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How Interfaith Couples Deal with Holidays

by Allison Kaplan

NEW YORK (JTA) — The Christmas holidays, which symbolize warmth and togetherness for Christians, are often a source of stress and discomfort for Jews.

But for the ever-growing number of households with intermarried partners, and even for those in which one partner has converted to Judaism, the holidays can be no less than a time of crisis.

Popularly known as the "December dilemma," the problem of dealing with the celebration of Christmas and Chanukah often marks a turning point in such couples' overall approach to religion, both for themselves and for their children.

While intermarriage is considered a deeply disturbing trend for most in the Jewish community, it is an undeniable reality. According to research by sociologist Egon Mayer, about 35 to 40 out of 100 Jewish marriages now include a non-Jewish partner.

Approximately 25 percent to 30 percent of intermarriages involve conversion to Judaism, with an estimated 5 percent converting to Christianity.

For intermarried couples, the holidays are "the annual test of how they handle their differences the rest of the year," Mayer said. "It brings to a head differences that are there all year 'round but cannot be avoided during this time of year because of the high awareness that Christmas and Chanukah arouse."

Those involved agree. "The December dilemma intensifies and highlights what happen during the rest of the year," Roberta, a non-Jewish woman with a Jewish husband, said during a recent workshop on the issue at Manhattan's 92nd Street Y.

Wed during the 1960s when they were self-described "fellow Berkeley radicals," Roberta and her husband did not find the issue of religion troubling during the

first 11 years of their marriage. She said she had always assumed their home would be a potpourri of religious and cultural traditions. She had happily participated in Passover seders and assumed that her husband would accept her traditions just as tolerantly.

"After their first child was born, she said she hoped that their family traditions might now include a Christmas tree. She was utterly unprepared for her husband's reaction. He said the tree would not only disturb him but deeply threaten him.

"It's like having the boot of the oppressor in my own home," he told her.

The Christmas tree debate led Roberta to rethink the role religion should play in her home and resulted in a growing involvement in Judaism for the entire family.

They joined a progressive synagogue on Manhattan's upper

(Continued on page 27)

Shamir Discovers Reform Judaism



Israeli Prime Minister Yitzhak Shamir held a private meeting with Dr. Alfred Gottschalk, President of Hebrew Union College-Jewish Institute of Religion, and members of the College-Institute's Boards of Governors and Overseers, Friday, November 17, during the Prime Minister's visit to Cincinnati to address the Council of Jewish Federations General Assembly. Following their discussion, Dr. Gottschalk presented two books to Prime Minister Shamir: *Response to Modernity: A History of the Reform Movement in Judaism*, in Hebrew, by Dr. Michael Meyer, professor of Jewish History at the College-Institute, and *The Jews of Cincinnati*, by Jonathan Sarna, professor of American Jewish History at the College-Institute, and Nancy H. Klein.

Panel Discussion Kicks Off Adult Education

by Kathy Cohen
Herald Assistant Editor

"During these days before the holiday of Chanukah thoughts about the conflict between the believing Jew and his or her surroundings are the most natural thing for Jews to think about." So began moderator Rabbi Avi Shafran in his introduction to a panel discussion on the topic: "Modern Western Culture For The Jew: Boom, Bane or Both," Sunday night at the Hebrew Day School in Providence.

The evening marked the beginning of an adult education program sponsored by the Parents,

Teachers and Friends Organization of the Providence Hebrew Day School.

Panelists Rabbi Sholom Strajcher, dean of the Providence Hebrew Day School, Professor Edward Beiser, associate dean of medicine at Brown University and Elie Krakowski, an international law professor, discussed the conflict arising among Jews living in a secular society.

Rabbi Strajcher, in his opening statement, spoke of the cultural and scientific advantages to Jews, concluding, "There may be many revolutions, there may be many cultural ideas put before us, but what we ultimately have

to sense and feel, if it is to be a blessing, is that it is something that brings respect to us as part of a system that respects the values that we hold dear. When this is not the case, we have to understand that that is where to draw the line."

Elie Krakowski, a former aide in the Department of Defense said, "One of the first things that one can observe is that the Jews, at whatever time in history, have always been confronted by a non-Jewish culture." Krakowski went on to say that the purpose of the Ten Commandments was to guide Jews through "antithetical society."

Edward Beiser, in an optimistic opening statement said, "There are many ways in which technological advances make possible a richer, fuller Jewish life."

In an attempt to preface the discussion Rabbi Shafran said, "This is not a class," and went on to say that he did not expect the question to be settled in one evening.

One parent was concerned with whether their child should watch television or read the newspapers with no regulation.

Beiser replied that "It depends on the content, it's not a matter of right or wrong. You can't tell them (children) what not to read and what they should. Tell them to be wary. You can't hide bad news from your children."

Strajcher replied by saying, "There has to be a goal in mind on how you deal with the issue of rape with your children. If you are going to raise your children sheltered from society it's going against their better interest."

More Soviets to Arrive in Providence

by John Chadwick
Herald Editor

Forty-three Soviet Jews have been resettled in Providence since October and another 37 are expected to arrive within the next month or so, Elliot Cohan, the executive director of the Jewish Federation of Rhode Island, said last week.

Those newcomers — 80 in all — represent the Providence share of some estimated 18,000 Soviet Jews now living in limbo in Vienna and Ladispoli. Many of them exited with Israeli visas but have decided instead to emigrate to America. The United States is planning to close the immigration centers there by the first of the year and will begin processing exiting Soviets directly in Moscow.

In addition, another 22,000 Jews within Soviet borders are

expected to come to America by September 1990. That could mean as many as 100 additional arrivals to Providence. Cohan said, although no final number has yet been determined. "That's the responsibility we accepted," Cohan said.

The "responsibility" will cost the Federation approximately \$1750 per person, the biggest expense being the first several months when the new immigrants are not able to work and are in need of lodging and services.

To keep costs down, the Federation puts priority on accepting those Soviets who already have relatives or friends in Rhode Island or those who seem most likely to find employment in their field here.

Finding work, Federation offi-

(Continued on page 26)



A panel discussion featuring Rabbi Sholom Strajcher and professors Edward Beiser and Elie Krakowski took on the topic of secular culture for the Jew. The discussion took place at the Providence Hebrew Day School last Sunday.

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World and National News

Another IDF Suicide

Casts Shadows

Over Report

by Cathrine Gerson

JERUSALEM (JTA) — A dramatic decrease in the number of accidental deaths of armed service personnel was reported by the Israel Defense Force.

But the achievement was marred by yet another suicide of an IDF soldier on active duty, the second in less than a month.

The semiannual report of the IDF's Manpower Division, submitted to the Knesset's Foreign Affairs and Defense Committee, said accidental deaths declined

more than 50 percent from the same six-month period last year.

The improvements were in three areas: military road accidents, accidents during maneuvers and accidents not on maneuvers.

But road accidents involving off-duty soldiers have increased threefold, compared to accidents on duty.

There has also been an increase in self-caused accidents and in the number of suspected suicides, the IDF report said.

The most recent suicide occurred when Shmuel Mu'alem, 19, of Or Yehuda, near Tel Aviv, hanged himself, three days after an unsuccessful attempt to shoot himself to death. He was supposed to be under surveillance at the time.

The youth had been denied a request for transfer to a unit closer to home to be near his widowed mother. On December 7, he fired his army-issue gun into his abdomen, inflicting a serious but non-fatal wound. Taken to Meir Hospital in Kfar Sava, Mu'alem recovered after surgery.

Two soldiers were detailed to guard him. However, when he seemed much improved physically and mentally, the soldiers left together for a snack. Mu'alem hobbled into the bathroom, put a knotted sheet around his neck and hanged himself.

The last previous IDF suicide occurred on November 18, when Sgt. Eli Sahar of the crack Givati Brigade put a bullet through his head at a military base. He was alleged to have been harassed by his superiors and other soldiers. Disciplinary action was taken against his company commander.

According to IDF statistics, an average of 27 soldiers have committed suicide in each of the last seven years.

Greeting-Card Industry

Responding to

Intermarriage

by Elena Neuman

NEW YORK (JTA) — For Christians, December is the season to be jolly; for Jews, it is the time to celebrate the festival of lights. And for card manufacturers, regardless of faith, it is the season to sell greeting cards.

This year, a new variety of holiday cards have appeared on the market, and they are causing a stir among both Jewish and interdenominational groups.

One such card depicts an ostensibly Christian angel lighting a Chanukah menorah. Another shows Santa gleefully spinning a dreidel. A third is a graphic design of a Christmas tree transforming itself into a Star of David.

Aimed specifically at the growing number of interfaith households in America today, these cards appear to validate the increasing trend of marriage between Christians and Jews.

"We are depicting some universal symbols that make people in interfaith marriages feel good about the holidays," said Philip Okrend of Mixed Blessing card manufacturers, a line of interfaith holiday cards designed by his wife, Elise.

"Interfaith couples are a reality. We are simply finding an adaptable solution to what can be an awkward situation," he said.

But officials at the American Jewish Committee and the National Conference of Christians and Jews fail to see any blessing in the firm's line of cards.

"Greeting cards that mingle Santas and menorahs, angels, trees, stockings and Stars of David are objectionable," the two groups said in a joint statement.

"To combine the religious and cultural symbols of Chanukah and Christmas in greeting-card art is to diminish the sacred symbols of each faith and is an affront to Judaism, to Christianity and to serious interfaith relations," the statement said.

"We're not saying that such cards are anti-Semitic or anti-Christian," explained Judith Banki, deputy director of AJCom-

mittee's interreligious affairs department. "What we're saying is that they are offensive to serious religion in general."

Elliot Wright, senior vice president for program at NCCJ, agreed. "Cards like these weaken the distinctiveness of Chanukah as a Jewish festival; they make it seem like a Jewish Christmas. But the mixing of religious symbols is as inappropriate for Christians as it is for Jews," he said.

AJCommittee and NCCJ have appealed to card manufacturers to refrain from producing future editions of interdenominational cards.

At Mixed Blessing, however, their appeal will not be heeded. "If people look in greeting-card stores, they will see cards for all types of ethnic and cultural groups. Why shouldn't there be cards for interfaith households?" said Okrend.

"People should remember that these are greeting cards and only greeting cards. And if they don't like them, they just shouldn't buy them."

Okrend expressed his surprise and dismay at the joint statement. "We never intended that it would become like this," he said. "I don't know what we're doing that's so wrong."

Neither does Egon Mayer, a sociologist who has done extensive research on intermarriage at City University of New York. "Focusing on the greeting-card companies misses the point," he said.



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Israel Preparing To Receive A Flood

by Hugh Orgel

TEL AVIV (JTA) — Up to 1,000 immigrants a day could be flown to Israel from the Soviet Union, as soon as the two countries ratify an agreement just reached between their respective national airlines, according to Uri Gordon, head of the Jewish Agency's Immigration and Absorption Department.

Gordon, speaking recently at a meeting of the World Zionist Organization Executive, said Israel is capable of receiving that large a number.

He said El Al and the Soviet air carrier Aeroflot have agreed on direct flights between Moscow or Leningrad and Tel Aviv. The flights are expected to start next month on a weekly basis, but could be increased to daily flights if the traffic warrants.

Israel is anticipating an upsurge of immigration from several countries, though mainly from the Soviet Union.

A total of 11,191 Jews left the Soviet Union in November, of whom 1,963, or 17.3 percent, went to Israel.

Those were the final figures released recently in New York by the National Conference on Soviet Jewry. They are a shade higher than the preliminary figures the organization put out Dec. 3 in Malta, where it was monitoring the Bush-Gorbachev summit conference.

According to the National Conference, 62,527 Jews have left the Soviet Union this year, the highest number for any year since its Soviet Jewry Research Bureau began tabulating emigration statistics in 1968. The last previous high was 51,320 in 1979.

Gordon reported that since the start of this year, the Jewish

Agency has processed invitations for 364,000 Jews in the USSR. Soviet Jews must have an invitation from "relatives" in Israel to apply for an emigration permit.

Simcha Dinitz, chairman of the WZO and Jewish Agency Executives, told the meeting that in issuing invitations, Israel will give priority to Jews in the Soviet Asian republics, where there have been disturbing reports of ethnic violence and anti-Semitic outbursts.

Dinitz said the Jewish Agency has no information to confirm reports of anti-Jewish riots in Tashkent and Bukhara. The reports came from Jews who had recently emigrated from or returned from visiting the Soviet republic of Uzbekistan.

Dinitz said anti-Semitism is rife in the region because of ethnic strife and the growing influence of Islamic fundamentalists.

Gordon told the meeting that Israel is also expecting immigrants from Argentina, Ethiopia, France, Romania and the United States. He said he expects more than 20,000 immigrants by the end of the year, half from the Soviet Union.

About 25 percent of the newcomers will be housed in absorption centers, but the rest will go through the "direct absorption" system, Gordon said. He cautioned, however, that there is a shortage of apartments in the country.

Dinitz disclosed that the Jewish Agency has asked the Soviets for permission to have its representatives work in the Soviet Union, to assist prospective immigrants before they leave. He said the request was made recently to the head of the Soviet consular delegation in Tel Aviv.

Graves Searched — No Infants Found

by Hugh Orgel

TEL AVIV (JTA) — A largely forgotten and little-known tragic story from Israel's early years of statehood became the focus of attention, when hundreds of Yemenite Jews who immigrated in the early 1950s descended on Kfar Yona cemetery near Netanya.

They were searching for the unmarked graves of their children, many of them infants who died during their first harsh winter in the ma'abarot — the tent cities and tin hut hovels where tens of thousands of immigrants were temporarily housed at the time.

Hundreds of thousands of Yemenites were flown from Aden between 1950 and 1952, in what was dubbed "Operation Magic Carpet." More than 600 of their children fell ill and were taken to regular or makeshift hospitals where their parents, unfamiliar with Western ways, lost track of them.

Rumors surfaced at various times that Yemenite babies were "kidnapped" and put up for adoption by childless German immigrant couples and concentration camp survivors.

Reports surfaced recently that missing Yemenite children of that era were buried at Kfar Yona. Their parents, elderly now and distraught, hoped to find their graves. But they were disappointed.

Netanya police reported that the graves of 120 children were found at the cemetery. Time and weather eroded the markers, but forensic tests established that the remains were those of children from Libya and other North African countries brought to Israel at the same time as the Yemenites.

Nissim Atai, a 75-year-old Netanya stonemason and volunteer gravedigger, recalls that he buried 120 North African infants and young children who died in epidemics of diphtheria and typhoid that swept the immigrant encampments some 40 years ago.

"There may have been one or two Yemenite children among them, but certainly no more," he said. "There was no mass grave. Each child was buried in his own grave."

The discovery is expected to revive a long-standing Yemenite demand for a state inquiry into the disappearance of their children.

Synagogue Council Offers Membership To Gay Synagogue

by Ellen Bernstein

The Atlanta Jewish Times

ATLANTA (JTA) — The Atlanta Synagogue Council voted to admit the city's only gay and lesbian congregation under the condition that it cease publicizing its homosexual orientation, a provision rejected initially by leaders of the gay synagogue.

"We see this as no compromise. They want us to hide our identity to the world," said Betsy Goldin, a representative of Bet Haverim, who presented the gay congregation's application to the

citywide council of rabbis and synagogue presidents.

After the November 29 closed-door meeting, Goldin said she expected the Bet Haverim board will also reject the restrictions in a vote on December 17.

In a 14-5 vote with one abstention, the council approved the gay synagogue's application under the condition that it only publicize its Reconstructionist affiliation, according to Marcia Bergman, president of the council.

It was Reform representatives who voted against placing restrictions on Bet Haverim's membership, said the council's secretary, Rabbi Barry Friedman of Temple Emanu-el.

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Peres Courting Religious Parties

by Gil Sedan and Hugh Orgel

JERUSALEM (JTA) — Labor Party leader Shimon Peres has announced that he will try to create a "peace front" with the religious parties in the Likud-led coalition government.

Peres, who is vice premier and finance minister, did not indicate which parties he had in mind when he made his proposal to the Labor Party's dovish Mashov faction.

But Peres is said to feel an affinity with the ultra-Orthodox Shas and Degel HaTorah parties, which, like Labor, support territorial compromise in principle. "Labor has two alternatives for the future," Peres told his party colleagues, "to go with the Likud, and then be dragged behind the positions of the Likud, or to return to the old partnership with the religious parties."

The Labor Party leader said he is not talking about leaving the national unity government or creating an alternative, narrow-based coalition. For now, he said, he only wants to create a majority within the government for peace.

But Likud officials promptly accused Peres of trying to undermine the coalition with his overtures to the religious parties.

Prime Minister Yitzhak Shamir said he would not allow that to happen. He predicted that Peres would fail in his courtship of the religious politicians.

Many observers are convinced that, in any case, the present government will founder soon on the peace issue. Both major parties seem to prefer trying to form a narrowly based coalition government to new elections.

During Labor's 30-year tenure in power, which ended with the Likud election victory in 1977, its coalition governments always included one or two religious parties.

Peres maintains he is now only trying to restore the traditional partnership between Labor and the religious bloc. He observed that Israel's system of proportional representation requires the parties to enter into pre-election alliances.

Likud has seen its once solid partnership with the ultra-Orthodox factions erode recently.

The Agudat Yisrael party left the coalition accusing Likud of reneging on promises it had made when establishing the coalition a year ago.

All of the religious parties are demanding that Likud kill pending legislation for electoral reform and the creation of a constitutional court. If adopted, the bills could drastically change the structure of Israeli politics.

Electoral reform would eliminate the minor parties. A constitutional court could end ultra-Orthodox domination of religious life and family matters in Israel.

Both measures enjoy strong support by Labor and Likud members of the Knesset. But either party would probably be willing to scuttle them to gain political advantage.

Peres has already promised his party's potential religious partners that the status quo on religious issues would be maintained by a new Labor-led government.

Local News



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Family Service Appoints Adoption Coordinator

Jewish Family Service announces the appointment of Camille Gregorian, MSW, ACSW as Coordinator of the adoption program at the agency, 229 Waterman St. in Providence.

Ms. Gregorian will be responsible for Jewish Family Service's adoption services which include an innovative identified adoption program, which she says, "is a new program we want to offer adoptive parents, with more of a range of options in creating families than traditional agency adoption. The traditional process has been lengthy, frustrating and sometimes demoralizing for many people." The new program allows the adoptive parents an active role in the process.

Ms. Gregorian comes to Jewish Family Service after serving as Chief of Psychiatric Social Work at Rhode Island Hospital, where she was a member of the staff for the past seven years. She received her postgraduate training in family therapy while earning her master's degree in social work from Rhode Island College Graduate School of Social Work.

A Providence native, Ms. Gregorian says, "Families have always been a focus of my clinical practice." In her position at Rhode Island Hospital, she helped families cope with medical and psychiatric illness and chronic illness. During her years working at Rhode Island Hospital Ms. Gregorian says, "I had contact through the years with various members of the JFS staff

and was impressed with the level of caring and involvement JFS offered my patients." It was a natural progression to join the agency staff.

For the past three years, Ms. Gregorian has served as an informal big sister for a Cambodian girl, now 12 years old, whose family had immigrated to the area. They met through a mutual friend. "I get a lot of pleasure from introducing her to the best parts of the American culture, and have a deep appreciation for her culture. I really enjoy learning about different cultures and civilizations," says Ms. Gregorian, who has traveled extensively.

Why did she choose to become a social worker? "While helping my father with his popcorn truck, Frenchie's Popcorn, I saw the poorer neighborhoods, and it was my first realization that people do not all have the same opportunities."

Later, after graduating from college with a teaching degree at a time when teachers were in overabundant supply, Ms. Gregorian began working at the Providence Mental Health Center on Broad Street. After observing the work of the psychiatric social workers, she knew this was what she wanted to do with her life. She enrolled in graduate school, completed her studies and began a career as a psychiatric social worker.

For more information about adoption through Jewish Family Service, call 331-1244.

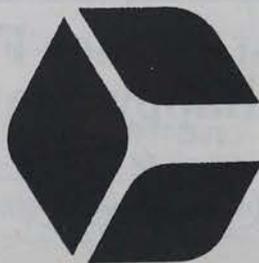


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Alperin Schechter: From the Specialty Teachers' Notebooks

We continue an update of activities at the Alperin Schechter Day School with messages from the specialty teachers:

Computer — Russell Severs

After climbing mountains of stairs, the kindergarteners find Computer Country. But it's worth the trip! Awaiting are Dinosaurs that help teach numbers, Lions that help solve problems, Electric Zoo animals that teach letters, Alien Invaders that show how the keyboard works, and assorted Wizards, Worms and other friends to help us all learn more about our world.

In the first grade we revisit some of the old friends we made in kindergarten, but begin to see them differently. Mathosaurus has dinosaurs teaching arithmetic, Wizards teaching sentence structure, Worms building sight vocabulary, plus a variety of problem solving and pattern recognition programs.

Our second and third graders have started out learning more about bossing around turtles. That means we're introducing the computer programming language called logo. By working with a few commands and procedures we can make our turtle draw amazing things. We learn how computers do exactly what they're told, but only when we speak their language.

Fourth and fifth graders have had a real treat this year. We've acquired several new software titles like African Safari, Totem Switching and Fraction Munching as well as a game introducing students to life as a frontiersman on the Oregon Trail.

Using the computer as a tool is what we're all about in the Middle School. So far we've used AppleWorks to do spreadsheet exercises like selling lemonade, saving for a bicycle, computing batting averages, grades, compound interest and taxes. Coming up are units involving AppleWorks data base applications and telecommunications. Coming too is Playwriting, using the Word Processing programs.

Music — Eleanor Lewis

What is Music? That is the question posed on the bulletin board in the Music Room. One answer is that music is "organized sound." Everything we do in class has to do with enjoying and understanding that organization. The goals of the once-a-week classroom music program are the same for all grade levels:

- Enjoying music through singing, playing instruments, movement and listening.
- Learning about the elements of music: melody, rhythm, dynamics, form, tempo, harmony, texture, style.
- Developing a pleasing and accurate singing voice.

Sometimes it is the news which dictates the curriculum. Irving Berlin's death, for example, prompted a look at his contribution to American music.

"Can we have Songbag?" is a frequent request. Each class has a distinctive Songbag displayed on the front bulletin board. It contains cards with the names of songs from past years. One person gets to pick the song for the day, and classes enjoy getting reacquainted with some old favorites.

Among the highlights of the work we have been doing this year are: Native American music in conjunction with the Fourth Grade Social Studies Unit, Haydn's "Creation" as part of a Grade 5 dynamics unit, and Space Fantasy with Grade 6.

Art — Martha Sholes

For a summary of some of the

terrific things we have been doing this fall, let's start with our oldest students and work back to the kindergarten:

- Eighth graders designed their own record jackets. Using pen and ink they created abstract doodle drawings with an interesting effect and created comic strip messages for the New Year. Their current project is making linoleum prints.

- In seventh grade a fall dried flower arrangement brought exciting results using craypas. Students also used charcoal to sketch a subject of their own choice — from a stuffed panda to a knight in armor. Some combined craypas for accents with the charcoal for great results.

- Sixth graders became instantly intrigued with string painting. Then, using jute, they made wall hangings with felt, yarn, etc. for trim. In addition, students designed pictures, cutting out shapes from newspapers and mounting them on black paper for contrast.

- Fifth graders started the year designing faces. First they cut out face parts from magazines and created newspaper collage faces with interesting results. Following the lines of symmetry, they then created outlandish faces that challenged their imagination. The next project was to make papier mache hot air balloons, complete with a basket, now to be found flying high in the art room.

- Third and fourth graders started the year doing scratch art. They also created "out-of-this-world" insects, showing close detail. Work continues on Native American art to tie in with the Social Studies unit.

- Shapes seem to be the dominant motif in grades K-2. Students have torn colored shapes and then decided how to arrange a composition around this irregular shape. Using nature to trace leaf shapes, they cut out these shapes and, following the veins of the leaf, mounted them into artistic compositions. They drew a large magnifying glass and created the most unusual, exotic insects in creation. Kindergarteners colored beautiful fish and, using a sponge point wash, painted their aquariums full of water.

Creative imagination and developing skills make the Art Room an exciting, fun place to be!

Library — Florette Brill

The library program is well underway for all of the grades, from kindergarten up. Our new listening center is in place, with carrels, earphones, tape recorders and tapes ready to sharpen listening skills and for leisure listening.

Among the many things our students have been doing in the library this year are: reading *American Tall Tales*, Indian folk tales, *Jason and the Golden Fleece*; working on reference and research skills; improving listening and critical thinking skills; writing book reviews and our own original stories; trying some biographical writing as well as reading.

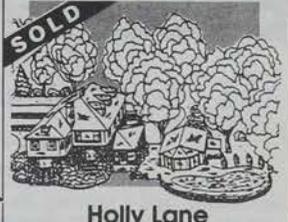
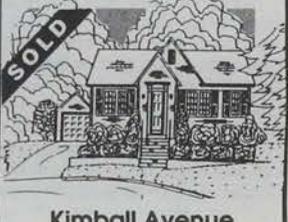
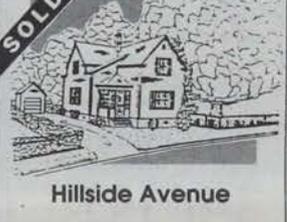
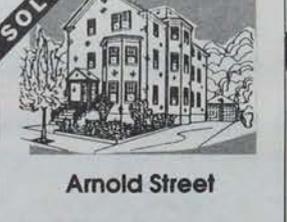
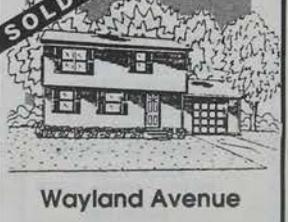
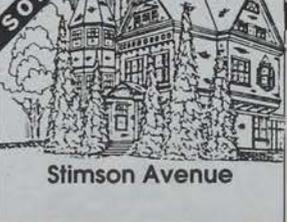
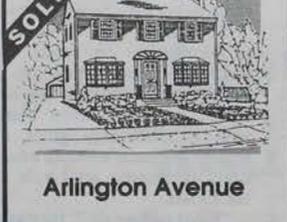
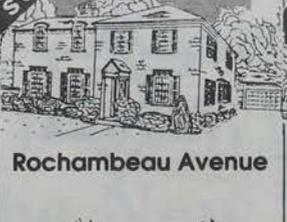
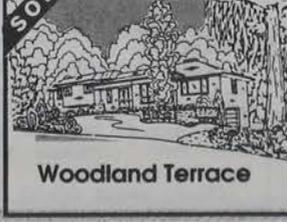
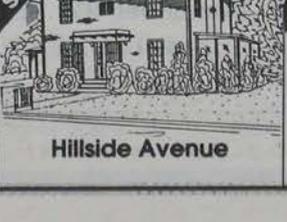
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Essay

The "True" Meaning of Chanukah

by Pam Teath

As the season for Chanukah approaches, and I light my disposable menorah for the second year, I think back (fondly) to the many happy years spent at my parents' house celebrating Chanukah.

As a child, of course, my first impulse when the mention of Chanukah was broached was to automatically think of presents. Not what I was to give, but what and how many I was to receive. Thinking about my "loot," I never really paid much attention as to why we celebrate Chanukah.

In Hebrew school of course, we learned all about Judah Maccabee fighting for the Temple, and the Miracle that Happened when the oil lasted for eight days instead of one.

But to be truthful, I never really made the connection between the saving of the Temple and receiving presents. Honestly, I really didn't care as long as I had my presents to open. Even at Sunday School, they passed out little gold mesh bags filled with chocolate "gelt."

As I grew older, and started to realize that Chanukah fell around the same time as Christmas, I thought it was just something that Jewish parents made up so their children wouldn't feel left out during Christmas time. As a child I questioned my parents as to why Santa never came to our house. To say they supplied me with an adequate answer is lying. I never could figure out why Santa Claus didn't like me just because I was Jewish. I never really let this bother me.

In High School, when my friends were discussing their plans for Christmas Break, I realized that it was never called

"Chanukah Vacation." I never really let this bother me.

When we would go shopping all the stores would be decorated in Christmas pageantry, the music was all Christmas Carols, and all the salespeople would wish me a Merry Christmas. I never really let this bother me.

In college, my friends all wanted to know the explanation of Chanukah. I retold the story I learned about Judah and the brave Maccabees. Every time I recited this tale, I got more caught up in the true meaning of Chanukah.

Now, finally after being on my own for two years, I think back to those golden nights in my parents' living room, all of us children excited to open the next box, not really relating to the purpose behind the gift. I think I've finally figured it all out.

Judah and his brave soldiers fought long and hard for many years to get back what God had given to them — a sense of security and belonging all built into one singular structure. A place where his children could go to learn, pray and be made to feel welcome after a long day of toiling. The Temple was God's gift to his children. It wasn't wrapped up in pretty paper with bows, but the feeling is still the same. We exchange gifts to show that we love and care for one another, just as God showed he loved and cared for Judah and his other children when he performed the miracle of the oil.

So this year when you are wrapping or opening your gifts, why not say a special thanks to the person who is truly responsible for the greatest gift any of us have ever received; being able to practice and live happily as Jews.

This article was submitted by the Union of American Hebrew Congregations.

In San Francisco, 41-year-old Mary Dubrovskaya, a Soviet emigre economist, walked into a chavurah (fellowship) meeting at Reform Congregation Sherith Israel two weeks after arriving from Kiev and learned for the first time what Shabbat, Passover and keeping kosher were all about.

In Pittsburgh, a newly-arrived Russian Jewish couple and their two children sat down in Rodef Shalom Temple to be introduced to a "mentor family" — American Jews who had accepted the responsibility of helping to integrate the emigres into Jewish communal and religious life.

These programs were described as "outstanding examples of effective outreach to Soviet immigrants" at the recent convention of the UAHC, central body of Reform Judaism in the U.S. and Canada. At a session addressed by Shoshana Cardin, chairman of the National Conference on Soviet Jewry, the two Reform synagogues were singled out for "remarkable success" in setting up model programs that can be replicated by other congregations across the country.

Marshalling Jewish Community Resources

At Sherith Israel, an historic structure that survived the devastating San Francisco earthquakes of 1906 and 1989, more than 100 Soviet Jewish emigres now regularly attend services. In Pittsburgh, some 60 Russian Jewish families have been integrated into synagogue life.

In each case, the Reform rabbis who helped organize the pro-

Soviet Emigres Integrate Into Religious Life

gram point out that success was based on sound pre-planning and the recognition that, to be effective, an outreach program for Russian Jews cannot be carried out by an individual congregation but must involve the marshalling of a number of community institutions and resources.

Sherith Israel's Rabbi Martin Weiner credits the joint efforts of the Jewish Community Federation of San Francisco, the Jewish Family and Children Service and the area's Jewish community centers for establishing a model program for welcoming new Jewish emigres. Among the special programs organized by Congregation Sherith Israel, in conjunction with the Jewish Family and Children's Service, is the chavurah or fellowship group, which meets regularly to study Jewish tradition, observe the holidays and view Jewish films. The congregation has also set up a special program for Soviet teenagers to introduce them to American Jewish life.

'A Passion for Jewish Learning'

Typical of the emigres who have come to depend on Temple Sherith Israel's chavurah as a lifeline to the Jewish community are Vladimir and Marina Gelman, who arrived in San Francisco a year and a half ago from Kiev. Both had gotten jobs, enrolled their daughter at a Hebrew academy and even managed to buy a car. But something was missing. Although they joined other Russian families in community celebrations, they decided they needed more religion in their lives. For more than a decade before leaving Kiev, they had secretly studied Zionism and

Jewish history.

Someone told them about a monthly chavurah group for Soviet emigres at Congregation Sherith Israel. At Friday night services, they joined some 50 other Russian-speaking Jews, enjoyed a Shabbat dinner and afterward learned a repertory of traditional songs. "It was exactly what we wanted, a sense of belonging to a community," Mr. Gelman said.

Since then, the Gelmans have been regular members of the chavurah and have brought relatives and friends to meetings, too. One of the most useful purposes served by the friendship meetings, according to Vladimir Gelman, is the opportunity for emigres to exchange experiences and to serve as a support group for each other.

Rabbi Martin Weiner of Sherith Israel, who played a key role in founding the chavurah, says he is "overwhelmed by the passion for Jewish learning that seems to inspire the recent new wave of emigres."

Unlike many of the Jews who came from the Soviet Union in the 1970's, the current arrivals "are eager to open themselves to Jewish life," he says.

Matching Up Families

The program for Soviet Jews in Pittsburgh, while markedly different from that in San Francisco, has been no less effective. Working with the Pittsburgh Jewish Family and Children's Service, as well as the United Jewish Federation and the Pittsburgh Conference on Soviet Jewry, Rabbi Mark N. Staitman of Rodef Shalom Temple called

(Continued on page 28)

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Candlelighting

December 22, 1989

4:01 p.m.

Notice

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

It Happened Once

Bethulia, a town in the land of Judea, came under siege by a huge army with Holofernes, a Syrian-Greek general, at the head.

The men of Bethulia fought bravely and desperately. But Holofernes cut off the food and water supply and before long the town was on the verge of surrender.

Uzzia, the Jewish commander, and the elders of the town pleaded with the townspeople not to surrender: "Give us five more days to find some type of solution."

Reluctantly the people agreed. All except one. "Why do you test G-d? If you truly have faith, you must never give up your trust in G-d. Besides, won't surrender to Holofernes be worse than death?" So spoke Yehudit, the daughter of Yochanan the High Priest, a young widow blessed with extraordinary grace and beauty. Yehudit's words made a deep impression on Uzzia and the Elders.

"What can we do?" they asked her.

"I have thought of a plan. I want to go to Holofernes," said Yehudit.

Uzzia and the Elders were shocked.

"Would you sacrifice your life on the chance that you might soften Holofernes' heart?"

But Yehudit persisted and after much discussion they agreed to let her try.

Yehudit passed through the gates of Bethulia, dressed in her

finest clothes. She was accompanied by her maid, who carried a basket of rolls, cheese and bottles of wine.

Before entering the enemy camp they were stopped by sentries, who demanded to know who they were and who sent them.

"We have an important message for the brave Holofernes," Yehudit said. "Take us to him at once."

"Who are you, and why are you here?" Holofernes asked, his eyes feasting on his unexpected, charming visitor.

"I am Yehudit, a plain widow from Bethulia. I have come to tell you how to capture the town, in the hope that you will deal mercifully with its inhabitants."

Yehudit told Holofernes that the situation in the besieged town was desperate, that the inhabitants had very little food and water. Yet, she said, their faith in G-d remained strong and so they would not surrender. Before long, however, in desperation they would begin to eat non-kosher animals and their faith would falter.

"But how will I know when this takes place?" asked Holofernes.

"I have an arrangement with a watchman at the city gates to tell me of the circumstances in the city," answered Yehudit.

Holofernes was completely captivated by Yehudit. He gave orders that she and her maid were to have complete freedom to walk through the camp.

Each evening, Yehudit walked to the city's gates and told the watchman that everything was going as planned. "The people must keep their trust strong in G-d," she told him.

By the third day Holofernes and his men were getting restless. When Yehudit entered Holofernes' tent, he asked her, "What intelligence do you bring me today?"

"I have very good news, general. There is no kosher food left now. In a day or two, famine will drive them to eat mules and dogs. Then G-d will deliver them into your hands!"

"Wonderful," said Holofernes. "This calls for a celebration. Tonight we'll have a party. Just the two of us."

That evening, Holofernes welcomed Yehudit into his tent. He offered her some of the delicacies with which the table was laden.

"I brought my own food and wine prepared specially for this occasion," Yehudit said. "My cheese is famous in all of Bethulia."

Holofernes liked the salty cheese and especially the strong wine. Before long, he was sprawled on the ground, totally drunk.

Yehudit uttered a silent prayer and unsheathed Holofernes' heavy sword. She brought the sword down on his neck with all her might. She hid the general's head in her basket and then calmly walked to her tent.

(Continued on page 28)

Is Chanukah In Debt To Christmas?

by Rabbi Yitzchok Dubovick

As a rabbi, I have often wondered which Jewish holiday is the most popularly observed by my fellow Jews.

High on up the list is Pesach, but no cigar. Pesach has too many restrictions for enlightened Jews. Too much to do, special dishes, no leavened foods, selling the chometz, too much to say at the seder. Besides, we're in America, we are already free, how can we understand such an abstract concept like slavery? No, not all Jews celebrate Pesach and even of those who do, don't really do it the right way, with all the laws of Pesach.

How about Rosh Hashono? No, too much talking during Shofar blowing, too many cars in shul parking lots during services which mysteriously disappear before the end of services. So little preparation, so few attending the whole week of slichos, so few understanding the importance of "New Year Resolutions." Just another holiday to half-heartedly tolerate.

Yom Kippur? No, too much time in shul, too hard to complete the fast. Most never hearing of a "kittle," nor the prohibition of leather shoes. Most disappearing between Yizkor and Neilah.

Sukkot? Down on the bottom of the list! Many building a sukka under a tree or using a grape arbor, for kiddush on the first night only. An esrog and lulav? The shul has one!

Purim and Shavuot? "I remember that from Sunday School, but never keep them." "Megillah? Isn't that a Saturday morning cartoon gorilla?"

Last but not least Chanukah. I think we have a winner! I have never met a Jew who does not celebrate Chanukah. Every Jewish house no matter how assimilated has a menorah, even if it is sharing a place of honor with the Chanamas Bush. Which Jew doesn't indulge in potato latkes or jelly donuts? Which Jew doesn't buy his children or grandchildren, nieces, nephews, spouse, friend etc. a Chanukah gift or two or eight? Good old Chanukah, a holiday without restrictions, long services, accessories or bother. It's a holiday that most often coincides with Christmas.

What is the significance of Chanukah? The Talmud in Tractate Shabbos asks this question! Very little is mentioned in the Talmud, just the barebones story of the revolt of a band of zealots who purified the Temple, rededicated it and in the process,

merited a heavenly miracle of oil burning for eight days. It does not even rate its own Tractate, it is not Biblical in origin, it is a rabbinic holiday, it has few laws and customs. Why is such a minor holiday so over rated in its observance? Do Jews really understand what Chanukah is all about, or is Chanukah the Jewish Christmas?

Our history books as well as the secular history books tell of a period which was without physical suffering. The Hellenists liberated the masses giving them culture. No one was taken off to a concentration camp, no one was robbed of his property, no one was given forced labor. Jews were not discriminated against. In fact, the majority of the Jews welcomed this new way of life, gladly giving up the old-fashioned ways of their ancestors. Jews were encouraged to participate in athletics (provided that they had a reversal of their circumcision) and study Greek Culture. What exactly did the Hellenist Syrians forbid? Shabbos, Rosh Chodesh and Bris Milah! Why these three mitvos? These mitvos are the antithesis to Greek culture, a world with a Creator, a calendar regulated by Holiness and restraint of the physical body.

Today, how many Jews observe Shabbos and Rosh Chodesh? How many Jews ignore Bris Milah opting for a medical circumcision? Was life so different then than it is today? Even Torah study was permitted if Torah was dealt with as "ethnic tradition," another science and not G-d's Divine laws and commandments. Thus, a Jew was encouraged to retain his Jewish ethnic heritage as long as it was not observed in a religious manner.

So why the fuss over the Maccabees? They were just a bunch of "ultra-orthodox" zealots who tried to force their brand of Judaism down the throats of their more liberal co-religionists. They fought against those who publicly practiced a more liberal interpretation of Judaism. They fought to expel the Hellenists from Israel simply because they advocated enlightenment! Old Mattathias (if you would have called him that, he probably would have killed you for Hellenizing his real name, Mattisyahu) was in today's terminology, an intolerant racist bigot. A real dyed in the wool religious fundamentalist. For shame. Is this what the hero of Chanukah really represented? Yes it was.

Mattisyahu saw these acts as Chillul Hashem, a desecration of G-d's Holy Name. He perceived the lifestyle of the Hellenizers and their collaborators as a threat to the future of Judaism.

Are we celebrating the Maccabees' triumph over the Syrians and Hellenist Jewish collaborators? NO! It took over a generation of bloody battles for Shimon, the only Maccabee not killed in war, to be proclaimed ruler of Israel. So we are not celebrating a military, victory, only the freedom to observe Torah and Mitzvos as a religion, as G-d's Divine blueprint for life. The miracle of the oil was the triumph of Torah light over the darkness of Hellenistic culture.

How can any self-respecting liberal American Jew celebrate Chanukah? You can if you ignore the true meaning of Chanukah and use Chanukah to assuage your pangs of jealousy of Christmas. If you substitute the Menorah for the Christmas lights and tree, write letters to a fictitious "Zaidy" in the north pole, attend Chanukah parties whose main function is eating and gift exchanging. If you emphasize hanging salami casings from your mantle, playing dreidle, and singing Chanukah carols and seeing who can out-decorate their neighbor, then you have created a sorry excuse for Chanukah and a poor substitute for Christmas.

Maybe Chanukah owes a debt of gratitude to Christianity, because if not for Christmas, Chanukah would also be an orphaned Yom Tov.

Rabbi Dubovick is the spiritual leader of Congregation Sons of Jacob in Providence.

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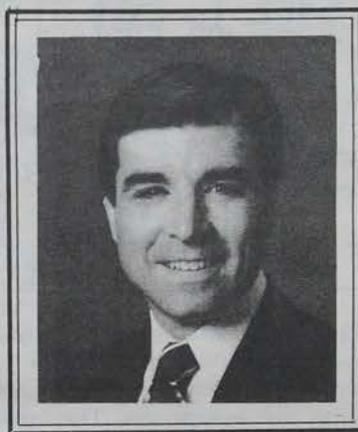
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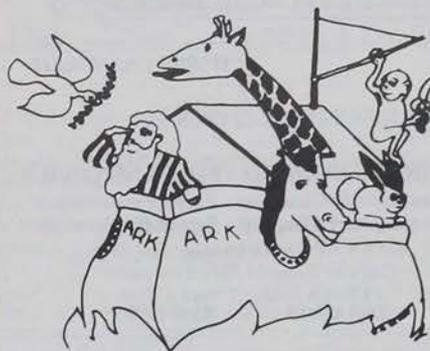


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NOAH'S ARK

A newspaper for Jewish children

VOL. XII, No. 4

DECEMBER 1989 / KISLEV-TEVET, 5750

Becky's Making A Difference! You Can, Too!

When 10-year-old Becky Streifler heard her parents talking about Imri Aloni's problems, she knew she had to do something. Imri, who lives in Israel, is also 10. He has an unusual kind of bone cancer. To save Imri's life, he has to be treated in the United States. The medical care needed for Imri is very expensive. In fact, his family needs to raise \$400,000!



When Becky, who lives in Highland Park, Illinois, heard about Imri, she told her friends about him. Everyone wanted to help! So, Becky held a meeting at her house and they discussed many ideas. They named themselves, "Children Who Care." Then they decided they would hold a garage sale. "We expected to raise \$1800," Becky explained. "It wouldn't be enough, but we figured that every little bit would help." The committee included Becky and fifth graders Rachel Bernfeld, Jamie Dahl, Elizabeth Flahive, Karen Fisher, Allison Goralick, Lauren Levy, Rachel Levy, Erica Stein, Alison Temkin, and Sarah Tuchten, and second grader Jesse Fisher.

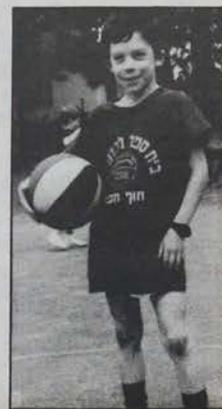


The garage sale was held at Becky's house in early October. They sold baked goods, handmade things like hair ties, and things they had in their homes that they didn't need anymore. They sent articles to the newspapers. They passed out flyers to neighbors and friends. When people heard about the garage sale, they started to help, too. They dropped off toys and other things that could be sold, and they donated money, too. People also bought things paying more than they were worth, just to help Imri. By the time the garage sale was over, Becky and her friends had collected \$6000 for Imri!

However, that was only the beginning! Newspapers and television told even more people about their project, so even more money was donated. The B'nai Torah Religious School in Highland Park made Imri their school tzedakah project. Students at North Suburban Synagogue Beth El helped too. Friends donated babysitting money to help the cause.

By the end of October, two weeks after the garage sale, they had received **\$15,000!** The money came in small amounts, like \$5 and \$10 checks, but those checks added up!

Meanwhile, Imri is in the hospital in Los Angeles, California. He will be there a long time, living in a perfectly clean space to keep him from getting infections. He will be living like the "boy in the bubble."



Before he got sick, Imri was like other 10-year-olds. He lives in Bet Harut, in Northern Israel, on a moshav (a farming community). He loves to play soccer and basketball and he also has a keychain collection. Now, he is fighting hard to beat his cancer.

Becky and the "Children Who Care" want readers of **NOAH'S ARK** to join with them to help Imri. Readers could form their own "Children Who Care" committees and earn money to help pay for Imri's lifesaving treatment. They could have a big project, like a garage sale, or just send their own money, in any amount. If every reader sent just one dollar, that would be enough to take care of Imri! Do not send cash in the mail. Give the cash to your parents or teachers and ask them to send checks made out to the "Imri Aloni Fund." (These donations are tax deductible.)

Imri needs more than money, though. It's hard to be so far from home, away from all his friends and most of his family. **NOAH'S ARK** readers could make "get well" and Chanukah cards for Imri, or just write him a friendly letter. The money is important, but knowing people care about him is also important! Be sure and include your name, complete address, and age when you write.



Meanwhile, Becky and her friends learned a lot about tzedakah. They also learned one is never too young to make a difference. They are still thinking of other ways to raise money for Imri. When this project is through, they don't plan to stop. "We want to keep 'Children Who Care' and help other people, too," Becky said.

Donations to the Imri Aloni Fund, as well as cards and letters to Imri, should be sent to Imri, c/o **NOAH'S ARK**, 7726 Portal, Houston, Texas 77071.

Where Did My Dreidle Go?

Where did my dreidle go?
It simply disappeared.
It was here a minute ago.
Is it in my Zaidy's beard?

It was spinning on the kitchen table.
I was winning, too.
Is it in the baby's cradle?
Gee, I wish I knew.

Gimel, Nun, Shin, and Hay -
Decorated all in red.
Maybe it was blown away
And is in our flower bed.

Where did my dreidle go?
I searched the entire room.
Hey! I think I know!
Was it swept up with the broom?

Daddy was cleaning up the floor
While I was counting all my gelt.
Now, I can't play with it anymore.
Could it be in Mommy's belt?

If you find it for me,
There's something I must know.
After you've returned it, tell me:
Where did my dreidle go?

- By I. B. Iskov,
Copyright 1989
- Picture and game
by Nachman

Can you find the 10 hidden dreidels in this picture?



ספרים Books (S'fah-reem)

MALKE'S SECRET RECIPE, A CHANUKAH STORY.
Written by David A. Adler.
Illustrated by Joan Halpern. Kar-Ben Copies, 1989.
For younger readers.

Everyone remembers Malke's famous latkes, but Malke won't share her recipe with anyone. Berel dreams of eating Malke's latkes, so he secretly watches Malke cook and writes down everything she does. When he tries to repeat Malke's recipe at home, the latkes just don't taste as good as hers. What could have gone wrong? **Highly recommended!**



ALL ABOUT HANUKKAH. By Judy Groner and Madeline Wikler. Illustrations by Rosalyn Schanzer. Kar-Ben Copies, 1988. Ages 5-9. This book tells the story of Chanukah, using dramatic pictures to help the reader imagine the way life was during the time of the Maccabees. A cassette was made to go with the book, with storyteller Peninnah Schram reading the book and Margie Rosenthal and Ilene Safyan singing favorite Chanukah songs.

מלאכת יד

Arts and Crafts - (M'leh-chet Yahd)

Hanging Chanukah Decorations

What You Need:

- Colored pipe cleaners
- Paper clips
- Colored construction paper
- Colored markers
- Scissors



What You Do:

1. Bend a pipe cleaner to make a circle and twist the ends to close it.
2. Take another pipe cleaner and put one end through the circle you just made. Now make another circle repeating step 1.
3. Continue, making the chain as long as you like.
4. Now draw pictures of Chanukah objects on the paper.
5. Cut out the pictures and clip them to the chain, leaving a few circles between each picture.
6. Hang up your chain to brightly decorate a room for Chanukah.

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For complete information and a free brochure, write to **NOAH'S ARK**, 5023 Braesheather, Houston, Texas 77096. Hurry! Chanukah begins December 22, 1989!

NOAH'S ARK A Newspaper for Jewish Children

Linda Freedman Block
and Debbie Israel Dubin
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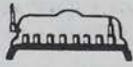
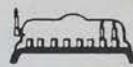
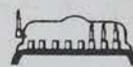
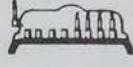
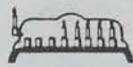
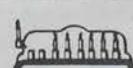
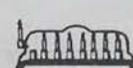
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Chanukah Calendar 5750/1989

	1. Friday, December 22 All the below should take place before Shabbath begins at 4:01 p.m. Place one candle (large enough to burn at least until 5:37 p.m.) in the extreme right holder of the Menorah Light Shamesh (servant candle) and recite the blessings I, II and III and kindle the candle. Place the Shamesh in its appropriate holder. Then the women and girls should kindle the Shabbat candles reciting the appropriate Shabbat blessing.
	2. Saturday, December 23 After the Sabbath ends at 5:07 p.m. recite the Havdalah (separation between Sabbath and weekday) prayer. Then place 2 candles in the Menorah at the right. Recite blessings I & II and kindle the 2 candles from left to right.
	3. Sunday, December 24 At nightfall from 5:07 p.m. and on, place 3 candles in the Menorah at the right. Recite blessings I & II and kindle the 3 candles from left to right.
	4. Monday, December 25 At nightfall from 5:07 on, place 4 candles in the Menorah at the right. Recite blessing I & II and kindle the 4 candles from left to right.
	5. Tuesday, December 26 At nightfall from 5:07 on, place 5 candles in the Menorah at the right. Recite blessings I & II and kindle the 5 candles from left to right.
	6. Wednesday, December 27 At nightfall from 5:10 p.m. and on, place 6 candles in the Menorah at the right. Recite blessings I & II and kindle the 6 candles from left to right.
	7. Thursday, December 28 At nightfall from 5:10 p.m. and on, place 7 candles in the Menorah at the right. Recite blessing I & II and kindle the 7 candles from left to right.
	8. Friday, December 29 All the below should take place before Shabbath begins at 4:05 p.m. Place 8 candles (large enough to burn at least until 5:42 p.m.) in the Menorah. Recite blessings I & II and kindle the 8 candles from left to right. Then the women and girls should kindle the Shabbat candles, reciting the appropriate Shabbat blessing.

* * * * *

**Before kindling the lights,
the following blessings are recited:**

ברוך אתה ה' אלהינו סלך העולם, אשר קדשנו בקצויהו. (תנני: להקליל נר, חגכה.)

1. Baruch atah Ado-nai Elo-heinu melech ha-olam asher kidshanu b-mitzvotav-tzivanu l'hadlik nershel Chanukah.

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.

ברוך אתה ה' אלהינו סלך העולם, שעשה נסים לאבותינו. נקמים ההם בנסן הנה.

2. Baruch atah Ado-nai, Elo-heinu, melech ha-olam sheasa nissim laavoteinu bayamim haheim bazman 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:

ברוך אתה ה' אלהינו סלך העולם, שהחיינו וקיימנו והצנינו לנסן הנה.

3. Baruch atah Ado-nai Elo-heinu melech ha-olam shehecheyanu v'kiyimanu v'higiyanu lazman 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.

Variation: To make Polish Ratzelch, add 2 large peeled, cored and grated apples to the batter and fry the pancakes in a large skillet with about 1" (2.5 cm) of hot chicken fat.

Patatokeftedakia A Greek Recipe

1 lb. (450 gr.) potatoes
4 tbs. flour
1 tbs. butter, melted
1 tsp. each parsley and green onions, chopped finely
2 cloves garlic, crushed
salt and pepper to taste
oil for deep frying

Boil the potatoes in their skins until they are soft. Run under cold water, peel the skins and refrigerate covered, until well chilled.

Run the cold potatoes through a sieve and add the melted butter, garlic, parsley, green onion, flour, salt and pepper. (The pancakes should be highly peppered). Knead the mixture lightly until it is smooth and form into balls about 1 1/2" (4 cm) in diameter. Drop gently into hot oil until they are golden brown on the surface.

All Kinds Of Pancakes

by Daniel Rogov (WZPS) There may be no better time in which to celebrate the humble potato than at Chanukah, for this is the season where the unquestioned king of foods is the potato pancake.

One should understand that Chanukah pancakes (latkes in Yiddish, levivot in Hebrew) have absolutely nothing in common with their fancier French or more delicate American cousins. These special holiday treats, even though they will please the fussiest of palates, are anything but subtle. With lots of salt, pepper and onion and in nearly all cases deep fried, these are culinary treats that while they may not quite hit you on the head, will surely make a lasting impression on the stomach.

Traditional Jewish Latkes

12 large potatoes, grated
3 medium onions, grated
4 eggs, beaten lightly
5 tbs. flour
3 tsp. salt
1 tsp. pepper
oil for deep frying

Using a clean tea towel squeeze out as much of the liquid from the potatoes as possible. (The more liquid that can be squeezed out, the better the results). Squeeze out the liquid from the onions. Combine all the ingredients and mix together well by hand.

In a heavy skillet heat oil a minimum of 3/4" (2 cm) deep. Form individual pancakes by hand and when the oil is very hot slide in enough pancakes to fill most of the pot, but be sure to leave room between the pancakes. When the latkes are nicely browned on one side turn them and cook until browned on the other and crisp at the edges. Remove with a slotted spoon and drain on paper toweling. Serve immediately or keep hot in a warm oven. Serve with sour cream, applesauce or sprinkle with sugar.

Aardappel Koek A Dutch Recipe

4 large baking potatoes
the meat of 2 fresh coconuts or 2 cups packaged, unsweetened coconut, shredded or grated
2 cups milk
1/2 cup flour, sifted
1/2 cup butter, melted
3 eggs, beaten
1 tsp. baking powder
1/4 tsp. salt

Steep the coconut meat in hot milk for 20 minutes. Strain through a sieve lined with a double cheesecloth and press all of the liquid out of the coconut meat. (The coconut meat may be used in making cookies or other desserts).

Boil the potatoes in their jackets, cool slightly and peel, then mash.

Resift the flour together with the baking powder and salt. Beat this mixture into the potatoes, alternately with the eggs. Add the coconut cream. Pour the batter onto a hot, well-buttered griddle, turning the pancakes when golden on one side (3-4 minutes). Cook until the second side is golden brown. Serve with the melted butter (on the side).

Happy Hannukah



*In any forest
there are many different trees.
But each tree draws sustenance from
the same earth and reaches upward
to the same God.*

*May we share our joy and happiness with you
during this holiday season and all year long.*

**Governor & Mrs. Edward D. DiPrete
and family**



SOME LAWS OF CHANUKAH

- Chanukah lights should be kindled each of the eight nights of Chanukah, at nightfall (except Friday and Saturday... see the "Chanukah Calendar" for the exact time).
- For the order and number of lights to be kindled each night, see the accompanying "Chanukah Calendar".
- Before kindling the lights, the appropriate blessings should be recited. (see below)
- After the lights are kindled, we recite or sing the prayer "Haneyros Hallolu" — It is also customary to sing other Chanukah songs.
- The Chanukah lights should remain lit for at least a half hour into the night, i.e. after 3 stars appear in the sky. Therefore, before kindling the lights, one should be sure that the candles used are large enough to do so, or — if oil is used — that there is sufficient oil to do so.
- No use should be made of the light shed by the Chanukah lights, such as reading or working by their light.
- Women who live in a dormitory or in their own apartment, and are not visiting another household that evening, should kindle their own Chanukah lights.
- The Chanukah Menorah should not be touched or moved from the moment of kindling on Friday afternoons (December 22 - December 29) until the moment when it is permissible to move the lights on Saturday night (December 23 - December 30).
- Also, no preparation for menorah kindling should be done until Shabbat is over at 5:07 p.m. on Saturday night - December 23.

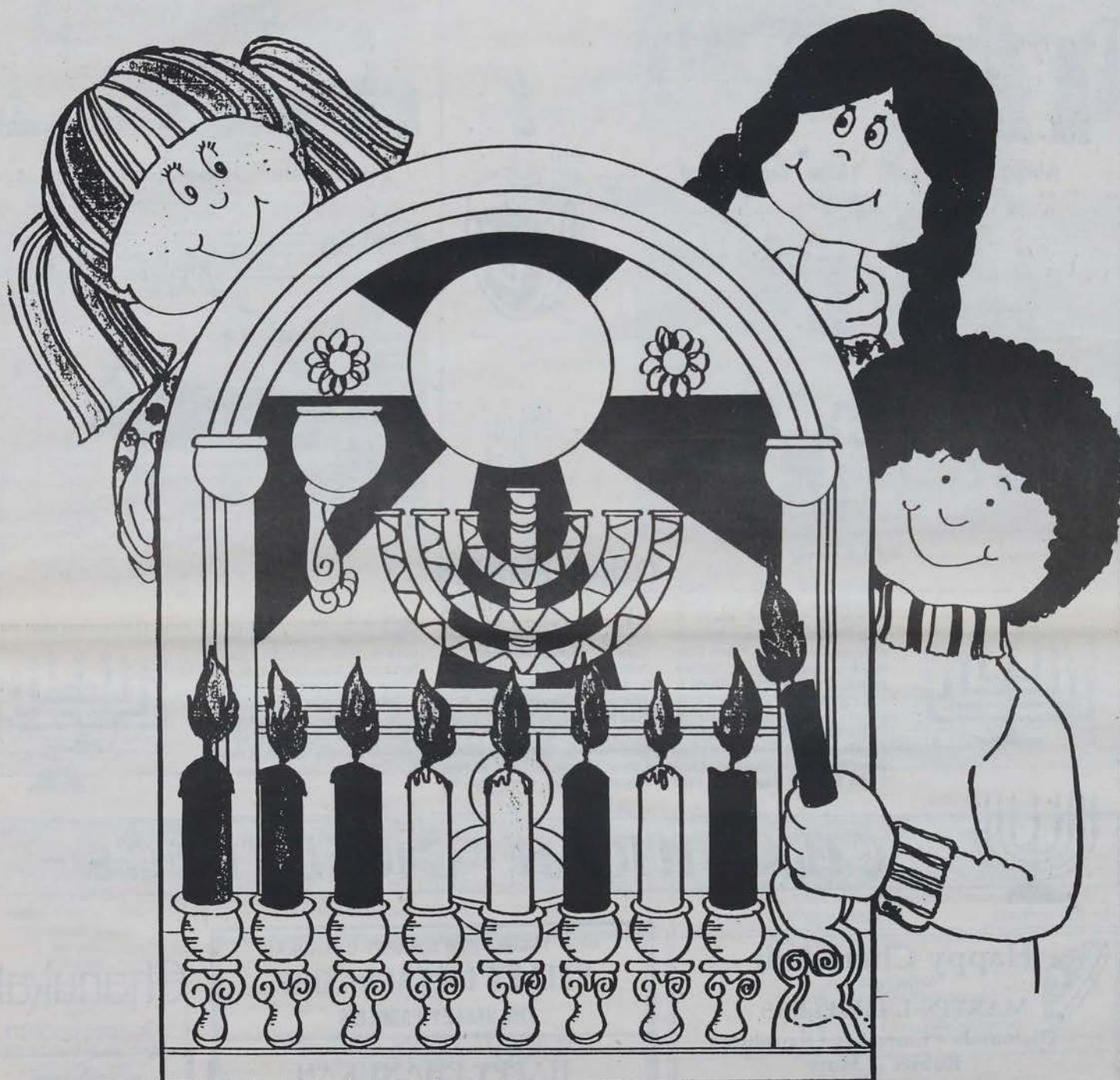
To be on the safe side, so as not to desecrate the Shabbos, it is advisable to kindle the Chanukah lights a few minutes earlier on Friday afternoons (see #1 & 8 on Chanukah Calendar) and a few minutes later on Saturday night. (see #2 on Chanukah Calendar)

If one failed to kindle the lights on the 1st evening of Chanukah, then blessing III should be recited when the lights are kindled for the first time.

If on Friday night the candles go out before they burn down completely, DO NOT REKINDLE them. Rekindling them on Shabbos would desecrate the Shabbos.

CHANUKAH

The Festival of Lights



INSIDE:

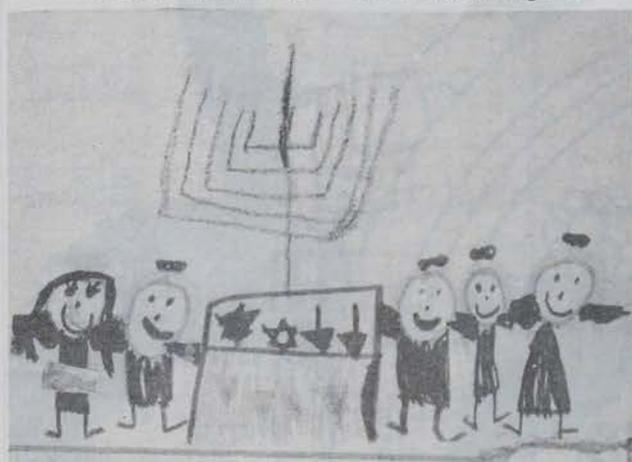
- Chanukah Drawing Contest Winners
- Games
- Activities
- Much, Much More

Drawing Contest Winners

Benjamin Konoff *First Place, Age 5*



Abbey Weintraub *Third Place, Age 6*



Age 6 And Under

Avi Heckman *Second Place, Age 6 1/2*



Jessica Fain *Honorable Mention, Age 6*

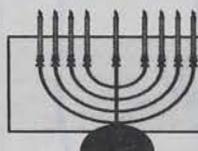


Other Entries

Stephanie Adler 6, Itzy Albert Andelman 5, Noah Bassel 5, Adam Beraha 6, Asher Berman 6, Sanda Budinski 5, Adam Connell 6 1/2, Henry Engle 6, Andrew Freedline 6, Jesse Goldberg 6, Evan Goldstein 5, Maia Goldworm 2, Mathew Gordon 5, Eliana Gutman 6, Sam Halper 6, Eli Hartman 6, Eitan Hersh 6, Benjamin Jaccarino 5, Anna Kable 5, Adam Kaplan 6 1/2, Page

LaMarche 5, Daniel Lefkowitz 6, Michelle Levinson 5, Ezra Lipp 6, Yisrael Meir Lipson 6, Bonnie Lury 6, David Maceroni 5 1/2, Jennifer Masi 6, Judy Massouda 6, Shoshana Miller 5 1/2, Arielle Minless 6, Elyssa Monzack 6, Elan Neiger 6, Brooke Odessa 5, Avivana Omishafner 6, Gabriel Pearlman 6, Benjamin Pitt 6, Lymor Ringer 5, Talia Robins-Liben 6, Abby Rosenthal 6 1/2,

David Rottenberg 5, Ari Savitsky 6, Shana Schnider 6, Chedva Shafran 6, Sarah Sharfstein 6, Elon Shore 6 1/2, Daniel Spector 6, Sam Stein 6, Regina Stukalov 6, Arielle Wachtenshim 6, Adam Wallick 5, Sam Weisblatt 6, Abby Winkleman 6, Masha Zayas 6, Jordana Zeldin 6, Tal Bar Zemer 6, David Zuller 6, Victoria 6.



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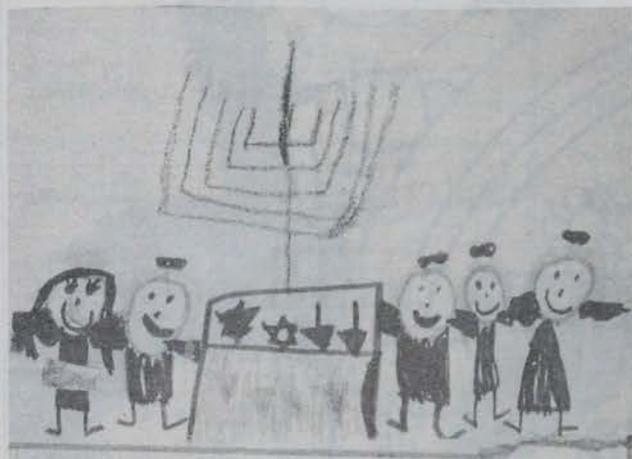
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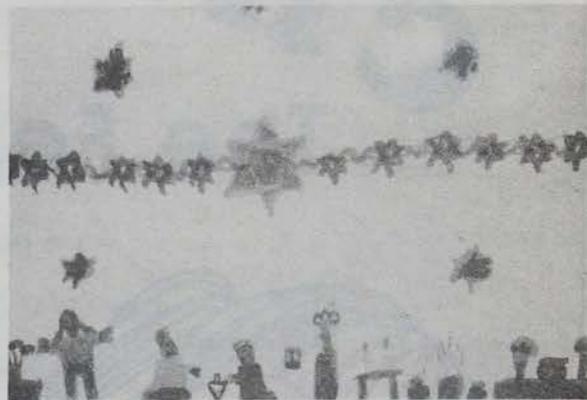
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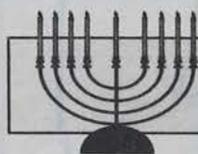


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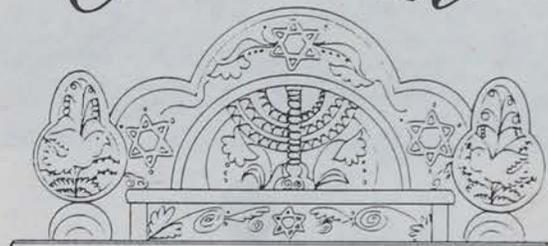
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Chanukah

Celebration

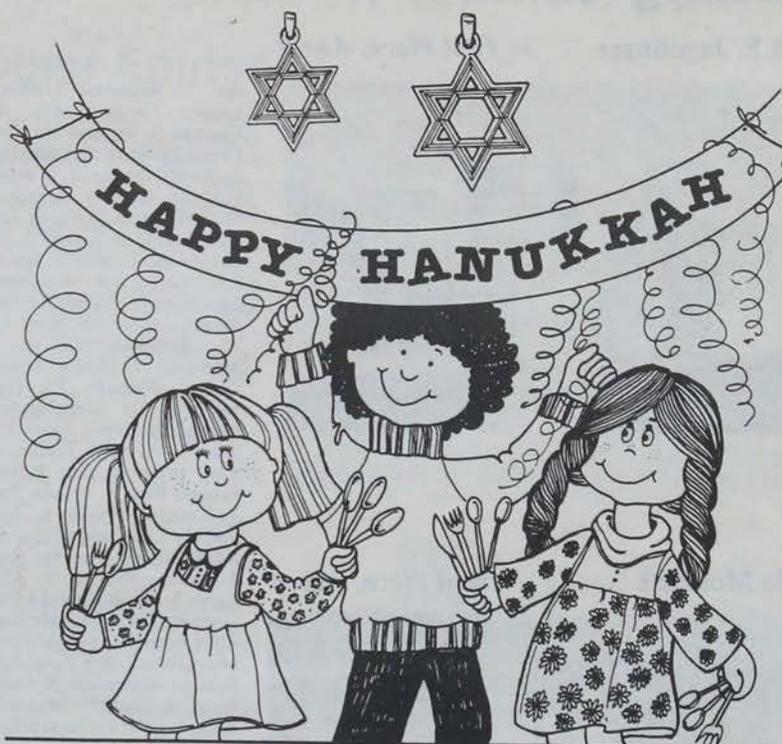


Ten words are hidden in the word hunt below. See if you can find them. Look up, down, backwards, forwards, and diagonally.

Word Hunt

O	S	T	L	M	O	Z	N	P	E	P	R	T	J	A	Q	S	L
H	A	R	G	V	E	Y	A	R	M	Q	O	N	D	N	B	O	C
A	S	M	I	E	T	J	U	D	A	H	H	B	A	T	I	M	
N	C	E	R	L	L	O	L	E	A	C	E	G	R	I	R	A	E
U	S	A	T	P	T	T	I	R	D	Z	N	E	B	O	C	C	N
K	M	L	B	M	R	T	O	N	O	I	R	O	G	C	D	C	L
K	I	S	L	E	V	N	A	M	A	T	T	A	T	H	I	A	S
A	S	T	H	T	E	A	K	N	A	M	P	W	M	U	O	B	Y
H	S	H	A	M	M	A	S	H	O	A	A	H	E	S	M	E	R
C	Z	N	M	T	O	N	O	S	B	R	K	I	T	B	G	P	E
C	M	A	A	Y	Z	I	N	E	E	I	L	N	E	L	I	S	A

HANUKKAH
KISLEV
MENORAH
SHAMASH
GELT
TEMPLE
ANTIOCHUS
MATTATHIAS
JUDAH
MACCABEE



Unscramble the words:

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NIKFE _____

OKRF _____

TAPLE _____

KINAPN _____



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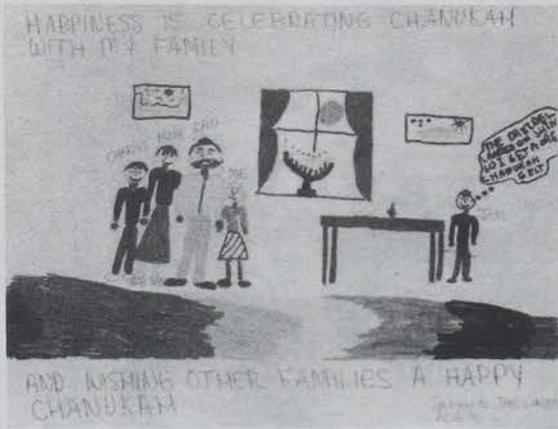
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MORTON SMITH INC.
and
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Drawing Contest Winners

Ages 7-9

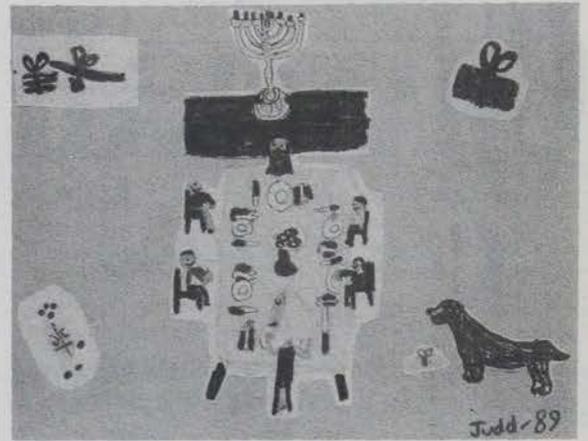
Sarah E. Jagolinzer

First Place, Age 9



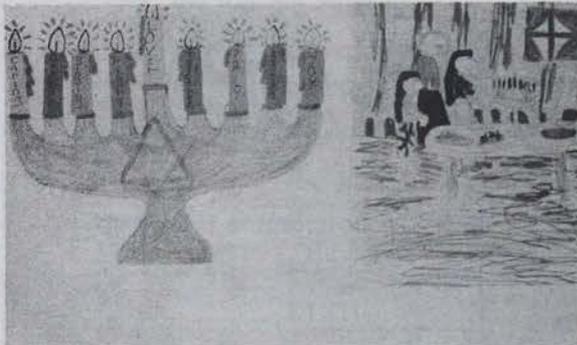
Judd Schiffman

Second Place, Age 7

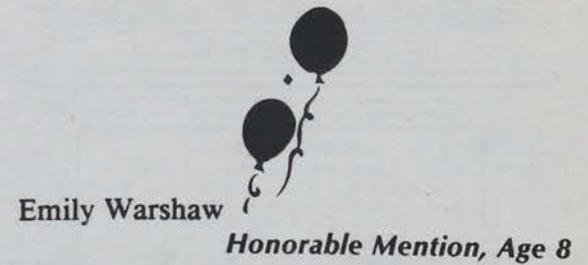


Kayla Monzack

Third Place, Age 8

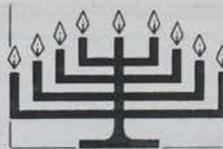


ber 7, Ruchama Gibber 9, Leanne Ginsberg 8½, Aliza Gutman 9, Norman Harnick 7, Chava Hartman 8, Amiel Hersh 8, Shirit Herskovits 7, Brookee Hodgson 8, Amy Jaccarino 8, Miriam Jacobs 9, Adena Jurkowitz 7, Joshua Konoff 7, Dina Krakowski 9, Shayna Kulik 8, Lee LaMarchel 8, Jennifer Larocque 8½, Stacey Lehrer 8, Abigail Levine 7½, Ilana Licht 7½, Jonathan Liss 8, Isac Manaysky 7, Debbie Mann 9, Zachary Manuvil 9½, Danny Mey 9, Aja Morningstar 9, Reuben Olinsky 7, Akiva Pearlman 7, Avigayil Pearlman 8, Amy Peiser 8, Seri Peiser 9, Marissa Perel 9, Brooke Perron 7, Yedidah Pinsky 8, Jessica Portney 7, Michael Radparvar 7, Jeff Rakitt 8½, Natanya Raskin 7, Joshua Reuben 8, Allison Robin 7, Micah Robins-Liben 9, Bashi Rochel 7, Gregory Rose 7, Alysa Rosen 7, Avi Rosenstein 8, Merri Ross 7, Ben Rotenberg 8, Rebecca Rubenstein 8, Corinne Savin 7, Zachary Saxonoff 7, Reena Schafer 9, Chana Schafran 8, Noah Schechtman 7, Judd Schiffman 7, Lisa S. Schneider 8, Esther Shafran 9½, Jeffery Shapiro 8, Leonard Shemtov 7½, James Singer 9, John Snow 9, Andrew Sorkin 8, Dani Stieglitz 8, Regina Stukalov 7, Chahiha Szendro 7, Ralphie Szendro 9, Jonathan Topolosky 8, Benny Tilchin 7½, Ruth Watenberg 8½, Brian Weinberg 8, Meir Weinberg 7, Robert Weiner 8, Sarah Weinstein 7, Freda Winkleman 8, Rebecca Zisserson 9.



Other Entries

Tamar Albert-Andelman 8½, Samantha B. 8, Ari Barenson 7, Josh Beraha 7½, Adam Berman 9, Josh Berman 7, Alex Brawn 7, Gregory Bromberg 7, Ben Chauka 8, Nili Chernikoff 8, Jane Chityan 7, Danie S. Cohen 8, Rafi Cohen 7, Maura Connell 8, Seth Conoff 8, Robert Cutler 8, Isac Dansicker 8, Emily DiMant 7, Rebecca DiMant 7, Yisroel Donowitz 8, Ayelet Dub 9, Yaakov Dubovick 8, Yisroel Dubovick 8, Bethany Fain 9, Michael Ference 7, Laura Field 8, Rachel Field 8, Nathaniel Friedman 7, Michael Furman 7½, Chana Gibber 7, Rilka Gib-



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Drawing Contest Winners

Ages 10-13

Lauren Warshaw



First Place, Age 10

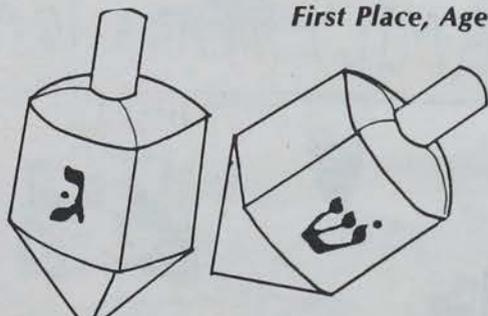
Other Entries

Iana Akerstein 10, Ari Alexander 10, Jill Asser 10, Katza Berezin 10, Yoni Braude 12, Efrat Brave-Zohar 12, Danny Chernick 10, Abby Cordell 12, Nechama Deena-Dubovick 10, David Dudek 10, Jacob Feldman 10, Michael Gerchalf 13, Olga Gilevich 13, Emilie Goldberg 10, Stacy Gopin 12, Eric Hochman 10, Joana Israelit 10, Dalie Jacobs ?, Charles Jagoliner 11, Shirly Jarkowitz 10, Jenny Kaplan 10, Oren Kaurfer 12, Beth Kessler 11, Jeffrey Klein 10, Ron Klein 12, Tsur Lewis ?, Max Liberman 11, Ernest Mandel 11, Karla Miller 10, Ari Missri 10, Jason Nafe 10, Dimitry Netes 13, Brian Nugel 10, Benjamin Olinsky 10, David Onik 10, Matt Peiser 10, Avi Pinsky ?, Seth Presser 10, Benji Rappoport 10, David Roberts 10, Michae Roseman 10, Toby Rosen 10, Dina Rosenstein 10, Eric Rosenthal 10, Leslie Ross 10½, David Ruman 10, Mimi Ryvicker 12, Even Saltzman 10, Lisa Savin 13, Uriel Schafer ?, Jacob Schiffman 10, Shai Secunda 10, Shoshana Schafner ?, Jason Shapire 10, Rena Silberberg 10, Lisa Silver 10, Penina Strajcher 11½, Gavi Strauss 11, Zeke Topolosky 10, Roman Tseythya 11, Yoni Weinberg 10, Abigail Weisman 10, Dov Winkleman 10, Rami Zaitchik 11, Alona ?, Jeffery 10.



Adi Gottlieb

Second Place, Age 11



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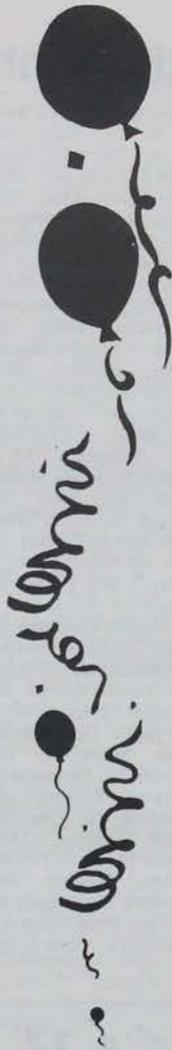
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Drawing Contest Winners

Voi Topolosky *Third Place, Age 11*



Ages 10-13



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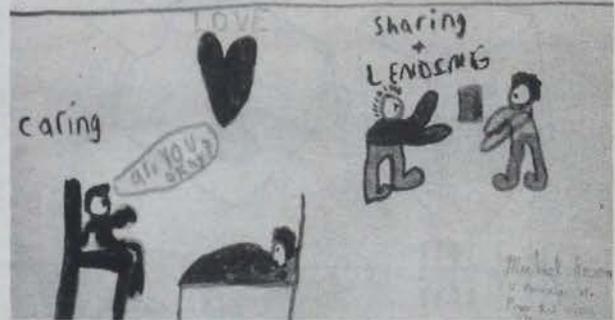
CICHENK C H I C K E N
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Michael Roseman

Honorable Mention, Age 10

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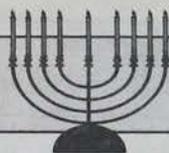
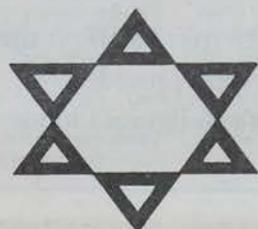
Highest Number Wins
 The four letters stand for
 Gimmel = 3
 Hay = 5
 Nun = 50
 Shin = 300

2. The players agree before the game starts on a number that they want to reach.
 3. Then they spin the dreidel, and the first person to reach the number wins.

Spin the Dreidel
 The player whose dreidel spins for the longest period of time wins.

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- When it stops, the players look at what letter is turned up.
- If Nun is up, the player gets nothing.
- If Gimmel is up, the player wins all the nuts.
- If Hay is up, the player gets half the nuts.
- If Shin is up, the player adds a nut to the center.
- Each spin is a game. Play as many games as you want.



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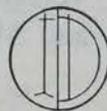
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Toward A Healthful Chanukah

Oil has always been significant in our commemoration of the miracle of Chanukah — the single small jar of ritually pure oil, enough for only one day, that miraculously burned in the Temple menorah for eight. For thousands of years it's been traditional to serve fritters fried in oil when we celebrate the Festival of Lights. By the Middle Ages, little deep-fried sweets had begun to replace the original flour-and-water pancakes that symbolized the food hastily prepared for the Maccabees before they went into battle. But it wasn't until the sixteenth century, when potatoes were introduced into Europe from South America, that the wondrous potato pancake — that renowned fried-in-oil latke that we love so well — put in an appearance in Eastern Europe.

To this day, Greek Jews serve *tiganites*, little wheat-flour pancakes that are made with *ouzo*, fried in olive oil, and sprinkled with cinnamon and sugar or honey and finely ground walnuts, and *zingous*, fried puffs of eggy cream-puff pastry sprinkled with crushed almonds and served with a well-chilled honey-lemon syrup. Iranian Jews prefer *zelebi*, snail-shaped deep-fried sweets; Italians celebrate with *frittelle*, little fried diamond-shaped puffs of yeast dough studded with raisins and anise seeds and topped with hot honey-lemon syrup. Israeli *sufganiyot* are basically deep-fried raised jelly doughnuts.

Fats and oils have been receiving some bad press lately — and deservedly so in many cases. Nevertheless, they are recognized as essential nutrients. Certain polyunsaturated fatty acids, such as linoleic acid, can't be produced by the body so it must be supplied by the foods we eat. Fats also provide a concentrated form of energy and are sources of necessary fat-soluble vitamins.

Health authorities generally agree we have to reduce our intake of fat and cholesterol, at the same time increasing the proportion of polyunsaturated fats in our diets. The American Heart Association recommends that the average person limit total fat intake to less than 30% of daily calories. Of this 30%, 10% or more should be monounsaturated, 10% polyunsaturated,

and less than 10% saturated. They also suggest substituting poly for saturated wherever possible (this last of course can be eliminated altogether if you stop eating meat).

Although the physical state of the fat doesn't necessarily indicate the amount of its unsaturation, fats that are liquid at room temperature (commonly referred to as oils) generally tend to be more unsaturated than those that appear solid (commonly referred to as fats). Vegetable oils — safflower, corn and canola among them — are recommended. Hydrogenated vegetable oils and shortenings, meat fats and coconut oil are out. Which means fry your latkes in liquid vegetable oil and never solid vegetable shortening. And use a heavy cast-iron or non-stick pan — they require the minimum amount of oil if the temperature is right.

You can tell the oil is ready when it starts to shimmer (not simmer!), or when a tiny bit of water dropped into the hot oil dances on the surface. Before this the oil is not hot enough, and the latkes will absorb too much of it and irritate your stomach, producing distressing symptoms of indigestion. If you see little black bits floating around the oil while you're frying, it means the fat is too hot. It's now decomposing and producing an acrid compound that also will irritate your stomach. If the black bits start showing up, stop cooking, wipe out the pan, and start over with fresh oil.

When you put food into hot oil, the oil's temperature will drop temporarily, so be sure to watch constantly to insure a steady, even heat. Blot the latkes with paper towels when they're done to a crisp golden perfection.

Among the most readily available polyunsaturated vegetable oils, the smoking point (the degree of temperature at which the oil starts to break down) for corn oil is slightly higher (475) than for safflower (455) or canola oil (455) so, although it makes no appreciable difference at that point, you can heat it just a little hotter. All are cholesterol-free and, for all intents and purposes, the same calorically.

Accordingly to the USDA, however, this year's news is that

canola now appears to have the best fatty-acid profile. It's the highest in Omega-3 fatty acids (10% to corn oil's 1% and safflower's trace), which is thought to play an important role in preventing coronary disease. Research is now underway to determine if this vegetable oil will be as effective as the highly touted Omega-3 in fish. Canola also has a much higher percentage of monounsaturated fats (62%) than corn (25%) and safflower oil (13%). Monos may be instrumental in breaking down cholesterol buildup, and only the relatively expensive olive oil has more: 77%. Canola is also lower in saturated fats (6%) than corn (13%) and safflower (10%), so it appears to be an excellent choice for frying. Made from rapeseed, which is in the mustard family, canola oil that is desirably low (less than 2%) in erucic acid is approved by the American Heart Association.

Extended exposure to light and air can spoil fats and oils — the more unsaturated they are, the greater their susceptibility to this oxidative rancidity. But you can feel safe about using an opened bottle of oil for six to nine months if it's been stored tightly covered in a cool dry place.

Another time-honored custom — that of eating dairy on Chanukah — probably grew out of the first wine and cheese party ever, when Yehudit, daughter of the Temple high priest, brought about the downfall of the despotic Holofernes by plying him with cheese and wine. What could be a better marriage than the joining of these two venerable traditions in delicate little cheese latkes, delicious served with sour cream and fruit preserves, but just as good on their own.

CHEESE LATKES (Makes about 12)

- 2 eggs, separated
- ¼ cup water
- 1 to 3 tablespoons sugar
- Salt to taste
- 1 pound cottage cheese
- ¼ cup all-purpose flour
- ½ cup golden raisins
- ¼ teaspoon cream of tartar
- Vegetable oil for frying
- Sour cream, fruit preserves, warm apple sauce, cinnamon

Beat egg yolks with water, sugar and salt. Blend in cottage cheese and flour, then stir in raisins. Beat egg whites with cream of tartar until stiff but not dry, then gently fold them into the cheese mixture.

Heat oil until it shimmers. Drop in the batter by two tablespoonfuls and fry on each side 2 to 3 minutes, until golden. Transfer latkes to paper towels and blot them. Serve with suggested accompaniments.

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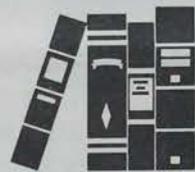
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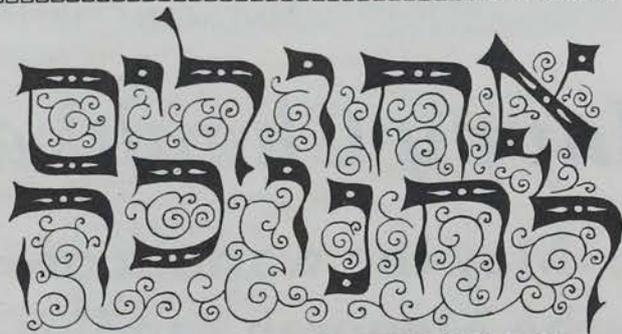


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In this monthly column, the staff of Jewish Family Service presents a problem and an approach. In the cases presented all names and situations have been altered, for clients who come to the agency are assured of complete confidentiality.

For information on the services

offered by Jewish Family Service, call 331-1244.

Dear JFS:

I just had my second child eight months ago and I think I am going off the deep end. I cannot seem to get the housework done, never mind anything creative. My baby takes two naps a day, thank goodness, but I cannot get the toddler to settle down for more than 15 minutes. She is full of energy and just pesters me nonstop the moment the baby goes down for his nap. Of course, this means that I can never get anything accomplished, never mind the nirvana of actually taking a nap myself. I am beginning to snap at her, and feel just awful about it. It certainly is not her fault her baby brother wakes me up twice in the night. What can I do?

Frazzled Mom

Dear Frazzled Mom,

The feelings you are expressing are within normal limits. Your irritability is in great part due to lack of sleep and the fact that you have not a moment for yourself. It is to your credit that you feel distressed by your own behavior and are aware of the need for some change in the situation. Oftentimes moms feel much more capable of dealing with their children when they get a break, even a small break.

Pare down your priorities to only the most important, and set realistic expectations for yourself. Give yourself credit for just making it through the day. Get your husband more involved in household and childcare responsibilities. Perhaps you can get some assistance from a friend or family member or hire a high school student — to help clean the house or babysit while you take a nap.

Now that he is eight months old, it may be time to encourage your baby to sleep through the night. Once moms can get a full night's sleep, an important milestone has been reached. Remember how you evaluated your toddler's sleep needs as a baby and you may be able to use some of

JEWISH FAMILY SERVICE

the same strategies to help the baby sleep for longer periods without awakening.

It is important to recognize the sense of loss your toddler has experienced due to the birth of a sibling. She no longer has your undivided attention and may be worried that you do not love her as much as before. Maybe you could get a babysitter for the baby and spend some special time alone with your daughter — walk to the park together, take her out to lunch, or play some games. Chances are, she will feel more secure and stop clinging.

You might consider enrolling your daughter in a preschool or nursery school for a couple of half-days a week. While she has fun playing with her peers, you will have extra time to spend with the baby, get some chores done, or put your son down for a nap and get some rest herself.

These are the kinds of ideas that are generated in the parenting groups at The Parent Exchange. Different families have found solutions to the various concerns that affect parents with young children. No one family has all the answers. One mother may have good suggestions for handling naps, another may have solutions for feeding problems, yet another may be an expert at coordinating household work with other schedule demands. You might contribute valuable ideas to help another mother.

"Moms and Young Kids" would be an ideal group for you. It meets to discuss the joys and difficulties faced by mothers with two or more small children.

You will meet other mothers with children about the same ages as yours, and discuss coping strategies. Find out what works for others, share suggestions and make new friends. Topics which will be explored include sibling rivalry, integrating a new baby into the family, juggling naps, how to find time for yourself, your husband's role in the family and other concerns.

Additional parenting groups which are available include "Mothers and Infants," "For Very New Families," "Fathering: A Dad's Perspective," "Single Parenting" and "Strengthening Stepfamilies."

Beyond all the support groups, The Parent Exchange at Jewish Family Service offers a non-circulating library of parenting resources you can come in and look through for information and suggestions. Another important resource is our WARM-LINE, 331-KIDS, which offers advice on specific parenting questions by a professional child-care clinician.

Good luck, and we hope to meet you soon!
JFS

Correspondents Wanted

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

Happy Hanukkah



In any forest
there are many different trees.
But each tree draws sustenance from
the same earth and reaches upward
to the same God.



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

MAYOR MICHAEL A. TRAFICANTE

Happy Chanukah

May the warmth of
the Menorah candles
be with you all year.



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Everyone at Stop & Shop would like to wish you and your loved ones a very Happy Chanukah.

May the light cast by the menorah's candles fill your hearts with peace and joy. And may the feelings of brotherhood shared by all during this happy time of year stay with us long after the holiday has passed, enriching our daily lives with love and kinship for all people everywhere.

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Proclaiming The Miracle

by Shafer B. Stollman
 (ZPS) Chanukah, the holiday that commemorates the victory of the Jews over the Greeks 54 BCE is also known as the Festival of Lights. This name derived from the custom of light-candles in increasing number from one on the first night of the holiday to eight on the evening of this post-Biblical day. In total 36 candles are burned during the eight days of the festival.

The Talmud in tractate Shabbat relates how the victorious Jews, led by Judah the Maccabee, entered the Temple after defeating the Greeks and found one vial of undefiled oil which to light the menorah (andelabrum). This was a vial sealed with the insignia of the high priest. It had only sufficient oil to keep the menorah lit one day, but miraculously sufficed to keep the menorah burning for eight days until a fresh measure of pure olive oil could be manufactured. The Maccabees then set about rededicating the Temple, from which the word chanukah ("dedication") derives, defiled during the Greek occupation of Jerusalem.

The menorah in the Temple and the Chanukah, or Chanukah menorah, seem to have much in common except that the former has seven branches and the latter has eight. In fact, the Chanukah menorah we know it today only came into use during the tenth century when the eight branched candelabrum was first produced. Until then, candle lighting on Chanukah was observed by placing separate oil lamps side-by-side in increasing numbers during the holiday for a total of eight by the end of Chanukah.

The development of the common Chanukah, which consists of eight assembled branches would appear to have originated

from a change in the way the Chanukah lights were first honored. Tradition requires that the Chanukah candles be placed where they can be observed by wayfarers in order to "publicize the miracle." Originally it was the practice to place a number of individual oil lamps next to the doorway where the lights could be seen by those passing in the street. Due, however, to the persecution of Jews for their beliefs, they were forced to place the Chanukah inside their homes far from the eyes of hostile neighbors. The Chanukah then took on a different significance - as a family ritual - and by the tenth century craftsmen were producing Chanukah menorahs from a variety of materials, such as marble and bronze, for display within the home.

Today, those who visit such neighborhoods as the Mea Shearim quarter of Jerusalem, where many ultra-Orthodox Jews live, are bound to see the ancient form of Chanukah being observed in modern times. The typical Chanukah in use here is a brass and glass lantern that contains oil fueled wicks, one for each day of Chanukah. These lanterns are hung outdoors where they can be seen by pedestrians, thereby fulfilling the purpose of the candles which are to proclaim the miracle of Chanukah. A popular version of these lanterns is convertible, serving as a Sabbath candelabrum during the year and as a Chanukah on the holiday itself.

Some prefer the oil variety while the favorite of children and many adults is the twisted and assorted color candles that are a cross between the birthday variety and the Sabbath candles. We know that candles were used by the ancient Egyptians but the wax variety, already common in the Middle Ages, was very ex-

pensive. Most people could only afford to use wick lamps fueled either by oil or some other combustible mixture until the beginning of the 19th century when candles were economically manufactured from wax and paraffin. The original Chanukah lights were for centuries fueled by oil, usually derived from olives. This practice continued even after the wax candle came into popular use in order to emulate the Menorah that stood in the Temple in Jerusalem.

Student Not Guilty In Graffiti Case

by Marilyn Sall
 BINGHAMTON, N.Y. (JTA) — James Oppenheim, a 21-year-old senior at the State University of New York-Binghamton campus, was found not guilty on charges of defacing the Jewish Student Union with anti-Semitic graffiti.
 The five men, one woman jury, after deliberating two-and-a-half hours, found Oppenheim not guilty of the two misdemeanor charges of vandalism and falsely reporting an incident.
 Oppenheim was president of the Jewish Student Union when a Nazi swastika and anti-Semitic slurs were discovered spray-painted on the walls of the organization's office on Nov. 10, 1988, after Kristallnacht

commemorations.
 Oppenheim's attorney, N. Theodore Sommer, declared himself "especially pleased at the verdict and that the jury apparently understood the judge's charge concerning the nature of circumstantial evidence and reasonable doubt so well."
 "It's a case that probably should never have come to trial."

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Chanukah Schedule

First Chanukah Candle:
Friday Evening, December 22, 1989 prior to lighting the Shabbos candles: Approximately 3:55 p.m. Shabbos Candle Lighting 4:01 p.m. Mincha 4:05 p.m. followed by Kabbalas Shabbos, Maariv at 5 p.m. Candles should burn for at least one hour after the shabbos candles are lit. Many people use the larger shabbos candles instead of the regular small Chanukah candles. Chanukah Candles are lit either in the window or in a doorway opposite the mezzuza, as the purpose of the Chanukah Candles is to publicly proclaim the great miracle which took place.

Al Hanissim is added in the Amidah prayer and in Grace after meals.

Shabbos Chanukah December 23, 1989

Parshas Vayasheu. Shacharis 8:30 a.m. followed by Mussaf & Kiddush. Full Hallel is recited in the morning service. A second Torah is read for Maftir as well as a special Haftara. Mincha followed by Shalosh Seudos 4 p.m.

Second Chanukah Candle:
Saturday Evening, December 23, 1989 after Havdala. Approximately 5:04 p.m.

Second Day Chanukah:
Sunday, December 24, 1989 Shacharis 7:45 a.m.

Third Through Sixth Chanukah Candles:

December 24 through 28, 1989 after Maariv each night, approximately 5 p.m. Monday, December 25, 1989 Shacharis 7:45 a.m. The rest of the week Shacharis 6:30 a.m.

Rosh Chodesh Teves
Thursday, December 28, 1989 and Friday, December 29, 1989.

Sons of Jacob

Eighth Chanukah Candle:
Friday Evening, December 29 prior to lighting the Shabbos candles: Approximately 4 p.m. Shabbos Candle Lighting 4:05 p.m. Mincha 4:10 p.m. followed by Kabbalas Shabbos, Maariv at 5:10 p.m.

Eighth Day of Chanukah, also called Zos Chanukah.

Parshas Miketz. Shacharis 8:30 p.m. followed by Mussaf & Kiddush. Full Hallel is recited in the morning service. A second Torah is read for Maftir as well as a special Haftara. Mincha followed by Shalosh Seudos 4:10 p.m. Maariv 5 p.m. Havdala 5:09 p.m.

Chanukah

(Part three — commentary) (conclusion)

The oldest historical sources that deal with the Festival of Chanukah are ancient works known as the Books of the Maccabees. They tell how Judah and his brothers come to the desolate Temple, how they cleansed it and rededicated it on the twenty-fifth day of Kislev. When they reached the Holy City, their joy turned to bitterness. The Syrians had done their work thoroughly. Dirt and desolation were everywhere. The Maccabees entered the Temple area and saw the sacred Scrolls of the Torah torn to bits and scattered. Statues of Greek gods and goddesses had been placed in the Temple. The Temple was rededicated with a little flask of the only holy oil that could be found. Miraculously it burned for eight days in the great Menorah.

A favorite Chanukah food is latkes, or potato pancakes. Originally the pancakes were made of cheese. From the custom of eating cheese delicacies grew the custom of eating pancakes of all kinds. It is explained that during

the Middle Ages, the story of Judith is linked with the story of Chanukah. Judith, according to legend, was a daughter of Hasmoneans. She fed cheese to the enemy. He was made thirsty by the cheese and began drinking wine, when he was drunk, she killed him. For this reason, Jews ate cheese on Chanukah.

The Chanukah Dreidel was invented during the time of the Maccabees. Antiochus forbade the study of Torah. When students were studying, and the soldiers appeared, they would put the dreidel game on the table to escape detection. The soldiers would see only a game being played.

Israel also boasts another meaningful Chanukah custom — the torch relay. In Modin, where the first blow was struck for liberty against the invaders, a torch is lit and raced in relay fashion to the Great Synagogue in Tel Aviv.

We all owe much to the Maccabees. If their spirit had not persisted, not only would Judaism have disappeared, but Christianity and Mohammedanism would never have been born.

Thus, Chanukah tells us to be ever watchful against those who would harm us. It tells us to grow closer to our faith and remember our heritage.

Above all, it tells us that we are heirs to a great tradition. It teaches us that we do our part only if we keep this noble tradition alive and transmit it to each succeeding generation. In addition to our local synagogues and Temples, and most importantly our support is needed for the Providence Hebrew Day School and New England Academy of Torah — these two fine institutions and places of learning are the foundation to continue the Jewish Heritage.

May the Festival OF Lights Touch Your Heart.

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with love, family and
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Discovering God At Temple Sinai, Jan. 12-13

CRANSTON, R.I. — "Discovering God" is the theme of the fifth annual Scholar-in-Residence weekend, January 12 and 13, at Temple Sinai, Cranston, with Rabbi Rifat Sonsino of Temple Beth Shalom, Needham, Mass., as the principal speaker.

The Sabbath weekend program begins with the 8:15 p.m. Friday night service, led by Rabbi George J. Astrachan. Rabbi Sonsino will speak and establish the foundation for discussion groups the following morning. All sessions are open to the community.

After the 9:45 a.m. Saturday worship service, Rabbi Sonsino will focus on the theme, based on the book, *Finding God: Ten Jewish Responses*, which he co-authored with Daniel B. Syme. The participants will examine the subject in discussion groups and will report on their sessions after lunch.

A summary by Rabbi Sonsino will conclude the weekend program, which is being arranged by the Temple Sinai adult education committee, chaired by Susan Rodrigues.

Magic Comes to Barrington Library

Temple Haborim, in a joint program with the Barrington Public Library, brings The Magic of Lyn to Barrington High School, Sunday, January 14, at 3 p.m.

Starting January 8, the Barrington Public Library will start a week-long exhibit of magic with books and memorabilia, magic kits for amateur magicians and amateur performances in the library's auditorium. Also in the auditorium, on Wednesday, January 10, Lyn Dillies, the professional magician who will be performing at the High School on Sunday, January 14, will be at the library at 3:30 p.m. to give a magic-talk.

Tickets are on sale at The Little Imp clothing store in the Barrington Shopping Center, next door to CVS, at Temple Haborim, 165 New Meadow Road in Barrington, and at the High School on the day of the performance.

For more information, contact Temple Haborim at 245-6536, or the Barrington Public Library at 247-1920, or The Little Imp at 245-5873.

Born in Turkey, Rabbi Sonsino attended the University of Istanbul and received a law degree in 1959. After serving in the Turkish army, he went to Paris to study Judaica at the Institute International d'Etudes Hebraïques before going to the Hebrew Union College in Cincinnati, where he was a classmate of Rabbi Astrachan.

Ordained in 1966, Rabbi Sonsino became the spiritual leader of Temple Emanuel in Buenos Aires, the only Reform congregation in Argentina. Later, while serving the Main Line Reform Temple in Wynnewood, Pa., he earned a Ph.D. degree in Bible and Near East Studies from the University of Pennsylvania. He then served at North Shore Congregation Israel in Glencoe, Ill., a Chicago suburb, before going to Temple Beth Shalom. Rabbi Sonsino is secretary of the New England Region of the Central Conference of American Rabbis.

In addition to numerous articles on Bible and Judaica, he also is the author of *Motive Clauses in Hebrew Law*, published in 1980.

Volunteers For Israel

Volunteers For Israel is pleased to announce a special flight from December 31, 1989 to January 22, 1990. The \$385 price is all inclusive (ticket may be extended for six months at no additional charge). Departure is from JFK.

College Students: Please note, since the timing is right and the program is open to all adults, this is a great way to spend winter break.

Program includes:

- three weeks of work at an army base, hospital, kibbutz, or project renewal site
- room and board
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For further information and application forms, call or write promptly to:

Israel Desk, Bureau of Jewish Education of Rhode Island, 130 Sessions Street, Providence, RI 02906 (401) 331-0956.

JCCRI

The Jewish Community Center of Rhode Island, 401 Elm-grove Avenue in Providence, announces new winter vacation hours and the following days that the Center will be closed: Saturday, December 23 through Monday, December 25, and Saturday, December 30 through Monday, January 1. The Center will also close at 6 p.m. on Tuesday through Thursday, December 26 to December 28.

Due to the new schedule, the all Center Chanukah Party has been changed to Thursday, December 21 from 5:30 to 7:30 p.m. The program which includes supper, will celebrate with latkes, games and singing. The fee for the event is \$1.50 per person; maximum \$5 per family.

For information call the Center at 861-8800.

Congregation Ohave Shalom

The Young Israel affiliated synagogue will have services this Friday night of Shabbos Chanukah at 4:05 p.m. Do not forget to kindle the first Chanukah candle before Shabbat candles which are lit at 4:01 p.m. Shabbat morning services are at 9 a.m. Mincha is at 4 p.m. followed by the Third Sabbath Meal. Ma-ariv is 5 p.m. Havdalah is 5:10 p.m. Chanukah candles should be kindled immediately after returning from shul. During the week of Chanukah candles should be lit not before 5:10 p.m.

Sunday and Monday morning services are at 8 p.m. The rest of the week of Chanukah morning services are at 6:40 a.m. Mincha-Ma-ariv will be at 4:10 p.m. when possible.

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

B'nai B'rith Membership Brunch

On Sunday, December 17 Plantations Roger Williams Unit No. 5339 B'nai B'rith/B'nai B'rith Women welcomes new and old members to share friendship, fun, and good food at our

Membership Brunch at 10 a.m. at Highland Court, 101 Highland Ave., Providence, R.I.

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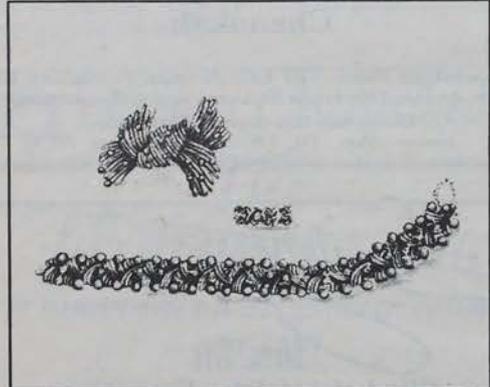


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CAMPJORI Reunion

All campers and counselors of CAMPJORI are invited to a reunion on Tuesday, December 26 from 4:15 to 6:15 p.m. at Riverdale Roller World, 700 East Avenue in Warwick. Friends of

campers and counselors are also welcome; admission is \$3.

For further information call Marshall or Barbara Gerstenblatt at 737-6198.

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Kenneth Goodwin

Majestic Senior Guild

On December 26, at noon, the Guild will conduct their Chanukah luncheon. Scheduled to appear is Kenneth Goodwin, an acclaimed vocalist.

Kenneth Goodwin received his Bachelor of Music degree from the Boston Conservatory. A native of New York City, he began his vocal and operatic career at the age of 10 when he was accepted by the Metropolitan Opera Children's Chorus.

Kenneth has appeared as tenor soloist in the oratorios, *The Messiah* and *Elijah*. He recently made his second appearance with the Lowell House Opera at Harvard in the *Merry Wives of Windsor*; he is leading tenor with the Brookline Opera Company.

Singing songs from old and new musical comedies, Kenneth includes operetta, folk songs and ethnic melodies. He is presently cantorial soloist at Temple Shalom in Newton.

The show will take place at Temple Torat Yisrael, 330 Park Avenue, Cranston.

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Ohawe Sholam Party

The only game in town on Saturday night, December 30, will be at Congregation Ohawe Sholam of Pawtucket. Beginning at 7 p.m., come escort Shabbos and Chanukah out in style!

Who to bring? Bubbies and Zadees and babies in their diapers. Everybody in the Jewish community.

Featured attractions will include:

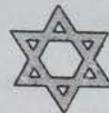
- A Melave Malka supper with traditional latkes.

- Rebbe Nissel and his keyboard who can enliven any simcha!

- A junior N.C.S.Y. play which is sure to provide many laughs!
- Fun and games and free dreidels.

Admission only \$6 per adult, \$3 per child or \$20 per family.

Send check to Congregation Ohawe Sholam, c/o B. Weissman, 666 East Avenue, Pawtucket, R.I. 02860 or call 723-2669, 724-3552, 726-6633 or 725-3886. Deadline is December 26.



Weinsteins Announce Birth

Ken and Margaret Weinstein, formerly of Providence and currently of Milwaukee, Wisconsin, are happy to announce the birth of their first child, a daughter, Elizabeth Alexandra, born December 4, 1989.

Paternal grandparents are the late Mr. Herman Weinstein and Mrs. Rose Weinstein of Bethesda, Maryland. Maternal grandparents are the late Mr. Robert Smith and Mrs. Barbara Smith of Madison, Wisconsin. Godparents are Mr. Les Weinstein of Bethesda, Maryland and Ms. Natalie Weinstein of New York City.

The Weinsteins would be pleased to hear from old friends and can be reached at 2524 North Lake Drive #19, Milwaukee, Wisconsin 53211.

Beth-El Chanukah Party, Sunday December 24

On Sunday, December 24 at 6 p.m., the Family Program Committee at Temple Beth-El will sponsor its annual Chanukah Party. The program begins with the lighting of the Temple's outdoor menorah and continues with dinner and entertainment in the Temple's meeting hall. The party will feature the "Gyre Jumble Jugglers," starring Joe Caputo. After dinner, each child will receive a package of Chanukah treats. This program is made possible through the generosity of the Finkel Family Fund established three years ago by Andrea, Lew and Lauren Finkel.

The program is coordinated by Family Program Committee members Robin Homonoff, Debbie Wasserman, Sherry Singer and Sue Enzer. For more information, call 331-6070.

Singles Winter Dance

On Sunday evening, December 24, there will be a Singles Winter Dance at Temple Mishkan Tefila, 300 Hammond Pond Pkwy, Newton. The Dance will start at 8 p.m. and will feature the Mike Segal Orchestra.

There will be a cash bar, door prizes, coffee and pastry. All singles 38 and over are invited to attend. Admission is \$7 per person.

The Dance is sponsored by the Adult Singles Group of Temple Emanuel, Newton. For further information on the Dance call Chester Rubin, Director of Youth & Adult Activities at Temple Emanuel, 332-5770.

Congregation Mishkon Tfiloh

The annual Chanukah party of Congregation Mishkon Tfiloh and its Sisterhood will be held on Sunday, December 24 at 5 p.m. in the Social Hall of the Synagogue, 203 Summit Ave., Providence.

The candlelighting service will begin at 5:15 p.m.

Let us remember to take the time to count our blessings as we share together the joy of the season now and throughout the year.



My wife, Lianne and our daughters, Jennifer and Christina, wish you and yours a very happy Hanukkah.

Mayor Joseph R. Paolino, Jr.

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Arts and Entertainment

Books In Review

Who Needs God

Harold Kushner has brought inspiration and comfort to millions with his bestselling books *When Bad Things Happen To Good People* and *When All You've Ever Wanted Isn't Enough*. His new book, *Who Needs God*, has been written for those who have either lost their faith, simply drifted away from organized religion, or are among the many modern men and women who have difficulty believing that religion can be important to somebody in the twentieth century.

"I can't speak of what religion offers in general," Harold Kushner writes, "but I can speak of what it has come to mean to me, how it has shaped my life, and of the impact it has had on the lives of people I have known." And in *Who Needs God*, he shares "the ideas and the affirmations on which I have based my life, the thoughts and guidelines with which I have tried to help others bring depth and order into their lives." *Who Needs God* is a powerful and persuasive exploration of the importance of religious commitment in our lives, one that makes it understandable and attractive to

everyone — no matter how they live, no matter what their religious convictions.

In *Who Needs God* Harold Kushner shows us how even the most rewarding lives can be enriched and strengthened by religious commitment. "Religion is not primarily a set of beliefs, a collection of prayers, or a series of rituals," he writes. "Religion is first and foremost a way of seeing. It can't change the facts about the world we live in but it can change the way we see those facts, and that in itself can often make a real difference." Using examples from his own life, his ministry and from history he writes vigorously and persuasively in this pragmatic and ecumenical book about the difference a relationship with God can make in our lives. For Rabbi Kushner, faith offers:

- a new way of seeing the world, one that makes sense of life and gives it value;
- an imperishable sense of awe in place of the transient pleasures of man-made things;
- a new and continuing energy to carry on important work, even in the face of discouragement and exhaustion;

• forgiveness in place of guilt; • values to guide our lives and help us make a difference in the world;

• community and cooperation to replace loneliness and competition in an age of isolation; • and comfort and strength in place of fear and despair.

Who Needs God responds to the hopes and longings of anyone who has ever felt lonely or guilty or afraid or empty and has craved spiritual nourishment but has found it inaccessible "because the world is so noisy and full of distractions, because we live in a world dazzled by power and success and because religion is often so badly presented by people we cannot trust or admire." *Who Needs God* is "about what has happened to the souls of modern men and women under the impact of modern life, what we have lost in the process of gaining personal freedom and material comfort," writes Harold Kushner, "but more than that, it is a summary of what my own life has been about, what has gotten me through bad times, how I have learned to recognize the extraordinary things that even the most ordinary lives contain."

Who Needs God is for anyone who has wanted to find meaning in their lives. It is a book of universal appeal.

Harold S. Kushner has been the Rabbi of Temple Israel of Natick, Mass., since 1966. He is the author of *When Bad Things Happen to Good People* and *When All You Ever Wanted Isn't Enough*, bestsellers in both hardcover and paperback. In addition, *When All You Ever Wanted Isn't Enough* received the Christopher Medal.

He is a graduate of Columbia University (B.A. 1955, M.A. Philosophy of Education, 1960), and

of the Jewish Theological Seminary (Rabbi and M.A., 1960; Doctorate in Bible 1972), and has four honorary degrees. For two years, he was Visiting Lecturer in Jewish Literature at Clark University, Worcester, Mass.

He was the editor of the quarterly journal *Conservative Judaism* for four years, was president

of the New England region of the Rabbinical Assembly and a member of that organization's national executive council. For many years he participated in a popular Sunday morning religious talk show on a major Boston radio station. He has also taught at the Jewish Theological seminary.

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PIZZAZZ Performance Series Enlivens Kids' Vacation

Puppets, singing, storytelling, magic, music, clowning around and lots of fun and surprises are in store for kids during the week of December school vacation. The Children's Museum of Rhode Island's PIZZAZZ Performance Series, sponsored by Eastland Bank, features a different children's entertainment act each day from Tuesday through Friday, December 26 through 29. The 10:30 a.m. performances take place in the community room behind the main building of the Greek Orthodox Church of the Assumption, 97 Walcott St. in Pawtucket — just one block up from the Children's Museum. Tickets which may be purchased in advance at the Museum, are \$3.50 per person, \$3 per person for Museum members.

The Perry Alley Theatre, widely known and loved troupe of puppeteers, will offer a selection of favorite children's stories — with a twist — and some of their own creations. All with a fantastical sense of fun on Tuesday, December 26. Nationally acclaimed folk and children's singer/songwriter, Sally Rogers,

will perform on guitar and dulcimer making listeners part of her performance on Wednesday, December 27. The Perishable Theatre, a mix of movement, magic and music will perform Aesop's Fables without stage or backdrop on their mystical Oriental carpet on Thursday, December 28. Hilarious clown extraordinaire, Michael Trautman, brings his combination of mime, juggling, circus skills, magic, and improvisation to the audience engaging them in zany participation on Friday, December 29.

All tickets are sold on a first come, first served basis. For more information call 726-2591 Monday through Friday, 9 a.m. to 5 p.m.

The Children's Museum of Rhode Island, located on 58 Walcott St. in Pawtucket, is open Tuesday through Saturday, 10 a.m.-5 p.m. and Sunday, 1-5 p.m. Admission is \$3 per person, Museum members free. For directions and more information, please call (401) 726-2591. The Museum will be open on Monday, January 1, New Year's Day, 10 a.m. to 5 p.m.



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Obituaries

SYLVIA ALBERT
AVON, Conn. — Sylvia (Bearg) Albert, 88, died in Avon, Conn. She was the widow of Benjamin R. Albert and had lived in Providence for 35 years on Laurel Avenue.

She leaves a son, William C. Albert, Newington, Conn.; a daughter, Barbara R. Hassett,

Providence; a sister, Jeannette Bearg, Holyoke, Mass.; a brother, Milton Bearg, Torrance, Calif.; three grandchildren, Benjamin S. Albert, Jonathan A. Blitz, and David A. Blitz. She was predeceased by two granddaughters, Lori E. Blitz and Yanci Beth Albert, and a brother, Dr. Phillip Bearg.

Funeral services were held in Hartford, Conn. Burial was at Lincoln Park Cemetery, Warwick.

LEO BLEAU

WARWICK — Leo Bleau, 79, of Sparrows Point III, 355 Hardig Road, a tractor-trailer driver for Monahan Transportation Co. in Cranston for 27 years before retiring in 1972, died December 11, 1989, at Miriam Hospital.

Born in Biddeford, Maine, he was a son of the late David and Rose Bleau. He lived in Warwick 30 years.

Mr. Bleau was a member of the Sparrows Point Tenants Association.

He leaves two sons, Raymond Bleau of Thousand Oaks, Calif., and Louis Bleau of North Kingstown; two daughters, Claire Bleau of Providence and Marlene Snow of Aurora, Ill., and a grandson.

A graveside service was held December 13 at Lincoln Park Cemetery, Post Road. Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

HARRY COPPEL

DELRAY BEACH, Fla. — Harry Coppel, 65, of 147241 Canal View Drive, founder and owner of the former A-1 Cash Register Co. for 40 years, died Thursday, November 23, 1989, at home. He was the husband of the late Miriam "Mimi" (Frank) Coppel.

Born in Massachusetts, a son of the late Louis and Ida Coppel, he lived in the Providence and Pawtucket areas for more than 50 years before moving to Florida five years ago.

Mr. Coppel attended U.C.L.A. He was a Navy pilot in World War II, served on the Navy Football Club Team, and was named an All-American. He was named All-State in football at Hope High School. After the war he played semi-professional football with the former Providence Steamrollers.

He was a volunteer basketball coach at the Jewish Community Center. He was a founding member of the Seekonk Swim Club, Seekonk. He was a member of the Touro Fraternal Association, Temple Emanu-El and the Sinai Bowling Leagues. He was a former member of Temple Emanu-El.

He leaves a daughter, Debbie Thompson of Coral Springs,

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The funeral service and interment were held at the Star of David in North Lauderdale, Florida. Robert Coppel gave the eulogy for his father.

Shiva was observed at the home of Mr. and Mrs. Jon Thompson, 10714 N.W. 19th Street, Coral Springs, Florida.

Contributions in his memory may be made to Hospice or your favorite charity.

SYDNEY L. HORVITZ

FALL RIVER — Sydney L. Horvitz, 74, of 435 John St., New Bedford, died December 15, 1989, after being robbed. He was the husband of Phyllis (Broida) Horvitz and son of the late David and Jennie (Krivoff) Horvitz.

He died at St. Anne's Hospital.

He was born in New Bedford, where he lived the past 35 years. He was a member of the Congregation Ahavath Achim Synagogue of New Bedford. He was a retired Air Force major and a clerk for the state Department of Employment Security until his retirement in 1975.

Mr. Horvitz was a member of the Jewish War Veterans Post 154, the Jewish Senior Citizens, Retired Officers Association and the Hebrew Free Loan Association, and was on board of directors of Congregation Ahavath Achim and the Jewish Federation of New Bedford. He was an Air Force veteran of World War II, serving in the South Pacific Theater, and a veteran of the Korean War.

Survivors include his widow; a son, Dennis of New York City; a daughter, Minna Heilpern of Teaneck, N.J.; two brothers, Joseph of Houston and Allie of Boynton Beach, Fla.; a sister, Sally Bronsiegel of North Dartmouth; and a grandchild.

Arrangements by the Max Sugarman Memorial Chapel, 458 Hope St., Providence.

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PROVIDENCE — Harry Mendelson, 77, of the Jewish Home for Aged, 99 Hillside Ave., an upholsterer for the former Zelig Upholstery Co. for 38 years before retiring 15 years ago, died December 9, 1989, at the home. He was the husband of Frances (Barber) Mendelson.

Born in Chicago, Ill., a son of the late Benjamin and Rose (Strauss) Mendelson, he lived in Providence for the past two years, previously living in Warwick for seven years and Cranston for nine years. He had also formerly lived in Providence.

Besides his wife he leaves two daughters, Sandra E. Kopel of Providence and Brenda S. Brown of Tempe, Ariz.; a son, Stuart M. Mendelson of Grants

More Soviets

(continued from page 1)

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Classified

Interfaith Couples (continued from page 1)

West Side, which attracts many intermarried couples. Their two daughters have attended religious school and the eldest is now preparing for a Bat Mitzvah. The daughters converted to Judaism, although Roberta herself has not.

Despite the family's growing Jewishness, Roberta's reluctance to surrender her cultural heritage is symbolized in the small Christmas tree that still stands in her home.

Roberta's case is typical in that it is usually the Jewish partner who feels most threatened by celebration of Christmas. With the weight of American society's stress on the Christmas holiday, Jews fear that if they allow signs of Christmas inside the home, their Jewishness will be eroded.

"Jewishness has been such a threatened identity for so long," said Rabbi Rachel Cowan, who directs interfaith programs for the 92nd Street Y. "The paradox for them being involved with someone non-Jewish is that their Jewish identity is threatened in an intimate way."

Non-Jews do not feel an equal threat, Cowan said, and are usually much more open to Jewish symbols and traditions. Therefore, it is usually the non-Jewish partner who feels the family should celebrate both religions, and the Jewish partner who resists it.

Neil Jacobs, another workshop participant, said that "Christmas was unquestionably the worst time of year" when he was growing up. As a young boy attending yeshiva in an Italian neighborhood, he did not directly experience anti-Semitism, but said he "felt more vulnerable" in addition to feeling left out and alienated.

He is adamant in wanting his home with his wife of five months free of Christmas symbols, and has gone as far as to oppose having a poinsettia plant in his home during the holidays. He has, however, agreed to celebrate Christmas with his new wife's parents at her childhood home in Vermont, and will learn, he said, to "force the words 'Merry Christmas' through my teeth."

"Joan is my wife," Jacobs said, "and these are her parents. To cut them off and not show respect for their traditions is not correct."

Lina Romanoff, who heads the Philadelphia-based Jewish Converts Network, said that even in homes where a partner has chosen Judaism as his or her religion, it is often difficult for the person to give up treasured childhood symbols of family holidays.

One convert Romanoff counseled was active in Jewish life,

but had such an emotional attachment to the symbol of the Christmas tree, that she actually kept a fully decorated tree hidden inside a closet during the holiday season.

"Every year, she would sit in a closet with a Christmas tree and cry," Romanoff said. "She called herself a Christmas tree junkie. On the outside, she was a model Jew, but she had a deep, dark secret."

In cases where the non-Jewish or converted partner feels it is impossible to give up a Christmas symbol, Romanoff advises patience. She points to the example of another convert she counseled who felt she could not give up a Christmas tree.

Romanoff told the woman's Jewish husband to be patient and advised her to go ahead and put up the tree. "A year later, the tree was smaller," Romanoff said. "As time went on, it got smaller and smaller. Eventually, she said she didn't have to have it anymore. As her comfort level with Judaism increased, she didn't need it."

When it comes to children, however, Romanoff takes a harder line.

Couples "should agree to raise the child in one faith," she said. "When they are raised with both religions or nothing, they are confused, angry and resentful later in life."

And if the children are raised Jewish, she said, Chanukah should be stressed as a joyous occasion. Parents should do this, "in spite of what many Jews say about Chanukah, that it is a minor holiday," Romanoff said. "Because they are competing with Christmas symbols, I feel strongly they should go the whole nine yards for Chanukah."

She recommended Chanukah parties, Chanukah cookies and each child having his or her own menorah. Such activity, she said, both solidifies the children's Jewish identity, and if one of their parents has converted, gives that parent "an affirmation of their Jewishness."

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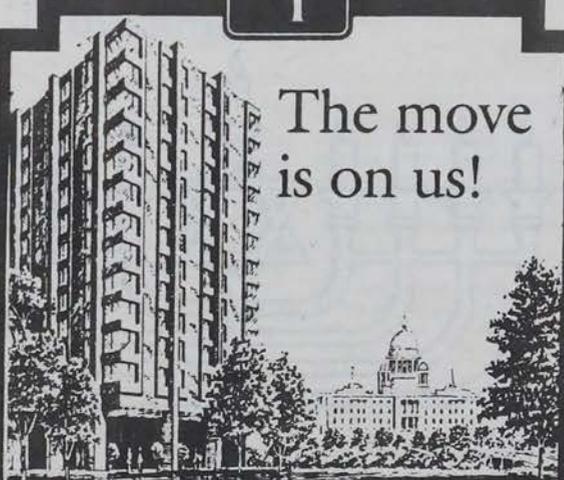
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Soviet Emigres

Integrate

(continued from page 6)

together all congregations in Pittsburgh to ask them to appoint volunteer coordinators.

Through the coordinators, "mentor families" were solicited in each congregation that accepted responsibility for helping new Soviet arrivals find apartments, arrange for utilities and make appointments with volunteer and government agencies and educational and health care institutions.

When a Russian family is due to arrive in the area, information on the family's background, including the number and ages of family members, is forwarded by the Jewish Federation and Children's Service on a rotating basis to one of the synagogue coordinators. The coordinator tries to find a matching "mentor family" — one whose characteristics and interests are similar to those of the emigre family. If no match is found, the request goes to the next congregation on the list.

The other functions of the "mentor family" include inviting the new arrivals to their homes for dinner, showing them how to shop at a grocery store and use a bank and taking them to museums, movies, sporting events, synagogue services and other Jewish community events.

The effectiveness of the Pittsburgh approach, says Rabbi Staitman, stems not only from the practical benefits it provides for the new family to become "acculturated" to American society, but also from its value as a vehicle for offering positive Jewish role models to people who, in their past lives, were kept isolated from Jewish influences as a matter of Soviet policy.

While the program has made a significant contribution to the resettlement of Russian Jews, Rabbi Staitman observes it has also brought dividends to the Jewish community of Pittsburgh, particularly to the "mentor families" that have agreed to "adopt" the emigres.

"It is an excellent opportunity for our people to feel that they have made a tremendous difference in people's lives," he explains. "And the cost is modest in terms of time and effort."

It Happened Once

(continued from page 6)

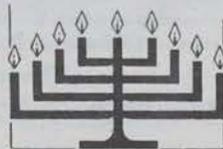
"Come quickly," she said to her maid. The two women walked leisurely, as they had done for the past few nights, until they reached the gates of the city.

"Take me to Uzzia at once," she told the sentry.

Uzzia could not believe his eyes as he stared at Yehudit's gruesome prize.

"There is no time to lose," she told the commander. "Prepare your men for a surprise attack at dawn. When Holofernes's men run into his tent and find his headless body, they will flee for their lives."

That is precisely what happened. The enemy fled in confusion and terror. And it was the brave and G-d fearing Yehudit that saved the city.



Correction — Betty Who?



A photograph in last week's *Herald* was incorrectly identified as Betty Basok Kotlen. Ms. Kotlen is pictured above. The *Herald* regrets the error.

HERALD ADS GET RESULTS!

Reception for Local Artists

The Perkins Gallery invites the entire community to share with us in honoring the local artists from Sharon, Stoughton, Randolph, Canton, Providence, Brookline and Brockton who participated in our Hanukkah Art Show.

The reception will take place on Sunday, December 24, at 4 p.m. at the gallery which is located in the Striar Jewish Community Center, 445 Central St., Stoughton, Mass. 02072.

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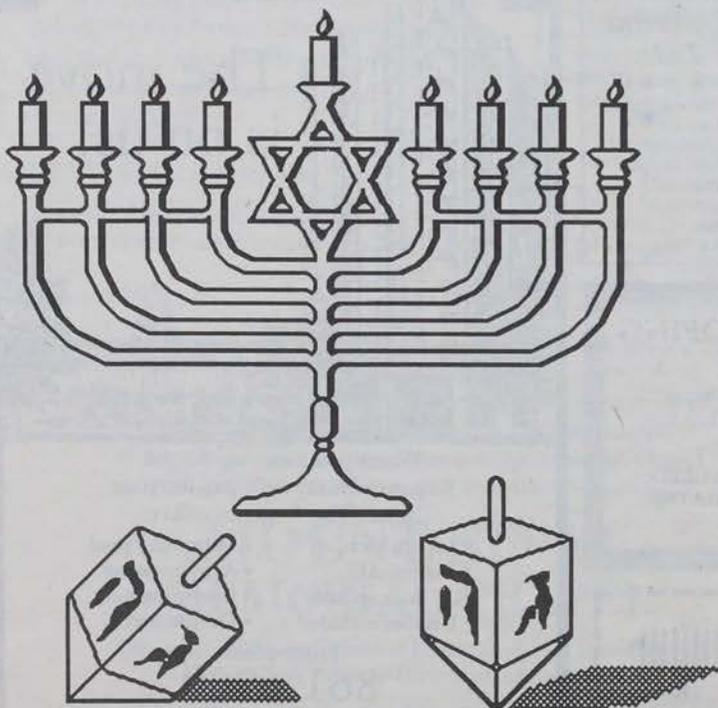
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nor by power;
but by Thy Spirit,"
says the Lord.**

--- Zechariah



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