived at the home for 17 years.

She leaves three sons, Joel Rodin of Brooklyn, N.Y.; Nathaniel Rodin of Smithfield and Marshall Rodin; a brother, Frank Nathanson of Boston, and a sister, Bertha Steinburg of Hollywood, Calif.

A graveside service was held Sunday, October 8, at Lincoln Park Cemetery, Warwick. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St.

### ANNA STRUMFELD

PROVIDENCE — Anna Strumfeld, 87, of the Jewish Home for the Aged, 99 Hillside Ave., a sales clerk for the former Adams Drugstore for 14 years until 1974, died Sunday, October 8, 1989, at the home. She was the widow of Jacob Strumfeld.

Born in Providence, she was a daughter of the late Abraham and Sarah (Cohen) Silverman.

Mrs. Strumfeld was a member of the Women's Association of the Jewish Home for the Aged.

She leaves a daughter, Bernice DeBaer of Ormond Beach, Fla.; five grandchildren and seven great-grandchildren.

The funeral service was held on Tuesday, October 10, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

### MARSHALL L. WEBBER

CRANSTON — Marshall L. Webber, 64, of 175 Hoffman Ave., died at Miriam Hospital on Thursday, October 5, 1989. He was the husband of Betty (Cantoff) Webber.

Born in Providence, a son of Rachel (Rubin) Webber of Providence and Meyer Webber of Los Angeles, Calif., he had been a resident of Cranston since 1954.

Seventeen years ago he founded Marshall Trading Corporation, a jewelry importing specialist company in Warwick.

During World War II he was a bombardier for the Navy Air Force in the Pacific.

He was a member of Temple Torat Yisrael. He was a member of the Providence Hebrew Free Loan Association and of the Jewish Home for the Aged.

Besides his wife and parents he leaves three sons, Alan B. Webber, James I. Webber and Paul S.

Webber, all of Cranston; three brothers, Harold Webber and Robert Webber of Warwick and Arnold Webber of Montreal; three sisters, Frances Weiss of Cranston, Marlene Fink of Los Angeles and Brenda Grosch of Flint, Mich.; and three grandchildren.

The funeral was held Sunday, October 8, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

## Taking Risks

(continued from page 6)

ing allowed the alternative to be heard, the Hillelites had to upgrade the quality of their case lest they lose the loyalty of their students. The Hillelite quest for the truth was involved in a process of self-correction entailing ever-growing approximations of the truth.

The Hillelite claim to the truth differed from that of the Shammaites. By not confusing their claim to the truth with a knowledge of the whole truth, they demonstrated the possibility of total commitment to partial truth. Of course they believed themselves to be more right than the Shammaites. But being more right is not the same as being totally right. The possibility that they had as little as fifty-one percent of the truth permitted them to cede as much as forty-nine percent to the alternative. Since the Hillelites could live with their ignorance, they felt no compulsion to cover up their deficiencies by excluding alternatives.

Why do I find this ancient debate so instructive? The method ascribed to the Hillelites has taught me the possibility of being passionately committed to tentative conclusions. I had at one time considered relativism to be the only alternative to absolutism. Fearing that if everything is kosher nothing is kosher, I struggled to avoid falling into a rudderless relativism. Clinging ever more tenaciously to my truths, I would make exaggerated claims as to their validity. In defense of my truth, I refused to entertain

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other possibilities. The alternative, I thought, would entail relinquishing all claims to the truth with the attendant loss of loyalty and passion.

While I still believe that any Judaism taking its theology seriously has to make truth claims, I no longer hold that such claims have to be necessarily exclusive or absolute. For me, Clal Yisrael pluralism does not entail accepting everything as equally valid. By realizing that my truth may be limited to no more than fifty-one percent, however, I no longer feel the need to deprecate alternatives. I can be totally committed to my vision of the truth without feeling the need to believe the truth is exhausted by my vision. Only myopic people believe their vision exhausts all there is to see. Such an understanding of truth relieves me from the onus of negating those at variance from me without forcing me to relinquish my commitment to truth.

How does this position work itself out in contemporary Judaism in which the fissures of unity so often follow denominational lines? Many people who oppose denominational cooperation secretly believe that Judaism would gain if the other denominations would quietly disappear. As long as one denomination holds it has more to gain by conflict than by cooperation there is little incentive to cooperate.

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## Day Schools

(continued from page 1)

proach which is more receptive to gradual change.

Beyond that, both schools profess markedly similar goals — turning out highly proficient students with a deep awareness of their Jewish identity. Rabbi Strajcher says the "overwhelming majority" of his students go on to highly professional, secular careers. While it's too early to track Schechter students, Rabbi Kaunfer says the early exposure to Judaic studies as well as the general studies, creates a student who is highly motivated for his high school education.

Both rabbis say the image of day schools around the country has improved as well. Along with their Catholic counterparts, Jewish day schools in America have traditionally been viewed as "parochial" and "separatistic" and unable to prepare students for the "real world." In previous decades, Jews generally supported public schools as a way to become more integrated into American life.

However, school officials say that more parents are now beginning to seek out day schools. With increased community support, day schools in Providence enjoy good reputations as academically enriched "private schools." "There is no longer a stigma, Jewish day schools present a lively and modern learning experience," Rabbi Kaunfer says.

The increased support for day schools can be attributed in part to baby-boom-age parents and their attitudes toward Judaism, officials say. Carol Ingall, the director of the BJE, cites the late 1960's boom of ethnic pride and the Israeli triumph in the Six-Day War as the jumping off point for a resurgence in Jewish pride among contemporary Jewish-American families. In contrast to previous eras where there was much more stress on becoming part of the melting pot, there is now a tendency to view America as more of a "patchwork quilt," Ingall says.

Also, observers say that many parents are wholly dissatisfied with the Jewish education they received via late-afternoon Hebrew classes and early, weekend morning religious classes. There is a growing consensus among

educators that fitting Jewish studies into the cracks of the students' day is ineffective.

"What we're seeing is that the percentage of students enrolled in day schools has risen compared with "enrollment in supplementary schools," Rabbi Strajcher said. "There's a growing awareness that in order to acquire a stronger Jewish education, you need a more maximalist approach."

Currently 27 percent of children enrolled in Jewish schools in Providence are enrolled in day school — several percentage points higher than the national average, Ingall says.

Also, schools in general have had to face a new set of responsibilities in the last 15 years. The proliferation of dual career marriages and single parent families have forced public schools to assume roles normally assigned to the family. The Jewish day school's stress on the development of Jewish values and morals tends to attract many parents who may have been traditional supporters of public schools.

While the schools for the moment are sound, there are a number of challenges in the future. There continues to be a shortage of Jewish educators around the country, Ingall says, and the problem will not disappear overnight. And as local and state governments work to upgrade the status of the public school teachers, there will undoubtedly be problems in attracting and keeping teachers in all disciplines.

Day school teachers on the average make about \$20,000 annually. Rabbi Kaunfer says the Schechter School has already begun making some concessions for teachers such as allowing experienced teachers to start at higher salary steps.

But for now, most of the organized Jewish community is heartened by the success of the two schools. "The more alternatives there are, the better the alternatives are," says Elliot Cohan, the executive director of the Jewish Federation of Rhode Island. "With the added alternatives, the schools are going to have to respond to the needs of the community."

## Jewish Future In Hungary

(continued from page 1)

*gogues in Hungary*, by Aniko Gazda, which documents over 1,000 synagogue buildings in Hungary; and *Directory of Archive Holdings Relating to the History of Jews in Hungary*, by Gyorgy Haraszti, containing detailed references to Hungarian Jewish communities, schools and institutions.

The Center's main task is to offer training in Jewish studies, he said, "to create a whole generation of young people at home in Jewish matters as teachers or researchers."

To this end, Dr. Komoroczy participated in three educational conferences in Israel last month with the support of the Memorial Foundation: the Congress of Jewish Studies in Jerusalem, a Workshop on Jewish Civilization in Eastern Europe and the Soviet Union, attended by a dozen other Judaic scholars from Eastern bloc countries, and the Hanhalat Halashon, a language instruction unit on problems of teaching modern Hebrew, conducted by the Jewish Agency. The workshop was partially

funded by the Memorial Foundation for Jewish Culture.

On his return home, Dr. Komoroczy expressed optimism in the viability of Jewish communal life in his native land. "There is a Jewish future in Hungary," he concluded.

Dr. Jerry Hochbaum, executive vice president of the Memorial Foundation for Jewish Culture, hailed the programs of the Center as "a concrete example of the genuine reawakening of Jewish communal life that appears to be taking place in Hungary."

The Memorial Foundation for Jewish Culture was established in 1965 with reparations funds from the government of West Germany. Since its foundation, the Foundation has allocated more than \$38 million in grants for programs to promote Jewish cultural activity and to train scholars, educators and communal workers as a way of furthering the revival of Jewish life all but obliterated in Eastern Europe by the Nazis.

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## Yom Kippur

(continued from page 1)

the Chabad House in Providence, drew his Yom Kippur message from Hasidic writings which state, "a perfectionist can truly love neither him nor others in the world..." Psychologists say that the unforgiving drive to be perfect is often a sign of low self-esteem."

The writings also state that the biblical narrative recounting God's commandment to Abraham to "walk before me and be perfect" can cause confusion among some. "Perfect" would be more accurately translated as "innocent, simple, wholehearted, complete."

Therefore, "On Yom Kippur, when we painstakingly review all our imperfections, there is much to learn from a distinction between perfection and wholeness."

Rabbi James Rosenberg, of the reformed congregation Temple Habonim, of Barrington, emphasized the concept of "turning." Rabbi Rosenberg focused in part on turning away from an "immature conception of God."

Describing it as a "major problem," he noted that for many, Jewish education, "ends at the bar mitzvah." Touching on similar themes of Rabbi Astrachan, Rabbi Rosenberg said, "People don't bother to think about religion because they're too busy."

Citing the case of the person who suddenly loses a friend to cancer, despite hours spent in prayer, Rosenberg says the person often undergoes a deep crisis after the experience because all along he felt God was "pulling the strings."

"This type of belief doesn't make us responsible," he says, adding that the person will end up drifting away from religion and any type of commitment.

Continued study into adulthood is important to avoid such situations, Rabbi Rosenberg suggests, but turning away from an immature conception of God will likely require more than reading books. A conception of God is rooted deep in a person's psychological make-up — dealing with it requires learning how to examine life, interacting with others as well as study.

Finally Rabbi Mark Jagolinzer, of the conservative congregation, Temple Shalom, of Middletown, called on his congregation to accept the diverse viewpoints of the different branches of Judaism and recognize their "commonalities."

"We are Jews by fate and by faith, we must remember our shared heritage," he said.

## Jews For Jesus

(continued from page 2)

to subject plaintiffs to the deprivation of their rights and to commit acts in furtherance of that conspiracy," the attorneys said.

A state suit by Jews for Jesus was dismissed earlier this year. In that suit, the group alleged that the JCRC had discriminated against it in 1985 when it issued a memorandum to rabbis and churches asking that they urge catering halls not to rent to it.

Manhattan Supreme Court Justice David Edwards Jr. said the JCRC memorandum was constitutionally protected free speech.

In seeking \$10,000 in damages, attorneys for Jews for Jesus alleged that the JCRC and Agudah had deprived their clients of their "civil and religious liberties and privileges and immunities secured to them by the Constitution."

## A Memorial for Bronia

with Mama and Papa, we went here and there. We did this and that. Small talk. Just appreciated being together that evening, for the last time.

I would like to point out that Bronia's heroism and devotion to her brothers knew no bounds. Later, on the train to Auschwitz, she told us that she had been asked by the ghetto administration, run by a man named Aaron Jakubowicz after Rumkowski's departure to the same destination as ours, to remain with the clean-up crews in Lodz. When she asked whether this would apply to her two younger brothers as well, the man replied with a categorical no. Upon hearing this answer, Bronia refused the life-saving offer. When we questioned her as to why she refused such a gift, she just replied, "I could not stand to part from you at such a time. A few hours of our being still together is worth more than everything."

When I think of the simplicity of this answer, my belief in mankind and in people is reinforced. The sense of belonging to a family unit, the mainstay of civilized life on this planet, remained in

(continued from page 7)

Bronia to the very end in its most pure form. She did not have to go with us. She was, after all, not a parent or even a guardian. It was known to all of us at the time that staying behind in the ghetto was good and going onto the trains was very bad. However, my sister in her very special way showed love and devotion to her family in a way that will stay in my memory for the rest of my life and enshrine her in my mind as a great heroine indeed.

**Editor's note:** Ray Eichenbaum survived Auschwitz and was liberated on May 5, 1945. He started his new life in the U.S.A. in February 1947.

He last saw his sister, Bronia, standing in line for the showers at Auschwitz. In his search for his sister, Ray discovered that, after surviving Auschwitz, Bronia apparently went to the concentration camp at Stutthof in northern Germany, where she was a nurse. It is believed that she perished there at the hands of the Nazis. "However, to my last breath I shall hope that somehow this is all not proof enough and perhaps Bronia survived."

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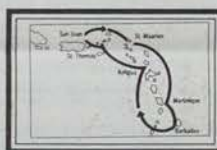
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