

Rhode Island Jewish HERALD

**Chanukah
Issue**
SEE INSERT

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So Many Books, Such Little Arms

Zoe Weiner plans to haul away her selections at the recent Super Sunday Book Sale at the Jewish Community Center of Rhode Island.

Herald photo by Alison Smith

Coping with the 'December Dilemma'

by Alison Smith
Herald Reporter

The Herald wondered if Jewish Family Services had any advice for parents who were considering how best to guide their children through this season, when the excitement and anticipation of Christmas is building to a gift-laden crescendo.

Paul Segal, director of the Jewish Family Services, suggested that since Jews constitute only 2 or 3 percent of the total population in this country, it is absolutely normal to feel like a member of a minority at this time.

The build-up for Christmas is inescapable, unless you live on a desert island. Children, particularly, may feel left out or deprived when their friends talk about gifts and parties and vis-

its to Santa Claus.

Segal believes that it is how comfortable the adults in the family feel about their own Jewish traditions and roots that makes the difference for their children. Parents will transfer their own confidence to their kids. A child will respond to the family's attitude.

"[Explain that] Christmas is a nice holiday, but it's not our holiday."

Paul Segal, Director of Jewish Family Services

Explain that "Christmas is a nice holiday, but it's not our holiday," he said. This establishes appropriate boundaries. "Chanukah is not a Jewish Christmas."

When the family doesn't have a good grip on its own identity, the children may feel uncertain also. So the first step toward helping your children through the December dilemma may be to recommit to your own traditions and roots at this time.

Leader of German Jews Thinks Justice System Is Inadequate

by Miriam Widman
BERLIN (JTA) — The head of Germany's Jewish community believes German justice and intentions are inadequate to combat neo-Nazis.

Ignatz Bubis, speaking with the Jewish Telegraphic Agency about issues confronting the community, said judges have been too liberal in sentencing the perpetrators of right-wing crimes.

Nevertheless, he also admitted he had no solution or suggestion of his own about educating the growing far right movement to turn away from racism.

"I don't have any suggestions, and that's worse. I don't know what one should do," said Bubis. "It's a situation where it's difficult to say you have to do this or you have to do that."

And his verdict is not yet in on what, if any, success accrued from a recently organized trip to Israel of neo-Nazis from the city of Dresden.

The trip was organized by a Dresden city employee in charge of foreign affairs in conjunction with local social workers. Their goal for the trip was to erase Jewish stereotypes by giving neo-Nazis a firsthand view of Israel.

"I'm not sure if that was a good or bad thing," said Bubis.

The trip was criticized by some prominent Jews in Germany who worry that the trip might actually have had an adverse effect and could end up reinforcing stereotypes.

Bubis spends much of his time trying to educate non-Jews about the 40,000-member Ger-

man Jewish community and in trying to erase stereotypes and preconceptions. He is also active in promoting equality for foreigners living in Germany.

After 14 months as head of the Jewish community, he has been largely well-received here, by both Jews and non-Jews alike. But while Bubis is seen as more

(Continued on Page 2)

Rabin Gets Belgium's Support For Upgrading Israel's E.C. Ties

by Josef Kopel
BRUSSELS (JTA) — Israeli Prime Minister Yitzhak Rabin, who came here last week for his first official visit to the European Community headquarters, has gained the support of Belgian leaders for upgrading Israel's relationship with the E.C.

During his one-day visit here Dec. 1, Rabin met with Belgian Prime Minister Jean-Luc Dehaene and later with Foreign Minister Willy Claes.

After meeting with Rabin, Claes told reporters that Belgium, which is chairing the E.C., would ask the organization's other member states for a "clear mandate" to upgrade Israel's

status with the E.C.

Since 1975, Israel has had a free-trade agreement with the Common Market countries. Rabin is seeking to elevate Israel to the status of associate member, the highest level a non-European country can attain within the E.C.

The new status is significant to Israel since it would permit a larger access for Israeli products in European markets. In addition, as an associate member Israel would have greater opportunities for cooperation on scientific research and development projects.

Claes was optimistic that Israel will soon receive the new status.



Rehearsing for Chanukah

Mrs. Rena Holtzman and her students, from left to right, Aaron Hartman, Mordechai Shafran, Jacob Edelman and Josh Kirschner rehearsing for the Chanukah program at Providence Hebrew Day School.

Herald photo by Alison Smith

THE JEWISH COMMUNITY

Calendar of Jewish Events

Thursday, December 9

Majestic Senior Guild Chanukah party noon
 Rhode Island Jewish Herald Chanukah Party
 and Awards Ceremony 3:30-5 p.m.
 All-Center JCCRI Chanukah Party 6-8 p.m.
 "Chanukah at Warwick Mall"
 with menorah lighting 7-7:30 p.m.

Friday, December 10

Temple Shalom new member Sabbath
 of Chanukah sundown
 Dr. Irving Fradkin is guest speaker
 at Temple Beth El, Fall River, Mass. 8 p.m.

Sunday, December 12

Temple Shalom annual rabbi's latke party noon
 Chanukah program with
 Rabbi Nechama Goldberg
 at Children's Museum of R.I. 1-3 p.m.

Party at Chabad House in memory of
 Golda Rechl Laufer 1:30 p.m.
 Winter meeting of R.I. Jewish
 Historical Association at JCCRI 2 p.m.
 Annual meeting for the Chased Schel Arness
 Association at Lincoln Park Cemetery 2 p.m.
 Grandparents' and Parents' Special
 story and crafts hour
 for children 3-8 at JCCRI 2-3 p.m.
 Reading of *Until Death Do Us Part*, a play
 written by Ray Eichenbaum at JCCRI 2-4 p.m.
 Touro Community Chanukah Party 3 p.m.
 Zamir Chorale of Boston presents
 Lights: The Chanukah Concert
 at Northeastern University 3 p.m.
 Touro Synagogue's community
 Chanukah party 4 p.m.
 "Chanukah Live" satellite broadcast
 on Channel 36 4:30 p.m.
 Temple Emanu-El's Chanukah party 5:45 p.m.

Monday, December 13

Annual joint meeting of Ladies Auxiliary
 of Touro Synagogue and Hadassah,
 Chanukah program and dessert
 at Temple Shalom 7:30 p.m.

Tuesday, December 14

"Keshet ... Keeping in Touch"
 Chanukah luncheon for seniors
 at Providence Hebrew Day School noon
 Chanukah Story Hour for Children
 at Newport Art Museum 3:30 p.m.

Wednesday, December 15

Candlelighting service at Temple Shalom,
 followed by latkes 5:15 p.m.
 Kosher Chanukah dinner for Social Seniors of Warwick
 Slide lecture by Nelly Toll about experiences
 as a child hiding during the
 Holocaust at JCCRI 7:30 p.m.

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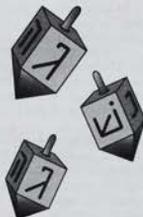
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Inadequate Justice

(Continued from Page 1)

thought-provoking and diplomatic than his predecessor, the late Heinz Galinski, he does not think his message is different.

But times have changed in Germany. Within the last 12 months, there have been 2,584 incidents of violence or vandalism by the radical right, and 17 people have died from neo-Nazi attacks.

Bubis voiced concern about the discrepancy between

Germany's treatment of activists of the radical right and left. The police and courts have been far more lenient toward the right than toward the left.

And the punishment has been far greater toward those who kill prominent businesspersons than toward those who kill asylum-seekers, he said.

A debate as to whether Germany is "blind in the right eye" has been brewing here ever since the first suspended sentences were handed down two years ago in the initial wave of post-unification neo-Nazi crimes.

The Rhode Island Jewish Herald would like to thank the following business for sponsoring the 1993 Chanukah Art Contest

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FEATURE

Steinsaltz Appeals to Russian Jews

by Miriam Kessler

NEW YORK (JTA) — Rabbi Adin Steinsaltz of Israel, a world-renowned Talmudic scholar who amazed the scholarly and religious world by translating the Babylonian Talmud into modern Hebrew and English, is again in the limelight with his translation of the first volume of the Jerusalem Talmud into Russian.

The undertaking is unprecedented and allows access now to a people who have been religiously cut off from their Jewish religious roots for most of this century.

On Nov. 22, the American Jewish Joint Distribution Committee, a sponsor of the Steinsaltz Yeshiva in Moscow — officially known as the Judaic Studies Center — and a major funder of Jewish education in the former Soviet Union and throughout the world, hosted a reception at the United Nations in recognition of Steinsaltz's accomplishment.

Ambassador Milton Wolf, president of the JDC, presented ambassadors Yuli Vorontsov of Russia and Gad Yaacobi of Israel with copies of the first volume of the work.

One of Steinsaltz's friends and disciples is a former Italian prime minister and foreign minister, Giulio Andreotti, who pushed legislation through the Italian Parliament to help fund the Russian translation of the Talmud.

"Let my people know," Steinsaltz's favorite phrase, was repeated throughout the evening. It is his personal take of Moses' call to Pharaoh to "let my people go."

In this modern instance, says Steinsaltz, it refers to the delivery of the Russian Jews from religious oblivion. It also expresses his desire to educate all Jewish people.

Yaacobi, echoing Steinsaltz's motto, said the translation of the Talmud "broke the long barrier" for those Jews who have been denied Talmudic knowledge because they lack the background and the skills necessary to learn it in its original Aramaic and ancient Hebrew.

As Steinsaltz told the guests at the reception, "We have to try to share, receive and leave to others what we have."

Steinsaltz, born a secular Jew to socialist parents, has been working about 25 of his 56 years on the Talmud. The head of the Israel Institute of Talmudic Publications in Jerusalem, he talks about his yearning for the unity of the Jewish people.

It is in this vein that he has shared his knowledge by bringing the Talmud to Russian Jews.

The Babylonian Talmud, a 2.5 million-word compilation of oral law, history, philosophy and legends, is the dominant Talmud in Jewish religious life, written in the Diaspora and spread to Jewish communities worldwide.

Bowling League Resumes Action

Beth-El bowling resumed action after the Thanksgiving break. Scores and standings that are featured in the *Herald* are those from the previous week.

Congratulations to Marc Karnes for bowling 106 pins over average. His hot streak in the anchor spot helped carry Spare Change to an amazing 14-2 over the last month.

Congratulations to Andy Gilstein on the five/10 split — it was done with gusto. Nocky night at Lang's was fun as usual. The cake and pizza is just what the bowlers needed. Rich Fain is alive and well and proved it by going over 600. His scores will be posted next week.

For the first time since the *Herald* has been covering the Beth-El league, Rick Dressler has fallen out of the top five.

Team Standings

| | | |
|---------------------|----|----|
| Howies Hammers | 30 | 14 |
| Baker Furniture | 28 | 15 |
| Come Screen With Me | 25 | 18 |
| Standard Glass | 24 | 20 |
| Tooth Fairy | 22 | 21 |
| Shamrocks | 22 | 21 |
| Spare Change | 21 | 23 |
| Oakland Mobil | 20 | 24 |
| Goldstein Electric | 17 | 27 |
| Halperin & Lax | 16 | 27 |

Leah and Sarah

by Cindy Halpern
Special to the Herald

While I waited in the garden of the Rhode Island Holocaust Memorial Museum for the dedication program of Kristallnacht to begin, my eyes continuously stared at the sculpture, a symbol of the Shoah, which immediately overwhelmed my senses, surrounding me in darkness, trapping me in despair.

I could not escape from the bitter taste of death as Cantor Brian Mayers' awesome voice evoked the images of two lost children, little Leah and little Sarah.

In my mind, these two children's souls rose from the depths of un consecrated burial ground, where their tiny crushed skulls remain beneath the Polish soil, forever stained by their spilled blood.

We awakened from their deep sleep long enough to whisper their final bedtime story in my ear.

We walked happily under our two shady green trees, which protected us from buzzing bees.

But soon our big strong trees we knew since birth

lose all of their leaves. We watched their branches become torn in a thunderstorm. While there was lightning, the marching boots struck them down,

first with smoke and then the fire.

The ghostly voices of two 8-year-old girls continued to chant a frightful melody, their haunting song.

Our tears of fear rolled down our meek cheeks.

We screamed from hunger pain but what did we gain?

No one heard us while we cried. So we died.

There were red-colored blankets under which we sleep so deep ...

Then silence; the images of Leah and Sarah left my sight but not my thoughts. They returned back to sleep in their unknown beds, where their many friends, the murdered children of blinded hatred, also fell.

Their splattered blood continues to flow through our veins. Only closed ears and forgotten memories will silence their childish voices that cry out to us in the howling autumn wind.

Remember us! We are your children left out in the bitter cold while the world watched

us freeze from their windows and stood beside a heated stove!

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OPINIONS

JERI Serves Elderly Well

To the Editor:

The closing of the Jewish Home has resulted in a real loss to the community. It has caused true pain for residents who have had to relocate as well as to their dear ones. How unfortunate, at a time like this, that a very few seem more intent on placing blame than offering a needed helping hand.

Shortly after the home's closing, the Jewish Federation stepped forward and agreed — on an ad hoc basis — to fund a program to reach out to displaced residents of the home. This was accomplished through the Jewish Elder Care of Rhode Island (JERI), an organization that consists of four former home staff members. They are Penny Faich, the coordinator, Deborah Samlan, social worker and program director, Rabbi Sol Goodman, pastoral counselor, and Bonnie Ryvicker, coordinator of volunteers.

Salaries and expenses of these persons have been picked up for the time being by the federation. Paul Legal, director of the Jewish Family Service, provides supervision. A lay committee of representatives of the federation, Jewish Family Service, the home, and the Women's Association of the home provides oversight. Already many links have been established with some 60 nursing homes where Jewish residents presently can be found.

Staff members make numerous visits and conduct services and present programs in these homes. Many organizations and individuals selflessly vol-

unteer their time and their services. Out of the frustration and unhappiness of the home's closing, many new opportunities have arisen to help the frail, elderly Jews of Rhode Island, not only the former residents of the home, but also some 100 other Rhode Island Jewish elderly identified in a census that the JERI staff conducted within days after beginning operations.

JERI represents the finest our caring community may offer. It is a true multi-agency effort, presently funded by the federation, and located at the Jewish Community Center. It has received enormous help from all other Jewish agencies including synagogues, the Bureau of Jewish Education, the Providence Hebrew Day School, and the Jewish Family Service. How sad it is then, when truly heroic efforts are being made at a difficult time, that Rabbi Hershy Worch, in the Dec. 2 issue of the *Herald*, sees fit to point fingers of blame rather than offers of help. How further sad for him, in these difficult days, to suggest misleadingly that the death of a beloved 100-year-old home resident was somehow due to the absence of care. In fact, it is documented that the death rate this year among the home's residents, even given the dislocation, has been substantially lower than in past years.

Rabbi Worch's column suggests the JERI chaplain, Rabbi Goodman, is somehow being mistreated by reason of not being provided a contract or an automobile. This suggestion

does a disservice not only to the rabbi, but also to the other dedicated JERI staff members, all of whom also do considerable traveling, none of whom has either a contract or is provided an automobile. (In fact, all members of the JERI staff receive compensation equivalent to what they received at the home when it closed, and all staff members are reimbursed for auto expenses on an equal basis.)

There is no question, based on its fine work to date, that JERI will continue. The reason none of the JERI staff has an employment contract is simple. None, including Rabbi Goodman, had contracts while at the home. The short range mission

of JERI has been to provide immediate help. The longer range mission is now receiving careful consideration.

JERI has been an outstanding success with its activities. Our community has again come together, as it has in the past in times of crisis. JERI needs volunteers to visit and spend time with our elderly who, physically, have been made as comfortable as possible, but who need the company and encouragement of people who care. Perhaps Rabbi Worch would like to help. Why not light a candle instead of curse the darkness?

Melvin L. Zurier
Chairman, JERI Committee

Letters to the EDITOR

In Defense of the Free Loan Society

To the Editor:

I am writing in reply to the "Here's What I Think" column of Nov. 25 by Rabbi Hershy Worch.

The Pawtucket and Central Falls Free Loan Society is composed of a board of directors and dues paying members, all of whom live in the Blackstone Valley. A great many of these members have roots (parents, grandparents) that go back to the founders.

I'm quite sure that the men who started this organization may all rest quietly without the stain of impropriety, or scandal ever tainting the organization that they started more than 75 years ago.

Yes it is true that we do have a substantial amount of money in reserve. It is exactly this sum which enables us to carry out the motto of "Gemillith Chesed" when extraordinary circumstances arise.

Perhaps Rabbi Worch has failed to recall that the very pulpit he preaches from exists

because of a loan that the Pawtucket and Central Falls Free Loan Society made to his congregation in order to erect a new shul on East Avenue.

Our organization makes its services available to any member (dues cost \$5 annually) who comes to us with a worthy request.

To answer any more of the shameless statements made in the column of Nov. 25 would only lend dignity to them.

In closing, I would like to say that the good work of our unblemished organization will continue to serve this community well into the next century and beyond. I hope this letter will lay to rest any fears that the learned Rabbi Worch conceived during the 20 minutes he spent at our last annual meeting.

Charles R. Sinel
Pawtucket

The writer is a member of the board of directors of the Pawtucket and Central Falls Free Loan Society.

Letters to the EDITOR

Home did the residents feel comfortable displaying their Judaism by wearing a yarmulke or going to the chapel?

And now, "the Jewish community, through the auspices of the corporation, will inno-

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Home did the residents feel comfortable displaying their Judaism by wearing a yarmulke or going to the chapel? And now, "the Jewish community, through the auspices of the corporation, will inno-

Former Resident Surviving Chan

To the Editor:

In your edition of Dec. 2, I ran a column by Rabbi He Worch that contained misinformation and erroneous implications about the number of deaths and injuries among former residents of the Jewish Home.

The staff of the JERI program all of whom worked at the home, regularly visit all the former residents in their Rhode Island locations. There is no evidence that the number of falls or illnesses is higher than it was at the home; that there were any falls during the move that there normally would be.

Mollie Klehr did not sustain broken hip while being transferred from the home. She is while a resident there. We assume the "Peter Verney" was the rabbi mentioned was Pe Strelow (there was no Pe Verney at the home).

Strelow died about two months after moving to a Florida nursing home. He was 100! It is not the least bit unusual for someone that age to suffer a fall the next day. No one can say, with certainty, whether the move to Florida hastened his death.

When the decision was made to close the home, our fear was that the number of deaths among the residents — whose average age was over 85 — would be higher than usual. That has not happened. The census shows that between Jan. 1 and Nov. 1, 1993, 51 died. All the 12 months of 1992, 8 died at the home, and in the previous calendar year the number was 89.

During the months of July, August and September, when the transfers were heaviest, seven residents at the home and six former residents, a total of 13, died. In the previous two years, during those same three months, the deaths were 1 and 20. This information was first made public in early November. We don't know whether the rabbi saw it, but he did not call to ask for facts before writing his column.

Penny Faich, Coordinator
Jewish Eldercare of Rhode Island

ivate new ways of serving the religious needs of the elderly Jews in their new locations.

What a laugh! What a shande!

Stanley L. Freedman

Halpern Reports Toll on Aged

To the Editor:

In December 2 edition of Rabbi Worch's, "Here's What I Think" he declared, "We ought to take a census of former residents of the Jewish home, and see how many still live."

As an admission's coordinator of a nursing home, I had the unique opportunity of taking in 5 souls from this raging storm. The 5 people I took in were not Jewish, but I had many inquiries from Jewish families. Some of those were only writ-

ten on a scrap of paper, and no further contact was made. Some families went as far as filing out an application. Yet no one of them chose to admit their relatives because they believed that somehow the Jewish Home would be saved by last minute intervention from the Jewish community and the federation. They felt that the commandment "Honor thy mother and thy fa-

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Candlelighting

December 10
3:57 p.m.

Jewish Home Was Special

To the Editor:
Let's see if I've got this straight! According to an article by Richard C. Dujardin, which appeared in the Dec. 1 edition of the *Providence Journal Bulletin*, the lawyers for the trustees of the Jewish Home insist they (trustees) should not be bound by the "higher standards" expected of trustees of charitable trusts, but rather to the less rigorous standards of performance of directors of non-for-profit corporations. That's funny. I thought the Jewish Home was to be held to "higher standards." It had/had something to do with a commandment.

I've had relatives in four nursing homes in the last two years. Only at the Jewish Home could one see smiles on faces and fingers tapping along to a group playing Yiddish and Hebrew music. Only at the Jewish

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OPINIONS

Kislev 19th — Day of Liberation

During the coming week falls "Yud-Tes Kislev," the 19th day of the Hebrew month Kislev, the day of liberation of Rabbi Shneur Zalman of Liadi from Czarist prison. This great sage, the founder of the Chabad Hasidic movement, was imprisoned under serious sentence on the basis of libellous accusations of disloyalty to his country.

Many wondrous episodes occurred during his confinement — which ended 53 days later in his triumphant release on Kislev 19th 1798 ("Yud-Tess Kislev"). One episode has particular significance and relevance to our times.

... Rabbi Shneur Zalman (or the "alter rebbe" — meaning "old rabbi" — as he is called among Hasidim) was subjected to many periods of questioning and interrogation to shed light on his way of life, his beliefs, and above all, on the exact nature of the seemingly new doctrines of Hasidism that he was promulgating.

From the profundity of his replies, and from many astounding incidents that occurred in the prison, it soon became clear to the authorities in charge of the case that Rabbi Shneur Zalman was no ordinary prisoner but a great and holy man, an intellectual giant.

A high-ranking minister, who was well-versed in the Bible and Jewish customs was intrigued by the accounts of the alter rebbe's greatness and determined to interview and question him personally.

Greatly impressed by the rebbe's personality and wisdom, he asked him to explain

Prayers Asked

To the Editor: A core belief of Judaism is that G-d answers heartfelt prayers in time of need.

Every day of his life, the Lubavitcher rebbe, Rabbi Menachem M. Schneerson, Shlita, has lovingly prayed for the well-being of all, while selflessly dedicating his entire life to the betterment of mankind.

For nearly half a century the world has been blessed with his visionary leadership, as he daily shared with our generation his prayers, blessings, and good wishes with a warm heart, and embracing smile. Indeed, the rebbe has dedicated every fiber of his being to making this world a kinder, gentler place with the coming of Moshiach when good and peace will abound for all.

Now the rebbe needs your prayers for the restoration of his health and vigor. Whichever words you choose, G-d hears the heart. And this what matters above all else. We ask you to join the week-long worldwide effort for the rebbe's recovery by praying and reciting psalms, studying Torah and performing additional mitzvot and acts of kindness. Please join the millions around the world in this massive outpouring of faith and unity.

(Continued on Page 20)

the verse in Genesis: "And the L-rd G-d called to Adam and said to him 'where are you?' Didn't the all-knowing G-d know where Adam was?"

"Do you believe," asked the alter rebbe, "that the Torah is eternal and has a message for every age for every generation and every individual?" The official answered in the affirmative. "Then," said the alter rebbe, "this is the explanation of the verse: In every age, to every individual, G-d calls and asks 'where are you?'; where do you stand in the world? Every man is destined to live a certain number of years, to be used in doing good for man as well as 'for G-d.' Do you know what you are supposed to accomplish and what you have accomplished?"

"For example, yourself," said alter rebbe to the minister, "G-d calls to you and demands: 'you have lived so-and-so many years [and here the alter rebbe mentioned the exact age of the minister] what have you accomplished during your lifetime? How much good have you done?' The minister was overwhelmed at the explanation — and at the alter rebbe's stating of his exact age. He laid his hand on the alter rebbe's shoulder and in great excitement exclaimed "Bravo!"

... In the "Garden of Eden" of our affluent society it is a sobering thought to reflect upon G-d's continual challenging question "... where are you?" as explained by Rabbi Shneur Zalman. Do we have an answer to this demand? How much have we accomplished of our Purpose in this world — the fulfillment of Torah and mitzvot. It is a point to ponder.

Submitted by Rabbi Yeshosua Laufer.



Midrash of the Month

by Rabbi Vicki Lieberman
Special to the Herald

Midrash of the Month December

by Rabbi Vicki Lieberman
There is an expression, "Variety is the spice of Life." Certainly our lives have benefited from the variety of major appliances at our disposal, the variety of entertainment available, and the variety of foods we can eat.

Perhaps G-d finds our human adage, variety is the spice of life, applicable to the many religions that worship G-d.

In the Talmud, we have the following midrash, "Some philosophers asked, 'If G-d has no desire for idolatry, why does G-d not have it ceased?'"

The sages answered, "If what was worshipped were something the world had no need of, G-d would make it cease to exist."

According to the Midrash,

G-d can tolerate people worshipping idols. G-d sees there is a need for idol worship and hence does not destroy its adherents. If G-d can tolerate idolatry, how much the more so can G-d tolerate and see the need for a variety of religions that worship G-d.

Religions of the world are likened to paths up the mountain. People want to reach the top; people want to reach G-d. We follow the path laid out by our parents and grand parents and our communities. For us, Judaism is the correct path. Others will ascend the mountain by walking the path of Christianity, or Hinduism or other faiths. The Midrash has shown us that G-d allows and sees a need for the variety of paths taken up in worship. And so certainly we can learn to tolerate neighboring paths.

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will be heard messages, songs, and prayers of people on a different path to G-d. So now I humbly share the Talmud's message with my fellow travelers: let us act in G-d's image and accept the variety of religions, and let us share that message with all who ascend up the mountain.

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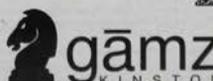
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WORLD AND NATIONAL NEWS



PRESIDENT SIGNS RELIGIOUS FREEDOM RESTORATION ACT — which was passed by a 97 to 3 vote in the Senate, and an overwhelming voice vote in the House. *White House release.*

Israel Beckons to American Business

by Alison Smith
Herald Reporter

At a meeting Dec. 2 at the Providence Marriott, executives from more than 100 American firms, most of them not Jewish, were urged to consider initiating trade with Israel now.

"Israel is a very attractive market," Rose Mossberg, director of the Community Relations Council told the *Herald*. "It has been poised for this for some time, but now, with the peace process in place, business people can feel more secure in Israel, or anywhere in the Mideast."

Mossberg said that the federation's main interest is in helping to build up the economy of the state of Israel, but that it is also eager to build bridges between the business community in Rhode Island and the state of Israel.

She pointed out, as did most of the speakers at the meeting, that there is a multitude of shared values between Israelis and Rhode Islanders.

American firms will benefit from the existence of a common language and common business practices, the speakers said, and from the fact that Israel has so many highly skilled professionals (140 engineers per 10,000 population). Israel also has unique access to Eastern European and Arab markets.

Israeli firms will benefit from the same common language and practices, and will find the United States a natural gateway to other markets in this hemisphere.

Speakers, in order of their appearance, included Gov. Bruce Sundtun; Maureen Mezei, assistant director of the Rhode Island Export Assistance Center at Bryant College; Avshal Navel, president of Lawson-Hemphill, Inc.; David Salton, Israel economic consul to New England; Mark Bowen, director of communications systems engineering and Donald L. Stanford, senior vice president technology networking and telecommunications, both of GTECH; and Dana Edelman, executive director, New England-Israel Chamber of Commerce.

The conference was sponsored by the New England-Israel Chamber of Commerce; Rhode Island Department of Economic Development; Jewish Federation of Rhode Island; and Rhode Island Export Assistance Center at Bryant College.



INTERNATIONAL

JERUSALEM (JTA) — Prime Minister Yitzhak Rabin has angered Palestinian negotiators by saying the Dec. 13 deadline for reaching an agreement on Israeli troop withdrawals from the Gaza Strip and West Bank town of Jericho is not "engraved in stone." But Israeli officials said last week they expect an agreement with the Palestinians will be reached more or less on schedule.

NATIONAL

WASHINGTON (JTA) — The Supreme Court has agreed to decide the fate of a New York school district set up for disabled Chasidic children that has been called unconstitutional. The high court said last week it would review a July decision by the New York Court of Appeals. The appeals court had ruled that the state legislature's formation of the district was unconstitutional because it violates the doctrine of separation between church and state.

NEW YORK (JTA) — Two weeks before the opening of the film on his extraordinary wartime deeds, Oskar Schindler was honored for his rescue of more than 1,000 Jews. In ceremonies punctuated by sobes, Emilie Schindler, the businessman's widow accepted awards and accolades on behalf of her husband last week in New York and Washington. During the war Oskar Schindler convinced the Nazi authorities the 1,100 Jews employed in his bogus munitions factory "were essential to the German war effort."

WASHINGTON (JTA) — Jewish groups are now taking the fight for religious liberties directly to the workplace. Some of the same groups that united to push the landmark Religious Freedom Restoration Act through Congress are joining again to fight for so-called religious accommodation legislation. The issue refers to the extent to which an employer accommodates an employee's religious needs and is important to those who are religiously observant.

Chanukah Calendar 5754/1993

1. Wednesday, December 8

At nightfall, from about 5:01 pm, place on candle in the extreme right holder of the Menorah. Light the Shamesh-Servant candle (the candle in the far left of the illustration). Then, recite blessing I, II and III and with the Shamesh kindle the Hanukah candle. Then place the Shamesh in its appropriate holder.

2. Thursday, December 9

At nightfall, from about 5:01 pm and on, place 2 candles in the Menorah. Recite blessings I and II, and kindle the 2 candles, from left to right.

3. Friday, December 10

All the below should take place before Shabbat begins at 3:57 pm. Place 3 candles (large enough to burn at least until 5:30 pm) in the Menorah. Recite blessings I and II and kindle the 5 candles, from left to right. Then the women and girls should kindle the Shabbat candles, reciting the appropriate Shabbat blessing.

4. Saturday, December 11

After the Shabbat ends at 5:05 pm, recite the Havdallah prayer (separation from Shabbat and weekday). Place 4 candles in the Menorah. Recite blessings I and II and kindle the 4 candles, from left to right.

5. Sunday, December 12

At nightfall, from about 5:00 pm and on, place 5 candles in the Menorah. Recite blessings I and II, and kindle the 5 candles, from left to right.

6. Monday, December 13

At nightfall, from about 5:00 pm and on, place 6 candles in the Menorah. Recite blessings I and II, and kindle the 6 candles, from left to right.

7. Tuesday, December 14

At nightfall, from about 5:01 pm and on, place 7 candles in the Menorah. Recite blessings I and II and kindle the 7 candles, from left to right.

8. Wednesday, December 15

After the Shabbat ends at 5:01 pm, recite the Havdallah (separation between Shabbat and weekday) prayer. Then place 8 candles in the Menorah. Recite blessings I and II and kindle the 8 candles from left to right.

BEFORE KINDLING THE LIGHTS, THE FOLLOWING BLESSINGS ARE RECITED:

- Boruch atoh Ado-noi Elo-heinu melech ho-dolom asher kidshonu b'mitzvosov v'tzivonu l'hadlik ner Chanukoh. *Blessed are You, O Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.*
- Boruch atoh Ado-noi, Elo-heinu, melech ho-dolom shehosu nisum la-avoneinu bayomim hoheim bitzman hazeh. *Blessed are You, O Lord our G-d, King of the universe, who performed miracles for our fathers in those days, at this time.*

The following blessing is said only on the first evening (or the first time one kindles the lights this Chanukah):

- Boruch atoh Ado-noi Elo-heinu melech ho-dolom shehecheyonu v'kijomoni v'higiyonu lizman hazeh. *Blessed are You, O Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.*



Announce your wedding, bar or bat mitzvah, anniversary or a child's birth in the Rhode Island Jewish Herald. The community is interested in what happens to you!

Black and white photos are welcome. Send submissions to: RI Jewish Herald, P.O. Box 6863, Providence, RI 02940

WORLD AND NATIONAL NEWS

NEWS BRIEFS



NATIONAL

NEW YORK (JTA) — The General Assembly of the United Nations wrapped up its annual debate on "the question of Palestine" and the situation in the Middle East last week, with Israeli officials optimistic the world body will soon approve a resolution lauding the peace process and the accord Israel signed with the Palestine Liberation Organization. This would ratify a dramatic shift in Israel's relationship with the world organization, which repeatedly condemned Israel's peace agreement with Egypt.

WASHINGTON (JTA) — The Israeli government appears to be stepping up its lobbying effort on behalf of Jonathan Pollard, as the Clinton administration moves closer to a decision on whether to commute the convicted spy's life sentence. Israeli Justice Minister David Libai met her privately last week with Attorney General Janet Reno, who is expected to submit a recommendation on Pollard's fate to President Clinton within a couple of weeks.

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Conference to Focus on Jewish Medical Ethics

Donna Shalala, U.S. Secretary of Health and Human Services, will join three Nobel Laureates, Dr. Edward Teller and a group of the world's leading authorities on Jewish Law at the fifth annual International Conference on Jewish Medical Ethics to be held near San Fran-

cisco Feb. 18 to 21. Sponsored by the Institute for Jewish Medical Ethics of the Hebrew Academy of San Francisco, the course is accredited for nurses and physicians for up to 29 units of continuing medical education by the University of California, San Fran-

Ben-Gurion University in Joint Medical Venture

BEERSHEVA — "We didn't talk about politics. We talked about medicine," said Professor Shimon Glick of Ben-Gurion University's Faculty of Health Sciences, describing his recent meeting in Cairo with Dr. Fathi Arafat, the younger brother of the PLO leader.

Glick, a specialist in internal medicine and chairman of

BGU's Center for Medical Education, first met Arafat, cardiologist and head of the Palestinian Red Crescent, at a conference of community-oriented medical schools several years ago.

"He wanted our advice and assistance in developing health services, but the time was not yet ripe," says Glick. "After the historic handshake in Washington, I contacted him and he invited me to Cairo straight away."

"We spent only one hectic day together, since both of us had other urgent commitments, but we both felt that this was the beginning of long-term cooperation."

Glick was deeply impressed with the dedicated Palestinian physicians he met in Cairo. They are facing an awesome challenge, he says, and need help in almost every area, including internship opportunities for medical students, specialization training, continuing education and possibly the establishment of a medical school.

He sums up: "They have just begun to grasp that they are in charge of their own health services now, and they are full of energy and enthusiasm."

NEWS BRIEFS



INTERNATIONAL
TEL AVIV (JTA) — After months of rumors that it was suffering deep financial problems, the Israeli afternoon tabloid *Hadashot* has folded. The daily newspaper's 40 editorial staff members and managers learned by telephone last week they need not report for work, as the paper had just published its last issue.

cisco School of Medicine. The conference is co-sponsored by the Stanford University Center for Biomedical Ethics; Asaf Harofeh Hospital in Zerifin, Israel; The Department for Leadership Development and Dor Henshech, World Zionist Organization, Jerusalem; and the National Council of Young Israel.

Conference topics will include: medical ethics — secular vs. religious approach; preventive health care according to Maimonides; chronic renal failure; use of technology in medicine and science; impotence, infertility and other reproductive problems; justifiable risk in surgery and experimental therapy; pediatric case studies; gene therapy and health care reform.

Other topics include: historical comparisons of euthanasia policy between pre-Holocaust Nazi Germany and present times; limiting care to the critically ill patient; and smoking and other self-damage — patient rights vs. physician responsibilities.

Some 300 to 400 physicians, nurses, rabbis and other health care professionals come from across the United States and Canada each year to attend the conference — considered "the leading event of its kind in the Jewish world" according to Lord Immanuel Jakobovits.

Those interested in receiving a complimentary program and invitation may contact the institute: (800) 258-4427; (415) 752-7333; 645 14th Ave., San Francisco, Calif. 94118.

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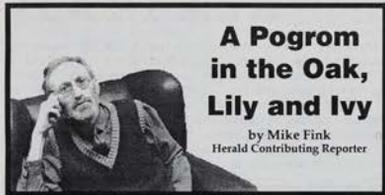


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FEATURE



A Pogrom in the Oak, Lily and Ivy

by Mike Fink
Herald Contributing Reporter

I got a Thanksgiving letter from my friend Stephen Gordon. He wished my family a fruitful holiday and enclosed a story his aunt Anna Neisten had written in high school — in 1925. She described her ordeal in the war of 1914 just before her mother and siblings came to America.

Steve never met his aunt. She died before he was born. But he shares her essay from *The Oak, Lily and Ivy*, the school literary review, with his children and his community, as a legacy and heritage.

In World War I, for the Jews of Russia, it wasn't so much the Germans and Austrians who struck terror, but the Cossacks and the Ukrainians.

"Nobody believed the horrors of war would reach our town. It was surrounded by swamps where people drowned and by woods so thick you could scarcely see somebody five feet away." In the chaos of battle,

Jews were seen as spies against Russia. "A neighboring Jew came to town. They undressed him, tied his feet to the tail of a horse and dragged him for five miles. Surrounded by joking Russian peasants they whipped him till the blood came forth, and buried him outside the cemetery, standing on his head.

"One of the Russian warriors rode by a house because which sat an old gray woman neatly dressed in a white blouse, gathered skirt and white apron. She was knitting. The wicked soldier cut off with his poignant one of her shoulders, causing her death.

"A group of them came into a house and found a mother feeding her two-month-old baby. They took it like a toy and killed it. People ran from the rings of fire like animals pursued by hunters. They died of cold, hunger and fear and were not found for weeks."

Steve's Aunt Anna doesn't

write the politically correct things you might expect. She goes on about the sufferings of wounded Austrian and German soldiers. She conveys the desperate conditions of her own family and community, crammed into wagons, huts, digging up frozen potatoes, fighting oversips of water, waiting in line for watery soup and gnawing bad bread half raw.

She conjures up vivid pictures of the uniforms of the troops with their caps tilted over

In World War I, for the Jews of Russia, it wasn't so much the Germans and Austrians who struck terror, but the Cossacks and the Ukrainians.

long hair, sabers by their striped bright trousers. "The Peclurlicies had heads completely shaved. They wore long tan coats decorated with red. They were a very low and brutal type. I could see youths cutting off the beards of elderly men. Sometimes they tore even flesh off, for they used knives, not scissors. One day, three soldiers went into a baker shop and asked for bread. They demanded black bread. When he said he did not have any,

'Reunir' Links Portuguese and Jewish Communities

by Mike Fink

Herald Contributing Reporter

"In Bulgaria even the Nazis protected Jews. I lived through the war there, but I'm not a Holocaust survivor," said Mordechai Arbell.

The Sousa Mendes Society toasted the visit of the distinguished diplomat-scholar Mordechai Arbell to the Brown campus through the Touro Heritage Trust. They also presented the debut of their annual publication *Reunir*, a "reunion" of the Portuguese and Jewish communities of Rhode Island and Massachusetts.

On the evening of Dec. 2 the ceremony took place beneath the

they shot him five times and told his wife to laugh, otherwise they would shoot her as well. They seized a sickly rabbi, cut off his beard and part of his chin, and throw him into a ditch. They buried people alive in ditches they dug for themselves."

If I had not read the date, 1925, I would have placed this narrative in another time and place. Steve notes in his letter to me, "It could be 70 A.D. 1938, or 1993."

Anna closes her piece with images of planes fighting in the sky, huge cannon going off, her own narrow escape from a bomb thrown from an airplane in Ukraine, and her relief at landing in New York, "although at that time I was unable to speak a word of English. I have tried to give a few of my experiences in war, but the reality surpasses all efforts at rendering."

Anna Neisten died of leukemia only four years after penning her history. She comes back to life in the elegant and kindly demeanor of her nephew, who honors her with respectful memory.

This Is the American Dream

by Cindy Halpern
Special to the Herald

New York City is a place of contrast and contradiction. Downtown Manhattan offers elegant restaurants and eateries, museums and bookstores that reflect the mosaic ethnicity that is uniquely New York.

One can spot limousines, high-priced apartments with uniformed doormen and ladies attired in the latest fashions walking their French poodles. If one continues up Amsterdam Avenue, the glamorous neighborhoods of Central Park disappear from view and the panorama becomes slums with borerded up buildings and ugly graffiti.

But if one doesn't look closer, one might overlook ghetto artistry. The ghetto artists use the sides of buildings as their canvas to create graceful figures representing the human spirit not only surviving hardship but enduring desperation with a heart full of hope and dreams.

This is the American dream.

dazzling chandelier of the State-house reception room. Among walls hung with portraits by Gilbert Stuart and cases of glittering Gorham silver displays, in regal splendor, political dignitaries gathered with members and friends of the society.

Gov. Bruce Sundlun addressed the group Barbara Martin Leonard, secretary of state, presented certificates of honor to Arbell and to Carolina Matos, president of the Sousa Mendes organization. Matos had introduced Arbell, former ambassador and consul of Rhode Island and consul of Israel to Haiti, and to Panama.

Arbell spoke on the subject of righteous gentiles, the strange array of people who saved Jews within "their borders" — the Danes, the villagers of Chambon in occupied France, and the examples set by Wallenberg in Hungary and Sousa Mendes in Bordeaux.

Although Arbell is descended from survivors of the Inquisition, he also moved beyond the boundaries of personal experience. He chose the case of Sugihara, the Japanese consul in Kovno, who refused to send Jews under his control to certain death.

For his simple act of moral courage, he lost his job and vanished into Siberia. Before his death, Israelis found him and asked what they could do to reward him. "Just get my son an education," he replied. Arbell said, "The young Sugihara took a degree in Haifa and married a Sabra. I know him well. I helped him along his way."

Arbell found a common motif in all his tales; virtue unrewarded except by sacred memory.

This reporter took part in the proceedings as co-editor of the new first edition of *Reunir*, with designer-printer Joseph Puleo. In Rhode Island, we live as close together as brothers and sisters in a small house. The Sousa Mendes Society has brought kings and nobles, presidents and heads of state, ambassadors and poets together, with the Touro synagogue as our spiritual home. We hope our reviews will reflect our harmony and our variety."

Reunir was put together during the term of Alvin Rubin, first president of the association.

A Brown faculty club dinner followed the reception, arranged by Adeline Axelrod. Dick Shore played a medley of charming tunes at the piano. I sat next to a couple from Madeira who spoke of the Jewish graves and names in their native island. We trace our bloodline back to the Inquisition, one of them said.

Among the faded canvases in darkly gilded frames, you could feel you were dining with survivors of other holocausts, from other, older chapters in Jewish history. In the name of Sousa Mendes, whose portrait hangs in the Holocaust museum in Washington, D.C., you might murmur a silent prayer for the honor and memory of acts of loving-kindness and rescue.

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ARTS AND ENTERTAINMENT

'Schindler's List' Tells it Like it Was

by Mike Fink
Herald Contributing Reporter

How could he dare to bring a film crew into Auschwitz itself, a trainload of actors crashing through the mouth of hell onto a stage set? Steven Spielberg dares defy the taboo that Elie Weisel set down. Never fake the sacred horrors.

I had to take in the sneak preview of "Schindler's List." I have sat through each of Spielberg's movies, and never could bear any one of them. They had always struck me as wrong, from start to finish, filled with glaring moral mistakes and artistic blunders.

But I couldn't not see "Schindler." The portraiture of righteous gentiles comes late in the movie game, overdue, neglected. Spielberg walked in where angels fear to tread, and this time, he stopped me in my track.

He does his masterwork in black and white, with only slight seepings of bloody, rusty reds. A child's plum coat stains the silver screen, or a gunshot wound. Full color only returns to the print when the past is done. The sunshine of today floods the cinema wall before the credits come on. I love to change my mind, and by the close of "Schindler," Spielberg had earned my trust.

You know the story of Oscar Schindler (Liam Neeson) from the novel or by reputation and legend. This oddball hero hadn't lived the role of a noble martyr, waiting in the wings of history.

He went in for wine, women, money, and fancy clothes, thoroughbred horses and the best of everything. He had saved a Jewish accountant (Ben Kingsley) only for advice on how to get the most out of war, in luxury goods and hard cash.

But he ends up rescuing more than a thousand Jewish prisoners. He keeps them on as slaves in name only, living Jewish lives under the showers of ashes.

But it was the very small details that guided me toward believing in Spielberg's film, not the immense production, not the powerful narrative. The lighting of candles to the chanting prayers of real old-time East Europe Yiddish-Hebrew, before Israel, comes across with poignant dignity.

You feel for the first time that the American director asks us to respect Jews and Judaism — an uncommon request for the audience. He demands something

of us, and risks something in making that demand. How will the film fare with our spoiled cinemagoers?

Spielberg goes further. He shows small children dashing wildly about seeking shelter before being trucked off to the gas chamber. They hide in la-

voke; the tricks are common.

But Spielberg went all out to treat his story with a minimum of sophistic gimmicks.

Still, I can't help but quibble. Schindler stands too tall beside his wards — who look as little as children beside him. Semiotically I think that's a mistake

judgment like this before so giant an effort. For Jews, the Holocaust can never lose its haunting power to melt us down into grief. In the absence of everything, there is outrage and sorrow. It transforms Spielberg from the maker of gaudy entertainment into a luftmensch.



ON THE SET AT "SCHINDLER'S LIST" — Leopold (Paul) Page, center, shows an album of photos taken when he worked for Oskar Schindler during the German occupation of Poland (to standing, from left) Steven Spielberg, director of the Holocaust film; Ralph Fiennes, who plays the role of the Nazi commander Amon Goeth, and other cast members including (seated, to Page's right) Liam Neeson, who plays Schindler in the film. The movie "Schindler's List" opens in major cities around the country on Dec. 15.

Photo by David James

trines and drown. They huddle in crowded sewers, under trapdoors, wedged into any crevice. You even have to watch somebody you've come to like, with a name and a personality, get shot down on an idle whim.

Spielberg has done his research — give him that. Sometimes you work on location to get "atmosphere." But "Schindler" digs much deeper. Poland itself with its spirits of the dead speaks through Spielberg. You can learn something from being in a place, cursed or blessed.

The last scene in the film brings Schindler's real Jews, the elderly survivors, mostly from Israel, to the site of his tombstone, white with a cross. One by one, they place pebbles or small stones upon it, and a few roses.

The divorced widow of Schindler, who had died of a "failure" in love and business, rolls on a wheelchair to pay her own respects — not that I trust matinee tears. They can be easy to

and a bad effect. He shouldn't overshadow that accountant behind the scenes who ran the show. There's a touch of the lurid comic book that pulls you back to earlier Spielberg.

Don't hate me for sitting in

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"Stations of Desire," by Claudia Esslinger will be on display at the Community College of Rhode Island in Warwick until Dec. 22. The show is a two-part installation comprised of three altpieces surrounding video-monitors designed and filmed by Esslinger.

The drawings and prints of Richard Claude Ziemann will be on exhibit in Rhode Island College's Bannister Gallery until Dec. 22. Ziemann is referred to as an "artist of nature" due to his exclusive concentration on the theme of landscape since his studies with Gabor Peterdi at Yale in the late 1950s.

Artist Sarah Stites is exhibiting work at the Sarah Doyle Gallery, located in the Sarah Doyle Women's Center, 185 Meeting St., Providence. The show runs through Friday.

Thousands of unique gift items designed and made by Rhode Island School of Design alumni will be for sale from 10 to 4 p.m. Saturday at the RISD Alumni Holiday sale. Items including unique blown glass, jewelry, ceramics, clothing and fine art from 110 artists living throughout Southeastern New England will participate.

The Charleston String Quartet will perform Classic and Romantic-era works in concert at 8 p.m. Saturday in Room 101 of the Salomon Center for Teaching on the College Green at Brown University.

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HEALTHWISE

Israeli Doctor Fights An Undefeated Enemy

Dr. Tamar Peretz, acting head of Oncology at Hadassah-Hebrew University Medical Center, starts her day when her 2-year-old daughter decides — usually well before dawn.

By the time she leaves for work, Dr. Peretz and her husband have dressed and delivered 2-year-old Alona and 9-year-old Neta to their day-schools, made sandwiches, tidied the house, and completed at least one load of laundry.

Dr. Peretz's professional day starts at 8 a.m. when she begins her rounds in Hadassah's cancer wards. "One of the reasons I chose oncology is because of the special contact I develop with the people I treat," Dr. Peretz says. "I become involved with them not just medically, but as people."

And, while cancer remains an undefeated enemy, it is at last under siege. "Even when we can't cure, we do a great deal to extend life and to improve its quality," she says. "Perhaps this is why oncology as a specialty has attracted large numbers of women in Israel."

At Hadassah's Sharet Institute of Oncology — which treats a quarter of all Israel's cancer patients — five of its 10 senior staff are women, as are six of its 11 residents and three of its six scientists.

Dr. Peretz herself is a prod-

uct of Hadassah. Born in Poland in 1952, she has lived in Israel since she was five, studied for her M.D. at Hebrew University-Hadassah School of Medicine and did her residency at Hadassah's Sharet Institute. A Hadassah fellowship sent her to New York's Memorial Sloan-Kettering Cancer Center, and in July 1993 she began her present appointment at Hadassah.

"My fellowship gave me an opportunity to work at one of the world's greatest cancer facilities," she says, "but I'm content to live and work in Israel. It's home and, from a professional standpoint, it's an unparalleled human laboratory."

"Israel is a patchwork of immigrants from cultures all over the world, and this provides a unique opportunity for research," Dr. Peretz explains. "We're seeing, for example, upward trends in the incidence of breast and colon cancer among Sephardic Jews who have lived in Israel for many years — especially in the generation born here. We're looking now to see what happens with Israel's Ethiopian newcomers: At the moment, breast cancer is rare among them."

Dr. Peretz is currently engaged in a research project investigating breast cancer among ultra-Orthodox women.

"These women generally seek treatment when their

breast tumor is far more advanced than in the general population," says Dr. Peretz. "We're following at least two main lines of inquiry. One is that breast cancer prevention information is not penetrating this secluded community as efficiently as the population at large. The second is that women in the ultra-Orthodox community suffer a different type of breast cancer, characterized by a much faster growing tumor."

Israel's Russian community is another that is ripe for breast cancer research. "The rate of breast cancer among Russian immigrants is very high," says Dr. Peretz. "But it's unclear whether this reflects a high incidence among Russian women or Russian Jewish women or both, or whether Russian Jewish cancer victims are more likely to emigrate to Israel in search of medical help. It's not unknown for Russian Jewish patients to go to Hadassah straight from the airport."

Dr. Peretz is also studying the metastatic behavior of ovarian and breast cancer cells. "We're looking at which cells become metastatic and spread, and which cells in the same tumor remain local, and why this should be so," she says. "Once we recognize the characteristics of the metastatic cells, we can look for ways to block their advance."

Research is fitted into crowded days. After her morning rounds, Dr. Peretz spends several hours working in the Outpatient Clinic. Administrative and research meetings punctuate her day, along with weekly departmental conferences on new patients, pathology and tumor biology.

She usually leaves the hospital at 6 p.m. taking home with

'But Won't I Gain Weight?'

by Edward C. Galuska, C.I.S.W.

One of the most commonly reported barriers to quitting smoking is the concern over weight gain. Almost every smoker knows someone who quit smoking and gained a large amount of weight shortly after quitting smoking.

Smokers themselves may have gained large amounts of weight during previous quit attempts. Such weight gain may be a barrier to quitting or contributor to relapse among abstinent smokers.

Fear of weight gain tends to be more common among female smokers. However, there are ways to quit smoking and minimize your risk for excessive weight gain.

It all starts with an understanding of whether smokers who quit smoking are at risk for gaining weight.

There is a substantial amount of evidence that suggests that smokers are more likely to weigh less than nonsmokers (U.S. DHHS 1988), and that many smokers, especially women, smoke to prevent weight gain (Klesges and Klesges 1988).

her mail, reports, journals and phone numbers of patients whose calls have yet to be returned. All this will be fitted into the evening hours, along with quality family time.

"It's a very full and concentrated life," she says. "Certain things have been dropped altogether. We never ever go out, for example. But I have few complaints. I'm doing what I want to do in both my professional and my personal life — and I fully realize that makes me a very fortunate person."

Mild weight gain, ranging between 1 and 9 pounds, is common in smokers who quit smoking. Most of this weight gain appears to take place in the first month of abstinence (Malcolm et al. 1980).

Although still being researched, there appear to be several factors associated with weight gain following smoking cessation.

First, the absence of nicotine in the metabolic process appears to decrease the rate at which calories are burned. Second, smoking appears to decrease self-reported appetite, hunger and caloric intake (Wack and Rodin, 1982).

Smoking also appears to decrease the smoker's affinity for sweets. Thus, smoking cessation is likely to increase these factors.

Finally, smokers may inappropriately choose food substitutes to cope with urges to smoke.

There is also evidence that there are ex-smokers who maintain or lose weight following cessation.

You are likely to be healthier a couple of pounds heavier than continuing to smoke.

The writer works at the Miriam Hospital Center for Behavioral Medicine.

Hospital Opens in January

Rhode Island Hospital will open its new Hasbro Children's Hospital in mid-January, with nearly two weeks of festivities, tours and other special occasions to mark the completion of the state-of-the-art children's hospital for southeastern New England.

The new children's hospital would have remained a dream were it not for the participation and encouragement of many hundreds of people. So great care is going into plans for the hospital's opening — to give the hospital a chance to show the building off, and to give everyone a special opportunity to preview the facility during the festivities.

Patient move-in is scheduled for the weekend of Feb. 12 and 13, with the new building to be in full operation on Valentine's Day, Feb. 14.

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HEALTHWISE

Tai Chi May Benefit People with Arthritis

Tai Chi, an ancient Chinese martial art, may now be an ideal form of exercise for people who have arthritis, according to the Arthritis Foundation.

An article in a recent issue of *Arthritis Today*, the Arthritis Foundation's national consumer magazine, says the slow, concentrated movements of tai chi make it ideal for those whose joints and bones can't take the jarring effects experienced with many other forms of exercise.

Tai chi was first developed about 250 years ago as a martial art, or a system for fighting. Its preset movements mimic those of other forms of kung fu, except that they are performed more slowly. Used today as a

form of exercise and meditation, the gentle movements of tai chi take the body through a wide range of motion.

"Range of motion exercise, like tai chi, are recommended for people with arthritis because they reduce stiffness and keep joints flexible," says Sylvia Wilson, chief of physical therapy, St. Joseph Hospital.

Many people find tai chi to be a moving form of meditation. The focus is on maintaining the delicate balance between physical relaxation and mental alertness. Priority is given to flexibility, and all movements are designed to be coordinated with deep breathing.

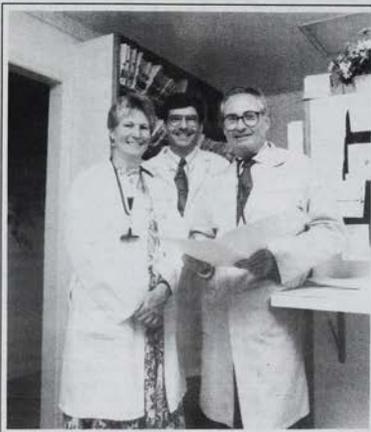
"People who have arthritis may need to alter the tradi-

tional tai chi methods to accommodate their particular physical condition," says Wilson. Even though tai chi is a gentle exercise system, practicing it in its strictest form may be too strenuous for certain people. Fortunately, the movements of tai chi can be altered to accommodate painful areas of the body.

Tai chi is the basis for one of the Arthritis Foundation's exercise programs known as the ROM (range of motion) dance. This program combines traditional arthritis exercises with tai chi movements. The ROM dance is set to music and a soothing prose poem, making the dance easy on the mind and the body.

Tai chi usually is taught in martial art schools, which can be found listed in the local phone directory under the heading of karate or martial arts. Many local colleges and universities, YMCAs/YWCAs, community centers and health clubs also offer tai chi classes.

For more information about exercise and a listing of exercise programs, contact the Arthritis Foundation at 434-5792.



New Practice Opens

Deborah Drew, C.N.M., Jeffrey Joseph, M.D., and Martin Schwartz, M.D., have formed a group practice, Bay Point Maternity & Women's Health Ltd. at 24 Salt Pond Road in Wakefield. The practice is affiliated with South County Hospital in Wakefield. The practice encompasses family centered maternity and women's care, with emphasis on family planning, infertility and menopause.

Torah, Mental Health and You

by R.Y. Donowitz
Special to the Herald

When confronted with difficulties, especially when our emotions are running high, we often don't know what to do. What can someone else offer us?

In this week's Parsha, Miketz, Yaakov Avinu and his family were in difficult straits. They ran out of food they purchased in Egypt during the famine. What could they possibly do? To return to Egypt meant putting Binjamin, his youngest son, in danger. To do nothing meant starvation for all of them.

Surely, Yaakov was an intelligent person and gave much thought to their dilemma, what could anyone say? Yehudah spoke up and said they must go to Egypt, if not, all of them would die. He even pledged his own life to protect Binjamin. Yaakov agreed and the brothers went.

What did Yehudah say that was so brilliant? Didn't Yaakov realize how serious their situation was?

Rabbi A. Henach Liebowitz of the Chafetz Chaim Yeshiva explained, using the commentary of Rashi, that Yehudah underscored the total imminent danger to the entire family and brought it to the forefront of Yaakov's mind.

Yaakov's intellect was dis-

tracted with his emotional concern for the safety of Binjamin. Only when Yehudah presented their situation the way he did, forcing Yaakov to see the seriousness of their problem, did he agree.

When people come to the office they are often skeptical of what can be offered to them. How can I help? Sometimes, the answer is like what Yehudah did for Yaakov, helping people get through their emotional web and help them clearly see what the solution is. Depending upon the intricacy of the web, brief problem-centered therapy can truly be brief.

R.Y. Donowitz is a certified mental health counselor and an educator with a private practice as an affiliate of Human Relations Consultants. He can now also be reached at his home 861-1835.

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MILESTONES



Weinstein-Ehrlich Engaged

Mr. and Mrs. Donald Weinstein of West Warwick, R.I., formerly of Syosset, N.Y., announce the engagement of their daughter, Stacy Lynn Weinstein, to Mark Brian Ehrlich, son of Dr. and Mrs. David Ehrlich of Boca Raton, Fla., on Dec. 6. An Oct 1994 wedding is planned.

Weinstein graduated from

Emory University and Harvard Law School. She is now clerking for Judge Alexander Denison, U.S. District Court in Raleigh, N.C.

Ehrlich, who graduated from the University of Michigan, will receive his law degree from Harvard Law School in June, 1994.

Tara Berger

Tara Berger, daughter of Cheryl and Donald Berger of North Smithfield, celebrated her bat mitzvah Nov. 14 at Congregation B'nai Israel in Woonsocket.

Tara's grandparents are Estelle Churnick of Cranston and the late George Churnick, and David Berger of East Providence and the late Cele Berger.



Zachary Louis Levenson

Mr. and Mrs. Daniel Levenson and their daughter, Marissa, of Randolph, Mass., announce the birth of a son, Zachary Louis, Nov. 15.

Maternal grandparents are Mr. and Mrs. Maurice Revkin of Cranston, R.I. Paternal grandparents are Mr. and Mrs. Richard Levenson of Alexandria, Va.

Zachary's paternal grandmother is Rose Hershkowitz of London, England.

Sons of Jacob Prepares for Anniversary, Restoration

After the monthly meeting and breakfast for Congregation Sons of Jacob on Nov. 28, installations were made for the officers and board of directors.

A committee has been formed to prepare for the synagogue's 100th anniversary celebration and restoration of the main vestibules. The eight degrees of charity by the 12th century Spanish rabbi are here in detail. According to Maimonides:

- The first and lowest degree is to give — but with reluctance or regret. This is the gift of the hand, but not of the heart.

- The second is to give cheerfully and proportionately but not until one is solicited.

- The third is to give cheerfully but not proportionately to the distress of the sufferer.

- The fourth is to give cheerfully, proportionately, and even unsolicited; but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

- The fifth is to give charity in such a way that the distressed may receive the bounty and know their benefactor without being known to them. Such was the conduct of some of our ancestors who used to tie up money in the hind quarters

of their cloaks so that the poor might take it unperceived.

- The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them.

- The seventh is still more meritorious. Namely, to bestow charity in such a way that the benefactor may not know the relieved person, nor the name of their benefactor.

- The eighth, the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced brother, either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding up his hand for charity.

These, therefore, are the ways, of life. Sons of Jacob Synagogue is anxious to receive suggestions and go forth to pray for all sick people, wishing everyone a speedy recovery.

Sisterhood Will Meet

The Sisterhood of Temple Am David will hold its Chanukah party on Dec. 9 at 7:30 p.m. The temple is located at 40 Gardiner St., Warwick.

Rabbi Nechama Goldberg will lead the congregation in lighting the Chanukah candles and songs. Jerry Foster, a well-known speaker, will present a program entitled "Digging into the Past or I Love a Mystery." Latkes and kugel, coffee and tea will be served.

The program is free to Sisterhood members and costs \$3 for guests. Reservations may be left on the answering machine as soon as possible, 463-7144.

Chanukah Dinner at Cong. Ohawe Sholom

Jr. N.C.S.Y. is sponsoring a Chanukah dinner to be held at Congregation Ohawe Sholom, East Avenue, Pawtucket, R.I. on Dec. 12 at 5:30 p.m. A full chicken dinner will be served. The price is \$7.50 for adults, \$5.00 for children and a family maximum of \$25. For reservations, please call Ann-Lea Adler, 831-1119 or Linda Kessler, 726-6633.

Health News Coming

TV23 WFIT has announced that Cox Cable Rhode Island is the first cable TV company in Rhode Island to feature their station. Cox carries WFIT on channel 45.

TV23 WFIT is a new local television station with programming which focuses on health and fitness.

Clarification

Alison Berstein's birth announcement in the Dec. 2 issue of the Herald failed to include the name of her maternal great-grandmother, Celia Kagan of Providence.

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Letter Policy

Letters to the Editor of the *Rhode Island Jewish Herald* are to be typed (if at all possible), double-spaced and limited to about 500 words or less in length (about two typed pages).

Each letter must include the author's signature, address and daytime telephone number. All letters will be verified with a telephone call to verify the writer's true identity. Anonymous and "open" letters will not be published.

The Herald welcomes letters from all members of the community on any subject. Letters will be edited for good taste, libel, spelling and clarity; those that exceed 500 words may be edited for space.

Send letters to: Letters to the Editor, *Rhode Island Jewish Herald*, P.O. Box 6063, Providence, R.I. 02940.

FEATURE

Circumcision: Fiction and Fact

by Burt Minaker, M.D.
Special to the Herald

As a physician, I am often surprised at the misconceptions and odd attitudes I encounter with regard to the medical procedure — and ritual — of circumcision.

Many people are convinced that circumcision of newborn boys is an operation clearly warranted by hygienic considerations. While there has been speculation in the past about possible health benefits from circumcision, even to the point of considering it as the possible determinant of the low incidence of cervical cancer noted among Jewish women, the medical literature provides no real evidence for any such benefits.

It is my own considered opinion that even if some minor health benefits were afforded by circumcision, as a medical procedure it would still not warrant the discomfort caused the child.

For even though a young baby's neural system can hardly be considered fully developed, and is hence unlikely to feel pain with the sensitivity of an older person, and even though the surgery is quick and not traumatic, there is nevertheless some pain associated with circumcision and its aftermath, as with any minor surgery.

Most babies cry during the procedure, especially (and ironically) during the preparatory stage, before the actual surgery. So even if some minor health benefit were indeed afforded, I for one, from the medical standpoint, would rather simply forego the circumcision and spare the child the few days of pain and discomfort.

Which leaves circumcision as ritual.

For that is, of course, the essence of circumcision, whether we choose to think of it so or not.

I am a pediatrician and, therefore, my prime concern is for the welfare of children. As regards the spiritual welfare of Jewish boys, I am wholly convinced of the necessity of circumcision, in spite of the lack of medical justification, in spite of the discomfort to the child. For there are things more transcendent than medicine, and, furthermore, being Jewish is not a state of health.

There is, as there has been for 3,000 years, a body of Jewish religious law, known as halacha. It is not based on medical hygiene, although it plays an important role in many of its laws. It is beyond specific concerns, for it surpasses them. It is all-encompassing, though often inscrutable. For it is G-d's law, a gift to our people.

A fundamental precept of that law is the unknowable mystery, but spiritual necessity, of circumcision, or milah, for the Jewish male child on no earlier than the eighth day of life. The details of the law, which include hygienic considerations, are many and they are complicated, but of all the Torah's laws, it alone is bestowed with the title "the

covenant of Abraham."

It is, therefore, imperative that this ritual be done properly, with proper hygiene, care and meticulous observance of the holy character of its essence.

What disturbs me so about the attitude of so many Jewish parents today is their assumption about the purpose of this divine commandment. They assume it to be a mere custom or minor medical procedure, which it clearly is not, and hence, they consider a doctor — any doctor — to be the most qualified mohel, or ritual circumciser.

As they want the child to be spared unnecessary pain, they have the circumcision done at birth (an invalid milah), or, sadly, not at all.

They, further, trust the procedure to "mohelim" who are not qualified by Jewish law to perform milah, and allow them, ironically, to use procedures which are not only unacceptable to the very law mandating circumcision in the first place, but which cause the child needless pain, itself a violation of Jewish law as unconscionable.

There are, unfortunately, "mohelim" today who use various surgical instruments (such as the Gomco clamp, the Mogen clamp, and the plastibell) which not only add to the pain and danger of circumcision but are unacceptable to halacha, which, of course, subverts the entire reason for circumcision in the first place.

There are even "mohelim" — often the same ones — who are themselves not observant of Jewish religious law in their personal lives, hence certainly not qualified to execute the exacting religious duty of circumcision with the care it needs.

In my own experience, as well as in that of other professional men and women of medicine with whom I've spoken, the most religiously devout mohelim are, almost invariably, the most considerate, the most knowledgeable, and the most careful practitioners of milah.

I have seen men, whose main occupation is something unrelated, perform circumcision "on the side," with temple affiliation their only "qualification," and do so with remarkable ineptitude, resulting in great pain and even danger to the child with whom they had been entrusted.

Guides Available for Elders, Care-Givers

The Neighborhood Friendly Visitor Program (NFVP) is offering two guides to elders and family care-givers looking for support services and long-term care options.

The second edition of *From A.A. to Z* support guide lists support groups available across the state for persons needing guidance in times of personal crisis or stress.

The guide is organized into handy groupings such as Aging/Caregiving, Grief/Loss, Mental Health and Parenting/Family Concerns.

Within each category, support groups are listed with a contact person, telephone number, address, meeting dates and fees (if applicable). The first edition of *From A.A. to Z* was published in 1988.

Copies of the guide can be picked up free of charge from the Neighborhood Friendly Visitor Program, 83 Stewart St., Providence, R.I. 02903, Monday through Friday (8:30 a.m. to 4:30 p.m.). The guide is available by mail from NFVP for a \$2 charge. The guide and binder are available by mail for \$3.50.

The third edition of *A Guide to Home Care and Nursing Home Resources in Rhode Island*, is available from NFVP. The guide offers information on home care, assisted living, and nursing home care in the state.

The guide is designed to help elders and their families plan for long-term care needs. The first edition of this guide was published in 1979.

Copies of *A Guide to Home*

Care and Nursing Home Resources in Rhode Island can be picked up free from NFVP or can be mailed for a charge of \$2 a copy.

In addition, copies of both publications can be picked up, free of charge, from the state Department of Elderly Affairs, 160 Pine St. in Providence, during regular business hours, Monday through Friday (8:30 a.m. to 4 p.m.).

For more information, call NFVP at 421-7886.

'Practice Random Acts of Kindness...'

by Alison Smith
Herald Reporter

The first and second graders at the Providence Hebrew Day School have been working on a quilt created around the idea of "different acts of charity," according to Rabbi Mordechai Nissel, teacher at the school.

Each child was given a quilt-square-sized piece of paper and asked to draw an appropriate picture on it, illustrating some compassionate gesture or gift. The pictures were then transferred to the quilt.

Rabbi Nissel and Cheryl Collins, art teacher at the school, have been guiding the classes through this creative process.

The finished quilt is scheduled for display this Sunday, Super Sunday, at the Jewish Community Center of Rhode Island, after which it will be brought back to the school.

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Leukemia Society Offers Book on Bone Marrow Transplants

A recently published patient-education booklet on bone marrow transplantation, a form of treatment for leukemias and related cancers, is available at no charge from the Leukemia Society of America.

The 20-page booklet, written in layman's terms, is an educational resource for patients, their families and the general public. It contains detailed information on the procedure in an easy-to-follow question-

and-answer format.

Bone marrow transplants are best viewed as a transfusion of marrow, not a surgical procedure or operation. Bone marrow is the spongy tissue inside bone which manufactures various component cells of blood and the immune system. Currently, marrow transplantation is being used to treat three major types of leukemia, as well as some lymphomas, diseases which afflict 48,000 Americans each year.

This booklet and any other patient-education booklets and videos, covering a variety of topics in leukemia and its related diseases, are available from the Leukemia Society's Rhode Island Chapter, at 943-8888.

The Leukemia Society of America, a voluntary health agency founded in 1949, provides financial aid to patients and sponsors research investigators in studies directed against leukemia, Hodgkin's disease, the lymphomas and multiple myeloma. The society has provided more than \$84 million to research since its founding.

Parents should, therefore, take the time to acquaint themselves with the ritual of circumcision and especially with the mohel himself, choosing him carefully, demanding competence, observance of Jewish law, and knowledge in him.

An excellent guide to the background, procedure and intricacies of the ritual, from the perspective of a medical doctor who specializes in milah is *Bris Milah*, by Henry C. Romberg, M.D., (Philip Feldheim Inc., 96 E. Broadway, N.Y. 10002).

It is my sincere and heartfelt prayer that the wonderful Jewish community enjoy the benefits of physical, and spiritual, health forever.

The author, a former Providence resident, currently resides in Brookline, Mass. He has a pediatric practice in Attleboro, Mass.

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THE JEWISH COMMUNITY

Community Gathers To Voice AIDS Concern

by Taylor Holland
Herald Reporter

With more than 5,000 HIV-positive people living in the state of Rhode Island, members of the Jewish community met to voice their opinions and call for more action on the AIDS epidemic at the JCCRI last week.

The program, "A Jewish Response to AIDS," featured viewpoints from Dr. Ken Mayer of Brown University, Anne Marie Silvia of Rhode Island Project AIDS and Rabbi Leslie Gutterman of Temple Beth-El. Dr. Mayer opened the session with startling statistics regarding the spread of the disease in the United States and called for unity within the community.

"There is an appropriate Jewish response [to AIDS]," Dr. Mayer said. "This has to be an issue we have solidarity on."

Ms. Silvia continued the line of discussion by highlighting the societal stigmas relating to the epidemic and lauded the goodwill of many hardworking individuals.

"Without volunteers coming forward, we would be much farther behind the eight ball than we are right now," Silvia said.

Silvia then shared some startling statistics of her own. "AIDS is the number one cause of death for men aged 25-44 in the United States," she said.

She went on to put the growth of the epidemic into context by analogizing it to AIDS cases among celebrities, saying from Rock Hudson to Magic Johnson to Arthur Ashe, the time frames between these very public cases are shortening and this is a symbol of what is happening on a larger scale. "Chances are you know

someone with AIDS," she said, "because some people choose not to come out because of the stigma."

Silvia said Rhode Island Project AIDS provides support services for people with the disease, prevention services and promotes political advocacy in the state.

Rabbi Gutterman then spoke on the guidance the Jewish faith offers in relation to the disease.

Pointing to values like empathy, compassion, visiting the sick and saving a life and repair of the world and its subsequent responsibility, Rabbi Gutterman said, "The true meaning of any mitzvah, is to be able to do another."

After all three spoke, the issue of action on the part of the Clinton administration came

up as a topic of discussion.

"The bottom line is that [Clinton] gets it and the previous administrations didn't," Mayer said.

Silvia then commented on an incident in Washington last week where an activist yelled at Clinton at a conference.

"I certainly don't think the activists can let up," she said. "It's hard to be patient when 12 years of two combined administrations have ignored it." "What I find very difficult is that because he gets it, it makes it even more difficult to respond."

The question of what the Jewish community can do to get active was summed up by Rabbi Gutterman when he said, "People have to have the courage to come forward and overcome the stigma."



THIS IS PAINSTAKING WORK — and Irina Kratch, Josef Weiner, an unidentified artist with his head down, Olga Vygodor and Malka Antokol are taking their drawing for the "acts of kindness" quilt seriously, at the Providence Hebrew Day School.

Herald photo by Alison Smith

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Touro Synagogue Clarifies

Rabbi Chaim Shapiro would like us to identify Congregation Jeshuat Israel mentioned in the Dec. 2 issue of the *Herald*, which is inviting everyone to a Chanukah Party on Dec. 12 at 4 p.m. at The Elks Lodge, Bellevue, Ave., Newport, as Touro Synagogue, the name by which it is more commonly known.

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THE JEWISH COMMUNITY

Leopold Page: The Man who made 'Schindler's List' Possible

by Tom Tugend

Leopold (Paul) Page is a stocky, hearty man of 80 who infuses new vigor into such words as endurance, persistence and the will to live.

Such traits make clear how he survived the Holocaust and became a successful businessman in Beverly Hills. They also explain why "Schindler's List" was made. Directed by Steven Spielberg, the film will open in major cities Dec. 15.

It was in 1980, with the temperature close to 105 degrees, that a stranger walked into Page's air-conditioned leather-goods store in Beverly Hills looking for some respite from the heat and a new briefcase. After the sale, the man presented his American Express card, which bore the name of Thomas Keneally, and explained he was a writer who had been at a nearby bookstore autographing copies of his novel, *Confederates*.

While waiting for Keneally's credit card authorization to clear, Page — like some modern Ancient Mariner — fixed his eye on the writer and unfolded the story of Oskar Schindler.

Schindler was an ethnic German from the Sudetenland, the border area of Czechoslovakia gobbled up by Hitler after the 1938 Munich pact. Within months of the German conquest of Poland in 1939, he arrived in Krakow as a free-wheeling entrepreneur to make his fortune. He took over a kitchenware factory that had been "Aryanized" after the arrest of its Jewish owners and, dealing actively on the black market, quickly became a multimillionaire.

Schindler was a Catholic, but hardly an ideal son of the church. He was a handsome and charming man, a heavy drinker and smoker, a persistent womanizer (although married) who knew just how to entertain and bribe German army brass and Nazi SS officials to get what he wanted.

Third Night at Temple Sinai

On Dec. 10, Temple Sinai will be celebrating the third night of Chanukah during a special Family Worship Service beginning at 7:30 p.m. The service will include storytelling and congregational singing, and the menorah will be lit by the presidents of the Temple Sinai Brotherhood, Sisterhood and Youth Group. There will be a special Oneg Shabbat following the service.

Correction

On page 15 of the Dec. 2 issue of the *Herald*, a picture of a meeting of the Leisure Club was said to have been taken at Temple Beth-El, but the meeting actually took place at Temple Emanu-El. We regret the error.

Schindler's factory employed 1,100 Jewish slave laborers. At some point — we will never know when, or why — this unlikely savior decided to risk not only his neck but his fortune to rescue his workers from their certain fate at the nearby Auschwitz death camp. In this amazing and spine-tingling effort, Page (his name then was Leopold Pfeifferberg) became one of Schindler's chief aides and co-conspirators.

Schindler was a handsome and charming man who knew just how to entertain and bribe German army brass and Nazi SS officials to get what he wanted.

Keneally listened to the story and, though impressed, begged off because, he said, he was only three years old when World War II began. As an Australian Catholic, he had learned little about the Holocaust, and not much more about Jews. "I got angry," Page recalls today, "and told him those were three reasons why he should write the book."

Like many before and after him, Keneally was no match for Page's persistence. He canceled his evening flight home to Australia and spent the night at Page's house, going through piles of documents and photographs. Not long afterward, the author and the survivor set out on a global tour to interview Schindlerjuden (Jews whose lives were saved by Oskar Schindler), and to visit the wartime sites in and around Krakow where Jews had lived and died.

The book *Schindler's List*, published in 1982, became an international best-seller; 2.5 million copies have been sold. The author dedicated his work "to the memory of Oskar Schindler, and to Leopold Pfeifferberg, who by zeal and persistence caused this book to be written."

But Page (generally addressed as Poldek) had just begun. A year later, he convinced one of his customers — the wife of Universal Pictures-MCA president Sidney Shein-



JUSTIFIABLY PROUD — the over 500 members of the Providence Chapter of Hadassah celebrated its 70th anniversary this week. On hand to help cut the cake at the party are, from left to right, Eunice Greenfield; Claire Mell; Rosalind Bolusky; Doris McGarry, and Ruth Goldstein. *Herald photo by Alison Smith*

berg — to arrange a meeting at her home with her husband. Also present were Keneally and Steven Spielberg, then only 34 and hot off his later triumphs in "Raiders of the Lost Ark" and "E.T. — the Extra-Terrestrial." As usual, Poldek did the talking. Both Sheinberg and Spielberg appeared interested. "I'm ready to start tomorrow," Page said to Spielberg. "How about you?"

"Well, maybe in 10 years," Spielberg responded, explaining that he did not feel he was psychologically mature enough to handle the subject.

"For G-d's sake, I won't be here — I'm 70 years old," Poldek protested. But in vain.

Spielberg went on to other film triumphs, including the phenomenally successful "Jurassic Park." Then, almost 10 years from the date of that first meeting, Spielberg felt he was mature enough to shoot "Schindler's List," with Irish actor Liam Neeson playing Schindler. Poldek returned to his native Krakow as technical advisor on the movie and to meet the man who plays him in the film, Canadian-born Israeli actor Jonathan Sagalle.

Schindler died in 1967, the year Yad Vashem, Israel's Holocaust Remembrance Authority, named him "Righteous Among the Nations." A tree was planted in his name on the Avenue of the Just approaching Yad Vashem, and he is buried

not far away in the Catholic cemetery in Jerusalem.

Poldek Pfeifferberg — Paul Page — sold his shop in Beverly Hills and is now in the wholesale leather business there. Proceeds from "Schindler's List" benefits in New York on Dec. 1 and Los Angeles Dec. 9 will go to

the Oskar Schindler Humanity Foundation, which Poldek founded with author Keneally and Schindler's lawyer, Irv Glavin.

Its purpose: "To recognize and reward humanitarian heroes."

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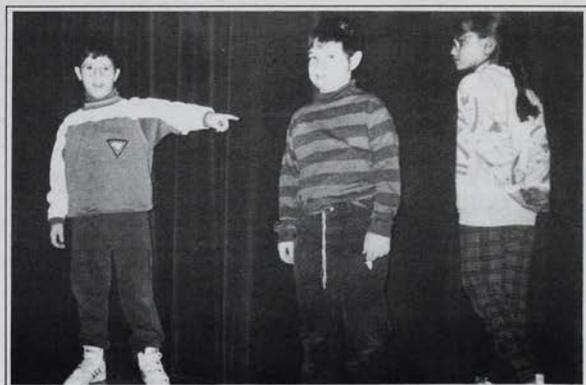
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THE JEWISH COMMUNITY



"YOU'LL BE SORRY!" — Donny Katzovitz points an accusing finger at Dovid Gibber while Becky Poulman wonders who's next. Donny, Dovid and Becky are members of the cast of a Chanukah program organized by teacher Rena Holtzman of the Providence Hebrew Day School.

Herald photo by Alison Smith

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WGBH To Feature Chanukah Specials

WGBH Radio/89.7 FM will be featuring the following:

• "Music for the Chanukah Season" — Dec. 11 at noon on The Folk Heritage. Host Dick Pleasants offers two hours of new seasonal releases on The Folk Heritage.

• "Beyond 1492: 500 Years of Jewish Song and Legend" — Dec. 12 at 1 p.m. This special celebrates the rich heritage of

the Sephardic Jews around the world in a storytelling and musical format. Hosted, written and produced by Ellen Kushner, "Beyond 1492" blends the romance and adventure of one fictional family's saga with the richness of 500 years of their culture's music and folklore. The hourlong program combines the talents of some of Boston's most gifted storytellers with that of the internationally renowned musical group Voice of the Turtle. The program will be repeated Dec. 13 at midnight on Night-Air.

• "Chanukah Lights" — Dec. 12 at 5 p.m. on Arts & Ideas. National Public Radio's Susan Starnberg and Murray Horwitz will read stories and tales that explore the Jewish holiday experience from a variety of eras and cultural perspectives.

• "New Years: A Cultural Exploration" — Dec. 26 at 5 p.m. on Arts & Ideas. From the Islamic New Hijrah Year 1415 on June 10, 1994 to the Chinese New Year on Feb. 10, 1994; from Rosh Hashanah on Sept. 5, 1994, to Brazil's Nossa Senhor do Bonfim Fest (Our Lord/Lady of the Happy Ending) on Jan. 20, 1994, this program uses ethnic music, interviews with cultural leaders, stories and readings to capture the special significance of each holiday and the unique qualities of each culture.

Announce your wedding in the **HERALD**.

Holocaust Survivor To Speak

The Rhode Island Holocaust Museum is sponsoring a presentation by Nelly Toll, a child who hid with her mother during the Holocaust, on Wednesday at 7:30 p.m.

Ms. Toll will present a slide lecture focusing on her experiences as a young child raised in the Nazi regime. She is the author of *Behind the Secret Window: A Memoir of a Hidden Childhood*, an autobiography designed for young people which includes 29 of her

wartime paintings, and "Without Surrender: Art of the Holocaust."

"The imaginary pictures took me to a different world," Toll said. "I took reality and transformed it into positive images."

"I will be speaking about myself, my art, my book and my diary I kept during World War II."

Her work is being reproduced on a poster by the United States Holocaust Memorial Museum.

European Dance Show to Air

"Klezmer: Fiddler on the Hoof," a story tracing the development of traditional Eastern European dance music, will air Tuesday at 10 p.m. on PBS. Exploring its current revival across America, where more than 100 klezmer ensembles are currently formed, the program provides a window into Yiddish culture and traces klezmer's origins from Odessa, where it was played at wed-

dings and other celebrations.

Based on two Hebrew words meaning "instrumental song," klezmer's unique style is derived from religious music — particularly the intonations of cantors during prayer.

Klezmer musicians past and present are featured in performance and interview, including legend Sid Beckerman, Giora Fiedman and groups Brave Old World and the Klezmatiks.



BECAUSE THEY WERE HELPED — Abe Shapiro, Leionid Margolin and Michael Gorman pitch in with the Super Sunday fund solicitation at the Jewish Community Center of Rhode Island, Sunday afternoon. The three immigrated from Russia and know that many others still need help.

Herald photo by Alison Smith

Chanukah Luncheon for Seniors-Volunteers

Dec. 14 at noon, there will be a luncheon for the "Keshet" volunteers and senior citizens at the Providence Hebrew School. Latkes, children's performances, and music will highlight the event. The community is invited to participate. Please RSVP to (401) 331-5327.

Mishkon Tfiloh Announces Chanukah Party

Congregation Mishkon Tfiloh, 203 Summit Ave., will have their annual Chanukah party on Dec. 12 at 7 p.m. Rabbi Berliinsky will speak on "the Patriarch Jacob and the light of Chanukah." Fishel Bressler will provide the musical entertainment. Chanukah refreshments will be served. Everyone is invited.

Leisure Club Plans Party

The Chanukah celebration by the Temple Emanu-El Leisure Club will be held on Dec. 12 at 2 p.m. in the Bohnen Vestry.

Chanukah "fun food" will be served and the group will enjoy music arranged by Irving Zeitman, president of the group. All are invited to attend.

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School Beat



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Remembering the Old-Time Games

Marble and Agate Games
by Harold Bloom
Special to the Herald

(Editor's Note: This is the final story from a four-part series.)

According to Webster's, a "marble" is "a little ball of stone, glass, or clay, used in games."

In my day, the kids in our neighborhood used that term to refer only to the painted ceramic balls that were held in low regard compared to the beautiful, colored glass balls, many with multi-colored swirls within them, that we called "agates."

These little spheres, a handful of which could be purchased for about the price of a candy bar, could provide a child with hours of entertainment (and, if he or she had any skill in the games described below, days or weeks of entertainment).

Bunny In the Hole

This game started with a 2- or 3-inch-diameter hole scooped into the ground. Two or more contestants could play at a time.

Standing at a pre-selected position some 5 to 20 feet from the hole, the players would take turns attempting to throw an agate into the hole, continuing in rotation until each had thrown the pre-selected number of agates.

At that point, the player who had the agate closest to the hole, or the one who had managed to land the last agate in the hole, had the opportunity of knocking agates outside the hole into the hole. The knocking was done with the second knuckle of his curved index finger. This would continue until he missed knocking an agate into the hole.

The player whose agate had been next nearest to the hole would then start knocking agates. This process would continue until all of the agates were in the hole. The player who managed to knock the last of the agates into the hole was the winner of all of the agates.

These little spheres could provide a child with hours of entertainment.

Pops and Spans

There were three versions of this game. In the simplest, the two players took stances equidistant from an agate deposited on the ground by one of them, and the other player would try to hit (pop) the agate on the ground by throwing his own agate. If the thrower "popped" the target agate, he collected both agates, deposited another agate on the ground, and the other player took his turn at attempting to "pop" the agate on the ground.

Whenever a player missed his target, the other player would pick up the thrown agate and take his turn. In this version of the game, the distances from player to target were relatively short, 5 to 10 feet, and the progress of the game was slow.

A more challenging version had the players farther (up to 30 or so feet) from the target, and it frequently involved multiple agates on the ground. In this version, the thrower could win an agate either by "popping" it, or by having his thrown agate land within his hand's span of a target agate (hence, "pops and spans").

This version, which I remember could involve as many as 12 or 18 agates at a time, was fast moving, and it could result in a large win (or loss) in a relatively short time.

To make the game even more challenging, a third version called for the players to bounce their thrown agates off a fence or house wall before the "pop" or "span" was achieved. As a result of such a variety of agate games, most of my friends, I remember, accumulated sizeable hoards of agates which we kept in large-size Quaker Oats containers or cloth sacks.

by Taylor Holland
Herald Reporter

Students in the fifth grade at the Alperin Schecter Day School are leaving a legacy for future generations at the new Children's Hospital of Rhode Island.

Participating in "Circle of Clay," a project designed to let children of all ages and abilities get involved in the artistic and cultural life within their community, each student will create and decorate a tile to be glazed, fired and installed into a continuous ceramic mural of six-inch square tiles encircling all seven floors of the new facility.

Originally the project was designed to create a mural of only 4,000 tiles, but response was so overwhelming that more than

Music School to Hold Auditions for String Quartet

The Music School will hold auditions for its new Honors String Quartet on Jan. 8, starting at 9 a.m. at The Music School, 75 John St., Providence.

The quartet will begin weekly rehearsals on Jan. 15 at The Music School at a time to be determined by quartet members. To be eligible, students must be in junior or senior high school and successfully audition on violin, viola or cello.

The purpose of the Honors String Quartet is to provide a high-level chamber music experience to young musicians. The quartet will be directed by Charles and Consuelo Sherba, members of the Charleston String Quartet which is in residence at Brown University. Both teach in the applied music program at Brown; Charles is Concert Master with the Rhode Island Philharmonic.

Cost for the 15-week semester is \$145. Interested students should call The Music School at 272-9877 now and request an audition guideline and form. Forms must be completed and returned to the school with a \$5 audition fee by Dec. 17.



TILERIFIC—Peter Geisser of the Circle of Clay Project assists a student with a clay tile in a fifth grade class at Alperin Schecter Day School last week.
Herald photo by Taylor Holland.



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Children Leave Legacy at Hospital

150 schools, agencies and community groups and more than 10,000 children from every city and town in Rhode Island have participated.

Students at the Alperin Schecter Day School held their final workshop last Thursday with Peter Geisser, the Circle of Clay Project Director.

In January, 1994, Rhode Island Hospital will open an 87 bed state-of-the-art children's hospital to replace the aging and overcrowded Potter building which has housed the hospital's pediatric facility for over

50 years.

The tiles will be a sign of welcome and a message of goodwill and hope to those who enter the hospital.

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OBITUARIES

JACOB F. "JACK" ABLEMAN

PROVIDENCE — Jacob F. "Jack" Ableman, 94 of the Cocktown Home, George M. Cohan Boulevard, Providence, a civil engineer project manager in upstate New York and New England for more than 45 years before retiring in 1965, died Nov. 29 at the home. He was the husband of Elsie (Lipowsky) Ableman.

Born in Norwich, Conn., son of the late Abraham and Annie (Markoff) Ableman, lived in Warwick and Cranston for many years.

Mr. Ableman was an Army veteran of World War I. He was a member of the Connecticut Society of Civil Engineers, the Portchester, N.Y. Elks, the former Dennis Post, American Legion, the Jewish War Veterans, and the Norwich, Conn., Hebrew Benevolent Association.

Besides his wife he leaves two daughters, Shirley Zier of Warwick and Judith Goodman of Hyannis, Mass., a sister, Beatrice Hirschberg of Bloomfield, Conn., three grandchildren and two great grandchildren. He was brother of the late Burton and Samuel Ableman.

A graveside service was held Dec. 1 at the Hebrew Benevolent Cemetery, Preston, Conn. Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

PAUL S. AXELROD

BRISTOL — Paul S. Axelrod, 78, a summer resident of Bristol, past president of Axelrod Music Co. for many years, retiring 19 years ago, died Dec. 3 at Rhode Island Hospital. He was the husband of Phyllis (Mittelman) Axelrod.

Born in Providence, a son of the late Abraham and Rose (Bernstein) Axelrod, he lived in North Palm Beach Florida the last 19 years, maintaining a summer home in Bristol.

Mr. Axelrod was a World War II Army veteran. He was a past member of Temple Beth-El, Providence and the Rhode Island Masonic Lodge. He was also a volunteer at the Good Samaritan Hospital in West Palm Beach and had been a member of the Power Squadron of North Palm Beach.

Besides his wife he leaves a son, Jeffrey Axelrod of Warwick; a daughter, Milvy Christianson of Asotin, Wash.; two sisters, Belle Stern of Del Ray Beach, Fla. and Evelyn Axelrod Mimes of Miami Fla.; and two grandchildren. He was the brother of the late Walter Axelrod and Alice Alkin.

A graveside service was held Dec. 5 at Lincoln Park Cemetery, Post Road, Warwick.

MARVIN FELDMAN

NEWPORT — Marvin Feldman, 66 of Red Cross Avenue, president emeritus of the Fashion Institute of Technology, died at St. Luke's Roosevelt Hospital Center on Nov. 26.

He was the husband of Dorothy Feldman, father of Brian and Michael Feldman and he leaves behind one grandson.

Born in Rochester, N.Y. a son of the late Max and Blanche (Perlman) Feldman, he had lived in Montclair, N.J. for most of his life.

He was president of the college from 1971 until retirement in Aug. 1992.

In September of this year, the

college honored him by naming its administration and technology center the Marvin Feldman Center.

Mr. Feldman was named special consultant to the commissioner of education of the Department of Health, Education and Welfare in 1969, creating programs for community colleges and designing legislation for the Community College Career Education Act of 1970. He was also appointed chairman and executive director of the planning and review committee of the Office of Economic Opportunity.

The funeral was held Nov. 29 at Temple Ner Tamid, Bloomfield, N.J. Burial was in East Ridge Lawn Cemetery, Clifton, N.J.

EUGENE S. FRIEDMAN

WARWICK — Eugene S. Friedman, 86, of 21 Mashuena Drive, owner of Eugene's Beauty Salon, Providence, for 15 years, died Nov. 30 at home. He was the husband of Beatrice (Orleck) Friedman.

Born in the Bronx, N.Y., a son of the late Samuel and Gussie Friedman, he lived in Warwick for 27 years, previously living in Providence.

Mr. Friedman also owned the Massachusetts Realty Co. for 12 years before retiring in 1968. He was an Army veteran of World War II, a member of the Jewish War Veterans Post 23, and the DAV. He was a charter member of Temple Am David. He was a member of the Touro Fraternal Association, the Social Seniors of Warwick and the South Providence and the Providence Hebrew Free Loan Associations.

Besides his wife he leaves two sisters, Ann Walker of West Palm Beach, Fla. and Ruth Fischler of Coral Springs, Fla.

A graveside service was held Dec. 2 at Lincoln Park Cemetery. Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

BESS LEVIN

PROVIDENCE — Bess Levin, 92, of the Kent Nursing Home, Commonwealth Avenue, died Dec. 4 at the home.

She was the widow of Michael M. Levin.

Born in Memphis, Tenn., a daughter of the late Mr. and Mrs. Ralph Eisenberger, she had lived in Providence for 50 years, previously residing in Fall River, Mass. and New Jersey.

Mrs. Levin was a member of Temple Emanu-El and its Sisterhood, the Women's Association of Miriam Hospital and Temple Beth-El, Fall River. The funeral service was held Dec. 8 at Mount Sinai Memorial Chapel, 825 Hope St., Providence, with the burial at Temple Beth-El Cemetery, Fall River.

DAVID "TOOTS" PAULL

WARWICK — David "Toots" Paull, 86, of 303 Greenwich Ave., a shipping agent for Goff & Page for more than 20 years, retiring 11 years ago, died Dec. 3 at the South County Nursing Home, North Kingstown. He was the husband of the late Florence "Faye" (Kotler) Paull.

Mr. Paull was born in Providence, a son of the late Israel and Lena Janpausky. He had lived in Warwick several years, previously having lived in Providence.

He was a member of Redwood Lodge 35 AF & AM, United Commercial Travelers,

Halpern

(Continued from Page 4)

her," would be heeded.

The rest is history, or is it? Incidents must be recorded to be history. So my task is to record the sad truth.

My job as an admissions coordinator is to follow up on all applications that were completed or nearly completed. It's called marketing. I dialed the first telephone number on my list of 10. I was coldly informed that her mother was sent to another nursing home, but died a few weeks after being transferred. Click. I dialed yet another number. That relative had just died at such and such another nursing home. Click. I dialed again and again and again. Click. Click. Click. I crossed name after name off my list. I put application after application into the office's paper shredder.

I finally came to the last name on my list. I pressed the daughter for details. I asked whether she knew about JERI.

The woman was trying hard to be polite and was holding back a flood of tears. "My mother ... just died! ... It was a

the Majestic Senior Guild and the former Temple Beth Israel.

He leaves a son, Sidney W. Paull of Warwick; a daughter Selene Fishkin of New London, Conn.; five grandchildren and seven great grandchildren.

A graveside service was held Dec. 5 at Lincoln Park Memorial Cemetery, Warwick. Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

ELIZABETH SHAPIRO

NORWOOD, MASS. — Elizabeth Shapiro, 89, formerly of Providence, died Dec. 3 at the Colonial Care Nursing Home, Norwood. She was the wife of the late R. Robert Shapiro.

Born in Johnston, a daughter of the late Charles and Bella (Mogelovitz) Fradkin, she had lived in Norwood the last five years, having lived in Providence, Brookline, Mass., and Miami.

Mrs. Shapiro was a member of Haddash, B'nai B'rith, and O.R.T., and a former member of Temple Emanu-El.

She leaves a son, Paul Shapiro of Redondo Beach, Calif.; a daughter, June Levinson of Needham, Mass.; three grandchildren and three great-grandchildren.

A graveside service was held Dec. 5 at Lincoln Park Cemetery, Warwick. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

...ice nursing home that she was sent to, but ...

I waited.

"Mom just gave up! I will never forgive the federation for allowing this to happen! It wasn't what they did, it's what they didn't do!" Click.

You've seen obituaries in the Herald listing nursing homes former residents had been scattered to, but I heard the tears and felt the pain of relatives who not only grieved their parents' deaths but grieved for "what they didn't do."

It's what we as a community failed to do. Effort made now to reopen the Jewish Home is too late to bring back the dead. We slammed the door shut in June. Where was the committee to prevent the Jewish Home from closing its doors in the first place ... June or last June or the June before that? Why wasn't such a committee formed before the grave diggers began their task?

"Click!" Dead silence.
Cindy Halpern
Providence

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A MEETING OF RELIGIOUS MINDS ON AIDS — President Clinton hosts an interfaith breakfast to discuss the complexities of the AIDS epidemic with religious leaders on the cutting edge of dealing with the disease. Rabbi Joseph Edelheit of Temple Israel, Minneapolis, attended the breakfast. *White House release*

Hip Fracture Not 'Death Sentence'

by Alison Smith
Herald Reporter

In his letter published in the Dec. 2 issue of the *Herald*, Rabbi Worch referred to hip fractures and other similar ailments as death sentences. That may have been true at one time. It is not true today.

The *Herald* contacted Dr. Kenneth Morrissey, an orthopedic surgeon, for his thoughts on the subject. He said that while hip surgery on those over 75 is a serious event, it is very unusual for a patient of any age to die during surgery to repair a hip.

Last year, he operated on two people over 100 years old, and both survived. It is true that in the normal course of events, perhaps one-third of hip replacement patients over 75 may die during the year following surgery, but death is usually the result of illness not directly related to the fracture, but "surrounding" it.

He emphasized that prompt and rapid stabilization of the patient's condition, followed by appropriate surgery, is the surest way of decreasing mortality.

Benefits Reinstatement Urged

Deborah, a patient from one of our local mental health centers, has prescriptions for psychotropic medications. She should be taking six different medications every day.

However, she is one of the many former GPA (welfare) recipients who are no longer receiving benefits. She asks, "Where do people go when they have no money to pay for their medications?"

"Don't they (the State) realize that, without meds, I cannot function in society and will be sent to the IMH? It costs over \$500 a day to keep me at the IMH and much less to fill my prescriptions."

The Rhode Island Commission on Women applauds Gov. Bruce Sundlun's reinstatement of GPA prescription drug monies for those individuals with life-threatening illnesses. The Commission, however, is concerned for other former GPA recipients who are not

able to get their psychiatric or pain medications.

The Commission also questions the philosophy and logic behind giving medications to people who must find the nearest park bench on which to sleep because they don't have money for lodging. Shelters are already overcrowded. With winter around the corner, many of these individuals will become ill and go to a hospital where the cost to cure, per day, is more expensive than the \$327 per month GPA allotment.

Have an opinion?
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'Beyond the Walls' Flawed But It Has Its Rewards

by Marion D.S. Dreyfus
Special to the Herald

Although "Beyond the Walls" was completed, shown and even distributed almost 10 years ago, the theme of the film is still valid, still fresh. Despite its having won six major film awards in the Israeli Film Festival in 1984 — best director (Uri Barabash), acting, editing, original screen play and best film — the United States is again late in getting to taste this offering from a lively arts beach-head.

A seasoned director of more than two dozen feature films, TV dramas and documentaries, Barabash knows where to put the camera and how to contribute to the viewer's involvement.

Here he focuses his lens on the not overexposed scenario of an Israeli maximum security prison. The actors are both "real" actors, Jewish and Arab Israelis, and actual convicts.

The eruptions and psychological torque evident in the news columns and 6 o'clock nightly news are visible in harsh microcosm as the all-male cast (there is one woman, briefly seen for a few moments, chiefly used to demonstrate the pull of "normal" society, family and hearth) work out their violent rages, their simmering dissatisfactions, their erotic scrimshaw against the seething emotions of their fellow cons.

We are supposed to react, and, to be truthful, many in the audience in which I viewed the film did react as expected: members of the audience called this a "very brutal" film.

The film — however it struggled with the implacable notions of betrayed and betrayers, with concepts of justice and freedom denied behind bars — failed to ignite in this viewer those "correct" emotions.

Because I feel an inchoate, deeply inarticulate love of Israel, I saw the film as play-acting.

Because I feel an inchoate, deeply inarticulate love of Israel, I saw the film as play-acting. In no way approached the true brutality of films about prison in the United States, especially those made within the past few years.

Moreover, because the men in each national/linguistic camp — Israeli or Arab — manifested an extreme love and affection for each other that outweighed their occasional ferocity or individual acts of anger, my dominant impression was one not of violence but — ironically — sweetness.

Much of the plot was disconcerting, at least to my way of thinking, because the basic through-line of action, a prison strike to protest conditions, seemed arbitrary and frail as a structural motif.

It struck me as unlikely at the very least that irreconcilable enemies, in jail for reasons as diverse as treachery against the state to repeated larceny, murder to more modest infractions, would band together congenially over the mild denial of some liberties decreed by the warden.

Perhaps I am inured to so much harshness in our own Atticus and Rikers that I fail to relate to what seem to be mere disciplinary measures rather, if anything, inoffensively restraining.

Among the viewers, in fact, a substantial number seemed confused as to what precisely constituted the reason for the strike. One fellow arrogated the hunger rally as a male protest: Where too much dignity was stripped from the male, they "had to draw the line," even inside jail. Others thought it was assertion of power, the age-old conflict between father/son, with the jailers eventually ceding greater moral issues to their "sons," the inmates.

Whatever the etiology of the protest, I found it not convincing, made less so by an ending

that would in real life, I am certain, never have happened.

Given a Hobson's choice between staying or going to the relative eden of seeing his wife and young child, the featured Arab actor resolutely turned his back to his patient and beautiful family in favor of maintaining the solidarity that would within days reduce the prison population by death via starvation.

BOOK REVIEW

Despite these considerable caveats, one might well sit for this grim but rewarding offering, if only for the Hebrew and Arabic that gives such punch to the proceedings, for the frequent inmate humor of a particularly zesty variety, and for the above-mentioned gentleness between the Israeli prison men, who manifest profound love and support for each other in a place where one would not be amiss at expecting there to be no such accommodation and munificence.

The film is available, if you nose around, at a local Blockbuster Video. It is a flawed several hours, but there are rewards to be had for the attentive.

Prayers Asked

(Continued from Page 5)

Our generation needs the rebbe. And the rebbe needs you. Together, our prayers will be heard... and answered.

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CHANUKAH

THE FESTIVAL OF LIGHTS

The Rhode Island Jewish Herald

DECEMBER 9, 1993



*By the light of the menorah,
a great miracle happened here.*

THE JEWISH BOOK OF WHY

MENORAH: DETAIL OF CHANUKAH ART CONTEST ENTRY, "THE MENORAH IN THE WINDOW," BY RACHEL BLACKMAN
GRAPHICS AND LAYOUT BY JOHANNA SPARLING



Chanukah in the Home

Cantor Karl Kritz lights the Jewish Home for the Aged's Chanukah menorah many years ago.

Photo courtesy of the Rhode Island Jewish Historical Society

Happy Chanukah



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Let There Be Light

by Rabbi Bernard S. Raskas
ST PAUL, Minn. (JTA) — Chanukah, recalling the rededication of the ancient Temple in Jerusalem following the victory of the Maccabees over the Syrians, is celebrated for eight days. According to the legend, this is because only one clean jar of oil was left to be used for the eternal light and it was supposed to be sufficient for only one day. But by a miracle it lasted eight days.

An old Yiddish jest, based upon this explanation, asks, "For such a little bit of oil, such a big festival is celebrated?"

The reason so much emphasis is placed upon the Chanukah festival is that it commemorates the first successful revolt in history on behalf of religious liberty. This holiday continues to remind us of the value of religious freedom in our lives.

The spirit of Chanukah animates the Magna Carta and the Declaration of the Rights of Man, two watershed documents on human rights. And there is a parallel to the Maccabee revolt in the Declaration of Independence.

For without the willingness to remind us of the value of religious rights, these great movements for human freedom might never have been born.

Thus not only Jews but all humankind is beholden to the abiding miracle of Chanukah.

On Chanukah, the menorah lights are kindled by the shamash, the lead or service light. The shamash provides the spark for the others.

The importance of the spark can be illustrated in the follow-

ing story:

A young man who was apprenticed to a blacksmith learned how to hold the tongs, lift the hammer, strike the anvil and blow the fire with the bellows. After completing his apprenticeship, he was employed by the royal smithy. But the young man's delight at his appointment soon turned to despair when he discovered that he had failed to learn how to kindle a spark.

All his skill and knowledge in handling the tools were of no avail because he had not learned the most elementary principle — to light the fire.

We are currently commemorating the 50th anniversary of the rescue of the Danish Jews by the Danish people. That great act of courage and the Danish resistance to the Nazis was sparked by King Christian X.

In 1943 the Nazis decreed that every Jew had to wear a yellow Star of David. King Christian X heard this and immediately went on the radio and said: "The Jews are part of the Danish nation. We have no 'Jewish problem' in our country because we never had an inferiority complex in relation to the Jews. If the Jews are forced to wear the yellow star, I and my whole family shall wear it as a badge of honor."

Needless to say, the badge was never introduced in Denmark. In fact, when the Germans did press for the deportation of Jews, the Danes retaliated by scuttling the Danish fleet; and many Danish officers and soldiers lost their lives shielding their Jewish friends.

This is the spirit of Chanukah — that men and women will voluntarily endanger their lives for what they believe. It is the inspiring story of self-sacrifice that forms the basis of every great humanitarian achievement.

Indeed, a verse traditionally read on Chanukah is: "Not by power, nor by might, but by my spirit, says the G-d of hosts" (Zachariah 4:6).

Why did the rabbis choose this verse to epitomize Chanukah? Judah Maccabee was a war hero. The Maccabees won by force. History seems to call for exactly the opposite of this verse.

If we consider that period in history, however, we will find that spirit was the ultimate determinant for victory. Indeed, had the Maccabees not been infused with the spirit of freedom and devotion in Judaism, they would never have had the strength and the courage to keep fighting.

When there is spirit, there is strength; when there is no spirit, a cause vanishes like smoke on a windy day.

Chanukah is often described as a commemoration of the struggle between light and darkness. Coming as it does during the shortest days of the year, the holiday affirms that despite a darkness seemingly poised to overtake the light, the days will again lengthen and the light will shine.

This image seems particularly appropriate this year, even if at times unduly optimistic.

There is the tale of an elderly rabbi who was asked by his

(Continued on Next Page)

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A Chanukah Reflection: A Little Bit of Light Has the Power to Drive Away The Darkness

by Rabbi Avi Weiss

The Chanukah miracle is well known. After recording an extraordinary military victory the Maccabees returned to the temple only to find it in a state of disarray. Searching for oil to light the temple candelabra, they found enough oil to last one day; miraculously it lasted for eight.

The story, as simple as it sounds, presents a difficulty. If there was enough oil for the first day, the kindling of the Chanukah on day one should not be considered miraculous. Since the Chanukah light remained lit for seven days beyond the first, the Chanukah miracle in reality lasted seven days and Chanukah should be celebrated for a

week—not eight days.

One approach to this question reflects deeply on the human condition. Too often, we find ourselves overwhelmed, unable to cope; engulfed with a sense of despondency. We begin to feel hopeless. Why continue when all seems bleak? Why move on when odds are so overwhelmingly against us?

The response is clear: "There is nothing wrong with trying and failing," said one teacher of philosophy. "There is however, something terribly wrong with failing to try."

Within the human spectrum there ought to be no such con-

cept as "I can't." There is no barrier that cannot be overcome, no obstacle that cannot be conquered, no dream that cannot be fulfilled. The call to all of us is to begin, to try. With belief, effort, energy and help from above, success, or partial success is always possible.

This concept relates well to the Chanukah idea. Needing oil for eight days, but having found oil that could last for only one, most people would not have lit the temple candelabra at all. Why light when failure is certain? Why make the effort, if the effort is doomed? The miracle of the first day is that the Maccabees found the inner strength, the inner courage, to light the menorah in the first place. They did not give up, for nothing is impossible, and in the end they prevailed.

No one is immune from feeling loneliness, from moments of darkness and night. The message of Chanukah is to kindle the first light; to care, to be concerned and to lift others. "In the end," the Hasidic masters said, "a little bit of light has the power to drive away the darkness."

Rabbi Avi Weiss is national president of the Coalition for Jewish Concerns-Amcha, and senior rabbi of the Hebrew Institute of Riverdale, New York.



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Let There Be Light

(Continued from Previous Page)

followers to leave them one last message.

"Ir zolt haben kovod far alle mentchen" (Have a sense of respect for all people), he said. They asked: "Rebbe, not before G-d?"

"If you feel respect for all people," the rabbi said, "you will also have respect for G-d."

Small in size, yet prodigious in symbolic dimension, the Chanukah lights remind humankind that it is necessary to

search for the inner light our generations so desperately needs.

Only such a light can dissipate the night in the human soul. Only such a light will bring nearer the day when people will unite in the spirit of the words of Rabbi A. Alan Steinbach:

Out of the shadows of night
The world rolls into light.

It is daybreak everywhere!
Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul, Minnesota, distinguished visiting professor in religious studies at Macalester College and author of the trilogy, Heart of Wisdom.

Wishing You A Joyous Chanukah



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Commercial Aspect of Chanukah Takes Away from Values

by Taylor Holland
Herald Reporter

Because Chanukah falls close to Christmas, some think the holiday has become commercialized, placing an emphasis on the exchange of gifts instead of the story and values of the holiday.

"[The commercialization of Chanukah] has been around for a long time, ever since I can remember," said Temple Am David Rabbi Nachema Goldberg. "The focus is on the exchange of presents instead of

the story of Chanukah and the values.

Others, however, discount this line of thought saying to compare Christmas and Chanukah is absurd.

"I don't think it's anywhere on the scale of Christmas," said Tikva Traditions owner Ben Eisenberg. "With Chanukah you don't see the advertising, the hype, the frenzy."

"We sell menorahs and candles and things to make the holiday more festive for the children... it's penny ante stuff."

However, the tendency for

The tendency for Jewish children to see their Christian counterparts and desire presents does exist, creating a problem in seeing the true meaning of the holiday.



COMMERCIALIZED HOLIDAY? — Tikva Traditions strives to maintain a balance between promoting sales and respecting tradition.
Herald photo by Taylor Holland

Jewish children to see their Christian counterparts and desire presents does exist, creating a problem in seeing the true meaning of the holiday.

"Of course there's a sense that we don't want our children to be left out," said Rabbi Chaim Marder of the Congregation Beth Shalom. "[Jewish children] know

of all the excitement [Christian children] feel at this time."

"I'm not a fan of Chanukah presents... it's a result of the interface with American society."

"Other holidays should have the emphasis instead of Chanukah," said Rabbi Goldberg. "It's a counterbalance to Christian observances at this time."

Just as the true meaning of Chanukah is debatable, so is whether or not it gets through.

"I think it has a good chance of getting through if people are in touch with the observances and have a good sense of it," said Rabbi Marder. "But right now we're caught in a loop and it's hard to get out."



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Greta

by Mike Fink
Herald Contributing Reporter

She's named for Garbo. The critic Ken Tynan said "garbo" means "animal grace." Toy greyhounds prance with an aloof quiet and strike proud poses when still. Derived from hounds who raced after game, they took on the look of the deer, the hare, even the mice they may have hunted. Millennium ago, they served in the courts and throne rooms of pharaohs, princesses and empresses. They acquired the dignity of royals and nobles. They borrowed the beauty of the sketches and paintings they sat for in the Renaissance. The bronze dog in the Marriott lobby looks like a miniature whippet to me, the arched back, the thin tail. I study her silhouette in shadow along the parking lot.

Greta got here on a flight from Virginia and Atlanta, leaving behind the company of thoroughbred horses and a pack of her own kind. Till the travel tranquilizer wore off, she moped about for a day. Then

she frisked up in our kitchen and on our sidewalks. She earned some compliments and some insults. "She shivers like a scared mouse, a trapped rat." "What you got there, a hairless chihuahua?" Or, "she's charming!"

I was feeling just as blue as Greta at first, a let-down unsure mood I fell into. I bet shrinks have coined a big word for the hesitancy, the indecision, the twisted wires or nerves of thought that bother me before I make up my mind to something. Why this dog, Greta, in-fish or a cricket by the furnace? I waited many moons before taking on a puppy. I had set my heart on adopting some wild critter that might come along my way and take me on as a pet. A lost fledgling, the runt of some free litter that snoops at your garbage, a stray beast in the little jungles of empty lots under the chill moon in town. Maybe a mongrel might pin me down with a stare from behind

the bars of the pound.

But true to my craft of words, it was a few adjectives printed upon pages that drew me to Greta and her kind. I taught a dog story by Sholom Aleichem, animal tales by Isaac Singer. I used James Thurber's book *My Dogs* in a writing class I gave. As a writer and teacher I figured, a fellow needs a pooch to share his moments on walks along the paths of the day. Greta delivers me a message from history, art, and nature, as I stroke her velvet fur on my lap.

If I could draw soft pencil pictures, I'd show off how wee Greta stands upright, head held high, among the wintry clutter of leaves, where we try and get her to do her duty. I'd scribble a quick impression of how she curls up to snooze, and color it in pastels of blue and tan, with hints of snow in her dun coat. I could twist some clay or beat some silver into a doll sculpture of our new friend Greta. My daughter wanted to change her name to Audrey for Hepburn or Bambi for Felix Salter's fawn. But Greta she has become, as she sets about to take her place among us at our hearth.

My rabbi told me once that I hid a streak of the pagan in me. He penned that claim in a letter he sent and posted. I didn't mind. I keep looking for animals and trees in the Torah.

Greta's delicate little unimportant soul flares like a candle in the December Chanukah menorah of nechamas. She joins all the other living lights against the black sky.

Greta's delicate little unimportant soul flares like a candle in the December Chanukah menorah of nechamas.



Congregation Agudas Achim Plans Chanukah Dinner

Congregation Agudas Achim invites the community to attend its second annual Chanukah dinner on Saturday at 6 p.m. The evening will begin with a brief Havdalah service and menorah lighting ceremony followed by dinner and entertainment. Fishel Bresler (above), a family entertainer, will perform magic and sing holiday songs. Tickets cost \$10 per adult, \$5 for children, or \$30 per family. For more information, contact the synagogue at 222-2243.

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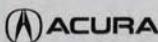
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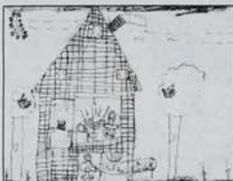
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1993 Chanukah Art Contest Honorable Mention Winners

Shlomo Friedman (below), Age 6, from Providence Hebrew Day School, is the winner in the Ages 6 and Under category.



Daniel Konoff (bottom), age 11, from Meadowbrook School and Touro Synagogue Hebrew School, is the winner in the Ages 10-13 category. The winning entry in the Ages 7-9 category, by Rachel Blackman, is pictured on the front page.



Humanistic Jews Celebrate Chanukah's Human Values

At sundown on Dec. 8, the first night of Chanukah, Humanistic Jewish families kindled the first of eight lights on their Chanukah candelabras. These lights affirm the humanistic values of courage, integrity, and hope and remind Jews of their shared history.

For Humanistic Jews, Chanukah is not a tribute to divine power or divine miracles. It is a celebration of human dignity and of Jewish pride. The holiday of Chanukah is traditionally known to commemorate the successful Maccabee revolt in 165 B.C.E. The Maccabees revolted against a Greek tyrant who defiled the temple in Jerusalem and tried to impose his religion on the Jews. We admire the courage and strength that led Judah Maccabee and his followers to face death for what they believed.

But Chanukah is actually much older than this revolt and the legendary miracle of the single flask of oil that burned for eight days in the rededi-

cated temple. Chanukah originated with a primitive rite of the winter solstice, when ancient people lit fires in an effort to renew the dying sun.

As Humanistic Jews across the country, from New England to the West Coast, from the Midwest to the Florida Gulf, retell the story of the Maccabees, they are inspired by the determination of this oppressed band of people to fight for their right to seize control of their lives. And, as they light the menorah, they acknowledge the triumph of light and life over winter's darkness and despair and express their hopes for the future.

"Chanukah is an endorsement of human daring, a reminder that human beings can use their abilities to enhance the quality of life," said Miriam Jerris, executive director of the Society for Humanistic Judaism. "The Chanukah candles remind us that, like our ancestors before us, we, too, must determine for ourselves the course of our lives. We must act on our choices courageously,

without sacrificing our integrity."

Humanistic Judaism embraces a human-centered philosophy that combines rational thinking with a celebration of Jewish culture and identity. It affirms the power and responsibility of human beings to shape their own lives independent of supernatural authority. Humanistic Jewish communities celebrate Jewish holidays and life-cycle events (such as weddings and bar and bat mitzvah) with inspirational ceremonies that draw upon but go beyond traditional literature.

The Society for Humanistic Judaism is a national organization founded by Rabbi Sherwin T. Wine of Detroit in 1969. It is affiliated with the Jerusalem-based International Federation of Secular Humanistic Jews.

For information about Humanistic Judaism, contact Miriam Jerris, executive director of the Society for Humanistic Judaism, 28611 W. 12 Mile Road, Farmington Hills, Mich. 48334; (313) 478-7610.

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What Chanukah gifts can you buy for \$18?

The North American Conference on Ethiopian Jewry (NACOEJ) suggests that rather than spending money on three children's board games, or 62 first-class postage stamps or 360 pieces of bubble gum, parents spend the \$18 to supply two weeks of nutritious lunches for an Ethiopian child in Israel in the name of your American youngster.

"You can give a gift to your child and help an Ethiopian child in Israel at the same time," says Barbara Gordon, NACOEJ national director. "Our highly successful after-school programs in Ramle, Beer Ya'akov and Jerusalem provide lunches that enable the young students to study in the afternoon, so they can catch up to their Israeli-born classmates.

"In recognition, your child will receive a special certificate of appreciation and a photo-bookmark showing some of the adorable kids he or she is helping."

Parents are asked to send their contribution, their name, address and the names of their children to NACOEJ, 165 E. 56th St., New York, N.Y. 10022, or call (212) 752-6340.

NACOEJ's after-school programs provide intensive edu-

cation for Ethiopian children from the Hulda and Tsrifim caravan (mobile home) sites.

"Israeli educators know that the short Israeli elementary school day is not adequate to educate Ethiopian children who have limited understanding of Hebrew, no place to study and do homework in their tiny homes, no basic school supplies and many cultural difficulties to overcome.

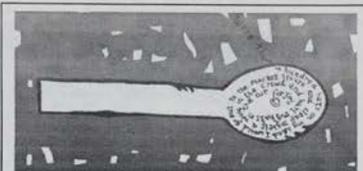
"Because many schools cannot stretch their budgets any further, NACOEJ has responded to the appeal of Israeli national and regional educators with an after-school program that provides professional teachers, all the necessary supplies and the essential nourishing lunches."

Gordon stated that all the children who participated in the first year's program, run from February through July, 1993, haven't been "mainstreamed" into regular classes. This success has generated urgent requests from many other communities for similar programs.

"We wish we could say yes to them all," she says, "and we

are looking desperately for additional funds. Children who succeed in elementary school have a good chance of an academic high school education leading to college. Children who fail at an early age, almost never make it up. We don't want that to happen to our Ethiopian children, who are so bright and so eager to learn. But Israel needs our help to give them the opportunity."

The North American Conference on Ethiopian Jewry (NACOEJ) is a nonprofit organization that played a major role in the emigration of Ethiopian Jews to Israel and their absorption in their new homeland.



Hundred Hats Spoon, Sharon Kaitz

'Chanukah Windows, 1993'

The Starr Gallery in Newton Center, Mass., is showing its exhibit "Chanukah Windows, 1993" through December 20.

The works of art have been graciously and generously donated by the following artists: Elaine Adler, Henry Altmann, Katya Apekina, Liora Beer, Cynthia Bell, Julie Bernson, David Bonito, Ruth Cobb, Deborah Davidson, Laura Davidson & Gabrielle Schaffner, Pamela Dodds, Dennis Friedler, Sharon Kaitz, Linda Karofsky, Ruth Kates, Kelly Kildow & Catherine Mayes, Elee Koplow, David Kupferman, Bette Ann Libby, Peter Lipsitt, Diane Palley, Arthur Polonsky, Deborah Putnoi, Naomi Ribner, Barbara Rubin, Eleanor Rubin, Catherine Tutter, Amy Wexler, Joyce Zimmerman.

For more information, call 617-965-7410, ext. 169.

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Chanukah Workshop

A Parent/Child Workshop was held at the Jewish Community Center of Rhode Island on Sunday.

Small family groups settled on the carpeted floor or at tables to create "latke flippers" from construction paper.

Mothers and fathers and big sisters did much of the scissors work. Pictured above are Janice Thorp and Nathaniel Oz, who are making a book. Nathaniel was a winner in the *Herald's* Chanukah Art Contest two years ago.

Anne Dansicker talked about the significance of Chanukah and its symbols, and then everyone got down to the cutting, folding and pasting.

Herald photo by Alison Smith

Joyous Chanukah Greetings

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A Chanukah Message from Rabbi Menachem M. Schneerson

Dear Friend:

The Chanukah lights which are kindled in the darkness of night recall to our minds memories of the past: the war that the Hasmonians waged against huge Syrian armies, their victory, the dedication of the Temple, the rekindling of the Menorah, the small quantity of oil that lasted for many days, and so on.

Let's picture ourselves members of the little band of Hasmonians in those days. We are under the domination of a powerful Syrian King; many of our brethren have left us and accepted the idolatry and way of life of the enemy. But our leaders, the Hasmonians, do not commence action by comparing numbers and weapons, and weighing our chances of victory. The Holy Temple has been invaded by a cruel enemy. The Torah and our faith are in grave danger. The enemy has trampled upon everything holy to us and is trying to force us to

accept his way of life which is that of idol worship, injustice and similar traits altogether foreign to us. There is but one thing for us to do — to adhere all the closer to our religion and precepts, and to fight against the enemy even if we have to die in this fight.

There is always a drop of "pure olive oil" hidden deep in the heart of every Jew

And wonder of wonders! The huge Syrian armies are beaten, the vast Syrian Empire is defeated, our victory is complete.

This chapter of our history has repeated itself frequently. We, as Jews, have always been outnumbered, many tyrants attempted to destroy us because of our faith. Sometimes they aimed their poisoned arrows at our bodies, sometimes at our souls, and sad to say, many of

our brethren have for one reason or another turned away from G-d and His Torah and tried to make life easier by accepting the rule of the conqueror.

In such times of distress we must always be like that faithful band of Hasmonians and remember that there is always a drop of "pure olive oil" hidden deep in the heart of every Jew, which, if kindled, bursts into a big flame. This drop of "pure olive oil" is the "Perpetual Light" that must and will pierce the darkness of our present night, until every one of us will behold the fulfillment of the prophet's promise of our ultimate redemption and triumph. And as in the days of the Hasmonians "the wicked will once again be conquered by the righteous, and the arrogant by those who follow G-d's laws, and our people Israel will have a great salvation.

With Chanukah Greetings,
Rabbi Menachem M. Schneerson

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FROM THE STAFF OF

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Semeach

Sweet Factory Introduces Kosher Candy Guide

SAN DIEGO — Just in time for the candy-eating season, Sweet Factory is providing its 98 stores with a list of candies that adhere to kosher dietary guidelines. The list, which became available in stores Dec. 1, includes only those Sweet Factory candies approved and certified by such kosher supervision organizations as the Union of Orthodox Rabbis, the Chicago Rabbinical Council and KOF-K.

Ed Berner, chairman and CEO of the fast-growing specialty retailer of single price, "pick and mix (bulk) candies," said "there are more than 1.5 million Americans who adhere to Jewish dietary laws — and that number is growing. We want to make it easier for them to find the products they can eat in our stores."

Each of the candies listed in the guide has been approved by a kosher supervision orga-

nization that reviews the manufacturer's ingredients and production sites to assure both adhere to kosher dietary guidelines. Kosher candy lists are customized for each store and accompanied by letters from the kosher certification board. Customers can review the guide at the store's check-out counter.

"Because our certified kosher candies are made with high-quality ingredients and undergo a closely supervised production process, even our customers who don't keep kosher are interested in knowing about these products," said Ed Berner.

More than 40 of Sweet Factory's candies are kosher, including such customer favorites as chocolate covered raisins, almond and peanuts, M&M's and assorted jawbreakers.

Sweet Factory, based in San Diego, has 98 stores in 18 states and Washington, D.C.

Rome's Jews Celebrate Chanukah with 'Fritto Misto' Instead of Potato Latkes

by Ruth E. Gruber
ROME (JTA) — Chanukah is Chanukah for Jews all over the world. But in Rome, where Jews have lived for more than 2,000 years in the oldest community of the Diaspora, local traditions have developed which are somewhat different than the ones to which most American Jews are accustomed.

Roman Jews did not sing

Maotz Tsur until fairly recently, for example, and they don't eat potato latkes — both common traditions among Jews of Ashkenazi, or Central European, origin.

In Rome, where most Jews follow either a specific Italian rite or a Sephardic rite, Chanukah is celebrated by eating crisp fried foods, prepared similarly to a Japanese tempura.

They eat all types of fried vegetables and fried sweets, like doughnuts. This type of fried vegetable has entered Roman cooking as the local specialty, "fritto misto," which can be found year-round at restaurants serving local Roman cuisine.

Cauliflower, zucchini, onions, artichokes, pumpkin and even apples are cut into pieces, dipped in batter and deep-fried

in oil until crisp.

Often, small fish or pieces of salt cod are also fried in the same way.

Of course, Roman Jewish families light the Chanukah lamps on each of the eight nights, but traditionally observant families still prefer to use oil lamps, rather than candles — although candles in a Chanukah menorah are increasingly popular.

For several years now, a huge menorah has been erected in downtown Piazza Barberini by the Lubavitcher Hasidim as part of their worldwide Chanukah observance.

Lighting the first candle has become an official city tradition, with participation of the mayor and other political leaders, as well as many Roman Jews.

JCCRI Chanukah Birthday Party

The Jewish Community Center of Rhode Island, 400 Elmgrove Ave., Providence, will have a number of Chanukah activities this year. Seniors are invited to a Chanukah birthday party on Dec. 16. Sandy Evans will perform. The donation for lunch is \$1.25. Contact Sandy Bass for details.

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

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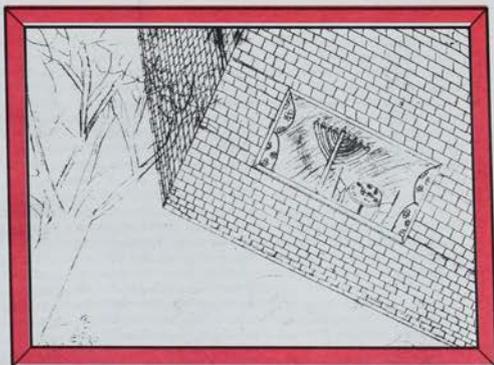
CHANUKAH ART C



1st Place
AGES 10-13

Ari Heckman

Age 10, Alperin Schechter Day School
Ari's model of the Temple at the First Chanukah was chosen for its incredible attention to detail, its use of color, and its interpretation of history.



1st Place
AGES 3-6

Sara Scharf

Age 6, Providence Hebrew Day School
Sara's bird's eye view of a menorah in a window impressed the judges with its perspective — very advanced for a girl her age.



2nd Place
AGES 10-13

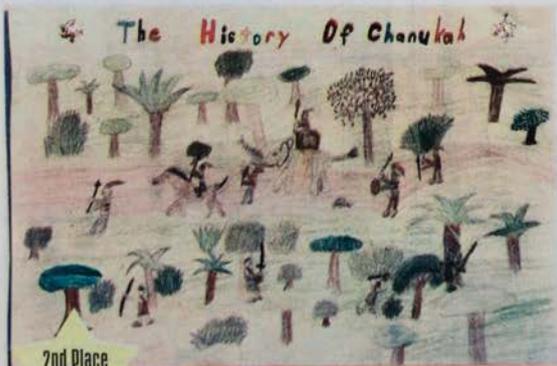
Seth Konoff

Age 12, Cole Junior H.S.; Touro Synagogue Hebrew School

OTHER ENTRANTS AGES 3 TO 6

- Danielle Bessler, 4
- Maya Petashnick, 3
- Yisroel Meir Jakubowicz, 4
- Beryl Chaim Rechester, 4
- Ephraim Felblum, 4
- Duvie Gilden, 4
- Ahuvah Barros, 4
- Chaim Benjamin Adler, 4
- Chicky Winkleman, 4
- Yosef Martin, 4
- Meshulem Barer, 4
- Yosef Nissel, 3
- Ilana Friedman, 4
- Netanel Vogel, 4
- Mindy Lipson, 5
- Chaya Berman, 5
- Jason Kerzer, 5
- Avrohom Gibber, 4
- Ari Winkleman, 5
- Miriam Raskin, 5
- Reuven Yavner, 5
- Nellie Ganner, 5
- Shmuel Saklad, 5
- Yosef Zvi Barer, 5
- Artem Yankov, 5
- Eli Nissel, 5
- Baruch Weiner, 5
- Dani Vaknin, 5

- Shifra Shafran, 5
- Leia Poritz, 5
- Devorah Krauss, 5
- Ian Bolan, 5
- Shoshana Scharf, 5
- Kayla Cusner, 5
- Elan Norparvar, 6
- Yelena Magidin, 6
- Avi Dimond, 6
- Raphe Mandel, 6
- Hannah Schacht, 6
- Yehudit Rechester, 6
- Marina Korenny, 6
- Leora Petashnik, 5
- Orli Mintz, 6
- Golda Antokol, 5
- Miriam Jacobowicz, 6
- Shiffy Shafran, 5
- Raya Gabry, 5
- Michael Schachter, 6
- Ari Winkleman, 5
- Miriam Klein, 6
- Julie Wallick, 6
- Abby Rogol, 5
- Laura Berinsky, 5
- Sarah Engel, 6
- Malka Antokol, 6



2nd Place
AGES 7-9

Benjamin Konoff

Age 9, Hanoford School; Touro Synagogue Hebrew School



2nd Place
AGES 3-6

Esther Perel Krauss

Age 6, Providence Hebrew Day School

CONTEST WINNERS



1st Place
AGES 7-9

Danny Newman Age 8, Alperin Schechter Day School

Danny's 'pop-up' book shows a great deal of time and thought — to the history of Chanukah and the engineering of an 'interactive' book. With a menorah that lights up when you pull the tab, oil that pours from a press when you spin a wheel, and a hammer-swinging Maccabee, Danny's book is "dedicated to kids everywhere."

AGES 7 TO 9

- Mordechai, 8
- David, 8
- Hasya Pearlman, 8
- Sara Berman, 8
- Aaron Gliberman, 7
- Suesan Ziegler, 7
- Mordechai Shafraan, 8
- Benton Odessa, 7
- Spencer Kurn, 8
- Robin Halpern, 8
- Rebecca Korzer, 8
- Asher Andelman, 8
- Rafi Gerber, 8
- Seth Kirschner, 8
- Dani Katzovitz, 8
- Gavriel Berman, 9
- Eve Stieglitz, 8
- Ellie Gerber, 7
- Yisrael Yavner, 7
- Hope Sholes, 7
- Eugene Yankov, 7
- Shifra Kaufman, 8
- Becky Pullman, 9
- Elisheva Dimond, 8
- Ami Ziff, 8
- Yosi Scharf, 8
- Zahavah Donowitz, 7
- Nina Gammer, 7
- Nathan Kafma, 7
- Sarah Donowitz, 8
- Lisa Pelcovits, 7
- Rachel Adler, 8
- Jonah Gabry, 8
- Abigail Mintz, 9



3rd Place
AGES 10-13

Joshua Konoff
Age 11, Hanoford School;
Touro Synagogue Hebrew School

- Jonathan Adler, 7
- Sophie Bienenstock, 7
- Michelle Smoller, 7
- Sari Guttin, 8
- Joshua Simon, 8
- Jessica Namerow, 9
- Alan Tonkover, 8
- Amy Gilstein, 8
- Evan Matzner, 9
- Rebecca Gourse, 8
- Tehilla Shafraan, 7
- Chedua Shafraan, 9
- Joshua Rogot, 7
- Talia Liben, 9
- Rachel Secunda, 7

- Laurie Pullman, 7
- Natan Friedman, 7
- Aryeh Raskin, 7
- Yosef Weiner, 7
- Leonid Spitseev, 7
- Irina Kratik, 7
- Hillel Samlan, 7
- Elisheva Klassner, 7
- Kseniya Gurvich, 7
- Malkie Barer, 7
- Chananya Rochester, 7
- Hillel Shafner, 7
- Adina Lipson, 7
- Eli Vaknin, 7
- Ella Shteyman, 8



3rd Place
AGES 7-9

Shayna Hersh
Age 7, Alperin Schechter
Day School

AGES 10 TO 13

- Jesse Weinstock, 13
- Yehoshua Hartman, 13
- Esther Shafran, 13
- Naomi Marcus, 13
- Dina Krakowski, 13
- Kaiman Koglick, 13
- David Lipson, 13
- Mordechai Gilden, 13
- Abby Winkleman, 10
- Freda Winkleman, 12
- Leah Wallick, 11
- Brian Goldman, 10
- Ilana Guttin, 10
- Max Dwares, 10
- Ross Carnett, 10
- Jessica Levy, 10
- Seth Goodman, 11
- Adam Berlinsky, 10
- Eugene Zaydes, 10



3rd Place
AGES 3-6

William Hirschon
Age 6, Providence
Hebrew Day School

HONORABLE MENTION WINNERS

- SHLOMO FRIEDMAN**
Age 6, Providence Hebrew Day School
- DANIEL KONOFF**
Age 8, Meadowbrook School and Touro Synagogue Hebrew School
- RACHEL BLACKMAN**
Age 11, Cedar Hill School

Array of Silver Judaica Available by Catalogue for Chanukah

Yes! It is possible to own a sterling silver Rolls Royce.

Yaacov Merdinger, president of Hazorfim, Israel's largest manufacturer of silver and silver Judaica, has been designing and producing a stunning array of Judaica silver since he joined the firm, then operated by his late father, Yosef, as a young lad. Now 36, Yaacov Merdinger personally supervises the production of more than 800 items, ranging in price from \$30 to \$50,000. Hazorfim's kiddush cups, candelabras, dishes, menorahs and other silver pieces have won an international reputation for the beauty

of their design — along with reasonable prices.

"Silver is not a style," Merdinger said on a recent trip to New York to visit his American outlet store, Silverstar International of Brooklyn, N.Y. "Silver is a feeling for art, a heritage passed down from father to son for generations."

Responding to the growing demand for Judaica articles in silver, Merdinger recently opened a special gallery department in Israel, where a select group of artists design exclusive one-of-a-kind artistic items.

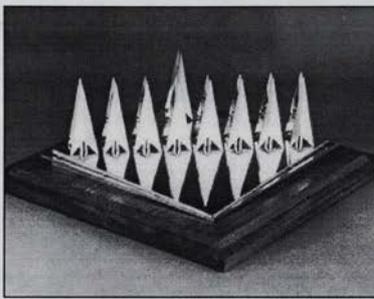
"I can create anything from silver — including a sterling

silver Rolls Royce — provided you have the funds," he said.

In Time for Chanukah

Now, just in time for Chanukah, Americans can obtain these fine handcrafted items — at direct-from-the-manufacturer prices — by ordering from Silverstar's illustrated four-color catalogue, which can be obtained by phoning (800) 4-JUDAIC; in New York City, the number is (718) 384-1205.

Available from the catalogue, and on display at the Silverstar showroom at 130 Lee Ave. in Brooklyn, are a variety of Chanukah menorahs — both traditional and contemporary — including replicas of those presented to former Presidents Ronald Reagan and George Bush, Anwar Sadat and Menachem Begin. Hazorfim's



SILVERSTAR'S NEWEST — A contemporary, limited-edition menorah, painstakingly handcrafted at the gallery of Hazorfim Sterling Silver, Israel's largest manufacturer of Judaica silver, is among 5,000 sterling silver items now available to the public at the Brooklyn showroom of Silverstar International, Hazorfim's American outlet. This item sells for \$7,000.

handcrafted limited edition items also may be ordered from the Silverstar catalogue.

Scores of new items from

Hazorfim arrive each week at Silverstar, which offers free engraving and gift boxing for each item ordered from its catalogue.

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National Honey Board Announces Hadassah Winners

LONGMONT, Colo. — The National Honey Board has selected the winners of its 1993 recipe contest, held in conjunction with *Hadassah* magazine to celebrate the long tradition of honey in Jewish cooking.

All 316 recipe entries came from Hadassah chapter cookbooks and used honey as the principal sweetener. More than 60 chapters entered.

First place went to Poppy Seed Hamantaschen, submitted by Mid-Missouri Deborah Hadassah chapter's Rebecca Smith. First place honors included a \$2,000 donation to Hadassah in the Mid-Missouri Deborah chapter's name.

Baklava, submitted by Susan White from the Northern Virginia chapter won second place. Honors included a \$1,000 donation to Hadassah in the Northern Virginia chapter's name.

Third place honors went to SIKBAJ (Stew from North Africa), from the Beverly Hills Hadassah chapter cookbook. The recipe was submitted by Eileen Mintz of the Seattle Hadassah, whose chapter shares the \$500 donation to Hadassah.

POPPY SEED HAMANTASCHEN

First Place Winner
5 to 6 cups flour, divided
1/2 tsp. salt
1 tsp. baking powder
1/2 cup shortening
5 eggs, divided
1 cup honey

Poppy Seed Filling

Combine 5 cups flour, salt and baking powder, mix well. Make a well in the center and add shortening, 4 eggs and honey. Work together until dough is formed, adding flour as needed. Roll out thinly and cut into 4-inch circles. Place 1 tsp. filling on each; fold up three sides and press together into triangles leaving tops somewhat open. Beat remaining egg and brush over dough.

Bake at 350 degrees F. for 20 minutes or until browned. Makes about 3 dozen.

Poppy Seed Filling: Grind 2 cups poppy seeds; combine with 1 cup milk and 3/4 cup honey. Cook over low heat until thickened. Add 1 tsp. lemon peel and 1/2 cup raisins. Cool.

CYNTHIA'S BAKLAVA

Second Place Winner
2 packages (17-1/2 oz. each) frozen puff pastry sheets, thawed

3 cups finely chopped walnuts or pecans, divided
1 cup honey, divided
Whipped cream, optional

Grease 8x8x2-inch pan with shortening. Trim 1 puff pastry sheet to 8-1/2-inch square and adjust to fit pan. Top with 1 cup nuts and 1/4 cup honey. Repeat layers 2 times with puff pastry, nuts and honey. Top with pastry sheet. Score top into diamonds or squares. Bake at 425 degrees F. 20 to 25 minutes.

Cook 10 minutes and brush top with honey. Serve with whipped cream, if desired. Makes 16 servings.

SIKBAJ

Stew from North Africa
Third Place Winner
1-1/2 pounds lamb or beef, cut into 2-inch cubes
2 tbsps. olive oil
1-1/2 cups beef consomme
1-1/2 cups chopped onions
1 cup sliced peeled carrots
1 tsp. ground cinnamon
1/2 cup honey
2 tbsps. wine vinegar
1 tsp. coarsely ground pepper
2 tbsps. lemon juice
8 ounces figs, canned or fresh*
1 cup sliced almonds
1/2 cup raisins

salt to taste
1/2 cup chopped fresh parsley

Brown meat in hot oil in large heavy saucepan. Add consomme, onions, carrots and cinnamon. Cover and simmer 1-1/2 hours. Add honey, vinegar, pepper and lemon juice. Cook 1 hour longer, stirring occasionally. Add figs, almonds, raisins and 1/2 cup fig juice or water; cook 5 minutes longer. Adjust seasoning with salt. Sprinkle with parsley. Makes 6 servings.

Tip: Excellent served with rice, spinach, salad and fresh fruit.

*Drain canned figs and reserve 1/2 cup juice. If fresh figs are used, 1/2 cup water is needed to replace fig juice.

Recipes courtesy of National Honey Board.

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This Chanukah, Celebrate the Festival of Light Cuisine

Chanukah, the festive holiday that commemorates the Jewish victory over the Assyrians, is a celebration of light. When the Assyrians raided the Jewish temple, only enough oil remained to light the menorah for one day. Miraculously, this oil fueled the menorah for eight days.

So, as the old saying goes, a little oil goes a long way. These recipes from Empire Kosher Poultry, the world's largest processor of kosher poultry, were developed with this exact premise of Chanukah in mind.

Since latkes, the traditional Chanukah dish, must be fried in oil, the rest of the dishes are

light. Both the main dish, Mediterranean lemon chicken, which is poached, and the watercress orange salad call for little oil. The stuffed grape leaves are prepared with no oil and have a very low fat content.

"I chose low-fat, healthy dishes to accompany the latkes because everyone eats latkes during Chanukah," says Katja Goldman, Empire's official chef and recipe developer. "Not only are these dishes unusual, but they are easy to make and can be prepared in advance. The grape leaves can be made three weeks ahead and frozen, or three days ahead and refrigerated. The salad can be washed

and the dressing prepared one to two days ahead of time and then be assembled at the last minute."

WATERCRESS ORANGE SALAD

3 bunches watercress, washed
3 oranges, peeled and cut into wedges; save juice
1/2 small onion, halved and thinly sliced
1/4 cup olive oil
2 tsp. kosher red wine vinegar or kosher balsamic vinegar
2 tsp. Dijon mustard
1/4 tsp. cumin
salt and pepper to taste

Toss together watercress, orange pieces and onion slices in a large bowl. In a small bowl whisk together oil, vinegar, mustard, cumin, salt, pepper and orange juice. Toss salad with dressing and serve.

Serves six to eight.

MEDITERRANEAN LEMON CHICKEN

4 boneless and skinless chicken breasts, trimmed, split and lightly pounded
1/4 cup chopped parsley
2 tsp. olive oil
1 cup chopped onion
5 cloves garlic, minced
2 tbsp. flour
2 tsp. crushed coriander seeds (can crush using mortar and pestle)
1/4 tsp. ground coriander pinch saffron threads (optional)

1/2 cup fresh chopped parsley or fresh coriander
11/2 cups kosher chicken stock
salt and pepper to taste juice of 1/2 lemon
11/2 lemons thinly sliced, seeded
1/2 pound small fresh white mushrooms, quartered
1. Place the chicken pieces,

boned side up, on a flat surface, sprinkle with chopped parsley, and roll. (Starting at one end, roll, and skewer with a toothpick to secure.)

Place rolled breasts seam side down in a deep oven-to-table baking dish. Set aside. Preheat to 350 degrees.

2. In a medium skillet, heat oil, add garlic and onions, sauté until lightly golden and translucent over low heat. Add flour, sauté two more minutes, add crushed coriander, saffron and remaining parsley or fresh coriander. Stir and remove from heat.

3. Spoon one quarter of the mixture into a small bowl and set aside.

Add the chicken broth to remaining mixture in the skillet, stir to incorporate. Pour this over rolled chicken breasts in oven dish. Cover, place in preheated oven to poach.

After 25 minutes, uncover, remove toothpicks, stir in mushrooms, lemon slices and reserved onion mixture. Return dish to oven, covered, for 10 more minutes. Serve hot.

Serves six to eight.

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STUFFED GRAPE LEAVES

1 pound ground chicken or turkey
 1 cup finely chopped onion
 1 tbs. tomato paste, diluted with 2 tbs. hot kosher chicken broth
 1/2 tsp. dried mint
 1/8 tsp. allspice
 fresh ground pepper
 1 cup cooked short grain brown rice
 1/4 cup chopped Italian parsley
 1 cup chopped tomatoes, fresh or canned, drained and chopped
 Juice of 1 lemon
 1 cup kosher chicken broth
 1 8-ounce jar grape leaves packed in brine
 1. In a large mixing bowl, thoroughly combine ground chicken or turkey, onion, diluted tomato paste, dried mint leaves, allspice, pepper, rice and chopped parsley. Set aside.
 2. Rinse the grape leaves under cold running water, carefully separating each leaf. Place the leaves, shiny side down, a few at a time on a flat work

surface. Fill each by placing one heaping tablespoon of filling on each grape leaf near the base. Starting at the base, fold bottom of leaf over filling, fold sides over filling to center, then roll tightly toward tip.

3. In a heavy three-quart saucepan, sprinkle half the chopped tomatoes on bottom of pan, then arrange rolls in layers, scattering more tomato. Add a few torn grape leaves between layers. When all the rolls are in the pan, add enough chicken broth to cover rolls and squeeze in lemon juice. Weight them down using a heavy plate just large enough to cover top of rolls. Bring to a boil, cover saucepan and cook over very low heat for 45 minutes. Add additional broth if needed. Serve hot. Serves six to eight.

ZUCCHINI POTATO LATKES

2 zucchini
 4 large potatoes, peeled, quartered or cut to fit processor feed tube. (Place in bowl of water to avoid browning.)

1 large onion, peeled and quartered
 3 large eggs
 3 tbs. flour
 1 tbs. chopped dill
 salt and pepper to taste
 vegetable oil to fry

Note: If using food processor, use steel blade on half and grater on rest to get best consistency.

1. In food processor, fitted with the grater, grate the zucchini. Squeeze out extra liquid and place in a large bowl.

2. Grate half the potatoes and squeeze out liquid. Quickly add this to zucchini, add eggs and flour.

3. In the processor fitted with the metal blade, grate onion and remaining potato. Add this to the zucchini potato mixture. Add dill, salt and pepper to taste. Stir to blend well.

4. In a large heavy skillet heat 1/8 to 1/4 inch vegetable oil. With a tablespoon, spoon mixture into hot oil, brown on both sides. Drain on brown paper or paper towels.

• Serve hot with applesauce. Serves six to eight.

Mr. Chernick's German-Jewish Challah

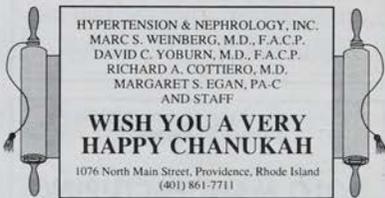
YEAST MIXTURE

2 pkg. powdered yeast
 1 tbs. sugar
 1/4 cup hottish water
 4 cups flour
 2 tbs. oil (for starts)
 one egg
 1 tbs. salt
 1 tbs. sugar
 1 cup warm water
 1. Mix yeast with 1/4 cup hottish water and 1 tbs. sugar. Leave three to five minutes.
 2. Mix all other ingredients together and add yeast mixture.

3. Knead, adding about 1/4 cup oil as you go to keep the batter workable. Knead till silky smooth. Put into small plastic garbage bag, allow to rise twice its volume. Punch down. Repeat rise.

4. Make into two braided loaves; smear with oil and egg yolk, cover with sesame or poppy seeds; bake in preheated oven at 350 degrees.

Courtesy of Jeff's Kosher Kitchen.



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Chanukah: An Annual Festival of Lights and Latkes

by Naomi Arbit
 FOX POINT, Wis. (JTA) — Chanukah, the Festival of Lights, celebrates the victory of the Maccabees against the Syrian army in 165 B.C., the rededication of the temple in Jerusalem, and the miracle of the one-day supply of holy lamp oil that burned for eight days.

Foods cooked in oil symbolize the "miracle of lights," so fried pancakes are enjoyed at this time.

Potato pancakes or latkes are traditional, served at breakfast, lunch or dinner and accompanied by applesauce, sour cream or yogurt.

A speedier and somewhat

healthier version of latkes is crusty, golden-brown potato pudding (kugel) baked in the oven. Pear chutney is a delicious accompaniment to latkes and kugel.

Sufganiyot — deep-fried jelly donuts — are the traditional Chanukah dessert.

Apple pastries would be a quick, "better for you" alternative.

POTATO PANCAKES

(Latkes)

4 large Idaho potatoes
 unpeeled, cut into 1/2-inch cubes
 1 small onion
 1/3 cup flour or 1/4 cup matzah meal
 salt and pepper to taste
 1 tsp. lemon juice or 1 tbsp. fruit protector

2 eggs, beaten, or egg substitute
 vegetable oil for frying

Grate potatoes alternately with the onion, by hand or in a food processor. Use the steel blade with an on-off pulse motion to yield uniformly grated potatoes. Drain potatoes well in a fine sieve, extracting as much moisture as possible. Transfer the potatoes to large mixing bowl. Mix in lemon juice, eggs, flour, salt and pepper.

Heat 1/2-inch oil in heavy skillet (preferably cast iron). Oil should be very hot, but not smoking. Using a large table-spoon, form round pancakes, about 3 inches across, flattening them in the pan with the back of the spoon. Fry, turning once, until golden brown.

When pancakes are done, drain on absorbent paper.

Continue frying, adding more oil as needed, until all batter is used. Serve as soon as possible.

Pancakes can be reheated in a 400-degree oven for about 10 minutes, but they will not be as crisp.

Makes 24 pancakes. Serve with applesauce or pear chutney.

Happy Chanukah

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LIGHT LATKES

3 large potatoes, peeled and grated
 1/4 cup grated onion
 1/4 cup egg substitute
 1/2 tsp. salt
 1/4 tsp. baking powder
 3 tbsps. matzah meal

Place grated potatoes in ice water for an hour. Drain well and press out excess moisture. Place in mixing bowl and add onion and egg substitute and mix well.

In a small bowl combine salt, baking powder and matzah meal. Slowly add to potato mixture, mixing very well.

Drop by tablespoonsful onto hot, lightly oiled or sprayed skillet. Cook on one side until well-browned; turn over and brown other side.

Makes 16 latkes. Serve with light sour cream or yogurt, applesauce or pear chutney.

POTATO PUDDING

(Kugel)
 3 pounds baking potatoes, scrubbed, unpeeled, cubed
 vegetable oil
 2 cups chopped onion
 2 tbsps. salt, or to taste
 1/8 tsp. pepper
 4 eggs, beaten, or egg substitute

low-fat sour cream, nonfat yogurt, sour cream substitute

Grate potatoes by hand or in a food processor using the steel blade and an on-off pulse motion to yield uniformly grated potatoes. Drain off excess liquid. There should be 6 cups well-drained potatoes.

Put 1 to 2 tablespoons oil in a heavy or cast-iron skillet. Sauté onion until just golden, about 5 minutes. Spoon into mixing bowl, adding potato, salt and pepper. Add eggs and mix until well-combined.

Pour 1 to 2 tablespoons of oil into the skillet and heat. Re-

move the skillet from the heat; spoon potato mixture into the skillet, spreading evenly and bake in a 400-degree oven, uncovered, one hour or until top is crusty and golden brown.

You can place it under the broiler, 6 inches from the source of heat, to brown for a few minutes more, if desired.

Makes 8 to 10 servings. Serve hot, cut into pie-shaped wedges. Top each wedge with a dollop of yogurt, or sour cream.

PEAR CHUTNEY

2 cups sugar
 11/2 cups white vinegar
 1/4 cup white wine or

apple cider
 2 oranges, diced, with rind
 1 lemon, diced, with rind
 1 lime, diced, with rind
 1 medium onion, diced
 1 clove garlic, minced
 1 cup white raisins
 2 3/4 ounces crystallized ginger, diced
 2 1/2 pounds pears,

unpeeled and diced
 Bring sugar, vinegar and wine or cider to a boil and simmer for 15 minutes. Add all remaining ingredients and simmer for 40 minutes. Cool and then refrigerate in covered jars for as long as six to eight weeks.

Makes more than 1 quart.
 (Continued on Page 18)

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Lights and Latkes

(Continued from Page 17)

APPLE PASTRIES

Pie crust pastry for 1 double-crust pie
16 ounces applesauce; smooth or chunky
1/4 cup peeled, chopped apple (omit if using chunky applesauce)
1/4 cup golden raisins
2 tps. lemon juice
1/2 cup chopped walnuts
cinnamon and sugar

Wrap pie crust pastry in wax paper and chill. Combine remaining ingredients in a bowl. Divide pastry into fourths. Roll each part out on a lightly floured surface until 1/8-inch thick. Cut circles from each part with a 4-inch round cutter. Save dough scraps and reroll until all dough is used.

Place spoonful of applesauce mixture on each circle; fold over and press edges together with tines of fork.

If desired, brush with milk and sprinkle with cinnamon

sugar. Place on a non-stick-sprayed cookie sheet and bake at 425 degrees for 20 to 25 minutes or until deep golden brown.
Makes 24 pastries.

SYMBOL COOKIES

1 1/2 cups flour
1/2 cup powdered sugar
dash of salt
1/4 lb. (1 stick) margarine
1 egg, beaten
1 tsp. vanilla
colored sugar to decorate
Chanukah cookie cutters
(available in synagogues

gift shops)
Sift flour, sugar and salt together in a large mixing bowl. Cut in margarine with a pastry blender or two forks until mixture is crumbly. Sprinkle mixture with a tablespoon of egg and the vanilla. Blend in, with hands if necessary, until mixture holds together. If mixture is too dry, add another tablespoon of egg.

Wrap dough in wax paper, and chill in the refrigerator for 45 minutes to an hour.

On a lightly floured board or

pastry cloth, roll dough to 1/8-inch thickness. Cut into assorted shapes. With a pastry brush, brush cookies with beaten egg and sprinkle with colored sugar. Place cookies on a non-stick-sprayed cookie sheet.

Bake in a 400-degree oven for 10 minutes until lightly browned on edges. Cool briefly on cookie sheet before moving cookies to cool on wire rack.

Makes about two dozen cookies.

Blue sugar: In a shaker jar, combine 1/2 cup sugar with two to three drops blue food coloring. Shake well until sugar is evenly coated.

Naomi Arbit, the author of seven cookbooks, is a newspaper food writer, a cooking teacher and a member of the International Association of Culinary Professionals. She lives in Fox Point, Wis.

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WGBH Radio/89.7 FM will be featuring the following:

- "Music for the Chanukah Season" — Saturday at noon on The Folk Heritage. Host Dick Pleasants offers two hours of new seasonal releases on The Folk Heritage.
- "Beyond 1492: 500 Years of Jewish Song and Legend" — Sunday at 1 p.m. This special celebrates the rich heritage of the Sephardic Jews around the world in a storytelling and musical format. Hosted, written and produced by Ellen Kushner, "Beyond 1492" blends the romance and adventure of one fictional family's saga with the richness of 500 years of their culture's music and folklore. The hour-long program combines the talents of some of

Boston's most gifted storytellers with that of the internationally renowned musical group Voice of the Turtle. The program will be repeated Monday at midnight on Night-Air.

- "Chanukah Lights" — Sunday at 5 p.m. on Arts & Ideas. National Public Radio's Susan Stenberg and Murray Horwitz will read stories and tales that explore the Jewish holiday experience from a variety of eras and cultural perspectives.
- "New Years: A Cultural Exploration" — Dec. 26 at 5 p.m. on Arts & Ideas. From the

Islamic New Hijrah Year 1415 on June 10, 1994, to the Chinese New Year on Feb. 10, 1994; from Rosh Hashanah on Sept. 5, 1994, to Brazil's Nossa Senhor do Bonfim Fest (Our Lord/Lady of the Happy Ending) on Jan. 20, 1994, this program uses ethnic music, interviews with cultural leaders, stories and readings to capture the special significance of each holiday and the unique qualities of each culture.

'CULTURAL TAPESTRY' EXPLORES CHANUKAH

Dimension Cable Channel 28 presents a special edition of

"Cultural Tapestry" for the holiday season tonight, Thursday at 8 p.m. During this half-hour program, host Valerie Tutson explores holiday traditions celebrated by different ethnic groups in Rhode Island, including Chanukah, Diwali, Christmas and Kwanzaa.

In honor of Chanukah, Tutson takes a tour of Temple Emanu-El in Providence, where the stained glass windows tell a

"Sermon in Glass"

This episode will be repeated on Dec. 16, 23 and 30. "Cultural Tapestry" is hosted by storyteller Valerie Tutson and is produced by Michelle Monti of Dimension Cable.



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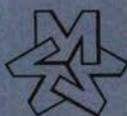
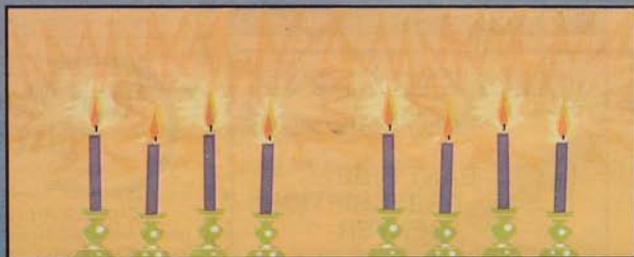
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